

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.07.A_82.05.08.A

Śrīla Śrīdhara Mahārāja: ...the Brahma Party. Rabindranatha and Rabindranatha's eldest brother was Dvijendra [?]. He was first friend to Bhaktivinoda Ṭhākura. Perhaps of equal age. And he had very intimate relation with the Brahma Section. So the Brahma Section seeing his scholarship tried their best to draw him towards them, for preaching. But Bhaktivinoda Ṭhākura had to come back from mixing with them, gradually. And in Dinajpur he gave his *Bhāgavata* speech, first booklet we find that, and there it was final that he won't accept this Brahma School. Brahma School cannot expect any support from him any longer. He came to a Vaiṣṇava, in Vaiṣṇava Section.

And Christians also had much expectation from him. Ha, ha. He was a student of Scottish Church College. And that gentleman, that, the Principal, he also loved him very much. And I, we find there, "You have a great future." Encouraging. But gradually he came out, as the greatest pro-pounder of Vaiṣṇava faith, Mahāprabhu.

In his *Rūpānuga-Bhajana-Darpaṇa* he has given out the very heart sentiment _____ [?] And his learning, or his conception, in Gauḍīya Vaiṣṇava philosophy is so deep that our Guru Mahārāja could not see him separate from Rādhārāṇī. After finishing the *Caitanya-caritāmṛta* commentary he has written there.

"Both, Gadādhara and Svarūpa Dāmodara, two friends, they're always going on with their *bhajan* in this Navadvīpa-Dhāma. Sometimes underground, sometimes over the surface."

Sri gaure chayre moihe maje kahe aprakṛta parisada pada [?]

Praka hoiliya sele sri gaura kṛṣṇa devī aprakṛta katha yata yatha [?]

Not to be given, not to express it to anyone and everyone. The most secret thing what I say here, mention here. One is Gadādhara and one Svarūpa Dāmodara, Bhaktivinoda Ṭhākura and Gaura Kīśora Bābājī. Bhaktivinoda Ṭhākura was considered as Gadādhara, representation of Rādhārāṇī. And Svarūpa Dāmodara he was, represented in him, in his heart as Gaura Kīśora Bābājī Mahārāja.

Infinite, he's always searching after infinite. Infinite is also giving His connection with that, anywhere and everywhere, here and there. They're also earnestly trying to contact with Infinite. And in the case of the Infinite, the corresponding phase we also see. Infinite is also earnest to show Him to His devotee in different ways, here and there. The corresponding action reaction. Both parties earnest, but still that hide and seek play. Ha, ha, ha. Hiding and seeking.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

That search, devotee's search, always for Kṛṣṇa, *kāṛṣṇa*, Kṛṣṇa and His paraphernalia. The whole heart captured by that. All other, *bhukti*, *mukti* area eliminated. The *bhukti*, the area of exploitation, the area of renunciation, both left behind. And in the area service, dedication, they're moving here and there in different parts, adopting different functions in the dedication line.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Hari Charan _____ [?]

They're already active, in your Board. And another, to be added to that Board of Ācārya. And who else? Who of you will have courage to approach to that sort of service? Eh?

Jayātīrtha Mahārāja: That's Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: Collect courage.

Parvat Mahārāja: Once you said that when there is a special, higher seed, that should be planted.

Śrīla Śrīdhara Mahārāja: Of course.

Parvat Mahārāja: And that was planted in our heart as the Absolute Truth.

Śrīla Śrīdhara Mahārāja: In *Hari-bhakti-vilāsa*, and common sense is also that. The soil is needed. The good seed, better seed should be given the chance for the best production. That is common sense. And I found in *Hari-bhakti-vilāsa* some other form. There in the *varṇāśrama* case it is mentioned. Everyone can give initiation to his own clan, *kṣatriya* to the *kṣatriya*, *vaiśya* to the *vaiśya*, *śūdra* to the *śūdra*. But when a Guru of higher section is available, they must not venture to capture the land. When *brāhmaṇa* Ācārya, a real *brāhmaṇa* Ācārya, real devotion, when real devotees are available, lower devotees should not venture to capture the land, and give his seed. This sort of consideration we should have in our mind. It is mentioned there in *Hari-bhakti-vilāsa*. But still, may not be barren, land should not be non productive. Whatever little production we can give that should also be looked out for. Mahāprabhu. Though there is gradation, difference in the quality, still, in good faith, whatever I got, with that I must help those that I shall come across, that sincerely.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Whomever I shall find, of course, not hypocritically, only the help in Kṛṣṇa consciousness, that sincerity must be present. Otherwise not to make trade in the name of Kṛṣṇa consciousness, to seek power and position, men and money, all these things. But to help those aching heart by taking them in connection of Kṛṣṇa, to help them to get out of the misery they're suffering from. That sort of good will must be in the action motive, that sincerity, to help them.

Jīve dayā nāme ruci kṛṣṇa sevān [?]

The *madhyama adbhikārī* will have such *īśvare prema*.

*īśvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca
[prema-maitrī-kṛpopekṣa, yaḥ karoti sa madhyamah]*

["The devotee in the intermediate stage of devotional service is called a *madhyama-adbhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam, 11.2.46*]

Bālīṣeṣu kṛpa. Jīva dayā means not by distributing food and clothing, but real *dayā* is to take him up to the truth. That is *dayā*, kindness proper, to release him from the imprisonment of falsehood, his ignorance. To help everyone to come out of ignorance, and at the same time to be connected with the positive highest good. That sort of sincere feeling should be within us, and that is the qualification of an Ācārya.

*ācinoti yaḥ śāstrārtham, [ācāre sthāpayaty api
svayam ācarate yasmā, ācāryas tena kīrtitaḥ]*

["An Ācārya is one who fully understands the conclusions of the revealed scriptures. His own behaviour reflects his deep realisation, and thus he is a living example of divine precept. He is therefore known as an Ācārya, or one who teaches the meaning of the scriptures both by word and deed."] [*Vāyu Purāṇa*]

Who can collect the very gist of the meaning from the *śāstra*, *ācāre sthāpayaty api*, and who can place others in that sort of, *ācāre* means conduct, recommended by the scriptures. *Svayam ācarate*, and himself also accepts those practices for him. *Ācāryas tena kīrtitaḥ*, for this one should be given the *upādhi*, the position of an Ācārya, recognition of an Ācārya post. Who can collect gist from the scripture, the purpose of the scripture, and who practices them himself, and who is eager to propagate, to extend that sort of practice and knowledge to others. He can be Ācārya.

In *Bhagavad-gītā* [4.34] the *lakṣaṇa* of Ācārya, *jñāninas tattva darśinaḥ*, who will have some knowledge as well as some experience of the thing. What I'm going to give to others, must have some real experience of the thing, not only book knowledge. Above book knowledge, scriptural knowledge must have some realisation about the truth recommended by the scripture. So *jñāninas tattva darśinaḥ*.

Śābde pare ca niṣṇātam, in *Bhāgavatam*, [11.3.21]. *Śābde*, in the scripture, as well as *pare*, the purpose of the scripture, both have some position.

And in *Upaniṣad*, [*Muṇḍaka*, 1.2.12], *śrotriyaṁ brahma niṣṭham*, who has got knowledge of the *śruti*, and at the same time, *brahma niṣṭham*, who has real conduct, character, that he's established in the advice of the *śruti*. He's qualified to carry out the tidings of the *Veda* and *mahā-jana*, Guru, towards the public for their benefit, to drive away the nescience from their conception and to put them in proper scientific thought.

Not this present scientific exploitation and suicidal advancement, that in a second they can do away with the whole world. To save the people from mortality to immortal, and not to mortalise the whole world in a second. Hare Kṛṣṇa. They're only concerned with the mortal aspect of the world.

But the immortal soul is very near, we are to declare at every place this. Soul is immortal, and the Supreme Entity, that is more than that, and it is very near, and we have made Him distant. And by this process we can come to see that He's very near, and He's all in all. He's the designer and He has destined us, designed and destined we are by Him. All in all. All in all. The most intimate friend, the greatest guardian, and love, power, everything in full, and still He's our friend. Still He's our friend, most affectionate friend. Who possesses the whole power of the universe, He's very friendly to us. This short thing we are to - Who is at the command of the whole universe He's friendly to us and very near, He's living very near. Only we shall try to mind Him. And in conception of Him, of His conception, so long we have got, there is some developed aspect, and the friendly aspect, the affectionate aspect, that holds the supreme position. And Mahāprabhu came with that.

And in *Gītā*, *Bhāgavata*, *śāstra*, and any other scripture also if we try to find the meaning deeply, then we shall find that, 'Yes, He's friend. He's our beloved, and thereby we shall get our highest destination, coming to this conception that He's our friend, most intimate friend.' That is the highest achievement that we can have and we can expect. So this, all of you must know. No dread, no fear. You fear, only when concentrated in the mundane aspect of you and the outside. But you try to find what is your deeper fate, deeper self, and his connection with the deepest Absolute.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Days are being hotter day by day, eh? Ha, ha. Sweating.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhāratī Mahārāja: What about this air cooler?

...

Śrīla Śrīdhara Mahārāja: To be simple, to express ones heart, that is all troublesome.

Devotees: (Group laughter)

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Nitāi. Nitāi. Hare Kṛṣṇa.

Bhāratī Mahārāja: You were describing Bṛhaspati as being one of the stars which favoured you, but you didn't tell us where the ring came from.

Śrīla Śrīdhara Mahārāja: Ring came from? Known to Govinda Mahārāja. Hare Kṛṣṇa. Hare Kṛṣṇa. Bṛhaspati, Budha, and Śani, these three are in highest position in my horoscope, *tunga* [?] Śani, is abnegation, indifference, and connection of the foreigners. And Bṛhaspati, the common sense, _____ [?] And Budha, something in poetry and childish nature. Bṛhaspati is grave, serious. But Budha is childish.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhāratī Mahārāja: Budha in which planet?

Śrīla Śrīdhara Mahārāja: Mercury, Budha. Śani, Saturn, and Bṛhaspati, _____ [?] Sun, Moon, _____ [?] Budha Mercury, Bṛhaspati, _____ [?] Sukra is Venus, Śani Saturn. And there is Rahu Ketu, the Rahu. Rahu means which envelopes the Sun, Moon, and stars, that possibility. That is also existing eternally, what is called shadow. But shadow is after all a part of consciousness, it is an idea. So it has got its spiritual representation like a part of consciousness. Everything of our experience that is a part of consciousness, so it is spirit. It has got existence in the conscious world. Rahu Ketu, effective, has got some characteristic, that consciousness.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

So now we may close our class. _____ [?]
Oh, again connecting, so late, connecting so late.

Aranya Mahārāja: Better late than never.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. Any question? I'm too tired, talking so much beyond my capacity. So only one question I shall try to deal, then go to bed, to lay down flat. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Parvat Mahārāja: What is the one thing that will please Your Divine Grace the most that we, your *sannyāsa* disciples do?

Śrīla Śrīdhara Mahārāja: Eh? What is it?

Parvat Mahārāja: What is the one thing that will please Your Divine Grace the most to be done by us, your *sannyāsa* disciples?

Śrīla Śrīdhara Mahārāja: That to understand my Guru Mahārāja's sayings and to distribute it to the public. Mahāprabhu is also:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Only one thing for a *sannyāsī*. Mahāprabhu took *sannyāsa* only for preaching purpose. And *sannyāsa* means a form for the spiritual teacher of the public. And that must be in the line of Mahāprabhu, in *Bhāgavatam*, *Gītā*, *Bhāgavatam*, Mahāprabhu, Guru Mahārāja, Swāmī Mahārāja. So to know *śravaṇa*, *kīrtana*, to receive and to distribute, the current within, living. To hear and to give, to receive and to give, to hear and to speak. That will keep the current, dynamic character. Service.

Hearing without the service, when it is distributed to others, for their purpose I'm hearing. Not only that I like it most. That is also a part of that. I like it most, I appreciate it most, so I want to distribute it to others, my friends, all. And it will help me to hear more attentively, this distribution, the necessity. The necessity of distribution will increase my attempt, the intensity of my attempt to hear, more closely, more accurately. Both cooperating, one helping the other, *śravaṇa*, *kīrtana*. *Kīrtana* presupposes *śravaṇa*, and *śravaṇa* also has got demand to give it to others, to give others chance of *śravaṇa*, their listening.

Ṛṣi ṛṇī, there are so many *ṛṇīs*, *ṛṇī* means loan. To the physical father the loan is paid off by producing one child, *pitṛi ṛṇī*. *Putra upara udhara* [?] By giving birth to a son one can get relief from the loan from his father. He's taken here and he's brought up, and he also gives something at that time, to the line, *pitṛi ṛṇī*. And *ṛṣi ṛṇī*, we utilise the knowledge which is kept here by the predecessors. We can improve us by their help what they have left for us for our learning, and to give to the posterity that thing, we can get relief of that. That Guru *ṛṇī*, our loan to Guru, we can pay off by keeping disciples here. 'I got, and I also give it to others.' Does not make arrangement that is maybe continued, my gratitude for my predecessors. Because they managed to give us, I got, I think myself very fortunate I have got these things through them. And it is impending also on me that I should help that line continue, and thereby I can get, pay off the loan of the upper house. So *ṛṣi ṛṇī*, *pitṛi ṛṇī*, and *bhūta ṛṇī*. We get so much help from the environment and by making gift also we can pay off that what we get from the environment to do that to others. *Devarṣi*, *deva ṛṇī*, *deva ṛṇī* means that supernatural, the water, that rain, the sun, we're getting so many things from them. *Devarṣi*, *deva ṛṇī*, by *yajña*, performing sacrifice, connecting them, to send some energy towards the invisible world to help them. *Yajña*, *yajña adhuma* [?] contributes for the higher principles that are existing. *Deva ṛṇī*, *devarṣi*, *bhūta*, *āpta*, *āpta sajan*, the mere relatives. From them also we get many things, and to help them to certain extent.

[*devarṣi-bhūtāpta-nṛṇām pitṛṇām, na kiṅkaro nāyam ṛṇī ca rājan*
sarvātmanā yaḥ śaraṇam śaraṇyam, gato mukundam parihṛtya kartam]

[“Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers.”] [*Śrīmad-Bhāgavatam*, 11.5.41]

So when we're born, brought up, we have some debt, and to clear those debts. So here we get such valuable thing from the Guru Mahārāja and it requires when he gives it he has got aspiration that his things will continue. He has given me, not to stop there, it is not his real desire. Of course if we're fit, but when we cannot give, deliver the thing rightly, then it is not desirable that in his name some sham things will be distributed, what does not belong to him properly. In his name we shall give tampered, adulterated: in the name of Guru if I give my own things, adulterated things, then that will be offence. What we have got from him, if we can give that thing to purify the atmosphere, the world, the *jīva*, that is desirable. That is desirable.

So the *sannyāsī*, *sannyāsa*, it is meant mostly for the position of an Ācārya. People will think that they have come to relieve us from the bad effects of the mortal world. We'll get something eternal which he'll give us of eternal value. And what to speak of, what to say, if we can give him the highest type of eternal truth. *Sannyāsī*. *Sannyāsa* means *vākya daṇḍa*, *kāya daṇḍa*, *mano daṇḍa*, *tridaṇḍa*. One who has punished his speech, word, and thought. Thought, word, and deed, three things have been punished for their engagement with this mundane mortal world, and engaged them for the service of Kṛṣṇa. They're punished and they're given engagement in the service of Kṛṣṇa. So they

should be utilised only in the service in the distribution of the nectar, the immortal nectar. That will be the main function of a *sannyāsī*. Some may do by books, some may do by speeches, some may do by engaging persons, to a proper person, man. In any way, various ways we may utilise us in the service. The relief work. The relief work in the mundane world. It is not very easy thing to snatch out them from the charm of this mundane world.

Then there is so many proposals in the name of religion through comparative study and eliminating everything take them to the *Bhāgavata* conception of theism that's given by Mahāprabhu, that Kṛṣṇa consciousness. In the service of Kṛṣṇa consciousness to reach the acme, the highest position, what is given to us as *Rādhā-dāsyā*, *Rādhā-kiṅkarā*, Rādhā _____ [?] We have understood this much, and as much as possible to place it before others, other souls. In the _____ [?] of Lalitā Devī it is mentioned.

*yam kam api vraja-kule vrsabhanujayah-
preksya sva-paksa-padavim anuruddhyamanam -
[sadyas tad ista-ghatanena krtarthayantim-
devim gunaih sulalitam lalitam namami]*

["I offer *pranama* unto the supremely charming Sri Lalita-devi, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhi* Srimati Radhika, Lalita immediately tells Radha that She must accept this person in Her own party (*sva-paksa*). Radha obeys Lalita, who thus fulfils that maiden's desires."]

[*Lalitāṣṭakam*,7]

Lalitā Devī is out and whoever she's meeting, requesting, "Oh, join us, join our party. Why not, why do you not join our party? We can't see you amongst us. What's the matter? *Yam kam api vraja-kule vrsabhanujayah-*, *preksya sva-paksa-padavim*. Come to our party. Don't go to another party. *Sadyas tad ista-ghatanena krtartha*. Yes I want admission. Yes, here's my signature, go. *Yam kam api vraja-kule vrsabhanujayah-*, *preksya sva-paksa-padavim anuruddhyamanam - sadyas tad ista-ghatanena krtarthayantim*. Then and there her application is admitted. *Krtarthayantim-*, *devim gunaih sulalitam lalitam namami*. With such in the service of the camp of Rādhārāṇī qualified from all standpoints. We bow down to their feet personally."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Who is here?

Devotee: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Badrinārāyaṇa: Mahārāja, how can your *grhastha* devotees satisfy you?

Śrīla Śrīdhara Mahārāja: Yes. A *grhastha* also can do anything and everything, especially Vaiṣṇava *sevā* is the principal thing of the *grhastha*. And Advaita Prabhu he was a *grhastha*. He preached. So many, Śrīvāsa, Śrīnivāsa Ācārya, then Biracandra Prabhu, they're all *grhastha*. But anyhow Nityānanda Prabhu became *grhastha* to mix with the *grhastha* easily and to preach them, no other organised. Anyhow to cultivate about Kṛṣṇa and His devotees, that is mainly necessary. But a *grhastha*, ordinarily it is meant that they'll serve the *sannyāsīns*, in Vaiṣṇava *sevā*. Even in *varṇāśrama* it is also like that, the *grhastha* they're the main *āśrama*, they're supporting the *brahmacārīns*. *Brahmacārī* will come and beg food from the *grhastha*. Then *brahmacārī* is a stage of training by the help of the society. Then when he becomes *grhastha* he's to clear off that loan, what as *brahmacārī* he drew from the society, and now to do duty to the society, *grhastha*. *Grhastha* means an *āśrama* on which the *sannyāsīns* also come and take rest in their house and go on preaching, and they get alms from the *grhastha*.

So *grhastha*, and especially in the Mahāprabhu's Avatāra the *grhastha* all mostly *paramahansa* Vaiṣṇava. There the depth of their devotion for Mahāprabhu knows no bounds, anomalous *grhastha*. And they may pose themselves in some way or other.

There was Govinda Gosh for whom Mahāprabhu installed Gopīnāthaji. In some occasion this incident came. “Who will be the son [?] of Govinda Ghosh?” Gopīnātha, He gave a dream that, “I shall do the duty of your son. I shall make your son [?]” That is still continuing here in that way. The son, the filial affection to serve Kṛṣṇa, *vātsalya rasam*. In various ways to have engagement in the service of Kṛṣṇa, *gr̥hastha*.

Śrīvāsa Prabhu, he was a very poor man, so much so, that some days he had to fast, without money, without food. Mahāprabhu asked one day Śrīvāsa Paṇḍita, “Why Śrīvāsa, you’re a *brāhmaṇa*, here is order in favour of the *brāhmaṇas* that they can beg for their - begging - the occupation of a beggar he may accept, an honourable occupation for a *brāhmaṇa*, live and beg. And why do you fast? Why do you not go out for begging?”

Śrīvāsa Paṇḍita told, “No, no. I won’t go to beg. No. I shall wait. If my Lord sends something to me I shall eat, otherwise shall fast. And one, two, three, in this way, one, two, three. If three days continuous Lord does not send anything for our food I shall straight enter into the Ganges water.”

Then Mahāprabhu told, “Śrīvāsa, you have got so much faith in your Master.”

Yo yacsenna maham mahan [?]

“From hence you may not have any want. Your things will go on rightly.”

.....