

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.18.F

Śrīla Śrīdhara Mahārāja: Freedom is there but that is partial. I'm not free to interfere with the freedom of others in the environment. So my freedom is little, partial, meagre, negligible. But still, I have got something, because I'm a part of the whole. *Anu caitanya*, consciousness is also so, not full consciousness, so everything, partial representation, and *anu*, very meagre, slight. Everything is slight with us.

[The following text is also within the transcript dated 82.05.16.C_82.05.18.A]

And *māyā*, or illusion, it is difficult for us to digest this truth. "I am small." I don't like to digest this, to accept this. There's the rub. That is, my inner, evil tendency to capture others right. To understand what is freedom we're really accustomed to think that I can encroach over the freedom of others of the environment. That is the disease.

And reaction, "Otherwise I shall commit suicide, that is, enter the tomb, *samādhi*. If I cannot exercise my freedom on the environment, on outside, then rather I shall enter into tomb, grave. But I won't accept slavery, serving attitude to the environment. To become a servant we're frightened. Exploiting unit I want to be, but not a serving unit, that I shall give my freedom to another superior hand."

There we shrink, and that is the innate defect. Freedom means to exercise right over the environment, that we understand by freedom. Why should you not accept service for the environment? Why? We think there we'll be reduced to minimum position. But that is the healthy, the health for us to do for others, to become a servant. There we can thrive, by serving the environment and especially the Lord of the whole. We think that we are dying; if we accept service then we are dying. That temperament, false temperament has grown in us. And that is a foreign element entered into view proper. It is a bitter pill to swallow. Ha, ha, ha. So what is service proper? That Hegelian philosophy, Die to Live. Dissolve yourself, your ego as it is at present. Dissolve, mercilessly, mercilessly dissolve your ego, die. Die means dissolve, mercilessly. Throw yourself into the fire. You will come out with bright self. Learn to die, as you are, that mental concocted body or something, enjoy. Take the name of the Lord and die. So,

[tomāra icchāya mora icchā miśāilo] bhaktivinoda āja āpane bhulilo

["My will has become merged with Your will. From this day forward Bhaktivinoda has completely forgotten himself."] [*Second Principle of Surrender: Ātma-Nivedana*, 4.8]

Forget yourself as you are at present. As you find your proper self there, that does not die. Death is ordained for our existence and that part of ours, give it to the death. And who, what does not die, that will remain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
But Mahāprabhu has discussed this physical death.

*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]*

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.55-56]

“I’m ready to die *crores*, millions of times in a second, but that is nothing, that is *tamasic*, very lower, lower bait, this physical death. The mental death is necessary, mental death, not only physical death. Real death, a mental death, wholesale.”

Then also I may get the *taṭasthā* stage.

But He says, “Die or not die, go on cultivating Kṛṣṇa consciousness with the company of a *sādhū*, of a Kṛṣṇa devotee, a devotee of Kṛṣṇa, go on. That internal wealth, try to accumulate, wherever it is possible, *kriyatām yadi kuto 'pi labhyate*.”

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalam, janma-koṭi-sukṛtair na labhyate]*

[“Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price; intense eagerness. Wherever it is available, one must purchase it immediately.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

The internal capital, it can be had only from the *sādhū*. Wherever you get it, with any price, you try to secure that, innermost wealth. But mere physical or mental death can’t reach you in that higher stage. You have to dive deep into Kṛṣṇa consciousness. So whenever and wherever you find such strong attachment for Kṛṣṇa, try to secure it from him at any price. That will be the best utilization of our life and energy, to purchase the higher things. And that is also at the sacrifice of the higher type of thing within you, innermost hankering by surrendering your innermost existence, transaction. The encasement, physical encasement, mental encasement of different types. Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satya, this gross to finer encasement. There are many types, many varieties, not only that, the Virajā, Brahmaloḥa, Vaikuṅṭha, so many subtle. Even consciousness has got its gross portion in Vaikuṅṭha.

More subtle within you that Kṛṣṇa consciousness. Our dedication is intense to its highest capacity, and dedication to the Autocrat. Dedication to the Autocrat, not to a constitutional king, where is justice, but dedication to Kṛṣṇa, to the Autocrat. Anything can happen. The highest degree of dedication is necessary there, and the gain is also similar. As much as you can risk, so much you can expect to gain.

That is Mahāprabhu’s direction, “Don’t be miser, so surrender yourself to the Autocrat, the Absolute Good, and you will be the best gainer.” That is His recommendation. “Don’t be too much calculative, and miser. If you find a proper place, give yourself totally. Totally.”

Bhāratī Mahārāja: *Ātmā-nikṣepaḥ*.

Śrīla Śrīdhara Mahārāja: *Ātmā-nikṣepaḥ*. _____ [?] in a proper place. Kṛṣṇa is the greatest bidder.

Bhāratī Mahārāja: Greatest?

Śrīla Śrīdhara Mahārāja: Bidder, bid, highest bid in auction. He will pay most, Kṛṣṇa, so much price, none can pay. Ha, ha. He can pay so much. He’s the highest capitalist. Whimsical. Prodigal.

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

[gaura aṅga nahe mora — rādhāṅga-sparśana] gopendra-suta vinā teṅho nā sparśe anya-jana

[“Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.”]

[Caitanya-caritāmṛta, Madhya-līlā, 8.287]

The highest giver, highest dedicator is Rādhārāṇī. And none can venture to come by Her except Vrajendra-nandana. *Mahābhāva svarūpini*, the sacrifice at its zenith is there, *mahābhāva svarūpa*, the highest standard ever, of eternally, is there represented. No such sacrifice, or self giving, self surrendering, beyond all standard ever known to the world, of scriptures. As Lakṣmī Devī has no

place near Kṛṣṇa, so Nārāyaṇa also cannot approach towards Rādhārāṇī, what to speak of others. Ha, ha, ha. And not even Dvārakeśa or Mathureśa, not even Gopeśa.

ta vatya samata radha kutin pein paila brahmata rasa cari [?]

They are all equal. _____ [?] All equal, all the *gopīs* of equal rank. In *rasa* some fine jealousy came in, arose in the mind of Rādhārāṇī. And after playing Her superiority in this dancing, chanting, all these things, suddenly She disappeared. After conquering, defeating the common *gopīs* She disappeared suddenly. And Kṛṣṇa suddenly found Himself vacant. All the source of His energy coming from that one point and that is being played there. But when that very vitality is drawn away then He found Himself laid up. And searching after Her, He can't find, then He left stealthily the company of the *gopīs* in search of Rādhārāṇī.

radha-madhai sitaie tuta jada braja sundari [?]

Jayadeva says, *braja-sundari*, so many, one side Rādhārāṇī on one side. They're abandoned and out for searching Her.

Rāmānanda Rāya *saṁvāda* also says, a categorical difference, not similar, something qualitative difference there in the service, loving service of *gopī* and Rādhārāṇī. That is admitted there, and in *rasa*, and in Jayadeva there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Pratipadam anubhūtam apyālabdhā-abhidheya. Madhura-rasadhī-rādhā-pādapadmam prapadye.
I have got a poem.

*yadamiya-mahimā-śrī bhāgavatyaṁ kathāyāṁ
pratipadam anubhūtam apyālabdhā-abhidheya
[tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ
madhura-rasadhī-rādhā-pādapadmam prapadye]*

["It is She, whose unlimited nectarean glories, qualities, beauty and love for Kṛṣṇa have always been deeply felt and recognised throughout the whole *Bhāgavatam* at every step of its ultimate meaning and purport of all descriptions. Yet, out of feelings of awe and reverence, and to protect Her high honour, Her Name has not even been mentioned by Śrīla Śukadeva Gosvāmī in the *Śrīmad-Bhāgavatam*. She therefore remains mystically unavailable as the most confidential, ultimate objective of life. She is the shelter and promoter of all divine pastimes (*līlā*) of Kṛṣṇa, Who is the personification of all beauty and bliss (*rasa*). I offer my most regardful obeisances unto the lotus feet of Śrī Rādhikā, who is the unlimited ocean of all conjugal ecstasy or mellows (*mādhurya-rasa*)."]

[*Śrī Rādhikā Praṇāma*] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 31-2]

In *Bhāgavatam* in every point there is presence of Rādhārāṇī because that is the goal. That is the conclusion to be established in *Bhāgavatam* by so many tales, so many stories of devotion, all these things. The highest aim of *Bhāgavatam* to establish Rādhā *dāsyam*, that everywhere it is meant, it is all preparatory towards that. But still Her name is not mentioned anywhere in *Bhāgavatam*. *Apyālabdhā-abhidheya*. Everywhere, every word is used only to prove Her noblest position, but still no name is expressively used there. *Pratipadam anubhūtam apyālabdhā-abhidheya. Yadamiya-mahimā-śrī bhāgavatyaṁ kathāyāṁ, pratipadam anubhūtam apyālabdhā-abhidheya. Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ*. So *akhila-rasāmṛta-murteḥ, akhila-rasa*, all sorts of ecstasy combined is Kṛṣṇa, and the main *avalamvaṁ*, the main support of that *rasāmṛta-murteḥ, akhila-rasāmṛta-murteḥ*, is Rādhikā. *Rādhā-pādapadmam. Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ*. The only support of that *līlā* of Śyāma. *Mādhurya rasa*, the source of all *mādhurya rasa*, the fountain of *mādhurya rasa. Ei rādhā-pādapadmam prapadye*. I surrender myself to the holy feet of that Rādhārāṇī, who is only, who is the support, the gist, all in all, of the whole life of *akhila-rasāmṛta-murteḥ* of Him who consists Himself all sorts of high *rasa*, ecstasy. Giving support to Him, only support.

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

Madhura-rasadhī-rādhā-pādapadmam prapadye. Nitāi Gaura Hari bol. Nitāi.

Pratiṣṭhā, ācārya abhimāna, from the position of the Ācārya we want to capture the minds of so many. But we must be conscious of Śrīdhara Swāmī's interpretation of ordinary definition of *bhakti*. *Adau arpyeta paścād kriyeta*. We must be fully conscious of that fact, that whatever we do, whatever I possess, on behalf of Him. I have got no proprietorship in myself. I'm only an agent. We must be conscious. Whatever I do, I gain, I lose, that will go to my Master. That consciousness must be at the basis. Then we can conquer the whole world. I am not a conqueror. What I'm doing, I'm doing on behalf of my Master, of my Lord. That consciousness must be at the bottom of all the attempts. That is *ācārya abhimāna*. He wants to conquer the whole world, does not matter. All may come under Kṛṣṇa consciousness, and through this figure may be, but this figure is not his own property. That is a property of his master. That consciousness must be there.

[The following text is also within the transcript dated 82.05.18.B

Then there is justification, *ācārya abhimāna*. "I do not care that Śāṅkara School. I do not care the Rāmānuja, Madhva Schools. I care for Gauḍīya School, Mahāprabhu's School. I'm representing them. I'm ready to fight will all and to get victory. Absolute victory I want over everywhere." Does not matter, but on His behalf, that basis, we must be careful, very much. Fully awake there, that (brought to the pi?), it must be submitted there. Hare Kṛṣṇa. Hare Kṛṣṇa.

*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāḷ lokān, na hanti na nibadhyate*

[“He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.”] [*Bhagavad-gītā*, 18.17]

On His behalf you do, indent, be clean there in your dealings. Hare Kṛṣṇa. Hare Kṛṣṇa.

[?] Prabhupāda, *duṣṭa mana! tumi kiserā vaiṣṇava?*
mādhavendra purī, bhāva-ghare chūri, ki karila kabhu sadāi jānava.
[From Śrīla Bhaktisiddhānta Saraswatī Thākura's, *Vaiṣṇava ke? Who is a Vaiṣṇava?*]
[*Gauḍīya Kaṅṭhahāra*, 3.24] [*Collection of ślokas used by Śrīla Śrīdhara Mahārāja*, 236]

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

What's the time?

Vidagdha-Mādhava: Seven thirty five.

Śrīla Śrīdhara Mahārāja: Seven thirty five. Gaura Hari bol.

Bhāratī Mahārāja: Mahārāja, if the Ācārya accepts disciples, if the Ācārya sees that some of his disciples have fallen away and completely lost faith and become atheist. Then that connection is automatically stopped between the Guru and the *śiṣya*?

Śrīla Śrīdhara Mahārāja: Who has left Guru?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Temporarily it may be seen, temporarily that is suspension, something like, for some offence then suspension. May not be stopped eternally.

Bhāratī Mahārāja: Another thing which is hard to understand is, to what degree is the Ācārya responsible for the *karma* of his *śiṣyas*?

Śrīla Śrīdhara Mahārāja: Yes, somewhat. That depends on the position of the Ācārya. Who is doing wholly on behalf of Kṛṣṇa he may not be affected.

But, when, once Prabhupāda gave *sannyāsa* to one disciple, our Guru Mahārāja, but he could not keep. Prabhupāda was so much disturbed and he began to cry, a peculiar sentiment appealing to Mahāprabhu.

“Why have You given me this inspiration? If You have not given me power to protect a disciple from the hands of *māyā*, I gave him *sannyāsa* and he could not keep it, *māyā* snatched him, then why have You given me such inspiration? Then I resign to You my post.”

For some time he cried and he suffered with such mentality, it was shown.

“When You have not given me such little power that I can protect a man from the clutches of *māyā*, I have already given *sannyāsa* but he could not keep. So I have no power. I’m helpless. I won’t do this service. Then take me off, for some time.”

But of course that was adjusted very soon. Such feeling, such reaction, also comes in the mind of an Ācārya when his disciple goes away, leaving his connection. He feels in his heart so much for him that reaction. “I am unqualified. I am unqualified.” And that sort of reaction keeps him pure from the misdeed of the disciple. His sincerity in the service of disciple, nothing can approach to contaminate him.

Śiṣya not for wealth, or not for any other purpose that we make disciples, but only recruitment for the service of Kṛṣṇa. Eternal recruitment, to make him fit, pure, for the service of the Supreme Lord. That should be the purpose, not for his own mean benefit of any type.

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

Bhāratī Mahārāja: Mahārāja, it seems that most persons in the western world when they come...

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