

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

81.08.22.C

**Śrīla Śrīdhara Mahārāja:** Jealousy.

**Aksayananda Mahārāja:** They're envious.

**Śrīla Śrīdhara Mahārāja:** Envious. And also, some of them cannot accommodate themselves with the selection of Mahāprabhu, with Mahāprabhu and Rūpa Goswāmī, the gradation. They say, some think Chandravālī group in *mādhurya rasa* the Vallabha *gosthi*, the Vallabha School, especially in Gujrat. They think that Chandravālī as Yamunā she represents the highest form of service. Gokula Gosai, once I visited him in Bombay. He tried his best to impress that Yamunā holds the highest position in Mathurā in *mādhurya rasa*, because after *rasa, rasa līlā*, when it is dissolved, they found Kṛṣṇa when they went to the banks of Yamunā. That was his argument. The Yamunā holding the principal position in *mādhurya līlā* of Kṛṣṇa, that is their... and not Rādhārāṇī. But in different *Purāṇa* also, and *Bhāgavat* suppressed the...

*anayārādhito nūnaṁ, bhagavān harir īśvaraḥ  
[yan no vihāya govindaḥ, prīto yām anayad rahaḥ]*

[The Vraja *gopīs* said: "O my friend! Leaving us aside, Śrī Kṛṣṇa has gone off to a secluded place with a particular *gopī*. She must be truly expert in worshipping (*anayārādhito*) Him, for He was so pleased with Her service that He has left us all behind."]

[*Śrīmad-Bhāgavatam*, 10.30.28]

One *pradhana gopī* and He's not one with Yamunā; She's not one with Yamunā.

**Bhāratī Mahārāja:** One of the things of what Mahārāja was saying, sometimes it is stated by the so-called devotees that the Goswāmī *granthas* no longer serve any purpose. They serve no purpose because they are so abstract.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. And what about *Bhāgavatam*? *Śrīmad-Bhāgavatam* serves all purposes. That is not to be understandable by the public. So *Śrīmad-Bhāgavatam* has no meaning of its existence?

**Aksayananda Mahārāja:** No, they say the *Bhāgavatam* is all right. They accept the *Bhāgavatam* but they say the Goswāmī *grantha*, they are too far, too abstract, too far advanced, so what is the use for us.

**Śrīla Śrīdhara Mahārāja:** So what is the use of the post graduate classes? What is the use of research scholarship? That is too far. What is the necessity of a Newton or an Einstein? That is too high.

There is one scientist in the beginning of the invention of electricity, one Faraday scientist, when he showed his experiment to the scholars of the day one lady put a question to him that, "After all what will be the benefit of all your experiments and your inventions, what benefit the general public will derive from it?"

Then the Faraday told, we read it in *Discovery of Gregory*, that, “Madam, will you tell me the utility of a newborn babe.” That was the answer of Faraday. “A newborn babe, when he will grow up then you will get the benefit, appreciate.”

So, the high things not for the public, but those that have appreciation, those few that can appreciate in those higher study, by their movement that high things come in different ways to this plane. And it creates such *sukṛti*. And that *sukṛti* one day will prepare them for that higher, to receive that higher thing, that is *satya kathā*.

They will say, “The Kṛṣṇa, Svayaṁ Bhagavān what is the utility?” Or to the public, public, as Ramakrishna Mission, “Whether God or Kali or Kṛṣṇa or Allah: all equal.”

That is very palatable to the ordinary public, the primitive God-conception.

“And you say Kṛṣṇa is the highest, he says God is the highest, what is the utility of all these troubles stating that my realisation is the highest.”

That also may be stated by a particular group. Should we go to tolerate that? Only those that consider much favour of denotation they will say like that, the majority, the quantity. But quantity cannot satisfy all. Those that hankers after qualitative, comparative higher things, they will eliminate everything and go forward for that thing. This is discouraging, the gradation. The qualitative highness: that should be hankered by all. This is all apathetic. In the political field we tolerate so many sections, so many sections of different political conceptions, shades. But in religious school, “Oh! Why so? Only one suffice.” That is Ramakrishna Mission. They’re idle, idle in religious realisation. That sort of reckless brain who has got no sympathy for religion at all, they will say like that.

**Bhāratī Mahārāja:** Reckless brain.

**Śrīla Śrīdhara Mahārāja:** That is apathetic, generally. They do not want any comparative study in religion.

**Aksayananda Mahārāja:** They don't want any movement. They don't want any progress.

**Śrīla Śrīdhara Mahārāja:** They want movement only for the belly. The belly is everything to them, the belly people, the belly servants, slaves of physical senses. They are free physical senses. We are just opposite. *Kāma dāsa*, not *Rāma dāsa*. They are all *kāma dāsa*, slave to the sensual pleasure. They cannot tolerate the gradation in the religious thought, qualitative difference. But in their political opinion they can tolerate so many shades of political conception. And they fight with each other, the follower of Locke, the Marxists, then the communists, then so many divisions in the communists.

**Bhāratī Mahārāja:** Mahārāja, this sort of question arises also because like in my own personal experience, in my personal studies, *Hari-Nāmāmṛta-Vyākaraṇa* etc. I have always been discouraged. No one has ever encouraged, it has always been discouraged. And it has actually been said that it is a useless endeavour.

**Śrīla Śrīdhara Mahārāja:** Yes. We are one with them, the study, *jñāna-sunya-bhakti*. The real thing what is necessary to work, to use our energy for the service of the Lord. By that process only we can go up. And not by satisfying our intellectual necessities. An illiterate man can achieve a higher position in the realm of devotion, where a literate man may not be.

But when by the command of the Lord we engage ourselves in the literary culture, just as Mahāprabhu asked Rūpa, Sanātana, of course they had their knowledge already acquired,

and to utilise that for the service of the *sampradāya*. He also asked Raghunātha Bhaṭṭa: *ya'o paḍa bhāgavata vaiṣṇavera sthane*: "Read *Bhāgavatam* but from whom who knows the real purport of it, Vaiṣṇava, *bhakti*." [*Caitanya-caritāmṛta, Antya-līlā, 5.131*]

Only Jīva Gosvāmī is the exception whom we see that He made study. He studied independently before he joined Vṛndāvana. He left his home and then went to Benares. Benares was the city of all sorts of learning at that time. And he studied different *sāstram*. And then he joined Vṛndāvana. And there under the direction of Rūpa, Sanātana he utilised his previous acquired knowledge into the service of the *sampradāya*.

So, when we get inspiration from up, to study, that study is devotion. Otherwise when I have got a whim within for me to study, to acquire scholarship, that may not be *bhakti* proper, *śuddha bhakti*, because my energy must be utilised by the higher agent, higher agent, a Vaiṣṇava. Energy must be spent to satisfy the higher world. Then it will be *bhakti*, it will be devotion. My mental imagination it may be *sukṛti* but it won't be *śuddha bhakti*. If I want to be, if I have a mind to help the *sampradāya* in a scholarly way, but at your own risk you must go on with your study, and thinking. When it is accepted, he's connected by the higher agent, then it will be considered as devotion, otherwise not. It is empirical attempt with some sort of good ambition, imagination. But this is not pure *bhakti*, pure devotion. Pure devotion is to carry out the orders from the high, from the higher. The waves are coming to catch that and then to do accordingly.

Once when I joined the mission, I wanted to read the books of the mission, even including *Bhāgavatam*, but I did not find any encouragement from the authority. Then I was sent with a party to Benares, Nemi Mahārāja, well read. Not highly scholar but in ordinary way he could explain *Bhāgavatam* and other *sāstra* very well and to impress on the public, including the scholars of ordinary type. In Benares perhaps in Ahulabhai [?] *ghat* or something like that he used to explain *Bhāgavatam*. I was with him. And his lectures from *Bhāgavatam* were very capturing.

At that time Nemi Mahārāja told me that, "Kuñja Bābu does not tolerate any good for other servitors. If I get order from Prabhupāda to construct a Maṭh of our own here I can do it."

And I saw that it was not impossible. If he gets such encouragement then he can construct, he can purchase a place of our own and construct temple and quarters, he can do.

So I wrote direct to Prabhupāda, that, "The propagation, the *Bhāgavat* lecture here is going on in a very good way and people are much impressed. And that has also encouraged the preacher Nemi Mahārāja. And he says that if you ask him to erect a Maṭh of our own in this place of religious importance then he can do. I think at this nick of time of you order him then we may have a place of our own, a preaching centre of our own in this important place where so many religious schools are represented in Benares."

I got no – I wrote to Prabhupāda but the general secretary Kuñja Bābu he replied that, "I, we already know that Nemi Mahārāja is a good preacher. You try to collect your necessary equipments from him for preaching." And no mention of the proposal which I sent to Prabhupāda.

Then when Prabhupāda, a little after Prabhupāda went there and he suddenly one day told me that, "What is the necessity of *karma-kāṇḍa*?"

First I could not understand. Why Prabhupāda said so, what is the necessity of doing *karma-kāṇḍa*?

Then again he went on, "That if a Vaiṣṇava says to a person 'Oh, bring some flower,' and he is taking that flower – 'No, no, no flower, take the water.' And if he says that, 'No, accept this flower, you have already ordered me to bring flower, I am taking it. You take it.' To say

so, such, will be *karma-kāṇḍa*. He may cancel his own desire. He is free. A Vaiṣṇava is free. He ordered already to take flower. And if you take flower and try to force it on him, that will be *karma*. You must throw it off and bring water. So any desire to thrust on the higher authority: that is *karma-kāṇḍa*. The authority, the Gurudeva, what he receives from high, that, 'do this,' he then ask his followers to do that. And then that will be *bhakti*.

Once that Schulze, that German, first gentleman who came to join our mission, Herr Schulze [Sadānanda dāsa], he told Prabhupāda that, "We are accustomed to do anything with a program, so sometimes before three months we fix some program and then we do accordingly. But here at least I want one week's notice to prepare myself, where to go, what to do, at least one week before."

Prabhupāda told, "I get information five minutes ago. How can I inform you a week ago?"

**Dhīra Kṛṣṇa Mahārāja:** In advance.

**Śrīla Śrīdhara Mahārāja:** That was his... So our Nisikanta Sanyal told, I said to you the other day, that, "When you are requested by a Vaiṣṇava to write, to read any book, that will be devotion. But when of your own accord you will go to read a book, that won't be, that will be *karma* or *jñāna*." Something like that. So unconditionally and unqualified surrender to serve the direction which is coming [from] up, that is *bhakti*, and all else imitation and eliminative, that we should understand. So *vaiṣṇavera ānugatya*, *sādhu ānugatya*, everywhere you will find this warning.

In *saṅkīrtana* you are taking the Name, as a *saṅkīrtana* party. Bhaktivinoda Ṭhākura says, "At least one must be a *śuddha bhakta* there." The *saṅkīrtana* party is going, but at least one *śuddha bhakta* must be the leading, otherwise it will be *nāmābhāsa*, *nāmāparādha*, or something like that.

So connection with the divinity, that is, descending agent, the bona fide agent who has got connection, who can receive impression, who in his heart so many waves of the wish of the desire of the Lord striking in whose heart, and he says, 'this should be done.' And we must connect with such centre and then do to get *bhakti*. Otherwise it may be imitation *bhakti*, imitation *bhakti*, devotion.

Our attraction for knowledge, curiosity to satisfy my inner curiosity, that I must know what is what about the *bhakti* before I accept this, or I must get some fame when delivering lectures, that must be a scholarly one, so many fleeting desires may make it filthy, pure devotion.

The surrender, and what You order I receive I do act on it. I do not know what is good and bad. I do not know what is good and bad, a direct order. And when the Guru is living I am far away. No time to ask him. I must take some immediate. Then I shall try to think that in such position what my Guru used to direct me. As much as I can conjecture I do accordingly. In this position what my Gurudeva would ask me to do. As far as I can conjecture at the time I shall do accordingly. I shall try to get some sort of order from him that he might have said this thing in such condition, as far as I can conjecture I shall do that. The criterion of *bhakti* is that what we do, the starting idea must come from above, irrespective of the action, what it may be, whether to go to the temple, or to beat a man, it does not matter. It must have the upper connection. That is *bhakti*. It is independent of the *guṇa*, *tri guṇa*, *satya*, *raja*, *tama*. *Ahiṁsā* - *satya guṇa*, *hiṁsā* - *raja guṇa*, sleeping and idleness - *tama guṇa*. Hare Kṛṣṇa. Hare Kṛṣṇa.

So we must have our fixed aim towards the high. It must come from there. I cannot waste my energy in any engagement what is considered good or bad from my consideration. That will spring up in the relativity in this *māyic* world. We must be careful, very much, that whether I am catching a wave, the wave coming from the finest plane, or a gross plane. The thought that actuates me, excites me to act, whether that is, which plane it comes, from the higher finest plane, can I catch that, the news of that wave, can I read? If I can read waves of that plane, the meaning of the waves of that plane, all right. We should always watch, the wave of the plane coming from what sort of plane. That helps me to begin my activity, from what plane it comes, the order. And my services will go, that is to be recorded in that plane. And that will help me qualitatively in a very extraordinary manner. So for the qualitative improvement we shall disown our present environment, even including the mental sphere. Try to get the insinuation from the highest possible plane and I must give my bowed down head to that and not to the external environment of any kind in consideration of me, good or bad.

*'dvaite bhadrābhadrā-jñāna, saba-'manodharma' 'ei bhāla, ei manda',-ei saba 'bhrama'*

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."]

[*Caitanya-caritāmṛta, Antya-līlā, 4.176*]

Clear in answering your...

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, you are so clear, that you are leaving us with feelings that we want to surrender.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] So our eagerness will always be to serve wishes of that plane, in the highest plane of Kṛṣṇa *bhakti*. That is very, very, very rarely to be found in this mundane world. We shall be eager to catch the \_\_\_\_\_ that telegraphic language of the highest plane. We must try to catch and be subservient to that. That should be our nature of quest and utilisation of our energy. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Dhīra Kṛṣṇa Mahārāja:** So Mahārāja, in the absence of my spiritual master, when I wanted to get that pure direction, I've come to your Divine Grace to get such direction, because I am well aware I may make a mistake. So I don't trust my own judgement.

**Śrīla Śrīdhara Mahārāja:** That you can do in your own risk. That I think that this is in the line of my spiritual master, and those that demand that we are in his path they cannot represent so subtly, but grossly, not up to mark. Everyone must move in his own risk, own risk. You have joined Swāmī Mahārāja's camp, to one's own risk, leaving the present society and present religious faith, everything you have left. At your own risk you have, so also appreciation and risk. *Sarva-dharmān parityajya:*

*[sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā, 18.66*]

That is *bipravik* [?], revolutionary, more or less revolutionary. That is the highest way of attaining any higher thing. And that we may not go down, so many barriers are there. *Sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ*.

*[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt  
sva dharme nidhanaṁ śreyah, para-dharmo bhayāvahaḥ]*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

You must give respect to your... Ke?

...

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me]  
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

Hare Kṛṣṇa. *Samarpaṇa, sei-kāle kṛṣṇa tāre kare ātma-sama, sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tānra caraṇa*.

*[prabhu kahe – vaiṣṇava-deha 'prākṛta' kabhu naya  
'aprākṛta' deha bhaktera 'cid-ānanda-maya'  
dīkṣā-kāle bhakta kare ātma-samarpaṇa  
sei-kāle kṛṣṇa tāre kare ātma-sama  
sei deha kare tāra cid-ānanda-maya  
aprākṛta-dehe tānra caraṇa bhajaya]*

[Śrī Caitanya Mahāprabhu said: "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."]

[*Caitanya-caritāmṛta, Antya-līlā*, 4.191-3]

He has got no engagement. Another, rejecting previous engagement, entrance into new; that is of two types.

**Bhāratī Mahārāja:** Examples of that Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Vacant, sometimes vacant, he had got no religious life at all, he came to a *sādhu* and began; one section. Another, he is disgusted with his former religious conception and comes in contact with a real *sādhu* and leaves his previous engagement and enters into that. *āśraya anya rahiti* [?] He was not reckoned in any particular *āśraya*, either a Christian or a Mohammedan or a *Pañcapasī*, or nothing. From atheism, he had no religious conception. He began first with this conception. Another, comparative study he found it

nothing then entered into it. Two types may come here. One with open mind, and another leaving his previous prejudices, enters into new, that two types.

**Dhīra Kṛṣṇa Mahārāja:** But Mahārāja, that's very broad or general. Previously he may have been a Christian or, and then he comes to the...

**Śrīla Śrīdhara Mahārāja:** When he reads comparatively he feels more attraction for this and then leaving his previous prejudice of religion he comes to accept this truth. And another, has no religion, he did not, he had no religious engagement or conception or anything of the like, when he comes to, in the vicinity of this sort of conception he accepts.

**Dhīra Kṛṣṇa Mahārāja:** Now, is that within Kṛṣṇa consciousness also?

**Śrīla Śrīdhara Mahārāja:** Not, generally it is not that; in a general way it has been stated that one who has got, who is entering into Kṛṣṇa consciousness, and then also within Kṛṣṇa consciousness there also the selection and elimination of guide. That is also allowed in special cases, we see.

**Dhīra Kṛṣṇa Mahārāja:** Yes. Because sometimes you have said that there's three stages of conception of Guru. That in the first stage seeing Kṛṣṇa, in the intermediate stage seeing the potency, function, and then again in the third stage it becoming more defined.

**Śrīla Śrīdhara Mahārāja:** In a particular group of potency.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Yes. That is the first attracted by general Kṛṣṇa consciousness and then when that is more intense they can find there are so many servitors there also. And gradually when progressing he finds his attraction for the particular group, and particular type of service. In this way finally he is posted in a particular place for his service, in this way. To serve Vaiṣṇava, one who has attained the service of a Vaiṣṇava, Guru or a Vaiṣṇava, that is *tadīyatā*. That is a deeper kind of devotion. To serve the Lord that is a general and hazy thing. And to serve His devotee that is more intensive position. So that is higher position, *tadīyatā*. *Tadīya* means... Rāmānuja *sampradāya* has given much stress in *tadīya*, *tadīya sevā*; that is *bhakta sevā*. *Mad-bhakta-pūjābhynchikā*.

*[ādarah paricaryāyām, sarvāṅgair abhivandanam  
mad-bhakta-pūjābhynchikā, sarva-bhūteṣu man-matiḥ]*

[Kṛṣṇa said: "My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and - above all - worshipping My devotees. They see all living entities as related to Me."] [*Śrīmad-Bhāgavatam*, 11.19.21]

Then the:

*[ye me bhakta-janāḥ partha, ne me bhaktāś ca te janāḥ]  
mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ]*

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

To that stage, if we, without *śaraṇāgati* in the beginning we cannot attain that stage also, *tadīyatā*.

**Bhāratī Mahārāja:** So what is the *asida*?

**Śrīla Śrīdhara Mahārāja:** *Tadīyatām*.

**Bhāratī Mahārāja:** Service to the Vaiṣṇavas?

**Śrīla Śrīdhara Mahārāja:** Service of a Vaiṣṇava, that also presupposes *śaraṇāgati*. So *śaraṇāgati* is a fundamental thing, avoiding that we cannot attain any course of devotional life, it is most fundamental. Wherever you go, in which side for your engagement you must enter through the door of *śaraṇāgati*. That is what is meant here.

If I belong to Him, underlying this conception there is *śaraṇāgati*. Otherwise I can't attain this position that I belong to Him, I am His own. But must first enter the door of *śaraṇāgati* then you can get that sort of self conception, that sort of realisation that you are His own. But before that you must enter through the door of *śaraṇāgati*. Otherwise no entrance is possible on the higher plane without *śaraṇāgati*, help of *śaraṇāgati*.

I have attained, I have, Sad Guru I have got. You must have practised, or invited, welcomed, some sort of *śaraṇāgati*. Then only you could come to him. Without the temperament of *śaraṇāgati* you cannot approach even the first agent of the domain. So *śaraṇāgati* is such a general and fundamental and expansive position in the relation of the devotional world.

I care for my Gurudeva, I don't know anything else. I'm a servant of Vaiṣṇava. I don't want anything. With that spirit, with that power, strength, I can go on. I do not care for the *śāstra*, this and that, anything. If anyone says such, shows his deep and strong confidence in Vaiṣṇava that is of a good achievement no doubt. But it is mentioned that to have that position you have had to cross the threshold of *śaraṇāgati* if we analyse the subtle point, the thought, then you have come here. The *śaraṇāgati* you could not eliminate. That is the underlying meaning of the expression there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

**Bhāratī Mahārāja:** So tomorrow we will spend...

**Śrīla Śrīdhara Mahārāja:** Tomorrow, I can't say whether I'll be able to have a sitting tomorrow. Tomorrow Janmāṣṭamī you may stay here. But day after tomorrow after finishing your *pāraṇa* you must go to Māyāpur to attend the function of the appearance celebration of your Guru Mahārāja. Is it not?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa.

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