

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.09.01.B

Śrīla Śrīdhara Mahārāja: Ke? Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, we see that when we read, that Navadvīpa Dhāma is a more merciful aspect than Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So, in the case of Jagannātha Purī, how is that adjusted?

Śrīla Śrīdhara Mahārāja: Jagannātha Purī that is compared with Dvārakā and Kurukṣetra. Mahāprabhu in Navadvīpa is more magnanimous.

Akṣayānanda Mahārāja: Yesterday you told that story how that man had a previous *saṁskāra*, bad *saṁskāra*.

Śrīla Śrīdhara Mahārāja: *Baddha*, yes.

Akṣayānanda Mahārāja: That he was thinking to enjoy with Durgā. He was trying to enjoy Mother Durgā, that man, that story you told.

Śrīla Śrīdhara Mahārāja: O yes, that Brahmānanda Bhāratī. Māyāvādī sort of that type, Sanātana Goswāmī has written that when one has just attained his freedom from the clutches of *māyā*, then Durgā Devī in a very beautiful form comes and prays to him.

“Why are you going away? You stay here. I shall try to serve you, to satisfy you.” So that sweet charm is the last snare of *māyā*, and when one can cross that then he can enter, eligible to enter Vaikuṅṭha. The last trap of *māyā*; the *māyā* personified in a beautiful figure offers her service, charming service of exploitation, of enjoying mood. “Why do you go? I’m ready to supply all what is necessary for your enjoyment. Why do you enter into the land of service?”

The last, the last bullet: sweet bullet.

Akṣayānanda Mahārāja: Our *saṁskāra* is also very bad, our *saṁskāra*. Jagāi Mādhāi. So we could come here we are very fortunate.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes. And I selected anyhow this position. The most extended form of mercy was shown here in Kuliya Prakash in this Govardhana area. I anyhow with this consciousness I took my position here to come within the greatest circumference of His magnanimity. May be included where it is most extended.

Devotee: Magnanimity?

Śrīla Śrīdhara Mahārāja: *Aranyata*, *audārata*, *dayā*, *mahā-vadanyāya*, Mahāprabhu. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Where can we refer to that about Sanātana Goswāmī, mentioning about

Durgā Devī coming?

Śrīla Śrīdhara Mahārāja: *Bṛhat-Bhāgavatāmṛta.*

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Hare. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: So Mahārāja, there's various types of Gurus, formally; *Nāma, dīkṣā, sannyāsa*, maybe *śikṣā* Guru, so many different types. So how is respect adjusted to these different personalities?

Śrīla Śrīdhara Mahārāja: Yes. That is both formal, that is relative, another absolute, that is material; that is independent. We cannot but according to the capital we get we should be indebted according to the quality and quantity of what knowledge of devotion we shall get. We cannot but go on in that way with that calculation of our gain. The degree, the quality, the quantity of our acquisition of our gain, love, we cannot but be forced to give our recognition, our thankfulness, our gratitude, our whole heart. We cannot be insincere. Whenever we'll get, I must,

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guru]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27]

It is His will. According to the gradation of dispensation, and according to the gradation of my higher light and acceptance and practice, that will come, informally. Formal structure also we may give formally, and the informal recognition will be there, that is the absolute consideration, cannot but be. Especially in the *parakīya* Goloka, the formal respect to the ordinary married husband. And the whole heart that is a show: the whole heart drawn towards Kṛṣṇa cent-per-cent. But still some shackle. That is another thing. That is a special (leased?) in *sādhana* also.

What our previous *saṁskāra*, previous tendency in the mind; that may be considered with the married husband. They have got some demand on us. The soul is there and his mental impulse is there, on the whole, and the mental impulse that is forcing the soul to abide by his direction. Then the whole mental impulse maybe considered as husband, the external demand. But soul is free. His transaction with the Supersoul, Kṛṣṇa, Paramātmā, Kṛṣṇa, there is freedom. But the *saṁskāra*, the tendency acquired by the previous lives they won't allow the soul to go away.

"First clear the debt to this nature as a whole and then you'll go out. You're within debt. You have enjoyed so many things from this plane and you are going out, deserting us. We have many things to realise from you as you had loan here."

So that may be compared with the formal, the husband. "Husband, he has got that claim over me."

But *parakīya* internally they say, "Oh!" Establish connection with the Lord: "Outwardly you possess everything in me, but my inner self you can't see. You can't have any demand there. I'm going on with that connection."

In this way also there is an adjustment in our *sādhana*. In our *sādhana* that is also a process. The *saṁskāra* allows him to do anything he likes, but he may not get the very internal substance

what I am, really I am. That I know. Offer to Kṛṣṇa, the innermost of my heart. There Kṛṣṇa will come. And I am under bondage. I'm their prisoner, prisoner of this house, because I've got so many debts here. I was an exploiting agent. So much debt I've already incurred and they won't allow me to go out of this, of that jurisdiction. So ostentatiously I'm in their possession, but I take my inner soul's separate through *ruci*, through my inner intention I connect with the Lord, the subtle-most of the subtle. I sign that side. And external man may be in the obligation of *māyā*.

Akṣayānanda Mahārāja: That means not by *sādhana* but by attitude.

Śrīla Śrīdhara Mahārāja: By the surrender to that by attitude, attitude of the inner-most attitude. And externally, hypocritically, "I am Yours. I'm at Your disposal. You may do whatever You like with this external form." But the inner man is absent there. He's in another place. And the formal things are going on. "Whatever You like You may do with this body. And I'm also doing some duty to You, all these things." But all absent-minded activity, all dead, the machinery movement. The soul is gone elsewhere. That is also. And for the *śaraṇāgata* he's most like that, surrendered soul.

Akṣayānanda Mahārāja: There's a question. If we may be a preacher, we may be so called *para-duḥkha duḥkhī*, can that also be material?

Śrīla Śrīdhara Mahārāja: No, the spiritual consciousness cannot be material. *Para-duḥkha duḥkhī* means this fasting cannot, half clad, half fed, that is not *para-duḥkha duḥkhī*. *Para-duḥkha duḥkhī* in its real sense that, "He's apathetic to Kṛṣṇa." That is the source of all his sorrow. So that sort of *duḥkha* is recognised here, *para-duḥkha duḥkhī*. Not that, "He's a poor man so give some money. Or, he's a diseased man give some doctor." Not that sort of *duḥkha*. It is meant that, "He's devoid of Kṛṣṇa, in the clutches of *māyā*. Sometimes he's becoming an Indra, Chandra, Vayu, no position, sometimes the lowest, trees, creatures, all these positions." That inner poverty of ignorance and misuse of his own self - that is the disease there. And that draws the sympathy of the *sādhus*. That sort of misery, *para-duḥkha* means that type of *duḥkha*, separation of Kṛṣṇa. That is the *duḥkha* and *sādhu* is attracted by that plenary misery and not the external consequences there. So not like Ramakrishna Mission, they're going to do away with the misery externally without caring for what is the real cause of all these miseries.

And *para-duḥkha duḥkhī* is, even a king who is master of so many things, he's also *duḥkhī*. Sanātana Goswāmī's diagnosis of misery will be in him also, though externally he's a very rich man, wealthy man, he's a big scholar, he's master of many things of this *māyic* world, he's also a poor man. So that sort of *duḥkha* he wants to remove, that devoid of Kṛṣṇa consciousness that is the real *duḥkha*. Everything, he has got in *svarūpa* everything, but little disturbance in the brain, and that disease in the brain that should be removed. Then he'll find everything there under the holy feet of Kṛṣṇa. Everything is there in *māyā*, all wealth is there, only the disease in the brain, wandering in the street, sometimes in a cool garden, sometimes in a desert place, does not matter. The real misery is in the brain, that *duḥkha*. Sanātana Goswāmī felt sympathy for that *duḥkha*, that want of Kṛṣṇa consciousness; that is the misery, and his heart cried only for that. Not for this external, ordinary opulence of *māyā*, etc. Devoid of Kṛṣṇa consciousness they're *duḥkhī*, they're sufferer. We may be king, or a scholar, or anything, everyone else, a leader, and with great glory, but still he's a man suffering from misery of [lack of] Kṛṣṇa consciousness. That sort of *dosa*, or sorrow, and he wanted to make remedy of that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: So Kṛṣṇa says in *Gītā*,

*na ca tasmān manuṣyeṣu, kaścin me priya-kṛttamaḥ
[bhavitā na ca me tasmād, anyaḥ priyataro bhuvi]*

["There is no one in this world of human society more dear to Me than he (who explains the secrets of *bhakti* to the devotees), nor will there ever be one more dear."] [*Bhagavad-gītā*, 18.69]

He says, "Who tells this *kathā* to My *bhakta*, he is most dear to Me."

Śrīla Śrīdhara Mahārāja: In *Bhāgavata* also, *bhūridā janāḥ*. "Who is the best giver, or giver of enough, who talks about Me." *Bhuvi gṛṇanti ye*.

*tava kathāmṛtam tapta-jīvanam, kavibhir īditam kalmaṣāpaham
śravaṇa-maṅgalam śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

"The great givers are those that give My connection, My relation, who can distribute to the people, they're the real givers, benevolent."

Who can give the whole, He's the infinite, infinite beauty, infinite *ānanda*, infinite *rasa*; those that try to give Him, Kṛṣṇa, to the world, they're the best, the maximum givers. Otherwise all poor persons things, all hypocrites, hypocritical transaction, "No, no, no, what is good and he's giving and taking," all mechanical matter, mechanical, transaction of the machines. Without knowing what they are themselves, the earth, what is really good or bad, as engaged by *māyā*, a slave of *māyā*, and making transactions of this thing and that thing, agents of *māyā*. And *māyā* means devoid of truth, and where there's no truth there's no *ānanda*, no *rasam*. The real givers are those that can distribute Kṛṣṇa consciousness to the world. They're the real party. Transaction is also here, otherwise all sham and all false, false giving.

[?]

Who are making transaction of different things other than Kṛṣṇa consciousness, both of them will go to hell, one who is giving, one who is taking, both will go to hell, to the lowest position of suffering. Kṛṣṇa is the substance, *vāstava-vastu*, others are *avastava*, false dealing. They who are dealing with Kṛṣṇa they're dealing with right things, true things. All else, their transaction is all false, concoction, so that is *māyā*. The land of *māyā* is misery. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: In the *Gītā* Kṛṣṇa says: "He who tells this to My devotee is most dear to Me. He who tells this knowledge to My devotees is most dear to Me."

Śrīla Śrīdhara Mahārāja: Yes. "I'm the Ācārya."

Akṣayānanda Mahārāja: Why does He say, "He tells it to My devotees?"

Śrīla Śrīdhara Mahārāja: “To My devotees” of lower order, and who tells he’s of higher order...

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...*madhyama-adhikārī*. He’s telling to the *madhyama-adhikārī* to help the *kaniṣṭha-adhikārī*. Where is it in the *Gītā*? Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. *te ‘pi yānti parām gatim*.

[*mām hi pārtha vyapāsṛitya, ye ‘pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te ‘pi yānti parām gatim*]

[“O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me.”] [*Bhagavad-gītā*, 9.32]

...

[*kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā
anityam asukhaṁ lokam, imaṁ prāpya bhajasva mām*]

[“So who can doubt that the pure devotee *brāhmaṇas* and *kṣatriyas* will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births.”]

[*Bhagavad-gītā*, 9.33]

[*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam]
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*]

[“My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence.”] [*Bhagavad-gītā*, 10.9]

Gaurasundara.

...

[From this section of the recording it is uncertain who is speaking to Śrīla Śrīdhara Mahārāja due to the gradual increasing speed of the recording]

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Devotee: Mahārāja, sometimes there’s a feeling that I’m going to preach but I don’t have enough weapons. My weapons are very limited.

Śrīla Śrīdhara Mahārāja: But when a superior Vaiṣṇava wants me to do that, then with that, whatever capacity, whatever weapons, whatever _____ I shall do his, I shall obey his order, and gradually I’ll get the next higher stage, position, by the higher Vaiṣṇava’s command. That will be the test here. What should I do? I may ask from whom I have reverence for, “What to do?” He may say begin in a mean way, in a poor way, but by His will the equipment and capacity will

come in no time if He really wants me to do the service. He's everywhere and He can do anything. I have got my limited capacity so I must give that to Him.

*patraṁ puṣpaṁ phalaṁ toyarṁ, yo me bhaktyā prayacchati
[tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanah]*

["Certainly, if one offers Me with devotion a leaf, flower, fruit, and water, I partake of that whole offering from such a pure-hearted and affectionate devotee of Mine. With heartfelt love, I graciously accept."] [*Bhagavad-gītā*, 9.26]

Whatever you have you give, you offer that for Him, whatever you have. You begin from there. Whatever capital you have got you begin with that trade. You begin your trade with whatever capital you have got. Then by divine will it may reach to be great, like Himalaya.

Of course, wait for some _____ favourable circumstances, wait and see.

What is the purport of the *śloka* you are searching for?

Devotee: I have some trouble reading the Bengali.

Śrīla Śrīdhara Mahārāja: Any Sanskrit?

Devotee:

*na ca tasmān manuṣyeṣu, kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād, anyaḥ priyataro bhuvi*

["In human society there is no one who pleases Me by his actions as does he (who preaches the glories of this *Bhagavad-gītā*: the Hidden Treasure of the Sweet Absolute), and (in the future) there will never be one more dear to Me in the whole world than he."] [*Bhagavad-gītā*, 18.69]

Before that there's also one *śloka*.

*ya imaṁ paramaṁ guhyaṁ, mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā, mām evaiṣyaty asaṁśayaḥ*

["One who recounts the glories of this most hidden of all hidden treasures to My devotees - such a person, attaining supreme devotion for Me, will reach Me without a doubt."]

[*Bhagavad-gītā*, 18.68]

Śrīla Śrīdhara Mahārāja: "This is My secret advice, or instruction, and who will distribute it to others they'll be much benefited and come to Me very soon." That is the purport. "There is also something; that the high secret in the *sādhana*, the gradation there is in the *sādhana*. So what I say here, the *śaraṇāgati muna sādhana*. This basis of surrender through *sādhana*, that is most efficacy it has got, and who will say to other class of devotees the *śaraṇāgati* is the very soul of all services. You'll get impression about that to other class of devotees, by distribution, by doing good to others, he'll get promotion very soon to My inner most quarter, inner most."

Kīrtana, just as when we swim in the water we push the water back and go ahead; *kīrtana* is something like that. In jet plane also I'm told that devours air, wind, in the front, and with some petrol or something it pushes in the back very forcibly and goes ahead. So *kīrtana*, to imbibe

from Guru and to give a push to the outside world it can get us some progressive energy. What I get I also, then more we get more we can eat from there and more we can push this side. The higher capitalist; we are middle capitalist, middle trader, as much as I can sell the higher capitalist he will give supply. "Yes! He's selling in a big way, extensive way, so give, supply him." That is the process: *kīrtana*. Whatever you get you caste it aside. That pleases the capitalist. The original capitalist is very much pleased when He sees that, "What I'm giving to him he's _____"

There's another story in *Purāṇa*. Once Nārada he's going, roaming through a place. Some beggar, perhaps a poor *brāhmaṇa*, he's suffering very much from poverty. He came to Nārada. "You please Devaṛṣi, I'm suffering very much from poverty. My *karma* does not end. With a family I can eat one day and another day I cannot eat. What to do? Can you manage one thing for me? You are going to Vaikuṅṭha always seeing Nārāyaṇa. Please ask on my behalf that in my life whatever, in the whole life whatever amount of money has been allotted for me, may be given in one day in a fashion. In one day may I not get the whole allotment of my life. Then please try to do that. Then I shall finish the whole life's resources and then fast and go away."

Then again Nārada met him. "Have you asked on my account and told the Lord?"

"Yes. He said something like five rupees in the whole life you are to get."

"So please arrange that I can get."

"Yes, yes. You will get that. Whenever you'll awake in the morning you will find under your pillow that five rupees."

He took it. And the day after he removed his pillow and found five rupees. He took that thing, and marketed, the whole money was spent. And he invited many of his neighbours and finished the whole thing, by marketing, and wife cooking. And in this way he finished the whole capital.

Now the next day, "Now we have to fast, my whole life's income finished, now I have nothing to do but fast." But with some curiosity he removed the pillow, saw again that five rupees. "What is that?" That also he took and went to the market and finished the whole thing, invited the neighbours. Next day also he removed another five rupees.

Then people in the locality thought, "This man, living from hand to mouth, could not collect even his own food, and he's _____ [?]"

Anyhow he's going on, happy with that.

Then another day he met Devaṛṣi Nārada.

"How are you doing *brāhmaṇa*?"

"Very well: very well."

"Why; how?"

"Whatever I get I distribute to the others, and these things I cook and _____ Then again I find _____ I can't understand how it is possible."

Then Devaṛṣi says, "Oh! I have understood. It was meant for you, but you distribute to others. So for that labour, you and your wife you can get food, because she cooks and you market, some labour, and you distribute. So as a wealth of that work _____ five rupees constant _____ [?]"

Whatever we get from the Guru we'll distribute to others. So the capital continues to come, it's such a thing.

"He's a proper appreciator of My nature. So much so it cannot check him to give it to others. In his appreciation for Me is such genuine and intense, he cannot but distribute to the

environment.”

So by that pushing the water, or the air of the jet plane _____ The current, the understanding: that is pushed aside, behind. *Śravaṇa*, *kīrtana*, so not only *śravaṇa* or only *kīrtana*, but *kīrtana* means *śravaṇa*. One who will attend *śravaṇa*, *kīrtana* is compulsory for him. When he’s going to preach he cannot but feel the difficulties of preaching. Many things will come. New problems will come. So he’ll have to face new things. And then when he’ll hear from the higher source _____ [?]

So when we do *kīrtana*, it is of a particular knowledge, practical knowledge, we’re out for the collection of money. And the collection of money, that is also a constituent part of *kīrtana*. Because people won’t care to hear you, but if they’re to pay money then they’re attentive to listen to you. And then they’re benefited because their energy will be used in the service of the Lord. And when money, to part with, they cannot but give some attention to you, and thereby *kīrtana*, and then gradually enquiry will come from them. “Give some dollar. You have got less in your understanding. At least you’re in the consciousness of your inner want.” And whenever anyone comes to read *Bhāgavatam*, or to hear a *sādhu*, then that one day that truth will be attempted, that, “I could not answer that person really, but outwardly I gave some answer, but my inner self was not satisfied with that answer. But what is the real answer of that? I’m Your expectant. And when sufficient will come You’ll just scatter that thing...

_____ [?]

Śravaṇam kīrtanam, both combined, the rolling business, *śravaṇa*, *kīrtana*. I told to Dhīra Kṛṣṇa Prabhu, the rolling business that pays more. The capital is not kept standing, it’s rolling, capital rolling. That pays us most. Gaura Haribol. Gaura Haribol.

What’s the time? Nine thirty.

Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Finished, is it?

Devotee: The other day we were discussing one verse...

Śrīla Śrīdhara Mahārāja: ...and it is mentioned that *māyā* should exist _____ that hospitals may not be closed altogether; something like that...

[The recording is too speeded up from here to make an accurate end to the transcript]

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