

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

81.10.01.B

**Śrīla Śrīdhara Mahārāja:** ...Yudhiṣṭhira Mahārāja told: “No. When there is a fight with the outsiders we are one hundred and five brothers. We five and Duryodhana hundred. When any fight, any...

**Akṣayānanda Mahārāja:** Disagreement.

**Śrīla Śrīdhara Mahārāja:** ...any quarrel with the outsiders we are one. And when there will be quarrel within, amongst us, we are five, they are hundred.”

So when the fight with the atheist we shall encourage the demigod worshipper. There is fight with the *karmī* and *jnānī* we shall encourage the *jnānīs*. And then where is fight with Śaṅkara and Rāmānuja we shall encourage the Rāmānuja, we are one with them. And when a fight with Gauḍīya and Rāmānuja we shall eliminate Rāmānuja, fight with them and we shall go to keep the prestige of the Gauḍīya. In this way.

Even the fight is between Rādhārāṇī's camp and the camp of Chandrāvalī, there is also a fight. But that is a loving fight, and that is to please Kṛṣṇa, not useless, nor selfish. The object is to please Kṛṣṇa, otherwise none can stay in that plane. That is the selfish, that the jealousy is already eliminated, jealousy as we understand, that is already eliminated before we enter Vaikuṅṭha. And that is another type, like, similar to jealousy, but not jealousy of this type that is found in this plane. That is devised, designed, by Yogamāyā for the satisfaction of Kṛṣṇa, to create more intensity in the pleasure of Kṛṣṇa, that has been designed and devised.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

**Devotee:** I have a question. Our Śrīla Prabhupāda, Swāmī Mahārāja, he used to speak very much about *varṇāśrama dharma* and even he would speak of his vision of establishing it in the West, in the Western countries. And sometimes it's difficult to see it in relationship to the *bhakti mārga*. Can you comment in this.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Just as seen, the safe basis in the discussion of Rāya Rāmānanda when Mahāprabhu put a question, “How Kṛṣṇa, what is, what should be our end of life? And what should be the means to attain that end?” The beginning of that, first question of Mahāprabhu Śrī Caitanyadeva was of this type, that, “What should be our highest end, and how to attain that?”

Rāmānanda came with his answer, inspired by Śrī Caitanyadeva.

*varṇāśramācāravatā puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam*

[“The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of *varṇa* and *āśrama*.”]

From *Viṣṇu-Purāṇa* [3.8.9].

*yataḥ pravṛttir bhūtānām, yena sarvvam idaṁ tatam  
svakarmmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ*

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)"]

[*Bhagavad-gītā*, 18.46]

"The first approach beginning of a theistic life is here, that we should adopt the physical fashion of our life in the model of *varṇāśrama*. On that basis we shall try to discharge our duty, what is recommended in the *varṇāśrama*, connecting it with the satisfaction of Kṛṣṇa. That should be the first beginning."

Then Mahāprabhu told, "*Eho bāhya, āge kaha āra*." This is superficial, go deeper."

*[prabhu kahe, — "eho bāhya, āge kaha āra"  
rāya kahe, "kṛṣṇe karmārpaṇa — sarva-sādhya-sāra"]*

[The Lord replied, "This is external. You had better tell Me of some other means."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.59]

Then Rāmānanda came with next step, next higher step. "One who is fully conscious of doing everything for Kṛṣṇa, not a captive of, or not being a prey for the local duties. The interest of local duties will be given less importance, and more importance should be given to the satisfaction of Kṛṣṇa, *kṛṣṇe karmārpaṇa*."

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

"To devote the result of everything to Kṛṣṇa, that must have the principle characteristic in one's character."

Then Mahāprabhu told, "*Eho bāhya*. This is also superficial. Go deeper."

Then he came with *karma-tyāga*.

*sarva-dharmān parityajya, mām ekaṁ [śaraṇam vraja  
ahaṁ tvām sarva-pāpebhyo, 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]

"Take risk, give up all sorts of duties surrounding you, and exclusively devote for the service of Kṛṣṇa. *Eho bāhya, āge kaha āra. Sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*. He has taken refuge in the feet of Kṛṣṇa and left, disregarded all sorts of duties entangling him. *Eho*

*bāhya*. Because still he's in the relativity of this mundane world so his attempt is not pure so much." Then he says, this *karma-tyāga*, then:

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."]

[*Bhagavad-gītā*, 18.54]

"Then *jñāna miśrā bhakti*, the *bhakti* must come above from the relativity of this mundane world and it will take the shape of meditation. That is the main materials will be of consciousness and not these material things. It takes the shape of conscious type, *jñāna, dharana, yoga, etc, Brahma-bhūtaḥ*, he has come to know that I have no interest with this world of matter. I myself am a part of consciousness, so whatever I'm to do I'm to interfere, handle with this consciousness. And the material interest is fully eliminated, *brahma-bhūtaḥ. Prasannātmā*, and now he's little calm in his temperament because his charm for the material loss and gain is forever left. But he will have to enter into the domain of devotion. He's still, his position is in Brahmāloka, only a conscious unit independent of matter. He's nothing to do with matter but he's himself a conscious unit, and, *mad-bhaktiṁ labhate parām*. From there he will have to go to the realm of, domain of devotion."

*Mahāprabhu* says, "*Eho bāhya, āge kaha āra*. This is also superficial, go ahead."

Then Rāmānanda Rāya came:

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
[sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām]*

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." ] [*Śrīmad-Bhāgavatam*, 10.14.3]

"In whatever position materially, outwardly, he may be, but if he has got some taste, real taste in the words of the real *sādhus* who are in communion with the personal God, a devotee, any connection and any attraction for him, and he likes to keep their company and hear from him: whatever his external position in this material world does not matter."

*Mahāprabhu* says, "Yes, here you are. Here it begins. The positive connection is present here through the *sādhu* of the Lord. Not the withdrawal from the negative side by method of induction or deductive way, ascending way. But if he's got some connection, some attraction, passed transaction through the real agent of the Lord. Yes it is. I see the speck of devotion here, whatever, neglecting his external conscience. Then, yes, it is, and go further."

Then he came to *dāsyā bhakti*, and that is Nārāyaṇa, this Gaura *bhakti*.

And then He told, “Yes, it is, go further.”

In this way he came to *sākhya bhakti*, to *vātsalya bhakti*.

And, “Yes, it is good.” First, “This is superficial.” Then He says, “It is.” Then says, “It is good. Go further.”

Then he came to *mādhurya rasa*, and then to the special type of service as is found in the camp of Rādhārāṇī.

Then He said, “Yes, it is the highest. Can you think anything more than it?”

Then Rāmānanda was astonished. “I have got something in mind but I don’t find there will be anybody to ask that stage. But it peeps sometimes in my mind there maybe another higher stage.” And saying this Rāmānanda came with his own poem, *pahilehi nayana-bhaṅge bhela*, [Caitanya-caritāmṛta, Madhya-līlā, 8.194], that the hint of the incarnation of Śrī Caitanyadeva Himself.

And He put His hand on his mouth, “No further, stop here.”

Union in separation, that is more powerful. This sort of devotional service requires compulsory condition that *milan* is the end and who even cannot care for that, who is trained in his separation he can be combined. And that is only found in Mahāprabhu. Then He put His hand, “Stop there, it is there.”

Hare Kṛṣṇa.

Bhaktivinoda Ṭhākura told, after finishing his pilgrimage, I heard from the lips of Prabhupāda, when he put me in Kurukṣetra Maṭha and then planned to show an exhibition of Kṛṣṇa and Rādhārāṇī during solar eclipse there. He told, most astonishing, and very earnest I attended. “Ordinarily, those that are, that love Vṛndāvana, they’re all *buha*, empty minded.” That was, I with very earnest care I found that in. So long I hear that Vṛndāvana is the highest place, and even the *milan*, those that are emancipated, that are liberated. Without liberation none can aspire after to live in Vṛndāvana. And now he says, “Only,” the *buha* means empty, “only the spiritless, gist-less persons they have hankering for living in Vṛndāvana. A real devotee wants to live in Kurukṣetra.” With all attention I tried to hear. Then he told, “Bhaktivinoda Ṭhākura after travelling all through the places of pilgrimage, he came to conclusion that, ‘I’m planning that I shall construct a cottage near the bank of Brahmā-kuṇḍa and I pass the last days of my life there.’ Why? “That is the most important place to render our service. So we shall try to develop our heart for the service fitting to that place.” Why? “Where Rādhārāṇī met Kṛṣṇa during solar eclipse.

“I am that Rādhā and He’s that Kṛṣṇa, but the environment is unfavourable.”

So She was at Her highest degree of separation. The separation reached to its extreme stage.

“He’s there, I’m here, but We can’t come together.”

So Her disappointment and hankering reached the highest stage at that time. And when the *Āśraya Vighraha* is at the highest, in the *prema* of highest degree, service is more important, value of service increases to the highest degree. The servitors of Rādhārāṇī, they, Rādhārāṇī wants nursing at that time, maximum, so when Rādhārāṇī is in such condition the valuation of Her service reaches to the highest degree. So I must cultivate that in me, taking my position in Kurukṣetra, *vipralambha*, in its highest degree. We must prepare ourselves to console our master, Rādhikā. She’s in most need of nursing there in that service. In this way things are going on.

Perhaps I’m not clear very much? Gaura Haribol.

Water’s valuation increases according to the necessity of the thirst. So service also, more valuable when the necessity is in its highest degree. Our master is Rādhārāṇī, and She’s in

highest need, in highest degree of pain. So service at that time will fetch more value for us.  
Do you follow, no?

The Sidney, there was one Sidney, in the battle of France, he was a gentleman coming from rich family. An English man perhaps came to fight in the French line. He was wounded, and he wanted a glass of water, before dying. Anyhow one glass of water was managed to take for him, to be taken for him. When he's going to take that glass of water, another soldier, "I want water."

"Thy necessity is greater than that of mine." He handed over the glass to the ordinary soldier. And he was perhaps General and honourable soldier, and he died.

I studied in English when something like... "Thy necessity is greater than mine." So value of water is calculated according to the necessity. Otherwise what is the value of a glass of water in the ordinary time? The necessity increases the value.

So the *Āśraya Vighraha* in Her highest need, if anyone can render a small service that is much valuable, most valuable thing. So we are to prepare ourselves for that, to help in that condition. Highest type of fighter in the time of the greatest need they will come to relief, trained in such a way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. What's the time?

**Akṣayānanda Mahārāja:** Nine fifteen.

**Śrīla Śrīdhara Mahārāja:** Nine fifteen. Hare Kṛṣṇa. Hare Kṛṣṇa.  
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Any more enquiry? Thirst quenched?

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

*nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe*  
[From Narottama Dāsa Ṭhākura's *Manaḥ-śikṣā*]

Bhaktivinoda Ṭhākura says that Kṛṣṇa appreciates, Kṛṣṇa has appreciation more for our affection. But we should try to follow His orders. Our attraction should be towards the rules and regulations. A fine point to detect. Kṛṣṇa's appreciation for *rāga*, *anurāga*, of love and affection. But we should think that I'm not in such a position that I have got love for Kṛṣṇa. I shall rather take to observe the rulings that are given in the scriptures for our conduct. Our attraction, our tendency will always be that we don't hold that high position. We're of lower order, and we must try, go and weigh, the directions of the scriptures so that that high thing of love and attraction may go for Him. That is very rare. We can't hope to possess that thing within us. So *viddhi*, the devotee will always try to adore the *viddhi* that is given in the *śāstra*, to do the service of the lower rank.

But they will come, and the higher agents they will come and demand, "No, no, no. You must not attach yourself with the lower thing. You must come up, and you must take up your charge and duty in this higher rank."

[Raghunātha] dāsa Goswāmī says:

*sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam*  
[Vilāpa-kusamāñjali, 16]

“I sincerely pray to Lord that my attraction be for the servants, service of a servant, and not a friendly confidential service. I rather show my respect to that sort of service, confidential service.”

The service of a *sakhā*, of a friend, no much labour. But sometimes to take Him on the shoulder, and sometimes to climb on His shoulder. Sometimes equal, the Lord and the *sakhā*, they're all equal, of equal platform, they're moving in such a way. But at heart they're mad for His company, but in the outside activity they're almost of equal plane, abusing each other. Sometimes they go and fetch the cows, in this way, equal.

But Dāsa Goswāmī says: “No, I don't venture to climb up on that plane to serve Kṛṣṇa. I rather want to serve from the lowest rank. My *rasa*, my attraction should go to that sort, and I want to respect the higher position of a *sakhā* for Kṛṣṇa.”

So *viddhi*, as instructed in the scripture, ‘do this, this,’ we shall try to apply that sort of conduct within us. And then, by that pressure our affection will rise up and up. And the recognition will come from upper house and so much so that we will not avoid that and we will be taken up. But our tendency will always be that I'm unfit. I'm unfit. To increase my fitness. My real internal tendency will be that I am so low I am unfit for the service. That must be at the bottom of our activity, services. Hare Kṛṣṇa.

These are like \_\_\_\_\_ [?] A small type of medicine which in particular cases gives us a grand result. Something like that. In the practical life this will be of great use, these sorts of small directions from the experts.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So I began, *nitāiyer koruṇā habe, braje rādhā-kṛṣṇa*, I began there. So to make our foundation invulnerable we take refuge to the feet of Nityānanda always. And the foundation will be strengthened the more the construction will be able to rise up. The foundation of devotion comes from Nityānanda Prabhu. *Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe*. Though apparently it may seem that Nityānanda and Rādhārāṇī They're opposite. Nityānanda is, as Balarāma is with Kṛṣṇa, Rādhārāṇī can't come there. And Rādhārāṇī with Kṛṣṇa, Balarāma cannot go there. The clash in the nature of *rasa, vātsalya*, this sort, as a guardian, and They must be free. But still, at the background, Balarāma is there. So in Nityānanda, in the magnanimous, Mahāprabhu is distributing the highest *rasa* to all, graciously without any bounds, if we want to have His mercy we concentrate all our energy towards the feet of Nityānanda. And the foundation will be strengthened and it will be possible for us to have a high structure over that...

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