

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.12.A

Śrīla Śrīdhara Mahārāja: ... “attending the cows.”

Devotee: Looking after that.

Śrīla Śrīdhara Mahārāja: “Looking after that.”

Devotee: *Kata bane chuṭāchuṭi bane khāi luṭāpuṭi, sei din kabe habe mor.*

Śrīla Śrīdhara Mahārāja: *Kata bane*, that he’s remembering and just giving description of that *līlā* in *sākhya rasa* running hither thither in the jungle and *chuṭāchuṭi bane khāi luṭāpuṭi*...

Devotee: *Bane khāi luṭāpuṭi.*

Śrīla Śrīdhara Mahārāja: And sometimes kissing the ground and rolling hither thither, in this way all these things meant.

Devotee: *Sei din kabe habe mor.*

Śrīla Śrīdhara Mahārāja: “And I aspire after that day when I shall again be along with You all.” Then?

Devotee: *Āji se subidhāne tomāra smaraṇa bhelo, boro āśā ḍākilām tāi.*

Śrīla Śrīdhara Mahārāja: *Āji se subidhāne*, “Now today in this favourable line the course of *līlā* has come in such a position that I’ve got this opportunity to call for You so fervently. This arrangement, by the arrangement of the provident I have come to such a position. And I again fervently appeal to You for the success of my – this mission. But I have got the direction from my Guru Mahārāja – hopefully, I hope that he must fulfil my desire.”

Devotee: *Āmi tomāra nitya-dāsa tāi kori eta āśā, tumi binā anya gati nāi.*

Śrīla Śrīdhara Mahārāja: “I have demand on You because I am eternally a slave to You, so I have got the demand and with that demand _____ I put this petition to You my Lord.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: “And I have no other alternative than to secure Your help to discharge the order of my Gurudeva which is at present imminent, urgent on me to satisfy.”

[From Śrīla Prabhupāda’s *Prayer to the Lotus Feet of Kṛṣṇa*, written on the Jaladuta, in 1965]
[*Songs of the Vaiṣṇava Ācāryas*, p 26-28]

So here I detected that after finishing his duties he aspires after the eternal life, and he expresses his highest choice to mix Kṛṣṇa with *sākhya rasa*. Highly he’s appreciating that sort of

rasa in Vṛndāvana with Kṛṣṇa and playing with Him in such a free and enjoying sort of way.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] So it may be this. I cannot think that but his inner-most aspiration what he has expressed in such a beautiful way that that sort of pastimes in the *sākhya rasa* and he's partaking in *sākhya rasa* in Vṛndāvana in such a peculiar way, sweet way, again I shall get that. It gives some hint that he likes this most. That I wrote, have given, I told that his aspiration is for *sākhya rasa*, maybe. And again that he has mentioned his Gurudeva as Rādhārāṇī and by his will he has come, it may be that he has suppressed for some purpose his *mādhurya rasa* participation. For some purpose, that it is very, very rare and very valuable. It should not be disclosed to the ordinary public newcomers. So he took the pose of giving this *sākhya līlā* general to the disciples. It also may be. But anyhow, for the temporary we may think that he may be there and we can go ahead with that idea, keeping the *mādhurya rasa* passing on the highest above our head, we can go. And also, I do not want to discourage those that have got internal affinity towards *mādhurya rasa* that their Gurudeva was – cannot satisfy their *mādhurya rasa* thirst. It cannot be said like that. Whenever there is hunger for that *mādhurya rasa* particularly been awake they will, Kṛṣṇa is there and He will manage, give solution for that. And so it has been said that:

*sākṣād-dharitvena samasta-śāstrair, [uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam]*

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."]

[From Śrīla Viśvanātha Cakravartī Ṭhākura's *Śrī Śrī Gurv-aṣṭaka*, 7]

"It is Me who is your Guru, who is your Guru is this common thread, don't miss, don't forget that I am there, in whatever form, in delegated form, in different *rasa*, but don't forget that *sākṣād-dharitvena samasta-śāstrair*, in different *rasa*. First, My internal direction as the finest thread within, My direction, My grace is being distributed to different types of agents. My hand is there. And it is safe to think Guru of any stages as My presence is there."

You must be alert and awake to this fact that the highest divine hand is to be traced here formally. His ordination – and direction – is to be traced there. He is there, and with any modification. The *dāsya rasa* Guru is there also, the Guru is He. And *sākhya rasa*, *mādhurya rasa*, all *rasa*, He's there, but with different modified position with, association with different potency, but He is within. So this has been, in different lives also the direction:

*ācāryaṁ mām vijānīyān, nāvamanyeta [karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["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]

Don't deviate from this thought, *nāvamanyeta karhicit, na martya-buddhyāsūyeta*, even you may find many mortal practices in him, worldly practices in him, still you must not disregard him. *Na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*. You'll try to find that all the good qualities of all the gods ever known to you are present there in any form or other. So we must have some look about, try to have such an estimation, look towards the view.

Hare Kṛṣṇa. Who was the...

Devotee: Raghavindu.

Śrīla Śrīdhara Mahārāja: So this is my position I explain to you. Now, any sub issue?

Devotee: That's a very wonderful answer Mahārāja, great answer, relishable.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I have dealt from all respects, all sides. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Any other from any quarter? Gaurasundar. Nitāi. Nitāi Caitanya.

Devotee: Mahārāja, in the United States there's a paper circulating by some devotees and they're saying that the Guru, the Ācārya, must be established, or at least aware of his *rasa* with Kṛṣṇa.

Devotee: _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: In whose zone?

Devotee: Is this paper being circulated? Well, we saw it in Los Angeles but that's not the origin.

Śrīla Śrīdhara Mahārāja: Who is the Ācārya of that zone?

Devotee: Rāmeśvara Swāmī.

Devotee: But that paper is being circulated throughout America, in many zones.

Śrīla Śrīdhara Mahārāja: And your name is Mukundamālā?

Devotee: No, mine is Raghavindu.

Śrīla Śrīdhara Mahārāja: You come from that zone?

Devotee: Recently, yes.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Of course, theoretically, of this question, it is right. But from the practical standpoint the question will come in this way. That the awkward realisation of one's own inner self, that is of infinite character, and the realisation, as I already told, three classes of Guru. One class comes down from that realm to this plane to take for recruitment. Another class, second class, one leg here another leg there, and he takes persons from this plane to that plane. And the third class, both legs here and only the eyes are fixed on that place and taking them to that plane. So the third class Gurudeva his eyes are fixed to his proper place but not yet realised.

In other words, in the stage of realisation of a devotee we are to discriminate, and he will also do. All Gurus, or one who speaks about the greatness of God around, he's Guru in one form or other. You see, the most spacious form, Guru is he who talks about Kṛṣṇa, and especially with a desire to help the environment he's doing knowingly, unknowingly. So Guru he begins from, the position of Guru begins from there. Only who has realised that Kṛṣṇa is all in all in us, we should love Him, and he's talking that to his environment outside, he's doing unknowingly, unconsciously, he's doing the work of... So we may be if we consider, that if we trace ontologically then Kṛṣṇa is there and he has begun the work in the lowest level by such people. And then gradually they recruit them for his own Guru, for a real *sādhu*, *vartma-pradarśaka* Guru. And then that Guru he may be, according to the fortune of the newcomers, he may be one of those three types.

And the last type he's fixed, eyes fixed on the real plane and he wants to take them home to that plane. There, if he's sincere, not making any trade in Guru-ism, then he's also a real Guru, and sincerely helps, and he's bona fide in his attempt. He's not a hypocrite. He's studying himself and at the same time making, giving training to other students also.

So, if we like to, three things in fairness, then we shall have to understand in this way with sincere heart we are to – who is who? Who is transmitting the news of Kṛṣṇa to me, he's Guru, he began from there. Only, not only I want, but others may be benefited. This tendency when comes with our attraction towards Kṛṣṇa the Guru-ism is there, begins there. And that gradually develops and comes to the highest form.

Sincerity is necessary and no tradery Guru. And the Guru sincerely of the lower stage, if we can say so, eliminating the, overlooking the thread within, that of Kṛṣṇa's will, he will take them to the higher person, to go there. It is also mentioned in *Hari-bhakti-vilāsa* that when a higher Guru is available, if anyone makes disciples without taking him to that higher Guru, then he commits offence. It is mentioned there.

When *brāhmaṇa* is available, of course in the real sense, then non *brāhmaṇa* if he goes on with disciple making, then he'll be, he'll commit offence against the devotion interest.

So, the *bīja* means seed, higher seed. If seed of higher type is available and the lower type of seed is sown in the ground, that is bad economy. Higher type of seed, higher potency of seed for medicine is available, and for some selfish purpose I'm selling this bad type of medicine, that is offending thing.

This may be applied in such case. He always, selflessly, without any selfish view, this narrow and filthy view of predominating and getting one's own glory, fame, or any other purpose, if one goes on insincerely with this business, makes it a business, that is bad. And sincerely helping to take anyone to the holy feet of Kṛṣṇa...

[*pārtha naiveha nāmutra, vināśas tasya vidyate*]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe,

nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”]

[*Bhagavad-gītā*, 6.40]

...he’s doing the right thing. And whenever he’s open, always open, he himself is also a disciple. A real Vaiṣṇava he’s always a disciple. He wants to learn more and more. No limit, infinite, no limit. He poses himself to be a disciple of his Guru. So he, whatever good things he gets, he should give it for the service of his Guru, or higher type of Guru. In this way that will be ____ and not.

But one question in the practical position will come, that if one has got sincere and firm faith in his own Guru he may think that, “I’m not fit. As there are so many signs of Guru in the *śāstra*, I’m not fit. But still my Gurudeva has ordered me to do this service for his satisfaction.” And if he in the name of his Guru if he recruits, and he gives *mantram*, but he’s firm and sincere to discharge the order, obey the order of his Guru he will be justified.

But if there is hypocrisy then he’ll be lost. For his selfish purpose if he does such a, wants to go to begin business, the business of such a great, holy, valuable property, valuable wealth, he wants to make play with fire, he’ll be doomed.

But if he’s sincere that, “I do not know much, but I do it only by the order of my Guru,” his relation with his Guru is proper and sincere. But such cases are very rarely to be found.

One *brāhmaṇa* used to read out *Bhagavad-gītā* in Śrī Rangam and he did not know to, knowledge of Sanskrit, or pronunciation rightly, nothing, and people ridiculed all around. But he did not leave. By the order of his Guru he went on reading, though so many persons ridiculing him.

Mahāprabhu asked him: “These so many men are showing ridiculous attitude towards you but you go on chanting the poems of *Bhagavad-gītā*. What’s the matter?”

“I do it thereby I carry out the order of my Gurudeva, simply. He has ordered me and I discharge my duty. And as long as I do I can see that Kṛṣṇa is a charioteer in the chariot of Arjuna, He’s there, chariot driver. It’s wonderful to see.”

“Yes, you are doing rightly.”

So sincerity there must be. Knowledge is infinite. Everything is infinite. But still some workable sincerity we must have when we are discharging the duty of the agents of the Divinity, of the purity. Our attempt must be pure, sincere, and of divine character.

Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati, [*Bhagavad-gītā*, 6.40]

_____ [?] Gaura Haribol.
Are any of you acquainted with this gentleman?

Devotees: No.

Śrīla Śrīdhara Mahārāja: He was well acquainted with your master, Swāmī Mahārāja. Hare Kṛṣṇa. Gopāla Bābū is his name. He’s a resident of this Navadvīpa Dhāma, and he was a relation in my former life. His mother has accepted Mahāprabhu’s creed. And he also helps a great deal for the administration of this Maṭha. Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?] Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja, I just wanted to clarify something you were saying. I was wondering, you said that it would be dishonest for someone to not take someone to a higher *sādhu*, and that would be spreading a lower seed which you said is not good economy. Then you...

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: This is in general case, but when that is practically not possible then he comes to help him. But generally this is the law.

Devotee: But what if he's...

Śrīla Śrīdhara Mahārāja: And it is quite reasonable, like I have given an example that good seed is available to get good crops, but I know that so many seeds are there, but bad seed for my own special interest I distribute to them. If I do that, I do wrong to the society. Do you follow?

Devotee: Yes. But what if I feel that I've been ordered?

Śrīla Śrīdhara Mahārāja: This is general.

Devotee: The order is there to be Guru.

Śrīla Śrīdhara Mahārāja: But when good seed is there I know but it is not possible to get that seed here or to take him to that position. So for temporary purpose he may engage him so because he may not go astray. For the time being to keep up in the line he may do. The sincerity and purity of purpose should always be considered in this direction. We must go on, not with selfish view, but with the – with some pure and healthy and practical divine direction. In good faith we shall do anything and everything, to help him, and not to make any trade. To come to preach means to take people towards Kṛṣṇa. That will be the only interest. The point of interest will be there, and not to, on the way to make some business. That should not be, to get some self interest other than the interest of Kṛṣṇa and Vaiṣṇava. That should not be practised, or even imagined, even planned, we must not plan also such things. Always keep us clear that I'm not going to make any trade, base trading, mundane trading, but the purity of purpose is necessary that, 'I want to help him, taking him to Kṛṣṇa *bhakti* as pure as possible.'

Devotee: Mahārāja, I have a question. Prabhupāda has spoken. Śrīla Prabhupāda has spoken in his books: "By transcendental knowledge one can remain..."

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