

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

82.01.09.D

**Śrīla Śrīdhara Mahārāja:** ...something like that. *Amṛta-sindhu-mayaiḥ*. And You are, if it is made of nectar, and also nectarine ocean, infinite. His character is infinite sweetness.

*Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ*. Anyhow I have dragged myself to such extent, to such position anyhow. Now my forbearance is almost finished, my toleration finished, I can't move any more. My whole energy is always going to be finished, just now.

*Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi*. Now, immediately, if You don't grant Your gracious look towards me, cast Your gracious and pitiful look towards this humble soul, *kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi vidhāsyasi*, if You do not extend a drop of nectar of Your grace at this time, the last moment, *sāmprataṁ hi*. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair*. I do not like to continue to live any longer. I can't live. I have come to the last point. I won't be able to live any longer, *prānair*. And I do not like also to live. I don't like to live, *kiṁ me, prānair*.

*Vrajema ca*, and what is the necessity of this Vraja? It is a farce to me. The real achievement of Vraja is absent. What is the necessity of this paraphernalia, *vrajema ca*?

*Varoru bakārināpi?* If You say Kṛṣṇa is there, no, forgive me, I don't have any direct contact with Kṛṣṇa I don't want, if I may not get Your grace. Kṛṣṇa is Yours. Without You none can give Kṛṣṇa. He's the play-doll to You. I have at least understood that thing. I may be unfit otherwise, but I'm sure that I have come to realise this point, that Kṛṣṇa is totally a play-doll in Your hands. You are so big. So I don't want Kṛṣṇa. I want Your grace. I want Your grace, and without You nothing is palatable to me."

And this is the highest aim of the Gauḍīya Vaiṣṇava, *Rādhā-kaiṅkaryya*.

Do you follow? Hare Kṛṣṇa.

And Mahāprabhu gave him this Giridhari and that *gunja-mālā*, "And go on, that is the emblem in this plane and you approach."

And this is all show, certificate, a sort of certificate, this Nārāyaṇa-śilā and the Vaikuṅṭha characteristic, this *upa-ved-saṁskāra*, the red cloth, there are so many *lākhs* certificate granted. 'Yes, you can, you are to pass. You pass this stage and go there.' The check in station, something like, 'Yes, you pass. Otherwise the imitation, or the exploiting imitationist will capture you, and will deceive you, so pass by this way.'

*Pūjāla rāgapāṭha gaurava bāṅge*. That was the tenor of the whole preaching of our Guru Mahārāja. "*Rāgapāṭha*, that is over our head. We're not fit to climb to that higher plane from here. We are to aspire after. Only we shall aspire after such higher thing. That is the place of my Guru Mahārāja. I won't venture to approach that plane. Of course I shall have to go there only for the service of my Guru Mahārāja, but I shall come back and remain here in the lower plane."

So that was the tenor of the whole for preaching movement of our Guru Mahārāja, *pūjāla rāgapāṭha gaurava bāṅge*. First acclimatise you with this plane, and then you'll be called for the service in that higher, inconceivable plane, of inconceivable fortune, or achievement. So that was to make your position strong in this plane. Be habituated with the acquaintance of the proper plane of Vaikuṅṭha, then above Vaikuṅṭha. Don't go over-lapping without coming through this plane you'll go direct there and, *duṣṭa phala karibe arjjana*. You'll get something instead of that

thing, real thing. You'll be misguided by the sham agents. Gradually you are to understand, to be acquainted with different layers. In this way after crossing you will go to the safe – don't try to get that very high – you consolidate your position here, the camp, keep, and from here you'll go to negotiate that. And have your base here. And that is your land of achievement, that is of dream. A dreamy land of achievement you foster in this way. And if you don't go to swallow it just now and it will be missed, don't think like that. You consolidate your position such, and your aspiration there. Maintain your position in this plane, and your aspiration for that plane. That will be safe. And the time will come when you feel that irresistibly you are taken up. Up till now you wait in this position. Don't go unwanted. Don't try to enter the plane unwanted. And don't think that they've not got proper eye on you. They're seeing everything and when the time will come you will feel irresistible attraction is taking you there forcibly. Don't think that only with imagination you will achieve that thing. It is reality, and it is all conscious. And it has got its guardian's eye, the watching eye, the loving eye, of justice, mercy, over you all. You are not missed in that eye, in His calculation. Don't think like that. They're all love, they're all accommodating, their loving, affectionate eye over us all. So you don't try to hurriedly try to approach the realm, should not be a trespasser. Gaura Haribol. Gaura Haribol. Gaura Haribol. That has been taught by our Guru Mahārāja. Try to increase your efficiency, and don't be greedy to occupy the post.

\_\_\_\_\_ [?]

...

**Aranya Mahārāja:** ...because one boy he brought from Vṛndāvana two Govardhana-śilās, Daśaratha sūta, so we were wondering...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] ... attempt, preaching. This is *arcana*. But we should not neglect the *arcana*. But, the preacher they have no time, not in a settled station they live. A life unsettled, today here, the next time there, in this way moving. So they're meant to do anything and everything mentally, *manasic*. They're supposed to be *madhyama-adhikārī*, the middle class. And the primary section, they should be given more facilities in the *arcana*, worship. And those that are considered to be preachers, they're expected to do everything mentally: and *prasāda* also in that way. The *kaniṣṭha-adhikārī* he will take the things and offer to the Deity and then he'll think it is *prasādam*, with *mantram*, then he takes. But a *sannyāsī* whatever comes to him he offers mentally, not any physical arrangement, mentally he offers, and then takes his *prasādam*. And *uttama-adhikārī* he does not feel the necessity of offering. Whatever is coming, "He's sending, Kṛṣṇa's sending this to me." With this conception he takes. No *mantram*, nothing, no offering function, neither mentally nor physically. So the *sannyāsīns*, the preachers, they're generally meant to go here, there, everywhere, so where the purity of the *arcana* may not be possible to be maintained. So it is not very imperative to them. But still if he does so it is no harm, rather it may improve another nature within. Giridhari. So no any hard and fast rules: wherever and whenever possible he may keep in the box and if possible he may offer something and then take, in this way not any hard and fast rule there. If you begin in that way, otherwise It is kept in the box. You may think of Him and whenever you'll find it useful you may put Him there and make arrangement for regular worship and *bhoga*.

**Aranya Mahārāja:** We were thinking that maybe we would establish Them in Madhyadwīpa, put Them there.

**Śrīla Śrīdhara Mahārāja:** Yes. And then keep It intact and when some shelter will be there, you may put there.

When I came here, I came with three pieces of *śilā*, and whatever in the daytime after cooking I offered *śilā* and once, and chanting *bhoga-āratī*. Not much worshipping, but whatever I took I offered Him with *bhoga-āratī*. And engaged myself in daytime in reading, and after night taking, counting the beads. And in day, because no money, so light was utilised in reading, and at night no light but counting, in this way. And I had to eat something, I offered in the noon time and took that by *bhoga-āratī* shutting the door outside chanting the *bhoga-āratī*. I cooked for myself, and took Ganges water, went to take bath in the Ganges. From nineteen forty one, the last part of forty, December, I came here. And only two rupees rent, I got a house there. Two rupees monthly rent. Then that was taken by another. I went to the Manipur side on the banks of the Ganges, there for almost one year and a half, and four rupees rent. A complete house surrounded by the wall. Two rooms, one veranda and that, one covered veranda, another the platform, and another cooking room, and the well, and the latrine, and compound wall, four *katta* [?] or so, only four rupees a month.

Then Sakhī Bābu, who was a multi millionaire, constructed Guru Mahārāja's house and the big temple in Mahāprabhu's birthplace, he purchased this land for me, when I came here in a cottage to live, in [nineteen] forty two, the *ratha-yātrā* day, the *ratha-yātrā* of Jagannātha. That day I entered the cottage here, forty two: from that time living here.

And that year came a flood, within one month and a half, as if I was living in a boat. The current is passing from all sides and I'm living in a boat. And one serpent, one snake on the thatch, and in the mosquito I'm under the serpent; one month and a half I lived there.

And another gentleman was with me. We put Prabhupāda's photograph and that Giridhari also in place. And the floor, that was transformed into mud by the flood. Then I took some bricks and some sand there, and then put some mat, that *āsana*, and there taking my seat I used to do *arcana* in a general way, Guru's photograph, *Param* Guru's photograph, and the Giridhari.

Then after the temple had been constructed the Vighraha's came. Then one gentleman he presented the Śālagrāma. The Śālagrāma is a very strict one in Its nature. So many Śālagrāma's they have Their natures also are explained in the scripture, *Hari-bhakti-vilāsa*. It is Varāha Nṛsimhadeva or something like. Śālagrāma is very strict. If any person, not quite fit, he begins the worship, then for the offence he will be punished. This is His nature. But that man he was a great *paṇḍita*, *aṣṭa-tīrtha*, eight examinations in the Sanskrit Department he passed, and he was Professor in Molvaria [?] College and also in Navadwīpa College: a *brāhmaṇa* of Midnapore. He could not keep it. Anyhow he managed to send it to me, and I have taken Him and He's being worshipped here, good or bad.

Today I stop here. Gaura Haribol.

.....

