

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.12.C_82.01.16.A

Śrīla Śrīdhara Mahārāja: ...may be affectionate, but even Lalitā Prasād who was anti Guru Mahārāja. He also appreciated because it is written in the name of Bhaktivinoda Ṭhākura, common interest, so he also expressed her appreciation for this *śloka*, this Bhaktivinoda Ṭhākura. What is Bhaktivinoda Ṭhākura? In comparison with other Ācāryas, spiritual preceptors, what is his position? It was depicted there by gradual development. The gradual development of the theism, of the theistic realisation, that was shown there and Prabhupāda appreciated that very much. The comparative study of the real theism, how it grows, very logically.

That Rāmānanda Rāya, the topics of Mahāprabhu and Rāmānanda Rāya that is very, very sweet in my heart, and my heart follows that very closely as if making it one with me. So much so that the development in the theistic conception of the Gauḍīya Vaiṣṇava, the *Bhāgavata* School, as it was expressed in the discourse of Mahāprabhu and Rāya Rāmānanda. Mahāprabhu is asking and Rāmānanda replying, in this process how step by step it climbed up to the highest.

I closely followed that and that is the key to all my talk. There in one place it is found in the *varṇāśrama* how gradually it is developing step by step. We are to follow that strictly. Strictly and sincerely we are to follow, then everything we can have a conception of, what is Gauḍīya Vaiṣṇava, what is *Bhāgavata Dharma*, what is Kṛṣṇa consciousness. It is there. And any true student of that discourse divine he may have the real conception, entrance into the very private, into the secret of the whole Gauḍīya Vaiṣṇava theology. It is there. And then of course in *Sanātana śikṣā*, *Rūpa śikṣā*: there elaborately. But in a nut shell the whole system is to be found there, from top to bottom there. Hare Kṛṣṇa. And that is within my heart always.

Gaura-Nityānanda. Gaura-Nityānanda. Nitāi-Gaura-Gadādhara. Nitāi-Gaura-Gadādhara.

I like and I feel that I'm at their feet. I want to secure my position near the feet of Rāya Rāmānanda and Mahāprabhu, Svarūpa Dāmodara. No other wealth has any charm in my life here in the world, or in *Vaikuṅṭha*, anywhere else. What the ISKCON will do, harm to me? I want to take my position there, firm, eternal position under the feet of my master.

Ratna-cintāmaṇi, Kavirāja Goswāmī has mentioned there the talk is discovering valuable after valuable, more and more valuable gems and gems in gradual process. Go deeper, go deeper, to get more valuable gems. Go deeper in this way. It has been given by instalment.

Sciata [?], *sona, ratna-cintāmaṇi* [*Caitanya-caritāmṛta, Madhya-līlā*, 8, 294] In this process the valuable, more valuable, more valuable things have been distributed there in that talk. "It is a public thing. It is there. Go and take and loot. It is open to all. It is open to all. Go and drink to the fullest extent of your capacity. Quench your all hankering, thirst. It is there."

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

Śrīla Govinda Mahārāja:

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate*

["There is no doubt that we find the highest nectarine taste of *rasa* in *Kṛṣṇa-līlā*. But what is *Gaura-līlā*? In *Gaura-līlā*, the nectar of *Kṛṣṇa-līlā* is not confined to a limited circle, but is being

distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa-līlā hundreds of streams are flowing.” [Caitanya-caritāmṛta, Madhya-līlā, 25.271]

Śrīla Śrīdhara Mahārāja: *Bhakta-gaṇa, suna mora sadenya bhajan* [Caitanya-caritāmṛta, Madhya-līlā, 25.272?] Śrī Govinda Mahārāja has appreciation for this very much. It is written in *Caitanya-caritāmṛta*. What is Mahāprabhu? Kavirāja Goswāmī is giving description about Mahāprabhu. Who is He? Just from a divine infinite lake so many hundreds of currents are coming out of nectar. Nectarine currents are in thousands coming out from a particular divine lake. And all those currents are *kṛṣṇa-līlā amṛta*, and coming out from the lake who is Mahāprabhu. Who is Mahāprabhu: from whom in thousand ways the variegated nature of *Kṛṣṇa-līlā* coming out. *Kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara*. Hundreds of streams are coming out of a particular inconceivable divine lake, and the current of *kṛṣṇa-līlā amṛta*, the nectarine pastimes of Kṛṣṇa is coming out. And the lake has been compared with Mahāprabhu Śrī Caitanyadeva, oozing out from Him in every movement, His glance, His appearance, His talk, His dancing, His *kīrtana*, His ordinary discourse with His devotees. In different variegated nature and a beautiful way only *kṛṣṇa-līlā amṛta* and the streams are oozing in different place, of different taste, peculiar. Unthinkable sweetness there coming out from Him from every posture, gesture, look, movement, Kṛṣṇa coming out; that is Śrī Caitanya Mahāprabhu. When if one can understand Him that, *raso 'py asya, param dṛṣṭva nivartate...*

[“However, inner attachment to sense objects is spontaneously denounced by the person of a properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth.”] [*Bhagavad-gītā*, 2.59]

...no other ambition he can cherish in his heart any longer. That may be the blessing of the divinity towards me, and towards everyone. No other wealth is ever calculated to be better than this. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhuri praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]*
[Vāsudeva Ghosa]

[“What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?”]

[Śrī Bhakti Rakṣaka Bhajana Madhuri, p 32]

Gaura Hari. *Ke ar kori vedar patita dekhi ar patita dekhi ar ruci kandiya* [?] Mahāprabhu gone: who else again will cry aloud seeing the fallen condition of the souls? He could not tolerate this stage of the souls disconnected from Kṛṣṇa under so deplorable conditions. *Haridas hari nahi pai* [?] It is a very strange thing that who is really by His existence He is the servitor of Kṛṣṇa

and He's devoid of Kṛṣṇa, separated from Kṛṣṇa. What is this? It is quite unnatural. It cannot be tolerated. Kṛṣṇa is His own master and He's separated from His own Lord of heart: very wonderful. A normal thinking man can't tolerate this. This is His birthright, home, out of home. Their feeling is like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
_____ Govinda Mahārāja.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Nitāi Dayal. Nitāi Dayal. Nitāi Dayal. Nitāi Dayal. Mahāprabhu Govinda Sundara hey.

Gaurangera nagara baddha nityayet namabhi [?] The beloved citizen of Navadvīpa beautifully dancing and singing His own Name and own *līlā*. Singing and dancing and feeling His own self, that ideal citizen of Navadvīpa, that famous citizen, Gaurāṅga. Dancing, feeling His own beauty, especially that of Name, tasting His own Name and beauty and dancing: that was seen in the streets of Nadiyā that time. Prabodhānanda Sarasvatī, the Guru, the guide of Gopāla Bhaṭṭa Goswāmī, his poem: *Gaurangera nagara baddha nityayet namabhi* [?] How beautiful, taking His own Name in a way, and by His own charm He's charmed in dancing and singing.

Sva-bhajana vibhajana prayojana avatari.

Sva virakhi vivam bandham milana nanda ksepan nitya madhuram madhuri [?]

Nitāi Gaura Haribol. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So we may stop here today.

...

...by direct, by instalment according to the capability of those for whom I give. But one who will have such fine understanding, as to understand, as to know, as to feel this is also His order but to a particular group. But more intelligent and higher minded persons they may cross those rulings and advance further. So many scriptures to be ignored, many *sādhu's* of that level to be ignored: and even the society and well-wishers, well-wishers of different interest. Everything should be ignored if you want Me as Kṛṣṇa, Svayam-Bhagavān Kṛṣṇa, especially in Vṛndāvana, Vraja. I can't tolerate any partner of any shade in My dealings of everyone, no partner. I am the Absolute Enjoyer. No partnership I can tolerate. Even to whom you should have obligation, the Guru section, *pita, mātā*, the relatives, the parents, so-called superiors, none I can tolerate. Then I'm not there cent per cent. If you want Me then I want to have cent per cent in quality. You may have to attend those duties but outwardly, a show. But the inner most heart I want wholesale. There I am. I am there. Otherwise you will have to come to My outer expression. So many other forms I have got to engage you in that holy life. But *brajendra-nandan*, if you want *brajendra-kīśora*, no other path."

Hare Kṛṣṇa. *Svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām.*

[*āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām*]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

"Because, the rulings, law books, religious law books also, they can't express what they're aiming at, such a thing, *śrutibhir vimṛgyām*. All the revealed truths, revealed expressions, they're also aiming towards this, but can't express fully. That is, My nature is such, and most selfish in that respect. So selfish even the scriptures cannot measure it, they fail to measure and express that I'm so selfish. But, you will try to understand that is your absolute good. Absolute good, absolute cannot be, cannot admit any secondary position. He can't tolerate that He'll be second to someone, because He's Absolute, not second to anyone. So no partnership is conceivable there. I'm such."

But, connotation increases denotation decreases, denotation increases connotation decreases, in logic we read. Connotation increases denotation decreases, in this way. This conception is there everywhere.

*muktānām api siddhānām nārāyaṇa-parāyaṇa
[sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14. 5]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

Karmibhyaś cādhiko yogī, jñānibhyo [Bhagavad-gītā, 6.46]

Yoginām api sarveṣām, mad-gatena, śraddhā [Bhagavad-gītā, 6.47]

*[tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavāṛjuna
yoginām api sarveṣām, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ]*

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."]]

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."]]

[*Bhagavad-gītā*, 6.46-7]

The gradual process, elimination and improvement: improvement means elimination. So those that are very particular about quality, they cannot mix with the mass, hankering for mass qualification or capacity. They're always trying to go up, in eliminative nature. They're ruthlessly progressing of eliminating nature.

Yudhiṣṭhira Mahārāja in his *mahāprasthāna* when he's making advance, the Draupadī, Sahadeva, Nakula, all, falling down and asking, "Why it is so? We are so keenly or so intimately connected with you Mahārāja, you are going away, you are going up, and we fall down."

Carelessly Yudhiṣṭhira Mahārāja going up, "Oh, you had such defects so you fell down one by one, Draupadī, Sahadeva, Nakula, Arjuna, Bhīma – "Why I am falling down?" – you had some such defect of this nature so you fall down." Without caring he's marching onward.

Then should we mark that this is a type of selfishness? No. To advance towards truth it cannot be so. Truth is distributed by Himself. Truth, not only wholesome, distributive also, self distributing in nature, so I'm going only to enhance that. By serving Him I'm going to help Him to self distribution. It is universal. Apparently it may be thought to be very narrowed in the worldly sense, in the external sense, but it is more universal from the qualitative difference.

Eliminating stone, earth, water, we are going to ether, but ether is more extensive than the earth. Water is more extensive than the earth; then the air is more extensive, spacious, than the water, in this way. The *sukṣma*, the gross is being eliminated and we're going to approach towards *sukṣma*, subtle, from subtler to subtlest. But in one sense that is more accommodating.

Truth: so Svayaṁ-Bhagavān Kṛṣṇa, whimsical, Absolute Good whimsical; that is at the back of every form of truth. So outwardly eliminating but inwardly it is accommodating.

Hare Kṛṣṇa. Nitāi Gaura. So quality is valuable, it is precious. Quantity is available, it is very cheap, quantity here we find. But here in this mundane plane the nature of quality is very rarely found.

Different nature we find, even in the Ācārya, *goṣṭhy-ānandī*, whatever they have in a collective way they want get it, enjoy. And there are some who very eager to improve their qualitative realisation, do not care much for the environment, but more careful towards inner realisation. But when anyone is used by the Absolute to do any work he will have to do that. He'll be given such nature. *Arurakta* [?] The stage when just he's going to climb the stage, that *āpana-daśā*, that in his own plane: amongst them two kinds, *goṣṭhy-ānandī* and *viviktānandī* [aka *bhajanānandī*].

Bhāratī Mahārāja: Mahārāja, in the *Hari-Nāma-cintāmaṇi* it describes about the *āpana-daśā* and those different stages. And Bhaktivinoda says that there are persons who have *arcana-pravṛtti* and those have *saṅkīrtana-pravṛtti*.

Śrīla Śrīdhara Mahārāja: Hmm?

Bhāratī Mahārāja: *Arcana-pravṛtti*...

Śrīla Śrīdhara Mahārāja: *Arcana-pravṛtti* in *āpana-daśā* ?

Bhāratī Mahārāja: Yes, no, not in that but generally *sādhakas* may have *arcana-pravṛtti* or *saṅkīrtana-pravṛtti*. So are these comparisons...

Śrīla Śrīdhara Mahārāja: *Arcana* temperament in the highest stage it is to be found in Rāmānuja

sampradāya, in *Vaikuṅṭha*, the *arcana* may attain final stage. But in *Goloka arcana* is secondary, and the *rāga* service that is primary. *Arcana*, not *arcana* proper but takes the shape of *arcana* we find in *Nimbarka sampradāya*, something like *arcana*. And opposite, *rāga sevā* we find in *Vallabha sampradāya*, *Viṣṇuswāmī*, *Vallabha sampradāya*, *sevā*. They even do not like to pronounce the name *arcana*, but ‘*sevā* I’m doing.’

And *kīrtana* is in *Gauḍīya sampradāya* and what seems to be *arcana* is not real *arcana*. It is what *Rūpa*, *Sanātana* did themselves, *Goswāmīns*: that is a kind of *sevā*, not much of *arcana*. *Arcana* is there when scripture plays the part, important play. But heart within, the satisfaction of the inner heart, that plays the important part in *bhajan*, *sevā*.

In *Vraja-maṇḍala* about *Kṛṣṇa*, *Gopāla*, all these things, the *rāga-mārga*, the inner inclination, tendency, that is more valuable, is considered to be more valuable than what is recommended in the scriptures in *arcana-mārga*.

Once, in *Gauḍīya* you may find, one such question was put to our *Guru Mahārāja*. “That *Rūpa*, *Sanātana*, their *Govinda Mandira*, all these temples have been established by them, *Deities* installed, so they also did *arcanam*.”

Then *Guru Mahārāja* told, “No. What they did that is *bhajan*. *Arcana* is indirect, through the scripture, *bhajan* from heart to heart, direct approach. So apparently people may think that they’re making *arcana* but it is not so. *Bhajan* means direct service, and *arcana* through the scriptural rules. So *Rūpa*, *Sanātana* were not followers of, or the *Goswāmīns*, were not followers of *arcana* though they installed *Deities*, temples, etc. More concerned with inner sentiment, that is *bhajan*. And more care taken to the rules regulations of the *śāstra* that is *arcana*.”

That will help gradually to arouse our internal feeling, sentiment, so *arcana* is not to be condemned but if any distinction to be thought out it is like that. The *bhajan* more hearty and the *arcana* more scriptural.

Bhāratī Mahārāja: *Arcana* is more *jñāna-miśrā*?

Śrīla Śrīdhara Mahārāja: *Śāstra-niṣṭha*. *Śāstra-niṣṭha*. *Śrutibhir vimṛgyām* [from the verse beginning *āsā maho caraṇa-renu-juṣām* [*Śrīmad- Bhāgavatam*, 10.47.61]

Bhāratī Mahārāja: So this platform of *āpana* is extremely advanced, very advanced, *āpana-daśā* is very advanced stage.

Śrīla Śrīdhara Mahārāja: Of course. *Svarūpa-siddhi*, advanced stage.

...

... general maintain, consolidate your position where you are, that you may not have to go back. Then you must march and that is the object of your consolidated position.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ 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]

So relative things to be attended because we may go down, but the object is to go onward

absolute, absolute consideration, it is not a static one. Hare Kṛṣṇa. Otherwise it will be a stagnant, rotten thing. Progressing nature there always should be, and the same time to maintain ones advanced position also. So relative only to maintain the present position, and absolute consideration to go up, further, onward. So that is our aim and this is our position that we may not go down.

But the nature of government whether democratic or autocratic, what sort of government should be, utilise, administer to the people through them, that is all important.

Rāmeśvara Mahārāja's tone that when he has got recognition from Swāmī Mahārāja to do the function of the Ācārya, then necessarily he's in absolute position.

But I do not recognise his position to be so. Still he's a student, *madhyama-adhikārī*, at most, at best. Then there's Ādikeśa, he was an Ācārya?

Akṣayānanda Mahārāja: No, only GBC.

Śrīla Śrīdhara Mahārāja: Only GBC.

Parvat Mahārāja: He was trying to be an Ācārya.

Akṣayānanda Mahārāja: He desires of becoming an Ācārya, we're told.

Śrīla Śrīdhara Mahārāja: And I was told that one Ācārya he has married his own disciple?

Akṣayānanda Mahārāja: No, he didn't do it, he had some desire to do that, and then he checked that desire.

Parvat Mahārāja: He asked the GBC's permission.

Akṣayānanda Mahārāja: He requested it.

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: Harikeśa.

Śrīla Śrīdhara Mahārāja: Harikeśa is more afraid, Harikeśa is more afraid of me that he wants to keep the standard of the Ācārya. He's there to criticise the standard of Ācārya.

"We are all perfect, we are supposed to be perfect."

But that gentleman he does not recognise that position in us...

...

... He's the son of our aunt Śacī Devī. Śacī Devī is our aunt and He's born of her, so what greater position He may hold than us? _____ [?] Then of course we are to admit that He's over-intelligent and endowed with some great prospect. That does not mean that He will say that we are nothing, and He's all perfect."

...

You may go through that *tridaṇḍī-bhikṣu* _____ [?] Kṛṣṇa Himself is chanting that how he was disturbed by the public, that *brāhmaṇa* of Avantipur, that *tridaṇḍī-bhikṣu*, how the public

disturbed him. Collecting some food he's placing on the bank of a river and eating. Some came and passed urine there, so much it is mentioned. And of course it is coming from the mouth of Kṛṣṇa Himself. The public is, may be so boisterous, so rude, so cruel, so beastly in their temperament. That collecting some food by begging and he's taking that, and one came and began to pass urine. What more can take? Then they will put so many questions. He's tired of answering them, he's keeping silence. Then giving some slap. "You don't say anything, you must be a thief, or *dacoit*." In this way this is _____ [?] And this passes through the notice of Kṛṣṇa Himself. But it is necessary for the improvement of the *sādhū's* condition. So He does not interfere. It helps them indirectly. That may be hateful to the world at large that they may not have any charm in future for such life, mystery life.

...

Bhāratī Mahārāja: Jyoti Vasu, he recently died in Jaipur.

Akṣayānanda Mahārāja: He's the chief minister.

Śrīla Śrīdhara Mahārāja: Oh, Jyoti Mai Vasu [?]

Bhāratī Mahārāja: Any reaction in Bengal?

Śrīla Śrīdhara Mahārāja: Reaction that one of the strong members of the Communist Party went away, not much. He has a big majority still. Mai Vasu [?] he was an assembly member only, but fighting member, man of learning, he was somewhat a learned man, in law.

Bhāratī Mahārāja: He was favourable to some degree towards ISKCON.

Śrīla Śrīdhara Mahārāja: Favourable?

Bhāratī Mahārāja: Yeah, he had some connection with Bhāvānanda and Jayapataka. He carried some influence for ISKCON.

Śrīla Śrīdhara Mahārāja: So natural, his father – was going to commit suicide: action reaction, *ā-virincyād amaṅgalam, karmaṇām pariṇāmitvād, ā-virincyād amaṅ...*

*[karmaṇām pariṇāmitvād, ā-virincyād amaṅgalam
vipścīn naśvaram paśyed, adṛṣtam api dṛṣṭa-vat]*

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

.....