

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.10.C_82.05.11.A

Śrīla Śrīdhara Mahārāja: Every point of time must be utilised to its best, that sort of tendency, *avyartha-kāla. Viraktir*. And other topics if anyone comes to connect, no, that may not, avoid. Avoidance of any other topics than Kṛṣṇa consciousness. *Viraktir māna-śūnyatā*. If anyone insulting, does not matter _____ [?] No necessity for any personal respect, no, *māna-śūnya. Āśā-bandhaḥ*. “Certainly Kṛṣṇa will accept me one day. My attempt must be fulfilled, my desire inner must be fulfilled.” This sort of feeling within. *Samut-kañṭhā*.

“Oh, so many days gone by, but still I can’t trace any real tinge of *bhakti*, Kṛṣṇa *bhakti* in me. When He will come? When Kṛṣṇa? My days are gone almost. When will His grace come to me? This life is gone, then wherever I shall be posted, no certainty. There I’ll be lost in this universe. Who will care for me? And how, so long I’m trying but not yet any trace of success towards Kṛṣṇa *bhakti*.”

Samat kañṭhā. Nāma-gāne sadā ruciḥ. But a common thing will be there, whenever taking Name, or hearing Name, he will feel inner encouragement. And he will also feel himself to sing the Name of Kṛṣṇa. That will be present there. *Nāma-gāne sadā ruciḥ. Āśaktis tad-guṇākhyāne*. When he’s talking to his friends about the good attributes and qualities of Kṛṣṇa he will feel quite at home. It will be very tasteful to him. *Nāma-gāne. Āśaktis tad-guṇākhyāne prītis tad vasati-sthale*. And particular attraction for the place where Kṛṣṇa had His _____ [?] *līlā*, a particular intimacy with the place and things connected with Him. *Āśaktis tad-guṇākhyāne prītis tad vasati-sthale, ityādayo ‘nubhāvāḥ syur jāta-bhāvān*. And this *bhāvānkure* means a sprout of *prema* is peeping in ones heart. Then these signs, symptoms, will be patent in that person. His life has become fulfilled. Kṛṣṇa is not far from him. This is like blossoming flower. The sweet scent has only begun to come out, and when it will be a little more blown, the sweet scent will attract Kṛṣṇa to enjoy that flower. Then it comes *prema*, and then there is so many stages of *prema*. How Rūpa Goswāmī has analytically placed all these things, in *prema, prema bhakti, rāga bhāva bhavati*.

*[kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kañṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo ‘nubhāvāḥ syur jāta-bhāvānkure jane]*

[“For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don’t like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord’s mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samut-kañṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āśaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love.”] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26] & [*Gauḍīya Kañṭhahāra*, 18.7-8]

Tatat premad bhumanchari sarva kama mayam premna avi bhavi bhavit krama [?]

Then comes the *prema bhakti* which is so desirable for us, and what will be the result in that *prema bhakti*? *Sneha, mana, pranai, rāga, anurāga, bhāva, mahābhāva*. The *prema* gradually develops in such process of stages, it has been described. Gaura Hari bol. _____ [?]

...only a part, particle, eh?

Devotee: (Group laughter)

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja. Eh? Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: But your foreign friends are so many in number, and they do some service to you, though you are reluctant, they will utilise you in your service. And this was his desire and that is unchangeable, and it came to have its effect the last time of life. So you are so many friends waiting for my welfare. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Jayatīrtha Mahārāja: I think that you're looking after the welfare of ...

Śrīla Śrīdhara Mahārāja: And Swāmī Mahārāja he came to my relief. I was indebted to Guru Mahārāja and Swāmī Mahārāja came to release me from that debt, to help.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

He loved me very sincerely. His attraction for me and appreciation for me was very sincere and substantial.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. The general complaint against me...

Akṣayānanda Mahārāja: Therefore we died there.

Śrīla Śrīdhara Mahārāja: ...that so many friendly brothers...

Akṣayānanda Mahārāja: So we must die here.

Śrīla Śrīdhara Mahārāja: ...that I am not doing my, giving my quota to the service of my Gurudeva. I'm not giving my quota. And they have come ultimately to my relief, "That you must give it to your Gurudeva who wanted so intensely the benefit of the people through Kṛṣṇa consciousness. Your quota you must - we shall snatch from you if you be reluctant. You must give your quota."

So in time he did not forget, but now with some interest it will be exacted.

Aranya Mahārāja: And now we're incurring a great debt.

Śrīla Śrīdhara Mahārāja: This is inconceivable, unthinkable, this circumstance in my old life it was quite unthinkable, not only to me but to all, that are concerned. They're also astonished to see. It is His will, His will.

When Hanumān and others were entrusted with the building of the bridge to Śrī Lāṅkā, then there were those _____ what is this?

Akṣayānanda Mahārāja: Crow.

Devotee: No, no, no, no, no.

Śrīla Śrīdhara Mahārāja: _____ [?] means like rat.

Devotees: Squirrel.

Śrīla Śrīdhara Mahārāja: Squirrel, and that two synonyms, squirrel and something else. They were using, they're try to help that bridge building. How? They jump into the ocean and get their body wet and then comes on the sand and they're rolling, and gathering some sand in the tail, and they're going to the bridge, and there they're shivering the tail and sending the sands into the bridge. Again coming and in this way they're carrying sands.

Then Hanumān and others they saw that these small creatures going, passing through the legs. "Sometimes we may place foot and they'll be crushed to death. So they're making hindrances rather, no practical service, but they're opposing our natural work." So Hanumān in his excitement took it and gave it a thrashing, and perhaps it was going to die.

Then Rāmacandra came to his relief, and with His soft hand He's massaging that creature, and it came to senses, and He asked Hanumān, "You are doing in you own way, and he's a small creature, you also allow him to do in his own way."

Kart balani setu bandha [?] The construction, there's a Bengali proverb, that *kart balani setu bandha*. That squirrel's attempt to construct a bridge in the ocean. However small, but still, his good will, that's to be considered. So about Infinite, everyone of us, even worse than the squirrel.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Ke?

Devotees: _____ [?] Tīrthapāda dāsa _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Tīrthapāda dāsa. And the back of Tīrthapāda dāsa?

Parvat Mahārāja: No one, it's the shadow of a flag moving.

Śrīla Śrīdhara Mahārāja: No, no. This one, that one, two on the other side.

Jayatīrtha Mahārāja: Gaura maṇḍala and Tīrthapāda dāsa.

Śrīla Śrīdhara Mahārāja: Gaura maṇḍala and Tīrthapāda. Gaura Hari. Gaura Hari. Gaura Hari.

[14:00 - 17:06, Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: _____ [?] The Rabindranatha, world poet, famous Rabindranatha, he has written that, "Oh my death, you are so intimate to me as Kṛṣṇa. *Śyāma samal* [?] The heart's worshippable God. The very fulfilment we get from Kṛṣṇa consciousness whole engagement of all our existence we get from Kṛṣṇa. Kṛṣṇa consciousness, the wholesale engagement of our hankering in Kṛṣṇa." He says, "When one is infirm and old, death is like Kṛṣṇa to him. *Moronde tomara syama samal.*"

This is blaspheme, Kṛṣṇa is so low, as death. But anyhow he has used this word, and infirmity comes, the pains of different types attack, made him think, "Death, take me, you are my intimate friend. You take me away. I can't tolerate the pangs of the different diseases of this body. You are my Kṛṣṇa. Death, you are my Kṛṣṇa *Nāma.*" It is his poetry. Blaspheme.

Hare Kṛṣṇa. Gaura Hari.

Gandhi also gave his appreciation for this poetry. "We want to embrace another standpoint. Embrace death for the country. Want to die, to welcome death, for a particular cause."

But this is annihilation. It is destructive, not constructive.

Akṣayananda Mahārāja: A kind of *śūnyavādi*.

Śrīla Śrīdhara Mahārāja: Die to live. That is another thing. But here, Mahāprabhu says,

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] [*Caitanya-caritāmṛta, Antya-līlā, 4.55*]

"If only by welcoming death I can get Kṛṣṇa, then *crores* of times I want to die in a second. *Dehātyāge kṛṣṇa yadī pāiye*. It is *tamo dharma*. This wealth, gift, body is not a great wealth that in change of it I shall get Kṛṣṇa. What is this? It is a negligible thing, a nasty thing. And I want to get Kṛṣṇa in change of this body, this nasty body, what is this? From infinite, immemorial time I dying and I'm born, I'm being born and die, born and die. This is the most nasty, the cheapest thing in the world, and by this I shall get Kṛṣṇa?"

This is very mundane feeling. Only by *bhajan*, not by death.

So when Prabhupāda was in the south, one gentleman came to ask about the position of a devotee who is very well admired in the south, Kanapa [?] He's known as the greatest devotee of Śiva in that part. And what was his dealings for which he's so much appreciated?

That once in a small hill there was some Śiva *linga*. And this Kanapa he comes, *apa* means father. *Kana, ana, kana*, some brother or *ana, kana*, _____ [?] He comes from the *ādivāsī*, aborigine group, and he was known as a devotee of Śiva. Once, he had gone to that Śiva *linga*, that Vighraha of Śiva, not *linga* but Śiva Mūrti, and he suddenly found that blood oozing from one eye of that Mūrti.

And there was some *deva vāñī*, divine sound came. "You give your own eye to the Mūrti."

And he did so. Then he took out his own eye and put anyhow into that Mūrti. Then found that another eye also from it blood oozing. So same way he took his other eye. Then he'll become *anda* [?] blind. So with his shoe, with the feet, with his shoe on his foot he located the position, touched and located the position and then the next eye _____ [?]

Then Śiva was very much pleased and he got his vision again. From that test he has got so much good name of a great devotee of Śiva.

Then when this was placed to our Guru Mahārāja he told, "This is *tamasic bhakti*. Not higher devotion but very lower. Without concerning the body, *tamasic*. By exchange of our physical thing, whatever we acquire, devotion, that is of lower. Because this body is not a very good thing. The mind, the intelligence, the *ātmā*, that should be given. This is nothing.

Here also one thing happened. In this Guru Kuñja, there was a *paṇḍita* perhaps half mad. He was an educated *paṇḍita* but some crack in the brain perhaps. When his Guru was there, he was a well read man, Gour Govinda name, he was a *paṇḍita* scholar, and also he was Guru of the Gauḍīya School. Here Guru Kuñja, his Maṭha. Then that gentleman suddenly came to see his Guru, and anyhow put his, by the finger he rooted out his eye and placed with blood on the foot of the Guru, suddenly. Guru could not understand that he may do such. In a lightening speed he took out the eye. The Guru was infuriated. "What is this? This blood and the eye, this is very nasty thing placed here." Immediately Guru left that Maṭha and went to Vṛndāvana. That is Gour Govinda. Such happenings, incident happened here about forty years ago or so we're told.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That Rāmacandra wanted to give his eye to the Deity, to Devī, and Devī came and held his hand. "No. The *kamala locan*, the one lotus is missing. One hundred and eight was His promise but one missing. And that was stolen by Devī to test Rāmacandra. "And when I have promised that I shall worship with one hundred and eight, but I find that it is one less, then my promise, my *sankalpa*, that will be falsified. So Lakṣmaṇa, they say that my eye is just like a lotus, then I fill up the gap with my eye." Whenever he's going to do that Devī came and held his hand, "No, no. I have stolen to test you. Your object will be fulfilled. _____ [?] will go. I am now on your side, come to your side." *Kamala locan*.

...

[28: 35 - 31:00, ?]

Śrīla Śrīdhara Mahārāja: In the train _____ [?] “Kṛṣṇa is very proud, so much proud. He says, ‘I am all in all. Everything in Me. I am over all.’ Most proud, naughty person.”

_____ [?]

Hegel says, “Everything is for Itself. By Itself and for Itself.” Everything is for Him, not for any other thing. If for any other thing then that will be the absolute. Reality must have these two qualities in Him: He’s His own cause, and He exists only to fulfil His own purpose, not to fulfil the purpose of any other, not subordinate position. _____ [?] Plainly, it is plain, simple.

He says, “I am all in all.” Only Kṛṣṇa has said that. In *Gītā*, in *Bhāgavatam*, He has said, explicitly that, “I am all in all.” And nowhere it is, we can trace of such bold statement that, “I am all in all. Give up everything. Come to Me. No reaction, no lamentation.” Only in *Gītā* and *Bhāgavatam* Krishnamurti only says, “His announcement, and no other.”

So Hegel says, “I am for Myself. Everything for Me. And I’m not for anything. This is My position. I’m Absolute. Infinite means My position is such that I’m all in all. What can I do? You Arjuna, at least you think you are My friend. I won’t cheat you, at least, you’re My friend. What shall we say? I am everything.”

*man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me*

[“Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend.”] [*Bhagavad-gītā*, 18.65]

“I promise this to you, *pratijāne priyo 'si me*, you are My favourite friend. I won’t deceive you at least.”

*man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me*

“What shall I say more? I promise you that I’m everything. You come to Me.”

So clearly, so boldly, who has asserted in this world’s literature that, “I am everything. I am all. I am above all.” What to say? His position is such. Absolute. Hare Kṛṣṇa. Hare Kṛṣṇa.

So Rūpa Goswāmī says, “Don’t go to have a look to that Śrī Mūrti Mūrti Viṅraha. Then it will be difficult for you to go away from that snare, and to engage yourself in the pleasure of your family and friends.”

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

[35:10 - 36:05, ?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. So we close today here. Gaura Hari bol. Nitāi.

...

Jayatīrtha Mahārāja: ...all right?

Śrīla Śrīdhara Mahārāja: [36:18 - 36:42, ?] You want to talk about his proposed university, is it?

Jayatīrtha Mahārāja: Yes, if possible. I don't want to trouble you with my crazy scheme, but I need your, some council from you, Your Divine Grace, your blessing. Because Śrīla Prabhupāda many times talked to us about the idea of this *varṇāśrama* college. And also there's a conversation between Your Divine Grace and Śrīla Prabhupāda concerning this *varṇāśrama* college, and specifically this Planetarium. On places of *Bṛhat-Bhāgavatāmṛtam*, your idea about the Planetarium that was to be developed in conjunction with the *varṇāśrama* college. We have that on one transcript of a tape between yourself and our Śrīla Prabhupāda. So in pursuance of that idea we want to found this university. Actually we want Your Divine Grace to be listed as the Founder for this university. One name we thought was Mahāprabhu University. That was one suggestion, but any suggestion that you have will be better. Anyway, the idea was to have three campuses. One in Navadvīpa, one in Purī, and one in Bangalore. This one in Navadvīpa ...

Śrīla Śrīdhara Mahārāja: Why Bangalore?

Jayatīrtha Mahārāja: Bangalore, because it's climate and place is very nice for the, for those who are more interested in the climate.

Śrīla Śrīdhara Mahārāja: For the climate.

Jayatīrtha Mahārāja: And Navadvīpa more for those who're interested in theism proper. Here we thought to have the campus called Centre For Theistic Studies, and the different colleges would be there within the campus. One would be School of Gauḍīya Siddhānta, and that would teach *Caitanya-caritāmṛta*, *Bṛhat-Bhāgavatāmṛtam*, and all *śāstras*, and would oversee the translation and the printing of the collective works of all of the great Ācāryas.

Then one college would be there for Sanskrit learning, for teaching Sanskrit, Bengali, and related things like *pūjā* and so forth.

Then one college will be for comparative theism, comparative philosophy and theism, teaching different theistic and philosophic perspectives and showing our philosophy in light of that.

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja began only matrices standard, Bhaktivinoda Institute. And Bana Mahārāja began a university. But sometimes we hear that his very life is challenged, at stake.

Jayatīrtha Mahārāja: Yes. We don't want to admit any outside students. Our students will only be serious Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: To collect, in the name of education, to collect the scholars, and there from to recruit devotees, that was the idea of our Guru Mahārāja. He also started a *tol*, a Sanskrit line, in ancient line, and also an English school. But mainly, ordinary people come and they want to go in their own line, and sometimes create disturbance to the religious institute. Still, a few persons may be recruited from that school for the devotional affairs. That is the general result we are...

Jayatīrtha Mahārāja: We think that we can recruit serious students from all over the world.

Śrīla Śrīdhara Mahārāja: What to speak of - the Ramakrishna Mission whose duty is to serve the people at large, they're also being eliminated from the public interest, being attacked. So liberal they are only to help the people for their own mundane benefit, they're also sometimes taught a good lesson by the students.

Then there is _____ [?] Rabi Tagore. He criticised the scholar, that is the one science and art. As long as science was excluded, some peace. But science and art, two combined, now the professors and the orthodox followers of Rabindranatha, they're suffering at their hand.

So you are to approach with the education - education they want free, but that education won't come to help *you* much. There are many who may go against you. So very carefully you are to handle

with all these. The whole people at large, your field, still, by all means we should try, but fully knowing well that what I'm going to build with my own hand, that will come against me. With this knowledge we're to tackle all these things. Because our heart and aspiration may be that we shall capture the whole world. But still we should not forget that *koṭiṣv api mahā-mune*.

*[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]

A true devotee can be had very, very rarely. With this object in our mind we shall approach to capture the whole.

Generally when you come in contact with education, the student's community they're more atheistic. They will form a committee and will go against you. They'll approach the government and try to draw the benefit, this monetary benefit from you, and they'll try to go on against you, to suppress you. That will be the nature. It has been seen in...

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