

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

79.00.00.A

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] I shall sell my head there only wherever I shall find that the river of nectar is coming down to me from the upper side. And I must be conscious of my own wealth, otherwise mere formal, I have not got taste, I have not got anything, I am a blind man. My decision has got no value. When one is conscious of his own gain, that this is the highest thing, and this is coming from this way to me, I must sell myself there, to the feet, or whatever.

*kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.*

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.127*]

**Śrīla Śrīdhara Mahārāja:** Mahāprabhu says to Rāmānanda Rāya, "Wherever the *tattva*, wherever the nectar divine, ecstasy, I shall offer Me to be a slave there." That is my direct concern. Wherever and whatever form it may be, it does not matter much. It has got some value, but that we should not trust them, the inner thing will be given immense value, than the external cover. Cover has also got value.

**Devotee:** Then there's a chance for a type of *sahajiyā* to come in where they'll say reject the form on their whim.

**Śrīla Śrīdhara Mahārāja:** And the spirit gone away then cannot but be *sahajiyā*. The body connection gets the upper hand and becomes *sahajiyā*. When conscious, when awake to the wealth he's getting he cannot be *sahajiyā*.

**Devotee:** He has a taste, a *ruci*.

**Śrīla Śrīdhara Mahārāja:** "Here is, my Guru's advice I find there, in this man. Anyhow it has come here." He'll be able to trace, "How, I do not know, but I see my Guru's characteristic, my dealings, my behaviour, is in him. He's my Guru." When I shall be able to recognise the thing in its intrinsic value, independent value, then wherever I shall find it, here is... There was one Aurobindo Ghosh, do you know him?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** He was a leader of the Anarchist Party, and there was a case in the High Court. So one Mr. Norton, he was the criminal side big Barrister, Norton. Aurobindo had absconded and how to find him? Wherever Norton searched through any newspaper or any writings, the Aurobindo's type of writing, "Here is Mr. Ghosh." Ha, ha, ha. He said, "Here is Mr. Ghosh." In the *Amṛta Bazaar Patrikā* by Bipin Pal, Aurobindo wrote an article, and Bipin Pal was introduced into the High Court.

"Your Paper, this article is written by whom? You must know. You are the editor."

"Yes, I know."

"Do you know this man, Aurobindo Ghosh?"

"Yes, I know him. I consider him to be one of the greatest men in the world."

"Do you know him?"

"Yes, I know him."

“And you know also, as editor of the paper, is this article written by whom?”

“Yes, I know.”

“Has this man written this article?”

“I won’t say.”

“You won’t say?”

“No, I won’t say.”

“Do you know what the punishment is?”

“Yes, six months imprisonment.”

“You are ready for that?”

“Yes, I’m ready for that.”

Then Norton said, “Here is Mr. Ghosh.” In his writing he saw that Aurobindo is there. Aurobindo’s English was very good English we are told.

Just as, “Here is my Gurudeva.” Our Gurudeva also, Prabhupāda; sometimes in one of his - sometimes in some of his disciples, “Here is Bhaktivinoda Ṭhākura. I could not recognise him.” There was one Bhāgavat Janadana, when he departed – “I could not find him in this particular article. Bhaktivinoda Ṭhākura came here, but I could not recognise \_\_\_\_\_” Always seeing like that.

*Sarvata krsne mukti pari baraman se lekhi ke pai jan akhi arijan [?]*

We are caught out by different attractive things in the world, but them of divine look, divine atmosphere, they’re always seeing signs of divinity anywhere and everywhere. Very eager to see, to hear, “This Goswāmī came, this Goswāmī came. I could not understand. I could not recognise.” By their thoughts, by their tendency, divine tendency, attitude, they’re to read what is here. “My Guru’s temperament is here.” And in *Caritāmṛta* you must have found:

*kintu tomāra prema dekhi' mane anumāni / mādhavendra-purīra 'sambandha' dhara - jāni*

[“Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding.”] [*Caitanya-caritāmṛta, Madhya-līlā, 17.172*]

Mahāprabhu detected the Sanoḍiyā *brāhmaṇa*, seeing his movements, He at once told, “You must have some connection with Mādhavendra Purī. Without his connection we can never find such dealings here. It must come from Mādhavendra Purī.”

In this way we are to find out things. The first thing is that we must know it ourselves, what is the thing, then how to do, what way to deal. We shall be able to arrange ourselves selflessly. When we’ll be selfless, and moreover, when we’ll be dedicated to Guru Pāda Padma, then that will give us insinuation what to do; that will teach us what steps we are to take now in this critical position.

**Devotee:** *Śikṣā* Guru is not a cheap thing which can be taken or left, it has...

**Śrīla Śrīdhara Mahārāja:** Guru *tattva*, so, it is said there, *ācāryam mām vijānīyān*.

*ācāryam 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*] & [*Caitanya-caritāmṛta, Ādi-līlā, 1.46*]

Not to be differentiated \_\_\_\_\_ One thing coming, *ācāryam mām vijānīyān*, so the oneness of continuity, that should not be ignored. Guru can be him, and Guru can be another body also. I can see the same Guru. Rather, higher education in a different body he may come to give me higher aspiration, higher inspiration. It is also possible. \_\_\_\_\_ Whether the breath is more important, or the nose is more important. Breath must be more important than the nose. So, material substance - that should be given always the higher valuation, than the form.

**Devotee:** \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:** Come now and then.

...

**Devotee:** \_\_\_\_\_ ānanda Swāmī and myself, we're staying in Calcutta alone. Then he wrote us a letter, that, "If you have any questions, then you can see Śrīdhara Swāmī and he will be able to advise you. He is my dear-most..."

**Śrīla Śrīdhara Mahārāja:** He had much faith in me. When he was in business in Calcutta, I hired the next house, with the laboratory underground and first floor, four rooms, we, Govinda Mahārāja, we all stayed. Every day he used to come to me, and three, four, five hours, discussion, discussion, discussion. And there that *Back to Godhead* was published and also the translation of *Bhagavad-gītā* was made from there, that [7] Sitakanta Banerjee Lane. Number six or number seven \_\_\_\_\_ [?]

(Śrīla Śrīdhara Mahārāja and Devotees speak together in Bengali [?] for about 1.40 minutes, with the occasional English words; ie, Sitakanta Banerjee Lane, *Back to Godhead*, laboratory, seven or eight years, article "To Err is Human", Vyāsa as the great dictator of the spiritual world.)

**Śrīla Śrīdhara Mahārāja:** Not human; it is divine, divine, divine, not human deed. Hare Kṛṣṇa.

...

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** ...may live or may not live, but I gave that suggestion \_\_\_\_\_ first heard the divine sound from his Gurudeva; first connection, the first connection of divinity, from Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] to your Prabhupāda. Assam, that was the place. Of course, we also had initiation and Hari *Nāma*, and then *dīkṣā*, then *sannyāsa*, all in that house; many, Bon Mahārāja and many, there.

(More Bengali for nearly six minutes)

...

**Śrīla Śrīdhara Mahārāja:** In one same tune, perhaps, as your Prabhupāda. My thought almost tuned in the same plane. That is, crossing the domain of knowledge, that is *jñāna*, the plane, making advance.

*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu*, 1.1.11]

[*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

*Bhakti*, the road of *bhakti*, the path of *bhakti*, is independent. It does not depend either on *karma*, *yoga* or *jñāna*. Independently it can take seed from *sukṛti*, and then *śraddhā*, *sādhū-saṅga*, in this way it marches up to the Goloka, *prema loka*. But when it's passing by the side of *karma*, near *varṇāśrama*, *karma*, and then *jñāna kāṇḍa*, *Vedānta*, to cross *karma kāṇḍa*, this is transient, mortal, it is easy to make anybody understand, that *bhakti* is better than *karma kāṇḍa*. It is all transient, all mortal. But *jñāna kāṇḍa*, this stands as the greatest enemy to *bhakti*, to *māyāvādā*; and when it is passing, surpassing rather, *jñāna kāṇḍa* and going towards *prema bhakti*, on the way, *Vedānta*, that *jñāna vairāgya*; it is going, passing the *jñāna kāṇḍa* and it is progressing towards the *prema loka*. Then the *Bhāgavata* comes. *Hari-bhakti-vilāsa*, *varṇāśrama* and *bhakti*, the differentiated *śuddha bhakti* school from *varṇāśrama*, *Hari-bhakti-vilāsa smṛti* is there. And *Śrīmad-Bhāgavata* is there when it is dealing with *jñāna* and *yoga*. That is pure spiritualism, pure knowledge \_\_\_\_\_ and passing away that and going towards *prema loka*, the love domain, the divine love; that is the highest.

(More Bengali for about twenty five seconds)

Because the divine will stands behind, so it is true. And divine will withdrawn, it has no value; so all the scientific structure crushed down. Only the sweet will of the Lord, backing before everything, what is what. And that is withdrawn, it will be otherwise. \_\_\_\_\_ [?]

He's willing, so it is like this. The sun will be dark if His will is drawn away.

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

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā / mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

...

*na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram*  
*[bhūta-bhṛṇ na ca bhūta-stho, mamātmā bhūta-bhāvanah]*

["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.5]

\_\_\_\_\_ [?] The law of nature will change immediately. His law, because it is backed by His divine sweet will; if His sweet will is drawn away, it is nothing.

**Devotee:** The *vaijñānīs* they don't accept, therefore they're rascals.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] unreasonable \_\_\_\_\_ [?]

**Devotee:** Very reasonable.

**Śrīla Śrīdhara Mahārāja:** That is possible, and if it is possible, then this is all lost; all the big *vaijñānī* structure lost. The sweet will of the main principle, the Absolute...

**Devotee:** This Māyāpur temple is for that purpose. Just a few days ago Harikeśa Mahārāja came for two days. Because it was a short visit he couldn't come here. So we were discussing building a big temple; how we went to the Devī dhāma, Maheśvar dhāma, Vaikuṅṭha dhāma, Goloka dhāma.

**Śrīla Śrīdhara Mahārāja:** I asked him to go through *Bṛhat-Bhāgavatāmṛta* by Sanātana Goswāmī. There he will get the clear idea. The Devī dhāma, Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, and Satyaloka: and what incidences are occurring in which place. Then how to differentiate from Virajā, Brahmaloaka, then Śivaloka, then Vaikuṅṭhaloka, then Ayodhyā, then Dvārakā, then Mathurā, then Vṛndāvana. Gradation, *tarottama*, is nicely described there by Sanātana Goswāmī; the *sambandha* Ācārya, the Ācārya of the Gauḍīya School to say what is what. What is what we can understand from Sanātana Goswāmī. And how to attain our end, from Rūpa Goswāmī; and what is the highest attainment, that is Raghunātha Dāsa Goswāmī; these three Ācāryas. And Jīva Goswāmī is protecting all those higher and such thoughts against the current *vicāra* of the *Veda*, *Vedānta* \_\_\_\_\_ [?]

**Devotee:** *Sambhanda, abhidheya, prayojana.*

**Śrīla Śrīdhara Mahārāja:** *Sambhanda, abhidheya, prayojana.* *Abhidheya* Ācārya Rūpa Goswāmī, *prayojana* Ācārya Raghunātha Dāsa Goswāmī, and the *sambandha* Ācārya, what is what, Sanātana Goswāmī. Where are we? Who is God to me? What is the world? And what are their different stages? All these are described by Sanātana Goswāmī in *Bṛhat-Bhāgavatāmṛta*. I got my conception from there. And of course that was also tested and verified by Bhaktivinoda Ṭhākura's books, Prabhupāda personally

(More Bengali for about fifty seconds)

**Śrīla Śrīdhara Mahārāja:** *Hari-jana* means the servants of Hari. They're now mad in their transaction with the worldly affairs, *viśaya*, material. They apparently seem to be dealing with material properties, *viśaya range, mattala*. *Pūjāla rāgapāṭha gaurava bāṅge*. The underlying idea is this; they really want to worship the *rāgapāṭha*, the way of love, path of love, *rāgapāṭha* \_\_\_\_\_ our affection, love, attraction, that is their real hit, not this ordinary material handling. *Pūjāla rāgapāṭha gaurava bāṅge*. So generally, after Śrī Caitanyadeva, the *rāgapāṭha* in the hands of imitationists has become very down, gone down a level. So the big persons, they rather hate them. So with the help of what is big, according to the mass conception, we're to take that sort of help and to show that *rāgapāṭha* is higher and higher. We are not indolent. We are active men. Still, we want to do for God. Not that \_\_\_\_\_ The worthless people, they will only go to the way of devotion, no. The highly qualified, they should devote everything for the service of the Supreme Lord. That is so great, so big, so, \_\_\_\_\_ *pūjāla rāgapāṭha gaurava bāṅge / mattala hari-jana viśaya range.* \_\_\_\_\_ [?]

All the majesty should be devoted, should be utilised, to Him only, that love is supreme, that is the supreme most. That Vṛndāvana, that Kṛṣṇa's, that flower garden, that is higher than the golden garland, golden ornament, this golden crown, hillock, all these things, they're lower. And *aiśvarya puṣpa* and Govardhan, that is *gunja phal mayo pucha* that is of more higher valuation, and these are lower in Vaikuṅṭha, the diamond, the gold, all these valuable things, *aiśvarya* \_\_\_\_\_ that is more valuable.

Svarūpa Dāmodara is in Hira Pañcamī day, in *Caitanya-caritāmṛta*, Śrīvāsa Paṇḍita and Svarūpa Dāmodara, the discourse, there it is mentioned. “Śrīvāsa Paṇḍita, you forget you are up to Vaikuṅṭha so you are very fond of Lakṣmī Devī’s *aiśvarya*, but we are *vrajavāsīs*. We give more value to this flower, the leaves, and the \_\_\_\_\_ all these things. That is more valuable to us these plain and simple things, more than... Who has got much *aiśvarya*, they do not care for gold and diamonds, rather they’re vexed with all these things. But our, and *kiśora* \_\_\_\_\_ and that is always pleasing like things.

**Devotee:** I just had one question, because I know it must be time for your bath or something now, or your *prasādam*.

(More Bengali for about 3.15 minutes)

**Devotee:** Prabhupāda said, “You’re my disciples. You’re all very good boys. You’re my disciples. Very good.” \_\_\_\_\_ [?] What did he say exactly?

**Devotee:** \_\_\_\_\_ [?]

**Devotee:** “You’re my disciples.” So then what happened is that he never gave them *mālā*, he never gave them new name, and they went back to their village. Then they go back and then they gave themselves *mālā*, gave themselves name.

**Śrīla Śrīdhara Mahārāja:** Then he has accepted them, gave admission; now *śikṣā* Guru is necessary. When he has accepted them direct, face to face, then they’re direct disciples. Now *śikṣā* Guru is necessary, to guide them in details. Acceptance is more valued.

**Devotee:** Yes. That’s what I thought, that those who personally went there, Prabhupāda said that, “You are my *śiṣyas*.” That that acceptance means that directly they’re his disciples. But those who did not go there, those others who were in the village...

(More Bengali for about 1.50 minutes)

**Śrīla Śrīdhara Mahārāja:** *Mantra* is formal encouched in expression. What is embodied there, that is to be opened. And that *tattva jñāna*, that is not an easy thing, that is not a non important factor. Real *dīkṣā* is there, *tattva jñāna* \_\_\_\_\_ [?]

**Devotee:** *Biphal*?

**Śrīla Śrīdhara Mahārāja:** *Biphal mantra*. He does not know what is contained there. He’s transferring something, an expression, but the one whose giving, he himself is not aware of what is embodied there.

**Devotee:** He doesn’t know.

**Śrīla Śrīdhara Mahārāja:** He doesn’t know.

**Devotee:** That clears up the point. But once a person accepts someone as *śikṣā* Guru, or when he approaches someone for training, that shouldn’t be a whimsical thing.

**Śrīla Śrīdhara Mahārāja:** *Śikṣā* Guru, *dīkṣā* Guru, when seen or placed in one place; that of course is higher.

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Then, when we're accepted by him, "You are my disciple," then they will also have to accept *śikṣā* Guru, but *śikṣā* Guru should not get so much honour as *dīkṣā* Guru. But when *dīkṣā* Guru and *śikṣā* Guru is combined in the next generation, there of course the fullest confidence and honour should be given to the *dīkṣā* Guru. Do you follow?

**Devotee:** Hmm. What's the position of *mantra* Guru?

**Śrīla Śrīdhara Mahārāja:** *Mantra* Guru, of course he's consciously giving, he's good, *mantra* Guru. Ha, ha, *śikṣā* Guru, more stress is given to *śikṣā* Guru in our *samprādaya*, our *Guru paramparā*. The *taṭasthā-vicāra*, the relative and absolute; two lines of consideration, one is relative and another is absolute; when some contrast will come the absolute will be superior. You see: *yei rasa, sei sarvottama*. *Vātsalya rasa, śanta rasa, dāsyā rasa, sākhyā rasa, mādhyā rasa*; the parents, they will think, "I have the superior position." And the *sākha*, friend, he will think, "I am the most intimate with Kṛṣṇa." In their respective positions, they will think that they're the most intimate. But if a comparison is drawn, independent of their position, then the *mādhyā rasa* will come highest.

[*kintu yānra*] *yei rasa, sei sarvottama / taṭa-stha hañā vicāriḷe, [āche tara-tama]*

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.83*]

From the absolute consideration the *mādhyā rasa* surpasses all, the *vātsalya rasa, sākhyā rasa*, they're all down. Though the *vātsalya rasa* and *sākhyā rasa* they may think that great intimacy they have got, more than the *mādhyā rasa*; a relative position under the absolute. But our *Guru paramparā* is that of absolute consideration. Many bodily representations eliminated from the *Guru paramparā*. And the current of *śikṣā*, the higher, pure *śikṣā*, that current is coming down. Wherever, from this summit to that summit, from that summit, in this way the river coming down. Do you follow?

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya  
rūpānuga janera jīvana viśwambhara priyaṅkara  
śrī-swarūpa dāmodara, [śrī-goswāmī rūpa-sanātana]*

["Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya)."]

[*Songs Of The Vaiṣṇava Ācāryas*, p 90-3]

[This is the sixth of nine verses describing the Brahma-Mādhva-Gauḍīya *sampradāya* as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.]

Not actual line of initiation...

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