

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

80.00.00.A

Śrīla Śrīdhara Mahārāja: ...surrounded in Goloka and Vaikuṅṭha.

yat kinca tina guna pi kota mokama [?]
gosthi samasthe hita sadvanam mayam [?]
mukunda dvaitam lila nikulam phalam [?]

Whatever, Raghunātha Dāsa Goswāmī says, *yat kinca tina guna pi kota mokama*, whatever is found in Vraja, it may be a straw, *guna*, a shrub, *guna pi kota*, an insect or worm. *Gosthi samasthe hita*, everything there, *mukunda dvaitam*, they're friends of Kṛṣṇa, they're favourite of Kṛṣṇa, beloved of Kṛṣṇa. Why? They're helping in many ways promoting the performance of *līlā* of the Divine Couple.

[?]

Hare Kṛṣṇa. Anyhow, when we shall be, we shall find ourselves in Goloka, in Navadvīpa *Dhāma*, properly set, then we shall see that everything is performing *bhajana*, in different *rasa*, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, and surround by all the servitors of different types of Kṛṣṇa. They're doing and helping, "do this and this in this way." It is possible, and then we shall enter Goloka. *Svarūpa siddhi* and *vastu siddhi*, two types, first *svārūpa siddhi*, we shall find ourselves in our *bhajan* that we are surrounded by all types of _____ members. And *vastu siddhi*, we'll be reckoned amongst one of them, permanently established there. In *svārūpa siddhi* stage we can also deviate, but when we can, by the grace of the Lord, have the position of *vastu siddhi*, then we are inseparable part, and we cannot be removed from that place, that position. That is permanently settled there, *vastu siddhi*.

Bhāvānanda Mahārāja: That is a very long way away.

Śrīla Śrīdhara Mahārāja: There are five stages of *bhajan*. First *śravaṇa*, to listen, to receive news about the process, then *varaṇa*, to accept that, the second stage, to accept that. Then *sādhana*, by the stage of acceptance we can be initiated by Gurudeva. And then under his guidance *bhajan* continues. Then this is *sādhana*, third. And fourth is *āpana*, we feel that this is my own thing, this *bhajan* is the innermost wealth of my thing, *āpana*. And then *prapanna*, then we like to distribute it to others. The fifth stage, the last stage. We feel that it should be also given to others, *prapanna*; five stages. Hare Kṛṣṇa.

Bhāvānanda Mahārāja: Hare Kṛṣṇa. My difficulty is that that one particular personality, my Guru Mahārāja, that one particular personality, individual personality, that since he has departed, that I know that philosophically there's no question of separation, but since he has departed, I have no enthusiasm, so much. Everything I'm doing out of duty. Before, when Prabhupāda was here, then if we were building a, constructing a building, or painting a room, or arranging a festival, and he was always there to accept that service, in his form. Now he's gone, I know that philosophically that there's no separation, but still that individual personality of my Guru Mahārāja, since his departure, not as though, what is the word...

Śrīla Śrīdhara Mahārāja: That is a laudable thing, that there may not be any parallel to my Guru Mahārāja, my Divine Master. Another, without him, everything is tasteless to me. That is of course a good quality, everything is tasteless.

Not only that, Raghunātha dāsa Goswāmī says, after the departure of Rūpa Goswāmī and Sanātana, that, "So many things are coming to devour me. Without my Guru's presence, the other things that should help me for the *bhajana*, they're rather coming to devour. Such is the so intimate relation we

had really with Guru Mahārāja. Without him, Kṛṣṇa is also nothing.” Dās Goswāmī says. “Oh Śrī Rādhikā, if You’ll not be propitiated with me, I do not want to have Kṛṣṇa. I want Kṛṣṇa with You. You will serve Kṛṣṇa and I will help You according to Your order. But without You I don’t want Kṛṣṇa. This is a dreadful thing; Kṛṣṇa is a dreadful thing to me if I do not find Yourself and myself under Kṛṣṇa.”

That is Guru’s position. Without Guru we don’t want Kṛṣṇa. That is really the substance of *cid-vilāsa*, *svarūpa-śakti*. Myself and Kṛṣṇa, that is half *māyāvādā*. So Mira and others, they’re chanting many praise, many songs they’ve composed in praise of Kṛṣṇa, but not for Rādhikā or any other *āśraya vigraha*. So that is cancelled by Bhaktivinoda’s School, that is all fictitious. Fictitious attempt to worship Kṛṣṇa, because if you want to go to Kṛṣṇa, we must meet first the devotees, the hierarchy of His servitors, then we can approach to Him, not direct approach is possible. He’s surrounded by so many different classes of servitors. So if I have a real approach then I first meet His servitors, then only through them I can go to Him. But the direct approach to Kṛṣṇa, it is a fictitious thing. The *svarūpa-śakti* is surrounding Him, in different *rūpa*, in different forms, different groups. So a real devotee, genuine devotee, he’ll want Guru between Kṛṣṇa and himself, Guru in different ranks also. One maybe searching ultimately Rādhārāṇī, so in different, *sākhya rasa* also Sudama, Sridhama, there; in *śanta rasa* also, in *vātsalya rasa*, Nanda, Yaśodā, they’re direct first hand servitors surrounding Him. And we, second, then third position, we may try to have the services of Kṛṣṇa; and never direct.

The conception of Guru is rather a form of transformation. Sometimes he may show in a particular position, sometimes higher, sometimes then again higher. “I am here for you, waiting, come.” In this way a relative term, Guru, a relative position he has got. In different forms he may appear, “Oh. I come here. I am searching. Don’t you recognise me? I went to you to recruit first in this particular shape, now you may find me in this shape, this form, my boy. That was the robe, the dress, form in particular.

Hare Kṛṣṇa. Gaura Haribol.

Devotee: What is the original form of Gurudeva?

Śrīla Śrīdhara Mahārāja: All relative.

(More Bengali for about 1:50 minutes)

Matsya, Kūrma, Varāha _____ gradation of Daśavatāras, according to the development of the Earth, God comes in contact in different forms to draw us towards Him, attract us towards Him.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[*karma-mokṣāya karmāṇi, vidhatte hy agadam yathā*]

[“The *Vedas* often imply something deeper and different from what appears to be the superficial interpretation of its words. Thus the *Vedas* sometimes indirectly arrive at the Truth. As a child is tempted with something sweet to make it swallow bitter medicine, the *Vedas* sometimes glorify the path of *karma*, when the real goal of the *Vedas* is to promote liberation from *karma*.”] [*Śrīmad-Bhāgavatam*, 11.3.44]

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā

[“Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual

intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities.”]

[Śrīmad-Bhāgavatam, 11.5.11]

Guru comes down in different stages to take the disciple from there up to the highest positioned good. So, the Lord says:

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

[Kṛṣṇa told Uddhava: “Know the Ācārya as Myself. I am the Ācārya . Never envy the Ācārya ; never blaspheme him or consider him to be an ordinary man. Because the Ācārya channels the infinite, he is greater than the sum total of all the finite. Thus, he is more important than all the demigods.”]

[Śrīmad-Bhāgavatam, 11.17.27]

“It is Myself or My direct function, there is to take up My *jīva*, My *jīva* friends, towards My higher domain. This is broadly, take it as My directions, *ācāryam mām vijānīyān*.”

Gurudeva tattma, gurudeva devatta isvara atma [?]

Gurudevatta means he's Īśvara, he's to be worshipped; and *ātmā*, he's the most beloved, beloved master.

Our Guru Mahārāja said once in Rādhā-kuṅḍa, “We are direct servitors of Rādhārāṇī. Rādhārāṇī wants Kṛṣṇa, so we want Kṛṣṇa. Otherwise, the *jīva*, that serving unit, that springs from the ray, or halo, lustre of the body of Rādhārāṇī, they move around Rādhārāṇī and they know Rādhārāṇī as their shelter, centre, and help Rādhārāṇī in the different types of services. Rādhārāṇī's concerned with Kṛṣṇa, but their concern is with Her, Rādhā *dāsya*, and that has been admitted to be the highest attainment of the Gauḍīya Vaiṣṇava. Because from there we can have our highest prospect satisfied.”

And so also, similar is the case in *vātsalya rasa* where some have got their origin as if from the lustre of the body of Yaśodā, some have got their birth from the lustre of the body of Nanda, some of Baladeva, some Subala *sakhā*. In this way they're moving around that sort of physical servitors. And through them also they imbibe the *rasa* of Kṛṣṇa, *akhila-rasāmṛta*, for service, at that time. Hare Kṛṣṇa.

Bhāvānanda Mahārāja: I've just returned from America.

Śrīla Śrīdhara Mahārāja: Yes, I heard.

Bhāvānanda Mahārāja: Two weeks back.

Śrīla Śrīdhara Mahārāja: I heard that you went to there, and you came to Vṛndāvana, and then here. You went to Australia?

Bhāvānanda Mahārāja: No. I'm going to Australia five days from now.

Śrīla Śrīdhara Mahārāja: From Australia, from there to America? Is it not?

Bhāvānanda Mahārāja: No. This time I just went to America, and I'm leaving for Australia next week.

Śrīla Śrīdhara Mahārāja: Oh.

Bhāvānanda Mahārāja: Five days from now; for one month.

Śrīla Śrīdhara Mahārāja: Yes, engage yourself busily in your campaign as directed by your Guru Mahārāja. Dive deep.

Bhāvānanda Mahārāja: And we just went to Ṛṣikeśa. All *māyāvādīs*. No Vaiṣṇavas anywhere. Very pretty place Ṛṣikeśa, nicely looking, but no Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: What to speak of Ṛṣikeśa, when our Guru Mahārāja told that he wants to visit Vṛndāvana, after the departure of Bhaktivinoda Ṭhākura, Gurudeva went to Vṛndāvana. And coming back, he told, with a slap on his forehead: "I went to Vṛndāvana but I could not find a Vaiṣṇava _____" What to speak of Ṛṣikeśa. This type of Vaiṣṇavism, our Guru Mahārāja took that. He also tried to see, there was some famous *sahajiyā* Vaiṣṇava in Vṛndāvana.

Once, I had a chance of living, called on my way from Bombay to Calcutta, I had to make halt in Vṛndāvana for a few days. Then I went to that Vaiṣṇava who was supposed to be the *siddha mahātmā* of the then Vṛndāvana, Rāmakrishnadās Bābājī. He was, for few days, I went to the affair, and I tried to find that what is in our Guru Mahārāja and what is in him, the supposed *siddha bābājī* of the Vaiṣṇava School, at present *sahajiyā*, and our Guru Mahārāja who told that no Vaiṣṇavas are to be found here. What is the... Sometimes I gave my attention to Guru Mahārāja, sometimes to that gentleman. His outer qualification, he was a *brāhmaṇa*. He came when he was fifteen only. He was a well-read man, and his character was also pure _____ Rāmakrishna Bābājī. Then I'm sometimes trying to see him and sometimes I see Guru Mahārāja. Then I came to the conclusion that this gentleman is trying his utmost to reach to the place of *bhajana, āroha-panthā*, ascending method. And when I cast my glance towards Guru Mahārāja, then it came to my mind several times that he has come down from the Divine Quarter to give something to the people, that he's coming from another; Goloka, to this world, to give things to the people. And he's trying his earnest to go up, ascending method. That was my contention at the time.

So, he told that, Guru Mahārāja told that: "I don't find any real Vaiṣṇava, Vaiṣṇava proper in Vṛndāvana." What to speak of Ṛṣikeśa. Hare Kṛṣṇa.

And that flow, has been distributed by our beloved Swāmī Mahārāja to us. What unthinkable thing has been done by him. And I find solution in that booklet, when on his journey, when he just put his feet on the side of America, what was his mood at the time? He's all Kṛṣṇa, all Kṛṣṇa. He himself reduced him to be almost nothing, a speck. "I am nothing. You, Kṛṣṇa, do everything. You have taken me to make me dance here. Insect I am as to a doll. Whatever You like You may do. You have taken me here just as to make a doll dance. I have come to You. I am worthless, I am nobody, I am nothing." In this, so Kṛṣṇa came and took the fame, and He works on his behalf. Kṛṣṇa worked on the behalf of Swāmī Mahārāja. So his activity _____ otherwise the Vaiṣṇava: *koṭīṣv api mahā-mune*.

[Kṛṣṇadāsa Kavirāja Goswāmī and Narottama Dāsa Ṭhākura were seeing: "The whole world is absolved from sin, but I am neglected, I am left as the only exception. I am so low and ill fated that I am rejected

from that most benevolent infinite *līlā*. I alone am rejected. I could not utilise this great fortunate wave.”] [*Guardian of Devotion Magazine*, SCSM, Calcutta, 1986]

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragāḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

[“Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-sandarbha*, 117]

Ei mata brahmanda _____ [?]

Such rarest of the rare. All work distributed so responsibly. It is His work. Miracle, miracle of miracles.
_____ [?]

ṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [*Caitanya-Bhāgavat*]

_____ [?]

Bhāvānanda Mahārāja: It’s a fight though.

Śrīla Śrīdhara Mahārāja:...proved, his life proved that what is written in *śāstram* that is not mere fiction. *Ṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma*. Fiction to us, but people, what is written in *śāstra*, it is all true. Everything is possible. The highest things have been distributed so lavishly.

And there are so many; our Guru Mahārāja once told, I’d just joined the Mission, and he’s planning for an exhibition in Kurukṣetra. That after long separation Kṛṣṇa has come from Dvārakā to Kurukṣetra on the occasion of the solar eclipse. And from Vṛndāvana also the party has gone there on that same occasion. And they met there. *Āhuś ca te nalina-nābha padāravindam*; this *śloka*.

*[āhuś ca te nalina-nābha padāravindam, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambarṁ, geham juṣām api manasy udiyāt sadā nah]*

[“The *gopīs* spoke thus: ‘Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.”] [*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta, Madhya-līlā*, 13.136]

When after meeting Kṛṣṇa, the *gopīs* told, “About fifty thousand such *śuddha bhaktas* are coming soon,” that was _____ fifty thousand. We don’t find any *śuddha bhaktas* here, but very soon fifty thousand *śuddha bhaktas* are coming _____ [?]

Then at that time, I could not have a proper conception. I thought, 'the *śuddha bhaktas* are coming from where?' Then gradually I came to realise that through the disciplic order the *śuddha bhaktas* are...

.....