

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Dev Goswāmī Mahārāja

81.08.13.B

Dhīra Kṛṣṇa Mahārāja: Rādhāramaṇa, Gopāl Bhatta Goswāmī's Deity.

Śrīla Śrīdhara Mahārāja: No Rādhikā there? No Rādhārāṇī on the side of Kṛṣṇa?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What have you seen, Caru Mahārāja?

I saw, _____ in Karoli alone, and Rādhārāṇī in another room, and when the devotees want to see Them combined they are to pay something and then Rādhārāṇī is taken to Madhanmohan. They're living separately, in Karoli; that is a fashion there. Other places only Govinda, and They're alone. I did not see like that.

Bhakti Caru Swāmī: I remember in Vṛndāvana, Govindaji's temple there's both Rādhārāṇī and Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: In Jaipur.

Bhakti Caru Swāmī: He's saying that he heard that They have been brought in later; Rādhārāṇī was brought in later on.

Śrīla Śrīdhara Mahārāja: Where, in Jaipur, or in all these temples?

Bhakti Caru Swāmī: Jaipur. Yeah, all these temples.

Śrīla Śrīdhara Mahārāja: Jaipur may have some particular case. When I visited Jaipur, I found the priest had made his *tilaka* in this way, this flat way. I asked him, he's a Bengali *brāhmaṇa*, they worship; the priests are all recruited from Bengal because the *saivaite* is from Bengal. I asked him, "What is this, that you have taken this *saiva tilaka*?"

He was perplexed and avoided me. I could understand, did understand then, that they're under control of the king who is influenced by the *smārta*, so they're compelled to do in that way. The *smārta* conception of Kṛṣṇa, they give recognition to Kṛṣṇa, but not to the *bhakta*, the devotees. 'They're all *māyā*.' That is, Kṛṣṇa alone, they want to worship. And they think the *gopīs*, Yaśodā, Nanda, Vasudeva, all, they're all *jīva*, devotee, but not Kṛṣṇa's constant companion. Nitya *līlā* they do not recognise.

The Kṛṣṇa means the eternal Kṛṣṇa, and the devotees are also eternally connected with Him. This is Vaiṣṇava conviction. And the *smārta* conviction is, 'the Kṛṣṇa represents Brahma, and He's *advaya*, alone. And He descended here and made connection with the human beings. He may be of higher order, but they're not eternal friends to Him.' This is the consideration of the *smārta* or *māyāvādā*.

Bhakti Caru Swāmī: Mahārāja, this reminds me that when Śrīla Sanātana Goswāmī got Madanmohanji, when Madanmohanji came to Sanātana Goswāmī He did not come with Rādhārāṇī, He was just alone. When he found...

Śrīla Śrīdhara Mahārāja: That Madanmohan was being worshipped in Amili [?] but only Madanmohan, and no Rādhārāṇī. Then Rādhārāṇī was brought after...

Bhakti Caru Swāmī: Manifested.

Śrīla Śrīdhara Mahārāja: Manifested later on.

Bhakti Caru Swāmī: But Mahārāja, another thing is that...

Śrīla Śrīdhara Mahārāja: That might have been under the influence of the *smārta*, so they might have done like that.

Bhakti Caru Swāmī: In *Jaiva Dharma*, Bhaktivinoda Ṭhākura is telling that a pure devotee does not worship the Deities in the temple, he worships *manosek radha govinda siva karune* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

*arcāyām eva haraye, pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

That the *kaniṣṭha adhikāri*, the devotee of the lowest order, they...

But their *manasa pūjā*, their *bhāva pūjā*...

Nearer approach to Govinda... proper. Not only their help in the physical plane is not necessary for them.

When I came to Gauḍīya Maṭh first I found only Mahāprabhu's Śrī Mūrti there. I asked that, "This Śrī Mūrti, is it out of *dāru* or *śilā* or earth?"

They were very much enraged with me and told, "Don't look like that. It is *sākṣād mahāprabhu*, Mahāprabhu Himself. You must try to look like that. And don't take this material connection with your visit, in this way."

Then I put the question, that if He's *sākṣād mahāprabhu*, Mahāprabhu Himself, then why a junior devotee amongst you worships Him? Why not the highest amongst you, your Gurudeva, he's not with Him? That was my question. If Mahāprabhu Himself is present here then the highest amongst you... he must... but he's in the upstairs and your *sākṣād mahāprabhu* is on the outdoor room. What is the matter?

Then the answer came. "He's also with Mahāprabhu. In his heart he's always in the company of Mahāprabhu, and that Mahāprabhu is within his heart. It is clearly shown there. And that sort of Mahāprabhu is of higher order than this Mahāprabhu."

Then also I told, it may be like that.

Then of course we are encouraged to see this Mahāprabhu, this Arcā Mūrti, ignoring our eye experience, to try, of course it is good. But the *bhāva pūjā* within the heart, that shows *madhyama adhikāri*. A higher realised soul; the *sannyāsīns* are generally expected, with *prasādam* also, the ordinary people when it will take to the temple and offer to the Deity then take out that *prasādam* then it is *prasādam*. But the *sannyāsīns*, without connection of the temple they offer mentally to the Lord and take that *prasādam*. And the *mahā-bhāgavata*, he neither has connection with the temple, nor in mental offering, but whatever comes to him he says that, "My Lord is sending to me today this for my food. This is *prasādam*." No necessity of any formality. But this is mental formality with the middle

class, and the gross formality is to be observed from the third class. But otherwise they may not have real, deep conception about the divinity. That's how they should begin life.

Just as when a boy begins to write he wants some big pen, and sometimes on the ground he's requested to write down the letters, and when grown up then some rough paper and with bamboo or some other pen; and when higher, then of course with the pen and fine paper.

And to begin with because our attention is addicted and is always engaged in gross things, so the Lord has come – if He wants to come to us He has to come in that gross plane, in His *arcā*, *paravyuha*, *vaibhava*, *antaryāmī* and *arcā*. And most graciously He comes to our gross level to take us up from that plane to the subtle, and more subtle. That is the process to help us. Hare Kṛṣṇa.

Bhakti Caru Swāmī: That reminds me Mahārāja, in the beginning when I was with Prabhupāda, one day I told Prabhupāda, “Whenever I go to Calcutta I feel very much tempted to eat sweets from the shops.”

Then Prabhupāda said, “Well, it's all Kṛṣṇa, I mean eat, there's no harm, eat, it's Kṛṣṇa *prasāda*.”

But I said, “But Prabhupāda, I go to the shops and eat sweets.”

Then Prabhupāda said, “Well after all, everything is Kṛṣṇa *prasāda*. Everything has been given by Kṛṣṇa.”

Śrīla Śrīdhara Mahārāja: Anyhow to connect ourselves with that divine connection, anyhow to be near to that connection. Kṛṣṇa *smṛti*, that is to be roused within us any way or other. Wherever I'm posted I must begin from there.

*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]

In the lowest class when there is affinity to many filthy things, even the *śāstra* and *mantra* and *sādhū* come to that lower level to lift them up gradually.

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

[“Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.”]

[*Śrīmad-Bhāgavatam*, 11.3.44]

By instalments they're to give advices to us, gradually, with gradual development. To our lowest level, by the will of Kṛṣṇa, the *sādhu* and *śāstra* have to come to take up. "Oh. *Manu-saṁhitā* says take this fish, this meat. Don't take that fish, that meat, because if you do that you will get many diseases that will come and attack and disturb you." So they also come to restrict him to take him in the way of restriction in a gradual process. Then *Manu-saṁhitā* says, *pravṛttir eṣā bhūtānām, nivṛttis tu mahā-phalā*.

*[na mām̐sa-bhakṣaṇe doṣo, na madye na ca maithune
pravṛttir eṣā bhūtānām, nivṛttis tu mahā-phalā]*

["It may be considered that meat-eating, intoxication, and sex indulgence are natural propensities of the conditioned souls, and therefore such persons should not be condemned for these activities. But unless one gives up such sinful activities, there is no possibility of achieving the actual perfection of life."] [*Manu-saṁhitā*]

"But all I have given provision here for your food, this is when you cannot shake yourself and which is impossible for you to check your, to think of being independent of these allurements. But don't think that this is as pure as the renunciation of these mundane foods. *Nivṛttis tu mahā-phalā*, if you can give them up you will have a great achievement is waiting for you if you can check, control yourself from the greed of all these foodstuffs. *Nivṛttis tu mahā-phalā*. Then again you'll come that *nivṛtti*, mere renunciation has got no value at all. You must connect with the highest divinity otherwise it won't fetch any real value to you, this *tyāga*. This *prasāda* you must take. In this gradual process they're arranging for our good."

Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, this reminds me of another incident. In Vṛndāvana I used to cook for Prabhupāda, and Prabhupāda wanted me to get some vegetables. And one of the vegetables was the bitter melon, korola [?] And he asked me to get Balan sak [?], korola, kumru [?], begoon [?] and munda [?]. Then I went to the market and got, I bought...

Śrīla Śrīdhara Mahārāja: Purchased.

Bhakti Caru Swāmī: But then when I came back I told Prabhupāda that I got all the vegetables.

Then Prabhupāda asked me, "Tell me what have you got."

And so I started telling him one by one after the other, I got the spinach, I got the radish, I got the pumpkin, I got eggplant. And then I remembered that I forgot to bring a korola, I forgot to bring the bitter melon. And those days Prabhupāda was not feeling very well. And I knew that if I told Prabhupāda that I forgot to bring the korola he'd be very angry. So I...

Śrīla Śrīdhara Mahārāja: Suppressed.

Bhakti Caru Swāmī: ...I lied to him. I told him, and I got the korola. And I thought that I'll just send somebody to the market and get some korola.

And then Prabhupāda told me, "Ok. You bring all the vegetables."

Śrīla Śrīdhara Mahārāja: "You give me?"

Bhakti Caru Swāmī: Yes. “Bring them here so I’ll show you how to cut them.”

Then I immediately ran out. And there was a boy who used to work in the guest house, so I told him that, “You immediately take the cycle and immediately go to the market.” Well first of all I went to the kitchen and looked around for if they had any korola, if they had any bitter melon.

Śrīla Śrīdhara Mahārāja: In their stock.

Bhakti Caru Swāmī: Yes, in their stock, but they all said there was no korola. And then I sent this boy to the market on the cycle and told him that immediately you get it. So in the meantime I was waiting outside the gate for this boy to come back. And at last he comes back and tells me that there’s no korola in the market. At that time I was totally, and then I felt that now I’m finished. Now I have to go and tell Prabhupāda that I’ve lied to him. And now he’ll be extremely angry with me and he’ll chastise me and then he’ll feel very bad. And anyhow I felt totally surrendered and then I started praying to Kṛṣṇa, “Kṛṣṇa, You are the only hope for me.”

Śrīla Śrīdhara Mahārāja: Come to my relief.

Bhakti Caru Swāmī: I kept on praying, “I don’t mind if Prabhupāda chastises me or whatever he does with me I don’t care. But I’m very much concerned about his health, and if he gets angry then it will be...”

Śrīla Śrīdhara Mahārāja: Excitement will cause, damage his health.

Bhakti Caru Swāmī: Yes. And thinking that I felt very, I became totally numb.

Śrīla Śrīdhara Mahārāja: Perplexed.

Bhakti Caru Swāmī: Yes. And then I started walking back towards the kitchen, and then I saw that right on the veranda on the way back to the kitchen there’s one bitter melon lying on the floor. And I just pounced on it, picked it up and ran, and then I took all the vegetables. And I just kept on praising Kṛṣṇa that, “Kṛṣṇa, You’re so merciful.”

Śrīla Śrīdhara Mahārāja: A miracle.

Bhakti Caru Swāmī: And I still don’t know Mahārāja how, what to think of this. And then I went to Prabhupāda, and by that time it was quite late, Prabhupāda was already having his massage. So I went and told Prabhupāda, “I brought the vegetables.” And so Prabhupāda said to cut this like that, and I started cutting according to his instruction. And then at last I picked up the bitter melon and I asked Prabhupāda how I should cut the bitter melon. And Prabhupāda looked at me with a smile and said, “Yes, bitter melon.” And the way he said it I knew Prabhupāda knew what happened.

Śrīla Śrīdhara Mahārāja: “But I had to manage it on your behalf.”

And to keep up your prestige, just as Arjuna to Hanumān, “They say, we are told, that in Treta-yuga you are to construct a bridge to go to Laṅkā. And with the help of trees and stones and so many awkward things, there was not good such a good archer who could construct a bridge only with the arrows.”

Then Hanumān replied, “Oh. You can’t conceive the matter. If these stones were so heavy, the bridge constructed by your arrows, that cannot stand, that will go down.”

Then Arjuna told, “It is impossible. If I construct a bridge with my arrows, none can break it down; no pressure.”

“Then let us go and see.”

Then Arjuna constructed with arrows a bridge. And Hanumān he took so many stones with him, even tied to his _____ the hairs on his body. And he’s going, and with the pressure the bridge is going down, but not finally broken. In this way he passed. Then Hanumān, anyhow, some sort of, the bridge was somewhat damaged but it could not be broken completely. Then Hanumān was a little defeated.

Then Kṛṣṇa, coming to Arjuna, He says, “What have you done? I feel much pain on My head.”

“What’s the matter?”

“When Hanumān was passing with his weight your arrow bridge is going down. Wherever it’s going down I’m putting My head there. And wherever Hanumān puts his foot I put My head there, below. So anyhow he passed. Arjuna of course he promised that, ‘If my bridge is a failure then I won’t live, I shall die.’ So to save you I had to take so much trouble.” Then Arjuna, what he will say? Nonplussed, or something like that. “But for your earnestness and your repentance and all these things, I had to secure anyhow this cover for you, to keep up your prestige.”

In *Yoga śāstra* it is mentioned that *astheya*, when one can practice the subtle, check the subtle form of greediness, perfectly has checked, then he comes in a stage whatever he wants, that thing automatically comes to him. Just as when one does not speak any falsehood, any lie, then whenever he speaks anything that cannot but be true, *bhak-siddham*. Whatever he speaks that comes to be true, *siddha bhak*. Then *astheya*, when no greed, it has been practised within, then whenever he wants anything that will come to him automatically; this is the nature, natural arrangement of *prakṛti*. So *prakṛti* what we see to be a rigid, inert and dead thing, it is not so actually. It is all conscious, and conscious and reasonable hand behind it, so all these are possible. One who does not speak lie, whatever he speaks that comes to happen. One who does not want anything, if he wants anything that must come here, *astheya*. The *yogī* willing something.

Paramānanda Prabhu, Prabhupāda’s personal assistant and the most senior disciple, a boy disciple, he was travelling in a train with Prabhupāda, Bhaktisiddhānta Sarasvatī Ṭhākura, towards Haridwar. Then Paramānanda Prabhu felt hungry and he asked Prabhupāda, “I’m hungry, I want some *halava*.”

Then Prabhupāda told that, “Perhaps that may not be available here. Yes, in the next station let us try, if we can get that, we shall purchase.”

Then there was a *yogī* in that carriage with Prabhupāda, talking about devotional things and *yoga*. “Oh. What does he say, that boy?”

Prabhupāda told that, “He wants some *halava*, he’s hungry.”

“Oh. Yes, is it?” Then he put his hand outside the carriage, through the window and took – “Take this, it is *halava*. You take it.”

So this *siddhi*, this may be arranged. And the devotees, they do not want this, but still they wait to serve the devotees, such *siddhi*. *Mukṭih svayaṁ mukulitānjali sevate ‘smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ.*

[*bhaktis tvayi sthitarā bhagavan yadi syād
daivena nah phalati divya-kiśora-mūrtiḥ
mukṭih svayaṁ mukulitānjali sevate ‘smān*

dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

[“O Supreme Lord, if our devotion (*bhakti*) for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *muktī* (salvation or liberation) will wait to serve us with open arms. What to speak of *muktī*, even *dharma* (ritualistic virtue), *artha* (affluence), and *kāma* (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying: 'What do you want?' Then there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire (*dharma, artha, kāma*), and their negation in the form of liberation, because *muktī* will personally attend us as a concomitant subsidiary fruit of devotion in the form of deliverance from ignorance, her hands cupped in prayer (like a preordained maidservant); and the fruits of *bhukti* (transitory pleasure culminating in attainment of heaven) will eagerly await their orders, from us, should any necessity arise for them in the service of Your lotus feet.”] [*Kṛṣṇa-karnāmṛta*, 107]

They’re always waiting whenever a devotee wants to get the chance to serve them. Devotees very rarely they may take such course, on account of Kṛṣṇa’s service. ‘That these newcomers have come to serve Kṛṣṇa. He will be discouraged. He’ll be unsuccessful in his attempt.’ So Kṛṣṇa’s managing to help a junior devotee.

Then all right, I want to take leave of you now. It’s too late.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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