

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.27.D

Śrīla Śrīdhara Mahārāja: So, Pramāṇa Swāmī is coming from Vṛndāvana. Today I came to know, Caru Swāmī Mahārāja came, he told that from Bhāvānanda Mahārāja he heard that you were in Vṛndāvana, you were there. He phoned you to your own seat, but he did not get there. Only yesterday he heard from Bhāvānanda Mahārāja that you were at Vṛndāvana. Gaura Haribol. Gaura Haribol.

Devotee [Pramāṇa Swāmī?]: Viraha Prakāśa Mahārāja he wanted to go and see Bābājī Mahārāja, Niṣkiñcana Dāsa Bābājī Mahārāja, he wanted to go and see him.

Devotee: Kṛṣṇa Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Dāsa Bābājī Mahārāja. He went to visit him? Then, how he is doing? A little better?

Devotee: Nice. Yes, his health is much better now.

Śrīla Śrīdhara Mahārāja: He is writing letters now and then to me. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. I forgot about Viraha Prakāśa Swāmī Mahārāja.

Bhakti Caru Swāmī: He came here once, Mahārāja.

Śrīla Śrīdhara Mahārāja: His zone is?

Bhakti Caru Swāmī: He's in South America, along, with Pramāṇa Swāmī.

Śrīla Śrīdhara Mahārāja: Nearby?

Bhakti Caru Swāmī: Yes, very near to him. Both of them together, they started initiating disciples. And now they are a little separate from ISKCON, but very much maintaining Prabhupāda's mission.

Śrīla Śrīdhara Mahārāja: It seems to be inevitable. Independent enterprise seems to be inevitable gradually. So, though they have taken exception to my remark; that the verdict of the GBC was...

Dhīra Kṛṣṇa Mahārāja: "Unhappy and injudicious."

Śrīla Śrīdhara Mahārāja: Injudicious and unfortunate. Only with a view of such future inevitability, I remarked in such a way. It would have been judicious and fortunate only by expansion, by proper and economic, not very liberal, but considerate expansion, the situation could be saved, at least for years to come. That was my idea, inner idea. So I thought it injudicious: and so division is not desirable so unfortunate. That was the basis of my, foundation of my, that stern remark.

Bhakti Caru Swāmī: Mahārāja, it is unfortunate that some people cannot understand that a *mahā-bhāgavata* is *tri-kāla-darsi*.

Śrīla Śrīdhara Mahārāja: *Mahā-bhāgavata* is not very cheap in this plane. In this plane it is not very cheap. One should not have the audacity, ha, ha, thinking in such a way, *mahā-bhāgavata*. Gaura Haribol.

Bhakti Caru Swāmī: Yes, Mahārāja, it is not cheap. That is why there is only one in the entire universe.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol. Let us aspire after the best. First truth, then organisation! Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. The Vṛndāvana *utsava* ceremony has been performed with great success.

Devotee: Yes, very nice.

Śrīla Śrīdhara Mahārāja: You did not go to Bombay? No?

Devotee: No.

Śrīla Śrīdhara Mahārāja: What about that Caitanya Pāda, that Italian gentleman?

Dhīra Kṛṣṇa Mahārāja: Yes. He wanted *dīkṣā* from Mahārāja. Did you ever find him again?

Devotee: He's in Vṛndāvana. He was going to Europe. He's leaving India.

Śrīla Śrīdhara Mahārāja: He's in Vṛndāvana. He wanted to go to France, I was told. Hare Kṛṣṇa. Gaura Haribol. No news about Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Not yet. We are going to call Europe. Bhakti Caru Swāmī is calling Europe to find out something.

Śrīla Śrīdhara Mahārāja: What about Svarūpa Dāmodara Mahārāja, in Manipur?

Bhakti Caru Swāmī: He is most probably still in Manipur, Mahārāja.

Śrīla Śrīdhara Mahārāja: Mostly he is staying at Manipur?

Bhakti Caru Swāmī: When he comes to India mostly he's spending time in Manipur because he has started some construction work there.

Śrīla Śrīdhara Mahārāja: But he is meant for other sort of construction, not this brick construction. There are so many for that work. Swāmī Mahārāja wanted him to construct a building over the tomb of Darwin.

Devotees: [Group laughter]

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Who is he?

Devotees: Akṣayānanda.

Bhakti Caru Swāmī: Mahārāja, you were just saying that truth first, then organisation.

Śrīla Śrīdhara Mahārāja: Yes. Organisation is necessary only to spread truth to the people for their benefit. Mere organisation has no value. When organisation is distributing something healthy to the atmosphere: that organisation is to be welcomed. Otherwise if any organisation fails to distribute truth, then it fails, it commits suicide, it fails to do its proper duty. There may be so many things, the political organisation, social organisation, there are many. But party are those, understanding, they may appreciate, but we rather want that _____ mission as soon as they vanish, it is good for the country, for the people at least.

Once I, when Prabhupāda was living, something like thirty four or so, nineteen thirty four: in Kulan [?] I told one gentleman follower of Ramakrishna Mission, “Big, big signboards there ‘Sevā Āśrama Mission’, all these things, the signboards are so many, big size. But if auditor goes there, then they will prove themselves to be bankrupt.”

No capital, false capital, big signboard but capital is a false thing, a hoax, not real wealth, welfare. They have got no reality to distribute to the people, but bogus, Māyāvādā. Giving an evil diet to the patients, bad diet to the patient, that is their business. Where is the patient? The patient is within. The soul is the patient. And they are helping the body, independent of the interest of the soul. Without caring for the interest of the soul, they are serving the body. And with that indiscriminate help, the body is going more and more against the interest of the soul.

We generally do not organise help for the *guṇḍās*, but for the students, for the social workers, we organise help. But never for the *guṇḍās* who are misguided. So generally all souls are misguided, they are living the life of a misguided one. And indiscriminate help to them without changing their direction, that is to push them towards the hell. What is not the proper goal, to push that side, towards the dangerous part; so indiscriminate help in this plane is no help at all. First he must have the *sambandha-jñāna*, the good direction, the proper conception of the destination, proper. And then help will be of any use to him. Otherwise, no destination, only a whimsical group, a whimsical push may not help anyone in the way of progress, that whimsical push, no progress.

In Madras one Bakil [?] asked me, “That first you help the patients and keep the life and body together. Then you will talk with him about the truth, about Hari, about Kṛṣṇa consciousness. But if he dies, to whom you will speak?”

I told, suppose there is a famine. I have got some food. I am distributing then, and so many surrounding me, innumerable, and I am distributing food. Someone runs away from that place. Should we stop the distribution and run after him to catch him or I shall continue because there are so many, and stopping that should we run after him? So many living souls and some dying, dying, so I must not run after the dying and to bring him back into the body, stopping my distribution of the nectar, so it is like that.

Their first thing, what they conceive to be truth that is untruth, not truth. And the second, the process that they have accepted as the means to help the people: that is also wrong, so

wholesale is wrong. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. No diagnosis but very busy for treatment and diet giving. Diagnosis is the most important thing. What is amiss with us, what should be our best interest, summum bonum of life; that should be first settled, and then the question of help will come next. Whether help or not help, where is the guarantee? He's to settle, this is help and this is non help. Progress must be towards the right direction. And what is that right direction? Maximum exploitation, skilful exploitation, irregular exploitation and regular exploitation: that is *karmī*. And then renunciation, the opposite thing, renunciation: exploitation and renunciation, two opposites. But a third thing must be found to conciliate the appearance of the both. But really the thing is something else.

Caru Swāmī Mahārāja asked me, “That in Bombay, to attract the ordinary public, we gave the name of our movement that to harmonise *karma*, *jñāna* and *bhakti*, only to canvass the generally public this has been outwardly given, announced. That we want to harmonise *karma*, *jñāna*, *bhakti*, how it is possible?”

I told of course the appearance may be kept, but in spirit that must be a quite different thing. *Karma* means energising, but not for us but for the Supreme Lord. *Jñāna* means searching: searching which? Not for Paramātmā or Brahman even. Nor for collective exploitation of nature as by science of present days, and nor for Paramātmā, neither for Brahman. But, even not for Nārāyaṇa conception of the truth, but, not for power, absolute, but for beauty absolute, love absolute. *Śrīmad-Bhāgavatam* has: *āviṣkṛtaṁ, jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

*[śrīmad-bhāgavatam purāṇam amalāṁ yad vaiṣṇavānām priyam
yasmīn pāramahaṁsyam ekam amalāṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ]*

[“*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahaṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion.”] [*Śrīmad-Bhāgavatam*, 12.13.18]

Jñāna, *virāga* and *bhakti*, *sahitaṁ naiṣkarmyam āviṣkṛtaṁ, tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*. And ultimately by our sacrifice, our surrender, our devotedness, we attain *vimuceta*, *vimukti*, *visesa mukti*, the highest type of salvation or emancipation, in the positive attainment, not with only the end of the negative conception. Only to get out of the negative side, that is not real emancipation or liberation. To enter into the positive, safest position, that is your real self determination, in term of Hegel. And *sva-rūpena vyavaṣṭhiḥ* in *Bhāgavatam* [2.10.6], *mukti*, the conception of *mukti*, *hitvānyathā rūpaṁ*, what is otherwise, what is not in the inner existence, but, what is not within our elemental existence but a foreign thing thrust on us, *upādhi*.

*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
[hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate]*

[“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [*Nārada-Purāṇa*]

So, *ānyathā rūpaṁ*, that is which is otherwise, which is just like a disease, undesirable foreign thing has come to cover me. That is *upādhi*. That is *ānyathā rūpaṁ*. Successfully eliminating that, we must come to our positive, proper position in the world of love and beauty. It is a very important thing, that power is not the ultimate controller, but beauty. The control of beauty is very sweet and that is normal and that is natural. And power, awe, reverence, grandeur, these have all become stale when *Bhāgavatam* has come with Kṛṣṇa conception of Godhead. The Nārāyaṇa conception has become stale, so to say. That beauty and love and harmony: that is the highest thing ever discovered.

Śrī Caitanya Deva gave us that, Vṛndāvana has given us that, and Śrī Kṛṣṇa consciousness. Our Guru Mahārāja, Swāmī Mahārāja widely has given to the, announced to the world, the wide world, that Kṛṣṇa conception, that is the conception of beauty, harmony, love, that is at the bottom or the universal cause, the conception of the absolute, not anything else. Not anything else. So, with that fundamental conception we may find a relief. We may feel that we are out of danger, we are no longer going to be a victim of power. The power in Vaikuṅṭha, the grandeur, the power, the awe, reverence, that may not be inner hankering of any substance. The beauty, that is a hopeful assurance of our highest position, charming.

So Bhaktivinoda Ṭhākura foretold, “That when the world scholarship will be able to understand the worth which has been given by Śrī Caitanya Deva, all religion will: must vanish, cannot stand. When the conception of the Absolute is identified with beauty and love, all sorts of different conceptions cannot stand in competition. All will embrace, ‘I want beauty, ultimate beauty, ultimate harmony, ultimate love, loving each other. If that is possible, then I don't want any other proposal.’ We must run towards there, the general intimation will take us. All other religious conception is compelled to vanish. The scholars, it cannot [but] appeal to the highest thinkers, highest class of thinkers.” He viewed with his divine eye, the eye of his divine knowledge, or sojourn, maybe called. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

pr̥thivīte 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-Bhāgavata*]

This is not a vain declaration. There is basis, intellectual as well as intuitive foundation it has got. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Govinda Mahārāja _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

One direct disciple of Gadādhara Paṇḍita was Vāṇinātha. He established that Maṭha, Vāṇinātha, established that Gaura-Gadādhara. And Bhaktivinoda Ṭhākura he was fond of Gaura-Gadādhara worship. In his *samādhi*, near Godruma, and also Nṛsimha Mandir in Yoga-pīṭha Māyāpur, Gaura-Gadādhara, in two places Gaura-Gadādhara. And Prabhupāda also installed Gaura-Gadādhara, Gadai-Gaurāṅga Maṭha at Balihati Daka, Prabhupāda established there.

Bhakti Caru Swāmī: Mahārāja, that is a complete *mādhurya* conception, Gaura-Gadādhara?

Śrīla Śrīdhara Mahārāja: Yes, and more than that. That is rather separation, union in separation,

Gadādhara Paṇḍita as Rādhārāṇī's *bhāva*. But though he was the possessor of that wealth, that was taken up by Mahāprabhu and he stood empty. Stood empty and following Mahāprabhu as if his heart has been stolen by Him, but he cannot shun Him, cannot leave Him. Wherever Mahāprabhu is going he is running like a poor man, all his wealth has been stolen. With a vacant bag, not vanity bag but vacant bag he is running in pursuance of Mahāprabhu wherever He goes. That is his position. We are told that service in separation of the both, that has got greater importance than when the party is in union. They are pulling them. But when they are separated, they are feeling a great pain and the service is necessary at that time to its utmost character. So where we find that the greatest wealth Gadādhara Paṇḍita, Rādhārāṇī, Her *bhāva*, the very purport as if it is told by Mahāprabhu, snatched by Mahāprabhu, that is Kṛṣṇa and She is bereft of all Her property, like the poorest of the poor She is standing. So it is so pitiable and pathetic that it demands service. And the service will be of the greatest value. In that state the service will draw the greatest remuneration, little, small service will earn much of the divine dollar.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura-Gadādhara. Gaura-Gadādhara. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, in *Antya-līlā*, of *Caitanya-caritāmṛta*, there's a section where Gadādhara Paṇḍita is compared to Rukmiṇī.

Śrīla Śrīdhara Mahārāja: Yes, that is the outer aspect. Outer aspect, his *bhāva* has been taken, emptied. Rukmiṇī means *dakṣiṇā*, not *bhāma*. *Bhāma* type, that is little aggressive in nature, and fights with the lover. And *dakṣiṇā* type tolerates everything whatever comes, only with a defensive attitude he stands. That is *dakṣiṇā*, that is in Rukmiṇī. So when the spirit of Rādhārāṇī of that opposing nature was drawn out by Mahāprabhu, then the remaining is compared like that of Rukmiṇī, a passive seer, without any power to assert, only onlooker. Onlooker: and bearing everything, a very pitiable condition, to awaken kindness and sympathy from everyone. What is he and what is she and what is her position now? And how her lover has taken up everything from her, looted everything from her, and is a pauper, as a beggar wandering in the street, so, so much looted. Rādhārāṇī when looted to such a degree by Kṛṣṇa, then that becomes Gadādhara, the pitiable figure, to draw sympathy. So, the wealth of course cannot go forever. She is the owner, proprietor, cannot be far off. After a long time, that must come to Her again, one day. And those that are helping Her in Her day of distress, they will get how much remuneration at that time, when She will get back all Her property.

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

Bhakti Caru Swāmī: Mahārāja, in that case, Mahāprabhu's relationship with Viṣṇu Prīya Devī and Lakṣmī Prīya Devī as His wedded consorts...

Śrīla Śrīdhara Mahārāja: They are Gaura-Nārāyaṇa, that is in Vaikuṅṭha, that is concerning Yuga-Avatāra, not with Rādhā-Kṛṣṇa, not of that layer, that plane. It is connected with Yuga-Avatāra, and externally. But Gadādhara is representing the higher layer, higher plane, and they represent the potency of Vaikuṅṭha, of Yuga-Avatāra, but with a connection with that higher thing. But mostly Vaikuṅṭha conception, Yuga-Avatāra. Lakṣmī Prīya Devī, Viṣṇu Prīya Devī.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Gaura Nāgar is not accepted by the bona fide school of Śrī Caitanya Deva's followers. There is a clash. Gaura Nāgarīs. They think Gaurāṅga as Kṛṣṇa is given in *Bhāgavatam*. But Vṛndāvana Dāsa Ṭhākura and others, [Kṛṣṇadāsa] Kavirāja Goswāmī and the Goswāmī's, they

have rejected that sort of idea to be thrust on Gaurāṅga. That *brāhmaṇa*, He's an Ācārya, He has come to do the work of the preceptor so not a *nāgara*, not an exploiter of the girls, as we find in Vṛndāvana. It cannot tally, cannot be proper, there is a hitch, the position of an Ācārya, and at the same time to play the part of a debauch, that can't come together. The law of *rasa* won't allow that. It is *rasābhāsa*.

When one has entered the temple to worship the Deity, his wife may go there to help in serving, the *naivedana* and other things to help the worship, and not to make any, to cut any joke with her husband in the temple. That will be *rasābhāsa*. Do you follow? A particular mood, though husband and wife, but when husband is engaged in worshipping of the Deity in the temple, wife may go there but she will help him with the materials and other necessary things. But she won't cut any jokes with her husband, or any merrymaking, cannot be possible there.

So like that, Mahāprabhu has come in a serious mood to distribute the divine love to the world and with the Divine Name of the Lord, Kṛṣṇa consciousness to spread, so He will have to take a position of a preacher, a reverent position. So these two things cannot go together. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: But you told us though of Narahari Sakur Ṭhākura and his conception.

Śrīla Śrīdhara Mahārāja: Yes, there are three sections amongst the devotees. One, looking at, charmed more by Kṛṣṇa *līlā*, another more by Gaura *līla*, another keeping the balance. The school of Narahari Sakara, they are more fond of Kṛṣṇa *līlā*. Their vision, "That we don't recognise you to be a *sannyāsī*. You are that Kṛṣṇa of Vṛndāvana. We know you better. Here You have only got the garment, You have wrapped the garment of a *sannyāsī*, it is Your external acquaintance. But really who are You, we know well. So we don't like this forced, this forged identity, we are not going to admit to that." That is their temperament. Rather they feel much pain, "What necessity that you are practising penances as a *sannyāsī* doing so much hardships, not taking food and rest, bed properly. Our heart is aching. You don't care for that. How can we tolerate all these things?" That will be their nature and complaint to Mahāprabhu. "It's all sham."

Bhakti Caru Swāmī: Jagadānanda Paṇḍit had a similar mood.

Śrīla Śrīdhara Mahārāja: Jagadānanda Paṇḍit also Satyabhāma, though in Dvārakā conception. But he could not give up that tendency of reactionary mood against Mahāprabhu.

He, in those days, three hundred miles from here to Purī, a big water pot filled up with *candana*, what is applied on the head, and keeps the brain cool, he took it, sandalwood oil, he took it from Bengal to Purī. And offered very modestly, "That I have taken it and if Mahāprabhu would graciously accept this." And he's appealing to His servant Govinda, "Govinda keep it there and at times you will help by pressing this oil on the head and Mahāprabhu, He cannot sleep and He talks like a delirious man. So this sort of oil will help Him a great deal. I have taken it from Śivānanda, it is a genuine thing and you take."

Mahāprabhu overheard that, "What is this?"

"Jagadānanda Paṇḍit has got a full pot of *candana* oil and his request is that You should take it now and then, a smear on the head, then You will have a sound sleep and may help to Your health."

"No, no, no. This sandal oil, this will emit a good scent and how the people they will remark on Me, 'That this *sannyāsī* he has kept a woman. He has got luxury, this good scented oil he puts on his head.' I can't do that. Rather it is my advice, take it to the temple of Jagannātha and there it will burn, the light will burn with this scented oil and you will get a good benefit thereby.

Govinda, remove it from My room.”

Then Jagadānanda Paṇḍit when it was given up by Govinda, he took it and just coming in the front of Mahāprabhu, he smashed it on the floor. And the whole oil spread there. And then he straight went to his room and closed from inside and took to bed for three days.

After three days when Mahāprabhu heard that Jagadānanda is fasting continuously these three days from the time when he has broken the pot here. Then what to do, after the fourth day Mahāprabhu went Himself to him. “Jagadānanda, Jagadānanda, rise, open the door. Open the door. Today I shall take *prasādam* cooked by your own hand. I will not take anywhere any *prasādam*. I am going, and I shall come at the proper time and I shall take My food here today, cooked by your own hand.”

Then what to do, Jagadānanda had to rise up, raise up his body and he cooked.

And Mahāprabhu came with Govinda in time, _____ and took *prasādam* and remarked, “Oh, very sweet. Dishes are today very, very sweet. The cooking in a hot temper perhaps becomes more sweet.” Remarking this, then, “You must take your food now, I shall go. Before I leave the place, I want to see that you have taken food.”

“No, no, no, Prabhu may go. I shall take food. Of course, I must take food.”

Then Mahāprabhu said, “Govinda, you take your seat there and when he has finished his eating you will inform Me. You sit there, I am going.”

That is *bhāma-bhāva* of Satyabhāma. Like Satyabhāma it was there.

And Gadādhara Paṇḍita just opposite: when Svarūpa Dāmodara tried to excite him, “Mahāprabhu is so much enraged and He’s remarking on you so harshly, why do you not also repeat the same thing to Him?”

“No, no, no, how can I do that...”

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