

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

81.08.27.E

**Śrīla Śrīdhara Mahārāja:** ...the toleration would be the better for me. I can't venture, that does not look well, that I do not like, that is bad that I shall assert myself. I shall make some remark over the advices and the consideration of Mahāprabhu. I can't do that."

In spite of Svarūpa Dāmodara's speaking Gadādhara Paṇḍita did not come out with that temperament of chastising Mahāprabhu.

In the case of Ballabhvācārya it was so. Ballabhva Bhaṭṭa, Ballabhvācārya.

**Bhakti Caru Swāmī:** Because he agreed to listen to Vallabhvācārya's *bhāsya*.

So Mahārāja, Gadādhara Paṇḍita although Rādhārāṇī Herself, but still had a different mood, but that inlying mood which is not expressed in any *līlā*, gave Rādhārāṇī...

**Śrīla Śrīdhara Mahārāja:** Yes, that is two corresponding, Rādhā Kṛṣṇa, and when in Gaura *līlā*, Ācārya *līlā*, that's the *līlā* of distribution of the *prema*. Then Gaura-Gadādhara, converted into Gaura-Gadādhara, both converted. Kṛṣṇa to Gaurāṅga with the *bhāva-kanti* of Rādhārāṇī, and Gadādhara the man standing by His side, like a *niṣkiñcana*, who has lost everything. Just like a facsimile, only a cut case, only the pot without the spirit. But Mahāprabhu had so much inner attraction for him that exceeds that of all His paraphernalia, Gadādhara.

*gaura prema maya tanu pandit gadādhara* [?]

As a love of Gaurāṅga personified we find in Gadādhara, not such a degree of love to Gaurāṅga is found anywhere. And then Svarūpa Dāmodara, then Rūpa, Sanātana, and then that *mādhurya-rasa* direction, and in other side Nityānanda Prabhu, His *vātsalya* there, Śacī, Jagannātha and Advaita Prabhu, Śrīvāsa Paṇḍit, They also have respect for Mahāprabhu, devotion, but another type. Not so deep from the standpoint of love but respectful attachment, with some colour of love. Hare Kṛṣṇa. So our Guru *paramparā* is in that line.

I'm told by Dāmodara Mahārāja that this Hiranyagarbha, Nadiyānanda, and also one man who married, Pāṇḍu, they have gone so far that they have left Lalitā Prasād also, and they're very near to that Tinkori Gosai, whose highest qualification is that she had a dress, she dressed in this canvas, not cloth but canvas dress, and canvas dressing has made him so famous to the foolish that they have found everything in the canvas. The canvas dress, that surpasses everything in a Vaiṣṇava *sannyāsī*.

The foolish people, they have not got the inner eye of appreciation, what is what, they will have to take shelter under external calculation. What is the criterion, standard of *vairāgyam*, the positive, no idea of positive attainment, what sort of thing it is. Only by external abnegation or wilful self assertion, wilful self assertion by physical privation. These are the charm for the foolish people of those that are born to be deceived. Hare Kṛṣṇa. Hare Kṛṣṇa. Physical calculation. Gaura Haribol. Gaura Haribol.

The *Nāga sannyāsīs* they do not care even for a cloth, they're all naked. Should that be the standard? They should be Guru to this Tinkori Gosai? He and his truth want of canvas but they do not care even for that, so they should be Guru to this gentleman Tinkori Gosai. Tinkori, the name is also very appropriate.

**Bhakti Caru Swāmī:** Yes Mahārāja, completely impersonal and appropriate.

**Śrīla Śrīdhara Mahārāja:** No name, name has got no sign of a Vaiṣṇava dāsa, Vaiṣṇava dāsa. Tinkori.

**Dhira Kṛṣṇa Mahārāja:** What does that mean?

**Śrīla Śrīdhara Mahārāja:** Three, what is *kori*?

**Bhakti Caru Swāmī:** *Kori* is, you know, these shells, small shells which were used...

**Dhira Kṛṣṇa Mahārāja:** Little conch shells they used to pay money...

**Bhakti Caru Swāmī:** Right. *Tinkori*.

**Śrīla Śrīdhara Mahārāja:** The wealth is that three shells, that is *satya, rāja, tama*.  
\_\_\_\_\_ [?] Fourth part, he he he he, will vanish, will fly away. Nitāi Caitanya. Barbella.

**Bhakti Caru Swāmī:** Śrīla Bhaktisiddhānta Saraswatī Ṭhākura would, because he being an expert astrologer would calculate certain plans and then go to Śrīla Bhaktivinoda Ṭhākura, and then Bhaktivinoda Ṭhākura would say something which might be against, or not corroborating with his calculations, but that Bhaktisiddhānta Saraswatī Ṭhākura would follow the instructions of Bhaktivinoda Ṭhākura.

**Śrīla Śrīdhara Mahārāja:** Yes. He had got respect. The *śraddhā* is more than calculative truth. Bhaktivinoda Ṭhākura followed the calculation of P.M. Bachi, he followed. And as an astrologer Bhaktisiddhānta Saraswatī Ṭhākura he held that the *Visudha Siddhānta* type of calculation, that may be true in the material sense. But still he did not observe that, because Bhaktivinoda Ṭhākura has accepted that P.M. Bachi, he followed the calculation of P.M. Bachi, in Ekādaśī, Janmāṣṭamī and all other things.

The *śraddhā* is more true, the *mahājana, mahājanas acarān*, the practice of *mahājana* is more valuable than our human calculation. The physical truth, or the material truth has not got so much value, after all it is based on false attitude of mind. So this truth should not be given a greater respect than the *arcān*, the intuitive practices of the pure devotee. That intuition of a pure devotee should be given preference than this truthful calculation of the ordinary persons here. Faith has got no connection with the actual so called reality of this world. It is completely independent, *śraddhāmāyo 'yam loka*. There is a world which is guided only by faith. Faith is everything there and that is of infinite nature, all accommodating, all accommodating; the world of faith. Everything may be true there by the sweet will of the Lord. And here the *advait* [?] calculation, that has got no value. It is inconclusive, can be destructive in its ultimate goal, so it should be rejected, rejected. Which, the knowledge the materialist that can come under the fallible calculation of the exploiting souls, that has got no value what-so-ever, what-so-ever. But in the world of Infinite, there, faith is the standard only, only standard to move hither and thither. Just as the compass is the only director in the infinite ocean. When they cannot see, the shippers [sailors] cannot see anything else, the compass is the only guide, like that. In the world of Infinite:

*svayam samuttīrya sudustaram dyuman, bhavārṇavam bhīmam adabhra-sauhrdāḥ  
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*

[O Self-revealed One, You are *bhakta-vāñchākalpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *śrauta-panthā*) - because, they are greatly affectionate to all beings.] [*Śrīmad-Bhāgavatam*, 10.2.31]

In *Bhāgavatam*, only our guide like compass, the footsteps of those great personages that have travelled on the way, that should be our only guide. That this way is marked by the holy footsteps of those that have gone to the highest quarter, that is our, *mahā-jano yena gataḥ sa panthāḥ*.

[*dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ*]

[The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate.] [*Mahābharata*]

So Yudhiṣṭhira Mahārāja also says, *veda vibhina srutaya vibhina naso \_\_\_\_\_ dharmasya tattvaṁ nihitaṁ guhāyām*, the real secret is concealed in the mysterious cave, *guhāyām*. *Mahā-jano yena gataḥ sa panthāḥ*, the broad line chalked out by the tread mark, by the foot mark of those that are going to the divine world. That is our surest guide. Only that should be our surest guide. All else may be eliminated because calculation is fallible, and after all, justification comes from the Absolute Infinite, so any form of justification can come anywhere, any time. With that broadest view, that is, Vaikuṅṭha means no limitation. We are in the boat, floating in the boat in the infinite ocean, so anything may come to help and to non help. With this, with good faith, only faith, good faith, only our optimistic good faith, that may be our leader, Gurudeva. *Mayānukūlena nabhasvateritaṁ, guru-karṇadhāram, guru-karṇadhāram*.

[*nṛ-deham ādyaṁ sulabhaṁ sudurlabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram  
mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā*]  
[*Śrīmad-Bhāgavatam*, 11.20.17]

The Guru is the guide. In the infinite ocean I have floated my small boat and the destination is uncertain to me, inconceivable to me, but it is conceivable to my Gurudeva, a Guru, *guru-karṇadhāram*. And I am going with that faith, sincere faith in me, I'm going. So, *mahā-jano yena gataḥ sa panthāḥ*.

*Svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam* [*Śrīmad-Bhāgavatam*, 10.2.31]. A horrible ocean with so many waves and so many sharks and other, *timingila*, what is that? Whales and other things full of danger. *Bhīmam adabhra-sauhṛdāḥ, nidhāya yātāḥ sad anugraho bhavān*. That their footsteps are our only hope, we are to depend on that only for our relief, that so many light houses, their footprints, so many light houses in the infinite ocean, to guide us to that place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Faith, *śraddhāmayo 'yaṁ loka*. The hope in the Infinite, Infinite, Vaikuṅṭha, Vaikuṅṭha means Infinite. But *śraddhā* contains within it good faith.

Cape of Good Hope, there is in the bottom of Africa the Cape of Good Hope, took turn, Vasco da Gama or someone.

So *śraddhā* means surcharged with some good hope in the Infinite. *Vaikuṅṭha* is Infinite and *śraddhā* is only, it is to draw the attention of the Infinite to me. The only way is *śraddhā*, by *śraddhā* we can attract the Infinite and nothing else, *śraddhā*. And when it gets a definite form through *bhāva* it comes to be *prema*, love divine, *śraddhā*.

Columbus he floated his ship in the ocean and gradually anyhow went to America, got the land, good hope. Hare Kṛṣṇa.

The cosmos there, after crossing *Vaikuṅṭha* we may find the cosmos. Hare Kṛṣṇa. Spiritual cosmos and *śraddhā* the light in the darkness, only *śraddhā* can guide when we are, *patik* means traveller, we are traveller in the infinite. The hope that I have heard that this is the way to that place, that will keep our heart enlivened, *śraddhā*, hope. *Viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma*.

[*'śraddhā'* - *sabde* - *viśvāsa kahe sudṛḍha niścaya*  
*kṛṣṇe bhakti kaile sarva-karma kṛta haya*]

[“By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-śāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith.”] [*Caitanya-caritāmṛta, Madhya-līlā, 22.62*]

No risk no gain, greatest risk greatest gain.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*  
*[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

[Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.] [*Bhagavad-gītā, 18.66*]

“I am everywhere. Not a room to be afraid of. But only to come to that plane, that I am your friend, I am everywhere, I am all in all, and you are My own.”

These are the, *pathiyo* means? The money necessary for the journey, what is that?

**Devotees:** Fare.

**Śrīla Śrīdhara Mahārāja:** Fare. This is our only fare for the journey.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Haribol.

**Bhakti Caru Swāmī:** We were just discussing this - in the car we were discussing when Rāya Rāmānanda at times displayed the mood of Arjuna, and also at times he was Lalitā *sakhī*...

**Śrīla Śrīdhara Mahārāja:** Viśākhā.

**Bhakti Caru Swāmī:** Ah! Viśākhā.

**Śrīla Śrīdhara Mahārāja:** Viśākhā *sakhī*. He was more known to us as Viśākhā *sakhī*. But

superficially he had some representation of Arjuna, amongst the... Mahāprabhu could detect that.

Bhavānanda had five sons, and Bhavānanda Pathanayak, and that Vānīnātha and Gopīnātha, Rāya Rāmānanda and another two. [Kalānidhi and Sudhānidhi]

So Mahāprabhu told him that, "You are My eternal friend. Bhāvānanda is Pāṇḍu. And his five sons they're Pañca-Pāṇḍava, of similarity, and Rāmānanda is very close and intimate friend to Mine, like that of Arjuna." That is an external impression of Mahāprabhu was given. But really Rāmānanda's internal acquaintance is that of Viśākhā. Hare Kṛṣṇa. That is temporary and external, fleeting sentiment of Mahāprabhu, to see him in that manner, Arjuna, closest amongst those five, Arjuna, *sākhya-rasa*. Mahāprabhu dealt with Rāmānanda a little respectfully, outwardly. Outwardly He used to see him with some respect, some difference, so *sākhya*; but internally with *sakhī*, as *sakhī*.

And Svarūpa Dāmodara and Rāmānanda Rāya, both of them were, used to console Him when the great flow, indomitable flow of love in separation arose in the heart of Mahāprabhu and ostentatiously disturbing Him. These two friends they tried their best to console Him, Mahāprabhu, by diverting His mind towards different directions, and sometimes giving impetus to His own line of thought, and sometimes taking Him towards other direction, as circumstance, according to the circumstance they could read. They tried their best to give Him relief of the outwardly painful gesture and movement of Mahāprabhu, Svarūpa Dāmodara, for twelve years continuously.

When Advaita Prabhu almost dismissed Him, "That no longer You have got any necessity to stay in this world." Advaita Prabhu declared to Mahāprabhu,

*bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe nā vikāya cāula  
bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā kahiyāche bāula*

[Tell our Prabhu, who acts as madmen do,  
that everyone has lost their sanity,  
And rice once high in price has no value.  
In love of God, half-crazed humanity  
neglects this world and all they once held dear;  
tell Him a madman brings this to His ear."]  
[*Caitanya-caritāmṛta, Antya-līlā, 19. 20-1*]

In a mystic poem he sent it to Mahāprabhu through Jagadānanda Paṇḍit. Mahāprabhu read it and became unmindful. Svarūpa Dāmodara marked it and he took it, "Please hand it over to me." He read through it, Svarūpa Dāmodara, and Svarūpa Dāmodara told; who was the knower of everything, here Svarūpa Dāmodara is asking, "What is the real meaning of this poem?"

Mahāprabhu saying in a vague way, answering the meaning, "I don't know what is the real purport of this poem, but I guess that Advaita Ācārya is very conversant with the ways of the *śāstra*, *śāstric* conduct of the Deities. And in the *śāstra* generally we find, first inviting, invocation period, and then for some time to keep Him, to serve the purpose. And when that is fulfilled, then departure, no longer can we keep with our general adoration spirit. That is bid adieu. The purpose for which You came here, You descended here, that is finished. Now it is better for us to retire."

*sarsad urgam sastra tepavor, avaham, stithi and visajya* [?]

"I don't know what is the real meaning, but I may guess something like that."

Then Svarūpa Dāmodara was unmindful, "Oh Advaita Ācārya, he's bidding adieu to us all."

But after that also Mahāprabhu stayed for twelve years more and that mood was not approachable by the ordinary public. That was the high separation mood, with Kṛṣṇa, to the greatest degree and different types is displayed, both physically, showing physically or mentally. Twelve years continuous, like fire, a life of fire, that was exhibited, like fire of separation. That was shown, and what is not to be found elsewhere. So much intense feeling of separation with God, the God separation spirit can be so intense to such a degree to produce so many symptoms in the body and the mind and in the movement, that is unknown to the world.

Somewhat we get it's acquaintance from the life of Rādhārāṇī, Rādhārāṇī we get. But there also we do not find so many, complete evolution, that is to say in the pangs of divine separation, so much degree of evolution we do not find anywhere, for all times, continuous and high intensity. Love; divine love. So much sacrifice, so intense sacrifice at the altar of the All Beautiful. So much appreciation for the Absolute Beautiful! So deep attraction never seen anywhere in the history of the world, not even in any scripture it is mentioned like that, any of the oldest scripture. No witness is found, and that was found the other day, only four, five hundred years back. And that is written in the books and that is verified by so many onlookers of genuine persons, men of standard thinking, eye witness, Rūpa, Sanātana, Raghunātha, Svarūpa Dāmodara, Rāmānanda and so many others, all so many eye witnesses.

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

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, when our Guru Mahārāja would translate the verse,

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ / śūnyāyitaṁ jagat sarvaṁ, govinda-viraheṇa me*

[O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever.] [*Śikṣāṣṭakam*, 7]

He would always say that, "Oh Govinda, feeling Your separation I'm feeling a moment to be twelve years or more." So this word *yuga* he would always translate it as twelve years. So that's not detectable in the Sanskrit as far as I know, so I always took it that it had something to do with these twelve years of Mahāprabhu.

**Śrīla Śrīdhara Mahārāja:** It is also current in vocabulary, *baro bature eka yuga* [?]

It is told. One *yuga*, twelve years, in some sort of conception, the *yuga* has been taken as twelve years. Then this Kali-yuga, Dvāparā-yuga, Satya-yuga, they have got their separate standard, but generally twelve years consists a *yuga*. That is also current in the society, twelve years. *Yugāyitaṁ nimeṣena*. Any *yuga*, any amount of time, *nimeṣena*, unlimited. *Cakṣuṣā prāvṛṣāyitaṁ*. "Eye shedding tears of rainy season. The rainy season produces so many flood, inundate. My eyes are doing the same thing it seems to Me." *Śūnyāyitaṁ jagat sarvaṁ*. "The visible are being invisible to Me, absent, so much absent minded to the present paraphernalia I can't see anything. Wherever I cast My glance I see nothing. So much internal attraction towards the centre, the mind is attracted to some other direction in such a degree of intensity. Seeing I can't see anything, looks are vacant." *Śūnyāyitaṁ jagat sarvaṁ. Govinda-viraheṇa me*. "Because

I feel as if Govinda has withdrawn from Me, withdrawn from Myself, so I experience such a peculiar type of existence in Me. The whole thing is withdrawn, no interest, all interest is drawn towards Govinda to such degree that I am a stranger to My present environment. I have nothing, no consciousness, gone somewhere else towards Infinite."

Gaura Haribol. Gaura Haribol. When there is a drought, the rivers, the tanks, lakes, all dried up, such a drawn of water towards the gas world, nowhere a drop of water, something like that. The charm is drawn so extensively that all empty, every department seems to be closed and empty. The general attraction drawn from here, attention wholesale taken off, the wholesale attraction of all the senses, mind, etc, everything.

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam / śūnyāyitaṁ jagat sarvaṁ, govinda-virahaṇa me*

And at times when a little slackened, then full of water, flood, *yugāyitaṁ nimeṣena*. When come in the relativity of His meeting it seems the gap is like so many *yugas*. "I have lost the meeting consciousness long, long ago, a faint remembrance, recollection. Left so far in the back. I had some union but I have left it so far in the backward direction, come so far off, so far off." *Yugāyitaṁ nimeṣena*, "A gap of time unlimited, a faint recollection I had once, but is then gone forever perhaps." So much degree of disappointment and despair. This is the standard of Infinite world, standard of Infinite. This is rather taking towards, to have some experience of the standard of the Infinite world. *Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam*. Just as light years, we measure the distance of the planets by light years, so also here the Vaikuṅṭha temperament is being measured by such standard.

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam / śūnyāyitaṁ jagat sarvaṁ, govinda-virahaṇa me*

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

The audacity to deal with things so great and beyond our jurisdiction.

**Bhakti Caru Swāmī:** You're being very merciful Mahārāja. You are actually drawing us to that platform Mahārāja, although we have no entry into that platform, but by your mercy...

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. So maybe for the time being for you people, it may be for your benefit I may be handled in such a way. Ultimately I don't know, maybe. You have come from so far and with so much eagerness, that *gatney ganga* [?] Ganges water will ooze from the wood. Hare Kṛṣṇa. Gaura Haribol. A cooling atmosphere has come.

**Bhakti Caru Swāmī:** I was just thinking Mahārāja that this must be Vaikuṅṭha. You have brought us to such a platform Mahārāja that the material world has completely receded.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. Forgotten, ha ha. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Bhakti Caru Swāmī:** Mahārāja, would you like to take some rest now Mahārāja? Of course we are willing to continue further but I was just concerned about you.

**Śrīla Śrīdhara Mahārāja:** When I come outside on the surface I feel of course of the want of rest.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. But you are also going tomorrow. He will go, and you are also going. But this friend will remain for some time, to engage us in their service. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

\_\_\_\_\_ [?] We may stop today.

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