

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

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**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, many times when our Guru Mahārāja's disciples have taken to the study of Sanskrit, we could say in most of the cases, that they later became very offensive to our Guru Mahārāja. And in many cases also they came to reject him. So sometimes Prabhupāda, our Guru Mahārāja, said that a little Sanskrit is very dangerous.

**Śrīla Śrīdhara Mahārāja:** A little Sanskrit, or a little learning, *alpavidyā bhayaṁkorī*, scanty learning is always dangerous, *alpavidyā bhayaṁkorī*.

*bahu-grantha kalābhyāsa vyākhyāvāda-vivarjanam*  
[vyava hāreha pyakārpaṇyaṁ śokādyavaśavartitā]  
[Bhakti-rasāmṛta-sindhu, Madhya, 2.79.76]

It is also recommended by Rūpa Goswāmī that only to try to have a taste hither and thither in many scriptures. A slight knowledge collected from many schools of conceptions, to collect that, it is dangerous for our progress because they will draw to their own interest. So, they will create disturbance in the progress.

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

**Śrīla Śrīdhara Mahārāja:** So curiosity to know. Hanking for the truth, that is laudable. But when one has got the real path, real ideal, if after that he also moves hither and thither to get experience of this thing and that thing: that will of course hamper his cause. *Bahu-grantha kalābhyāsa*.

We must keep it in mind that the highest thing to go, highest thing that can help us to go to that, our desired goal is service, not knowledge, service. That is to make progress in the realisation of our negative nature. That I am in want, I am in want, I am in want of something. The negative characteristic. So much so that is *śaraṇāgati*, that is *dainya*. "I am the most needy." The progress must be in that line. That is a healthy line. The general feeling will be, "I am the most needy." And that will attract the positive side. And then only I can know Him. Otherwise by reading, or by searching, or satisfying curiosity, inquisitiveness, that is not the way. Only to try to increase the feeling that, "I am the most needy, I am the most needy." Then He will be attracted to help you and you will be able to know as much as He likes, and in any way He likes to take you in with Him and you will be able to understand. His nature is such.

*Sevāya. Praṇipāta, paripraśna, sevā. Paripraśna* is allowed, sincere inquiry to Guru. But the main thing will be the dedicating tendency, surrendering tendency. That is the real wealth of *śakti*, the potency. Purity of the potency always consists in its submission to the possessor of the potency.

So for preaching purpose, some *śāstric* knowledge is necessary. That is another thing. One who feels himself inspiration of preaching, to help that he may consult different *śāstras* even it may be necessary the *śāstra* of the Māyāvādīns and others as Śrī Jīva Goswāmī had to do. To refute the Māyāvādī scripture he had to study their scripture, their books also to refute, for the purpose of refutation. But he felt some insinuation within him that he'll have to discharge a duty which will require all this knowledge. A particular service was put on his shoulder. He had to do that.

Otherwise, in the general case of a devotee, self giving through a Vaiṣṇava to that domain: to give up the energy. The energy should be utilised for the service of His interest, for the interest of the Lord, anyhow. Anyhow; that is our real position, that we should be utilised for His sweet will. That is our normal position. And there we live. We live properly there in giving up our selfish tendency to serve the sweet will of the absolute. Our real position requires that only, mainly that. And that may have different colour in different particular positions. But the main thing that is necessary from us that we should dedicate, we should march towards Him only with the help of the attitude of faith that He is my master. I can't do anything independently.

Even when we begin our life: *ādau arpita paschad kriyeta*. Śrīdhara Swāmī says. We are listening to *Bhāgavata*, but if it is to be *bhakti* proper, devotion proper, that *śravaṇa*, that hearing of *Bhāgavatam*, if it is to be *bhakti* proper, devotion proper, then the idea must be there that what benefit I derive from such hearing, the benefit will go to my Lord, Kṛṣṇa, not myself. That I will be enlightened, and I will do greater service, even not that. Everything, I am doing it on behalf of my master. Wherever and whatever we are doing we get any benefit, the beneficiary is only one. He is the beneficiary. With this idea we move and do anything and everything. The beneficiary is He. So for His interest I must work. What He wants me to do, I shall do that only, and not to fulfil my personal ambition.

But if I got such inspiration within me that He wants me to make a preacher and such equipment. If I am to fight then equipments necessary for that, dress also necessary for that. So when real inspiration I had that I must go on with preaching; of course the weapons I must have to collect. With that spirit we are to read and not read, whatever; to hear from here, there, collect anything, money, for the purpose, but must be for His account. That must be guaranteed first; whether that is on His account or something else. That is the main thing to be judged. For His satisfaction I am doing. It is a plain thing. The *tithi*, the satisfaction, *līlā*, requires that everything, every movement should be done, to be normal, for His satisfaction. Whatever it be any form or appearance does not matter. The only criterion: is it for His satisfaction? The criterion of the absolute is there only.

As Hegel says, "For Itself. The Reality must be By Itself and must be For Itself." We are to accommodate that within us. He is not for any other thing to satisfy. Everything is done for His satisfaction. He is the end. Then it is all right. Then it is in the harmony. Then it is beautiful. Then it is love. Love means sacrifice for the beloved. So the beloved divine, for the absolute. Everything should be done to satisfy the absolute master, my owner, my creator.

I saw in some paper once, a man is designed and destined by God. Designed and destined. The creation and the future: both in the hands of the Absolute. So in any way we belong to Him cent percent. That consciousness must be aroused within us. And all our activity must be guided by that principle. Whether it is to satisfy Him as much as of course I can conjecture, I can understand, I can feel, I can conceive as much as. Whether I am doing for Him, will it satisfy Him or something else; my country, my society, my parents, my colleagues?

And sometimes when from a distant view we cannot ascertain in a realistic way what is in this position what would really satisfy Him, I may take the help of my superior, similar brother who has got more progress than myself. I can consult him. I take his help when due to distance we can't have real conception what would satisfy Him really. Then we can consult the similar, superior friends. When such a friend he asks me, "You read this book. You will get some material that will help you in your way. Collect fare, the journey is long. Try to secure fare from this, that,

in this way.” But that will also only to enhance to help me on my way. So service under the direction of a superior Vaiṣṇava is more desirable than to search direction from any book. But when we do not have such guide, then we shall have to consult so many authentic books of the Vaiṣṇavas, to collect energy, fare, in my journey. The *mahājana*, the *śāstra*, *śāstra* is also Guru, a kind of Guru, *śāstra*.

*sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya / [sei jīva nistare, māyā tāhāre chāḍaya]*

[“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.120*]

To be sure that my activity will be in the line of service. To insure me I shall consult a fair progressed Vaiṣṇava, and if that is not available or not reliable, then the reliable books of Goswāmīs, Gurudeva, to read books from Gurudeva, then Goswāmī, and *Bhāgavatam*, *Gītā*, all these devotional scriptures we should have to consult. But with the spirit of service that should be always kept in mind, that sacrifice, dedication. The whole plane is that of dedication. No exploitation, nor renunciation. Exploitation, the self aggrandisement, that is exploitation, *pratiṣṭhā*. ‘*Labha*’, ‘*pūjā*’, ‘*pratiṣṭhādi*’ *upaśākhā*.

[‘*niśiddhācāra*’, ‘*kuṭināṭī*’, ‘*jīva-himsana*’ / ‘*lābha*’, ‘*pūjā*’, ‘*pratiṣṭhādi*’ *yata upaśākhā-gaṇa*]

[“Some unnecessary creepers growing with the *bhakti* creeper are the creepers of behaviour unacceptable for those trying to attain perfection, diplomatic behaviour, animal-killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.”]

[*Caitanya-caritamṛta, Madhya-līlā, 19.159*]

That must be avoided. That is more dangerous. In the plane of dedication if I want, have tendency of exploitation making myself big; that will be very detrimental. Faithfulness of a servant must always be maintained and kept, protected, very scrupulously. None can deceive me, none can check my progress, except myself. So I must scrutinise, analyse my own inner temple and brush aside any undesirable thing found there. *Guṇḍicā-mārjana* as Mahāprabhu showed, *Guṇḍicā-mārjana*. There are many types of undesirability within. So that should be brushed aside. And then we must make progress closer to our Lord for service. Rather He will take me closer, closer for the quality of my service. So generally service must be the spirit of everything, whether study, or collection of money, or collection of men, the serving spirit: that should be kept intact always. Gaura Haribol. Gaura Haribol.

**Akṣayānanda Mahārāja:** Mahārāja, in the *Prapanna-jīvanāmṛtam* there is one verse [1.20] where it says Kṛṣṇa does not distinguish who is *yukta* or who is *āyukta*. Kṛṣṇa does not distinguish, discriminate, who is fit or who is not fit. *Yukta-āyukta* it begins. I don’t know the whole verse.

**Śrīla Śrīdhara Mahārāja:** Yes. *Yuktāyuktam, yajñā-ayajñā parityajya* – the full *śloka*?

**Akṣayānanda Mahārāja:** I don’t remember.

**Śrīla Śrīdhara Mahārāja:** Perhaps Kṛṣṇa is so magnanimous, so generous that sometimes He is seen not to recognise the fitness or unfitness of the devotee. And He lavishly bestows His devotee, He is so generous, sometimes it is seen. *Yuktāyuktam parityajya*, then next? The context is necessary. *Yuktāyuktam parityajya*. Sometimes it is a prayer of the devotee. That is also a sort of qualification.

*jogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā--sāra*  
*[karuṇā nā hoile, kāndiyā kāndiyā, prāṇa nā rākhibo āra]*  
*[Gurudeva Kṛpa Bindu Diya, Bhajana Lalasa, 11, by Śrīla Bhaktivinoda Ṭhākura]*

“Oh my Lord if You come to consider whether I am fit or unfit, then I can’t stand. So please give up that in my case and accept me in Your service.”

**Akṣayānanda Mahārāja:** It begins *viraha-vyādhi-santapta*.

*[viraha-vyādhi-santapta-, bhakta-citta-mahauṣadham*  
*yuktāyuktam parityajya, bhaktārthākhila-ceṣṭitam]*  
*[Śrī Śrī Prapanna-jīvanāmṛtam, 1.20]*

**Śrīla Śrīdhara Mahārāja:** *Viraha-vyādhi-santapta*.

**Akṣayānanda Mahārāja:** \_\_\_\_\_ I can’t read it very well. Where’s Govinda Mahārāja. You read it, kindly. We don’t have the eye piece.

**Śrīla Śrīdhara Mahārāja:** *Viraha-vyādhi-santapta*.

**Devotee:** *Viraha-vyādhi-santapta-, bhakta-citta-mahauṣadham*.

**Śrīla Śrīdhara Mahārāja:** Ah! That is one thing.

**Devotee:** *Yuktāyuktam parityajya, bhaktārthākhila-ceṣṭitam*.

**Akṣayānanda Mahārāja:** *Bhaktārthākhila-ceṣṭitam*.

**Devotee:** *Ātma-pradāna-paryyanta...*

**Śrīla Śrīdhara Mahārāja:** *Pratijñāntaḥ-pratiśrutam*.

**Devotee:** *Bhakta-premaika-vaśya-sva-, svarūpollāsa-ghoṣitam*.

*[ātma-pradāna-paryyanta-, pratijñāntaḥ-pratiśrutam*  
*bhakta-premaika-vaśya-sva-, svarūpollāsa-ghoṣitam]*  
*[Śrī Śrī Prapanna-jīvanāmṛtam, 1.21]*

**Śrīla Śrīdhara Mahārāja:** *Ghoṣitam*. Hare Kṛṣṇa. The devotees they appeal to Kṛṣṇa, “That there is a department of Yours of causeless mercy. Please enlist my name in that department. If you come to examine me and my fitness I must fail. I have got no hope. So please, *jogyatā-vicāre*,

*kichu nāhi pāi, tomāra karuṇā-sāra*, Bhaktivinoda Ṭhākura says. The appeal, that, “Take me in that, that *ahaitukī kṛpa*, causeless mercy. That is my only hope. Otherwise I am undone.” That is the nature of appeal of the devotee. And He does so, Kṛṣṇa does so. It is seen sometimes that He has done like that. So these are the different ways of the prayer of the devotees and the line in which Kṛṣṇa accepts His devotees of different types, in different ways. That is mentioned there. Ke?

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

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

*Ātma-pradāna-paryyanta*. Even He has offered Himself, *pratijñā*. He has promised that, “I can give Myself to the, I can sell Myself to the devotees.”

And Mahāprabhu says about Vasudeva Datta, “The Vasudeva, he has got so attraction for Me that he can make Me a mercantile property. He can sell Me anywhere and I cannot but be sold.”

\_\_\_\_\_ [?]  
“I am his property. If he likes he can sell Me to others.”

Just as there is one story, Nārada approached Satyabhāmā in Dvārakā. There is a very good vow, that of *swami dhan vrata*. If one can make a gift of her husband then that is a very great gain she may have. Satyabhāmā was enchanted. “*Swami dhan vrata* is such a great thing, then I shall do.”

Then that was arranged by the will of Kṛṣṇa. Nārada’s proposal, and there was a function, and Kṛṣṇa was put, no, Kṛṣṇa was the thing to be given up, and Kṛṣṇa took His seat. And Satyabhāmā with *mantram* she made a gift of her husband. And after the function is finished then the gift must be given to some *brāhmaṇa* or some other person. Then to whom to give? Nārada is the best person, devotee, *brāhmaṇa*, *devata*, given to him.

And Kṛṣṇa is going behind Nārada. “Where do you go? You have given Me, made a gift. I am now property of Nārada, not of yours any longer. I am going.”

“Oh! No, no, no. That can never be tolerated. I could not understand the meaning.”

In this way: “Then what to do?” She began to cry. “I didn’t know. I am a foolish woman. You have managed to manipulate me in such a way, I am deceived. Then what to do?”

“Then there is of course another way.”

“What is that?”

“If you can give *ratna lanka*, gems, jewels, etc., of the same weight with your husband then that will do. You can keep Him.”

“Oh, then I am relieved. As much jewels and ornaments and gold necessary I shall collect and put on the weighing machine, scales, and put Kṛṣṇa one side and another side.”

Satyabhāmā puts so many golden ornaments, jewels, etc., but it is up, and Kṛṣṇa is more heavy. Nothing can be done. So everything she had in her possession all put there but nothing. Then she began to cry again. “I am undone. What to do?”

Then attracted by her wailing, Rukmiṇī and others they also came. “What’s the matter in your harem?”

“So and so I have done.”

Then Rukmiṇī came to her help. “Yes, so if you take off all those jewels and other things. In a Tulasi *patra* put His name, Kṛṣṇa, this name in Tulasi *patra* and put it there.”

Then that became heavier. The name is greater than whose name it is. Sound is more

benevolent, the sound aspect of the Lord.

Hare Kṛṣṇa. Hare Kṛṣṇa. From what point this story came?

**Bhakti Caru Swāmī:** You were explaining that *dhan...*

**Śrīla Śrīdhara Mahārāja:** *Ātma-pradāna-paryyanta-, pratijñāntaḥ-pratiśrutam.*

To sell, “Vasudeva Datta, he can sell Me in any market if he likes. I am so much his own.”

So Bhagavān is so much dear and near of His devotees, helpless in the presence of His devotee. This is the peculiarity of devotion. So devotion is so great. *Śrī-kṛṣṇākarsṇī ca sā.* The last and the highest result of devotion is this: they can attract Kṛṣṇa and make Him his own.

Gaura Hari. Big talks in small mouth: so many big talks in the mean mouth.

Gaura Haribol. Gaura Haribol.

**Bhakti Caru Swāmī:** That is the nature of the Absolute, Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. Gaura Haribol. *purva sudivi* [?]

It is already told by our predecessor and we are repeating that. What harm? It is their greatness. Who are ourselves? Gaura Hari.

**Bhakti Caru Swāmī:** It is our great fortune that such small souls can get...

**Śrīla Śrīdhara Mahārāja:** Yes, so much hope has been given to us, the smallest creature. So much hope, so much prospect has been shown to us, so mean we are. Gaura Haribol. Gaura Haribol. Still we do not try to accept that *bhakti mārga*, that *rāga mārga*, so wretched we are.

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

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, you had mentioned the *Guṇḍicā-mārjana*. And in one verse our Guru Mahārāja is quoting Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. And he says that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura explained that even though one may become free from the desire for fruitive activity that sometimes the subtle desire for fruitive activity comes into the heart.

**Śrīla Śrīdhara Mahārāja:** It is mentioned in the *vivṛiti* that Mahāprabhu first collected these bigger pebbles, etc. And then something like sand and others, the small desires, fleeting, of small importance desires; next He collected that, and then washed with the water, that Guṇḍicā. In the mind also: that reflection in the mind. By doing that we can cleanse our mental temple! By cleansing, Mahāprabhu pointed out thereby, thereby physically you are... First He collected little bigger pebbles, conquered, and then this *baluka*, the sense substance fine, so many fine fleeting desires. Desire maybe, is classified into two sections, very subtle and small, and little bigger and gross. So first the gross elements removed and then the subtle elements removed. And then it was washed. By doing that one can cleanse his own, the temple of his own heart; and the repercussion is there.

And now, so, the *karma* has been analysed into different stages, *prārabdha* and *aprārabdha*. *Prārabdha* - which is ripe and then attached to be finished in this particular body, life, and *aprārabdha* - which is deposited to be enjoyed or suffered in future life. And that also divided into three sections: *Kūtaṁ*, *bijam*, *phalon-mukam*, the very primitive layer that cannot be

detectable, cannot be differentiated. All thickly and in very small figure they are as if consisting a sheet, a plane. We can't discern what is there. And then like *bīja* and then *phalon-muka* we can understand this is the result of that particular *karma*, bad *karma*, this is for good *karma*. That is only floating. And the next life they will have chance. So the *sukṣma* and *stula*, the gross and subtle; generally it may be divided into two. First the gross things should be removed. And then the subtle should be attended to. And they will be cleansed. And then through *śraddhā* the whole thing will be washed, the temple. And thereby we can help our own temple of our heart, of our soul. It is done thereby. It is mentioned there.

**Dhīra Kṛṣṇa Mahārāja:** So our Guru Mahārāja quotes Śrīla Bhaktisiddhānta as saying that one of these subtle desires is that one often thinks...

**Bhakti Caru Swāmī:** One often thinks of conducting business to improve devotional activity.

**Śrīla Śrīdhara Mahārāja:** That is the smaller layer?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Pratiṣṭhā*. Devotional: that can be?

**Bhakti Caru Swāmī:** \_\_\_\_\_ He often thinks of conducting business to improve devotional activity.

**Śrīla Śrīdhara Mahārāja:** Then?

**Bhakti Caru Swāmī:** Then, however, the contamination is so strong that it may later develop into misunderstanding, described as *kuti-nāṭi*, fault finding, and *pratiṣṭhā*, the desire for name and fame and for high position. *Jīva-himsā*: envy of other living entities. \_\_\_\_\_ and *kāma* and *pūjā*.

**Śrīla Śrīdhara Mahārāja:** They do not want to leave us so easily but they in a very small shape try to remain with us and showing some connection with our devotional characteristic. Though they are not main but they do not leave the *bhakti-latā*. *Bhakti-latā* is our main attempt, main endeavour, that we dedicate our self for the Lord. But though not give much resistance to that *bhakti-latā* still they do not leave her connection.

*Upa-saka*, that trading of *bhakti - pratiṣṭhā, labha, pūjā*. He's in the field of devotion, in the field of a preacher. But still he may maintain some little fleeting desires, desires which will hamper the real progress. That is *upa-sakha*. So that should be cut off. He'll be conscious that though not making much injury, but still they are taking their food from the real *latā* and making it weak. *Upasākhā* means parasites, like parasites in the main creeper of devotion. They suck blood from there and grow. So they should be cut off. So for the healthy growth of the creeper of devotion, that is *upasākhā*, should be cut off. That though we are in the field of a preaching agent still some small petty difficulty of exploitation or renunciation, some small particles may still be seen around our devotional activity. So we shall be very careful to shake them off, *upasākhā, cedan*.

And the greatest enemy to our progress will be Vaiṣṇava *aparādha*. So in the case of Vaiṣṇava *aparādha* we, not only when they are come, then we shall take the step necessary. No. He will give a big fencing so that Vaiṣṇava *aparādha*, like elephant, if Vaiṣṇava *aparādha* like mad

elephant enters into, it can uproot the creeper even. So be very careful about Vaiṣṇava *aparādha*. That is the greatest enemy to the progress, especially of a beginner, a beginner of the journey in this domain. So have a good fencing against Vaiṣṇava *aparādha*. And this *upasākhā* they will harm less, but still they will hamper your progress. So shake off them, cut off them, and help the main creeper to make its progress fairly and safely towards the feet of the Divine Lord. That is the meaning there. *Kuti-nāṭi, jīva-himsā*, the small thing they surround and they won't go unless some step is taken against them. Like parasites they, whatever the creeper draws his food for her own growth, they suck from her body and they live. So be careful of these small undesirable things, *anartha*. Take care. That is the warning, the warning against the healthy growth.

**Bhakti Caru Swāmī:** Prabhupāda is saying that gradually in this way, one desires to become a reputed devotee, or Avatāra.

**Śrīla Śrīdhara Mahārāja:** *Pratiṣṭhā*. That Balu Brahmācārī, the Jaga Bandu, Ramakrishna. Ramakrishna is not in the path of a devotee, he's a *jñāni*, and more than that he jumbled together the whole thing in one and says, "This is the highest thing."

Hare Kṛṣṇa. Hare Kṛṣṇa. *Pratiṣṭhāsā*, the thirst after fame: that is the worst and greatest enemy of a Vaiṣṇava. And that can be done away with only by the submission in the holy feet of Gurudeva. *Pratiṣṭhā, kanak*, the owner of *kanak* is Nārāyaṇa. The proprietor of *kāminī* is Kṛṣṇa...

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