

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.01.A

Śrīla Śrīdhara Mahārāja: ...introduced their word extensively, and spaciously, and necessarily, and that is the key. Hare Kṛṣṇa.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni
[From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*]

And those that neglect Nityānanda they can't come to Mahāprabhu with real heart. And it is my thinking that Narottama Ṭhākura he wrote this poem against the followers of Advaita School. They're puffed up with their *śāstric* knowledge and did not give importance of, to Nityānanda. And this is written, *sei paśu baḍa durācār, vidyā-kule ki karibe tāra*.

The trace of high dynasty, high lineage, and also scholarship of the scriptures, they're all futile if they do not have real attraction for Nityānanda. The scholars who recognise Mahāprabhu Caitanyadeva, but do not recognise Nityānanda, there was a section at that time who could not appreciate Nityānanda Prabhu but he had respect for the *bhakti* cult, scripture, and also came from high family, so many. And Nityānanda Prabhu was more concerned with the different fallen so called lower classes of *varṇāśrama*. He was more connected. So Nityānanda Prabhu had much respect then from the society. Narottama Ṭhākura especially wrote these pastimes. Without Nityānanda Prabhu's grace, your scholarship, your lineage, high family connection, won't be of any use. I warn you. And Nityānanda's grace, that is the real foundation to have Caitanya *līlā*. And then of course Gadādhara Paṇḍita and the others, that Rūpa, Sanātana, Svarūpa Dāmodara, and the central figures in Mahāprabhu's *līlā*. The master of all the Ācāryas of the great Gauḍīya family is Svarūpa Dāmodara. He has given the steel frame. Fourteen points he has given, and that is the steel frame on which the whole Gaura *līlā tattva* has been described.

Kavirāja Goswāmī has quoted in *Caitanya-caritāmṛta*, who is Nityānanda, who is Gadādhara, who is Śrīvāsa, who is Mahāprabhu? All coming from Svarūpa Dāmodara, and Sanātana, Rūpa, Jīva, everyone has taken, has accepted that, very substance, all important *śloka* he has given, he has acquainted us, who is _____ and who is Nityānanda, Gadādhara, Śrīvāsa, Advaita, who are they. That is universally accepted by *mahājanas* of Gauḍīya *sampradāya*.

Svarūpa Dāmodara, posterity in descendants of Advaita *varṇśa*, they're half and half, six sons, half came to Gauḍīya Vaiṣṇava, half to *smārta*. The first half went to *smārta*. And the last half, the Acyutānanda, the last son, youngest, and Kṛṣṇa Miśra Gopāla, they came under the flag of Mahāprabhu. And the others they left, they accepted _____ [?] the greatest scholar of *smārta* section at that time. They were also qualified men but followed the cause of *smārta karma-kāṇḍa*. And many of the Advaita School, whether you have come to know or not, they think that Advaita Prabhu is Kṛṣṇa, and Mahāprabhu is Rādhārāṇī. Their conception is something like that, a particular section. There are so many scholars they, of course in taking the name of Mahāprabhu they get so many disciples, but still, when they begin to explain *Śrīmad-Bhāgavatam* they do not give any respect to Mahāprabhu, but Rādhā-Kṛṣṇa direct. This Ānanda Gopāla Goswāmī and other renowned explainers of *Bhāgavatam*, they used to go on in that way.

And Narottama Ṭhākura warned them, gave warning. "If you don't have any recognition for Nityānanda Prabhu, rest assured that you'll be lost." *Sei paśu baḍa durācār*. He's an animal and he must be pronounced as a culprit in the garb of a follower of Mahāprabhu Caitanya Deva. So Nityānanda Prabhu's *sandhinī-śakti*, Baladeva, representing Baladeva. And crossing Him it is not possible to have entrance, admission in that layer, in the sphere of Mahāprabhu as well as

Rādhā-Govinda, Vṛndāvana.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

*nitāi-pada-kamala koṭi candra-suśītala, ye chāyāya jagat juḍāya
hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi, dṛdha kari' dhara nitāir pāy*

*se sambandha nāhi yāra bṛtha janma gela tāra, sei paśu baḍa durācāra
nitāi nā bālila mukhe majila saṁsāra-sukhe, vidyā-kule ki karibe tāra*

*ahankāre matta hoiyā nitāi-pada pāsariyā, asatyere satya kari māni
[nitāiyera karuṇa habe braje rādhā-kṛṣṇa pābe, dhara nitāi-caraṇa du'khāni]*

*[nitāiyer-caraṇa satya tāñhara sevaka nitya, nitāi-pada sadā kara āśa
narottama baḍa dukhī nitāi more kara sukhī, rākha rāṅgā-caraṇera pāśa]
[Narottama Dāsa Ṭhākura's *Manah-sikṣā*]*

[“The lotus feet of Prabhu Nityānanda are most pleasing, like the combined calming radiance of millions of moons. By receiving the cooling shade of His transcendental shelter the whole universe, scorched by heat of material existence, can be fully relieved and soothed. O dear brothers, without the grace of such a magnanimous personality as Prabhu Nityānanda, it is very difficult to attain divine loving service to Śrī Rādhā and Kṛṣṇa in the groves of Vṛndāvana. Therefore firmly take shelter of His lotus feet with all sincere respect and love so you may reach that nectarean goal.

A person who has not strived to receive any blessed connection with Nityānanda Prabhu or His invaluable wealth, which is ecstatic love of Godhead, becomes materially entangled and his intelligence is misused for animal propensities. Compared to the higher life of divine taste such a life is considered wasted. Those who do not know the great fortune of taking the Name of Nityānanda as well as those who deliberately ignore Him become more and more intoxicated and addicted to mundane happiness.

Without a connection to the eternal blissful nature of Nityānanda Prabhu what real protection can the satisfaction of mundane education or boast of heritage give in this insecure mortal world? Being maddened and bewildered by false pride, such persons forget their eternal relationship with Nityānanda and do not attain the great solace of His lotus feet and thus accept illusion as reality. My friends, if Nityānanda Prabhu gives you mercy, only then can you attain the service of Rādhā Kṛṣṇa, the Divine Couple of Vraja, therefore firmly embrace His lotus feet and beg Him for it. Please know that the shelter of the lotus feet of Prabhu Nityānanda are eternally true and the giver of transcendental fulfilment. One who engages in the loving service of Nityānanda with perfection is understood to have attained that plane of eternal truth and fulfilment. Therefore always pray and hope for the shelter of Śrī Nityānanda Prabhu's lotus feet.

Narottama says: “O merciful Prabhu Nitāi, I find myself very unsatisfied because I have an endless hankering for more of the taste of Your nectarine grace. So please satisfy this need of mine and make me very happy by keeping me close to Your lotus feet, ever smeared with the hue of divine ecstasy.” [Narottama Dāsa Ṭhākura's *Manah-sikṣā*]

In this way the song is progressing of Nityānanda's *kṛpa*, His grace. It is indispensable, at least in its first stage, and after *sākhya* within Him, and in *vātsalya*, and in *mādhurya rasa* He's withdrawing friends from that sort of *rasa*, for the necessity of the *rasa*, confidential, heart's confidential.

Gaura Haribol. Any question? Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, you said two days ago that the Guru can only be defeated by his son, or I think it was his father. What was it? Disciple.

Śrīla Śrīdhara Mahārāja: Yes. There is a saying:

Sarvatya vijayam ichet sisyat utyat para jayam [?]

It is desirable that one will attain victory at every place, but only defeat to his own son, and to his own disciple. That is, the disciple will be greater, greater merit and resources and prospect, all these things. The glory, that will enhance his position. It's also said that one's merit is of past lives is just by his son. But what type of son he has got, that will show the merit of his previous birth.

So the Guru sincerely wills that his disciple may surpass him even in his serving to his Lord. He will expect more than himself, more service, that he may be, may have greater position in the circle of the eternal servitors than he. That is the, such affection the Guru has towards *śiṣya*, such well wisher Guru is of a *śiṣya*, of a disciple. He gives him.

Mahāprabhu gives everything what He knew to Rūpa Goswāmī. And again He's asking, while in Purī, "Yes, he's a proper person to propagate devotion, so I have given My everything to him. And I request you also to, whatever you have got, to transmit, to give it to him."

So Guru loves his disciple, empties, self emptied, he makes him empty and feels pleasure by giving everything to the disciple. Such is the nature of the affection what Guru feels to his real disciple. This is the principle, and it is true. The disciple, then how the disciple will take it in his turn? He should give more respect to him than the Lord, Kṛṣṇa. He's abiding by the order of Guru. So *Rādhā-dāsyā* comes from that. He'll be servant to his immediate master. He does not know the real purpose of his Absolute Lord, Kṛṣṇa. He's more faithful to his master, the well wisher, the greatest well wisher. Whatever he will require him to do, he'll do that. Because through him he can expect that, not by crossing Guru one will go to Kṛṣṇa. Never. By the principle of Guru, personally change according to his own progress. And by outside figure may think that the Guru's position of his construct, the vision, conception of Guru, will always be of that type. Make him vacant to give his all to the disciple, and disciple also in his turn will give wholesale on his divine feet. That should be the highest conception of the pure divine relationship with the Guru and *śiṣya*. And in the physical world also, son and father. Hare Kṛṣṇa. And in the case of Kṛṣṇa also He says:

aham bhakta-parārdhīno, hy asvatantra iva dvija
[*sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"I can do anything and everything for My devotees."

It is also mentioned in many places of the scripture.
Sisya lagi bhakta lagi akarya karam [?]

Even what is blameable the Lord does it for His devotees, it is mentioned.

Bhakta lagi akarya karam [?]

In the case of breaking His own promise to keep up the promise of Bhīṣma. And Bhīṣma leaving the fighting, with folded palms he seeks to praise Kṛṣṇa. “How, what sort of devotion and affection You have got for Your devotee? I am a lowest type of devotee, or even not so. But to keep my prestige, my promise, You have left Your promise that You won’t take any weapon in this war of Kurukṣetra. But You have taken it because I promised that I shall force You to take weapon today in my fight. And You have kept my promise and left that of You. So merciful, so affectionate, to a mean, so called servant of You.” That was Bhīṣma’s statement.

Bhakta lagi akarya karam [?]

This is the nature of love. Love is such. _____ [?] The great and small, their relation of love, great and small, no distinction. High and low, no distinction. That is the peculiar nobility in the substance of love. That is real love, no distinction. The biggest comes to be servant of the lowest. Gaura Hari. This is *bhakti*, this is love.

[17:10 - 19:00, Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: So today I stop here. I have come to the acme of the talks today.

Akṣayānanda Mahārāja: The answers come, without asking question you give answers, even if we do not ask a question. If we think, we still get the answer.

Śrīla Śrīdhara Mahārāja: Yes. These questions have taken me to such a position, such a plane, that Kṛṣṇa is all in all, and He’s represented also in everywhere to the extreme. So we need not be afraid of risking everything for His service. Whatever small we risk, but what we get that is infinite, and infinite to such a degree. To such a degree, being finite we can have, as if, the possession of the infinite in such a degree. This is given by Mahāprabhu and His servitors to us. This news, such hope has been given, has come to our door.

Gaura Haribol. Gaura Haribol.

By the grace of Mahāprabhu, Mahāprabhu says, He Himself, that entity, He says that, “I am in such position. *Ahaṁ bhakta-parārdhīno*. I am dependant on My devotee.”

_____ [?] He has this sweet relationship between the servant and the master, man and master, such sweetest and sincere most relationship what *Śrīmad-Bhāgavatam* and Mahāprabhu gives us. This sort of, the most highest prospect of *jīva* is where slavery, outwardly, but mastership of the absolute in reality.

Gaura Haribol. Gaura Haribol. *Ahaṁ bhakta-parārdhīno, hy asvatantra*. In *Prapanna-jīvanāmṛta* [21] I have mentioned perhaps the last achievement for the *jīva* of the *prapanna, ātma-pradāna-paryanta-, pratijñāntaḥ-pratiśrutam*. He has given understanding. He has promised that, “I dedicate wholly to the interest of My devotees.” This assurance is there, so much, those that surrender to Him, for them, His assurance is, “That as I am, I give it wholesale to you.” *Ātma-pradāna-paryanta-, pratijñāntaḥ-pratiśrutam*. Those that have surrendered themselves they get the promise of such prospect, so much. So much promise they get in return of their surrender. Surrender is so powerful. Apparently, for the time being, feels that I’m self effacement, but really it gets in return the Absolute in its contribution. So much powerful thing this surrender, *śaraṅgati*. And this is the only medicine that can be applied on the absolute, which can bring us to us, to cure our disease. What more? Gaura Haribol. Gaura Haribol.

I may not commit offence on the feet of the Lord, forgive me.

Dayādharma Gaurāṅga: We are always coming with empty vessels and you are always fulfilling.

Śrīla Śrīdhara Mahārāja: Our Prabhupāda, when there was Parvat Mahārāja, when after *rasa līlā*, when Rādhārāṇī left that and Kṛṣṇa when found that Rādhārāṇī is absent in the *rasa*, suddenly He found and then He left the *rasa* and went in search of Rādhārāṇī. And when He met Her then following Her for some time and then Rādhārāṇī told: “I am too much tired. If further I’m to go You must carry Me. I can’t walk.” Then Kṛṣṇa disappeared, for the time being.

And Parvat Mahārāja, one of his old disciples, of Prabhupāda, asked: “What is this, why Kṛṣṇa left Rādhārāṇī when She asked that take Me wherever You like I can’t walk any more? Then He disappeared. This is showing negligence.”

Then Prabhupāda was enraged. “What point of devotion you find here that you have come to ask question.” He was enraged.

I was nonplussed, that Prabhupāda without trying to give some answer to this question he flew into a temper, what’s the matter? Then he stopped. Then I thought, Bhaktivinoda Ṭhākura when explaining the meaning of this passage he must have given some point of understanding. Prabhupāda avoided totally, he could not tolerate that any disregard from Kṛṣṇa towards Rādhārāṇī he could not tolerate at all. He just dismissed the point of discussion, so much excited.

Then I found Bhaktivinoda Ṭhākura has written, “Only to enjoy the situation that if Kṛṣṇa disappears at that point how Rādhārāṇī will move. And what sort of nature comes in Her, to enjoy that, Kṛṣṇa was just in the background, to enjoy. He did not leave Rādhārāṇī, it is not possible, but only He hid Himself to satisfy His curiosity that what She does when suddenly abandoned. That was His meaning, and not to neglect Her, and this is the meaning. But Prabhupāda could not tolerate the idea. Also I found when, there is a song of Bhaktivinoda Ṭhākura, [p 32-33 of his songbook].

Āmi to svānanda-sukhada vāsī. That that song that is a point that, “I can’t tolerate the participation, I can’t look with pleasure the servitors of the camp of Chandrāvalī, Śaibyā, etc. Because their sight excites in me the idea that they want to take Kṛṣṇa from the camp of Rādhārāṇī making it dark perhaps. *Rādhikā-kuñja āndhāra kori’ loite cāhe se rādhāra hari.* Whenever that was, twice it was sung, *rādhikā-kuñja āndhāra kori’*, they want to snatch away Kṛṣṇa making the *kuñja* of Rādhārāṇī dark, Prabhupāda receives a shock, electric shock, just like he’s receiving a shock. It is intolerable that Rādhārāṇī’s *kuñja*, camp, is dark, and Kṛṣṇa is absent and He has gone to please another than Rādhārāṇī. It is intolerable, inconceivable to him. But Bhaktivinoda Ṭhākura has written in his *taṭasthā* statement, impartial statement what was the fact.

But he cannot, in his relative position he can’t tolerate thus he receives a shock. *Rādhikā-kuñja āndhāra kori’*. Such is the sentiment of the devotees.

Here I stop.

Jaya Om Viṣṇu-Pāda...

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