

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja:

prāyeṇa veda tad idaṁ na mahājano 'yaṁ, [devyā vimohita-matir bata māyayālam trayāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ, vaitānike mahati karmaṇi yujyamānaḥ]

[If chanting the Holy Name is sufficient for liberation, then why haven't the Vedic sages stressed this in their teachings?]

["Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yājñavalkya and Jaimini and other compilers of the religious scriptures cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa *mantra*. Because their minds are attracted to the ritualistic ceremonies mentioned in the *Vedas* – especially the *Yajur Veda*, *Sāma Veda*, and *Ṛg Veda* – their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the *saṅkīrtana* movement; instead, they are interested in *dharma*, *artha*, *kāma* and *mokṣa*."] [*Śrīmad-Bhāgavatam*, 6.3.25]

Mahājana means *manyadi*. Manu, Atri, Manyati, Viṣṇu, Hari, Yājñavalkya, they're the founders of so many *Śrīti* Schools. They do not know anything about this *Bhāgavat*, that is *nirguṇa dharma*, pure *bhakti dharma*, *śuddha bhakti dharma*, what to speak of ordinary persons. *Devyā vimohita-matir*, the Māyā Devī has benumbed them, their understanding, *bata māyayālam*. *Trayāṁ jaḍī-kṛta-matir*, the three *guṇas*, *sattya*, *raja*, *tama*, *tri guṇa*; tied tight by these three ropes of *sattya*, *raja*, *tama*. *Madhu-puṣpitāyāṁ*, and they utter so many sweet words to the unfortunate people, good or bad, *pāpa*, *puṇya*, all these, everything is futile. In the long run, no value they have got; no eternal value.

What is the time now?

Akṣayānanda Mahārāja: Five minutes to ten.

Śrīla Śrīdhara Mahārāja: So I may stop today here. Do you follow? Not clear?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, and taken again. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

[?]

One Govinda dāsa, Vaiṣṇava *kavi*, when Mahāprabhu is walking through the banks of Ganges, and wonderful golden *kalpa-taru* means the tree which can give us whatever we desire, that is *kalpa-taru*. Whatever is wanted from it, it gives away immediately. The golden *kalpa-taru* He's wandering as if on the banks of the Ganges and the whole environment has been enlightened. There is a flow of lustre around. *Kavi nama hema kalpa taru* [?]

When looking at Him it seems, it appears in the heart of the devotees, "Who is moving

here?” Infinite magnanimity, *kalpa-taru*, whatever is wanted He gives at once, infinite magnanimity. And throwing His lustre all around He’s moving here on the banks of the Ganges.
Kavi nama hema kalpa taru sancaru sula duni teja yo [?]

Ke? Who is he?

Devotee: Kaśirāma dāsa.

Śrīla Śrīdhara Mahārāja: Kaśirāma. *Kaśirāma dāsa kahe suni punya vada* [?]

The author of Bengali *Mahābhārata* is Kaśirāma dāsa. He is the famous Kaśirāma. Only on the way to Katwa there is a village named Singi; there was his birth place, Kaśirāma.

Rabi, Rabindranath eulogises him. *he kasi kovi su kuli tomi punya van* [?]

“You have got a good prestige in the line of the poets of Bengal.” Kaśirāma dāsa.

Kaśi is a noted place for Śiva, Śiva worshippers. And Śiva himself, he’s a devotee of Rāmacandra. And it is mentioned in the *Purāṇa* that whenever anyone dies there Śiva comes himself to him and puts the Name of Rāmacandra in his ear, helps him to go towards the feet of Rāmacandra. Śiva himself gives the Name of Rāma.

At Rāmeśvara in the south, two sorts of interpretation!

Rāmacandra says, “You are My Lord, Rāmeśvara Śiva you are My Lord.”

And Mahādeva says, Śiva, says, “No, no. You are my Lord.”

Rāmeśvara Īśvara so Rāmeśvara.

That is the interpretation of the Sanskrit word. Rāmeśvara means Rāma is the Lord of whom, He’s Rāmeśvara.

“No, no. Rāmeśvara Īśvara, Rāma’s Lord.”

Rāmacandra says, “Rāma’s Lord you are.”

“No, no, no. Rāma is the Lord to him, he is Rāmeśvara. You are my master, my Lord, Rāmeśvara.”

Rāmacandra came here to play the part of unknown self, externally, without self consciousness.

In Nṛsimha Avatāra, at the time of Prahlāda, some, when He came out from the pillar with a violent sound, at that time, perhaps one *brāhmaṇa* lady she was with full grown child in her womb, the child slipped away suddenly from that sound He did. That roaring sound, she could not tolerate and some convulsion in her body and the child came out. So the *brāhmaṇa* gave a curse, “Whoever is the cause of this untimely birth of my child must lose self consciousness.” That was, and Nṛsimha.

Then next came Rāmacandra as without self consciousness. The inner heart He knew, whatever, but He played the part of a self unknown man, so Rāmacandra, *nara-līlā*, as if He does not know that He is the Supreme Entity. That consciousness set aside to give respect to the words of the *brāhmaṇa*. So here He worshipped Devī and worshipped Śiva, all these things, we see from in His character, conduct.

So Rāmeśvara, Śiva is very fond of Rāma *Nāma*, Mahādeva. And in his jurisdiction whenever anyone dies he comes there himself and puts the Name of Rāma to his ear. And of course he attains Vaikuṅṭha, Ayodhyā, Rāmacandra.

Kaśi Rāma, Kasiśvara Rāma. _____ [?] Kaśirāma.

Guruttama, another, to whom Guru is the *uttama* of Krista, excellent, *uttama krstanam, tama*, superlatively. Guru is the highest to whom, he's Guruttama. Not that he himself is the highest type of Guru, not that meaning, that ordinary comes that. *Guru nama uttama*. There are so many Gurus and he is the best amongst them. Gurutama dāsa it is all right, the most superior Guru who gives Kṛṣṇa *bhakti* or Mahāprabhu *bhakti*. Of all the different types of Gurus that Guru holds the supreme most position. And he's dāsa, he's servant. Guruttama dāsa. Guru is *uttama*. To him he is Guruttama. Guru is all in all, holds the best position. The supreme position in his heart is Guru, he's Guruttama dāsa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Then, who has got any question?

Bhāratī Mahārāja: There's question from *Prapanna-jīvanāmṛtam*. In the fourth chapter there is a *śloka* by Raghunātha Dāsa Goswāmī. After the *śloka* you have also given a Bengali verse. Maybe that is by Bhaktivinoda Ṭhākura?

kṛṣṇa-vārttā vina āna, 'asad-vārttā' bali' jāna, sei veśyā ati bhayaṅkari

["It should be known that discussions which are not about Lord Kṛṣṇa are false. Such discussions are likened to a fearsome prostitute."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 4.27]

Is this Bhaktivinoda Ṭhākura's writing, poem?

Śrīla Śrīdhara Mahārāja: Yes. What is other than *kṛṣṇa-vārttā*, not in connection with Kṛṣṇa, you know it for certain that that is *asat* and that is unnecessary to you. You know it for certain that what has no connection with Kṛṣṇa, that is bad, *asat*, non existent. Know it for certain. That is the criterion of *asat*, to you, to a devotee of Kṛṣṇa, whatever has no connection with Kṛṣṇa that is bad. And she has been given the name as *veśyā*, the prostitute. What is the function of the prostitute? She entices away the mind towards her direction. By her charm she wants to entice one's mind towards her, so that is like *veśyā*, she wants to keep away from Kṛṣṇa. So don't, hate him, learn to hate him, whatever is not in connection with Kṛṣṇa. We are concerned exclusively with Kṛṣṇa, cent percent. So any deviation you consider like the hateful prostitute. '*Asad-vārttā' bali' jāna, sei veśyā ati bhayaṅkari*. And she has her dreadful aspect. You must be aware. I warn you, *ati bhayaṅkari*. Then, *mukti-nāme śārdhulini*, and there is another tiger, that is called *mukti*. She will devour you like a tiger; your self consciousness, your individual consciousness will be dissolved in coming in his connection. He will devour you.

Mahāprabhu already told in *Caitanya-caritāmṛta* we find, *jagara* like a big serpent. What is the name? Python, he will come with his mouth open, *mukti*, and will devour you wholesale, that *mukti, sāyujya-mukti*. Don't go that side. And here is *mukti* background. The tiger will come and eat you up, so *bhukti-mukti* and *asad-vārttā*, both sides being full of danger and you must be careful very much about them.

Bhāratī Mahārāja: Then he says, *tad ubhaya tyāga kara, mukti-kathā parihara*.

Śrīla Śrīdhara Mahārāja: *Mukti*? So both sides, both aspects, both alternatives and give it up altogether. Then?

Bhāratī Mahārāja: *Lakṣmī-pati-rati rākha dūre.*

Śrīla Śrīdhara Mahārāja: Oh! And another warning! First this charm of the transient world, *asad-vārttā*, and the second - first the charm of exploitation - and the second the charm of renunciation, and the third charm yet remains for Lakṣmī-Nārāyaṇa; for inclination towards *viddhi-bhakti*, towards scriptural devotion, law, power, reverence, awe, all these things, *gauram*, *maryādā*, respect. Give up all these also, you will have to if you want to come to Kṛṣṇa *bhakti*, only spontaneous, automatic; no consideration of any law, or any society, or any power thing, or anything else of that type. Spontaneous, automatic, innate, actuated by love: no law. The source, the propensity comes, the fountain of energy is only love and nothing else. If you like that Kṛṣṇa *bhakti* is of that type. Even Nārāyaṇa *bhakti* you are to set aside. Because there is that *viddhi*, the scriptural dictation, and there is awe, reverence, power, grandeur, all these things. Don't seek any grandeur. It is very plain. It is the jungle, the flower, the tails of the peacock, and some other homely and which is available in the forest, simple things. Be trained to adore them and not allow yourself to be attracted by any grandeur, the diamond, the gold, that respectful situation, all these things. The homely, simple, almost a jungle life, so plain; plain, plain living, try to adore, and that of Vṛndāvana, very simple and plain. No show of grandeur or anything like that, splendour, or anything like that, *aiśvarya*.

Lakṣmī-pati-rati rākha dūre, se rati prabala ha'le, paravyome deya phele. You have got least attraction for the grandeur and pleasure, then you will be cast down into the plane of Paravyoma in the sphere of Nārāyaṇa. You won't be able to maintain your high position in the plain thinking and of the land of simplicity and homely atmosphere, *paravyome deya phele*. Then?

Bhāratī Mahārāja: Then:

*braje rādhā-kṛṣṇa-rati, amūlya dhanada ati, tūmi bhaja cīra-dina
rūpa-raghunātha-pāya, sei rati prārthanāya, e bhaktivinoda dīna-hīna*

Śrīla Śrīdhara Mahārāja: “My earnest request if you want to keep your mind really in the service of the Holy Feet of Rādhā-Kṛṣṇa then these are your necessities, the cautions. The cautions are given in this way. Don't misunderstand it.” And Bhaktivinoda Ṭhākura says: “This we can get only by the grace of Rūpa-Raghunātha. So I pray fervently for the grace of Rūpa-Raghunātha. Keep me steady, fixed in this idea of simplicity and grandeur-less service to that of Rādhā-Govinda, Rādhā-Kṛṣṇa. And the awe, reverence, or the *mukti*, or the exploiting tendency may not divert my attention any day. This is my prayer to Rūpa-Raghunātha, my Gurudeva.”

Gaura Haribol. Gaura Haribol. This is the highest attainment of our object of our life.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

se rati prabala ha'le, paravyome deya phele, nāhi deya vāsa vraja-pure

Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Ke?

Devotees: Kaśirāma.

Śrīla Śrīdhara Mahārāja: Kaśirāma, and there?

Devotees: Guruttama.

Śrīla Śrīdhara Mahārāja: Guruttama, and he?

Devotee: Mukundamālā.

Śrīla Śrīdhara Mahārāja: Mukundamālā dāsa. Mukundamālā. What is the meaning of Mukunda? *Mu ku da*. *Mu* means *mukti*, the seed of *mukti* – the words not coming in my mind. *Mu* represents *mukti*, *ku* – *kutzit* [?], which makes the *mukti* look awkward. *Ku* means bad, a particular thing which can show the liberation as awkward thing, *mu ku*. And that thing, who can give that thing He's Mukunda. *Mu ku dadadi ya*, *Mukunda dadi*. What is *mu ku*, that thing which can blame, which can show the awkwardness of *mukti*. That thing is *prema*. And who gives that He's Mukunda.

And Mukundamālā, *Mukunda-mālā stotra*, that Kulaśekhara's *stotra*, that is known as *Mukunda-mālā stotra*. *Mukunda mālā*: Mukunda keeps as His garland that *stotra mālā*. So many gems in the garland, and Mukunda adored that. He set it around His neck, *Mukunda-mālā stotra*. And the devotees are very happy to see the Lord with this *Mukunda-mālā stotra*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Who is he?

Devotees: Same. Ha, ha, ha, ha. He moved a little closer. Guruttama: coming a little closer.

Śrīla Śrīdhara Mahārāja: Come from there to here. Changed your position? Ha, ha, ha.

See how helpless am I, ha, ha, ha, disturbing you in causeless manner.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Gaurasundar.

Devotee: I always understood that renunciation means to utilize everything in the service of Kṛṣṇa. So especially in the western countries there is very much opulence, so many times this opulence is utilized in Kṛṣṇa's service to attract the living entities or people to Kṛṣṇa consciousness. So in the midst of all this opulence it seems almost like a paradox to live a very simple life because this opulence in the west especially brings a lot of complexities, a lot of entanglement with this material world.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: This is individual case. What is *vairāgya*? *Vairāgya*, though there is a general law, but still it must be applied in individual cases in different ways. What is *vairāgya* to another, what is *vairāgya* to Rāmānanda Rāya that may not be *vairāgya* to Raghunātha Dāsa. Rāmānanda Rāya, he can handle the most tempting things for the service of Kṛṣṇa. He has showed his ideal in that way. But that is not to be accepted as general direction. And Raghunātha Dāsa he has showed the extreme *vairāgya* abnegation, very strict. That is not possible for an ordinary soul. So the general rule to renounce everything that is not *vairāgya*. Real *vairāgya* is to handle everything for Kṛṣṇa. But in a particular case where that is not possible, that will tempt his own self towards that, he'll try to be aloof and indifferent from that sort of family, as much as he can manage, he'll do.

Suppose rich food is necessary for great labour for the service, some sort of rich food, some

ghee, and milk may be necessary, if we are to labour much for the service of the mission of Kṛṣṇa. But if one is a patient he cannot digest milk, what should he do? Then he'll do accordingly and he must be satisfied with that sort of service.

So general law as well as special law for the individual, we are to adjust according to our capacity. The general, the highest law is that don't leave everything, anything, but try to utilize everything for His service. That is the highest law. You are a servant. You are to serve. And so many objects through which you are to serve. And it does not behove, look well that you will be tempted; what is to be offered to Kṛṣṇa, seeing that you'll be tempted to use it for your own pleasure. If it is so, you are not a standard servant, servitor.

The highest type of servant, he will handle everything for Kṛṣṇa. But he won't feel any tendency to exploit that, to enjoy that. That is the highest standard. Then, but if one is not in that highest plane, then he will adjust accordingly so that he may not have to be entangled in the land of exploitation. At the same time we should be careful that we may not enter into the group of renunciationists, that this is bad, that is bad, everything is bad. But because I cannot utilize them in the service of Kṛṣṇa, I am disturbed. So I think that is bad, that is bad. That hateful temperament, that is also dangerous. So renunciation is bad, exploitation is bad. To use everything for the service of Kṛṣṇa, that is the highest model, but we must adjust ourselves so that I may not be entangled into that, accordingly. Am I clear? No?

Devotees: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Individual case should be different, according to his own capacity. But the highest ideal, to utilise everything, nothing is bad. Everything may be utilized in the service of Kṛṣṇa. If we can do that, we are the real servant, real servitor. But if we are unfit, and either the enjoying spirit comes in the way, that will be bad. I shall try to avoid that. And at the same time I shall think that there is nothing bad in that thing, the bad thing is in me. So that is not hateful, the environment is not to be hated. The hated thing is within me. And that must be eliminated. Then I'll be *viśvam purna sukhāyate*.

I shall see everything is meant for Kṛṣṇa and I am also meant for Kṛṣṇa's service. Until and unless I realize that sort of position I must be careful in discharging my duty towards my Lord, that I may not tamper on the way, may not be a thief. So carefully I should handle, thinking that it is meant for the service of Kṛṣṇa. And when that day will come when I'll feel enjoyment that seeing that everything is for Kṛṣṇa and my inner enjoyment lies only in that stage, in that feeling, that everything is mine.

Just as a mother she may not eat a thing but she feels pleasure feeding her child. Feeding her child she feels pleasure. So one who loves another he'd rather give a thing to him or her and find pleasure, rather than taking it himself. So it is possible.

Kṛṣṇa *sukhe śuka*, by seeing the pleasure in Kṛṣṇa we will be happy. That should be our model, that we do not want any independent pleasure for us, but our quest will be always to draw pleasure from the pleasure of Kṛṣṇa. Serve Kṛṣṇa and I shall find that He is happy, then I will be happy. My happiness will be dependent on the happiness of Kṛṣṇa or *kārṣṇa*, Vaiṣṇava, Kṛṣṇa or Kṛṣṇa's servitors. That should be our ideal. Our happiness will always try to have its source in the happiness of the Vaiṣṇava and Kṛṣṇa and not independent. That should be the position, safe position, happy position, and that is normal. And this is abnormal, to exploit a thing, to try to enjoy a particular thing and otherwise to cast it off, hatefully, that it will cause injury to me. Both these are artificial. Only natural, that the happiness of my master will sustain me, my happiness. That should be the normal position.

Kṛṣṇa *sukhe śuka*, Guru *sukhe*, Vaiṣṇava *sukhe śuka*. We should be happy looking, tracing

the happiness of Guru, Vaiṣṇava, Kṛṣṇa. That happiness will be purest happiness, pleasure, that pleasure. Kṛṣṇa *sukhe śuka* - the happiness that depends on the happiness of Kṛṣṇa and His own; we are safe there, and we have attained our best position, otherwise independent search for gratification that is condemned for a Vaiṣṇava. Always in an organic whole and the centre will be our life of attention. Everything, the centre and the near connected with the centre. That will be the quest of our all goodness.

Devotee: I have another question.

Śrīla Śrīdhara Mahārāja: Your points satisfied, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: We may hear, but we hear and hear, and then we shall realise, come to realise.

Devotee: The standard set by Caitanya Mahāprabhu as a *sannyāsī* we see that in the *Caitanya-caritāmṛta* Lord Caitanya would not even associate with Mahārāja Pratāparudra because he was a king, someone who is involved with women and wealth. So we see, this is along the same lines, that these things are great obstacles on the path of advancement, associating with people who are very much entangled with women and wealth. So also again in the West, there are many people who are very much wealthy who we are making an endeavour to preach to. To what extent should we preach to these people?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

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Śrīla Śrīdhara Mahārāja:

[niṣkiñcanasya bhagavad-bhajanonmukhasya, pāram] pāram jigamiṣor bhava-sāgarasya sandarśanam viṣayiṇām atha yoṣitāñ ca, hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

[“Alas, for a renunciate who desires to completely cross over the ocean of mundanity and engage in the divine loving service of the Supreme Lord, to ogle a materialist and a woman is more wicked than drinking poison.”] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 4.11]

That is the problem. And we are asked to wander door to door, and even to see the prostitutes also and try to help her, the risky position. What is the justification? Is it?

Devotee: That’s the question.

Śrīla Śrīdhara Mahārāja: This you want? That’s the question? That is also that individual case. If one is continuing his own *bhajana* individually in a secluded life, he’ll be very careful of that. But this is, as I told just beforehand - give up the danger, avoid the danger to keep it distant, but no solution. The final solution will be to handle everything for the service of Kṛṣṇa. The highest type of *vairāgya* is there. But that also will depend upon the individual capacity. You will meet, you have to be sincere first, then you’ll go to give something to others, Kṛṣṇa *kīrtana*. Kṛṣṇa will be

with you, and your earnest desire will be always to give Kṛṣṇa to him and not to take his worldly things in return. That will be the main *bhajan*. You won't accept it. But still the money and other things, what you will take on behalf of Kṛṣṇa you will connect with your Gurudeva, *sādhū*, and Kṛṣṇa, and you will be the mediator, generally.

For the final solution, these things are necessary, that the soldiers will not always be kept within the fort. To be posted within the fort, that is very safe. But soldiers must come out and work, wander, toward the length and breadth of the country. And then the safety of the land will be proved.

So for solitary *sādhana*, that is when one is a *sādhaka*, when he's leading his individual life, he'll be very careful of that. But when under the guidance of a great propounder of the Lord who is empowered, and has delegation, delegated power to give something to the world, and as his agent we can approach one and all.

And there also individual question, if one says, "I feel much disturbed to approach the women, approach the sick," then he should inform it to his master and ask, "What should I do? Should I approach them? I feel so much weakness."

There are so many diseased patients. And the nurse and the doctor should approach them for their healing, for the help of those patients. But if any particular soul, he has got some weakness that, "Should I venture to nurse a TB patient? I am so weak in health."

Then perhaps the agent, the master will say, "No. You are so weak, you should not go to attend that particular type of patient. Another man will go. I will send there."

Such arrangement may be made in particular cases, individual cases. But generally the solution is only there; to approach everyone and also to be able to pass all sorts of variegated temptation. That I must have to see that it is not for me. It is for Kṛṣṇa. This practice should be effected in any and every corner of temptation. Without that the solution is not complete. The complete solution requires that we shall try every point of temptation and try to find out that this is not a ghost but this is my friend. The apprehension that is a ghost, he'll come to attack me; that must be cleared. He's my friend, he's not the ghost. So I feel some individual temptation, by weak points there, so that must be solved. Until and unless that is solved I am incomplete. But that must be solved. That the highest point of temptation; that should not tempt me. It is for Kṛṣṇa. Otherwise I am imperfect. I am not a reliable servant. I am a traitor. I have come to serve Kṛṣṇa but in the meantime I take it in the path midway. So in order to become a bona fide servant of Kṛṣṇa, it requires that I shall handle everything and I shall feel pleasure.

"O it will, it is so good it will produce pleasure in Kṛṣṇa, in Gurudeva, in Vaiṣṇava."

Such faithfulness we must have to acquire. And only for fear of..

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