

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.06.C_81.10.07.A

Śrīla Śrīdhara Mahārāja: ... all enemy, but take this *mantram* and everything will be converted into your friend. Ha, ha. Such a change will come. One lettered,

ekam api akaram yasta guru sisyaena _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. What's the time?

Devotee: Nine twenty five.

Śrīla Śrīdhara Mahārāja: Nine twenty five. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

Devotee: Mahārāja, can you tell us something about Dvārakā.

Śrīla Śrīdhara Mahārāja: Dvārakā is a position of Kṛṣṇa, is above Ayodhyā, and between Ayodhyā and Mathurā. *Vaikuṅṭhāj janito varā madhu-purī* [*Upadeśāmṛta*, 9]

Lakṣmī-Nārāyaṇa is in Vaikuṅṭha, in the plane of worshipping with splendour and grandeur, Lakṣmī-Nārāyaṇa. Ayodhyā is better than that Vaikuṅṭha Lakṣmī-Nārāyaṇa. Why? In Vaikuṅṭha no father, no mother, neither of Nārāyaṇa nor of Lakṣmī Devī, They are at the extremity, not in the centre. The *vātsalya rasa* service, *sākhya rasa*, *mādhurya rasa* in the real sense may not be found there. So half type of *rasa* is to be experienced there. *Raso vai saḥ, rasāmṛta-murtiḥ, rasa svarūpa bhagavān, sat-cit-ānandam, ānanda murtiḥ man*. But this variegated nature of *ānanda* is not to be found in Vaikuṅṭha.

So if we go to Rāmacandra in Ayodhyā we find *vātsalya rasa* there, but *mādhurya rasa* is not distributed there extensively. *Eka patni*, Sītā only, Rāmacandra's affectionate wife. And *niti* the pressure of law is there, Rāmacandra under the pressure of law, narrowed down.

So from there we'll have to go to Dvārakā, there also we find that Kṛṣṇa in different *rasa* is being worshipped. The devotees have got a broader chance of serving Him in different ways. And He is more free, not a play in the hand of the laws of the world. *Raja prakṛti ranjana*. That He is to sacrifice even His heart and truth, to the false opinion of His subjects. So He's more free there in Dvārakā. And we can serve that free master. And the prospects are also of variegated nature and extensive.

From there we are to come to Mathurā *maṅḍala* Vṛndāvana. The Kṛṣṇa there we find more comprehensive, more free, autocrat, and free from the contamination of the grandeur of politics, all these things. *Vidagdha-Mādhava* and *Lalitā-Mādhava*, more given to conjugal life than the state politician we find Kṛṣṇa in Vṛndāvana, and more accessible. And intense transaction of love and affection predominating in that place and the full five *rasas* can be sought and got, of course of a serving attitude there. And there is a very extensive distribution of that. And He is in full youth, and rising youth. That is the highest position of energy of any type and that of free love.

And something is added there as *parakīya, parakīya*, "That not in my possession, not belonging to me." Couched with this sentiment. "My son, but there is some doubt." Some say, "No. He's not your son," to Yaśodā.

And as the consorhood also not their own lawful husband but, *patim patinam paramam parastat*, the husband of the husband, the master of the master, master of all. To have

connection with that and still a shadow is maintained that He's not your lawful master. So the meeting will be very rare and pressed by so many unfavourable circumstances. Only heart's connection whenever meeting the most intensified because their meeting is very rare, very rare and also blameable by the society and also by the scripture. Still can't help, so, most intense and the purest of the pure affection, only affection, only love, even crossing all the existing opinions of the higher, lower, everyone.

So *Bhāgavata* says, Mahāprabhu says, Goswāmī *grantha*, they with scientific arguments they are proving that this sort: the love is most intensified only under this condition and if that is connected with the Lord we may be the gainer in the highest sense, highest degree, that is in this way. In Vṛndāvana also there is gradation. In *mādhurya rasa* there are many, in *rasa līlā* etc; that is also a general position.

Then selected group in Govardhana: that is greater, their wider expression of the heart to heart in Govardhana. And in Rādhā-kuṇḍa, that is the highest position, when only Rādhārāṇī with Her own confidential group She approaches to serve Kṛṣṇa. And Kṛṣṇa in His full fledged love comes to cooperate with Her service.

In this way the development in the theistic area has been shown to us, and we are fortunate enough that we can appreciate in our gradual process these things, given by Mahāprabhu in *Bhāgavatam*, and in Goswāmī *śāstra*. If one has got *śraddhā*, faith, sincere, then they can appreciate and understand and feel and hope for realization of such acme of one's prospect. Hare Kṛṣṇa.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām̐ vivekī na kaḥ*

[“The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”] [*Upadeśāmṛta*, 9]

This *śloka* is there, the gradation, hierarchy, how things are developing. *Sat-cit-ānanda*, then *ānanda*, *ānanda* also develops in this way. Self-giving, according to the degree of self surrendering one can hope to attain the highest quality of taste of the love in Kṛṣṇa; in the absolute *rasa*, according to the degree of surrendering. The surrendering reaches the highest quality when it crosses all the opposition that comes out of the environment and even from the ordinary objection of the so called good association. Just like *śāstra*, and *samaj*, the guardians, the family well wisher; they also cannot appreciate their support, rather they are of inimical nature crossing all those to surrender to whom? Not to any ordinary member but to the centre of the centre. Adherence, crossing all sorts of considerations of laws and rules, free surrender to the highest centre. To show faithfulness to the king even crossing the laws of the country. There is law, but if anyone crossing the law, existing law, does some service to the king then he is considered to be in the highest confidential circle.

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān samtyajya yaḥ sarvvān, myām bhajet sa ca sattamaḥ*

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."]

[*Śrīmad-Bhāgavatam*, 11.11.32]

"He is the best of the devotee who - the laws in the *śāstra* I have given for general persons but who can cross so called laws that are meant only for the general public and comes to Me at the risk of being a violator of the law, comes to My service, he is considered to be the highest type of servitor."

The king is above law. The Supreme Lord is above law. The law is meant only for the ordinary type of people, law is necessary. When there is normal thinking there is no necessity of law. In a family there is generally no law, but when the unity of the family decays, then necessity of law. So also, law means in a vitiated plane, law is necessary; in the plane of affection no necessity of any law. So after crossing, without caring for any law - law only binds us so that we may not be lead astray. But when I want to go to the good side, then the law should help me. And law has also got its limit of jurisdiction, and even crossing that I shall go to my Lord, to my master. Why should come, any law? Law will come to excite me in my service, to impress me in the service of my Lord. That is hateful to them, automatic attraction; the innermost attraction for the highest purity. That is the highest qualification, automatic qualification, does not want any recognition from the outside people; that is its own reward. The internal highest attraction, the most intense attraction for the truth, for the absolute good, that is its own certificate. It does not want any certificate from the outsiders, so independent. But it must be for the absolute good. That is to be warned all along from the lower, whether progress is good, but progress in the wrong direction is not good. Progress in the right direction, that is appreciable, that is good, that is wholesome, and our progress towards the absolute, that should be of absolute nature. Not dependent on anything else. That is quite fitting.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma Hare Rāma.

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

Devotee: I had one question about Jaya and Vijaya. Because they are outside...

Śrīla Śrīdhara Mahārāja: They are *taṭasthā*, that *vaikuṅṭha dhara* [gate keepers] That is a vulnerable position in itself already, one thing. And more than that even in Goloka we find they are casting curse to one another and coming down here. It is mentioned in *Purāṇa* as a play; that should be taken as a play.

aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-nīlamanī*]

But there is no venom. Just as in a drama, in a play, one is abusing another, another is killing, but it is all show, only *līlā*. It is like that, in the highest plane, these things but no venom, all enjoyment. Like a drama. Drama is meant to produce enjoyment, and the feeling of misery that also may be enjoyable. You see our sweetest songs are those that tell of the saddest things. So we can enjoy the painfulness also. Some was innocently but falling, suffering from some pain. We enjoy, because it is backed by morality or goodness, then we enjoy. So much painfulness, so much misery, but the background is a religious one, suffering for the truth. Suffering for the country's cause, as we generally think we appreciate. So much suffering for the good of the many, for the good of the country we enjoy. And sometimes we are enticed to take that position, that that sort of suffering I want. Suffering for such a good cause I want that suffering, I want to partake in that, to share that. So there is some underlying happiness otherwise why one feels the tendency to share the joy of a suffering person, because it is backed by truth.

So whatever is to be found in the plane of Vaikuṅṭha, the joy is there because it is the perfect plane where everything is a show. Just as a drama is shown for the gratification of all, so also that automatic, dynamic movement in the *līlā* only producing happiness of different types, varieties. Not always eliminate-able; just a little pungent, we want to taste, sometimes it seems a little more, but still we can't leave it. Similar things! But ultimately it produces happiness, happiness, so painful sceneries can produce happiness, here. There, no question; all happiness.

In the question of Jaya and Vijaya they're just on the verge of the gate of Vaikuṅṭha. But they came, and their re-installation was guaranteed. That is also a part of *līlā*. No harm. We may have no apprehension that our safety is in danger that if from the gate of Vaikuṅṭha one may be enticed, there is some room for retaliation so how that can be a prospect for us all. No such apprehension is to be made there. The guardian's vigilant eye is there. So to endanger oneself under the vigilant eye, guide of the guardian, eye of the guardian is not painful. That comes within the jurisdiction of *līlā*, and not *karma*, not action. Not enjoying or suffering, above that. There is a stage of feeling which is above enjoyment and suffering, *nirguṇa*. Just as in a drama. That is *līlā*. Not for necessity but automatic.

All right, we may stop here today.

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Śrīla Śrīdhara Mahārāja:...with much repentance and to accept another. Hare Kṛṣṇa. Then other considerations there may be, that pressed by, influenced by friends I had to do for tactful propaganda, made me to submit to such a place. I could not get sufficient time to judge for my own benefit; abruptly, anyhow it happened. There may be so many things to consider. But on the whole it is not a very happy thing. And I should be blamed for that. My fate, my previous *karma*, *sukṛti*, or anything, that took me to a place to give the highest respect and now I find that he should not be given any respect. He will not be held responsible but the disciple will be mainly responsible, his fate, his fortune, he is exploited in such a wrong way. He should have to repent for that. And not to believe his own self, so abruptly, why I was lead to such a position? That is very unfortunate, most unfortunate that I was mislead. It is to be considered like that. The very subtle and very delicate point is concerned, the most delicate point rather there in the progress of one's spiritual life. Such a great disaster may not come anywhere and everywhere.

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

...

Gaura Haribol. Gaura Haribol.

In *Hari-Nāma-cintāmaṇi*, Bhaktivinoda Ṭhākura mentioned about to give up one's present Guru and to take up, to select another. Do you know that, have you come across that?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Have you got *Hari-Nāma-cintāmaṇi* with you?

Bhāratī Mahārāja: I have it, but it is not here with me. It's at the place where we are staying. I can bring that sometime.

Śrīla Śrīdhara Mahārāja: You have to show it to him. He was asking a question in connection with that. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Rāma.

Bhāratī Mahārāja: Jayadvaita Mahārāja also he feels very warm, he has a very warm compassionate attitude towards all the devotees and he speaks very highly of you.

Śrīla Śrīdhara Mahārāja: How has he come to know about me?

Bhāratī Mahārāja: Well, I played some tapes in Vṛndāvana to him and also Bhakti Caru Mahārāja brought him here, this past festival.

Mahārāja, was this *Prapanna-jīvanāmṛtam* published by our Śrīla Prabhupāda previous to his going to America?

Śrīla Śrīdhara Mahārāja: Of course, *Prapanna-jīvanāmṛtam* long before it was published. I can't remember exactly, but it was [nineteen] forty three or forty four perhaps. And Madhāv's mother she paid out the money for that, Pisima paid for that, the whole payment was made by her.

Hare Kṛṣṇa. Nitāi Caitanya. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, our Śrīla Prabhupāda he helped print it in Calcutta? What part did he play in having it printed? How did he help in printing the book?

Akṣayānanda Mahārāja: In which way did Swāmī Mahārāja participate to print your book?

Śrīla Śrīdhara Mahārāja: This book?

Akṣayānanda Mahārāja: Yes. *Prapanna-jīvanāmṛtam*.

Śrīla Śrīdhara Mahārāja: No, he had no connection at that time with the book.

I was living in a hut there, where at present the cooking room, the kitchen, there was a hut, cottage. I was living there. And one boy came from Kulna District, he helped me a great deal for the compilation of this book. And mostly I had to labour to publish this book. There were two or three more gentlemen lived at that time with me, one Nṛsimānanda Brahmācārī, and another, Āśrama Mahārāja. It was published in [nineteen] forty three or four, and they left me by [nineteen] forty nine. Hare Kṛṣṇa. Collection, compilation by myself and that boy helped me in copying the *śloka*s. And for the printing matters that Nṛsimānanda Brahmācārī he took some pain to print, the press work and proof reading. Śrauti Mahārāja also helped him proof read. He

was a good proof reader this Śrauti Mahārāja. He is still living in _____ [?] He's a good scholar in Sanskrit also. Hare Kṛṣṇa. Books, all Sanskrit, pure, *Śrī Kṛṣṇa-saṁhita*, *Tattva-sutram*, *Amnaya-sutram*, but not with *tika*, commentary! Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: I have one question. We read that a devotee who is not perfectly pure he can attain the pole star or Dhruva-loka planet. It is stated in *Bhāgavatam* that Dhruva Mahārāja became the perfect devotee and that the Dhruva-loka is supposed to be a spiritual planet within the material universe. So I want to know, what is the nature of the devotional service, what level of purity or what level of devotional service is there in the Dhruva-loka planet?

Śrīla Śrīdhara Mahārāja: What is his question?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: That cannot be the service of a very higher type. What stage of devotion we find in Dhruva we may expect that that sort of service is being rendered there in Dhruva-loka. But when we have to calculate, according to degree of intensity, or from this standpoint of quality, the *bhakti* of Dhruva that was considered to be lower in comparison with that of Prahlāda. Dhruva, he had some object when ordinary aspiration for worldly things, or when he enters into *bhajana*. But that filth was eliminated at last. But that is the stage of a beginner in *śuddha bhakti*, not of the very highest stage.

Sthana vilasi tapasi sthito ham tam prapta van deva mohindra gucham [?]
Carcha vichinyam adhivinya ratnam svamin cadatcho smin varam no vatchi [?]

When he began his penances to satisfy Nārāyaṇa according to the advice of Devarṣi Nārada his motive was to get back the kingdom of his father.

But Dhruva says: "When I found You just before me I feel such a charm of Your personality that no longer I have got any aspiration for any kingdom etc. Because I came to search for some glass and now I have fortunately got some gem, some diamond, so I no longer want that glass for which I began my penances."

So he was reckoned as a devotee of Nārāyaṇa, but may be classed to that of *śanta-rasa*, no trace of service of any clear type is seen in his life.

Prahlāda also says that, "I am also engaged in *śanta-rasa*."

The next higher is manifested from Hanumān Ji, *dāsya-rasa*, and then *sākhya-rasa* and others upwards. So Dhruva Mahārāja he is a novel devotee of *śanta-rasa*, the beginner class. So there, under his influence the *bhakti*, unalloyed devotion's first stage is to be found there. We can expect such thing. Hare Kṛṣṇa. Gaura Haribol. Do you follow?

Devotee: Yes.

Bhāratī Mahārāja: Mahārāja, you once said that if we accept Kṛṣṇa then automatically we must accept Balarāma, we must accept Rādhārāṇī, and so many other personalities. So if we accept our Guru Śrīla Prabhupāda, then it seems very natural that we would accept his close associates also. I was hoping maybe that you could elaborate on that.

Śrīla Śrīdhara Mahārāja: Yes. But the associates may be of different classes, eternal associates, and also beginners from this life. So degree of affinity towards him, accordingly, they will be

classified. The associates should be considered to be associates so long as he is within the bound of his attraction and affection, and when his associates they are seen to deviate from that position they should be helped. And in spite of that if they go away, they should be rejected. It is a living thing, not a dead one, stereotype. But generally we should try to maintain this, that he has got his associates and he is full, one with them. That should be our nature of thinking. But if we find unfortunately that associates are being disassociated in quality, then to maintain the real high position of Guru as well as the purity of our faith we have to deal accordingly, the principle.

He is great; he has come with a mission, and that mission that is the centre to measure him. That test should be put here and there. And those that pass that test they'll be thought, otherwise the whole thing may be rotten. The eternal associates, no deviation can be expected there. But temporary associates, the newcomers, there may be some defects and we shall do justice to that, looking at the real ideal for which Guru Mahārāja came here to save us. That should be our position. Am I clear?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Guru Mahārāja means something; he came what for, what to give? And if we can realize his gift for which we have all come around him, then according to the degree of that gift, the greatness of the gift, we shall regulate our behaviour amongst us. Whom to be kind and whom to show devotion, veneration, affection, in these ways we will be adjusted amongst his paraphernalia. Someone we are to revere, some we have to be kind, with some we are of the same rank, in this way we shall mix. The standard will be his advice, his words, his instructions and his idea. That will be the standard of our behaviour. It is a living thing, not a dead one. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. He came to open our eyes, to see things for our own.

Bhāratī Mahārāja: Mahārāja, it seems that you had described once before that as the quality increases then the quantity will decrease.

Śrīla Śrīdhara Mahārāja: This is a general law. Denotation increases and connotation decreases. Connotation increases, denotation decreases.

*manuṣyāṇāṃ sahasreṣu, kaścid yatati siddhaye
[yatatām api siddhānām, kaścin mām vetti tattvataḥ]*

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."]

[*Bhagavad-gītā*, 7.3]

*muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14.5]

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