

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: As much as possible we shall try towards Her satisfaction because our own hankering that is not a negligible factor. And also the advice given by the *sādhus* and the Guru and scriptures, and I am the person who is the, who is responsible after all for accepting anything and everything. I have accepted the Ācārya also on my own risk, and here also I'm to adjust according to myself. But we shall have to consider that my consideration may not be prejudiced by any mal object. That my selection may be genuine, may be sincere, and not to satisfy some ulterior motive, I'm to do that. I'm responsible ultimately for my own fortune.

Devotee: _____ a new person, his selection [?]

Akṣayānanda Mahārāja: The disciple is responsible, he's asking, Your Grace is speaking about the disciple is responsible for his selection.

Śrīla Śrīdhara Mahārāja: Of course, ultimately he's responsible. Why you have joined, how you have joined? On your own responsibility you have joined ISKCON. You have left Christianity, or Mohammedism, or Hinduism, you have joined ISKCON, on your responsibility. Ultimate responsibility is with the person who selects, who has got the right of selection, it is there only. We have jumped to Gauḍīya Mission, why? Taking the risk of anything else we have jumped, we have cast our fate. We are so much captured with the ideal, the beauty of the idea, that we jumped, left our previous environment and jumped to accept the new. Everyone is such, case is such.

Akṣayānanda Mahārāja: Kṛṣṇa Saran Prabhu is here.

Śrīla Śrīdhara Mahārāja: Oh! _____ Hare Kṛṣṇa _____ [?]

Devotee: A new man he accepts, he chooses a Guru, and he sees him as Absolute. But the God-brother of the Guru he may not see that he's absolute in the same way.

Akṣayānanda Mahārāja: Then how to adjust?

Devotee: Yes. How to adjust?

Śrīla Śrīdhara Mahārāja: He's not requested also to see he's absolute, he's not requested, he's brotherly position, but some outward respect he should show of a special character to help the new recruits. Whether the new recruits they have come to see him as absolute their sentiment may not be disturbed. This sort of consideration one should have. But internally he's not bound to accept his God-brother as his own Guru. Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You are not compelled, you are not bound, to see him as Swāmī Mahārāja, you are seeing your Guru, not in that light. But you should have some consideration that the new persons that are recruited by him and who are expected to see him as Guru

Absolute, you may not disturb their sentiment or feeling. With such caution you are to behave.

Devotee: The confusion in my mind is that the conception is only relative to ones own position, that it's only absolute from your own position. If I, if a disciple sees his Guru as Absolute then it's difficult to say who is actually Absolute. It's very confusing to me.

Śrīla Śrīdhara Mahārāja: The Guru is Absolute, the two Absolute, God is Absolute, then Guru is Absolute.

Devotee: But the Guru is Absolute according to ones position.

Śrīla Śrīdhara Mahārāja: Now we are to think one thing. The God has also got different Avatāra, reverent attitude. You are to understand this mathematical, fundamental truth, that from zero if you add the zero it becomes zero. Zero into zero is zero. Zero minus zero is zero. So Infinite minus Infinite that is Infinite. Can you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So God may express Himself in different Avatāra, different type, still They're Infinite. His every posing is Infinite, but still there is also gradation, according to *rasa*, classification, a posing. He's One but different posing and there are differences in the posing. A King sometimes, a King as a general, a King as law maker, the King as husband and father, one man, but the question of superiority may be traced there also, what is the highest attitude of the King. He's one. So there is differentiated character in the Absolute but still He's one, in this way. He's got potency. You are approaching the son of a King, you can consider that if I capture the son the King will be captured. And that is not false, wholly. So God's favourite is also having some power of God. In this way we are to distribute. The Guru is favourite, Guru is not outside God. His own particular potency to deliver the fallen is there, enjoying maximum power, maximum power from Kṛṣṇa, Guru from Kṛṣṇa, in the department of delivering the fallen souls. We are to take in that way. But in Infinity that may not be divided like mundane things: quite separately. So we are to adjust in that way.

On the whole we want to say, and I have repeatedly said it, the *Bhāgavata* asks not to make much in the enquiry, that is to approach through knowledge, to know. That I'll be able to finish by my knowledge, I'll be able to satisfy my knowing faculty. I'll be able to measure the whole thing with my tiny brain. In a particular cell of my head I shall put the Infinite as a prisoner. Give up this position.

jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
[*sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*]

[“Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

This is the speciality *Bhāgavata* School, by surrender you'll be able to know, because He's

super-subjective. He won't come to be the object of your tiny brain. If you work that way you will be disappointed. No tiny brain can finish, to know the whole thing by its power. So by surrendering, *namanta eva, jīvanti*.

When Mahāprabhu asking questions and Rāmānanda answering, then “*Eho bahya*, this is superficial. Our searching through *jñāna*, through knowledge, but that is superficial thing. That is not the real path.” Then he came, “Give up the vanity of thinking you can know anything and everything.” When he comes to surrender he comes to accept the real path to know Him, because if He makes Himself known to him he can know, and as much he can know that much.

Once I was asked, “If finite can know Infinite,” one Ārya Samāj leader, “He's no Infinite.” His statement is, “If finite can know Infinite then He's no Infinite.”

And my answer was, if Infinite cannot make Himself known to finite then He's no Infinite. Infinite can make Himself known to finite according to its sweet will. But finite cannot force the Infinite to make Himself known to him. Do you follow?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: So it has been recommended that *jñāne prayāsa*, leaving, dismissing your vanity that you'll be able to know the Infinite. Dismiss that idea, that tendency, and surrender to Him, and accept the attitude of the negative to draw the positive. Positive cannot encroach out of itself, but in the negative. The positive can encroach and may be aggressive. And negative should put himself at the disposal of positive. Predominating Moiety and Predominated Moiety. Predominated Moiety is the potency, and Predominating Moiety is the possessor of the potency. Kṛṣṇa is the possessor of the potency, *śaktimān*, and *śakti* the potency at His disposal. So we are a part of potency, so we shall try with preparedness to receive Him. And when, according to His sweet will He comes to me I shall be able to get His touch. This is *the* path. No other path. So:

*bhaktyāham ekayā grāhyah [śraddhayātmā priyah satām
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]*

[“I, the Supreme Lord and the most Beloved, am attainable by the pure saints, by virtue of the potency of their exclusive devotion born of faith (*śraddhā*). Exclusive devotion in Me purifies even the lowest outcastes known as *caṇḍālas*. *Śva* means dog. Even the dog-eaters, that is, the lower section, can also be purified from their lower birth.”] [*Śrīmad-Bhāgavatam*, 11.14.21]

Only through devotion, dedication, their preparedness to put at His disposal, to be dealt by Him, with this attitude, this is the negative characteristic so as to invite the positive. To invite the positive, that should be the characteristic of the negative, and that by humility, modesty, self-abnegation to the extreme, self-sacrifice. These are the qualifications of a devotee, should be, to improve his negative characteristic, to draw. The super subject, I'm subject, I'm experiencing the objective world, and who is super subject I'm object to Him. When He will care to come down in my plane I will have some sort of feeling, sentiment, experience, that one has come. Very finer thing has come in my gross consciousness, come down. I find so much ecstatic joy. “Oh, how subtle a thing has descended into my plane of consciousness, how wonderful it is, never experienced before. A very sweet, fine consciousness has come down in my gross area of consciousness.” I'll be benumbed, astonished, wondered, astounded.

*mārah svayaṁ nu madhura-dyuti-maṇḍalaṁ nu, mādhyam eva nu mano-nayanāmṛtaṁ nu
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya*

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛtam*, 68]

The finest conception of the sweet knowledge coming down to a heart of a devotee and his gradual experience is in this way, represented by Bilvamaṅgala Ṭhākura. First approach he felt, "Oh, Divine Cupid has come down in my plane of consciousness, *mārah svayaṁ nu madhura-dyuti*. Oh, this is infinite ray of sweetness has come, *madhura-dyuti*. *Mādhyam*, the very gist of sweetness I find, it can never be otherwise conceived, *madhura-dyuti-maṇḍalaṁ*. *Nayanām*, Oh, it is capturing my eyes also with beauty and other experiences. Other channels of experience all captured by that finer and finest consciousness, captured, whole pervaded. *Nayanāmṛtaṁ nu*, my eyes also are feeling that exceptional sweetness. *Venī-mṛjo nu*, Oh, He has accepted me as His sweetheart and He's rubbing softly my *venī*, my hair, in *mādhyam rāsa* He has accepted me. I'm now His. No other independent existence I have got. I am now fully, wholesale accepted by Him."

Gaura Haribol. Gaura Haribol. No more, here I finish today. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: *Jaya om viṣṇu-pāda...*

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Śrīla Śrīdhara Mahārāja: New year's day, nineteen thirty seven, this early morning Guru Mahārāja passed away. That also was Friday, first of January thirty seven, that was Friday, early morning. I attended his bed, sick bed, from two to four, and then another turn came to attend. I went to bed. Two of us were attending him...

[Unclear recording for about ten and a half minutes]

Then next day that was Saturday. Then at Calcutta Maṭha there is engagement, some gentlemen, perhaps some European gentlemen should come there, it was appointed so some of us must go there. And among the list my name was also. I was so much tired, can't move my body, still, what to do, must go. Must go, no disobedience is possible just after the demise of Guru Mahārāja. The general secretary he wants me to go. I remember I felt inability but anyhow dragged myself to Calcutta.

And when I'm in Rāma-ghāṭa station junction I found that Lalitā Prasād is walking on the platform. Some told that Lalitā Bābū is there. From the railway carriage we had a look on him. That is the first time I saw him. Afterwards, once more I saw him. Twice I have seen him, Lalitā Prasād. He was a bachelor. He had service in the writers [?] building, government clan. Then retiring he opened an *āśrama*. In the beginning he was living with Prabhupāda in Yoga-pīṭha, but after Kuñja Bābū came, became general secretary and began to start the propaganda work, Lalitā Prasād had some difference with Kuñja Bābū, and he went away gradually, cutting connection with brother, our Guru Mahārāja. And established an *āśrama* there in the birth place of Bhaktivinoda Ṭhākura, that is the maternal uncle's house of Bhaktivinoda Ṭhākura, that Udar [?]

Bhaktivinoda Ṭhākura comes from Calcutta Dutta family, renowned, and from the same

family Vivekananda also came, that Datta family of Hat Cola [?] a renowned family in Calcutta, Datta family, Hat Cola [?] Datta. Vivekananda also came out of that family, Bhaktivinoda Ṭhākura also. But Bhaktivinoda Ṭhākura's mother's birthplace was Ula [?] and he was born in maternal uncle's house. They're also *zamīndārs*, *mustafi* _____ [?] they're *zamīndārs*, big *zamīndārs* of the time. But there he was born so that place has been taken up by Lalitā Prasād and made an *āśrama* and he lived there.

After little long time Prabhupāda passed away sixty three, and Lalitā Prasād over hundred, one or two, hundred one or two he lived after that.

He appreciated my poem about Bhaktivinoda Ṭhākura, I came to know through his sister. His sister came here some twenty years back perhaps or more. She told that, 'he has appreciated your poem about Bhaktivinoda Ṭhākura very much.' And sometimes the disciples also come here now and then. I give some five rupees, ten rupees, in this way. Looking of course in taking the name of Bhaktivinoda Ṭhākura anyhow going on. Not to such accuracy and intensity as our Guru Mahārāja did, but to certain extent some connection or other. Hare Kṛṣṇa. According to our Guru Mahārāja he had some connection with Bhaktivinoda Ṭhākura but that is contaminated with the flesh connection, more, than spiritual. Ha, ha. *Baba, bada*. He was son, and Bhaktivinoda Ṭhākura was his father, he can't forget that. Independent of that connection, of course he has got some idea but that is not very bona fide, we are told, and nearing towards *sahajiyā vāda*. Hare Kṛṣṇa.

Madhvācārya has written a poem, *Māyāvādā-Śata-Dūṣaṇī*, a hundred poems against Māyāvādā. And our Guru Mahārāja, *Prākṛta-rasa Śata-Dūṣaṇī*, a hundred lines devoted to expose *sahajiyāism*, that is imitation of *prema bhakti*. What is lust, what is sense pleasure, to conceive that, to take that, in the place of divine love. This human love is conceived in a colour to be the divine love. What is so rare that even Brahmā and Śiva they cannot expect to possess that thing, that high thing. And they think they have already got, by, through imagination, imagining himself as a girl. And also, so much so that they imagine some gentleman, *bābājī* to be Kṛṣṇa. And they began to practice their relationship in that way, thinking that will be conducive, that will assist them to raise up their standard of life to that high creation, only by thinking, and in that way. A nasty thing, going on in the name. So the society looks down upon them as the pests of the society. So Prabhupāda gave a new line, the *goswāmīns*, you look at the *śāstra* and will find what is that.

*manuṣyāṇāṁ sahasreṣu, kaścīd yatati siddhaye
yatatām api siddhānām, kaścīn 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]

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]

[*Bhagavad-gītā*, 7.19]

*tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna*

[“A *yogī* is greater than an ascetic, a philosopher *jñānī*, or a fruitive working *karmī*. Therefore, O Arjuna, always be a *yogī*.”] [*Bhagavad-gītā*, 6.46]

*yoginām api sarveṣāṃ, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*

[“In My opinion, of all types of *yogīs*, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith.”] [*Bhagavad-gītā*, 6.47]

In *Bhāgavatam* [6.14.5],

*muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭīṣv 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.”] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah
sarvva-vedānta-vit-koṭī yā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

[“Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-Bhakti-Vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

In this way the steps are clearly shown, by climbing up by these steps then you are to go to that, you can go up to that place of wonderful dream. But that is more wonderful than dream, the Lord’s harem. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

We could feel also how it is possible imitating such a filthy plane. Sense pleasure and the sense pleasure of the *Adhokṣaja*, of the Divinity, just two opposites. South pole and north pole. Sense pleasure, that is the lowest conception of pleasure. And to seek the pleasure of the senses of the highest conception of the Deity, which generally seems to be impossible, to reach to that standard, how much sacrifice and self abnegation and self surrendering is required. It is infinitely intensified stage in which we can hope to come to such a position and to find the personal characteristic of the Lord in full. And then again to approach Him, and not only to touch His holy feet which is also impossible to the consciousness at large that we can touch His feet. What to speak of to raise one’s self in a loving position and the love of the unreserved and of the highest type. This is dream of a dream.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. One may think of that very rarely, but to achieve that, that is almost impossible. It is such. It is such. By his personal touch one can’t grasp it, but when they grasp, ‘Yes, it can be conceived, His such behaviour, such loving behaviour with the highest type of loving devotees,’ that may be thought out, but never with one’s own

achievement. We can come up to such height as to think that Lord is very affectionately playing with His most favourite group so much. And never any selfish touch that will brush you aside, down, if you go to approach direct with your conception of ego.

Guru janma sitay bhūmay sitay paya sata guṇa [?] That is of such nature that on the head of my Gurudeva that looks very beautiful. This is of such type, thing of such type that on the head of my Gurudeva it looks very well, very beautiful. By nature it is such, that in the highest position of my imagination I may guess to have His, to see His position. It's so rarely seen and conceived that thing is to our society, our level, thinkers of our level.

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

So first January, Friday, in nineteen thirty seven also such concurrence. In the middle also several times such concurrence must have been, must have happened, but I don't remember. But this time I remembered that. This Friday, first January, and this occurred, same with that, thirty seven. Perhaps after seven years or so it may come, but the leap year also to be taken into consideration. Hare Kṛṣṇa. One day increased in every four days in a year...

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