

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

82.01.04.B

**Śrīla Śrīdhara Mahārāja:** ...Mahāprabhu and our Ācārya *paramparā*, Guru *paramparā*, we find all the Gurus they're all of *mādhurya-rasa* not *sākhya-rasa*. Mahāprabhu Śrī Caitanya then Svarūpa, Rūpa, Sanātana, Raghunātha, Kavirāja, Narottama, Viśvanātha Cakravartī, all the, Gaura Kīśora Bābājī Mahārāja, our Prabhupāda, Bhaktivinoda Ṭhākura, all of *mādhurya-rasa* Ācārya. And Prabhupāda our Guru Mahārāja also followed the same path, Rādhā-Govinda and Both of Them combined, Mahāprabhu, not Baladeva. Where Rādhārāṇī is Baladeva cannot stay there by the side of Kṛṣṇa because there will be a clash in the service of *rasa*. Baladeva is the elder brother of Kṛṣṇa and He, Kṛṣṇa is with His elder brother Rādhārāṇī cannot approach Kṛṣṇa at that time, so when Rādhā-Kṛṣṇa are there, Baladeva can't come there. There is a clash in *vātsalya* and *sākhya-rasa* and *mādhurya-rasa*. And Prabhupāda closely followed this line, that Mahāprabhu can stay, both Rādhā and Kṛṣṇa combined, nothing else, so where Rādhā-Govinda is, then Mahāprabhu can stay in the same place. Both combined, but no other *rasa*, representation, to be there. Only the *sakhīs* of Rādhārāṇī, the girl friends of Rādhārāṇī, they can stay there. They are also of the same tendency of *mādhurya-rasa* service to Kṛṣṇa, so they may stay with Rādhā-Kṛṣṇa.

So when I heard that Swāmī Mahārāja had installed Rādhā-Govinda, and there some *sakhīs* also in Their side, but where Kṛṣṇa Baladeva, separately, no other. Some cow boys maybe Śrīdam, Sudam may be installed there, and Gaura-Nityānanda They are also, this Advaita, Gadādhara they may be place there, but not Rādhārāṇī. Rādhā-Kṛṣṇa, *mādhurya-rasa* service, only *sakhīs*, the she friends of Rādhārāṇī, they can be installed in the same place, in the same room, same place. This is by the analysis of the *rasa*, the ontology of love. If it is analogy, the psychology, the emotional aspect, purity: to be considered finely, then we are to follow these things. We have to understand in their line. So, it is general recruitment in *sākhya-rasa*, and by the grace of Nityānanda Prabhu and Baladeva, that was effected, and he achieved a great success by following that path. So, to show his real gratitude to Baladeva, Nityānanda, he installed Them specially. Gaura Haribol. That I can see, to harmonize his ways and our Guru Mahārāja, from whom he got his spiritual beginning. At least what is shown in this life.

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

Where is Vidagdha Prabhu, has he come, no?

**Devotee:** Vidagdha, he will be coming a little later.

**Śrīla Śrīdhara Mahārāja:** Last evening, did he come, no?

**Devotee:** No.

**Śrīla Śrīdhara Mahārāja:** So after two or three days he will come and hear the tape, is it?

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

Have you seen that portrait of Swāmī Mahārāja came here different times, and the photo is there?

**Akṣayānanda Mahārāja:** O Yes.

**Śrīla Śrīdhara Mahārāja:** And the newcomers, have they seen?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Several times he visited here and some sort of photo has been kept.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

And in that room on the other side, when he came last, he took his rest there for two hours in the noon, last time. And when he came first, he lived nearly a month at that house where you are living, with two, Acyutānanda, Rāmānuja. And Pisima, Madan's mother, she also came and lived there, and I gave one cook there. She was living in that house. And civic address was given to him from the town, at that time, first time, it was arranged.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Devotee:** Mahārāja, which room was Swāmī Mahārāja staying in?

**Akṣayānanda Mahārāja:** I know that place. He's asking which room, which place?

**Śrīla Śrīdhara Mahārāja:** In that place, only two hours he took rest at noon, and generally he used to sit here, myself here and he was here. And he lived nearly a month in that building, where they are living now.

The Caitanya Candrodaya Maṭha had not appeared at that time. I asked Acyutānanda to try for land in that position, where it is now located, that between Gauḍīya Saṅga Āśrama and Dāmodara Mahārāja there is a long gap; you try to find a place, purchase a place there, and that was done, Acyutānanda. At that time Jayapataka Mahārāja first came.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

I am more than forty years here. Ha, ha, ha. Hare Kṛṣṇa. From [nineteen] forty two, continuously staying here, but it was purchased in forty one, in the beginning of forty one. And by the end of forty I reached here and lived in a rented house. In forty two, I began my living here, in a hut, thatched hut. I of course did not try for any propaganda, out of my nature.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

The peculiarity of this place is this; *aparādha-bhañjan-pāṭ*. The greatest sinners also get their offences pardoned in this place by Mahāprabhu.

When after five years of His *sannyāsa*, travelling over the whole southern places of pilgrimage, Mahāprabhu came to visit His birthplace according to the custom of the *sannyāsīs*, and this side He will go to Vṛndāvana He thought. He came, and when He reached here, the whole Southern India conquered by Him. The only independent Hindu king, Pratāparudra, near Bengal, the whole Bengal captured by Mohammedans and the Hindu independent emperor was Pratāparudra. And his very scholarly minister Sārvabhauma, they fell on the holy feet of Mahāprabhu. And the people of Bengal heard all these things after that when He came back, about age thirty. Mostly the whole of Bengal fell on His feet, with repentance.

“That I could not understand or appreciate You, Your greatness. Please forgive us.”

And the stalwarts of them, they also came to beg forgiveness and Mahāprabhu absolved them, pardoned, general pardon. “Yes, I absolve you of any offence committed against Me.”

And this is the place.

*kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya*

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa *Dhāma* - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."]

[*Caitanya-Bhāgavat: Antya, 3.541*]

Everyone got his fulfilment, whoever asked favour from Him. All satisfied. All the heinous persons, they were given admission in the holy life. *Aparādha*, this is Govardhana, Gupta Govardhana, Navadvīpa Gupta Vṛndāvana, more magnanimous than Vṛndāvana, the *Dhāma* for the fallen. And the Govardhana is here and the Rādhā-Kuṇḍa on the other side; the most holy place for the fallen. I selected this to be my eternal home. And this is Govinda-Kuṇḍa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

And in my last days you are coming in numbers here and I think it's ornamentation, your visit is ornamenting. Ornament you know, decoration, ornament? By your presence, this place is being ornamented. What do you think? So many bright faces are coming here to attain the advices of the great master. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. You are attracted to the advice of the great master, great messiah who gave entrance, according to us, to the highest prospect of human kind.

One lady, an American lady perhaps, when she delivered lecture in this hall she told, "I can't forget that we have come to this fate of Kṛṣṇa consciousness because we felt much encouragement in the idea that we can live as a family member of Godhead. It is inconceivable that we can live with God as a family member. This idea captured our heart and we have left everything and joined the holy feet of Swāmī Mahārāja. So intimate connection with God is possible? It is impossible. God is high and higher and far, far away from a tiny soul. We may not have any nearer approach. Only from far away we shall have some recollection we must satisfy us with that only. But what is this? The devotees can come, embrace, even ride on His shoulder, the *sākhya-rasa*, and in *mādhurya-rasa* the what-not, Yaśodā in *vātsalya-rasa* whipping Him. So much thick and thin relationship, is it possible with God? And if anyone gives such hope we can do anything and everything for him, such prospect." And not fervently as I say, but she told like that, "That this has drawn us to this, why we want to live, the prospect that we can live as family members with God. God is so gracious, so close and intimate friend of us? If it's a dream, still it's better to die in such dream."

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

Ha, ha, ha. Dayādhara Prabhu, Svarūpa Dāmodara, this Mādhavānanda, who have got the charge of crushing the Darwin theory of the fossil beginning of the world, they should be given to understand especially this expression of Śukadeva Goswāmī.

*tvam tu rājan mariṣyeti, paśu-buddhim imām jahi*  
[*na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi*]

["O King, give up the animalistic mentality of thinking: 'I am going to die.' Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

"You are flesh and blood, your identification with the gross that is animal consciousness. Do away with that and then you will have your real life, your real existence, and real identification, independent of this fossil conception, the flesh conception, the material conception. You are there, you are a child of that soil. This is the truth. Anyhow you have connected with this fossil consciousness, flesh consciousness, material consciousness. That is your danger, the real danger in you there, your connection. And that has forcibly taken you down in the world of life and death, living and dying, birth and death. Only this misconception has engraved you, buried you in the material world. But really you are not a child of this sphere. That is not concoction, this is concoction."

So Swāmī Mahārāja meant you this that crush the fossil-ism, the fossil is the parent. Fossil father-ism, crush it. Establish a spiritual infinite. It's all spiritual. The fossil is also a part of this spiritual stage, a stage of consciousness. The fossil conception is a part of so many conceptions in the spiritual plane. The original substance is spirit, is soul, is consciousness, and fossil forms a part of that conscious portion, conscious substance. Not that fossil produced consciousness, is in one part. Consciousness is infinite and everything in the ocean, somewhere some ice, somewhere moss, somewhere some iron, all in the ocean, the different conceptions. The fossil, that the consciousness is all in all, everything forming a part, having a shelter there. *Tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi.*

*yathā nabhasi meghaugho, reṇur vā pārthivo 'nile  
evam draṣṭari dṛsyatvam, āropitam abuddhibhiḥ*

["The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty."] [*Śrīmad-Bhāgavatam*, 1.3.31]

Another approaching towards that same fact. Just as you find the patches of cloud in the sky, or so many dusts in the air, so the material conception, *dṛsyatva*, is there. That in a conscious sky and somewhere these patches of cloud and the dust in the air. You can't see the air because dust is in the air. You can't see the sky because of clouds in the sky. The background is consciousness and there we find somewhere dust, somewhere cloud, and you say it is in the sky but you can't see the sky. So *draṣṭari*, the subjective, consciousness is in the background and whatever you experience this is, that is floating there in the conscious ocean. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** So consciousness is the background and there is developed position in consciousness, Bhūr, Bhuvar, Svar, Mahar, Janar, from Brahmaloaka. And service is added and it is enhanced. A sweet structure begins from there when service is added to consciousness. Service can construct a beautiful capitol, country, all these things. It is there, only you are to feel and enter and join your service, your appointed service. You will think, 'This is my home. This appointment seems to be very friendly to me. Again I have come here.' This means the innate capacity or nature, *svarūpa*, which is covered now by ignorance, of misconception of things.

Just like a mad man leaving his own sweet home he's wandering in the street and he thinks it is imperative to collect the pieces of paper or cloth: that is his business, which is absurd. His brain is focused in such a direction that he thinks that, 'It is my duty to collect the pieces of paper and cloth and some pebble,' in this way. But what is his real, innate wealth of heart, if he can remember his home, his father, mother, wife, his home, home sweet home. He's banished, the consciousness is forcibly focused to some mal engagement.

So the position of so many, including so many philosophers, scientists, political leaders and all focused towards external direction. They're collecting, some collecting more pebble, some collecting more pieces of cloth, or pieces of paper, in this way.

Swāmī Mahārāja told, League of Nations, and, what is this?

**Akṣayānanda Mahārāja:** UNESCO.

**Śrīla Śrīdhara Mahārāja:** UNESCO. That is the world committee?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Barking, the dogs barking, and both equal. Rather that is more dangerous, capturing the brainy people, but of equal value, of same value, casting their attention towards material substance which is illusion, misconception. And they're with big posing they're giving so much importance to that thing and that thing, just as so many dogs they also bark to have possession of a particular thing.

**Akṣayānanda Mahārāja:** United Nations.

**Śrīla Śrīdhara Mahārāja:** Not more than that. With this courage he refuted, wanted to kick that League of Nations.

**Akṣayānanda Mahārāja:** United Nations.

**Śrīla Śrīdhara Mahārāja:** This sort of conception is waiting for our prospect.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu-Nityānanda.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu. Mahāprabhu. Mahāprabhu.  
Gurudeva. Gurudeva. Gurudeva. Nitāi Gaura Gadādhara.

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[?]

Who is there?

**Devotee:** Dāsarātha sūta.

**Śrīla Śrīdhara Mahārāja:** Dāsarātha sūta. How you are doing?

**Dāsarātha sūta:** OK.

**Śrīla Śrīdhara Mahārāja:** Feeling better?

**Dāsarātha sūta:** A little.

**Śrīla Śrīdhara Mahārāja:** You were sick?

**Dāsarātha sūta:** Yes.

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

Any other question, from any quarter?

**Parvat Mahārāja:** What is the meaning, or rather the utility behind the *sannyāsa* order in our *sampradāya* when Lord Caitanya Mahāprabhu has said that it was forbidden, *sannyāsa* in this age?

**Akṣayānanda Mahārāja:** That same question, how that we're accepting *sannyāsa* in our *sampradāya* that *sannyāsa* has been forbidden, that Lord Caitanya quoted one verse.

*aśvamedhaṁ gavāmbhaṁ, sannyāsaṁ pala-paitṛkam*  
[*devareṇa sutotpattiṁ, kalau pañca vivarjayet*]

["In this age of Kali, the five acts known as *karma-kaṇḍa* are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of *sannyāsa*, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife."] [*Śrīmad-Bhāgavatam*, 9.6.7]

[*Malamāsata-tva-dhṛta Brahma-Vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa*, 185.180]

**Śrīla Śrīdhara Mahārāja:** That is explained there because it is a general question, not only of Gauḍīya *sampradāya*, but Rāmānuja, Madhvācārya, even Śāṅkara, Buddha. Buddha they may not care for such direction of *Purāṇa*, but Śāṅkara School, and other Vaiṣṇava School they all accept. Śāṅkara was a *sannyāsī* and his successors were all *sannyāsīns* mostly, then Rāmānuja also, Madhvācārya also, and Viṣṇuswāmī *sampradāya* also.

The meaning is this, their interpretation is this. In Kali-yuga *sannyāsa* of the strict sense, that *karma-sannyāsa* is meant *karma-sannyāsa*, that you leave everything. That *sannyāsa* is not possible in Kali-yuga. In Satya-yuga it is told, as long as the bones will exist a man will live. According to the durability of the bone the life will be there. In Treta perhaps the nervous system or something like that. And in Kali it is told, *Kala vamna gata prana* [?]

Their longevity depends on food. So *sannyāsa* in the strict sense is not possible in Kali, this is *karma-sannyāsa*, to leave all possible activities and to go on. Like Vālmīki, years after he's engaged *tapasya*. Even the white ants have capture his whole body and reduced the flesh into earth, still he's there with the help of the bones, Vālmīki is there. Then again by the help of some spiritual miracle the whole body was evolved.

So in Kali-yuga without food, in all other penances also they're specially arranged for Kali-yuga. Only continued twenty four hours fasting is allowed in Kali-yuga, not more than that. But in other ages at least twelve days fasting, that was general rule, twelve days, *praja putra* [?] If he has done anything wrong, in the *smṛti śāstra* that so many *praja putra*, one *praja putra* means twelve days fasting, that was the principal of punishment for any commitment of sin. But

in Kali-yuga only twenty four hours fasting is the maximum because without food the man or the animal cannot live. So *karma-sannyāsa*, extremely connecting you with the material giving and taking, you won't stand. So the Vaiṣṇava *tridaṇḍī-sannyāsa* which is not very extreme, take *prasādam*, do service, this sort of modified that:

*yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu  
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]*

[“For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering.”] [*Bhagavad-gītā*, 6.17]

When living on this principal you can take *sannyāsa*. Mahāprabhu took *sannyāsa*. Śaṅkarācārya and Rāmānuja, all the pioneers of different *sampradāyas* they took *sannyāsa*. But it has been interpreted as *karma-sannyāsa*. *Sannyāsa* is of several kinds. What is this? *Vidvata Narottama sannyāsa*, *vidvat sannyāsa* is considered in the section of the salvationist to be the highest. Their idea is when one has fully realised that his connection with the material world is a negative one, he will perish, he will finish his material case, encasement, and he enters into the spiritual sky, spiritual sphere. When one fully established in this firm consciousness that my connection with material world is only injurious to me, he will kill his own body and go away to the sky, *vidvat sannyāsa*. And *narottama*,

*[yaḥ svakāt parato vecha, jāta-nirveda ātmavān]  
hṛdi kṛtvā hariṁ gehāt, pravrajat sa narottamaḥ*

[“A *narottama*, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart.”]

[*Śrīmad-Bhāgavatam*, 1.13.27]

The *narottama* system of *sannyāsa* that he realised the presence, the existence of God within his heart. And thinking of Him he leaves his present engagement and duties of the household and he goes outside, anywhere and everywhere, under a tree, or under, in the cave, anyhow wherever he gets, careless of his physical. But whatever he gets he does not immediately cleanse his body, but whatever he gets he takes, not getting, fasting, in this way. *Hṛdi kṛtvā hariṁ, pravrajat*, comes out of the household for, finally coming out, *pravrajat*, this is *narottama sannyāsa*.

And there are also different stages in *sannyāsa*. It is also mentioned. But *tridaṇḍa-sannyāsa*, when they engage themselves in the service of Godhead by spreading His news and doing some good to the public, that characteristic is different. It is categorically different. They're not leaving, they're not disgusted with the temptation of this world, the engagement of this world. But they have engaged themselves in the higher duty of the upper world, through agent. So their body has got utility. From remaining here, having, maintaining connection here, indenting higher things from above and distributing that to the environment. So that is another conception of *sannyāsa*. This has got some positive value.

Just as incarnation of God coming down, and His favourite *parśada*, friends, servitors also, sent by Him to come down to do some service to help of this. They're also sub-agents who are getting some engagement from the higher agent, and as sub-agents they're moving and there

they can earn more wealth than those who are very eager to disconnect from this material campaign. But these people they try to utilise their connection with this mundane and from here they want to earn something substantial, a wealth of the upper house. They're engaged as God's agent, they work as God's agent, that *sannyāsa*. They will take *prasādam* and do duty, as in Vaikuṅṭha. They're also engaged, service intake is also somewhat that. Vaikuṅṭha in this extension of the Vaikuṅṭha here, their life.

*Sannyāsa* means some wholesale truce, armistice, when both the fighting parties they're ordered by the general to leave their weapons, what is that? Armistice or something? First class they want to imitate that, but these they try to utilise their present position in the service of the Lord. Not only armistice, not only stopping, leaving the weapon, but with those weapons that are already wounded in the battlefield and jackals and tigers and wolves are coming to devour the half dead persons, with the weapon they go and relieve them. Something like that. Not to leave the arms, but with the arms they want to save the half wounded persons, injured persons, driving away the wolves and the jackals that are trying to feed on their flesh, when they're helplessly falling on the battlefield. Something like that.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. *Vidvat sannyāsa, vidvat vivitsya, narottama.*

**Akṣayānanda Mahārāja:** Vidagdha Prabhu came.

**Śrīla Śrīdhara Mahārāja:** What's the news?

**Vidagdha-Mādhava:** I have a question about something you said yesterday about this Deity of Lord Caitanya that Viṣṇu Prīya Devī she moved her cloth: is that a different Deity from Gauridāsa Paṇḍita, his Deity?

**Akṣayānanda Mahārāja:** When mother Śacī covered her head, you told...

**Vidagdha-Mādhava:** Viṣṇu Prīya.

**Śrīla Śrīdhara Mahārāja:** Viṣṇu Prīya Devī.

**Akṣayānanda Mahārāja:** Sorry, Viṣṇu Prīya Devī...

**Śrīla Śrīdhara Mahārāja:** Viṣṇu Prīya Devī. She covered her head when she looked at the Mūrti of Mahāprabhu. It was so similar to Mahāprabhu Himself.

**Vidagdha-Mādhava:** Is that the same Deity as Gauridāsa Paṇḍita's Deity?

**Akṣayānanda Mahārāja:** Is that Gauridāsa Paṇḍita's Deity, the same Deity? He's asking.

**Śrīla Śrīdhara Mahārāja:** That was given first, the Gauridāsa Paṇḍita, that was installed first, and this later on. But posture may be different.

**Vidagdha-Mādhava:** Where is this Deity? Can we find this other Deity? We know Gauridāsa Paṇḍita's Deity is in...

**Śrīla Śrīdhara Mahārāja:** Is there.

**Vidagdha-Mādhava:** Yes but is this Deity also there?

**Śrīla Śrīdhara Mahārāja:** But so many installations have taken place in the middle, here also like that. As the advice, instructions, when They come here by the influence of time They become...

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