

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.21.A]

Śrīla Śrīdhara Mahārāja: Kuntī Devī,

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
[*bhavato darśanam yat syād, apunar bhava-darśanam*]

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths.”] [Śrīmad-Bhāgavatam, 1.8.25]

And Bhaktivinoda Ṭhākura _____ [?] *kichu nāhi pāi, tomāra karuṇā sāra* [from Gurudeva, verse 4] So many quotations from Bhaktivinoda Ṭhākura’s *Śaraṇāgati*, and other books, and also *Bhāgavatam*!

A very good letter, a devotee’s proper letter!

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

Ke? Govinda Mahārāja. Jayatīrtha Mahārāja _____ [?]

Gaurāṅga Campū! Where have you got that book, _____ edition?

Bhāratī Mahārāja: Possibly published in Calcutta.

Śrīla Śrīdhara Mahārāja: *Ānanda-Vṛndāvana-Campū*, and that *Gopāl-Campū* of Jīva Goswāmī. *Ānanda-Vṛndāvana-Campū* perhaps that, compiled by...

Bhāratī Mahārāja: Kavi Karṇapūra.

Śrīla Śrīdhara Mahārāja: Kavi Karṇapūra.

Devotee: Some of us were discussing this morning that some of us we don’t always stay in one temple and have an opportunity to do regulated Deity worship, but we like doing Deity worship. So as far as an individual travelling with his own Deity maybe you can give us some advice that would be the best form of the Lord or the best procedure for an individual to travel with Deities.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Ruci Prabhu.

Śrīla Śrīdhara Mahārāja: Ruci Prabhu. What is his point?

Akṣayānanda Mahārāja: He does travelling and preaching. He travels much. And he doesn't get chance to be in the temple and see the Deity. And he wants to know if he can travel and take one Deity with him. What type of Deity is the best, what is permitted?

Śrīla Śrīdhara Mahārāja: Who has given the Deity to him?

Akṣayānanda Mahārāja: No, he doesn't have now.

Śrīla Śrīdhara Mahārāja: Govardhana Śilā or Gopāl Mūrti, what is the Deity?

Bhakti Caru Swāmī: Mahārāja, he doesn't have any now. He doesn't have anything now. But he wants your advice as to what would be the best form of the Lord to worship while travelling.

Akṣayānanda Mahārāja: He hasn't started it yet.

Śrīla Śrīdhara Mahārāja: That is not necessary. *Kīrtana* is of higher type, so *arcana* is less powerful. So if we are asked by a superior to take the service of *arcana* that is alright. Otherwise in the general case *kīrtana* will be more powerful and more fruitful, to serve in *kīrtana*, the preaching department.

Anyhow the importance is there that under whose guidance I am working, that is all important. My energy will be translated or transformed into a subtle form and it will be lead to the higher quarter. By devoting my energy I shall receive some remuneration and that will be in terms of whom I shall obey, under whose order I am devoting my energy for the service. The quality of that man under whose order I am devoting my energy, I shall be paid in terms of that.

So *sādhu-anugatya*, that is all important thing: all important thing. One side that I will be relieved from my mental tendency which is forcing me under different stages of this material world, I shall get relief from that. And the positive side: that I will be, my soul will be lead to what strata, what plane? The plane from which the order is coming to me, in that coin I shall be paid. His qualities will come down to help me. My lower energy will evaporate, will be diminished, will disappear, and I will find myself in the plane for whom I'm working. That is all important in *bhakti*. Hare Kṛṣṇa.

Even murdering may be *bhakti* and worship of the Deity may be *karma* or *jñāna*. The quality depends at whose disposal I'm doing the work. Hanumānji, he killed so many but that was pure devotion. At the same time there are so many, huge money being spent to construct temple, and Deity also installed into the *śāstric* order. And in a grand way the arrangement for the worshipping, but that may be *karma-kāṇḍa* if any object there is, any begging purpose underlying. So,

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[*tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt*]

[“Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.”] [*Bhagavad-gītā*, 4.16]

Even the higher scholars cannot understand what is *karma*, what is *akarma*, what is *vikarma*. The object is all important for which I'm working.

hatvāpi sa imāl lokān na hanti na nibadhyate [Bhagavad-gītā, 18.17]

There is a plane if one is standing on that plane he can crush so many *brahmāṇḍas*, he does not do anything. It is possible. Revolutionary thought. Crushing so many solar systems, one may not be entangled in any activity, good or bad. Such a plane is there. The Universal wave, that is moving, and if I can dance in tune of that wave I'm free. No reaction will have any effect on me, in *nirguṇa-bhūmita*, that is called *nirguṇa*. No motive, no local interest however spacious is there. Universal, irresistible and *bhakti* proper means to adjust ourselves with the dance of that plane. That is *bhakti* proper, *nirguṇa*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

And local interest, provincial interest, they clash with one another. That may be very small, or very small or big, that does not matter; that is *saguṇa*. *Dvītyābhīniveśa*, *bhayaṁ dvītyābhīniveśataḥ syād* [Śrīmad-Bhāgavatam, 11.2.37]: consideration of second interest. But in higher *cid-vilāsa* also, there it is apparent that local interest, personal interest, but that is not so, that is a fashion of the universal wave, and *Yogamāyā*. At the bottom there is that consideration of Absolute interest, not of any local.

Gaura Haribol. Nitāi Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

[eṣā te 'bhīhitā sāṅkhye,] *buddhir yoge tv imām śṛṇu
buddhyā yukto yayā pārtha, karma-bandhaṁ prahāsyasi*

[Kṛṣṇa said: "I have just explained to you the wisdom of the conception of reality (*sāṅkhya* philosophy). Now hear of the conception of devotional service, or *bhakti-yoga*. O Pārtha, by *buddhi-yoga*, engaging your intelligence in devotion, you will be able to completely cut the bondage of action."] [Bhagavad-gītā, 2.39]

*nehābhīkrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
 _____ [?]

Bhakti Caru Swami: So what would be the difference, Mahārāja, between *bhakti-yoga* and *buddhi-yoga*, according to Bhaktivinoda Ṭhākura?

Śrīla Śrīdhara Mahārāja: According to Bhaktivinoda Ṭhākura *buddhi-yoga* is more spacious and accommodating. It's *aprākṛta*, it will suit mostly for *aprākṛta-līlā*, more accommodating, more nearer to Kṛṣṇa consciousness, *buddhi-yoga*. The *bhakti-yoga* is just above *jñāna-yoga*, what is described in twelfth canto, twelfth or thirteenth. But *buddhi-yoga* is more spacious. Externally he may deal with anything and everything, but that has no influence on him: *buddhi yoga*. But in *bhakti-yoga*, (in Dvadaya sadhyai?) we find that some sort of restriction, control, is applied there.

_____ [?]

All these things are alright, but any external connection with the, which may be considered to be rejectable, even in the highest position of devotee, that can also be harmonized, everything. Doing anything; he may not do. Hare Kṛṣṇa. Hare Kṛṣṇa.

Buddhi-yoga, eka akura nandana [?] Whatever he's asked to be done by his master he's ready to do that, without any consideration of good or bad, *buddhi-yoga*.

Bhakti Caru Swāmī: Mahārāja, this (Mahalambrita?) Brahmācārī, he was once interpreting...

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Caru Swāmī: He was once giving a lecture and interpreting that to follow the instruction of the Guru...

Śrīla Śrīdhara Mahārāja: He's a nasty man.

Bhakti Caru Swāmī: He's a nasty man, yes.

Śrīla Śrīdhara Mahārāja: He came from the source of Jagabandhu. When he went to America for doctorate, I was in charge of Bombay Maṭha at that time. And when he came back I saw his doctorate. But there also defect. In his writing in the name of Jīva Goswāmī what he has written there is error. He again, the acme, when he told that, "*Mahājana yena gataḥ sa panthāḥ*," I heard from one of my God-brothers, Dr. Samlal, he attended one of his lectures perhaps in Baranpura or somewhere. And he told, and perhaps I might have seen in the paper also. He was explaining *mahājana yena gataḥ sa panthāḥ*, he said, "Gandhi is a *mahājana*, Rabindranath is a *mahājana*." Hearing that I have rejected him and cast him in the dustbin!

Devotees: (Group laughter)

Bhakti Caru Swāmī: That is your *kṛpa* Mahārāja. At least he has a place in your dustbin.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Pratisthate hai ei nindad lakan [?]

Gaura Haribol. Gaura Haribol.

And another thing I found in his writing; he was very eager to find out the name of Śrī Caitanyadeva in the writing of Rabindranatha. And anyhow he mentioned a place where Rabindranatha is saying to some persons that: “You are too much of the *varṇāśrama* fascination, but Caitanya also did not care for your formality.”

He, with very eagerness tried to trace that Rabindranatha also took the name of Caitanya. But Rabindranatha took it in that hateful way. “Even Caitanya did not care for your formality,” not Śrī Caitanya, Caitanya. “Caitanya also did not care for the formalities of *varṇāśrama*, what of mine, I don’t care for you.” And he was so much proud that Caitanya is mentioned and it came from the lips of Rabindranatha, that fellow.

I was told that he can deliver lecture very fluently, and very impressive way. That I have heard. Long ago, when I went to (Jalpai Purī ?) for preaching, the general educated public told that, “What you have preached here about Gauḍīya Maṭha, hitherto, such _____ [?], high calibre of *pracāra* _____ [?] but Mahananda [?] told, he came and in the name of Caitanya, he delivered several lectures and the people were impressed. But (Mahalambrita?) had fluent style of lecture but nothing within. “That Gandhi is a *mahājana*, Rabindranatha is a *mahājana*, in the line of *mahājana*.”

_____ [?]

So long a fool may cut a good figure, as long as he does not open his lip. Opening his lip to the scholar section that is a difficult thing! Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Caru Swāmī: He also smokes, Mahārāja. That (Mahalambrita?) after giving his lecture as soon as he goes inside, he is puffing, to get back his inspiration.

Śrīla Śrīdhara Mahārāja: And smoking mere tobacco or gangika. That will be more stimulating.

Bhakti Caru Swāmī: So one of our God-brothers he was visiting him before. So he asked him, “How do I see that you are smoking?” He said, “No, this is for private, amongst you. But for public, I am against smoking.” Such a bogus character he is.

Śrīla Śrīdhara Mahārāja: He’s hypocrite. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, in Durgapura there was one gentleman who was arguing from this *Kali-santarāṇa-Upaniṣad*. And from there he was quoting one verse where I think Lord Brahmā he is stating the *mahā-mantra* with Hare Rāma Hare Rāma Rāma Rāma Hare Hare first, and Hare Kṛṣṇa afterwards. So he said, “How do you adjust this in your philosophy?”

Śrīla Śrīdhara Mahārāja: What did you say?

Bhāratī Mahārāja: I told him that in the *Ananta saṁhitā* and *Garuḍa Purāṇa*, and one other *Purāṇa* that the Hare Kṛṣṇa mantra is given as we chant it. And that Brahmā he’s Haridāsa Ṭhākura, the *Nāma-Ācārya*, so we follow his example.

Śrīla Śrīdhara Mahārāja: *Kali-santarāṇa-Upaniṣad* it is such. _____*Purāṇa*, and *Brahmāṇḍa Purāṇa*, half-half. But they say that this is because it comes from *Upaniṣad* it is Vedic *mantra*. And ordinary people may not have any entrance to Vedic *mantra*. So Caitanya Mahāprabhu has re-adjusted this *mantram* and the Vedic *mantra* concern is cancelled thereby and He gave it to all. That is a section of people in the U.P [Uttar Pradesh] side who love Śrī Caitanyadeva, they liked to give their opinion like this.

But ours is that where it is mentioned “Hare Rāma” first then that is superficial. Their concern is that Rāma Avatāra that took place first, and Kṛṣṇa Avatāra that afterward that occurred: so first Rāma, Hare Rāma and Hare Kṛṣṇa. But our deeper meaning is that in *danda*, when similar two things are connected together not the historical precedent, but the consideration of the highly developed conception. So Kṛṣṇa *Nāma* is higher than that of Rāma *Nāma*. It is mentioned in *Purāṇa*.

Sahasra nama _____ rama nama _____

Then three Rāma *Nāma* is equal to Kṛṣṇa *Nāma*, in this way it has been mentioned in *Purāṇa*. So Kṛṣṇa *Nāma* is more superior to Rāma *Nāma*. So in *danda samas* [?] when they are connected together the stress is given to the superiority, so Kṛṣṇa *Nāma* is to come first. This is one point.

Another point is that everything is moving in a cyclic order. Which is first, which is next, that cannot be ascertained, in the eternal cycle, whether Kṛṣṇa is before or Rāma is before. So from that consideration also if we take Kṛṣṇa *Nāma* that is not relating to posterity, but in the eternal cycle any place you may begin.

Then, another higher thing of our *sampradāya* people secrets is this, that our deeper meaning is not concerned with Rāma *līlā*. Even the Name Rāma there we find Rādhāramaṇa Rāma, the wholesale in Kṛṣṇa consciousness, not Rāma consciousness of Godhead.

So, Mahāprabhu’s highest conception of thing, the Svayaṁ-Bhagavān Kṛṣṇa *līlā*, it is connected with that. So, the Kṛṣṇa *līlām*, not historical Avatāra, in the predecessor of Kṛṣṇa, but we are concerned with independent of (desa kala?), only Vṛndāvana *līlā*, Svayaṁ-Bhagavān *līlā* of Kṛṣṇa. That is the real purpose of Mahāprabhu which it is not mentioning of Rāma *līlā* of Ayodhyā at all, no connection.

Mukta pragraha [?] _____ [?] Do you follow?

Bhāratī Mahārāja: Yes Mahārāja. There was also another thing that came up, while we were discussing, and that was Gautama Ṛṣi and this his wife, (Hotami?)

Śrīla Śrīdhara Mahārāja: Na vai vidhu saro napi deva kuto manisya [?]

What Mahāprabhu gave, the internal meaning, the Ṛṣi cannot stand there, no ṛṣi.

Na vai vidhu saro napi deva kuto manisya [?]

No mention of the humanity, human scholarship, you to trespass into the realm, even the ṛṣi do not know. They have dealt superficial theism. Superficial theism has been given by the ṛṣis. _____ [?]

What are the ṛṣis? Some substantial, some ground, ground preparation ground of theism that is supplied by the ṛṣi in general. *Vyāso vetti na vetti vā* [*Caitanya-caritāmṛta, Madhya-līlā, 24.313*] The development of the theism. Cārvāka is also ṛṣi, ṛṣi means research scholar. Who has given a new, doctor, ṛṣi means doctor, who has given some original opinion into the society he's ṛṣi. Brahmārṣi, devaṛṣi, rajaṛṣi, there are so many ṛṣis, section of ṛṣi.

*atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhṛgur aṅgirās ca
parāśaro gādhi-suto 'tha rāma, [utathya indrapramadedhmavāhau]*

*[medhātithir devala āṛṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir,] dvaipāyano bhagavān nāradaś ca*

[From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Āṛṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.] [*Śrīmad-Bhāgavatam, 1.19.9-10*]

They are all students and with profound silence they are giving hearing what novel thing is coming from the mouth of this boy. They're struck dumb, the ṛṣis when Śukadeva began to deliver his lecture on *Bhāgavatam* they are all struck dumb, the ṛṣis, the new thing coming. Hare Kṛṣṇa. Gaura Haribol.

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya 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*]

What to speak of the ṛṣis, what God Himself He has by His own lips He has given _____ and that is also being cancelled: and go; necessity of going up. Kṛṣṇa Himself

He has also given so many things in the name of religion, but there is gradation. Go further, go further, go deeper. The development is there in theism, so,

Na vai vidhu visaro [?] In many places it is mentioned.

Anya prakas paranam visisya ana nana mano _____ [?]

Even those, the lords of ṛṣis, the *munis*, if they cannot understand Your such, loving service, the value, then they will have to go down. Such authority will also have to go down, so-called authority. Such a high level Mahāprabhu has given. This Rādhā-Govinda *līlā* combined. What He has given that cannot be comparable. Not only on this *brahmāṇḍa*, this history of solar system, but in the course of the history of *crores* of creation and dissolution, creation and dissolution, such high thing, theism.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Na bhuto na visiyati [?] What Mahāprabhu has given to us!

Ha, ha, ha. One gentleman told that, “Sati, Savitri, Sita, Damayanti and so many others, Draupadī, the high models of so many ladies, they are shining like stars in the history, in the *Purāna*, of the Vedic culture here. So long they are shining very with great splendour. But whenever Rādhārāṇī has entered the arena, they all have become pale. All the models, the ideals, they cast shadow. Covered with shadow more or less when Rādhārāṇī entered with Her intense love for Kṛṣṇa. The whole creation, even including so many *śāstra*, *Purāna*, ṛṣi, culture, everything, by Her dazzling personality everything became paled.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari.

Doctor (Dinase?) told like that. “When through the door of *Brahma-vaivarta-Purāna* the character of Rādhārāṇī entered into the world of literature, then all other ideals of the highest attainment of the ladies, of the chaste ladies all became pale, paled away.”

So Mahāprabhu came with that. And so it is told that Mahāprabhu, Kṛṣṇa and Rādhārāṇī combined.

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
[*samarpayitum unnatojjvala-rasām sva-bhakti-śriyam*
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.4]

Not ever been given to the world. In the cyclic order of the creation, dissolution, that has never been given to the world, what Mahāprabhu has given, *danya kali*, this fortunate Kali-yuga.

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

Die to live. The death has also has got its degree. The degree of the death, the intensity of the degree of death what Rādhārāṇī showed for Kṛṣṇa: no parallel ever conceived in the world! Such self-giving, self-offering, so intense self-surrendering is never to be thought of even by the scholars of the world, of the devotees. It is impossible.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

And accordingly all the groups of Kṛṣṇa, the *sakhas*, the servitors, the *vātsalya rasa*, father, mother, all: all the highest degree of sacrifice and surrender to be found only in Kṛṣṇa *līlā*, Svayaṁ-Bhagavān in Vṛndāvana.

Otherwise the greatest devotee Uddhava, it is coming from His own mouth, of Kṛṣṇa. “Where the Brahmā, the Śiva, the Saṅkarṣaṇa, Lakṣmī, and Myself even, is not so superior as My favourite Uddhava. I consider him to be more favourite than My own body.” Kṛṣṇa says.

And that Uddhava says, “I want to be a creeper, a shrub in Vṛndāvana that I may have the chance of the touch of the feet dust of these damsels of Vraja.”

What is this? Can you think it out? It is impossible for us to think out what high degree of devotion and sacrifice can be present there.

And this cannot be denied. I put it to a Madrasi Paṇḍita and he could not say anything in opposition. Pandit from *Bhāgavata* and whole *Bhāgavata* in his mouth; he does not care to take any book, whole *Bhāgavata* in his memory, that Paṇḍita. I met him in Bangalore. But when I put this proof he could not speak anything. So many appreciators, very staunch advocates, judges, followers, could not speak a single word.

Proof positive, Kṛṣṇa Himself says, “Uddhava you are such a favourite devotee of Mine, none is so.”

And that Uddhava says like this. And how to measure, by light years! When we are to measure the distance of the stars that are very far, far off, by light year! So here also, light year Brahmā, Śiva, Saṅkarṣaṇa, Lakṣmī, Myself, Uddhava and thereafter...

[End of SCMSGLOBAL MP3 dated 82.02.21.A]

.....

