

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.23.A]

Mādhava Mahārāja: ...favourable in general.

Śrīla Śrīdhara Mahārāja: He's as before?

Mādhava Mahārāja: Hmm?

Śrīla Śrīdhara Mahārāja: As he was before?

Mādhava Mahārāja: Yes. I requested him to come here and speak with you. He's going to try to come.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He may try to come here to meet you, Svarūpa Dāmodara Mahārāja.

Śrīla Śrīdhara Mahārāja: Did you meet Jayatīrtha Mahārāja?

Mādhava Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Doing well? He is doing well?

Mādhava Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: And what about that Mukhyavipra?

Devotees: Vipramukhya.

Mādhava Mahārāja: I did not see him.

Śrīla Śrīdhara Mahārāja: Did not see. Gaura Haribol. Gaura Haribol. Gaura Haribol. All the Ācāryas come?

Mādhava Mahārāja: No.

Śrīla Śrīdhara Mahārāja: With the exception of Hamsadūta?

Mādhava Mahārāja: Hamsadūta is not there, Hṛdayānanda is not there.

Śrīla Śrīdhara Mahārāja: Hṛdayānanda too absent.

Mādhava Mahārāja: Some, I don't know all. Only about thirteen GBC members have come so far. They don't seem very enthusiastic this year.

Śrīla Śrīdhara Mahārāja: Who?

Another devotee: The GBC.

Śrīla Śrīdhara Mahārāja: They have got their responsibility, how to conduct the present movement. And any news of Pramāṇa Swāmī and Viraha Prakāśa, are they in Vṛndāvana?

Devotee: Somebody told me Mahārāja that they're going to Venezuela because they can't extend the tickets.

Śrīla Śrīdhara Mahārāja: Oh, both of them?

Devotee: Looks like that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ Prabhu is there?

Devotee: No. I didn't see him.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Yesterday when we went to Māyāpur we feel that the spirit of Kṛṣṇa consciousness is missing there. Relations between the Vaiṣṇavas are very cold there.

Śrīla Śrīdhara Mahārāja: Remarking that way will be too much: missing altogether.

Devotee: Mahārāja, in about a week and a half Navadvīpa Dhāma *parikramās* are coming up. Perhaps you can tell us something about that.

Akṣayānanda Mahārāja: *Parikramā*. After one week or so there will be Navadvīpa *parikramā*. He wants to hear something about Navadvīpa *parikramā*.

Śrīla Śrīdhara Mahārāja: To be more introduced with the realistic view of Navadvīpa, there are so many division in this Navadvīpa Dhāma, mainly nine, and they're told as representation of nine sections of devotion, *śravaṇa*, *kīrtana*, *smaraṇa*, *vandanam*, then *arcanaṁ*, *sakhya*, *ātma-nivedana*.

Śravaṇam, that Sīmantadvīpa is, represents *śravaṇa* (akya?) *bhakti*. *Kīrtana*, this Godruma. *Smaraṇam* is Madhyadvīpa, *pāda-sevana*, this Koladvīpa, *arcana*, the Jahnūdvīp. What is this? Koladvīpa and then Rudradvīpa and *vandana* is Jahnūdvīp. *Sakhya* is Rudradvīpa, and *ātma-nivedana* is Māyāpur.

They have got connection with these nine types of main devotional conception. And when we travel there we are reminded by the incidents of those places how such representations come from such places. And all together promotes us to understand what devotion proper.

And *ātma-nivedana* is the basis of all. And if after *ātma-nivedana*, that is surrender, the plane of life will be categorically changed. After *ātma-nivedana*, after surrendering to the central direction, whatever will be done by us that will come to have recognition as devotion: that is devotion, *ātma-nivedana*, selflessness plus self-surrendering. Self-

surrendering means, presupposes selflessness, selfish actions come to end, and selflessness that is also crossed and then self-surrendered life begins. And that is devotion proper. A life of a devotee, not any individual interest or provincial interest, but they work for the universal interest of the whole absolute: they are soldiers of that plane. They do anything and everything they may do but the suggestion, inspiration comes from the centre. Centre, the absolute good!

So, though apparently they seem to be member of this plane, world, but through their heart the connection is with the absolute good cause. So their colour is completely changed, valuation is completely changed. Their movement, valuation of their movement completely changed, though apparently they seem to be doing everything almost similar to the mundane persons. They are eating, they are also eating, but properly they are not eating they are serving the remnants sent by the Lord, in this way.

*tvayopabhukta-srag-gandha-, vāso 'lankāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyām jayema hi*

[“Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*).”]

[*Śrīmad-Bhāgavatam*, 11.6.46]

Uddhava says in *Bhāgavatam* that, “We shall conquer the whole of the *māyāic* energy only by one thing. What is that? We shall accept everything with the spirit of service. Whatever You send for us, *tvayopabhukta*. You have taken it, You have enjoyed, and the remnants we shall have to go to serve. And thereby the whole illusory energy will be devastated.”

So once that Professor (Baul?), who wrote that *Śrī Kṛṣṇa Caitanya* in English, he had his younger brother, he was a graduate perhaps, and he challenged Professor Sānyāl.

“What do you do there? What we shall do you also do in the Math.”

“No, no, we don’t do that what you do.”

“No you don’t do that. You don’t eat?”

“No we don’t eat.”

“Then what do you do? I have seen you with my own eyes that you are eating.”

“No, we don’t eat. We don’t eat like you. Devouring solid things, putting into the stomach, we don’t do that. We serve *mahā-prasāda*.”

As Swāmī Mahārāja told Acyutānanda, “You will faint there.”

“So it is beyond your understanding what we do. We don’t eat like you. No spirit of consumption. We don’t consume anything. We honour the remains of the Lord. That’s what we do.”

So such will be the difference of all the activities of the true Vaiṣṇava and the worldly men. Apparently they seem to do the same things that the others are doing. Working, sleeping, eating, and abusing persons, so many things. Earning money and distributing, so many similar, but the standpoint is totally different. Connected with the centre, abiding by the direction of the central movement; and they are guided by their provincial and

local interest. Local and absolute, that is the difference and that difference is very, very great. On the other side of the selflessness, or renounced life, renunciation comes between, complete renunciation, and this side and other side. So what is devotion proper that to be realized. Realized, it is not by apparent movement generally, but the question of adjustment, angle of vision. Angle of vision: that is to be changed.

So *Dhāma parikramā*, so many stories, so many sceneries, but all meaning to help us in our absolute adjusted life. And if one can catch that, his *parikramā*, his walking, travelling through different *tīrtha* and receiving the local historical or eternal instructions thereby in different conceptions of devotion. That is encouraged.

So it is not like the merit hunter, *punya karmī*. There are general people in the general Hindu section who also who are out in pilgrimage coming in contact with the holy places with some holy association. Their main object to get some unseen help in their present life! In their present life what they want they want that to be satisfied by some invisible help, *daiva*. That is *punya karmana*. Good, to acquire good merit, that will help to their present life in success according to their conception, not *śuddha-bhakti*.

But the devotees, the Gauḍīya Maṭha people, their object is quite different. That is, cannot be reckoned in any of the different planes of present education of some section are looking for. They can't think even that a purely spiritual life is possible at all. That may be only a concoction they are suffering from...

...

...culture. According to the so-called civilized scientific scholars: “The Gauḍīya Maṭha, that is fighting with their shadow. They're hunting after impossibility and the imaginary things. That is superstition. They're hunting, or running after phantasmagoria, superstition.”

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [*Bhagavad-gītā*, 2.69]

On the other side we think that in the name of concrete reality *they* are running after phantasmagoria, just opposite. The mortal, which is produced certainly in the mortal achievement, they are running after that. They think immortality is not possible. There Socrates had to pay for it, that soul is immortal. So at the cost of his life he had to announce those words “soul is immortal.” Otherwise, “No, nothing is immortal. So it is foolish to neglect the mortal pleasure. Whatever there may be let us enjoy.”

That is their - but we neglect it simply, and ours is, *yā niśā sarva-bhūtānām, tasyām jāgarti*. What is quite darkness to them, we want to be wakeful in that plane of life. The basis is, soul is immortal and there is the immortal world. And not only immortal but that is of nectarine reality.

Śṛṅvantu viśve amṛtasya putrah. “Oh, you sons of nectarine world, be mindful in my address. You are all internally sons of that soil. You are child of that soil, why do you

suffer so much? You are to become victims of mortality but really you are not so. You have got inconceivably higher prospect of life. Come back, come back to your own plane. Come back home.”

That is the general call of *Upaniṣad*. The most ancient revealed scripture comes to realize. So the attempt of Gauḍīya Maṭha, not only call for the theistic life, but theism to its full-fledged condition. That is, a family life with God, family life with the absolute beauty and charm. “Your place is just on the lap of the affectionate father: or just in the lap of the beloved consort.”

In this way, and do or die, do or die that is the slogan of Gauḍīya Maṭha. Let us try our utmost, strive our utmost to achieve what is our own, what is our own real prospect for that, and no compromise. Not any compromise on the way, in midway, but fight to the finish. We have to fight to the finish and we must be prepared for that. All of the Gauḍīya Maṭha Ācāryas were so, not any haphazard or any compromise, nothing of the type.

So he had to begin his fighting almost single handed, against the whole of the world, against all different stages of culture ever known to the world. And his only support was *Śrīmad-Bhāgavatam* and Mahāprabhu. On his head, with heart within and God overhead, on the head Mahāprabhu and *Bhāgavatam*, has stood single to fight out Their cause, Bhaktisiddhānta Sarasvatī Ṭhākura. And that also, not only he wanted to come fighting in Bengal, the province of Mahāprabhu, the Gaudadeśa, or not only India, but outside. To attack, he meant to attack the highest position of the present civilization, the western world. The scientific civilization, so proud they are with their present achievement. And to break down the whole structure of present false civilization structure, to demolish and to construct a divine temple, divine temple over the remnants of this mundane world construct a temple of God. And not only this half truth but according to *Bhāgavata* the fullest, in his words full-fledged theism. Not stop in the midway or halfway or be satisfied with partial progress, but wholesale dealing. And that as given by *Bhāgavatam*.

Vai vijñāna-virāga-yuktam, what is that śloka?

*avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātmā-bhaktiṁ, jñānam ca vijñāna-virāga-yuktam*

[“For one who remembers the lotus feet of Kṛṣṇa all inauspiciousness soon disappears, and one’s good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death and one’s real spiritual life begins. As one’s heart becomes gradually purified, one’s devotion for the Lord within the heart awakens, and one realizes the Paramātmā. Thus one gradually develops knowledge (*jñāna*), realization (*vijñāna*), and renunciation (*vairāgya*).”]

[*Śrīmad-Bhāgavatam*, 12.12.55] & [*Gauḍīya-Kaṅṭhahara*, 13.40]

The conception of theism something like this: *avismṛtiḥ kṛṣṇa-padāravindayoḥ*, continuous existence, *kṛṣṇa-padāravindayoḥ*, under the holy protection of the divine feet of Kṛṣṇa, continuous, to maintain ones continuous engagement life, all sorts of movements. And thinking the guide is on my head, the holy divine feet of Kṛṣṇa, *padāravindayoḥ*. *Avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti*. By this attitude we can remove what is foreign in us in no time, very easily. The continued memory, or remembrance of Kṛṣṇa *pada*, Kṛṣṇa connection will, in no time it will disburse

all the difficulties on the way, *kṣiṇoty abhadrāṇi*, what is meanness, what is meanness, what is not dignified.

Gauḍīya Maṭha stands for the dignity of human race. Slavery to Kṛṣṇa is a most dignified position, we have to understand. And what is against it that is meanness, *abhadrāṇi*. The only standard, gentle life, a gentle standard, gentleman's life is to understand and to accept the position of subordination to the Absolute Truth. It is not mean life. What is proper, what is real, to admit that and to only on that basis to make one's life advanced, that is not meanness. To understand one's proper position and proper duty and to discharge that, that is gentleman's life, what is truth: to accept that. So *avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi*, what is considered to be meanness that is removed very soon, *abhadrāṇi*. *Ca śam tanoti*, and what is really welfare, beneficial to us, that will extend, that will increase, *śam tanoti*.

Sattvasya śuddhim, you are in some adulterated conception of your own life, adulterated, mind, this intelligence, the exploitation energies of different kinds is all adulteration. So *sattvasya śuddhim*, your existence will eliminated all sorts of adulterated things, adulteration, *sattvasya śuddhim*, it will be purified and come out in its pristine glory, your real self from within, *sattvasya śuddhim*.

Paramātmā-bhaktim, and you'll find you have got a happy devotional connection with the Supersoul, with the super knowledge, *paramātmā-bhaktim*. *Jñānam ca vijñāna-virāga-yuktam*, and the knowledge proper, with His paraphernalia, not a hazy impersonal knowledge but knowledge proper with His *parivar*, with His paraphernalia, *vijñāna*, is a systematic existence, *vijñāna-virāga-yuktam*. *Jñānam ca vijñāna-virāga-yuktam*. *Virāga* means what at present your attraction is in this mundane that will be transferred, *viśiṣṭa-rāga*, the *rāga*, the affection proper will be discovered. Now your affection and attraction and love misdirected. But they will find their proper place of affection, *virāga-yuktam*, they will have a real place and position where they are to act. The affection, the attraction, the (*viśiṣṭata?*), (*vaiśiṣṭya?*) is a special characteristic you will find, these faculties will find there a special support, to which they will be directed, proper place they will find. This is devotion.

...

...we'll be enlightened into the...

...

...of Śrī Gaurāṅgadeva, who is He and what He came here to give to us. All these things will be clear and easily accessible to us and acceptable to us. It will promote to our highest goal of life, help is meant for that. It is meant for that, to get Gaurāṅga nearer to our soul, nearer to us, and to get Him nearer to our soul, that is to get guarantee of our achievement in Kṛṣṇa *līlā*, even unconsciously. So for us fallen souls it is more useful to cultivate about and to know about Śrī Gaurāṅga, which will be able to give us the fulfilment of life with least trouble and in the fullest path. It will not recommend any haphazard or any misconceived Kṛṣṇa consciousness but real Kṛṣṇa consciousness and also with least difficulty we can have full Kṛṣṇa consciousness by the help of Gaura consciousness. Śrī Gaurāṅga consciousness; and then also we will be able to feel that Gaura consciousness also includes Kṛṣṇa consciousness plus something more. What is that? The distribution of Kṛṣṇa consciousness: Kṛṣṇa consciousness and the arrangement of distribution of Kṛṣṇa consciousness both combined is Gaura consciousness. Kavirāja Goswāmī has written:

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-hamsa carāha' tahate*

[“There is no doubt that we find the highest nectarine taste of *rasa* in *Kṛṣṇa līlā*. But what is *Gaura līlā*? In *Gaura līlā*, the nectar of *Kṛṣṇa līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of *Kṛṣṇa līlā* hundreds of streams are flowing.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 25.271]

Kavirāja Goswāmī the giver of *Caitanya-caritāmṛta*, the most valuable literature, theological, has ever seen the light. *Kṛṣṇa-līlā amṛta-sara*. What is *Kṛṣṇa līlā*? That is the real gist of nectar, sweetness, happiness, ecstasy, *kṛṣṇa-līlā amṛta-sara*. The sweetest of the sweet that can ever be conceived that is represented in *Kṛṣṇa līlā*, sweetness in its acme. And what is *Caitanya līlā*? That sweet fluid of *Kṛṣṇa līlā* is spring and the current coming by hundred channel. *Gaura līlā* is such the fountain of *Kṛṣṇa līlā* from where towards ten directions hundreds of streams of that sweet *Kṛṣṇa līlā* in fluid, like river it is being spread on all sides: sweetness of *Kṛṣṇa līlā* as a fluid, and from the fountain that is starting toward ten directions. *Kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike*. Hundreds of such streams of sweet fluid is passing towards ten directions. That fountain is *Gaura līlā*.

Kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite, se caitanya-līlā haya.

You try to understand what is *Caitanya līlā*. It is the source. You may take it the source, the foundation, because *līlā* is eternal. Though it is after we see in *Kali* and that was in *Dvāpara*, the previous *Kṛṣṇa līlā*, but it is eternal; the giver is there then the gift is coming to us. *Daśa-dike vahe yāhā haite, se caitanya-līlā haya, sarovara akṣaya*. And not a fountain, it is almost a lake. A lake, ten directions, so many streams of sweet *Kṛṣṇa līlā* is being distributed to the world.

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha’ tahate*

“Oh devotees, come like so many birds. So many birds you swim in the lake. From what lake the *Kṛṣṇa līlā* in different streams are going to the world outside, come and live in that lake, *sarovara akṣaya. Mano-haṁsa carāha’ tahate*. The swan of your mind asking to take shelter in this *sarovara*, the *haṁsa*: the mind is compared with a swan. And the swan may swim in that nectarine lake of *Gaura līlā* from where towards ten directions so many hundreds streams of nectar is going in all ten directions.”

Bhakta-gaṇa, śuna mora dainya-vacana [*Caitanya-caritāmṛta*, *Madhya-līlā*, 25.272] “Oh devotees my humble prayer to you all,” Kavirāja Goswāmī says, *śuna mora dainya-vacana*.

Mahānta-megha-gaṇa [*Madhya-līlā*, 25.276] “And the devotees, the saints, like clouds they are taking that nectar from that *sarovara*, just as the cloud takes the water from the...

[End of SCSMGLOBAL MP3 dated 82.02.23.A]

.....