

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.23.C]

Śrīla Śrīdhara Mahārāja:

[*nikhila-bhuvana-māyā-chinna-vichinna-kartrī*
vibudha-bahula-mṛgyā-mukti-]mohānta-dātrī
śithilīta-vidhi-rāgārādhyā-rādheśa-dhānī
vilasatu hṛdi nityam bhaktisiddhānta-vāṇī

[“Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars’ manic search for liberation’s throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā’s Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever.”]

Bhaktisiddhānta-vāṇī has a particular position. What is it, that?

Bhaktivinoda Ṭhākura says that: *keśava tuwā jagata bicitra*. “So many Ācāryas with their own offerings they are coming to canvass us and to make their disciple. The Kapila, Patañjali, Bauddha, Jaiminī, so many. I won’t be fed their prey. Otherwise no man’s land, everyone will come to capture me. Anyone will come to entice me. I must not have such position, a chaste position I must have, that is valuable.”

So many *paṇḍits* gave their signature to that (Krimikanta, King of Keral?) “Yes, Śiva is the highest conception of divinity.”

His minister said, “Oh, so many signs you see, it is all established fully.”

“No, no. The signatures that is given here we see, no position. If you can collect signature of Rāmānuja then of course it is, we can accept.”

So, knowledge, the absolute characteristic, if knowledge is possible we are to admit that. *Chidyante sarva-saṁśayāḥ* [Śrīmad-Bhāgavatam, 1.2.21 & 11.20.30] A knowledge of that quality is possible. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. Absolute knowledge is possible, to have that. We must understand first that. It is possible to come in touch with absolute knowledge, *chidyante sarva-saṁśayāḥ*, such knowledge is there which can eliminate all other existing sorts of opinions to be wrong.

Bhāratī Mahārāja: Mahārāja, what is the meaning of chastity for the proper disciple?

Śrīla Śrīdhara Mahārāja: Chastity, that is faithful to the cause, faithfulness to the cause for which he has come. Ha, ha, ha, is a relative term. So, chastity, unchangeable adherence to Kṛṣṇa consciousness: that is chastity in the absolute sense. There may be relative chastity. Sincerely he’s finding interest in a particular plane. Not sincerity is complete there. It is only sincerity complete when one comes to accept Kṛṣṇa consciousness of Godhead. Others all relative and no knowledge is chaste than Kṛṣṇa consciousness. And in Kṛṣṇa consciousness also one may not think that by beginning, by getting the touch of Kṛṣṇa consciousness, he has acquired the whole thing. So according to his getting pure conception of Kṛṣṇa consciousness, the hazy consciousness, the pure Kṛṣṇa consciousness

that is degree, and by his awakening he'll become more chaste and chaste, in this way. Chastity means our adherence to the truth. The truth, we have come to realize, that truth is in Kṛṣṇa consciousness. And that Kṛṣṇa consciousness is not a limited thing that only when one has got in his hand but he has swallowed that. It is also of infinite character. And there is gradation, and there is the room of progress in Kṛṣṇa consciousness. So one true to his own sincere progress he's chaste, we shall have to say so, not to the figure.

Vyāso vetti na vetti vā.

[*aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyam na buddhyā na ca tīkayā*]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."]]

[*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

Such strong expression is also there, *vyāso vetti na vetti vā*. All right reserved, Kṛṣṇa consciousness, it is unlimited. Still there is possibility of conceiving its purity and adulterated form and the Ācāryas, they have given it to us. He has come, in classification we find.

*vande gurūn īśa-bhaktān, īśam īśavatārakān
tat-prakāśāms ca tac-chaktīh, kṛṣṇa-caitanya-samjñakam*

["I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who appears in six features as: the instructing and initiating Gurus; the Lord's devotees beginning with Śrīvāsa Ṭhākura; His Avatāras such as Advaita Ācārya; His *prakāśa*, or full expansion (Nityanānda Prabhu); and His *śakti*, or divine energy (Gadādhara Paṇḍita)."]]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.1*]

And,

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurūn vaiṣṇavāms ca
[śrī-rūpaṁ sāgrajātam saha-gaṇa-raghunāthānvitam tam sa-jīvam
sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-caitanya-devam
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāms ca]*

First rank that we come in direct contact with first this rank. *Vande 'ham śrī-guroḥ śrī-yuta-pada-kamalam śrī-gurūn vaiṣṇavāms ca*. Then *śāstra* Guru, the authentic *śāstra* given by whom: and with the help of that, this first section of Guru comes to help us. *Śrī-rūpaṁ sāgrajātam saha-gaṇa-raghunāthānvitam tam sa-jīvam*. Who has given in a permanent shape what is Kṛṣṇa consciousness. Not direct but through our Guru their experienced things are given to us, extended to us. Then, *sādvaitam sāvadhūtam parijana-sahitam kṛṣṇa-caitanya-devam*. Who originally came to distribute Himself, the thing. What is that? That has been given by Rūpa Goswāmī, the *śāstra*, *śāstra* maker. So the original giver section that. And what they gave? *Śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāms ca*. By four stages it has been introduced to us.

What our Guru Mahārāja told, everything may not be understood and accepted in the beginner's stage. But afterwards we are to realize, 'Oh, what he told, this is its meaning.'

Just as when I was in Madras I found in a Vyāsa Pūjā address, Professor Sanyal told that, "I don't want Kṛṣṇa. But because you say that I have necessity with Kṛṣṇa so I worship Him. I take His Name."

I could not understand. "What is this? We have come out for Kṛṣṇa and who can give Kṛṣṇa, in search of that we have come to Guru." That was my understanding. I came out for Kṛṣṇa and Mahāprabhu. Then who can give me the real conception of Kṛṣṇa, Gaurāṅga, I have come to search out for him and then I find Guru.

And he says, "Because you says I have got necessity with Kṛṣṇa, so I want to connect with Kṛṣṇa, otherwise not."

I did not understand. But in Rādhā-Kuṇḍa once when the Bharatpur State Dewain, with his family came to circumambulate Rādhā-Kuṇḍa, respectfully, by lying and measuring in this way.

Then Paramānanda Prabhu, a favourite disciple of Prabhupāda, he came and informed Prabhupāda. "Prabhu, those, they also, the Dewain and family, they also have great respect for Rādhā-Kuṇḍa."

Prabhupāda answered, "Their devotion for Rādhārāṇī and ours are of different type. They have got reverence, devotion for Rādhārāṇī because they have got direct reverence, devotion for Kṛṣṇa. And because Rādhārāṇī is favourite to Kṛṣṇa they also revere Śrī Rādhā. But our case is different. Our concern is with Rādhārāṇī. And because Rādhārāṇī reveres, wants Kṛṣṇa, so we also want Kṛṣṇa."

Then that was clear in me after three-four years. So whenever we come approximately thinking that this is truth, we cannot receive or understand the whole of it. If we're in the line, gradually it will come to our realization. Many things still we find in *śāstra* that after in the process of realization such things will come. In *bhāva bhakti*,

[?]

All these things, and *prema bhakti* there according to their realization there is written the different stages how it develops. Those are not within us. But that is given and gradually we are to understand, in this way. In the beginning, a beginner in a college getting admission they may not expect to know anything and everything.

Hare Kṛṣṇa. A systematic knowledge, knowledge properly adjusted, otherwise there are many amongst our group, they heard Prabhupāda's advices, words, but partly. One day some Aranya Mahārāja told, he was a senior man, he told: I forget. Somewhat mainly, that Prabhupāda told on this thing, supposes, who, anyhow some provincial remark he wanted to utilize in a universal way. But I gave some objection. 'Mahārāja, Prabhupāda told this, it is alright. But this is not the whole thing. He told this also. So we are to harmonize. We cannot ignore the other thing, other part of his advice. So we shall have to come in adjustment in a systematic understanding of the words. So only partial aspect is laid stress in a, sometimes in a particular point, and who has attentively caught that he takes that and nothing else behind, nothing beyond that. So, a systematic knowledge of the whole must be understood.'

Gaura Haribol. Gaura Haribol.

In a progressive life, what, the step when one wants to get up, another's business only to take the leg from that and to put in another step. So the *kaniṣṭha adhikārī* which is the object of his attainment, a *madhyama adhikārī* he's perhaps withdrawing from that and trying to climb on the upper, in this way. Under the guidance of Guru so many different sections of *śiṣyas*, all may not be equal of realisation. One can understand some, another can understand something more, another more, in this way there may be gradation. But even the senior disciple may fall back, and the junior may go up. It is also possible. We have seen and you can also see now. So many oldest gone away and newcomers are showing greater energy. You can find among yourselves; we have also found it. No stereo type rules. It is a living thing and...

As I told you another gentleman made the remark that Darwin theory, survival of the fittest, natural selection, survival of the fittest. Not in the Darwin line of thinking. Came back, went forward. We have seen and we are to see that. It is a living thing, not a stereo type. Hare Kṛṣṇa. Hare Kṛṣṇa.

He's there. He has not finished Himself. In His own *sāstra* He says "What I have written this you do. Even crossing that who may come to Me, he's My higher servitor."

So He's living, still, and He's above all. The transaction _____ [?] ready made money _____ [?] the trading by loan and trade with ready money. Trade with ready money, purchasing with ready money _____ and purchasing in loan. He's there, He is master, He's autocrat. His dealings should not be limited, even in scripture.

He says, "Even crossing scripture I exist."

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]

"Though they are given by Me, those directions. So directions for different classes, so sometimes it will be necessary to show My devotion even by crossing My own laws. And they are higher devotee."

So many things are there. The main thing is faithfulness, to die for the cause. Die to live.

_____ [?]

Simplicity means to be independent of prejudices, ancient prejudices, that is to be simple. To be empty, to be un-possessed of the mal-possession, to be clear, to be free of foreign possession: that is simplicity. Gaura Haribol. Gaura Haribol. Formal, formal and

substantial, the two things, that is the main trouble towards progress. *Sva-dharme nidhanam śreyah, para-dharmo bhayāvahaḥ.*

[*śreyān sva-dharmo vigrahaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanam śreyah, para-dharmo bhayāvahaḥ*]

[“It is better to carry out one’s own duties a little imperfectly rather than faultlessly perform another’s duties. Know that even death is auspicious in the discharge of one’s duties appropriate to his natural position in the ordained socio-religious system, because to pursue another’s path is perilous.”] [*Bhagavad-gītā*, 3.35]

The progress means to deal with these two difficulties. To stick to one’s former position and then to make progress, advance. If advancement is not sure it is judicious to take the former position. If there is any doubt of any progress one should stick to the former position. But, that it is no progress. Progress means to leave the former position and go away. And only who is hopeful of his bright future he should leave his former and go and advance. And those who are of doubtful mentality, suspicious mentality, it is better for them to stick to the former position: that already consolidated foundation, to take stand there.

During the time of Guru Mahārāja there were so many who did not take *sannyāsa*, but later on they found to go more speedily towards the goal, taking *sannyāsa*. To take *sannyāsa* means to take risk. To take risk means for further progress, he’s taking risk, his preparedness for further progress, taking risk. So should he hold that same position in the time of Guru Mahārāja where he was? Should he stick to that position, or his desirable line he will try to make progress? And if he makes progress he will see so many things new and so many things to be rejected. According to his own progress he cannot but see some things to be kept back and some things in the front to invite, to go near. So progress means this. Gaura Haribol. Gaura Haribol.

What is good what is bad; what is Kṛṣṇa, what is non Kṛṣṇa. Some sort of approximate knowledge we should have and that will be realized more and more. ‘Oh, I could not detect this but now I feel that with Kṛṣṇa conception this is also a valuable point.’ In this way the realization will advance. Life is progressive. Gaura Haribol. Gaura Haribol. But without being sure of his progress one should not leave his former position.

Sva dharme nidhanam śreyah, para-dharmo bhayāvahaḥ. What I do not find to my own, I must not take risk for that. But when I shall find, though it is a little far, but this is my own, I must jump there. ‘That this is my own, my inner hankering is searching only for that thing. Oh, it is on the jurisdiction of my look. I must jump and take.’ It depends on our sincerity and our proper understanding. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati.*

[*pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*]

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this

universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [*Bhagavad-gītā*, 6.40]

Sometimes one may fall down but he will be able to understand.

*jāto-śraddho mat kathāsu, [nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ]*

[“He who has imbibed heart’s faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy.”] [*Śrīmad-Bhāgavatam*, 11.20.27]

That these are not desirable but they are hunting me and for the time being capturing me. But after little they vanish, then that man thinks ‘Oh, what suddenly came and overpowered me? So my interest is hampered. Again I may not be attacked by them. I must be very alert.’ In this way, sometimes the lower propensities also may get the better hand, go down and sometimes one may go up. But we are always in the midst of battle. We are a soldier always fighting for progress.

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

Any one of you think that indifference to the present committee which was founded by Swāmī Mahārāja, to differ from that committee whether it will be helpful or not if any doubt it will be better to stick to the resolution of the committee. But if one can see clearly that what the committee wants to get from us that is not the real desire of our Guru Mahārāja, what he wanted to show, it is not keeping up to that standard: and at the same time if you find what I say that is nearer to the ideal for which Guru Mahārāja came to preach, then only there will be justification for you to come to this side ignoring the committee decision. That will be their justification. If anyone can’t see that difference they should not take such bold step, it should not be considered for them.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What is the time, nine o’clock?

Devotees: Five after ten.

Śrīla Śrīdhara Mahārāja: Ten?

Devotee: Five past.

Śrīla Śrīdhara Mahārāja: Five after ten? Alright! Nitāi Gaura Haribol.
What was your question?

Bhāratī Mahārāja: Chastity, first chastity then *vapu vāṇī*.

Akṣayānanda Mahārāja: What is the chastity of the true disciple?

Śrīla Śrīdhara Mahārāja: Then, do you find that it is replied in any way? Or it is more obscure?

Bhāratī Mahārāja: It is living.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: When it comes from you it is living.

Parvat Maharaja: Fresh water, new water.

Śrīla Śrīdhara Mahārāja: What you all say?

Bhāratī Mahārāja: Easily applicable.

Akṣayānanda Mahārāja: Very clear, but we have to come to the standard.

Śrīla Śrīdhara Mahārāja: Yes to appreciate, come to have a touch of the soil proper, then it will be able to feel and discriminate. We have to take our stand in a proper plane, then only viewing outside we can see what is whose position, where from. *Sambhanda jñāna*, Sanātana Goswāmī has given it in *Bṛhat-Bhāgavatāmṛta*. We are closely to follow that then we shall have got a proper; that means proper adjustment. Taking our stand in a particular position if we look out around, by casting a glance, cursory view, we'll be able to say, "Oh, this is there, this is here, this is there, this is lower, this is upper, all these things." We must have *sambhanda jñāna* in Kṛṣṇa consciousness. What is Kṛṣṇa, what is Nārāyaṇa, what is Baladeva, what is the potency group, all these things we must have some sort of conception, who is where. We cast glance and say his position. Just as in the army, army, the general perhaps from the up, aeroplane, he will have a look, "Oh, here they are posted they are alright." The general taking his glance, who is where, everyone in his own position is alright. So the absolute standpoint given by *Bhāgavatam*, Vedavyāsa in his last revealed truth, book, scripture, He has given, *kṛṣṇas tu bhagavān svayam* [*Śrīmad-Bhāgavatam*, 1.3.28], *anādir ādir govindah* [*Brahma-saṁhitā*, 5.1]. Taking our stand there we are to get, we'll have a view of the environment and have our decision who is where, what is what.

So Bhaktivinoda Ṭhākura, *keśava tuwā jagata bicitra*, a market, variegated things are displayed, shown here, *keśava tuwā jagata*. So many mercantiles are around us, they're just placed around us for show, *keśava tuwā jagata bicitra*.

Then, *tuwā pada-bismṛti*, *ā-mara jantraṇā*, *kleśa-dahane*, *dohi' jāi*. Your separation, separateness from You, from Your conception, has put me to such trouble that I am always being burned by different types of painfulness. *Kapila*, *patañjali*, *gautama*, *kaṇabhōjī*, *jaimini*, *bauddha āowe dhāi'*. They do not know what is the real trouble within. I am burning for Your separation, they do not know that. They are producing different types of

medicine very eagerly. “Oh take this, take this, take this.” So many doctors are coming eagerly to give relief, to remove my pain. But my pain is separation from You. They do not know.

Tab koi nija-mate, bhukti, mukti jācato, pāta-i nānā-bidha fānd. They mostly take Name of You. “Yes, I have come to give you relief.” The painfulness you are feeling they say that, “Yes, I know what type of pain you are suffering from. So that pain must be banished if you accept this, *taba koi.*” In Your Name they come. That to remove my pain, what, for Your separation, they do not know, but still the painfulness I shall be able to remove, in this way they come, approach. *Tab koi nija-mate, bhukti, mukti jācato.* And ultimately we find either they are of the exploitationist group or the renunciationist group. In this they must be put into these two groups, *bhukti* or *mukti*. Jaiminī etc, they come to offer some higher level of exploitation. And the renunciationist they come for liberation. They cannot surpass the jurisdiction of these two, on the whole. *Bhukti, mukti jācato, pāta-i nānā-bidha fānd.* But their method of approaching is of a different and capturing type, *nānā-bidha fānd*, entrap. They want to entrap us in a variegated charming way, *pāta-i nānā-bidha fānd*. *So-sabu--bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe*, but all of them at least they are common in one place, they’re all against Your devotion. They have got no real recognition for You. It is sure, I have found, *tuwā bhakti bahir-mukha, ghaṭāowe biṣama*. So they are – “God, save me from my friends,” they come to give me relief, but actually they aggravate the disease, *ghaṭāowe biṣama paramād*.

Baimukha-bañcane, bhaṭa so-sabu. Now Bhaktivinoda Ṭhākura is coming with his own conclusion. “Then why You are giving indulgence all those professors to misguide the people? *Baimukha-bañcane, bhaṭa so-sabu.* It is for testing. It is for segregation. To help the real thinking man, You want the half-deep, lip-deep devotees to take away. Your plan is like that. You send them to test who is bona-fide in his quest about You. And who are superficial they are taken away by them. And leaving them to go on with, smoothly, without any disturbance of the seeming friends they can work, go on smoothly. That is Your object. *Baimukha-bañcane, bhaṭa so-sabu, niramilo vividha pasār.* So I, Your servant of the servant, Bhaktivinoda, his finding is this. *Niramilo vividha pasār danḍabat dūrato, bhakativinoda bhelo, bhakata-caraṇa kori' sār.* I have got by Your grace a glimpse of right knowledge to understand who is who. So I honourably give some respect to them, and be off. Yes, I am alright, now you please let me off. And I want the feet-dust of Your devotees. The pure holy feet dust of Your devotees, that is the only medicine to do away with my trouble. The pain, the pangs of separation: that is my real disease.

And the feet-dust, *vinā mahat-pāda-rajo-'bhiṣekam* [Śrīmad-Bhāgavatam, 5.12.12]

And, *niṣkiñcanānām na vṛṇīta yāvat* [Śrīmad-Bhāgavatam, 7.5.32]

The dust, holy dust of Your devotees, that is the only medicine to remove my pain. I have found it my Lord by Your grace: giving some honour to all those doctors, to bid adieu to them.”

So this eliminative capacity when we,

anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam
[*ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*]

[“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”] [*Bhakti-rasāmṛta-sindu*, 1.1.11]

& *Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

And this also, amongst the devotees also, all that came to Swāmī Mahārāja, or our Guru Mahārāja, they are not of equal. Many of them have gone away, and many are very weak, labouring below. And many are shining, trying to go up, we see. And many they are busy...

[End of SCSMGLOBAL MP3 dated 82.02.23.C]

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