

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.14.B

Śrīla Śrīdhara Mahārāja: ...means Śiva, father.

Akṣayananda Mahārāja: If they worship Śiva without honouring Gaṇeśa that is *aparādha*, *sevā aparādha*.

Śrīla Śrīdhara Mahārāja: To eliminate Gaṇeśa, and after Śiva anyhow, and go on towards.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayananda Mahārāja: Parvat Mahārāja has a copy of *Brahma-saṁhitā*, he's bringing it now.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Eliminate Gaṇeśa, there is no doubt, but you may accept *kapali* [?] or may not, *va*. *Va* means *vikalpa*. *Vikalpa* means you may accept it or you may not.

Akṣayananda Mahārāja: Option.

Śrīla Śrīdhara Mahārāja: Option.

Akṣayananda Mahārāja: And the *va* also in another place, two *vas*. *Vijnesham apuja nitra kapadinam dvistva va pujanam* [?]

Śrīla Śrīdhara Mahārāja: Ah. *Kapadinam*. But when Gaṇeśa comes in your front, eliminate him but you may, alternative that you may accept him as the favourite child of Śiva, and with that connection you may honour Śiva and go on taking Name.

_____ [?] When you meet the son, "Oh, your father is a friend, your father I am grateful to him." In this way to satisfy the son, and dismiss him. Not to show honour direct to him, but in his connection to remember that, "Your forefathers, your relatives, they're very near to me." In this way show some respect and honour and then *upāsana* [?], not to show any respect direct to him.

Akṣayananda Mahārāja: _____ [?]

*yat-pāda-pallava-yugaṁ vinidhāya kumbha-, dvandve praṇāma-samaye sa gaṇādhirājah
vighnān vihantum alam asya jagat-trayasya, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

["For the power to crush the obstacles of the three worlds, He whose Lotus Feet Gaṇeśa perpetually holds upon the pair of nodes of his elephantine head - the Primeval Lord, Govinda, do I worship."] [*Śrī Chaitanya Sārasvat Maṭha's* 1992 publication of *Brahma-saṁhitā*, 50]

Would that be the right verse? *Yat-pāda-pallava-yugaṁ vinidhāya kumbha-, dvandve praṇāma-samaye sa gaṇādhirājah*.

Śrīla Śrīdhara Mahārāja: *Gaṇādhirājaḥ* means Gaṇeśa.

Akṣayānanda Mahārāja: Yes. *Vighnān vihanam alam asya jagat-trayasya, govindam ādi-puruṣam tam aham bhajāmi.*

Śrīla Śrīdhara Mahārāja: So Govindam, *kumbha*. What is the meaning of *kumbha*, *vinidhāya kumbha?* *Yat-pāda-pallava-yugam.*

Akṣayānanda Mahārāja: *Kumbha dvandve.*

Devotee: *Kumbha dvandve. Praṇāma-samaye sa gaṇādhirājaḥ.*

Śrīla Śrīdhara Mahārāja: English translation is there?

Akṣayānanda Mahārāja: Yes. English translation:

“I adore the primeval Lord Govinda, whose lotus feet are always held by Gaṇeśa upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds.”

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s 3rd edition, 1973]

Śrīla Śrīdhara Mahārāja: Whatever duty he does, all with the help of Govinda, and Govinda there _____ [?] Nṛsimhadeva is *vighnān asyam*, and Gaṇeśa is also *vighnān asyam*. So *vighnān asyam*, or self of Kṛṣṇa is Nṛsimhadeva, and Nṛsimhadeva’s help is taken by, searched for by Gaṇeśa when he does his mundane duties. So *kapalinam* [?] that may, very mysteriously, or deep thinking, that *kapali* means that Nṛsimhadeva, it may come. But ordinarily it may come Śiva, *vaiṣṇavānām yathā sambhuḥ* [Śrī Chaitanya Sārasvat Maṭha’s, *Śrī Śrī Brahma-saṁhitā*, p 144] & [Śrīmad-Bhāgavatam, 12.13.16] Eliminate Gaṇeśa and honour Śiva, or Nṛsimhadeva, and then go on with taking the Holy Name.

Akṣayānanda Mahārāja: Then, in this translation here, as _____ [?] said yesterday, “One should begin the worship of the demigod Gaṇapati who drives away all impediments in the execution of devotional service. In the *Brahma-saṁhitā* it is stated that Gaṇapati worships the Lotus Feet of Lord Nṛsimhadeva, and in that way he has become auspicious for the devotees in clearing out all impediments. Therefore all devotees should worship Gaṇapati.” _____ [?]

Śrīla Śrīdhara Mahārāja: It will be difficult.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Taking the remote connection that when he discharged his duty towards the mundane world, he does it with the help of Nṛsimhadeva. So if you worship him to get out of the difficulties of your devotional way, then by the dint of his power of connection with Nṛsimhadeva, he will come to help you, and more connection may be. But in a general way it has been eliminated clearly.

Akṣayānanda Mahārāja: It may be...

Śrīla Śrīdhara Mahārāja: It may be connected everywhere, because everywhere He’s within. *Jīva sambandhe yane kṛṣṇa dvistam* [?]

In the broad, broadest universal discourse ultimately it may come. You should honour all the *jīvas*, thinking that within him the God is residing. That is the most spacious and widest jurisdiction. Give honour to everything, whatever you see, thinking that within him God exists. In the widest way.

Akṣayānanda Mahārāja: Previously, from the *Padma Purāṇa*, there's one verse given.

*harir eva sadaradhyah sarva-devesvaresvarah
itare brahma-rudradya navajneyah kadacana*

[“One should always worship Lord Hari, who is the Supreme Controller of all gods, and yet one should not show contempt for the demigods like Brahmā, Rudra, and others.”] [*Bhakti-rasamṛta-sindhu, Purva-vibhaga* 2.116, from *Padma-Purāṇa*] & [*Gauḍīya Kaṅṭhahāra*, 13.104]

Śrīla Śrīdhara Mahārāja: Yes. Within Hari search exclusively, but that does not mean that you will despise other demigods. *Brahma-rudradya*, including Brahmā and Śiva. Don't despise anybody, but your necessity is only exclusively devoted to Hari.

Akṣayānanda Mahārāja: Yes. So in that mood we should respect Gaṇeśa. That may be the case.

Śrīla Śrīdhara Mahārāja: Ah. We're indifferent, we're not going to dishonour anybody, to create a spirit of animosity. But we're given wholesale to my own Lord. That should be the attitude.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Then I may go there.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?]

Jayatīrtha Mahārāja may be expected today?

Religion is proper adjustment. We are maladjusted. It requires for our best benefit that we should be adjusted. We are a part of the whole, and we must be conscious of that fact. And where the part is properly adjusted, in the whole, that is in harmony. And where it is not, that is in *māyā*, illusory, *avidya*. There are so many different conceptions predominating, provincialism, localism, selfishness, separatism, not properly connected with the prime cause. That is the difficulty. If we want to be reinstated - at present we are maladjusted, that is falsely adjusted, erroneously adjusted - if we want proper adjustment we're advised to follow a particular course, of *sādhana*. In Kali-yuga this Divine Sound, taking the hint of the direction from the Divine Sound, that we can trace what should be the proper way to go to the final adjustment. And whatever other attempts we make for that sort of highest adjustment, how we are to deal with the present environment, that has been recommended, that your dealings with the present environment will be such and such.

Generally, for the success of ordinary things, worldly attempts, we worship Gaṇeśa. Gaṇeśa. That the labour leaders, the head of the labourers, the ordinary labourer, Gaṇeśa. Gaṇa means mass, a leader of the masses. Mass is ignorant, and the leader of the masses is also expected to be so. But ostentatiously they have got some power, and with the manpower they may oppose anything and everything. So to satisfy them, to bribe them, the leader should be honoured. In the general sense the leader of the masses they should not be ignored, they should be honoured, so that they cannot put any obstacles in the way of our progress. This is the general case. In this world, this is the world of *māyā* means bribe. Here everything is going on on bribe. We want our selfish attempt to be satisfied, that is illegal, unlawful, to try to fulfil our respective separate desires, without caring for the others, not to take into account the centre. Ignoring the centre, ignoring the outside, only we want to satisfy our own interest. But that is the crude form of maladjustment, *kāma*. Then *artha*, *dharma*, everything self concerned with sense pleasure centred, sense pleasure centred. And for that purpose we try to

acquire some help from the outside, and for that we are to pay something to them, and that is all, may be considered as bribe. So: *ya tanya devata bhaktya yajyanti śraddhā anyatha*, No.

kāmais tais tair hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ
[taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā]

[“Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly.”] [*Bhagavad-gītā*, 7.20]

Whoever is found to worship another god, demigod, so many proposed authorities of different departments, whenever we go to satisfy them then it cannot be denied that we are bribing them to fulfil my motive, my selfish motive. They're in power, they're in some position by their previous *karma*, they're the heads of particular departments. And we want those things from them and we give something to them and get it very cheaply. This is the bribe. This is *māyā*. And our object is sense pleasure.

And what is wanted in us, normal, that we should seek after the satisfaction of the pleasure of the Centre that is God. If we want to attain that end of our life, that divine, highest, that pure end of our life, self abnegation, and self dedication. First, self abnegation, we must be prepared for, and then self dedication, and dedication only for the Centre. That is what will be conducive to our aim, our real benefit. Hare Kṛṣṇa. Nitāi.

So always, those that are in the path towards the highest divinity, the Vaiṣṇava, the *sādhū*, our submission, our search of help, anything, all our association, our concern will be with them. And that is the most safe position. Go through Vaiṣṇava, who are in the company of Vaiṣṇava. If you get a Vaiṣṇava then you may eliminate the God Himself. Worship Vaiṣṇava, and He'll be more pleased with you. That is the position.

And just the opposite position we find in the case of Gaṇeśa. When Gaṇeśa comes, the leader of the mass, comes just on my way, how should we deal with him, hmm? We should not disturb him. He may create some unnecessary trouble. So how to deal with him? You don't directly submit to him direct, but you may talk with him of some nearest relative who is connected with Viṣṇu, Kṛṣṇa, he's Śiva. In the case of the Vaiṣṇava: *tadīyānām samārcanam, tasmāt parataram devi, tadīyānām samārcanam*.

[ārāadhanānām sarveśām, viṣṇor ārādhanaṁ param
tasmāt parataram devi, tadīyānām samārcanam]

[Lord Śiva told the goddess Durgā:] ‘My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.’]

[*Padma Purāṇa*] [*Caitanya-caritāmṛta, Madhya-līlā, 11.31*] [*Laghu- bhāgavatāmṛta, 2.4*] [Collection of Śrīla Śrīdhara Mahārāja's verses, 45]

“Even you may eliminate Viṣṇu, but if you honour Viṣṇu *dāsa* your case will be more hopeful. But in the opposite case you are to give honour to the son, the subordinate. And anyhow to keep the apparent gentleman-like character. ‘Oh, your father, how is he?’ In this way, not to dissatisfy, not to dishonour, or not to honour. But His connection if anyone has any least connection with Nārāyaṇa, with Viṣṇu, my Lord, then I shall mark that.” In this attitude we are to deal with the leaders of the opposite forces where we are living. This is what we are to understand here. _____ [?]

We won't indulge in cultivating hatred within us in connection with the opposite party. All our energy should be devoted to rather the prime cause. But who are not in need we should deal with indifferently, and never with any positive hate or anything. That should be our general attitude, but there may be particular cases. When I shall find that a man, a person

of the enemy camp is going to attack a Vaiṣṇava, or Guru, or Śrī Mūrti, then of course the position will be otherwise, like the case of Hanumān _____ [?]

The general is this, adjustment towards Kṛṣṇa, Kṛṣṇa conception of the God. He's love, He's beauty, He's *rasa*, *ānanda*, *sukha*, happiness. Happiness, not power, nor majesty, nor splendour, grandeur, all these things. We are to consult the *śāstra* and the *sādhus*, especially those that are trying to come to Kṛṣṇa consciousness our object will be such. But if we meet in the way the grandeur, the splendour, all these things, we shall try to utilise it without being...

Suppose if I meet just on the way something great, honourable, magnanimous, splendour, all these things, then I shall try to utilise them for that plain and simple process of worship of Vṛndāvana. That should be our temperament. Haribol. Nitāi Gaura Haribol. Kṛṣṇa consciousness. Kṛṣṇa consciousness. Just as our Guru Mahārāja told,

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us
and should be held overhead as our highest aspiration."]

Rūpa, Sanātana, they, under the direct guidance of Mahāprabhu, they eliminated grandeur wholly, grandeur of any type, even social grandeur, this red cloth. That is also a grandeur, that is that's showing the highest section of the preacher. The highest section of the religious leaders, the *sannyāsīns*, the preachers, that means the religious leaders, they have got this robe, red cloth. So it has got some connection with grandeur, leadership, social leadership. That was also eliminated by Rūpa, Sanātana.

So much so, when a big scholar came to discuss with them what is the real purpose of the *śāstra* they avoided. They did not consider it useful to spare their time in that useless discussion. "He has not come with a spirit of enquiry, but he has come to conquer, so a waste of energy." They avoided.

But Jīva Goswāmī Prabhu he could not tolerate so much self abnegation, because of his Guru's position. "They ignored, my Guru. I can't tolerate that. I must fight with him, and I shall make him understand why my Gurudeva avoided his discussion, avoided discussion with him. Meaning a sheer waste of time, not that they're afraid of his scholarship." And Jīva Prabhu did that. And that increased the honour of the Goswāmī's there. And it was helpful for the general public to think how big Rūpa, Sanātana is. But still, they're so humble, in humiliated position they're passing. Perhaps that helped the ordinary public to appreciate their greatness and thereby they were benefited.

And this also was taken by our Guru Mahārāja. So some are of the opinion that our Guru Mahārāja was the Avatāra of Jīva Goswāmī. And I mentioned in my own poem, that *stotram*, that:

raghu-rūpa-sanātana-kīrti-dharam, dharanī-tala-kīrtita-jīva-kavim
[kavirāja-narottama-sakhya-padam, praṇamāmi sadā prabhupāda-padam]

["O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrīla Rūpa Goswāmī. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Goswāmī, on this Earth planet. And you share a friendly relationship with Śrī Kṛṣṇadāsa Kavirāja Goswāmī and Śrī Narottama dāsa, as dear to them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Thākura Prabhupāda."]

[Śrī Śrī Prabhupāda-padma-stavakaḥ, 7]

Who, *kīrti-dharam*, who has held fast the flag of Rūpa, Sanātana, and who is accepted in particular sections of the devotees as the incarnation of Jīva. So his attitude was like Jīva.

Pūjāla rāgapāṭha gaurava bāṅge. “I shall gather together all the powers and grandeurs and everything like that, and I must keep them just near the divine feet of my Gurudeva, to show that all these things, only to worship the feet of my Divine Master. *Pūjāla rāgapāṭha gaurava bāṅge.* But we have got no necessity for them, no necessity for them. We have got two sides. One side, that the dark side is this, if we go to handle with these things then we may be captivated with them. If we’re weak we may be captivated by them. But only those that are masters of that idea, they can put them in the worship of the higher *sādhus*. And another thing is this, that if it is not done then ordinary mass will think that they hold the highest position and not the *niṣkiñcana*, Rūpa, Sanātana. All the *aiśvarya* is in the lower level, and the plainness of Vṛndāvana it is not in want of grandeur, but it does not require grandeur, it is above grandeur. The plainness, the real beauty, does not require any grandeur or any splendour, any *aiśvarya*. It is full in itself.” Something like that.

There was a talk between Śrīvāsa and Svarūpa Dāmodara, in Purī, in Herā-Pañcamī day or so. Śrīvāsa Paṇḍita he’s pleading on behalf of Lakṣmī Devī, the *aiśvarya*. And Svarūpa Dāmodara he was taking the part of the *gopīs* in Vṛndāvana. Two parties talking and a mild fight is going on.

And Svarūpa Dāmodara saying to Śrīvāsa, “You don’t remember that in Vṛndāvana the tree, the creeper, the bush, whatever simple things are to be found there, they’re not devoid of *aiśvarya*, of grandeur and splendour. But that is underground. If they require it, it will come at their beck-and-call. But generally they do not like it. It is above. The simplicity and the plainness and the natural position, that is of the highest type. We are to realise that, that those that have got such liking in their heart, they generally come to like Vṛndāvana, Kṛṣṇa, Svayaṁ-Bhagavān. But others, they will like Vaikuṅṭha, the land of grandeur, awe, power, reverence, all these things.”

We like to come to Kṛṣṇa consciousness so we will be very much particular about these things in our consideration. We are very small. And if we want the biggest to be very near to us, He will have to come in a smaller shape to us He will have to come. So we shall be prepared for that. We come to be very near. We’re so mean and He’s so high and we want intimate connection with Him. So we should not think anything, we should not be lover of grandeur and splendour. There they create differences between everything. But only in the plane of plainness and simplicity, and especially in the land of love and mercy, that high and low can come very close together, closely together. So close association with the highest is only possible in the atmosphere of Vṛndāvana, not in any other place.

_____ *padma locana* [?] To an affectionate mother the blind son is seen to appear as a good eyed child. There is a Bengali saying. The affection has got so much fascinating power, the ugly son is seen to the affectionate mother very beautiful. Because all the defects is minimised by devotion, Yogamāyā. *Bhakti* is such. *Bhakti* is a type of such grace that the distinction between the low and the high is minimised to the least point, even nothing. So we are so mean, we are so low, so that will be our real side of our hankering, where we can come closer to the land of that mercy.

Jogyatā-vicāre, kichu nāhi pāi [*Gurudeva*, 4, from *Śaraṇāgati*] If You come my Lord, if You come to search my qualities, to examine me, to test me, I have got nothing to say, no capital, nothing to produce to You as certificate. But only Your grace, only Your grace, Mahāprabhu told. Just go to that department and put your petition. That department of where, without any consideration help is coming. Go to that department. And don’t mention that you have got this or that qualification. No qualification. No qualification. There is a department where no qualification persons is helped. Try to go there. And sincerely of course we must be mindful of our own position. In the internal mind we will foster that I am so big, I am so great, I am so, I am such a scholar, I am such, all these things internally, and externally hypocritically you will present yourself with that word. That won’t do. You feel it, you feel it yourself. But what you think that you have got, all these qualities, that is all sham, all wrong, all hypocrisy. Really you have nothing, no qualification, no qualification.

Bhaktivinoda Thākura says, *trṇād api sunīcena* [*Śikṣāṣṭakam*, 3] What is the meaning, *trṇād api sunīcena*, He says that, “I am lower than a blade of grass. Why? You see, a blade of grass has got its, some sort of position in the material world, some sort of intrinsic description, position, quality. But what about me? I am of opposite quality, *vikṛta*, I am disfigured. The blade of grass has got its own identification of some type or other. But I’m a diseased person. No normal intrinsic nature I have got. I am a mad man. A man may not be very meritorious, but if he’s of normal brain, he may be utilised in any position. But a mad man he may not be relied on any work. *Vikṛta nameskara*, *vikṛta citya* [?] I’m *vikṛta citya* [?] I’m a misguided soul. My energy, my intelligence, everything, focused towards opposite side. So my position is worse than a blade of grass. *Trṇād api sunīcena*. If I think really my position is worse, because I am beside myself. Whatever may be the prospect and possibility of my future, but at present I am mad, so I am negative, of negative value. So I’m lower than the blade of grass, if really it’s to be considered. So where to go for my benefit? To go to the...

Akṣayānanda Mahārāja: Madhouse.

Śrīla Śrīdhara Mahārāja: Madhouse. Madhouse is my real place of treatment, madhouse. And if I go to an ordinary hospital it will be...

Nitāi Gaura Haribol. Nitāi. So Vaiṣṇava here in the line, in this line, they are always helpful under all circumstances, Vaiṣṇava. And next, Vaiṣṇava *śāstra*. First Vaiṣṇava and then Vaiṣṇava *śāstra*. They will be our healthy association and help us.

And other [demi]gods who are holding superior positions to us they’re of other type. They sincerely believe according to, ‘They’re minor, that this is all bad, this Vaiṣṇava. What is this? You’ll thrive here.’ Like Cārvāka and others. ‘Oh, why you leave this present world of enjoyment and pleasure and running after phantasmagoria? What is God? All these things. At present you are getting so much pleasure, and leaving this, your mania is drawing you towards some future. Whether that is really existent or not none can say.’

All these things. There are so many departments, to mix with them that our precious internal wealth will be at stake. So don’t go to associate with them, or to be beggars at their door. They’re not reliable, they’re, naturally they have no faith in this. In their good faith also, in their so-called nature, they will try to take, to draw to their jurisdiction, their department. So don’t, but at the same time don’t unnecessarily make them your enemies, that they will come and hinder you. Remain indifferent, *nābhaktāya kadācana*. *Apare brahma nidra* [?] *nābhaktāya kadācana*.

*[idaṁ te nātapaskāya, nābhaktāya kadācana
na cāśuśrūṣave vācyam, na ca mām yo ‘bhyasūyati]*

[“You should never disclose this hidden treasure to the ease-lover, the faithless, those who are averse to My service, or those malicious persons who are envious of Me.”] [*Bhagavad-gītā*, 18.67]

But at heart you know surely that your Master, your Lord, is Kṛṣṇa. Without Vṛndāvana *līlā* nothing can satisfy you. The *gopīs* in different *rasa*, the *sākhā*, the Yaśodā, the *vātsalya rasa*. Even Yamunā, even the Govardhana Giri, so many forests, so many trees, that has captured your heart. And your heart won’t allow...

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