

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ... This is the real conception of *sanātana-dharma*. Tell truth, tell pleasing, never tell truth which is not pleasing, and neither you will talk pleasing what is not true. *Satyam bhriyat, priyam bhriyat, na bhriyat satyam apriyam. Priyam ca mam etam bhriyat kesa dharma sanatana* [?] Unnecessarily don't give any pain to any person, that is the underlying. And also the higher underlying principle is that above truth there is something else, so-called truth. Absolute truth is there. The truth of your conception is not to be followed always. All relative. So try, and real truth is always pleasing at the same time. *Sat-cit-ānandam*, real truth is inseparably connected with *ānandam*. Try to find out that. So this formal truth in this world is not truth proper. What we come across generally in the name of truth that is not the real conception of truth.

Rāmacandra followed the line of that moral truth, but Kṛṣṇa did not care for that. He was encouraging Yudhiṣṭhira, "Oh say lie, tell lie to Droṇācārya." Dāsaratha banished Rāmacandra but Vasudeva he did not obey, he did not keep his own word to Kāṁsa. He's stealing Kṛṣṇa to _____ [?] but he was avowed, "That whatever child Devakī will produce I shall take it to you." He was committed already to Kāṁsa but he broke that moral law and took Kṛṣṇa to _____ [?] But on the other hand Rāmacandra had to go to the forest because Dāsaratha could not refuse to his wife whom he already promised that he will give some, whatever she will ask he will sanction. He could not withdraw from his promise. He fainted. So in Kṛṣṇa conception we are taught that ordinary truth which is in vogue in this phenomenal world, that has got not much value. That may be crossed.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam [vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

“When this worldly truth and Myself is opposite party, leave the truth, come to Myself. Truth is My creation. I am *ānandam*.”

That is the supreme position, holds. Truth, *cit* and *sat*, they are rather absorbed in *ānandam*. *Ānanda* is the real integer, *ānandam*, harmony, beauty. And they're _____ [?] the eternal existence and also consciousness of the existence that is subsidiary to ecstasy, to *ānandam*. Fulfilment, *sat-cit-ānandam*. *Satyam, śivam, sundaram*. *Satya, śivam* as consciousness, that is more important, that has got two phases existence and self-consciousness. But the consciousness hankering something. But in *sundaram*, in *ānandam*, it is full in itself. It is already consciousness and existence already presupposed, it is within. And there not full, mere existence is not appreciable. Conscious existence that is also not appreciable. Consciousness means searching for some time. But *ānandam*, there is existence, consciousness, as well as fulfilment. Reality is for itself.

Gaura Haribol. Nitāi Gaura Haribol.

Akṣayananda Mahārāja: Mahārāja there is one general statement, what is the meaning?
Neha nānāsti kimcana. [*Kaṭha Upaniṣad*, part 4, mantra 11]

Śrīla Śrīdhara Mahārāja: ...Then another line. *Neha nānāsti kimcana*.

Akṣayananda Mahārāja: Bhaktivinoda Ṭhākura has given three...

Śrīla Śrīdhara Mahārāja: But all, there is unity, there is harmony underlying everything. Apparently it is separate existence. But internal connection has connected them all into one whole, organic whole. The eye is there, and the nose is there, the feet, nail is there, but they are not separately independent things. They are connected to one organization.

Ākṣayānanda Mahārāja: *Ekatma vṛitiya* [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu’s interpretation to that, He told Sārvabhauma.

I also heard from one professor when I was a college student, *neha nānāsti kimcana*. If there is not *nāna* - the Śāṅkarācārya he accepts the meaning in a particular way, *neha nānāsti kimcana*. *Veda* says that these polarity, polarity is absent. So only one unit, Brahman, *ekatma vṛitiya* [?]

But Mahāprabhu says if *nāna* is not there then how the question arises to say that there is *nāna*. So plurality is there, diversity is there. And still you are to understand that there is unity behind them. They are not separately independent. That will be the meaning.

So *sarvaṁ khalv idaṁ brahma*: all what we see that is Brahman. What does it mean?

Śāṅkarācārya says “Only Brahman and what we see that is non-existent.”

Then Mahāprabhu says, “Partially you are accepting *Veda*. *Sarvaṁ* is also there. So you cannot say that there is not *sarvaṁ*. *Sarvaṁ* is also to be accepted and Brahman accepted. *Nāna* is accepted, and it is not *nāna*, that is also accepted. Both sides should be accepted. If it is not, then no question of coming to say such, to preach. So *sarvaṁ khalv idaṁ brahma*, *neha nānāsti kimcana*, *tat tvam asi*, *tat* also there, *tvam* also there, otherwise no necessity of giving such statement if it is not existing. Then to whom do we speak?

When I gave such interpretation in Badrinārāyaṇa, a temple, one advocate of Bombay, a Gujarati man, he appreciated very much. He was a follower of Śāṅkara. “What you say we can’t deny this.”

So Mahāprabhu says, “Yes, Śāṅkara has accepted partially.” And the full thing has been accepted by Mahāprabhu _____ [?] Then also, Brahman.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa*

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.”] [*Taittirīya Upaniṣad*, 3.1]

From which everything is coming, who is sustaining everything, again everything is entering in whom that is Brahman. Mahāprabhu says that this is not *nirviśeṣa*. There’s so many significance in Brahman, everything is coming so He’s the source. Then when it has come He’s also sustaining. That is also *viśiṣṭa*, specification, particularity. And again entering and remaining in Him. So _____ [?] and all these _____ [?] this is *viśiṣṭa*, so not *nirviśeṣa*, not inert. So many signs of movement it is there.

...

... Chandrodaya Maṭha, after the departure of Swāmī Mahārāja. He told, “I come with heavy heart. So long we used to come with happy heart, but now with heavy heart.” He was reminding me of that day. _____ [?] also, we know that Kṛṣṇa Dāsa Bābājī Mahārāja has left this world. We would like to remember his life and activities as much as possible. _____ [?]

About nineteen thirty, nineteen twenty six, or so I met him, I joined Gauḍīya Maṭha and shortly found him. He returned from a preaching tour with Bhāratī Mahārāja at that time. Young and smart, beautiful, jolly, and very firm in his principles, especially towards *nāma bhajana*. High family also he came from, respectable high family, from Dacca, Mansiranjā [?] at present that is within Bangladesh. At that time it was all in British India, Bengal.

Next I saw him, he came with a preaching party from the west, that is west India, western parts of India with Bon Mahārāja, _____ [?], he came. Anyhow some natural friendship grew between us, perhaps of similar high social rank, and similar education, similar simplicity and earnestness, or Kṛṣṇa consciousness, took us together, intimately, gradually. Closer connection with him I had about later part of [nineteen] twenty seven in New Delhi. For a few weeks we were allowed to work together there in New Delhi and intimacy grew more.

Then next, about twenty eight, twenty nine, thirty, twenty nine, or so, he was in Balihati in Bengal in a village Maṭha going on with his *nāma bhajana*. I requested Prabhupāda, “That he’s educated young man. His service may be very useful in present New Delhi preaching affairs. If you allow, I may ask him to come and join me in my activity.” I was then Maṭha commander of New Delhi and through me the Maṭha was founded there in New Delhi.

Prabhupāda gladly gave his consent. “That if you can take him, and engage him in preaching service of Mahāprabhu, then you will do the work of a great, real friend to him.”

And then Kṛṣṇa Dāsa Bābājī Mahārāja, then Sādhikā Rāmānda [?] Brahmācārī he went to me in New Delhi. And long time we had very intimate friendship, friendly connection we worked together. He had much appreciation for me, and I also had appreciation for him, in his sincere search after Kṛṣṇa consciousness. But his nature was more of a *śāstric* nature, scriptural nature. What he found to be the advice of the scriptures he tried his best to adhere to that. But about the application of scriptural advices into practical life, as our Guru Mahārāja wanted us to do, there he was little miserly. *Tāra madhye sarvva-śreṣṭha nāma-saṅkīrtana*.

[bhajanera madhye śreṣṭha nava-vidhā bhakti, 'kṛṣṇa-prema,' 'kṛṣṇa' dite dhare mahā-śakti tāra madhye sarvva-śreṣṭha nāma-saṅkīrtana, niraparādhe nāma laile pāya prema-dhana]

[“Of all forms of Divine Service, nine forms are superior, which with great potency bestow upon the devotees Love for Kṛṣṇa, and their personal relationship with Him; and of the nine, the best is *Nāma-saṅkīrtana*. By offenselessly taking the Holy Name, the treasure of Love for the Lord is attained.”] [*Caitanya-caritāmṛta, Antya-līlā, 4.70-1*]

It is clear scriptural advice of Mahāprabhu, he tried his best to stick to that. And almost to his last days, pure character, moral, social, educational, from different directions he was a very good man and a very strict, firm in his practice, very sincere, and very jolly. And satisfied under any circumstances always he tried to be.

When there was differences amongst the trustees in some way or other and we could not stay in the mission, I left the mission, he also did at the same time. I went to Vṛndāvana and after staying there for a month I came back here to live permanently by the grace of Nityānanda and Mahāprabhu. And he finally decided to live in Nandagram at that very time. Both retired from the missionary life and I chose this place for the last days of my life and he chose Nandagram. There is one Nandavagiar, little far off from Nandagram towards Yavata, Kadamkandi, Nandavagiar.

He wrote a letter from there to me. I found in his language that he’s very much satisfied, full satisfaction he has attained in his present life. It was very conspicuous to me that he’s now very happy, fully surrendered. What he searched after he has got that and is fully satisfied, I found from his letter. I was then also here in a rented house, two rupees a month, and living alone, I got his letter. That is not much.

But after a long time, only a few days ago, two or three years ago, suddenly he told, “That in my whole life I had the greatest satisfaction, real satisfaction when I lived in Nandavagiar.”

That was nineteen forty, forty or forty one, beginning. So after so many years of his *bhajana*, he appreciated his, that life, that life of highest satisfaction, Nandavagiar. And I could detect from here that how he’s in full satisfaction in his life. I could feel *śuddha-sattva*, completely surrendered, detached from, and wholly dependent on Kṛṣṇa. The life wholly dependent on Kṛṣṇa’s will. No worry, no aims and objects of life, fully vacant, only for Kṛṣṇa to approach, to come to approach fully prepared for that. No prejudice, even the prejudice and thoughts and suggestions for the design of ones own to acquire Kṛṣṇa consciousness, even not that. Fully surrendered. ‘Whatever He likes He may do, I’m prepared for that.’ Such attitude.

Generally we find in scripture the *śaraṇāgati*, the surrender is the basis, is the foundation on which so many variegated structures may be constructed for the service of Kṛṣṇa. It is generally. But it is also mentioned there, if one had noted, a remarkable thing. That only *śaraṇāgati* can give everything

without taking any form of devotional tendency, inner *śaraṇāgati*. That reminded me about that type of *śaraṇāgati*.

It is also mentioned perhaps in my *Prapanna-jīvanāmṛtam*. *Śaraṇāgati* can give us the highest desired result. Without *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, and so other forms, mere *śaraṇāgati*. *Śaraṇāgati* means surrender. There are different types of surrender. The very quality of surrender, if we can examine closely, we may find the element there, even of *rasa*, different *rasa*. Highest type of *śaraṇāgati* is possible in the highest type of *rasa* service, that is *mādhurya rasa*. *Mādhurya rasa* has been accepted to be the, to open up fullest *śaraṇāgati*. Every atom of ones spiritual body cries for the corresponding atoms of the spiritual body of the Lord, which is not possible in any other *rasa*.

In Bengali verse of the greatest devotees, [In Jñāna Dāsa's *Vaiṣṇava-padāvali*]

prati aṅga lāge kānde prati aṅga mora.

“Every part of my limb, every limb is crying for the corresponding part of the limb of the Lord.”

The *śaraṇāgati* preparedness for any sort of autocratic service of the Lord. No rhyme, no reason, no room for any aspiration, good, bad, *śaraṇāgati*. So mere *śaraṇāgati* proper can satisfy our desired end.

So Bābājī Mahārāja, that idea of surrendered life beginning in Nandagram, Nandavagiar, and he expressed in that letter, “I feel very much happy that I have taken the right course and right position in my life, exclusively given, surrendered at the sweet will of the Lord, I am so.”

And so many years passed, so many nights of Ekādaśī he has kept awake and went on with his *nāma bhajana*, *śāstric bhajana*, all these things. He deeply engaged himself in only religious forms of *bhajana*. But his remark that, “I felt highest blissfulness in my life when I was in Nandavagiar at that time at the beginning of nineteen forty one.”

Śaraṇāgati. He was fond of *sākhya rasa* though he used to read all types of *śāstra*, *rasa* of all types. And he used to hear the *kīrtana*, the representation, even including those of *sahajiyā kīrtana*. But they could not make him *sahajiyā* though he attended *sahajiyā* school. So firm his faith was in Kṛṣṇa consciousness proper.

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās [*Caitanya-caritāmṛta*, *Antya-līlā*, 1.78]

Mahāprabhu says:

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – [ei 'govardhana']

[“When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 17.55]

Whose aim is firmly established, whose earnest, is very sincere for the realization of Kṛṣṇa consciousness, his associations with objectionable things in our consideration cannot attract him in the black way, but gives some contribution towards his own direction.

Mahāprabhu says about Nityānanda Prabhu,

Yadani _____ nityananda dari tatapi brahma _____ kohina tomari [?]

“If Nityānanda Prabhu is seen to visit the house of a wine shop keeper, and seen to enter the house of a prostitute, still you must know for certain that He's to be, He's worshippable of Brahmā and Śiva himself. If He goes there, not to take anything, but to give those fallen souls, to deliver them from their present position, He's going, not to take anything from them.”

So Kṛṣṇa dāsa Bābājī though he mixed, apparently, with the so-called *sahajiyā* section, but he did not deviate from the principle, real conception of Kṛṣṇa consciousness of the Ācārya of the Gauḍīya Maṭha, what he came to give to us.

Lastly also with firmness he, we see him to stick to his firm faith. And that Nandagram, Param sarovara [?] and there the *bhajana kuṭīra* of Sanātana Goswāmī, he made his shelter there, final selection. And from the visible world to the invisible, he entered surely in the invisible aspect of Vṛndāvana.

And he told plainly he had much attraction for *sākhya rasa*. Subala, he's leader, he's considered leader, his next guide as Subala, who had some connection with *mādhurya rasa*. Amongst all the friends of Kṛṣṇa, Subal is considered to be the highest for his intimate connection with *mādhurya rasa*. So he considered his guide in the form of Subal.

He had a very liberal heart and he used to mix with all the contending parties of Gauḍīya Maṭha at that present. He almost went everywhere. And with his smiling face he used to mix and associate. But still he had some special attraction for some special quarter. He was an intimate friend of mine as I told already. And he had much appreciation specially for my poems, Sanskrit poems. I asked him once, "Why you have got such special affection for me?"

"With your poems, is the cause for that. I'm captured by the ideal, by the language, by the style of your poems."

He was very strict, and not a man who will by the pressure of the circumstances, who will submit to anyone and everyone, not of that type. That was also one of his characteristics, of his nature. So he used to sing the poems of the Goswāmīns about Kṛṣṇa *līlā*, not ordinary, selected.

But his affection was so much towards me that he used to chant in the night of Ekādaśī and here, there, everywhere. He preferred to chant the most modern *śloka* of mine. So in heart-to-heart relation he was very intimate to me. And anyhow, today's function is also showing something like that. It was not pre-designed. But anyhow I'm entangled with some such function in his connection by divine arrangement, divine arrangement. So our connection was something above the conscious area of our experience, with causeless connection. In many other ways also we had many common things. Sometimes I might have dealt with him in a rough way also. But he did not mind that. His friendship for me was so deep he did not care. Such happenings also took place here. So today I pray to him, whatever wrong I might have done about him he may forgive them all and accept me as his sincere friend, with the help of you all. Gaura Haribol. Gaura Haribol.

Vaiṣṇave guṇa gana _____ mukhe [?]

It has been broadly advertised, that if we can sing in praise of the Vaiṣṇava, then we can have higher promotion in the line of devotion. It is easy to praise the songs or poems written about the Supreme Lord. But it is difficult to praise, to be able to praise really the servitors of the Absolute. The possibility of jealousy, *matsarata*, comes to interfere. "He is a man, I am of similar, same status. Why should I submit to him?" This sort of *pratiṣṭhā*, egoism, opposes, hinders us, to call a spade a spade, so *nirmatsarāṇām satām*. [From *Śrīmad-Bhāgavatam*, 1.1.2]

The Lord also says, "If you are My devotee you are not real devotee of Mine. But if you are devotee of My devotee, you are My real devotee."

The jealousy has got a test there, *nirmatsarāṇām satām*. We may not have naturally any competitive position in comparison with the Supreme Lord; but a competitive superiority complex possibly comes in the case of a Vaiṣṇava. 'I can't submit to them. It is difficult.' But when we are really captured and conquered by the *svarūpa-śakti*, Yoga-māyā of Kṛṣṇa, then this realistic view comes within us. And so much so, with the improvement of his own purification, his own progress...

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