

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: When [Bhakti Saranga] Goswāmī Mahārāja was preaching in London, when Prabhupāda passed away, some differences of management came in the disciples. So he had no money or collection even there. He was a good collector when he was in India. He was known to so many chiefs also as the Secretary of Gauḍīya Mission.

One day he found that, he told, not a farthing he had, that to put that into the box and then gas will come then he'll be able to cook something. No money.

But he _____ [?] in a near park, he's taking the beads, counting the beads, and loud voice chanting Hare Kṛṣṇa on beads. Suddenly he found that in that park there was so many shrubs _____ [?] he found something _____ [?] there on the earth. He came, and after removing the earth he found a Śrī Mūrti, small, and he took it to his quarters. And from the scriptures, *śaṅkha, cakra, gadā, padma*, then according to *Caitanya-caritāmṛta* [Madhya-līlā, 20.221-239], *Siddhārtha-saṁhitā*, he came to see that Deity was Vāsudeva, according to the arrangement of the *astra, śaṅkha, cakra, gadā, padma*, according to the arrangement of the hands. *Śaṅkha, cakra, gadā, padma*. Then *śaṅkha, gadā, cakra, padma*. In this way the difference made. So according to one arrangement of the *astra* is following that is Vāsudeva. Then he began to worship.

Then that very day he came back, nothing to eat. But suddenly the maidservant that used to brush the, and wash the residencies, she came with a paper. That was given _____ [?] but when he took out the other letters then that was left there.

And that woman came with that, "Is it for you Swāmīji, is it?"

Then he saw, "Oh, Yajavara Mahārāja has sent a cheque for one hundred pounds."

He wrote letters to so many chiefs already acquainted with him, and Yajavara Mahārāja responded with a hundred pounds he sent in cheque. Then of course he was satisfied. At that time he had no money at all in his bank. He went to the bank to cash it.

And the bank said, "Yes, the cheque - but you are that Goswāmī? How I'm to know? Some identification is necessary."

Then, already he gave a lecture there with Lord Zetland in the chair. And so many other respectable men also were present in the meeting. Suddenly he found that a copy of paper there in, and he brought it and showed it him. "Is this sufficient for my identification?"

Then he said, "Oh, you are this Goswāmī?"

"Yes."

"Your appearance and the name, of course it will do."

Then of course in the bank the cheque was cashed. In foreign land, and penniless, he had to experience such conditions there, Goswāmī Mahārāja, the founder of Gauḍīya Saṅga.

He took *sannyāsa* from me, first *sannyāsī* disciple is that Goswāmī Mahārāja. He took *sannyāsa* from me. He was my senior God-brother. After the departure of our Guru Mahārāja, first *sannyāsa* was taken by him, from me, and next, Keśava Mahārāja.

Hare Kṛṣṇa. Gaura Hari. He was very brave and affectionate, Goswāmī Mahārāja. Single handed he could fight with many, hundreds, such powerful _____ [?] he had in himself.

Once I say, he's asking a man in Andara [?] "You should give something for the service of Kṛṣṇa."

"I have no faith in all these things."

"No, no. You should do, give something at least."

"No, never."

"I must take it from you, then I shall leave the place. I don't go without doing some good to you."

"How you can take? It is my money. If I don't pay, how can you take?"

"I must take. I won't go. I must do some *sukṛti* to you. I have come for that."

So fighting going on. I'm standing on the side. He's also white clad, I'm also white clad at that time. With curiosity I'm wondering, what the man says it is true. The money is his, and if he does not pay, then how he can get?

But still he says, "No." Protesting. "I must take, then I shall go. Without that I won't go. You are a *pāṣaṇḍa* and I must do some *sukṛti* to you. I shall open the door for you." In this spirit he's troubling, fighting.

And so many men flocked there. And after hearing they all pressed that man. "Only give something. You know he's representing a particular institution, and they're doing some service. Why you are so much determined that you won't pay a farthing? Give something, give something."

Then by their pressure the man is giving, he handed over to him.

"And not one rupee, I'm taking one *lākh*."

Jayatīrtha Mahārāja: Hari bol!

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Because it is very difficult to give you any *sukṛti*, to create *sukṛti* for you, so Kṛṣṇa will endow me spiritually because I'm ready to give some *sukṛti* to you. Such type of atheist you are."

In this way. Hare Kṛṣṇa. Gaura Hari bol.

Badrinārāyaṇa: Did he give the *lākh*?

Śrīla Śrīdhara Mahārāja: Eh? Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Gauḍīya Maṭha people they have come not to beg, but to give. They want to give something, and only formally they take something, but really they come to give something most valuable. They want to make connection with the divinity, the highest type of divinity, Kṛṣṇa consciousness. Their determination is to connect anyone and everyone with Kṛṣṇa consciousness in any way or other. That is their achievement, not an ordinary beggar, that one *paisa*, two *paisa*, or one *lākh*, two *lākh*, whatever they get they're satisfied with the money, no. They come to give, with this consciousness. Energy is being wasted. Energy is directing you in this mundane world, and all the resources are up, down, action, reaction. But connect with *nirguṇa* world. Connect with *saguṇa*, the entitlement of the *sattva guṇa* world, connect with *nirguṇa*, the permanent plane. That connection we give of his *sukṛti*, to give connection to the people with the eternal plane of love divine. That is that, anyhow. Hare Kṛṣṇa. We must be conscious of that. Otherwise, what is indispensable, that is, the connection of those agents with the genuine source, that is all important factor. The connection with the transcendental _____ [?] what is of inconceivable character.

[*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate*]
[*hatvāpi sa imāḷ lokān, na hanti na nibadhyate*]

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

If we can find connection there, then our transformation may be of such order that if we kill, if we destroy the whole of the *brahmāṇḍa* we're not affected in any way. The connection with such a plane, which can take us to adjustment with such great happiness, great events. That what to speak of destroying one *jīva*, one animal, or one man, it is nothing. If you can destroy the whole creation you will remain unaffected, by the great grace of that... such plane is there. And we're to have connection with that plane of life: Kṛṣṇa consciousness. The *vilāsa* is so, that destruction is life, that is so. The destruction is life there. The destruction in the ordinary sense that is also life giving to the proper essence that are being destroyed. They're amply benefited. Dissolve with death. Death we're facing every moment, every life. Where is life there is death. But such a death which can kill the death itself forever, such death is there. So that is desirable. That is help to the died man, and so the man who is

the cause of such death, he also gets uplifted. It is possible. It is such. The cause of harmony is of such wonderful character that it may be such. And how, by approaching towards Him we'll be charmed to find His way, that of wonderful stride, *adbutakrāma*, Urukṛāma. His strides are wonderful, unthinkable, unknown and unknowable. His stride, His *padaki*. Wonder.

How much of the environment we are acquainted with is nothing, posing.

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śrṇoti, śrutvāpy enam veda na caiva kaścīd*

[“Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all.”]

[*Bhagavad-gītā*, 2.29]

None can finish. At every step he feels wonder, and still he has no finish, no end. Feeling, wonder of wonder, wonder of wonder, and no finish. Such engagement, such is infinite. Kṛṣṇa is such. Kṛṣṇa is such.

The Brahmās have come, and the Brahmā of this *brahmāṇḍa* when he went to see Kṛṣṇa in Dvārakā, Kṛṣṇa asked the mediator, “That what Brahmā, which Brahmā has come?”

The Brahmā was astonished. “Which Brahmā? Then there are other Brahmās also? Say that I’m father of Catuḥsana, and four-headed Brahmā. You just inform.”

Then he went. “Yes, you may take him in.”

Then Kṛṣṇa, in his temperament he saw that so many Brahmās are gathered there. And they’re hundred-headed, thousand-headed, million-headed Brahmās are there. He’s seeing Kṛṣṇa as well as those Brahmās. Other Brahmās they do not know anything.

So I say, the basis is that of hypnotism. The whole creation is His hypnotism.

This Brahmā can say, other Brahmās they do not say. They say that, “Kṛṣṇa has come in my *brahmāṇḍa*, and He has called for me for some necessity.” That’s all. But this Brahmā he’s seeing that all, because he enquired that, “Which Brahmā, what is the meaning of which Brahmā? Are there any other Brahmās?” So wonder.

*naumīdya te 'bhravapuse taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṅgajāya*

[“I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus.”]

[*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā, when he had first suspicion that, “Who is He, this boy, this cowboy, who is He? His ways are very questionable. His movement is in such a way He does not care for anyone. He’s within my *brahmāṇḍa* but He does not care to know me even. What is this attitude? Who is He? He’s not Nārāyaṇa. Only above me there is Nārāyaṇa. His ways and manners I’m a little accustomed with. But this boy is not that Nārāyaṇa. Then, anything can exist over Nārāyaṇa it is impossible. Then, what is the matter?”

So to test Him he took away the cowboys and also the calves, and putting them somewhere else in the cave, he has again after a year has come to see the devastation and despair, how He’s doing. Then also he found, yes, as he found, first, the same position, after one year he has come but he’s finding there He’s in the same position, with the rod under His armpit, and with some morsel of His food, He’s out as if in search of His friends and the stolen calves, in this way. And everything is going on as it is.

Then Brahmā, “What is this? Then have they come back without my notice?” He again attended the very cave, and they’re there, as he kept them they’re there. Then he’s, “What is this? I stole and they’re all deposited here. And still, when I go there everything is all right, no harm.” Then of course he was perplexed and fell at His feet.

“I could not recognise You my Lord. And what fault on my part? You have come to play such a plain part, how one can believe You, that You hold the greater position even than that of Nārāyaṇa? But whatever I have done I want to be pardoned.

Naumīdya te 'bhravapuṣe taḍidambarāya. You are venerable entity I have come to know. I bow down to You. *Te 'bhravapuṣe.* Your body is like that of black cloud, *'bhravapuṣe*, black cloud. And that is some mystic representation. Black is generally, cannot be detected, but *taḍidambarāya*, but Your dress of yellow colour helps us to know what You are. It is carrying some similarity, bearing, with Nārāyaṇa, *pīta varsa*. The black body and the yellow dress, that gives some hint towards the personification of Nārāyaṇa, Viṣṇu. *Taḍidambarāya.* You are unknown and unknowable, Yourself, but Your dress, Your potency, makes You known to us by this, You potency. The colour of Rādhārāṇī, the *śakti*, Your own potency, that is of yellow colour. So Your greatness, Your magnanimity, Your nobility, Your beauty, charm, can be known through Her.

Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya. So many plain things are ornaments to You. In our consideration what is gorgeous and of splendour, You don’t find anything about that here in Vṛndāvana. But in Vaikuṅṭha we’re accustomed to find those things. But this is a new plane where You have come to show Your play. Here we find we come across a new conception very wonderful, plain and charming. Plain yet attracting to the most. *Guñjāvataṁsa-paripicchala-sanmukhāya.* With simple things, ordinary things, You have decorated Yourself. But it is so extraordinarily charming we find there, it is impossible to understand and to describe.

Vanyasraje kavalavetraviṣāṇa-veṇu. Rather they’re trying to show Your most ordinary position of a cowboy. Which is a negligible position in this world, creation. But in such a position so wonderful and charming, all attractive figure, hypnotising us. *Kavalavetraviṣāṇa-veṇu. Lakṣmaśriye mṛdupade paśupāṅgajāya.* And Your movement is very slow but sure, *mṛdupade.* Your movement is such that You don’t care for anything else in this world. Though in a very simple and lower position You are, but Your gesture, posture, Your outlook, Your movement, You don’t care of anything in this world. Such mixture with plainness and the highest conception of things mixed, garbed, dressed in a very plain thing, it has given me a very nice and very wonderful expression, charming. Such things of ordinary value may be so charming.

Being creator also, I fail to understand. What is this creation? I’m proud that I created so many things in the world, but I’m lost to see the beauty of the environment here. What is that? *Lakṣmaśriye mṛdupade paśupāṅgajāya.* Movement is slow but sure, and beautiful. *Mṛdupade paśupāṅgajāya.* You may be the son of that human being, even that who keeps the cows. Not very high status in the society, or in the scripture. But is this Your personality wherever You can go You can make it to hold the highest position? What is this? *Mṛdupade paśupāṅgajāya.* Whoever You be, my vanity is expired, defeated. Defeated to You I am taking refuge. I surrender. Please help me understand what You are really.” In this way Brahmā surrendered.

Madhvācārya, he in his conception of Ācārya mentality, he could not harmonise with this *brahmā-vimohana* chapter with Guru, the Sampradāya Guru, the first inaugurating Guru of the Sampradāya, Brahmā-Madhva-Sampradāya. So Madhvācārya has omitted these two chapters of *brahmā-vimohana* from *Bhāgavatam*.

But Mahāprabhu He did not. He accepted Śrīdhara Swāmī’s edition, belonging to *viśuddhādvaita-vāda*, of Viṣṇusvāmī, *rāga-mārga*. They’re followers of *rāga-mārga*, the Viṣṇusvāmī Sampradāya. The branch of whose is Vallabha Sampradāya at present, many in number, specially in the Gujarat side, the Vallabhis. Vṛndāvana also found New Gokul, a New Dvārakā, they have established, the Vallabhi School. They’re followers of *rāga-mārga*. Śrīdhara Swāmī belongs to that section and he has accepted those *brahmā-vimohana* two chapters in his book and has given his commentary. Mahāprabhu accepted that, *caritāmṛta*, there we find mentioned.

But Madhvācārya he could not accommodate that how Guru may be seduced. How? He’s always, he could not tolerate that Guru may not know everything, may not be omniscient. He could not accommodate this idea, this Madhvācārya. But Mahāprabhu did that.

Because we, our Guru Mahārāja used to tell, “We are worshippers of sonhood of Godhead, not fatherhood. Not the extreme point, as the creator, or as the controller, but sonhood, that He’s in the centre. He’s not in the circumference anywhere, His position. And not from one side He’s furnishing everything, creating everything He’s at the back. No. He’s in the centre. That is the conception of *Bhāgavatam*, sonhood, consortherhood, healthy expression here, He’s there. And His extension, His *vaibhava*, is emanating from Him, going outside, all around, going around all sides. He’s at the centre. So the father is controlling Him. Mother is abusing Him, punishing Him. He’s also shown to fall at the feet of His beloved. That also we are to accommodate, and why, what for? The *prema*, the love divine. That can make Him such. So how highly precious thing that love divine is. After liberation, then the service of calculation, and then at the highest plane of whole creation, of whole world, eternally, reigns the love, the *prema*. And that all emanates from one personality, Śrī Rādhikā. Emanating just as rays, light emanating from the sun, so She’s at the centre and with Her extension of all types. Baladeva one hand, supplying the energy, the existence maintaining at the background. And the ecstatic side is controlled by that particular potency which can make the absolute independence a ball in the play of Her hand. So it is inconceivable, it is incalculable, it is such.

*aham bhakta-parārdhīno, hy asvatantra iva dvija
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”] [*Śrīmad-Bhāgavatam*, 9.4.63]

“Yes, I am. I have freely accepted this subjugation of My devotees. Yes Durvāsā, I have got no independence of My own. The *bhaktas*, the devotees, their treatment towards Me is of such wonderful way that makes Me subservient to them. It is so charming, so loving, that *bhāgavata prema*.”

Pañca-puruṣārtha, the fifth end of life, and Mahāprabhu came with that news to this plane. Nityānanda Prabhu. What is *prema*, love divine? How powerful, how charming, how wonderful. And we may have the taste of that nectar, and life also in that ocean of nectar plane, living in the waves of that plane, ocean of love, ocean of nectar. That is our highest object.

The personality can be maintained. We should necessarily not dive deep and lose our own personality, individuality, it is not necessary at all. But *prema* is of such nature. *Amar leta ami* [?] You are living, but you are living on His behalf. The wholesale converted into His service. A wonderful thing. You can keep your personality, still, for the interest of Kṛṣṇa, of the Whole, of the Absolute. No selfish, no separate, no conception of separate interest, separate existence. The merging not physical, this mortal merging, not losing individuality. Merging, *mayātma-bhūyāya ca kalpate vai*.

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṛṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]*

[“One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”] [*Śrīmad-Bhāgavatam*, 11.29.34]

Tato, viśate tad-anantaram.

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram]*

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."]

[*Bhagavad-gītā*, 18.55]

"They enter into Me. To Me means I am person in My family, among the circles of My friends he enters. *Viśate tad-anantaram. Ātmā-bhūyāya ca kalpate*. He becomes as if My own. That means without losing your personality you can be fully My own."

It is living merging not physical and dead merging into Brahman. That is *prema*. It is above this original conception of merging into the, to lose oneself into the consciousness, as compared with our *susupti*, the sound sleep, not that. Very sweet. We may be lost in swimming in the sweet ocean, ocean of sweetness.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

So Mahāprabhu has accepted. Our Prabhupāda once told one Parvat Mahārāja enquired.

"When Rādhārāṇī left the *rasa līlā*, seeing, looking, tracing, that all are dealt almost equally. Equal treatment to one and all, that did not satisfy Her. All are of same value. So She suddenly disappeared. There was a competition of singing, dancing, to please Kṛṣṇa in a wonderful, transcendental way. And Rādhārāṇī at the last moment She showed Her skill in all these plays, pastimes, and suddenly disappeared. And Kṛṣṇa He was engaged in that combined singing and dancing and suddenly found that Rādhārāṇī is absent. So He left the whole and left for search of Rādhārāṇī. And met Her in the way.

And when after going for some time, Rādhārāṇī told that, "I can't move, I can't walk more. If You like to go somewhere else You are to carry Me. I can't move."

Then Kṛṣṇa disappeared suddenly.

This question was put by Parvat Mahārāja to our Guru Mahārāja.

And Guru Mahārāja answered, he was a little disturbed to hear such question. Apparently here the disregard of Rādhārāṇī, so he could not tolerate such question even. He could not tolerate by his nature. So much partiality towards Rādhārāṇī that he was not supposed to hear anything against Her, as if.

He told, "What do you find about devotion here?" In a mood, a rather exited mood he answered Parvat Mahārāja. "What *bhakti* do you find here, that you have asked, put this question to me?"

Rejected. He could not tolerate even such enquiry.

This came to me. I tried to find what Bhaktivinoda Ṭhākura has written as his translation of this *śloka*. Bhaktivinoda Ṭhākura has harmonised in this way, that Kṛṣṇa wanted to experience, "In such stage, if I vanish, what will be the mentality in Her?" Only to experience that event He did like this, to enjoy that sort of circumstance, helplessness, and the dark night in the jungle, how She can fare, what can be Her attitude, to enjoy, suddenly. Then of course He came in.

But Prabhupāda, our Guru Mahārāja could not tolerate even. "What is devotion? Then where is devotion? Devotion proper to be traced where? Devotion is there in its flying colour where the Absolute becomes subservient to the devotee. When the positive becomes powerless near negative. The negative is so powerful that the positive, as if, losing its existence separate. Something like that.

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