

## 83.10.30.C\_83.10.31.A

**Devotee:** ...for His Divine Grace. Now we have very short time in our hands. There are so many things to express about Guru Mahārāja, to glorify Guru Mahārāja. But I'm to check my temptations, I'm to check myself. Anyhow Śrīla Guru Mahārāja was born in eighteen ninety five. This is the eighty ninth auspicious advent ceremony of our Guru Mahārāja. From the very beginning of the life it was found that he was a great devotee of Lord Śrī Caitanya Mahāprabhu. The devotion towards Lord Śrī Caitanya Mahāprabhu was irresistible in him. So today no time, so let us come forward to pray to Guru Mahārāja.

"O, the guardian of devotion. O, the protector of devotion. O, the Divine Lord of our life. O, the Divine Light of our lives, please bless us, please bless me, please bless this most unqualified servant of you, to be engaged in your service. Please bless me so that I can serve you properly. Bless me with the intensified love towards your service."

Śrīla Bhaktisiddhānta in this connection I remember one thing. Śrīla Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda gave his name as Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī. Because Śrīla Prabhupāda could realise that the super excellency of his teachings would be preserved in him, for the preserve. And many times he appreciated the nice beautiful compositions of Śrīla Guru Mahārāja. Uttering these words "Happy style."

So there's no time, so let me offer my most humble obeisance unto the lotus feet of Guru Mahārāja, and pray, and request him to bless me. "O Mahārāja, have mercy upon me."

**Devotees:** [Applaud]

...

**Śrīla Govinda Mahārāja:** [02:38 - 08:03?]

...

**Śrīla Śrīdhara Mahārāja:** In Goloka, two sections there eternally. One, Kṛṣṇa within His own circle He's...

distributing. And just in the other place the both combined, tasting and throwing to the public. The same quality of *rasa*. In one place we find it's being tasted amongst them, another place that very quality of *rasa*, *ānandam*, is being distributed to others. Both of equal quality. And this is mixed with little generosity. That is within a particular circle. And here it is meant to give to others also, while tasting themselves, also distributing to others. So our concern more with Mahāprabhu, with Navadvīpa. If we get ticket here then automatically we can go, a pass to Vṛndāvana, free pass.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ*  
*tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ*

["As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."] [Prabodhānanda's *Caitanya-candrāmṛta*, 88]

As much as you dedicate yourself to Gaurāṅga, automatically you'll find in your mind that Rādhārāṇī's service to Kṛṣṇa. Automatically it comes. *Yathā yathā*. As much energy as you devote here, surely and very clearly and purely, that sort of Vṛndāvana Rādhārāṇī's service *rasa* automatically you'll find in you.

Hare Kṛṣṇa.

**Devotee:** Guru Mahārāja. What's then the - how are we to understand the position of Mahāprabhu in Jagannātha Purī Dhāma, if Navadvīpa is the same as Vṛndāvana?

**Śrīla Śrīdhara Mahārāja:** Jagannātha Purī that is generally representing Dvārakā, the Kṛṣṇa *līlā* of Dvārakā. With some speciality to give chance to everyone to come through *mahā-prasāda*. Balarāma, Subhadrā, and Kṛṣṇa, Jagannātha, Themselves, and sometimes He comes to visit Vṛndāvana in Guṇḍicā, which is conceived to be Vṛndāvana. From Dvārakā He comes to Vṛndāvana during the *ratha-yātrā* ceremony and stays in Vṛndāvana for more than a week, and returns again to Dvārakā. That is the conception there. And it has also been told, for the beginner Navadvīpa most helpful. Then who has begun they may be helped in Purī. And who have acquired some position they may go to Vṛndāvana. Outwardly it has been given instruction in this way.

There are other teachers also by following whose direction we can go to Vṛndāvana. But when Kṛṣṇa and Rādhārāṇī combined has come to instruct us about Kṛṣṇa *līlā*, that is the perfect system. We can have through them the most perfect achievement in Vṛndāvana, thereby training their teachings. There are so many others, Ācāryas also, but when they themselves become Ācārya their grace is something more. So those that approach through Gaurāṅga to Kṛṣṇa their achievement is highest.

**Devotee:** Guru Mahārāja. In the temple in Jagannātha Purī there's some old standing rules forbidding foreigners to come in. In Lord Jagannātha's temple, will it be bona fide for an Indian looking foreigner to go into the temple, passing as an Indian? For a foreigner who looks like an Indian, will it be bona fide according to our *paramparā* to go into the temple and have *darśana* of Lord Jagannātha?

**Śrīla Śrīdhara Mahārāja:** We, the followers of Caitanyadeva won't worry for that.

Haridāsa Ṭhākura was there during Mahāprabhu's time, but he did not try to enter as a right. He did not want that right to enter into the temple. Rather he followed the ways that the direct servitors of the temple may not have any touch of him, he used to keep himself far away. But there his internal *bhajan* was not affected at all. Sanātana Goswāmī also avoided to touch all those direct servitors.

In *rāga-mārga sādhana* the way of love and affection is not affected by that outer. We're not here to establish our physical right into the temple. That is not necessary. Independent of this formality we can go to Vṛndāvana. So this is *viddhi-mārga*, though *rāga-mārga* is higher, still *viddhi-mārga* should not be considered as enemy and will be crushed, or will be bruised down.

They'll give respect to *viddhi-mārga*. "Yes, I'm not fit for the service." With that humility they'll approach, and they won't be eager to establish their superiority over those *viddhi-mārga* servitors, no eagerness. That is a main system in the pure *rāga-mārga*. "Yes, we're of lower order." And thereby they thrive more. Their consideration of self, "I'm unfit. I'm unfit." And that increases their superiority thereby, by humility. They're not eager to enter the temple of Nārāyaṇa where these rules and regulations are - have much respect, they're not eager for that. They do not hate also, do

not despise, no contempt for the Nārāyaṇa *viddhi-mārga*, but they show their honour from distance to them. And they want to have Kṛṣṇa.

In *Bṛhat-Bhāgavatāmṛta* Sanātana Goswāmī has described in this way. That from Kṛṣṇaloka, Kṛṣṇa with His friends, *sakhās*, came down to Vaikuṅṭha. And He just went a little ahead and was one with Nārāyaṇa, Kṛṣṇa Himself. And the *sakhās*, His friends, Kṛṣṇa's friends, they were there and without finding Kṛṣṇa they were something like perplexed.

And the Vaikuṅṭha servitors they're neglecting them. "Where do you come from? You fellows you have come here, entered, how you have come here? And what are you doing?" Negligently they were treated by the permanent servitors of Vaikuṅṭha.

And they were perplexed not finding their *sakhā*. But after some time Kṛṣṇa came out from Nārāyaṇa, emerged from Nārāyaṇa, and joined them. And they were very much fearful and went away with Him. It has been described in this way. The Vaikuṅṭha servitors they neglect these human servitors of Kṛṣṇa. But really they hold superior position than the Vaikuṅṭha servitors. But in grandeur and respect they're high, and they do not seek that grandeur and respect and awe, reverence. They're another type, but they hold higher position.

Haridāsa Ṭhākura, Sanātana, Rūpa, they did not try to establish their right. "Why should we not enter Jagannātha temple?" They did not care to fight for that. "O, that is *viddhi-mārga*." Respectfully avoided that, and they went in their own way. They rather took their quarter with Haridāsa Ṭhākura.

And in the hot season also Sanātana went to meet Mahāprabhu in Gadādhara temple over the sand way and blisters came out in his soles. Mahāprabhu told, "Why have you not used this ordinary way? Why have you come over the sands which is very hot in the sun?"

"O, I can't venture to go that way because all the servitors of Jagannātha temple always passing, going and coming, I'm afraid of their touch. I'm not pure enough to touch them. They're doing direct service to Jagannātha." In this way.

Sanātana Goswāmī when he met first in Benares Mahāprabhu, he was really afraid that Mahāprabhu may not touch him. When Mahāprabhu forcibly embraced him and he was very much afraid.

"What do You do? I'm untouchable, I'm so mean, I'm so sinful. I don't deserve Your touch."

But the answer came from Mahāprabhu,

*prabhu kahe, - "tomā sparśī ātma pavitrite, bhakti-bale pāra tumi brahmāṇḍa śodhite*

[The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.56*]

"Sanātana, it is your extreme humility. I touch you to purify Myself. I don't consider that you're untouchable. But I see what kind of devotion is in your heart. You can purify the whole creation. And I'm touching you to purify Me Sanātana."

This is the line of the thinking of the Vaiṣṇava. Mutual. Everyone thinks "I'm the most humble, sinner." But others can see, "No." As much humility there is so much devotion, real humility, *dainya*. Humility is the criterion to measure Vaiṣṇavism.

Bhaktivinoda Ṭhākura has said, "Whether one is a Vaiṣṇava or not we can measure it by his humility."

As much as one is conscious of the Infinite he cannot but think that he's nothing. So much one is conscious of the Infinite, necessarily he'll have to think that he's the most insignificant. And who is not in relativity of the Infinite he thinks himself, "I'm big" because he does not know the Infinite. So the measure of Vaiṣṇavism is according to his humility, and not lip deep, but sincere, heartfelt humility. But that does not mean that if sometime for the service of the Lord assertion is necessary then he'll do that on behalf of the service. But at heart he knows he has no value. All his work inspired by the will of the Supreme.

"If that is withdrawn I'm nowhere. Whatever I've got it is the inspiration of the Lord, the delegated power from the Lord. If that's withdrawn my value is nothing."

Hare Kṛṣṇa. Hare Kṛṣṇa.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

...

**Śrīla Govinda Mahārāja:** Caste of Goswāmī caste.

**Bhakti Sudhīra Goswāmī:** [Describes part of *Śrī Guru And His Grace*] Their mantra is dead, the life has gone. And you say, "Gauḍīya Maṭha deals with reality, not with the frame." Then, *Slaves of the Truth*. "We're beggars for the pure current of truth." And, *kibā vipra, kibā nyāsī, śūdra kene naya*.

**Śrīla Govinda Mahārāja:** *Yei kṛṣṇa-tattva vettā sei guru haya.*

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.127]

**Bhakti Sudhīra Goswāmī:** And where you say that *sahajiyā*, if the bodily connection gets the upper hand that is *sahajiyā*. And you gave the example Aurobindo Ghosh story about Mr. Norton and Aurobindo.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, yes. Ha, ha, ha. "Here is Mr. Ghose." He could understand by reading the article and thought behind. "Here is Mr. Ghose." Ha, ha, ha.

**Śrīla Govinda Mahārāja:** And Prabhupāda Bhaktisiddhānta Saraswatī also said, "Bhaktivinoda Ṭhākura \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Sudhīra Goswāmī:** Bhāgavata Jñānānanda - that's also given here. "Here is my Guru. Bhaktivinoda Ṭhākura came me but I could not recognise him." Then, and also your example about the nose, that...

**Śrīla Govinda Mahārāja:** Nark [?]

**Bhakti Sudhira Goswami:** \_\_\_\_\_ [?] What is this in Bengali?

**Śrīla Govinda Mahārāja:** Nose, nark [?] Narka karge nani seshe karge [?] Yes, yes.

**Śrīla Śrīdhara Mahārāja:** It is the form, and the breath is the substance. Narka karge nani seshe karge [?]

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** And here is a picture...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** Then here, also you say how the *sahajiyās*, or the imitationists, they're the worst enemies of the *sampradāya* of Mahāprabhu, they're traitors, they've taken the garb of Mahāprabhu. So then you say, *pūjāla rāgapāṭha gaurava bāṅge*. And then Śrīla Bhaktisiddhānta said, "I'm servant of the servant of the Vaiṣṇavas." And there's a picture of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

**Śrīla Govinda Mahārāja:** *Pūjāla rāgapāṭha gaurava bāṅge* \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** Then chapter four called, *The Original Guru* is a chapter about Nityānanda Prabhu. You say He's the general representation of Guru. And how Nityānanda Prabhu is distributing Kṛṣṇa *prema*, with Baladeva, with magnanimity added becomes Nityānanda. Then there's a picture of Nityānanda Prabhu.

**Śrīla Śrīdhara Mahārāja:** From \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** From so many different places, Vidagdha has collected this photo. And then you tell the story when Nityānanda Prabhu came to see Mahāprabhu, Nimāi Paṇḍit, and He was naked. And Mahāprabhu gave Him some cloth, and then took His *kaupīna* and distributed to the householders. So you say, "By the grace of Nityānanda we get a firm foundation."

**Śrīla Śrīdhara Mahārāja:** *Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi, dṛḍha kori' dharo nitāir pāy.*  
[From Narottama dāsa Ṭhākura's *Manah-sikṣā*, 1]

**Bhakti Sudhira Goswami:** Then here's Nityānanda Prabhu, where He said, "There's some danger in Kṛṣṇa *līlā*, so take the Name of Gaurāṅga."

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,  
[yei jana gaurāṅga bhaje sei amāra prāna]*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

And you tell the story of...

**Śrīla Śrīdhara Mahārāja:** Danger in misunderstanding.

**Bhakti Sudhīra Goswāmī:** And in *Caitanya-Bhāgavata*, Śacī Devī's dream about Balarāma...

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. \_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Sudhīra Goswāmī:** Then you quote, *yasya prasādād bhagavat-prasādo* [From Śrīla Viśvanātha Cakravartī Ṭhākura's *Gurv-aṣṭaka*, 8] The mercy of Guru. Then here, *Guru is Not a Doll*.

**Śrīla Govinda Mahārāja:** *Guru is Not a Doll*. \_\_\_\_\_ [?]

**Bhakti Sudhīra Goswāmī:** He's not the body. You say, "Who am I, the disciple, the inquirer? And the Guru is the inquired, that party within Guru." Then...

**Śrīla Govinda Mahārāja:** *Guru: More than..*

**Bhakti Sudhīra Goswāmī:** *Meets the Eye*.

**Śrīla Śrīdhara Mahārāja:** Eh?

**Bhakti Sudhīra Goswāmī:** More than Meets the Eye. Than what can be seen with your eye.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Sudhīra Goswāmī:** So then you say, "How can we recognise Guru by his dress? In the summer he's wearing one dress, in the winter another dress. Or sometimes he's old, sometimes he's young. So how to trace, how to recognise him? From external consideration we must go to the internal, and devoid of flesh and blood." And you give example of *gandharvas* and *siddhas*, no fleshy form, but they also have Guru.

Then, *Progress: Elimination and Acceptance*. Dynamic world. And you say, "To get the grace of Nityānanda Prabhu we should try to study the character of Śrī Gaurāṅga, and serve Him, His *Dhāma*, and His devotees." Then here's that verse of Raghunātha dāsa Goswāmī. *Nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ*. He says why we're indebted to Śrī Gurudeva, what Gurudeva is giving us, *nāma-śreṣṭham*.

**Śrīla Śrīdhara Mahārāja:** These are his contributions to us.

**Bhakti Sudhira Goswami:** Yes. This is what is Guru, he's given. Then, after that you give a whole description of that verse, that he's giving the Holy Name of Kṛṣṇa, the highest form of thought, aspiration, ideal, the mantra. Then the service of Mother Śacī's Son Śrī Caitanya Mahāprabhu, Who's like a golden mountain standing to show the direction of Kṛṣṇa *līlā*. And the lotus feet of His favourite personal assistants, Svarūpa Dāmodara, then Śrī Rūpa, and Dāsa Goswami says, "And Śrīla Sanātana Goswami." And Mathurā Maṇḍala, then Vṛndāvana, and Rādhā-kuṇḍa, Govardhana.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** Then when you turn the page, here it says, What is ISKCON? Because you say here, "What is our Guru? What is his mission? It is filled with all of these things. *Nāma-śreṣṭham manum api.*

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