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**Śrīla Śrīdhara Mahārāja:** ...at once the Dewān of the, that is Vṛndāvana, Rādhā-kuṇḍa perhaps in the, near about the chief of Bharatpur State. And he came there with his family and was circumambulating Rādhā-kuṇḍa.

And one of the favourite disciples of our Guru Mahārāja, named Paramānanda, from boyhood he came to Gurudeva. He told, "Prabhu, they also appreciate Rādhā-kuṇḍa, Rādhārāṇī."

Then Prabhupāda replied that, "Their appreciation of Rādhārāṇī is something, and ours is another thing. What is the difference? They revere Kṛṣṇa, and because Rādhārāṇī is His favourite, so they have reverence for Rādhā-Kṛṣṇa. And we revere Rādhārāṇī directly, and because Kṛṣṇa is favourite of Rādhārāṇī so we go to Kṛṣṇa. We have direct concern with, we're potency, our direct devotion should be with the highest potency. And Kṛṣṇa is substance. Because Kṛṣṇa is necessary for Rādhārāṇī's purpose, so we shall have to keep our connection with Kṛṣṇa. But mainly we're all absorbed in the interest of Rādhārāṇī. Direct connection here. Potency, potency."

So generally people they approach Kṛṣṇa, and then from Him to His devotees.

But Prabhupāda told, "Our inborn relationship is with Rādhārāṇī. We're *śakta*, worshipper of potency. And because Rādhārāṇī wants Kṛṣṇa, we shall have to want Him also. That is secondary."

You have mentioned one place "secondary." The *āśābharair-amṛta-sindhu-mayaiḥ*. But there is a story, a tale was there, secondary. You have already mentioned, "Our relation with Kṛṣṇa is secondary. Primary is Rādhārāṇī." And that was described in that way by Prabhupāda in Rādhā-kuṇḍa.

And that cleared my doubt. *Rādhā-dāsyā*. How? Why? We're mainly concerned in achieving Her group. We're in Her group. And with us all She worships Kṛṣṇa and She serves Kṛṣṇa. So *rūpānuga vicāra* is this, we're in this party, in Her party. And She faces the service of Kṛṣṇa, and we all help Her.

That is the real position of a liberated ego who has entered the *līlā* in a particular position of service. So many forms may extend that way. Anyhow it is laudable one has come by His Divine will. We try to pay our obeisance to that. And also who has given that to us, we've got our adoration for him also.

What do you say Akṣayānanda Mahārāja?

**Akṣayānanda Mahārāja:** Ah! You've captured Guru.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** *Śāstra* Guru. Vyāsadeva means this. Already there is so many scriptures, and Vyāsa comes and systematically adjusts them. There are so many Vyāsa. This is Kṛṣṇa Dvaipāyana Vyāsa. Vyāsa means who distributes the revealed truth in a systematic way, he's Vyāsa. Very laudable, we're happy, and our Swāmī Mahārāja, our Gurudeva, they're all happy to find Vyāsa.

Jaya Om Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Goswāmī.

**Devotees:** Jaya!

...

**Devotee:**

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te  
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau  
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālibhiḥ sevyamānau smarāmi*

["In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."]

[*Abhidheyādhideva Praṇāma*]

Parama Pūjāpāda Śrīla Śrīdhara Goswāmī Mahārāja

[06:02 - 29:03 ?]

**Devotees:** (Applaud)

[29:08 - 30:10 ?]

**Akṣayānanda Mahārāja:** I offer my prostrate obeisances, body, mind, words, and soul, at the holy feet of my Śrīla Guru Mahārāja.

From the very beginning I wished to abandon all I have learned, all I have dutifully but mechanically committed to memory in the vain pursuit of labour without love. How can I sing the praises of a personality divine, while clutching greedily to all my worldly accomplishments? Will it be praise, will it be divine, if I vomit and re-vomit all I could digest within the parts of my voracious intestines?

If I wave a flag and make a merry dance for the crowd, will it touch the heart of the Absolute? If I cross the oceans and mountains and return with a pot of gold, should I receive some blessings? Or if I renounce the whole affair as false, how will I renounce my own hypocrisy?

To give up the company of true saints is the most heinous and criminal offence one can commit against his self. Because they, the saints, do not relish being waited on, or served, their company is very rarely attained. Our quandary is that devoid of prospect divine, we wander hither and thither, loitering in the wake of our own selfish interest, with no conception of a goal, perfection, or

shelter. Finally by dint of sheer good luck do we approach the sacred and holy foot dust of Śrīla Gurudeva, who without pomp and ceremony, meticulously places us at the feet of the Absolute. Therefore the conception of Śrīla Gurudeva is infinite.

I would like to specifically pray at the divine feet of His Divine Grace Om̐ Viṣṇu-Pāda Paramahaṁsa Ṭhākura Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja. Śrīla Guru Mahārāja and his associates are members of the eternal family of the Absolute Divinity Infinite. His heritage is beyond the limits of time, space, and mental faculty. But it is in the plane of the pure heart, the plane of dedication, devotion, giving, serving, contributing and submitting oneself at the feet of the Absolute. It is the plane of love divine. It makes one almost mad it is so high, sweet, and sublime. It is the golden gift of the golden Lord, Gaura Sundara. It is so rare to be found within this world or the next.

Today is the sacred appearance day of Śrīla Guru Mahārāja. On this happy day he was sent by the Almighty God to carry out the eternal play of love divine by giving us tiny bound up souls of the borderland yet another chance to enter the glorious land of love. The land of ever new light, prospect, and beauty. So joyful we have become to learn from His Grace that this land is our home, home sweet home.

No longer need we ponder ad nauseam in the land of imitation. No longer need we crack our skulls with the endless puzzles of proud scholarship which culminates only in the slumber of emptiness. And no longer need we sharpen our vulnerable sensual swords to usurp the mysteries of the autocrat in the wild world of imagination.

The holy scriptures and saints are guiding us and their centre is one. They're in-harmonic in the charming malady of their friendly invitations. Today, feeling our lives to be like a point, on a line, on a plane, on a solid, we pray to Śrīla Gurudeva who is the personification of quintessential genius. And who aptly eclipses his own genius in the pure sweetness of his nature as the most beloved associate of the ever youthful cowboy of Braja. We pray to Śrīla Śrīdhara Deva Goswāmī Mahārāja to kindly, mercifully, enlist us as one of the grains of sand in the shade of his holy lotus feet. I am his aspiring servant.

[34:46 - 40:08 ?]

Jaya Om̐ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Devotees:** Jaya!

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**Śrīla Śrīdhara Mahārāja:** [40:20 - 40:38 ?]

**Devotee:** [41:15 - 44:40 ?]

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