

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.21.A

Śrīla Śrīdhara Mahārāja: ...did not try in a broader scale to preach and to make disciples, but anyhow I shall keep it open. If anyone comes then I shall try to keep him or to initiate or to educate him in the spiritual line in a minimum way. With this spirit I took my position here. That Nityānanda Prabhu, that sort of inspiration there came in me, that...

Devotee: Indirectly.

Śrīla Śrīdhara Mahārāja: ... whose Patita Pāvana, and you must try your best to help those that are fallen, in your consideration. That sort of inspiration I got from there, Nityānanda Prabhu. And also, something: that if a doctor, a doctor is not omniscient, but should he not try his best to cure a patient? As much as he has got his capacity he must try to help. Otherwise the world will at standstill. If everyone says, 'that if I've got complete, full knowledge, then only I can approach another to help,' but that is not possible in this world. Everyone has got some relative position, so everyone will try his best to help others according to his own capacity and position. That also came in my mind. So I began in a narrow and mild way to help. Not reluctant altogether but not any big attempt, because it is mentioned also in *Bhakti-rasāmṛta-sindu: bahu sisya na kaivay, bahu grantha kalābhyāsa varjan, mahārambha*.

*[bahu-grantha kalābhyāsa vyākhyāvāda-vivarjanam
vyava hāreha pyakārpaṇyaṁ śokādyavaśavartitā]
[Bhakti-rasāmṛta-sindu, 2.79.76]*

These temples and all these things, a big scale: that is prohibited in *Bhakti-rasāmṛta-sindu*. That also, when our Guru Mahārāja delivering lectures on *Bhakti-rasāmṛta-sindu*, the sixty four kinds of devotion, then I marked that this is prohibited in *Bhakti-rasāmṛta-sindu*. But he's doing the same thing. In a big scale he's making propaganda, and money he's spending in a great quantity to construct the *mandira* and other temples and other things, so *mahārambha*, which has been prohibited by Rūpa Goswāmī, our Guru Mahārāja has undertaken all those things. What does he say when this point comes in and he will have to discuss over that point? Then I found that in one or two words he explained the whole thing. He told that, "This is a point of personal question. One man can manage a kingdom, an empire, and may find leisure. Another man cannot manage a family and he does not find any leisure to manage the family. So it is a particular case and particular capacity, according to which it will be great or it will be small, a question of personal capacity."

Bhakti Caru Swāmī: Mahārāja, when you were in Vṛndāvana, then Lord Nityānanda appeared to you and asked you to come here? In your dream, is that right?

Śrīla Śrīdhara Mahārāja: I don't remember such things. I have, from before I went to Vṛndāvana, I had a mind that I shall, I won't stay in Vṛndāvana. That is for the higher. And I am of lower order. So *aparādha-bhañjan-pāṭ* in Navadvīpa, the fallen, they should take shelter under Mahāprabhu. So I shall take my shelter here, not in Vṛndāvana. That was a pre-conclusion in me, so I had that thing in mind and I don't remember that I had any such dream.

Bhakti Caru Swāmī: But you had, Nityānanda Prabhu at one time appeared before you in dream and asked you to start initiating. You had mentioned that sometime.

Śrīla Śrīdhara Mahārāja: He appeared before me and asked me, that sort of inspiration I got when in the birthplace of Nityānanda Prabhu, that I remember. Thereby I took it that Nityānanda Prabhu wants me to begin initiation. Hare Kṛṣṇa. I realised that by the grace of Nityānanda Prabhu we can get the grace of Mahāprabhu. No other alternative for us, the fallen souls, especially for the beginners.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi
[from Narottama Dāsa Ṭhākura's *Manaḥ-sikṣā*, 1]

By the grace of Nityānanda we shall get the grace of Gaurāṅga. And by the grace of Gaurāṅga we shall get the grace of Rādhā-Govinda. That is the general way, the Grand Trunk Road.

Even what is foretold by Brahmā, *karam kati kati kam kam* [?]

Hare Kṛṣṇa. He was a renowned *gyotīṣa*, our Guru Mahārāja, and according to his calculation he says that *sarasvata pandika*, that is the real calculation, real basis. But he adhered to Hiram Bachi because Bhaktivinoda Ṭhākura has accepted that. So *mahā-jano yena gataḥ sa panthāḥ*, we must follow *mahā-janas*.

[dharmasya tattvaṁ nihitaṁ guhāyām, mahā-jano yena gataḥ sa panthāḥ]

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] *[Mahābhārata]*

Śraddhāmāyo 'yam loka. Our intellectual calculation and other things, that falls, should fall lower. And *śraddhā*, with the help of *śraddhā*, faith, we must follow the directions and practice of the devotees. We have seen by his conduct, the rhyme, reason, all these of the mundane calculation. Above that there is *śraddhā*, *śraddhāmāyo 'yam loka*. And his loss and gain; that is of different type. *Tat te 'nukampām*, *[Śrīmad-Bhāgavatam, 10.14.8]*. None can make any loss on them, impart any loss on them. That comes to be like a test and comes in a flying colour from that sort of danger, has come to serve them. Kuntī Devī, she's asking for dangerous position.

vipadaḥ santu tāḥ śāsvat, tatra tatra jagad-guro
[bhavato darśanam yat syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."] *[Śrīmad-Bhāgavatam, 1.8.25]*

She's inviting adversity, so that, "In adversity our prayer will be more intense to the Lord and He will come. So adversity is our friend, and happiness may be rather foe."

So *śraddhā* is independent of anything. All the hindrance of different times they rather come to help in indirect way; comes to serve. There is such conception of life, *tat te 'nukampām*. It is considered from the standpoint of eternity.

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

*hato vā prāpsyasi svargaṁ, jītvā vā bhokṣyase mahīm
[tasmād uttiṣṭha kaunteya, yuddhāya kṛta nīścayaḥ]*

["Oh son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination."] [*Bhagavad-gītā*, 2.37]

*sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau
tato yuddhāya yujyasva, naivarṁ pāpam avāpsyasi*

["Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat - and, by so doing, you shall never incur sin."] [*Bhagavad-gītā*, 2.38]

The calculation of the immediate fruit of our action, result, that makes us coward; ha, ha, hesitating. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Visuddha-siddhānta* _____ [?]

I read an article in *Sajjana-Toṣaṇī* written by Prabhupāda. There, he showed why he has accepted Hiranbachi Paṇḍita, because Bhaktivinoda Ṭhākura accepted that. Though he mentioned there the calculation of this *Visuddha-siddhānta* from the standpoint of the present calculation cannot be rejected. But still, he for himself he accepted Bhaktivinoda Ṭhākura. That beyond calculation, *mahā-jano yena gataḥ sa panthāḥ, śraddhāmāyo 'yaṁ loka*.

Gaura Haribol! Gaura Haribol! Prabhu?

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Your necessity, demand? Gaura Haribol!

Dhīra Kṛṣṇa Mahārāja: In what respect?

Śrīla Śrīdhara Mahārāja: What respect? A general enquiry: the general interest.

Parīkṣit Mahārāja, when he put the question to Śukadeva, Śukadeva accepted: "Yes, it is a real question." *Kṛto loka-hitam nṛpa ātmavit-sammataḥ*. Because two inherent signs of enquiry is here. One, it is *ātmavit-sammataḥ*, it not irrelevant question, a relevant. Why? *Ātmavit-sammataḥ* as well as *loka-hita*, two aspects. It is a general question. It is necessary for every one of us, the solution of this, the answer of this question will contribute, help to all of us here. And also, this question, *ātmavit-sammataḥ*. One who has got proper

knowledge of his own self, he will accept this, 'yes, it is not irrelevant but relevant.' *Ātmavit-sammataḥ*. One sanctioned from the subjective region, another is for the good of the whole public. So such questions are real questions of universal interest. The solution of that will help the whole of the enquirers, not only any partial aspect, and not only any provincial solution, but the absolute solution, which will help solve the problems of the whole. It is the question that should be asked by anyone and everyone in this world."

*varīyān eṣa te praśnaḥ, kṛto loka-hitam nṛpa
ātmavit-sammataḥ puṁsām, śrotavyādiṣu yaḥ paraḥ*

[Śrī Śukadeva Gosvāmī said: "My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."] [*Śrīmad-Bhāgavatam*, 2.1.1]

"You have asked what is the *śrotavyādiṣu yaḥ paraḥ*? We are exercising our senses in this plane, but what will be the most beneficial to us? We are receiving things from outside to meet the demand of our internal self. But what will be the best utility of our senses? Which things we should indent within us for our best interest?" That was the question. "Always we are accepting something from the environment for the inner interest. Now how should we utilise our senses, the channel of our knowledge, utilise that it may help best my inner interest?" That was the question. Then he told, *varīyān eṣa te praśnaḥ*. "Yes, your question is bona fide, *esa te prasnah varīyān, kṛto loka-hitam nṛpa*, it will solve not only your problem but it will solve in general the whole problem of the whole world, *esa te prasnah*. This is *the* question to be solved, the only question." *Varīyān eṣa te praśnaḥ, kṛto loka-hitam nṛpa, ātmavit-sammataḥ.*"

Now, the population here, they have got no perfect knowledge. They do not know what is what. So their enquiry may be of faulty character, so one may think that the public are always wrong. The mass is ignorant, so any question of the mass that may be a mere supposition. The demand of the majority may be erroneous. The vox of populi is vox dei, it cannot be admitted. So the intrinsic purity of the question, that is also necessary.

And so he says *ātmavit*, "Though rarely understand their own position, they will accept also. Their sanction also we shall get in this sort of question. 'What is my best benefit? How should we utilise our senses to draw knowledge from the environment so as it will help me in the best way? *Ātmavit-sammataḥ*. Passed by the subject committee of the higher section who are above faultless knowledge, infallible, they will also sanction, 'Yes, it is a relevant question.' So from two sides, from the up and from the down, both sides will accept your question as relevant. I am going to answer them and you try to hear."

*śrotavyādīni rājendra nṛṇām santi sahasraśaḥ
apaśyatām ātma-tattvaṁ grheṣu grha-medhinām*

[Śukadeva Gosvāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."] [*Śrīmad-Bhāgavatam*, 2.1.2]

"Oh King, there is no end of ways by which we can utilise our senses. Thousands of engagements there are in which all the senses are busily engaged and no leisure they find. *Nṛṇām santi sahasraśaḥ, apaśyatām ātma-tattvaṁ*, but they're mostly all engaged in search of those that do not know the real necessity of his real self, who does not know his own

want, who does not know his home. He's travelling in a foreign land and satisfying his curiosity, aimlessly working. *Nṛṇāṃ santi sahasraśaḥ, apaśyatām ātma-tattvaṃ*, no diagnosis but very busy in treatment, that is to be found in the world. *Ātmavit-sammataḥ. Apaśyatām ātma-tattvaṃ*, this is important thing, *ātma-tattvaṃ*. The normal understanding has accepted this, not by the majority of the abnormal thinkers. That is *śrauta-panthā*, the necessity of the revealed truth. That must come from the perfect realm from God Himself. So here, he's established in the indispensable necessity of the *śrauta-panthā*, the method of revelation. It must come from the perfect realm, from *sārvajñā*, from the quarter of omniscience it must come. So, *apaśyatām ātma-tattvaṃ grheṣu grha-medhinām*, the thousands of engagements we find in those that are unconscious of their own real interest. They're very busy but very busy about nothing." *Apaśyatām ātma-tattvaṃ grheṣu grha-medhinām*.

*nidrayā hriyate naktam, vyavāyena ca vā vayaḥ
divā cārthehayā rājan, kuṭumba-bharaṇena vā*

[The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.]

[*Śrīmad-Bhāgavatam*, 2.1.3]

What we see if we look around, *nidrayā hriyate naktam*, two things, either sleep or *vyavāyena*, playing with women, the night passed in these two ways. *Nidrayā hriyate naktam vyavāyena ca vā vayaḥ*, and *divā cārthehayā rājan*. The daytime, *ārthehayā*, in search of money, *kuṭumba-bharaṇena vā*, or by serving the mere relatives, *kuṭumba-bharaṇena vā*.

*dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api
teṣāṃ pramatto nidhanam, paśyann api na paśyati*

["Persons devoid of *ātma-tattva* do not enquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction."] [*Śrīmad-Bhāgavatam*, 2.1.4]

Dehāpatya-kalatrādiṣv, ātma-sainyeṣv, our own group is with those that we can exploit, *ātma-sainye*, those that supply our sense enjoyment, sense pleasure, we are surrounded by them. *Dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api*, we are fully engrossed in their interest and only live for my own sense pleasure. *Teṣāṃ pramatto nidhanam, paśyann api na paśyati*, so much engrossed in that sort of false duty that we have not the leisure to find out my own death that is drawing near towards me. *Nidhanam, paśyann api*, seeing also not seeing. It is a plain thing, everyone is going to the jaw of death, I see, but still I can't see, I do not see, I don't care to see, I do not mind to see. This is the peculiar position I hold now. The final danger is approaching and I am sleeping over that. I won't care to take notice of that, that great danger. What can be more strange then this? *Paśyann api na paśyati*. You say that you have no time, only seven day's time. But that does not matter at all. Seven day's time is enough. Only what is necessary is your particular attention for the solution. Only a moment is enough.

*kiṃ pramattasya bahubhiḥ, paroḥṣair hāyanair iha
[varam muhūrtam viditam, ghaṭate śreyase yataḥ]*

["What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest."] [*Śrīmad-Bhāgavatam*, 2.1.12]

There are so many trees and mountains, hills, they are living years and years, ages after ages, but no benefit. So what is the necessity of, no question of the longevity, or question of time. *Varam muhūrtaṁ viditaṁ*, what is necessary, that attention to one's own self. 'What am I? What is my?...' That sort of attention, our attention should be drawn to our own real interest. That is the thing which is to be it, that should be it. And no question of time, there's enough time. Seven days is enough, the necessity. *Varam muhūrtaṁ viditaṁ haṭate śreyase yataḥ*, that the peculiar necessity is this that how our attention can be drawn towards the reality. That is what is necessary. *Muhūrtaṁ viditaṁ haṭate śreyase yataḥ*. And then and there our real interest will be satisfied. Only by *sādhu-saṅga* that is possible, with the association of the higher souls, highly realised souls.

*khaṭvāṅgo nāma rājarṣir, jñātveyattām ihāyuṣaḥ
muhūrtāt sarvvam utsrjya, gatavān abhayaṁ harim*

["The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.1.13]

There is precedent in the history. Mahārāja Khaṭvāṅga, he had only one moment left in his longevity, and he so perfectly engaged himself forever. He gave himself without any reservation. He surrendered to the feet of the Lord and he got the desired end, *muhūrtāt, gatavān abhayaṁ*, he got Hari, *abhayaṁ*. What is, who is Hari? When we get Him, no apprehension, no fear, nothing of the kind, no undesirability, that is what Hari means. Hari means *sat-cit-ānanda*, the eternal existence, and the perfect consciousness, and also the fulfilment of life in ecstatic joy. He got that in a moment, in a moment.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ 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]

So the problem is how we can surrender, giving away our attraction, our ignorance, about our own interest. How we can jump into the absolute good, the ocean of our real interest. That is the problem. So questions should be of such character, general character, general character there's only one question, *ānandaṁ brahmano vidvan?* It is admitted by all, the maximum happiness we want. From the tree, from the stone, to the demigods, *ṛṣi, muni*, everyone, maximum happiness, that is the only thing to be aspired after. And how to attain, what is He? That is to be discussed, conceived. What is He? What am I? And what is my end, and how to reach the goal? What is the destination, and how to reach the destination?

Sambandha, abhidheya, prayojana, under three heads the Vedic scripture has discussed the whole problem. Who am I, where am I, and then what is my best benefit, and how to attain that goal? *Sambandha, prayojana* and *abhidheya*, three things, under three heads to be discussed. The general question: the question of everyone. It's not any partial thing, not any sectarian or provincial, nothing of the kind, no such questions can come against this

campaign. What the Gauḍīya Maṭha people of Mahāprabhu began His expedition against *māyā*, misunderstanding, that of general demand in the world. Of course, to the conscious, to the saner section. The insane people they're not up to standard, standard is not with the insane, but the saner section. They all will welcome the movement that is inaugurated by Swāmī Mahārāja over the whole globe. And our Guru Mahārāja began that attempt to attack *māyā*, illusion, illusory energy, and to devastate and smash it.

This is *kīrtana*, this is preaching, this is Hari *Nāma*, and with this Mahāprabhu came here. "Don't fly away, run away for the fear of *māyā*, misunderstanding." Ultimately it is misunderstanding, ha, ha, and you want reality so why should you be afraid? Your basis is a real one. You are standing on fundamental reality so you should not be afraid and run to the jungle and to the cave, and there also you will be always afraid that *māyā* is entering here, not as bold soldier of *saṅkīrtana* party. Fearlessly wander through the length and breadth of the water, or the world and chant about Kṛṣṇa, truth, truth, and *māyā* won't venture to approach you. That is misunderstanding. By the repetition of your Kṛṣṇa consciousness, and also in generating the truthful consciousness with the help of Kṛṣṇa consciousness, you'll be able to do away with all the infectious. By throwing disinfecting substances you'll drive away the infection all around. That will be your duty. Be agent of disinfecting batch who are throwing around the medicine of disinfecting the infectious area. Go on with that. If you disinfect all around then infection may not approach, can't approach you, because you are disinfecting all around you. So how infection will come to attack you? Others will also be saved at the same time.

Devotee: What necessity?

Śrīla Śrīdhara Mahārāja: Only one necessity, the necessity of Kṛṣṇa consciousness, to spread Kṛṣṇa consciousness, and our end, our object is *prema*. *Prema* means to acquire more energetic tendency to spread Kṛṣṇa consciousness, higher and higher, of higher. '*Dāsa' kari' vetana more deha prema-dhana*. And what is that *prema* which will help me more intensely to engage myself in my service? *Prema* means that, to serve, and *prema*, to get the remuneration as *prema*. And what is the nature of *prema*? That it will excite me more and more for the service, so in a circular way it will move. What I get as remuneration, what is that? That is a tendency to produce service to the object of my reverence. That is *prema*. It is not a separate thing. That will help me more and more towards the service. So it is continuous, it is dynamic. And I have acquired *prema* now that I am a king I shall enjoy that, no necessity of service, it is not this. Such stage will never come. It will promote the speed and quality of the service. That is *prema*. Love will actuate us more and more towards the service of the object of our love. So service will acquire *prema*, and *prema* will induce us to service.

Hare Kṛṣṇa. Gaura Haribol. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

That's a negative side of life. _____ [?] Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Śrīla Govinda Maharaja: _____ [?]

Śrīla Śrīdhara Mahārāja: Locana dāsa Ṭhākura.

veshya paradar lasuda chayadar _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Direct hit in the soft sentiment: the fine sentiment. Hare Kṛṣṇa. Hare Kṛṣṇa. In Baladeva and in Nityānanda Prabhu the next to Kṛṣṇa and Mahāprabhu, in the next stage we see a peculiarity of opposing, of opposition also, sometimes. The next lower stage of Kṛṣṇa is Baladeva. And here also, next lower stage of Gaurāṅga is Nityānanda. Their confidence is so strong that only the first layer of deviation, but sometimes They're opposing, ha, ha, opposing. Baladeva is seen to oppose Kṛṣṇa openly, sometimes. Nityānanda Prabhu also is seen to oppose Mahāprabhu.

Devotee: Dandabangal.

Śrīla Śrīdhara Mahārāja: Externally. Dandabangal. Kala Kṛṣṇa dasa ke? Service there.
 _____ Kṛṣṇa *Nāma* _____ [?] Jagāi Mādhāi _____ [?]

Devotee: Rāmacandra līlā te la kunta sniya te _____ [?]

Śrīla Śrīdhara Mahārāja: Opposition _____ [?]
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