

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.09.B

Śrīla Śrīdhara Mahārāja: ...so it is such.

pūjāla rāgapāṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us
and should be held overhead as our highest aspiration."]

_____ Guru Mahārāja, always to show reverence to the plane of love, highest love, we don't find trespasser there, that is _____ but our aim will be there, and we should consider ourselves to be in the lower _____ always, and here always showing respect to that highest peak. The summit bonum is there. We are not fit but we must have our attention fixed there, fixed there, what is what, *sambandha jñāna*. Who am I? _____ [?] That does not mean that I shall run at the peak and I devour and finish everything. That is not to be, in any time. It is infinite. Gaura Haribol. Gaura Haribol. *Pūjāla rāgapāṭha gaurava bāṅge*. So much so Dāsa Goswāmī himself says that:

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."]

[*Vilāpa-kusamāñjali*, 16]

What to speak of *mādhurya rasa*, he says that, "Even the *sākhyā rasa* I want to show my reverence. And I shall try my best to stick to the *dāsyā rasa*, the layer of service. I'm a servant. Kṛṣṇa always gives first regard to the *rāga*. But the servants, servitors, they will always show their earnest for law, for *viddhi*. I'm not fit for working in the way of pure love. I must, according to *śāstra*, I must go on." That will be the tendency of individuals who is – but my Gurudeva he's in the highest position. He's there. And for his service I must venture to enter that domain. And after service I come down and I must place myself in a position befitting me. But my Guru is there, and I can't be disconnected with him. Anyhow I shall have to go and serve him. And he's serving in the highest position. And to serve him, Gurudeva, Vaiṣṇava, I shall have to enter there, awe-fully, with awe and reverence, anyhow, and then I shall come down and stay in my own place.

That was the ideal of our Guru Mahārāja. "They will stay in Rādhā-kuṇḍa but we must come a step lower to take our shelter in Govardhana, and where from we can every day go have the service finished and then come back to Govardhana, a little lower position."

And that spirit will save me. That sort of tendency will keep me fit and safe. *Pūjāla rāgapāṭha gaurava bāṅge*. The spirit of loving service, that should be kept always on the head, and a little lower I must take my position, because I cannot leave off my connection with that highest position. My Gurudeva is there. In this way this is the strategy of high spiritual life.

_____ [?] I may be posted in nearby for his closer service.
Tai śiṣya tava thakur sarva da nara eva pūjā ka [?]

This strategy was given by our Gurudeva. Always remain under the guidance of Gurudeva, Vaiṣṇava; you'll be safe. Otherwise any, you may go to the lowest position, you are not safe. His connection is indispensable, the connection of your Guru. At the same time your Guru holds the highest position, supreme position, you must keep that in your mind always. He does not hold any lower position. He's the best of the servitors. His position is unique.

Devotee: That is very clear.

Śrīla Śrīdhara Mahārāja: And I am a servant. He has accepted me. It is indispensable for me to serve him...

...

... as his father, so flesh connection, and you have gone there to purchase very cheap thing – valuable thing from the black market you have gone to purchase.

vaikuṅṭhara pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

Don't you know where to enter there, that *bhajan*, how the highest position it is? The land is more valuable than the stuff you are made of, the land of Guru, and no servant. Nothing under your foot: this is not so easy a thing, but still it is, there is. We are theistic not atheistic. It is there. It is with our Guru Mahārāja. According to our capacity he's giving us by instalment. As much as we'll be able to improve our condition he'll give more and more higher things. We are in diseased condition so rich dishes is not fit for us. As much as we shall improve ourselves then rich dishes may come to us. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

08:22 - 11:08 Bengali [?]

Śrīla Śrīdhara Mahārāja: ... approaching, in the way of black marketing, and you are to reap the result of your own actions. What can I do?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Twenty one days fasting, in Delhi, in the house of _____ Birhandra [?] went to see him, and Birhandra passed a remark, I saw in the paper, Birhandra told: "Hereafter, the physicians have to learn that the sustaining point of life is not within the body but outside also." That was the remark of Birhandra. "That may be located outside the body also, otherwise it is not possible that twenty one days fasting in which way the Gandhi is observing he can live more, but something else is giving his vitality."

_____ [?] The physician from here by meditation he can remove the disease of a man who is a thousand miles away.

Devotee: Not only that _____ [?]

Śrīla Śrīdhara Mahārāja: Transmission of magnanimity, mental force.

tapasyati sarva apara samsara samudya tari [?]

This un crossable devotion of death and birth one can cross easily.

samutida badhi samula kari [?]

The disease which has come in its ripe position, instantaneously that can be removed, totally cured.

samula kari, asesa janma dhuta parva nadhi [?]

In a second it can destroy the seed of all the sinful births and deaths of his whole life. That is so powerful. Not only antiseptic but life giving, in all planes it may work, not only in higher plane but physical plane, everywhere His ways are unrestricted. He's Hari. But generally the devotees they do not want to use His energy for these lower purposes of life. They want to get higher and higher and higher. Even *mukti*, the liberation also they don't want, they all aspire liberation, that also they abhor, the devotees. "Wherever I'll be posted that does not matter, but only my sincere connection with You. I can't tolerate that any link between me and You will be cut. Only the link, long missing link, the link with You, that may be retained. You may post anywhere. I don't care for that, even in hell, even in the beast and vegetable kingdom, wherever, only please keep up the link of Your grace towards me."

paśu-pakhī ho 'ye thāki svarge bā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [Bhaktivinoda Ṭhākura, *Śikṣāṣṭakam*, 4, page 136 of his Songbook, ISKCON PRESS]

nija-karma-guṇa-doṣe je je janma pāi, janme janme jeno tava nāma-guṇa gāi

["Whatever birth I may obtain due to the faults of my previous worldly activities, I pray that I may sing the glories of Your holy name birth after birth."]

[Bhaktivinoda Ṭhākura, *Śikṣāṣṭakam*, 4, page 135 of his Songbook]

I may be in hell and suffering, but within, the link, and don't disconnect there. That is my vitality.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] The animal saw, detected, that any poison enters the body, the body itself constitutionally is of such nature that it tries to remove the poison. The body, the constitution itself, tries its best to remove the poison. Now, to do that in that process, what does it want, the body wants? It is expressed by his symptoms. So such things should be, such help should be given to it that can produce such system in the body. *Sama saman samayate* [?] That is the line of his thinking. *Sama saman samayate* [?] The body itself is trying its best to remove, and to do that in that process he's showing some symptoms, and that, accordingly can produce that symptom, that should be dealt with, applied. And that will help the very system who is already trying his best to cure, to remove the poison. That is one thing. And the *sukṣma*, that is another thing, the fine dilution.

Aṅor aṅīyān mahato mahīyān [*Kaṭha Upaniṣad*, 1.2.20] The Brahman aspect and the Paramātmā aspect, two aspects, all permeating and all embracing, all accommodating, big and small, two sides of the representation of the Lord; the fine efficiency, not only in the all

accommodating circumference but in the all-pervading centre. So he took that Paramātmā aspect, *aṅor aṅīyān mahato mahīyān*, the Paramātmā aspect, the fine, try the fine, and the fine force being out today, atomic energy, electronic energy. The force is not only contained in the big but also in the smallest portion, as Paramātmā line, Brahman line and Paramātmā line, both sides. Hare Kṛṣṇa. Hare Kṛṣṇa. All permeating and all embracing, all accommodating.

Brahmata brhata bima prihata sukha [?] *Aṅor aṅīyān mahato mahīyān*.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. *Satakoti anīyan*_____ [?]

Devotee: So Mahārāja, I find, at least in my own case, I have no conception of the goal, and I have no emotional connection. I'm coming from an atheistic background, non believing, and my only connection is my Guru Mahārāja, and with him I have some little bit, although insincere...

Śrīla Śrīdhara Mahārāja: Have you got any aspiration, that is *rasa, sukha*...

Devotee: Yes. The aspiration is also coming from...

Śrīla Śrīdhara Mahārāja: None can say that I do not want happiness. But what is happiness proper? You are to start from there – what is happiness proper, which is controlling the whole, His position must be superior to all.

Devotee: I have some understanding of that.

Śrīla Śrīdhara Mahārāja: Yes, I'm coming to that, that why the happiness is not to be traced in the objective side, and why it is in the subjective side? I only want to make it clear to you, who is demanded by every atom in the world, happiness, *raso vai saḥ*. Everyone wants, from atheist to a theist, always, everyone wants maximum happiness. We can't deny that. Now, what will be the position of that happiness? Everyone wants Him so is it an objective thing, or its position is superior than all the seekers? What does your common sense say?

Devotee: It must be superior.

Śrīla Śrīdhara Mahārāja: It must be superior.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then if we are person then He's super person.

Devotee: Yes. It is common sense.

Śrīla Śrīdhara Mahārāja: Super-person and *rasa*, if those two things, super-personality and embodiment of *rasa*, that is reality the beautiful, charm, and it is given by *Bhāgavatam*. Not force, not power, nor awe, reverence, but beauty controlling the whole. Attraction gives cohesion, shape, among the molecules, atoms, the attraction combines them and gives the colour, the figure, all these, only this fine force of attraction. So also that *akārṣṇa, kārṣṇa*, that attraction when living, that is love, attraction endowed with life, vitality, living, that is love. And love attracting everything and giving movement of dynamic character. His dancing, *līlā*, and He's all-attractor, so go towards Him. That is as a scientific calculation we must be nearer the centre of attraction, the centre of beauty and love. That is a scientific thing, not unscientific.

Devotee: Dhīra Kṛṣṇa Mahārāja, he's well. He went for bringing some of his goods from Los Angeles, and he's planning to open a new centre.

Śrīla Śrīdhara Mahārāja: Independent of ISKCON?

Devotee: Not necessarily, I'm not sure how independent, but he wants to cooperate with me, he's saying, and he wants to start his centre in, near San Francisco. We discussed it, I offered...

Śrīla Śrīdhara Mahārāja: San Francisco is in whose zone?

Devotee: My zone.

Śrīla Śrīdhara Mahārāja: You are President?

Devotee: I am GBC.

Śrīla Śrīdhara Mahārāja: Ācārya or President?

Devotees: I am – GBC Mahārāja.

Śrīla Śrīdhara Mahārāja: GBC _____ [?]

Devotee: Not all GBC is Ācārya.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No Ācārya? Then if anyone...

Devotee: I am the serving GBC, not Ācārya GBC, a dog.

Śrīla Śrīdhara Mahārāja: Then if anyone comes to be initiated then who takes that duty, in your zone?

Devotee: We recommend, so many God brothers are there, they are qualified, we recommend someone.

Śrīla Śrīdhara Mahārāja: Oh! They're *vartma-pradarśaka*.

Devotee: For example, in Iran I have ten, fifteen men, we're recommending Kīrtanānanda Swāmī.

Śrīla Śrīdhara Mahārāja: You're open, always?

Devotee: Yes. This is easier. Because I'm not qualified it's safer.

Śrīla Śrīdhara Mahārāja: All right.

Devotee: So, it is actually much more comfortable in this way.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Devotee: Not so much risk.

Śrīla Śrīdhara Mahārāja: It is risky and with great responsibility.

Devotee: Yes. Of course the service is...

Śrīla Śrīdhara Mahārāja: Fools rush in where angels fear to tread. [Group laughter] But by the order of the master we are to embrace death even in the fight. The order of the General...

Devotee: Yes. But the Generals, there are some qualified God brothers...

Śrīla Śrīdhara Mahārāja: Of course.

Devotee: ... so as long as they are there there's no need...

Śrīla Śrīdhara Mahārāja: The both, relative and absolute question always. The relative position and the absolute consideration, both must be combined to give judgement in every incident. Man is but the guinea stamp, rank is but the guinea stamp, man is the goal for that. There may be many kings, many generals, but Napoleon, Hannibal, then Julius Caesar, they have got, but the generals there have been many in number. Rank is but the guinea stamp, kings also there have been many.

Devotee: Mahārāja, on this point, my realisation is that Prabhupāda's creation is a new creation, it's brand new. It was talked about, it was discussed by previous Ācāryas, but he created International Society for Kṛṣṇa Consciousness. And he told us that if we cooperate we will be successful. So to me, more important than carrying on this disciplic succession the next Ācārya-ship, it is...

Śrīla Śrīdhara Mahārāja: Yes... told him in that way when they wanted to oust this Hamsadūta, Tamal Kṛṣṇa, then Jayatīrtha, and when they came to me I told it is direct appointment of your Prabhupāda...

Devotee: Yes. Together. Stay.

Śrīla Śrīdhara Mahārāja: Don't minimise their position so easily.

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: If you find any fault, in a friendly line you try to have through your discussion have to come to a peaceful settlement. Otherwise in another day you'll be in the same position.

Devotee: Yes, correct. This has been my position. [Background laughter] This is not funny.

Śrīla Śrīdhara Mahārāja: And the faith of the people in ISKCON in general will vanish.

Devotee: That is correct. This is very sad.

Śrīla Śrīdhara Mahārāja: And direct appointment is vulnerable, then all may be vulnerable, so the whole faith on the ISKCON will be destroyed.

Devotee: Yes. I never, you may wish to know Mahārāja that I have in GBC I have always been opposed to disposing anyone, to any of this. I stood up against every one of those cases.

Śrīla Śrīdhara Mahārāja: Elimination.

Devotee: Elimination. That I see that the most crucial thing is that not so much important that we each become independently qualified but that it is more important to stay together.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: This is Prabhupāda's desire.

Śrīla Śrīdhara Mahārāja: Yes. United we stand and divided we fall.

Devotee: Yes. And this unity for this purpose I offered Dhīra Kṛṣṇa Mahārāja complete, I even told him I will leave this building, you be in charge. You be the spiritual father of this community. We will take all spiritual instruction from you, but stay with us. But he considered and he appreciated that, but he said that there is some independent thinking and therefore he would feel that it is best that he be associated, but not in the same house.

Śrīla Śrīdhara Mahārāja: So absolute and relative, *taṭasthā* and *apeksik*, these two things very disturbing element. The administration, the body is well and good for the activity, but the body is devoid of the spirit of its purpose, then it will be idolatry.

Devotee: Exactly.

Śrīla Śrīdhara Mahārāja: The worshipping of the form.

Devotee: Idols.

Śrīla Śrīdhara Mahārāja: So the spirit should always be given the high importance.

Devotee: Preference, exactly.

Śrīla Śrīdhara Mahārāja: We must be able to stand up to mark with the spirit.

Devotee: Spirit, meaning.

Śrīla Śrīdhara Mahārāja: Otherwise it has got no meaning, that may be anti meaning.

Devotee: Exactly. This is my position in San Francisco also. This is how I started and why I started that programme because I said always emphasis has been on form, no meaning, no content, no

spirit.

Śrīla Śrīdhara Mahārāja: Here once when Gandhi was challenged by the C.R. Das [?], Motilal the father of Jawaharlal [Nehru], they captured the Congress, Gandhi withdrawn silently. “You were my friends the other day helping so much in my programme. Now when you have lost your faith in my programme I retire from the Constitution, that National Congress. You occupy it and you through the Constitution you work in your own way.” And he withdrew.

So much so that he even gave up to be a member of Four Annas. Anyone paying four *annas* he may be recognised as a member of the National Congress. But he withdrew from that position also, that four *anna* paying membership. “That is my inner voice. I see it clearly that your programme is sure to meet failure, so I don’t like to be a party to that.” The whole Congress he left.

Then after few years hither thither moving, in Lucknow Congress again they met to take out Gandhi back otherwise it is lifeless. Then in Lucknow Congress they again invited the Gandhiji: “A living programme you will have to give to the Congress otherwise we are all tired, we are tired with our programme.”

Then it was left to Gandhiji. Gandhiji he took the responsibility and he told: once Rabindranath met Gandhi: “What do you do now, now the whole Congress has given the burden on you?”

“I’m thinking furiously.” Gandhi told.

Rabindranath very little slightly he remarked this that, “I asked him what you are doing, the burden, the responsibility of the whole National Congress on you now?” ‘I’m thinking furiously,’ with a little _____ ridiculous way Rabindranath put it.

But I knew somewhat Gandhi. I thought that, really he’s thinking furiously because he’s going to take a furious one, taking so many lives to risk to accept voluntary death, so it cannot but be furious, in spite of such remark from Rabindranath.

Then Gandhi came and he began, the result of his furious thinking came the salt disobedience, then within no time he only with seventy members from his own *āśrama* he started towards some sea shore, Gandhi, where to prepare salt without giving tax. Before that he put a petition to the then Viceroy, perhaps Lord Irwin: “Please take off the salt law. The poor men’s salt if you tax there they are also disturbed. So please withdraw your salt tax law.”

But Irwin did not give much importance to that.

Then he began that salt law breaking, civil disobedience. First he started with chatting and very lightly talking in this way. Then he began the war. So many lives he began to sacrifice. The ten circles [?] He told at that time that, “I’m going very easily and simply to start, but very soon a time is coming when the whole India will be shaking with the waves of this power which cannot be detected now.”

That we saw. At that time I’m here, Gauḍīya Maṭha. In first movement I was with him, and the second movement I already came to Gauḍīya Maṭha and I had to fight with the Congressmen at that time. “You are fighting for extended selfishness. Selfishness of a person, even worship to the family members, then it’s extended to the family, then to the village, to the province, to the country. But in the relation of infinite it is extended selfishness. Better fight – fighting with country and country, but in consideration with the infinite it is a point, extended selfishness. And fighting this you are fighting for the freedom of the senses, not fighting from the senses – freedom for the senses or freedom from the senses. Internal fight should be begun, the freedom from the senses, that should be our aim, and you are fighting for the senses, to give fodder to the senses more, depriving others.”

Devotee: So the life of ISKCON, the spirit of ISKCON, is Prabhupāda.

Śrīla Śrīdhara Mahārāja: Inner voice, what I told by Gandhi's example.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That is inner voice.

Devotee: Yes. Inner voice standard...

Śrīla Śrīdhara Mahārāja: And the committee, the Indian Congress and one man differed for his inner voice. So inner voice that is something...

Devotee: The inner voice is...

Śrīla Śrīdhara Mahārāja: That is *antaryāmī*, *mahanta* Guru or *caitya* Guru, *caitya* Guru, inner voice, but that is very difficult to detect and to feel, to trace, it is difficult, what is what.

Devotee: But Prabhupāda has given us instructions. His instructions are our standards.

Śrīla Śrīdhara Mahārāja: In America also that Abraham declared, "Government of the people, government for the people, and by the people." We differ that 'by the people.' Of the people, for the people, but not by the people – by someone greater, so the committee, it is administration for the people, and of the people, but not by the people. The committee must have a source of inspiration from higher level.

There is a common saying, "The voice of the people is the voice of God. Vox populi is vox dei." But we don't admit that, not always. So the voice of the committee may not always be the voice of God, or Guru. So the superior stalwarts there must be to guide the committee. The committee should follow these maxims: how far we've been able to catch the very purpose of the advice of Guru Mahārāja?

The lower section we shall take, as Newton told, "I'm only collecting a pebble in the shore near the ocean of knowledge." But the lower section than Newton has reached the high position, so always holding relative position. Aspiration must be for the higher, and we must try to give help according to our capacity to the lower, *jīva-doya*, as much as I know.

Rṣi ṛṇī, *pitṛi ṛṇī*, we are born with five debts, loans, from the father, mother, then from the society, even from the environment, the vegetables, the cows, etc., and *Rṣi ṛṇī*, the previous scholars, they have given their research, given many things, we are taking the advantage of that, electric fan, light, heat, all these things, research scholars, we're indebted to them, *Rṣi ṛṇī*. So _____ [?]

Devotee: So these five debts are there.

Śrīla Śrīdhara Mahārāja: Anyhow, progress is possible, we shall always be looking after for new researchers, new *ṛṣis*, so we shall try to help them, though are of lower order, at the same time we try to become real disciple of the higher entities and to indent more, then that will be living organic whole. The father is the son not only inherit his father but he will try his best to develop the estate left by his father...

