

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

82.03.05.C

**Śrīla Śrīdhara Mahārāja:** Carrying the shoe on His head of His father. And He's trying to touch the feet of His highest beloved. That God, homely God. God whom we can have in our home life. In home life, simple, plain, loving, best companion, Who can supply all the inner hankering fully to us. We hanker for that intimate, friendly relation with God. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. We're out for that, and by His grace let our thirst be quenched, satisfied. With His blessing, with the blessing of the Vaiṣṇava, Guru, and all good will from all. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*yasmin vijñāte sarvam evam vijñātam bhavati  
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

If we can know Him, we know everything. If we can have Him, we have everything. Such things, and so intimately, what more, what more we may expect. But not without any price. We shall be ready to pay for that. That is such attainment, such highest attainment of life if we think, we should be ready to pay anything as price for that. No sacrifice will be thought greater for that. We shall be prepared with this attitude to approach Him. But He's not cruel and harsh. He does not demand from us what is impossible, only what is real. He wants our heart, our cooperation, our free service. Our freedom He wants, our freedom. And if rather we can give, if we offer our freedom to Him, the freedom is more enhanced, in a more style colour the freedom comes out. Real freedom is in offering it to Him. That is real freedom. He's a hero who can, he's prepared to give his life everywhere, in every case of duty. Discharging his duty he can give anything, and his life, very easily, he's a hero. He'll give his life.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Through the banks of the Ganges Nityānanda Prabhu walked, wandered. \_\_\_\_\_ [?]

*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."]

"He's My life of life. Who will take the Name of Gaurāṅga, and he'll surrender him to the ideal of Gaurāṅga, take His Name, surrender to Him, and I shall serve you. I promise I'll be at your disposal. You only connect with Gaurāṅga, My Lord. My loving Lord Gaurāṅga you come to connect with Him and I'll be at your disposal, to supply any service to you."

In this way Nityānanda Prabhu wandered on both sides of the Ganges here one day.  
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And Mahāprabhu when after five years of His *sannyāsa* He came to this place, He was so magnanimous that all sorts of offences committed against Him in His previous life, He released them so easily, *aparādha-bhañjan*.

*kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya*

[“At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all.”]

[*Chaitanya-Bhāgavat, Antya-līlā, 3.541*]

All satisfied, fully satisfied, all, who came they are fully satisfied. *Yā 're prabhu nā karilā dhanya*, their all prayers were granted very lavishly.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Nītāi Gaura Haribol. Nītāi Gaura Haribol.

Did Swāmī Mahārāja approach America with committee rulers or some other capital?  
What was his capital?

**Akṣayānanda Mahārāja:** One day Dr. O.B.L. Kapoor he said to Swāmī Mahārāja, when he was a chemist, he said, “You make me that mixture so I’ll get, I’ll take that formula and get Kṛṣṇa *prema*.”

And our Prabhupāda replied, “Yes, I know the formula but I cannot mix it yet.”

He said, “What is that formula?”

He said,

*trṇād api sunīcena, taror api sahiṣṇunā  
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam, 3*]

**Śrīla Śrīdhara Mahārāja:** Yes. Hare Kṛṣṇa. Nītāi Gaura Haribol. Nītāi Gaura Haribol.  
Nītāi Gaura Haribol. Nītāi Gaura Haribol. Nītāi Gaura Haribol. What’s the time now?

**Akṣayānanda Mahārāja:** Ten past nine.

**Śrīla Śrīdhara Mahārāja:** So any question?

**Mādhava Mahārāja:** Mahārāja, what is the difference between pure devotional service and the desire for the five kinds of liberation?

**Śrīla Śrīdhara Mahārāja:** Five kinds of?

**Akṣayānanda Mahārāja:** Five kinds of liberation, *sāyujya, sārūpya, sāmīpya, sārṣṭi, sālōkya*, and *śuddha bhakti*?

**Śrīla Śrīdhara Mahārāja:** *Śuddha bhakti* does not want anything, even not liberation, *dharmā, artha, kāma, mokṣa*.

*paśu pakhī ho ‘ye thāki svarge vā niroye [taba bhakti rahu bhaktivinoda-hṛdoye]*

[“Be my life in heaven or hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda.”] [*Gītāvalī, Śikṣāṣṭakam, 4.7, from The Songs of Bhaktivinoda Ṭhākura, page 136, ISKCON Press, 1980*]

Bhaktivinoda Ṭhākura says in his song that, “I want Your need to be satisfied. If You like, You need to keep in the, amongst the birds, or the beasts, or in heaven, or even as hell, it does not matter. But I may live in Your connection, that is my only prayer. *Paśu pakhī,*

animal or bird. *Ho 'ye thāki svarge*, either in heaven, or misery, in hell, does not matter. Only my concentrated prayer is in one part, Your connection. *Taba bhakti rahu bhaktivinoda-hṛdoye*.

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

[“Whatever birth I may obtain due to the faults of my worldly activities, I pray that I may sing the glories of Your Holy Name birth after birth.”] [*Gītāvalī, Śikṣāṣṭakam*, 4.3, from *The Songs of Bhaktivinoda Thākura*, page 135, ISKCON Press, 1980]

“Apparently my own *karma* I don’t get relief from the consequence of my *karma*. According to my *karma* I may be posted anywhere and elsewhere, but only my prayer is concentrated to only one point, that Your connection, Divine connection. Connection, a thread of love, *prema*, of service. That is only, the whole prayer concentrated to only the fine thread, Your connection. If You like me to go to hell, yes, I’m ready. No other plan, nothing of anything. Wherever You like to post.”

The *gopīs* also told, when they’re offered, requested by Nārada to give their feet dust for the medicine for Kṛṣṇa’s headache. “You ladies, you don’t care for your future life. You are courageous to give feet dust to the heavenly Lord?”

“Oh Nārada, we don’t care for our future. We may be chaste. We may be put to eternal painfulness. We care little for that. But what He is, at least for the time being, His little satisfaction, relief, what we are told leaving His headache in pain. A point, a drop of pain, the least possible pain, to remove that, when we come across the news, to do away with that, to efface that our whole existence can be put into the eternal fire.”

The risk is so much, and so they’re so great. Inconceivably great is they’re position who has got so much risk at their heart. Gaura Haribol. Gaura Haribol.

“Oh, nothing. Only His satisfaction. Only His satisfaction.”

No consideration of ones own position.”

Self forgetfulness, as we’re told the Christians say, “The Christ died, was of self forgetfulness, in his attempt to produce satisfaction in the object of our love.”

The very higher nature of love is such. Love means such things, sacrifice, surrendering. Sacrifice one into fire. Die to live. The degree of death should be such, not only mouth deep, lip deep. But heart deep, and to the extreme. Die to live. As much as we take risk to die for the truth, so much we’re saved, the opposite. To have the truth, truth also comes to that extent within us. He’s not bankrupt. So this is the key to the highest success of ones life. And that key was taken by Mahāprabhu and Nityānanda Prabhu to distribute to all of us.

“Take the key, enter the door, and go up to your highest, honourable position.”

By dying you will come with the most high, noble flying colours. Die to live. Surrender to have. Surrender to the Infinite, you will have the Infinite in return. What more you want?

Christ told, in the construction of a particular church, “Many gave something, many contributed something.” And He was asked, “Who has given the most?”

Then He pointed out, “This beggar.”

“Why?”

“So many men they’re, hundreds, *lākhs*, thousands, what he earned by begging during whole day, the wholesale in his possession he offered. And they offered partly. One *lākh*, one thousand, one *crore* one *lākh*, but he gave wholesale, whatever was in his possession.”

So giving wholesale, whatever tiny it may be, we can get the whole. So what sort of fool he will be if he does not take such chance of giving the most valuable thing to Him we can get in return the whole Absolute? This is the way. Gaura Haribol. Gaura Haribol. And this is not imagination but this is the law of love. There is a plane of love and it is the general law in that

plane, such a holy and divine place or plane for us to live. It was opened to all of us, if we like. *Śraddhā, laulyāmatram*, only your sincere greed, feeling of necessity, and that must be sincere. All else will be arranged, by the company. Only your will and that must be sincere. A concrete business, a company. Gaura, Nityānanda has opened a company, and Swāmī Mahārāja took it to America, a company. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Devotee:** Are there offences to be considered when chanting the name of Gaurāṅga or Śrī Pañca Tattva?

**Śrīla Śrīdhara Mahārāja:** *Ki bolchen*, what?

**Akṣayānanda Mahārāja:** When we chant the name of Gaurāṅga or the Pañca Tattva mantra are there some offences there to be considered?

**Śrīla Śrīdhara Mahārāja:** Less offences. Sincerity will be necessary, always not considered. Only sincere will, that is here, and not past activities considered. *Aparādha vicār nai*, no new *aparādha* They will accept. Your sincere acceptance, all the *aparādhas*, past activities won't be considered. In no time that will be met by the company anyhow. They will take the risk. The mercy, there is great store of mercy with them. The justice, if you surrender to them, they have brought with them the infinite store of mercy, they will provide that to you. But your sincere admission is necessary from your part. With the fund of mercy in their fund they will meet always.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.  
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

...

...festival time, many will come and I shall have to meet them and to talk with them to certain extent. So here I stop.

...

...a very good astrologer. Many places it says that he cannot look at the future figure of the Kurus, Duryodhana. So he can't, he's closing his eyes, that he's seeing the very dangerous future will come in the Kuru *vamśa*. By his astrological knowledge he's fully conscious of that, and he can't see, cast his eyes, look on the environment, he's only covering his face.

Something like that has come in me. I can't cast glance into the future of the ISKCON. I'm afraid to look at their future. I feel what they did, step they're taking is very, very deplorable. Gaura Haribol. And I am connected with that. What Swāmī Mahārāja will think of me? My connection is going to excite them in such unholy activity.

**Śrīla Govinda Mahārāja:** No, purify. \_\_\_\_\_ [?] purify ISKCON.

**Śrīla Śrīdhara Mahārāja:** The ideal. Hare Kṛṣṇa. Hare Kṛṣṇa. The Pāṇḍavas are five and Duryodhana party a hundred. Pāṇḍavas were banished from the kingdom, along with possessions. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja's sacrifice and sincerity is of so high type that it will, this light will show like x-ray. Like a searching light, will show the defects in them. His life is so sincere and so faithful for the cause. That will cast darkness to them, on their face, throw darkness. A man from such high position, he can live so easily for the truth, and still such a man is living.

Einstein once remarked, “A man who does not say a single lie, and who does not harm even a single mosquito or fly,” about Gandhi, “That such a man once tread on this Earth, walked on this Earth, future generation won’t believe it.” That was the statement of Einstein about Gandhi. “And simple life, he never speaks a lie, and never harms a fly, or anything. Such a man used to live on the, rest on this Earth. Future generations won’t believe it.”

So \_\_\_\_\_ Mahārāja is so sincere that such a tempt-able position he was holding in ISKCON and he’s leaving it only for his sincere hankering for the truth. Such prestige, such resources, position, and obligation to the disciples. So all that he’s single handed his ideal will defeat them.

And Dhīra Kṛṣṇa Mahārāja firm, and his sharp intellect to find the real *siddhānta* in the *śāstra*. These are really the wealth of the devotee.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma.

Not a single man with a committee of so many was sent through the life so much by Swāmī Mahārāja. His future good name, presenting his future good name. They are so much against the principle.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Let the Divine Will guide us properly in our way. What could I say more?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Govinda Mahārāja \_\_\_\_\_ [?]

**Jayatīrtha Mahārāja:** Actually I also thought that since my *daṇḍa* which they gave me originally when they gave me the *sannyāsa* in Los Angeles, somehow I happened to come to India with that *daṇḍa*. And the *daṇḍa* which you gave me I left in Africa during my preaching tour there. So I thought actually that since they think that it’s so easy thing to renounce *sannyāsa* Guru, so acceptable thing to renounce *sannyāsa* Guru, that my personal feeling is that I want to have it openly displayed that I’m also your *sannyāsī* disciple and not theirs. I want to return that *daṇḍa* to the chairman of the committee Rūpānuga Prabhu who’s familiar with such things.

**Devotees:** (Group laughter)

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

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Śrīla Govinda Mahārāja:** Guru and *śiṣya* relationship un-detachable.

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Śrīla Govinda Mahārāja:** Kṛṣṇa cannot detach. Only Vaiṣṇava *aparādha* can detach. Kṛṣṇa cannot detach Guru *śiṣya* relationship. Only Vaiṣṇava *aparādha* can detach.

*yadi vaiṣṇava-aparādha uṭhe hātī mātā / upāḍe vā chinḍe, tāra śukhi’ yāya pātā*

[“If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it.”] [*Caitanya-caritāmṛta, Madhya-līlā, 19.156*]

**Śrīla Śrīdhara Mahārāja:** Like a mad elephant, he can uproot the whole creeper.

Hare Kṛṣṇa. Hare Kṛṣṇa. \_\_\_\_\_ [?]

**Jayatīrtha Mahārāja:** I don’t take any breakfast, lunch perhaps.

**Śrīla Śrīdhara Mahārāja:** Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Once more Jayatīrtha Mahārāja has become a *sannyāsī*.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Eh? Leaving everything. Kṛṣṇa wanted even the *gopīs* to take stand naked before Him. Gaura Haribol. Nothing, *nopadhi*, stand naked. *Sannyāsa* means to become naked almost before Him. Naked stand before His sweet will, giving up all sorts of prejudice, undesirable things.

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

**Śrīla Śrīdhara Mahārāja:** There is no practical feeling of the definitive, but only administration. Administration in the mundane administration tendency, unconscious of the holy faith, *śraddhā*, on the divine. Meddling with divine faith in such a rude manner, it is not possible. It may not come from the hands of the devotee. A devastation, this attack.

[about two and a half minutes of Bengali conversation]

**Śrīla Govinda Mahārāja:** This Chandrodaya Mandira opened by Mahārāja, and there is a *vighraha* of Swāmī Mahārāja. We can try to go there for *darśana*. If they not allow me we go to Yoga-pīṭha. No problem. But there is two big Ācāryas connected.

**Śrīla Śrīdhara Mahārāja:** Swāmī Mahārāja specially invited me there for the installation of the Deity, and I went. Acyutānanda, then Bhāvānanda Mahārāja came as a driver in the car, and Acyutānanda was in his company. And I was taken there to install the Śrī Mūrtis.

**Śrīla Govinda Mahārāja:** I asked Swāmī Mahārāja, “What is the arrangement of the opening ceremony, what’s the arrangement?”

Swāmī Mahārāja told me, “Mahārāja has come here, that is opened.”

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** “He has come to open and his internal sentiment that is sufficient.”

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** “That he has come to open the Maṭha. I have just done.” That was his view. Gaura Haribol. Gaura Haribol.

[about one minute of Bengali conversation]

To take rest for some time and consider and discuss with all what’s the next step to take.

**Jayatīrtha Mahārāja:** \_\_\_\_\_ [?] that which is poison in the beginning is nectar in the end.

...

**Dhīra Kṛṣṇa Mahārāja:** ...that I’ve given you *dīkṣā* but your connection is with the institution. You can stay if you like and *dīkṣā* from another Ācārya. But if you feel that there was something more spiritual in this connection with me, then you should come with me.

**Śrīla Śrīdhara Mahārāja:** So some coming, some staying, not all coming?

**Dhīra Kṛṣṇa Mahārāja:** Well so far I think most are coming. I have not heard of any who's not coming. Bhāratī Mahārāja has come, and Kana Giri has come also. Our Kanan Giri Mahārāja, the Godbrothers were speaking to him strongly to renounce his *sannyāsa* from Your Divine Grace. But he has decided to come anyway.

**Śrīla Śrīdhara Mahārāja:** And Caru Swāmī he's here?

**Dhīra Kṛṣṇa Mahārāja:** He was in Māyāpur and he was very disturbed how they are speaking there about Your Divine Grace. So he asked Bhāvānanda Mahārāja, "What is this? How can this go on, this Vaiṣṇava *aparādha*, this Guru *aparādha*."

**Śrīla Śrīdhara Mahārāja:** He says, Caru Swāmī, to Bhāvānanda?

**Dhīra Kṛṣṇa Mahārāja:** To Bhāvānanda, yes.

**Śrīla Śrīdhara Mahārāja:** Anyhow, Caru Swāmī is there.

**Dhīra Kṛṣṇa Mahārāja:** Or, he was, he may have left also.

**Śrīla Śrīdhara Mahārāja:** But has he left for Calcutta?

**Dhīra Kṛṣṇa Mahārāja:** I don't know.

I have one letter that my Guru Mahārāja wrote to Kīrtanānanda Swāmī which is very interesting. The question was, "Why is Arjuna, his name, not in the list of disciplic succession? In the line of disciplic succession it's Kṛṣṇa, Brahmā, Nārada, Vyāsa, Madhva. So the answer of our Guru Mahārāja, he said, "Just like I have many disciples," he said, "these many disciples, they may also make disciples, and in the list of one group of disciples you may not find the name of another." He said, "But that does not mean that he was not in the disciplic succession." And then he said, "You do not even have to be directly the disciple of a person to be in the line." And then he said, "The list I have given in *Bhagavad-gītā As It Is* is a brief list. It is not possible to list all the names." And then he said, "Things equal to the same thing are equal to one another. This is an axiomatic truth." And he said, "Another point, that a tree may have many branches," he said, "but if you take a leaf from one branch, and you take a leaf from another branch, and you press them both, the taste, that is the conclusion." And he said, "So the conclusion that we present, and the conclusion of Arjuna, it is the same."

**Śrīla Śrīdhara Mahārāja:** *Ki bolchen?*

**Devotee:** (Explains in Bengali)

.....