

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.03.25.B_82.03.29.A

Śrīla Śrīdhara Mahārāja: More than that. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: Śrīla Prabhupāda was never short of money. Kṛṣṇa always sent so much money. Because Śrīla Prabhupāda was always expert at utilising.

Śrīla Śrīdhara Mahārāja: Yes. Empty handed he went and with a full chest he came back.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. He told that your energy and the eastern brain, western energy combined; that can do a great deal for the promotion of the propaganda of divine love.

“Peace hath her victory not less renowned than war.” Milton. In Milton we find, “Peace hath her victory not less renowned than war.”

I told Jayapatāka the other day, that power mongering, that is not the way to conquer. Something else, you should try to find out that, to keep up those followers of Swāmī Mahārāja together. Those that are in charge they should have to make some sacrifice and penances and shedding tears. Not by taking the attitude of worship measures, to rule. This is not a mundane thing to rule over, but through heart we shall try to attempt. What is wanting in us that we can't keep them together as desired by Guru Mahārāja in such a short time? They should look out for that. Gaura Haribol. At the same time,

bahave viprihamvad vikra yayad dina musidya dina [?]

Those that have tasted a drop of that divine nectarine, they do not care for anything of this world. They become poor, poorest of the poor. And at the same time, whom they leave, they are also, with heavy heart gives him send-off. Heavy heart gives him send-off and he wanders from one tree to another tree for his shelter. Going just as the bird from one tree to another tree he also with heart within, within his heart he has got that wealth and he wanders from the shade of one tree to another tree. And he himself is not very puffed up with pride but very doing in searching of some wealth as if he has lost. To find out his lost wealth of heart. With this attitude he's running from one tree to another tree. And also those that have got some affection for him, they're also shedding tears, that he's not accepting any comfort which is offered by them. No comfort, no ordinary comfort he seeks for search after something else which has got long missing link. The divine link that he feels within his heart, he wants to find out, to trace the source of that missing link. In this attitude from one place to another he's wandering. He's also not in a very happy mood because he's searching his wealth, not yet got. And those that were his friends they're also not happy because he left them. He does not relish their company, and wandering hither thither to search his lost wealth.

sarvadiya atumbha dina musidya dina bahave viprihamvad vikra yayad caranti [?]

Not afraid of any support of the mundane world. Don't care. At heart they have some conception that the source of everything, the source of satisfaction is above, not here. Not here; it is in some divine quarter and I am to propitiate this divine will. Without whom, without whose connection my life cannot be fulfilled, cannot have any fulfilment. My fulfilment is there. I am searching for my fulfilment of life. It is not the lower fulfilment of satisfaction can tie us any longer. We are in search of that.

Kṛṣṇānusandhāna, *brahma-jijñāsā* in *Vedānta*, took the shape of *kṛṣṇānusandhāna* in Mahāprabhu, the lover divine. ‘Divine lover, I am in search of Him. I can’t find rest anywhere here in the world, but His grace, by His glance, little I want, *kṛṣṇānusandhāna*.’ And He has also taught us to go in that way. Give up all your quests, all your engagements and take *dīkṣā* in *kṛṣṇānusandhāna*, search the Lord of your heart. The Lord of your heart, He can fulfil, give fulfilment to the fullest of your satisfaction which you want. You don’t know. Knowingly or unknowingly you are searching for Him. You are searching for Him. You are thinking that this will satisfy. Whenever you meet the position you will find that no, no satisfaction. Then from that you will go to another thing, ‘Oh that will satisfy me,’ when you reach then no satisfaction.

*na te viduḥ svārtha-gatiṁ hi viṣṇum, durāśayā ye bahir-artha [-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [*Śrīmad-Bhāgavatam*, 7.5.31]

Unfortunately we are not conscious of the fact that only Kṛṣṇa can satisfy our, He can quench the thirst of our inner heart. And Mahāprabhu came with that. Swāmī Mahārāja took it to you in that country. You have all come with the quest of that great, greatest wealth. And I hope our superiors will look to your wants and you will get satisfaction by their grace. Your will, will be fulfilled.

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

You are not habituated to this climate, to this form of diet, and also many, many things. But still with so much privation you have come to that land, holy land of Mahāprabhu, and you are undergoing the pains of living here. And I cannot make arrangements suitable for you, so I am asking my people to get some independent arrangement for you. You may suitably arrange to keep up your health. Rūpa Goswāmī has said,

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyam phalgu kathyate*

[“That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phalgu-vairāgya*, external or false renunciation.”] [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.125]

Phalgu vairāgya, what I must, which will help to attain my object I shall accept that. I shall accept that generally in this way that I am to keep up my health well, as much as possible, easily, and then to go on with my service.

avincya katha buddha hari sambandhe madhava [?]
asakti veta sambandha sahita sakale madhava [?]

Properly adjusted we should accept the environment in such way and that will help me to the attainment of the service of Mādhava. Gaura Haribol. So Jayatīrtha Mahārāja to address something: and others also. Gaura Haribol.

Jayatīrtha Mahārāja:

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

[“I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances.”]

Our thanks for the mercy of Śrīla Śrīdhara Deva Goswāmī we know are coming spontaneously within in the heart of all the Vaiṣṇavas here. You are so kindly giving us your shelter and shown us in fact more hospitality than we’ve found in other places in the world. Maximum amount of mercy you’ve shown to us here. Surely, rather on the opposite side we are very much afraid that we are causing you a great inconvenience by staying here and creating so much noise and distraction for Your Divine Grace. And we know that you’re always absorbed in tasting the nectarean mellows of love for Kṛṣṇa and we don’t like to disturb your service. So at any rate we are very thankful that arrangements are being made separately so we won’t be able to create offence to you in this way. But of course we must shamelessly admit that whether we stay here or whether we stay in our own camp, we’re actually here in order to obtain your *kṛpā*, your mercy. And one way or the other we hope that you won’t deny us that. And especially we know that you can also give us mercy of Śrīla Prabhupāda and all the predecessor Ācāryas as well, and the mercy of Mahāprabhu Himself. So we are here in the mood of that *cakora* bird, or *cataka* bird, simply looking to you, to your lotus feet for the shower of mercy that we know is always emanating from the feet of the *mahā-bhāgavata* devotees. So simply in search of that, in want of that, we’ve come as beggars to your door. And we know that because Vaiṣṇavas are the most magnanimous gentlemen, that you won’t turn poor beggars like ourselves away, especially since we have been turned out to some extent of our own home. So we have come here to our grandfather’s house seeking shelter, and it would appear as if we’ve come home, in the genuine sense of the term. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Speaking so much in praise of me, I am not fit for that. What little bit I could have done for you, that is the minimum one should do. I’m doing that only, because I hope that I bear a drop of sympathy towards Mahāprabhu and Gurudeva and his *sampradāya*, I cannot but do. At the same time I am ashamed that what I should have done I could not do. I could not do due to my disability. Still I considered it to be my fortune that so many of you have got love and attraction and sympathy for me. And so I may hope that my predecessors will be satisfied with me and that will help me to the attainment for my own higher goal. Your company is a proof that still some grace is left in me by the mercy of our Guru, Vaiṣṇava, Mahāprabhu, Nityānanda Prabhu. That is my solace. Gaura Haribol.

Anyone, Aksayānanda Mahārāja, Bhāratī Mahārāja?

Devotees: Parvata Mahārāja.

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Parvata Mahārāja.

Śrīla Śrīdhara Mahārāja: Parvata Mahārāja, yes. Hare Kṛṣṇa.

Bhāratī Mahārāja: If they ask us to perform this *aṣṭa prahar līlā, kīrtan* ?

Śrīla Śrīdhara Mahārāja: Generally we don’t attend because there is the smoking amongst the parties that participate. They do not observe the rules, so smoking etc, the gangika, the tobacco, all these things. So that is *sahajiyā*. Bhaktivinoda Ṭhākura says when one *śuddha*

bhakta is conducting, under the leadership of a *śuddha bhakta*, if any *saṅkīrtana* we may participate otherwise not. When *nāmāparādha*, *nāmābhāsa*, is predominating, we should not join and indulge in that. At least one *śuddha bhakta* and under his leadership the *saṅkīrtana* going on, then we can participate. All may not be *śuddha bhakta* but the leadership must be from *śuddha bhakta*.

Bhāratī Mahārāja: Because from Calcutta, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, you entered into the room where he was chanting.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: In Calcutta, I think it was there, and he said, *puspa phelte pale hoy* [?] that story.

Śrīla Śrīdhara Mahārāja: Ha, ha.

[From 17:30 until 34:43, the end of the recording, is Bengali [?] conversation]

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