

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

82.04.06.C\_82.04.14.C

[Bengali (?) until 07:00]

**Parvat Mahārāja:** I just want the name of the newspaper.

**Devotee:** Yugante [?] Bengali daily newspaper.

**Parvat Mahārāja:** And your name?

**Devotee:** Armit Chakar [?]

**Parvat Mahārāja:** Hare Kṛṣṇa. Thank you. When is it going to be published?

**Devotee:** It may be that in our hand twenty eight lives at present in our hand.

**Parvat Mahārāja:** Twenty eight, of these months?

**Devotee:** No. Twenty eight lives.

**Devotee:** Twenty eight life times.

**Devotee:** In our hand, it is twenty ninth now. So it's published once in a week.

**Parvat Mahārāja:** Oh, I see.

**Devotee:** And it may take time, about twenty nine weeks.

**Parvat Mahārāja:** Twenty nine weeks. Oh. We thought it would be something immediate.

**Devotee:** And before that there was one Bengali book titled *Who's Who and Directory*, in Bengali. That life of, er, Prabhu...

**Parvat Mahārāja:** Śrīdhara Deva Mahārāja.

**Devotee:** Śrīdhara Mahārāja included there, published in the month of May. That book published in the month of May. And before you see the newspaper you can see in this edition.

**Parvat Mahārāja:** Thank you. Hare Kṛṣṇa.

**Devotee:** But after the sixth part of this book it will be published in English.

**Parvat Mahārāja:** Hare Kṛṣṇa.

...

**Śrīla Śrīdhara Mahārāja:** Who?

**Parvat Mahārāja:** Parvat. I went to ask the name, and the newspaper, for recording purposes.

**Śrīla Śrīdhara Mahārāja:** That Yugante [?] reporter?

**Parvat Mahārāja:** Yes. He told that on the microphone here, so we recorded also. He said that maybe in twenty something weeks it will be published. Yes. One person a week, one great personality a week. So they have about twenty seven, twenty eight.

...

**Śrīla Śrīdhara Mahārāja:** ...you \_\_\_\_\_ [?] some money to keep the local \_\_\_\_\_ [?] is it?

**Akṣayānanda Mahārāja:** No. I don't know anything about that.

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

**Aranya Mahārāja:** That Daśaratha Sūta said that.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Get some money and then you can distribute some *prasādam*.

**Akṣayānanda Mahārāja:** No. I never asked anyone for money.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] I shall consult with him and then I shall give my opinion \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** But I never asked anyone for money.

**Śrīla Śrīdhara Mahārāja:** And he went to Māyāpur, he came from that side \_\_\_\_\_ [?]

...

... already given to there. Only try to mix with them that will help you to take them, to that place. That place, the land of Kṛṣṇa. The land of Yaśodā in the *vātsalya rasa*, Nanda. Where the Lord bears the shoes of His father on His head. And that is natural there, where Yaśodā can whip her child for thieving so many things, stealing so many things. And He's there.

The *bhakti*, the devotion, the love, the play can play with Him in such a way. It is possible. The Infinite has been, has become the servant of the finite, as if. As if, He's so low that He's subservient to the finite. So, so low, or so high He is, His high position where we may be taken, so close connection, it is possible.

But the, *nirmatsarāṇām satām*, then one qualification is necessary *Śrīmad-Bhāgavatam* [1.1.2] says in the beginning. "All these attainments are in your favour, in your fortune, but one condition, *nirmatsarāṇām satām*, this is only for those people, honest people. The honesty is to be tested, to be examined, that honesty must be of this type, *nirmatsara*. Complete elimination of the element like jealousy within you, jealousy."

If jealousy is there, *matsara*, *para sri kartara*, *matsarata*, *matsara* means *para sri kartara*, one who cannot tolerate the good of others. That is *matsara*. *Matsara* is he who cannot tolerate the good of another, that is, he's *matsara*.

So Māyāvādīs all *matsara* because they cannot tolerate that any other thing will hold the supreme position where he's not being represented. With this idea they can go only up to *mukti*, Brahmaloaka. And after Brahmaloaka, if they're to enter, they will have to admit that without his representation the highest thing can remain, highest things are existent. So they're not *nirmatsara*.

But *bhāgavata*, the devotee, must be *nirmatsara*. Our Guru Mahārāja used to use this analogy, heliocentric and geocentric.

*So ham* means geocentric. 'Because I am on the Earth, Earth must be in the centre. I won't admit any other plan or proposal. I am on the Earth so Earth must be in the centre.'

But heliocentric, ‘Though I am not on the Sun, but I admit that Sun is in the centre.’ So the devotees they’re of heliocentric thought. ‘He’s all in all. I may be His negligent part, but I am not all in all.’

But Māyāvādīs will say, ‘No. *So ham*. I am Brahman.’ They’re all geocentric.

And heliocentric are the devotees. ‘No. Kṛṣṇa is all in all.’

So *nirmatsarāṅgām satām, matsarata*. ‘I must be represented. I do not admit anything more. No taxation without representation. No admittance of giving any rent where I’m not the manager.’ So that Washington’s slogan.

So *nirmatsarāṅgām satām, matsarata, parasri karata*. The toleration of others prosperity, superiority, that is that everyone is my Guru, in other words. Whatever I shall find there, everyone is my Guru, and my guardian, and my affectionate friend. That sort of consciousness we are to get, we are to earn, the *nirmatsarāṅgām satām*.

Then only can we be admitted into the plane of Vṛndāvana. *Nirmatsara*, self eliminated to the highest sense, then you’ll be there, you’ll be played. Everything is *nirmatsara*, but they are, the type is there, but the bad essence is not there, bad odour is not there. So there, everything is adored, everything. The Nanda’s shoes are being adored on the head of the Supreme. What is the position? The shoe of Nanda is taken on the head, by whom we say, take to be The Supreme Entity.

Because there is no *matsarata, parasri karata*, none has any conception of the superiority of, cannot tolerate the superiority of others. It is such. The plane, the first faith is that, the creed, the general creed is that, and there of course development for the *līlā*, the development, the big and small, all these things are there. But the party feeling, this separate consciousness of that sort of party feeling is eliminated. That is *līlā*, play.

Real fight and mock fight. In drama one is killed, a man who is killed in a drama fight, he gets more applause than the killer, it may be.

Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] told that, “Simha prasena \_\_\_\_\_ [?]” Simha killed Prasena, then Simha was again killed by Jambavan. Because it is *līlā* so who is killed, killer and the killed, both are satisfied. Both, who is killed, he’s feeling misery? No. Because killing is not in fact eternal. Eternal, *cetan*, in Vaikuṅṭha nothing is killed, all is eternal, all is consciousness. Then the play of killing and being killed, that is only a form, only a form, and both are satisfied. Who is being killed, who is robbed, he’s also satisfied, and who is robbing he’s also satisfied. A play. That is *līlā*, without causing any real misery to any party.

The movement is going, movement does not effect any dissipation. Movement generally means some dissipation of energy, dissipation, but here the movement without any dissipation, rather promoting energy, the opposite. Because the very nature of things requires it, where there is no death, where there is no pain, but still the drama, the play is going on like that. So we are to understand in that way, because it is of the soul. The soul is immortal. Supersoul, what is the question of being in mortality. And what is immortal that is constant. There is no dissipation. There is no mortal transformation. It is already a constant thing. And still play is going on, as if, killer, killing, all things, and giving, non-giving, in infinite.

If we deal with zero, so if we can deal with infinite, if you deal with zero everything is unaffected, all transaction zero. Then where you are you are that, no progress, no loss. So also if you deal with infinite the similar case, no loss, no gain, it is there. But still there is the environment, the play is there, *cid-vilāsa*. So it is difficult to understand what *cid-vilāsa* is. It is easy to find that the prime cause will be non-differentiated, non-specified, like zero, like slumber, deep slumber. The prime cause, the foundation of the whole, to conceive it is easy, that must be something like zero. But the infinite is also similar to zero, but it is positive, this is negative.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. *Līlā-māyā*. Gaura Hari.

The land of occupation, the land under possession, and the land where we give our own possession to Him. Everything in possession given to Him. And thereby they get some reciprocative possession. Giving everything he gets some higher honour.

Suppose a king he has given everything to the subjects, he has got nothing, he's a beggar now. But he gets some respect from the heart of everybody, because what he had he has given everything. By that he has got everything. He has conquered the heart of everyone. So he's a king of another world. So something like that. Give everything to the extreme and you have the extreme. It is possible. So,

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me  
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

[“One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”] [*Śrīmad-Bhāgavatam*, 11.29.34]

“Who gives everything to Me, he becomes Mine, cent percent. He becomes Mine who gives everything to Me. Thereby he becomes My own.”

This is natural. This is not a redundant hyperbolic thing. Give everything to Him. And you also belong to Him. And He comes to you, visa versa. So don't want anything, even *moksa*, even liberation.

‘Gauḍīya Maṭha preaches slave mentality.’ That was the general complaint. ‘Not dignity of the attainment, of their prospect, but slave mentality they want ultimately. That it is the most dignified thing to be a slave to that Highest Entity. Stands for the dignity of the human race. Wants to the stage of master of this *māyā* to the slave of the Absolute. Wants to take you up there. To become slave means friendly, wholesale giving, friendship, the friendly position of the Supreme Entity. Slave means that.’

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

Any question? \_\_\_\_\_ [?]

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

\_\_\_\_\_ [?]

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** He's not here?

**Akṣayānanda Mahārāja:** He's not well.

**Śrīla Śrīdhara Mahārāja:** Not well?

**Akṣayānanda Mahārāja:** No.

**Śrīla Śrīdhara Mahārāja:** He went to Kṛṣṇaga yesterday. But after that I did not meet him.

**Akṣayānanda Mahārāja:** Not feeling well.

**Śrīla Śrīdhara Mahārāja:** Only heard through someone that partly successful. One accepted, another he'll go to Calcutta. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

**Akṣayānanda Mahārāja:** So one question...

**Śrīla Śrīdhara Mahārāja:** I'm told, yesterday evening by Yenavendra [?] Prabhu...

**Akṣayānanda Mahārāja:** One boy would like to ask a question Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Hmm? Yes, what is it? Nitāi Gaura Haribol.

**Devotee:** Śrīla Śrīdhara Mahārāja, you were saying earlier on that the leaders of the masses should be honoured so that they will not be an obstacle on the path of devotional service. So if they are an obstacle, somehow or other they do present some obstacles on the path of devotional service, should we still honour them?

**Śrīla Śrīdhara Mahārāja:** Who is he?

**Akṣayānanda Mahārāja:** Nitya-siddha, disciple of Jayatīrtha Mahārāja.

**Śrīla Śrīdhara Mahārāja:** What is his question?

**Akṣayānanda Mahārāja:** He's said, "You're saying we should honour the leaders of the masses so that they don't give some obstacle. But if they do give an obstacle should we still honour them?"

**Śrīla Śrīdhara Mahārāja:** That is conditional. If you give more honour, by that degree of honour he may be conquered. Generally to avoid with some honour, that is the process given by Mahāprabhu, *amāninā mānadena* [*Sikṣāṣṭakam*, 3]. Your dealings will be generally that it will be more effective in the long run. *Amāninā*, you don't want any honour from them, but you will give their due honour. That process generally to be used, and in the long run that has been seen to be more successful in our way, in our journey.

But if it's not possible everywhere according to the temperament of the person then they will have to suffer from the reaction. But on the whole that has been found to be the highest process. Because the journey is not very short, a long way, and that attitude has been considered to be the most useful. *Amāninā mānadena*, don't want any honour but give honour to them. You are to adore. In *Bhāgavatam* also, *prema-maitri-kṛpopekṣa, bālīṣeṣu dviṣatsu ca*.

*[īsvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣa, yaḥ karoti sa madhyamaḥ]*

[“The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious.”] [*Śrīmad-Bhāgavatam*, 11.2.46]

Those that are against you, with indifference, indifferent to them, not attack, offensive for offensive, that will waste your energy more, but avoid, avoid. If you stick to that, in the long run you'll be victorious, *upekṣāḥ*. *Prema*, love, affinity towards God. *Maitrī*, friendship with the devotees. And *bālīṣe*, that ordinary ignorant, to be benevolent towards them. And to the enemy, indifference. The general recommendation from *Bhāgavatam*.

And by Mahāprabhu something more.

*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.”] [*Sikṣāṣṭakam*, 3]

Don't oppose anyone, give opposition to anyone. But still, if any opposition comes to you, try to tolerate. And especially, don't encroach on the honour of anyone, but give honour to all. This policy will help you more, for the longest journey.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

All the positive energy we can collect should be devoted towards the, should be dedicated towards my highest aim. Maximum we can gather should not be wasted in any other way but to my highest end. And at the same time we shall be conscious. "If He likes to protect me He can do. I'm not living in the relativity of a stone. But all conscious and omniscient and omnipotent entity, He's seeing everything. And if He likes He can interfere. As in the case of Prahlad and so many other devotees, He participated to protect His devotees."

**Parvat Mahārāja:** May I ask a question?

**Śrīla Śrīdhara Mahārāja:** Yes.

**Parvat Mahārāja:** What Rūpa Goswāmī says in *Upadeśāmṛta* that one of the causes of fall down is to over endeavour to get things which are very difficult materially. So what is the limit of our endeavour to get things for Kṛṣṇa which are very difficult?

**Śrīla Śrīdhara Mahārāja:** Everywhere 'you cut your coat according to your cloth.' That is *yukta-vairāgya*, that is applicable everywhere. As our Guru Mahārāja told, *maharambha*, that a man who has got the capacity of managing a kingdom, an empire, he can find more time, make much time, much leisure. And another man he cannot manage his own family of two or five members, the whole time engrossed there and becomes mad to manage a family of five. So according to the capacity one's to adjust himself in his ways, *sādhana*.

Suppose if a devotee's a king and there's molestation in the temple under his rule, he can't be indifferent. He's in that position, he has got his duty, he must go to protect and give punishment. Because he's a king in the position of the government so he will - but indifferently he may do that, as his duty, not as a man. Ostentatiously he may go on doing his duty, but internally he may be non-interfering.

Bhaktivinoda Thākura has written in *Kṛṣṇa-saṁhitā*, *vāgrāhī*, *sāgrāhī*, two types of people. One reads, hears, and collects many things in the form of advice and understanding, but they cannot find out the gist, the very substance of the thing. But *sāgrāhī*, they collect the very gist of everything and eliminate the *vyādhī*. And the *sāgrāhī*, the highest class of devotion. Externally he's managing the government and society, everything he's doing, but internally perhaps he's a *gopī* of Vṛndāvana. A *gopī* internally, there he's another, and he's doing his duty in that way. But externally he's a king, or he's a general, he's fighting. So such double function also one may have, sometimes, not always.

*madhu kusum ada pi badra api kato ami madhu kusum ada* [?]

Sometimes the most stern and hard personality, over, but in the internal he may be softer than a flower, more soft than a flower his heart may be. Hare Kṛṣṇa.

Rāmacandra, who was aching after, when Sītā was taken away by Rāvaṇa, weeping of Rāmacandra created a river we're told. The Vaicarani [?] was created by the water of the eyes of Rāmacandra so much for Sītā Devī. Again, He banished Sītā Devī.

*badra api kato ami madhu kusum ada* [?]

Hare Kṛṣṇa. *Līlā*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Parvat Mahārāja:** In *Bhagavad-gītā* Kṛṣṇa says that, “In the beginning He instructed this science to the Sun god.” Didn’t He instruct it first, this science to Brahmā? Was Brahmā not the first one?

**Śrīla Śrīdhara Mahārāja:** No. Vaivasvata, the son of Brahmā was Vaivasvata \_\_\_\_\_ [?]

*imaṁ vivasvate yogaṁ, proktavān aham avyayam  
vivasvān manave prāha, [manur ikṣvākave' bravīt]*

[“The Supreme Lord said: “Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku.”] [*Bhagavad-gītā*, 4.1]

Vaivasvata Manu, the son of Vivasvān was Manu, the first Manu, who compiled *Manu-saṁhitā*, the law, the *dharma* of the *varṇāśrama*.

*imaṁ vivasvate yogaṁ, proktavān aham avyayam  
vivasvān manave prāha, manur ikṣvākave' bravīt*

*[evam paramparā-prāptam, imaṁ rājarṣayo viduḥ]  
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*

[“O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost.”] [*Bhagavad-gītā*, 4.2]

“In course of time that is all vanished. Again the same thing I am repeating to you.”

**Parvat Mahārāja:** We thought that the first created being who received transcendental knowledge from Kṛṣṇa was Brahmā.

**Śrīla Śrīdhara Mahārāja:** Yes. *Tene brahma ḥṛdā ya ādi-kavaye* [*Śrīmad-Bhāgavatam*, 1.1.1] In the way of inspiration He revealed everything, impressed everything to Brahmā. And Vaivasvata when He talked in son of His form. You may consult the *tikā*, as mentioned there in form of whom He talked with Vivasvān. I don’t remember. *Imaṁ vivasvate yogaṁ, proktavān aham avyayam*.

**Akṣayānanda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** I don’t think, or maybe, so many *tikās*, Viśvanātha is the most elaborate.

*vivasvān manave prāha, manur ikṣvākave' bravīt* [*Bhagavad-gītā*, 4.1]  
*sa kāleneha mahatā, yogo naṣṭaḥ parantapa* [*Bhagavad-gītā*, 4.2]

That is *karma yoga*. Do, but don’t be, don’t worry with the result, consequence. Do as your duty.

*karmaṇy evādhikāras te, mā phaleṣu kadācana  
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

["I shall now describe *niškāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

"Do as duty, never abandon it, and don't aspire after the consequence. Because the result, the consequence is with Me. You are a part, and the consequence depends not on the respective small part of duty, but it depends on the, as the resultant of the whole, whole universe. So it is with Me. The resultant is with Me, result is Mine, but your partial duty you may do, you should do. But the result, that your part will produce your desired result, it is not possible. So many duties and the results must be combined together and a resultant will follow. So it is with Me. Leave it with Me. So *karmany evādhikāras te, mā phaleṣu kadācana*. All is always Mine."

*[bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānām, jñātvā mām śāntim rcchati]*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

*Bhoktar*, I am fallible.

*hrday yat karma haram sri krsnaya sama pita maste* [?]

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya, tat kuruṣva mad arpanam*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

Do, leaving the result to the Infinite, then you'll be unaffected. Otherwise if you pin down with that result which is impossible to get...

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