

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.27.C

Śrīla Śrīdhara Mahārāja: ...so the example of the servant of the Vaiṣṇava I have accepted, then I can't evade such circumstance. I must face and I must do everything in my power that such things may not go on undetected or unopposed; in this way. So *trṇād api sunīcena*, that has some sort of adjustment, *amāninā mānadena*, some sort of modification will come in the practical field.

When the ISKCON was attacked and a gun was used there was a general complaint, "Oh. They're *trṇād api sunīcena*, *taror api sahiṣṇunā*? Why they have crossed the advices of the Vaiṣṇava, of Mahāprabhu? How they are Vaiṣṇava? They can't be Vaiṣṇava."

So many complaints came to me. I said, "No they have done rightly." *Trṇād api sunīcena*, *taror api sahiṣṇunā*, *amāninā mānadena*. This example, it is on the face of the Vaiṣṇava, not a madman. A madman, general ignorant man, they are mad, *vikītri kīti* [?] they do not know what is good, what is bad. So their consideration has got no value. Whether he's *amāninā mānadena*, or *sunīcena*, or *sahiṣṇunā*, who will come to say? These mad people, ignorant people, they have got any sense that they will come to judge that who is *sunīcena*, and who is *sahiṣṇunā*, and who is *mānadena*?

The standard judgement is there. So we shall think that we are under the side, on the eyes standing in front of the Vaiṣṇava, who are standard thinkers: from their consideration, not from the consideration of ordinary persons. Of course any man may deceive the ordinary people with physical meekness. Only physical meekness, physical *sunīc*, modesty, a show of modesty is not modesty proper. A show of humiliation is not humiliation proper. It must come from the heart and must come for the real purpose. So everything, *sunīcena*, *sahiṣṇunā*, *amāninā*, *mānadena*, must be considered by a standard judgement, a standard normal person. Not by the so called ignorant, anyone, these tigers, the elephants, these jackals, there are so many they will come to judge what is humility, and what is audacity, or wickedness, impertinence, all these.

So from the consideration of the Vaiṣṇava: the Deity is going to be molested, the temple is going to be molested, and I shall stand, "Oh. I am *sunīc*, I am *mānadena*." The dog is entering into the temple, "I am *mānadena*." This sort of...that normal conception of thing we must have. This sort of anomaly we may not allow in the name of *sunīc* and *mānadena*; all these things. Anyone harming a Vaiṣṇava, molesting the temple, "The dog, I shall allow the dog to enter the temple, and I am *mānadena*, and I am *sahiṣṇunā*: all these things."

Not such, the physical type of meaning, but real meaning, normal meaning will be accordingly. That I am *sunīc*, I am the slave of the slave. With that consciousness if anything comes to molest my master then I go first to sacrifice me, because I am of least importance my sacrifice no loss. So I must go to sacrifice myself to keep the prestige of the Guru, Vaiṣṇava, and my Lord. I am always in the relativity of the conception of my Lord and His family. That must be always with me, that conception, the higher and not impersonal conception. The higher conception relativity always with me, and I am the lowest. So at the cost of the lowest sacrifice I shall go to; there is the conception of honour, the conception of highness and Lord, Lord of Lords. Such conceptions I am in front of, so in consideration of that my dealings should be. So taking this into account we shall have to understand the meaning of *trṇād api sunīcena*, *taror api sahiṣṇunā*, not physical imitation of it, but practical realization, and there this sort of distinction, *amāninā mānadena*.

So *māna* must be given the fame, honour must be given to Vaiṣṇava, and not to *māyā*. That must be enough. And in the adjustment of Bābājī Mahārāj in the highest stage, there also like some other thing; but *madhyama adhikārī* Vaiṣṇava, he's to accept things in this way. As our Guru Mahārāja told that, "Had I been in the robe of a *bābājī* I may walk away from the place. I can't do anything in opposition so I must go away, I must avoid. But when we are in preaching camp, we have taken the responsibility of leading so many towards the domain of the Lord, our adjustment will be like that, *madhyama adhikārī*."

[īsvare tad-adhīneṣu, bālīseṣu dviṣatsu ca]
prema-maitri-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]

Opposition: general indifference to the enemy, that is also individual case, but when in a company, in an organized way we are to preach for the Lord, our duty should change. We cannot be indifferent to the enemy. But that does not mean that physically we shall be eager to give physical punishment. It is mentioned, Jīva Goswāmī says, "*Vaiṣṇava nindaka*, one who is, *vaiṣṇava caritya sarva dalpavita* [?]

One who is throwing blame over a Vaiṣṇava; then if the king is a Vaiṣṇava then he will give that Vaiṣṇava *ninda* that corporal punishment. He may banish him from his country, his state, or he may cut his tongue. *Vaiṣṇava nindaka jiha ceran* [?] That is in scripture and Jīva Goswāmī has mentioned that. He has taken that into account and he has given his decision that if he has got that position and power, if he's a king, then if one repeatedly puts blame toward real Vaiṣṇava the king should give the punishment by cutting his tongue. But it is not for ordinary persons; then there will be a riot. According to one's particular position these things should be taken and the necessary things should be done.

So, Hanumānji is a Vaiṣṇava but he is seen to destroy so many lives. Arjuna and so many others, even Kṛṣṇa, Rāmacandra, They are also seen outwardly at war, so *trṇād api sunīcena*. But Mahāprabhu told not through passing that *varṇāśrama* and so many stages. He generally mentions about the highest end of life, not passing through so many different stages of *varṇāśrama*. But from any place, a least place, or anywhere, who has got aspiration for the highest goal, he may adopt such policy in his life; principal, no opposition, "Let all my previous sins finished in this way." But in the case of the insult of the Guru, Vaiṣṇava, all these things, according to his might he will oppose.

Bhaktivinoda Thākura, what he said, in the sun?

Aksayānanda Mahārāja: *Śrī-kṛṣṇa-kīrtane jadi...*

Śrīla Śrīdhara Mahārāja:

*[śrī-kṛṣṇa-kīrtane jadi] mānasa tohār, parama jatane tāhi labho adhikār
trṇādhika hīna, dīna, akiñcana chār, āpane mānobi sadā chāri' ahañkār
bṛka-sama khamā-guṇa korobi sādhan, pratihimsā tyaji' anye korobi pālan*

[If your mind is always absorbed with great care in chanting the glories of Śrī Kṛṣṇa, then, in that process of Kṛṣṇa *kīrtana* you will gain mastery over the mind.] [You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.] [You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.] [From verse 3 of Bhaktivinoda's *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

Not only to tolerate the evil doings of others, or the environment, but do something good to them. You are being tortured: in that position also you try to do some good to them. *Bṛka-sama khamā-guṇa korobi sādhan, pratihimsā tyaji' anye korobi pālan*. As it is mentioned in the case of the tree, one who is cutting the tree he gets the shade of the tree; shade, comfort from the tree, though cutting it. So *bṛka-sama khamā-guṇa korobi sādhan, pratihimsā tyaji' anye korobi pālan...*

Aksayānanda Mahārāja: *Jīban-nirbāhe...*

Śrīla Śrīdhara Mahārāja:

*jīban-nirbāhe āne udbega nā dibe, para-upakāre nija-suka pāsaribe
hoile-o saba-guṇe guṇī mahāśoy, pratiṣṭhāśā chāri koro amānī hṛdoy
kṛṣṇa-adhiṣṭhān sarba-jībe jāni' sadā, korobi sammān sabe ādare sarbadā*

[In the course of your life, you should never give anxiety to others, but rather do good to them and forget about your own happiness.] [When one has thus become a great and pious soul, because of possessing all good qualities, one should abandon all desires for fame and honour and make one's heart humble.] [Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times.] [From verse 3 of Bhaktivinoda's *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

Then in conclusion he's summarizing the very gist.

dainya, doyā, anye māna, pratiṣṭhā-barjan, [cāri guṇe guṇī hoi', koroha kīrtan]

[Humility, mercifulness, respect toward others, and the renunciation of desires for fame and honour – one becomes virtuous by possessing these four qualities. In such a state you should sing the glories of the Supreme Lord.]

These four; *dainya* – you are meanest of the mean thing. Always be conscious that you are a beggar. “I am a beggar. I want the greatest. I have come to beg the highest thing.” So no disturbance may come, enter into my attempt, *dainya*. *Doyā*, and at the same time your attitude should be helpful to the environment, *doyā*, according to your capacity. *Doyā* means not to get food only, but instead, in the place of food you'll try and give him *prasādam*. In this way by Kṛṣṇa *Nāma*, by educating him to Kṛṣṇa thought then only *doyā*. *Anye māna*, according to his position everyone should be given respect for his respective position outside. And *pratiṣṭhā-barjan*: and not to want any position but the position of the slave of the slave of the slave of the Lord. That has been given as guiding instruction toward *Nāma bhajana*.

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

If you want to take, chant the Name of Hari, you won't go to lose your energy with trifle things of the world. In prestige, or any gain relative to money, or any physical comfort, don't allow your attention to be disturbed by, for these small acquisitions. You are trying for the greatest thing, so don't lose your energy for the smallest thing. All other things are very small and we must be conscious of that. So don't waste your energy and your valuable time, you have got the chance for an attempt for the highest goal. Be economic and economic consideration is recommended in such a way.

So two *śloka*s finished today. What's the time?

Akṣayānanda Mahārāja: Nine thirty.

Parvat Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. Then should I begin a third or a fourth?

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye
mama janmani janmaniśvare, bhavatad bhaktir ahaituki tvayi*

[“O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth.”] [*Śikṣāṣṭakam*, 4]

The nature of your guidance of your energy should take this path; *na dhanam na janam na sundarim, kavitam va*. Generally in the ordinary sense, *na dhanam*, “I don't want any money.” *Na janam*, “No popularity, manpower I don't want.” *Na dhanam na janam na sundarim*, generally the beautiful lady company. *Kavitam va*, this poetic honour, poetic good name, position of a poet. But it has been deeply dealt with. *Dharma, artha, kama, moksa*. Our Guru Mahārāja, our Bhaktivinoda Ṭhākura, formed in this way; *na dhanam*, Guru Mahārāja said, *dharma dhanam*, the consideration of duty. *Na janam*, that is any physical relationship for comfort, *strī, putera* etc., wife, son, *na janam*.

Kāma, sundarīm perhaps *kāma*. *Kavitām vā*, that is *mokṣa*, the hearsay, that *mokṣa, mukti*, liberation, that has got a very high value, but that is only in words, like poetry. In fact that is all imagination, that *mukti*, liberation, because ultimately my existence is gone, *sāyujya mukti*. There is nothing, only black marketing, canvassing of false things.

Jagad-īśa kāmāye, only pray for this: *mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi*. Causeless adherence to You I pray. That is causeless, without any reward. Natural serving attitude I want.

'*Dāsa' kari' vetana more deha prema-dhana*. *Prema dhana, prema* means the affection, the affinity, the love. "I shall serve You and in remuneration, in return, You'll give more tendency to serve You." *Prema* means this, the more energy and tendency, more hankering to serve. So it will be enhanced, the remuneration will come. That it is the _____ [?] means interest will come to be capital: something like that. Money lending business: the interest becomes capital. So I am serving You and if You want to pay something, that capital will be *prema*. That more tendency, more mad energy it will be enhanced, our tendency to serve will be more and more enhanced. Whatever I do the interest must come into capital. In this way it will march on.

*na dhanam na janam na sundarīm, kavitām vā jagad-īśa kāmāye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi*

Wherever I am born according to my own *karma* I aspire only for Your service my Lord: and causeless service, not any other hankering in return. '*Dāsa' kari' vetana more deha prema-dhana*. The general temptation on my four sides, of these four classes, *dhan, jan, kavita, sundarīm*, for different types, *dharma, artha, kāma, mokṣa*, scientifically represented. "I may not have any attraction for them, so only towards You. And that is for every..."

paśu-pakhī ho 'ye thāki swarge bā niroye, [taba bhakti rahu bhaktivinoda-hrdoye]

["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."] [From verse 4 of Bhaktivinoda's *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

"Even I won't aspire after; You give me liberation and being liberated I will be able to serve You better." That sort of condition must not be put there. Wherever, according to my own *karma*: wherever I be, my birth may take place, does not matter. But only, the whole prayer is concentrated only to that prayer of attraction for You. That is my only prayer, attraction for You. Physically wherever I be does not matter. That is the most pure, purest nature of our prayer is this. *Paśu-pakhī ho 'ye thāki swarge bā niroye*. I may, according to my *karma*, I may be a beast or a bird, here, there, or I may be even in the hell, it does not matter. But the whole aspiration concentrated to only one thing, *taba bhakti rahu*, my attraction for Your service; that may not be lost, that may be enhanced. I may have that. The whole prayer is concentrated only on one point, not independent of the external position. Only this is my prayer. This is the purport.

*na dhanam na janam na sundarīm, kavitām vā jagad-īśa kāmāye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi*

Ahaitukī bhakti, causeless, natural, quite natural, without any aspiration with it.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. So: almost ten?

Devotee: Ten. Yes.

Śrīla Śrīdhara Mahārāja: So four *śloka* finished today. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Any question, from any quarter? Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Jai Om Viṣṇupāda...

Jayatīrtha Mahārāja: We were able to find that book of Bhaktivinoda Ṭhākura, Bhaktisiddhānta Saraswatī Ṭhākura *Śikṣāṣṭakam* commentary. We got it at Caitanya Maṭh. And Aksayānanda Mahārāja is now in possession of that book. And what is _____ [?] Aksayānanda Mahārāja, you can translate?

Aksayānanda Mahārāja: Bengali is easy but the Sanskrit is difficult, Bengali is not so difficult but the Sanskrit takes some time.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
The general health of you all perhaps going well?

Devotees: Yes Mahārāja.

Jayatīrtha Mahārāja: Not so much sickness as in the beginning. The devotees are feeling better. And everyone is getting ready for this *parikramā* of Nepal.

Śrīla Śrīdhara Mahārāja: Gurupāda is very eager to do some service there in aggressive way, and you stopped him. “No aggression, but toleration, *taror api sahiṣṇunā*.”

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

Jayatīrtha Mahārāja: Actually everyone has so many questions to ask you, but we don't want to keep you for so long. You've already given us so much of your mercy by speaking to us for so long.

Śrīla Śrīdhara Mahārāja: At least one may be dealt with now.

Jayatīrtha Mahārāja: At least one question.

Another devotee: (Bengali?)

Śrīla Śrīdhara Mahārāja: (Bengali?)

Jayatīrtha Mahārāja: In the matter of increasing, if a businessman will say that if the interest is always going to be reinvested and made as capital, then when will I ever get chance for enjoying any of the bank balance that's being created?

Śrīla Śrīdhara Mahārāja: Life is eternal, Bhaktivinoda Ṭhākura says,

*[kṛṣṇa-nāma-cintāmani, akhila rasera khani, nitya-mukta śuddha-rasa-moy]
nāmera bālāi jato, saba lo 'ye hoi hato, tabe mora sukhera udoy*

[“The Name of Kṛṣṇa is touchstone, a mine of all devotional mellows, eternally liberated, and the embodiment of pure *rasa*. When all impediments to the pure chanting of the Holy Name are taken away and destroyed, then my happiness will know its true awakening.”] [*Śrī Nāma-Māhātmya*, The Glories of the Holy Name.]

The aspiration of the servant of a devotee is going in this way. *Nāmera bālāi jato, saba lo 'ye hoi hato*. *Bālāi* means the enemies of a baby. When the baby has not got some knowledge then so many disease may come to attack the baby. So when Name is in its child-like stage, in the beginning, then the *aparādhās*, the crimes against Name, offences against Name can come. When grown up, no offence can approach, the *Nāma bhajan*. But for a beginner so many offences may come. So *bālāi* means the enemy of the Bala Kṛṣṇa, the *bala* Name, the less grown Name. *Nāmera bālāi jato, saba lo 'ye hoi hato*.

Bhaktivinoda Thākura says in that sense, “The Name is so beautiful, so gracious, so charming, that I like to die with all the offences along with me and let others enjoy. All possible obstacles, hindrances, offences against the Name is so beautiful, so charming that I want to take them all and die. I may finish me taking that suicidal squad.”

Just as with bombs on the armpit entered they into the ship, _____ [?] the chimney; it may lose him so that suicidal. That began from Japan towards British, and Hitler told that yet we have to learn something from Japan. That was very much appreciated by him, the suicide.

“So I want to finish myself with all the offences carrying and let others enjoy.”

This Vasudeva Datta, “Give all the offences of all the *jīvas* to me and throw me for the eternal hell. Then others will, they will be gainer. Give them Kṛṣṇa *prema*.”

That is a sort of feeling, a highly generous feeling. It does not die. Die to live: that is higher living, attainment of higher life when such wishes come; desires come in us that I want that so much appreciation for the Lord, “Let others have it, and I, as a price of all their sins, I may go down. But it will in all glory it will.” That is a sort of feeling.

From what connection this came?

Jayatīrtha Mahārāja: We were discussing the capitalist's viewpoint. The capitalist will consider that investing interest along with capital consistently will mean some growth of wealth but no ability to touch that wealth. So where is the hope for enjoyment?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Enjoyment by self dissipation: from the opposite direction, enjoyment. “Please let others enjoy at my cost.” That is the basis of the highest enjoyment, Kṛṣṇa with others. “Let Kṛṣṇa enjoy with others and I must be the scapegoat.”

Āśliṣya vā pāda-ratām. The last *śloka* of Mahāprabhu will come to say about that.

And as Nārada came to the *gopīs* for the feet dust: for the treatment of Kṛṣṇa's headache, self abnegation to what degree? That is the point of the whole thing. The very life is that, that how much sacrifice is possible? And as much as sacrifice so much the benefit. Sacrifice, die to live. So it is very favourite to me, these Hegel's words, die to live. Don't hesitate to give you. He is the highest consumer. You want Him, the highest consumer known to the world, and you are on the face of that. If you can face, so the devotees do not face, to face the different types of consuming consumption there is Rādhārānī, Yaśodā and all group. Then so many groups and those that after liberation from this world join, they have got a particular rank. Only they can be recruited in that camp. So there is classification *sakhā, nitya-sakhā, prana-sakhā*, all these groups according to the quality there.

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

Jayatīrtha Mahārāja: So this magnanimous aspect of Mahāprabhu is seen as the equivalency of *mādhurya līlā*. The Gaura *līlā* is magnanimity or distribution of the *rasa* is seen as the equivalent.

Śrīla Śrīdhara Mahārāja: Yes. Both the parties combined has come to give Their most secret sweetness, as if, to the public; so magnanimous. *Brahmava durlabha prem savakari jati* [?] What is...

...Brahmā, Śiva, they cannot aspire after. That sort of wealth has been taken to this Earth and it was canvassed from door to door, *śiva viriñcira vāñchita ye dhana jagate phelila dhāli*. And very difficult to understand and appreciate how it is possible. I have written two lines in *Nityānanda stava*.

*śrī-kṛṣṇa prema nāmā parama sukha-mayaḥ ko'pyacintyaḥ padārtho
yad gandhāt sajjanaughā nigama bahumataṁ mokṣam apyākṣipanti*
[From *Śrī Kīrtana Mañjuṣā*, p 16]

Why Nityānanda Prabhu approaching towards the market? No such scholarship, no such power, majesty, and He holds the highest position, that of Balarāma, Saṅkarṣaṇa, etc., next to Kṛṣṇa. Why, what's the reason? *Śrī-kṛṣṇa prema nāmā parama sukha-mayaḥ ko'pyacintyaḥ padārtho*. There is something highly valuable, wealth, as Kṛṣṇa *prema*. *Yad gandhāt sajjanaughā nigama bahumataṁ mokṣam apyākṣipanti*. The really honest persons, if they get a slight scent of that Kṛṣṇa *prema*, that divine love for Kṛṣṇa, *mokṣam apyākṣipanti, nigama bahumataṁ*, which has been much praised by the scriptures, Vedic scriptures, that *mokṣa*, liberation, he/they also throw out that. Do not care for

moksa, which has so much position in the *Veda* for *mukti*. *Dharma*, *artha*, *kāma* that is lower, but *mukti* is considered to be the highest attainment generally in the Vedic conception. But that is also thrown out hatefully. Such a scent is in *Kṛṣṇa prema* and who can give that *Kṛṣṇa prema*, that wealth of the higher order, his position must be higher. So Nityānanda Prabhu's position is higher. Because what He's giving, delivering, that is of the highest value, we can see by calculation here.

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

So I take leave. What is my...

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