

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...necessary, *dharma*, *artha*, *kāma*, they're coming in a flow, and they pursue the ideal. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Any thought, the communistic thought, not begun by money, but gradually it came to work in the world. Because it appealed to a particular plane in the heart of so many, and they came and worked together.

So Kṛṣṇa consciousness is not a very easy thing to accept by the people in general. But still, we shall try our best to distribute it to others, and the result we shall leave in His hands. But we must utilize our utmost offensive for offensive. We find in the environment, the offensive activity of *māyā*, in various forms. If we are passive, then sometimes we may be loser. So often, we also may attack the environment which is attacking so many souls with aggression. So, *kīrtana* means offensive for offensive. Meditation, that is passive attempt, not aggressive, but also aggressive in the thought world. But in the phenomenal world *kīrtana* is aggressive. Go on chanting of the Name of Kṛṣṇa, creating a peculiar holy vibration in the ether. That will go on with his activity in that plane, and it will carry to the memory of many, who have got the sound. In this way, it will serve in this mundane world; it will do good to the soul, anyhow. The beginners of good things, in the beginning they may not have help from outside. But by their action they may draw the attention of the public, and men and money may come to work under his direction. In many phases of life we have experience of such happenings, incidents. So whatever capital I have got, I must begin with that. Others, we should leave for the above, the discretion of the above. Hare Kṛṣṇa.

...

Parvat Mahārāja: I have a doubt, a question, because I have observed that the meetings we have been having, I see that there is a little problem. But it's still very little but it can become difficult. And that is that I observe that there are two types of *sannyāsīs*. One is of the introverted, more inclusive and non-expansive type, and few are very extroverted, all-expansive, and all-including type. So, the tendency in these meetings, or in general, is that the exclusive, introverted type withdraws, and the all-expansive, extroverted types dominate the scene. We heard this also happened in the GBC meeting, that maybe two or three take over and establish the mood and the pace. So how can this be avoided?

Śrīla Śrīdhara Mahārāja: I want... Who is there?

Mādhava Purī Mahārāja: Mādhava Purī.

Śrīla Śrīdhara Mahārāja: Mādhava Purī Mahārāja. And you?

Badrinārāyaṇa: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa. And here is Pramāṇa Swāmī.

Badrinārāyaṇa: And Nimāi.

Śrīla Śrīdhara Mahārāja: Nimāi, _____ [?]

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: So, the basis of the association is not a rigid, or registered board with all rules. It is voluntary association. If in future it is seen, difference, then there may be a different group, really. And it is not compulsory, none is going to compel anyone, "You must preach and go on."

Some may in a grand style he may preach, and some in a poor *brāhmaṇic* style, according to his...

Amongst my God-brothers, Mādhava Mahārāja, Keśava Mahārāja, they preached in such a style that they get much men, money, Maṭhas. But I'm satisfied only with one. In my own way, some book, some poem, fasting, according to my nature and capacity I'm going on.

We can't avoid this. So the basis is not rigid, it is a slack thing. Anyone may withdraw, anyone may stop preaching, or slowly, as according to his capacity. But those that love grandeur, splendour, according to their nature, they will go on. And in future, separation may come, does not matter, but the separation will be easy. Not that when it is a difference of opinion from the committee he'll be expelled and all the acquired property will be taken over.

So, or any other solution if you can give, we may consider, that in this way we may form the basis. What is your suggestion? It is a voluntary association, not a very strong law, or any fixed program. In general we shall preach according to our capacity. We were combined before, we have got nothing. We are beginning preaching, and there is another big organized body that will try to crush us. So, if we combine, however small, we have got some position to approach the public. We have got our association, we are doing in this way, we have got difference with that GBC for such and such. Not only myself, not that I'm the only culprit, but there are so many good persons, they're also of the same opinion. In this way, there is some facility from the association. You can take in your place another one or two preachers to your field, to make them understand what is the matter. In this way, mutual cooperation, voluntary cooperation, not any force, not any forced demand, voluntary, mutual.

Mādhava Mahārāja: Mahārāja, perhaps something like this would also work, that if those who were of the dominating mentality would be conscious of their tendency, and try and check it in some way so that the others might be drawn in to a discussion.

...

Śrīla Śrīdhara Mahārāja: I did not want to go to the foreign country, so I was told, "Ease-lover." I was called ease-lover.

Nimāi: So what _____ [?] Mahārāja is saying that he doesn't want to suffer, we don't want to suffer.

Śrīla Śrīdhara Mahārāja: Don't want to suffer; then?

Devotee: That's the problem.

Śrīla Śrīdhara Mahārāja: You don't like to suffer.

*rāja-vidyā rāja-guhyam, pavitram idam uttamam
pratyakṣāvagamam dharmyam, susukham kartum avyayam*

["Know this knowledge as the supreme wisdom and the supreme hidden treasure. It is perfectly pure, and although beyond the purview of sense perception, it is the object of direct perception (by those senses which are eagerly disposed towards devotional service, *bhakti*). It is the efficacy of all religion, joyfully accessible, and completely devoid of mundane nature."] [*Bhagavad-gītā*, 9.2]

That word *susukham*; we will find pleasure of course. It is *the* taste pleasing, all other bitter. But there is some disease in the tongue, boils, attack of boils, jaundice, and so sugar candy tastes bitter, but sugar candy is the medicine to remove this jaundice. And when that jaundice is removed, that sugar candy will taste very, very sweet.

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinam khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī*

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste

anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.”]

[*Śrī Upadeśāmṛta*, 7]

This Name, the Kṛṣṇa *kathā* now bitter and non-pleasing. But if we apply this non-pleasing medicine for some time, the boils will be removed and it will be found very, very sweet, *raso vai saḥ*.

*kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṅṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo ‘nubhāvāḥ syur jāta-bhāvāṅkure jane*

[“For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don’t like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord’s mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṅṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āśaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love.”] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

[*Gauḍīya Kaṅṭhahāra*, 18.7-8] & [*Gauḍīya Vaiṣṇavism*, part two, p 385]

When that *ruci*, *ruci bhāva* will appear within us, it will be very, very sweet, the sweet taste will begin to dawn. Dawn of love, *prema*, with us, that will be seen, *raso vai saḥ*. Only that is *rasa*. others are all *virasa*, tasteless. Only His taste, others tasteless. We are to realize that little thing.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari. You are the proof, evidence, that God is. He’s our fulfilment. You should be, you should stand as evidence to the public. Hare Kṛṣṇa.

Mādhava Mahārāja: So Mahārāja, they are arguing that Prabhupāda wanted everyone to work under the GBC, but we are not doing that, so therefore anything we do is unauthorized.

Śrīla Śrīdhara Mahārāja: And authorized from the greater circle. GBC committee resolution is recommendatory, but the general sayings of him, go and preach about Kṛṣṇa, general call. But to facilitate that, he appointed some gentlemen. That does not mean that he has given everything within their whimsical fist. At present that dollars, diplomacy, despotism, in the name of devotion and dedication, and divinity. God is within their fist, Kṛṣṇa; and they think like that. But that is the opposite, they will have to think.

So much pride: “Whatever we view, we’ll dictate, and that cannot but be the opinion of Guru and Gaurāṅga, Kṛṣṇa.” So, limited narrow views. So much so, “Don’t go beyond our Guru Mahārāja’s books. His Guru, other Goswāmīs, no. Don’t go.”

What is this? The natural advice should be, “Read others to support what is written by our Gurudeva. By extensive study. Food, that what our Guru Mahārāja has said, to support that. Our expansion is necessary.

“But don’t touch any other body, but just what is given by Gurudeva. Then, you won’t be able to maintain your solidarity.”

This is defeatist mentality. So they’re all minors, not majors, all minors.

“If you go and read others, even the book of our Gurudeva’s Gurudeva, then we are under.”

What is this? All minors, no majors.

At the same time, “We are God’s representative; whatever we shall do, that is the truth.”

These two things cannot go together.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It is not a dead thing, it is a progressive, living thing. Hare Kṛṣṇa. If committee is the absolute, then why you have come from other creed? From Christianity, the church must have its highest authority, the Pope one side, for the Catholic, the Divine succession; this is the insinuation. And for the Protestant there must be some committee, that must have the authority from ancient time. So how you have left that, ignored that, and come to Swāmī Mahārāja? Everywhere there is some such committee or highest authority, and their decision must be accepted in that creed. So why have you come, left everything and come to Swāmī Mahārāja's teachings? So, the necessity of independent selection, the possibility is always there. I am to seek my own benefit, so freedom is there, comparative study in religion is there, so *dharma*,

*sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

This clarion call it is there; broad infinite path be taken within the committee. We have seen their committee; it is a general thing, but not all-exhaustive, generally. Hare Kṛṣṇa.

Parvat Mahārāja: What should be then the main purposes of the *sannyāsīs* meeting in the committee?

Śrīla Śrīdhara Mahārāja: Mutual cooperation according to their might. If anyone thinks that he will do some help by combined attempt, and if anyone says, “No, I do not like to entangle me in a committee, I shall go on in my own way.” We are not forcing him, but if one wants to go to a preaching life, then mutual cooperation will help. One is helping another, two, three, each is going to a particular zone. And they are also coming in his zone. In this way, by combination, we shall get more strength against such a big institution. A combined effort will be more effective. So I say, and they also find there is some facility of combined attempts.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Jayatīrtha Mahārāja engaged in Giridhari *arcana*?

Parvat Mahārāja: He's doing a television film for sending to the disciples, everywhere, with Bhāratī Mahārāja for South Africa.

Śrīla Śrīdhara Mahārāja: All right, so Bhāratī Mahārāja, Jayatīrtha Mahārāja and Sudhīr Goswāmī Mahārāja.

Devotees: He is writing.

Śrīla Śrīdhara Mahārāja: He is secretary.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: So Parvat Mahārāja is afraid to enter the committee?

Parvata Mahārāja: I am observing these tendencies and I'm bringing them to you, because I believe that the committee, it's only existing is because of you. So you are the unifying energy, force, consciousness, harmonizing, all-encompassing.

Śrīla Śrīdhara Mahārāja: Mutual help.

Parvata Mahārāja: Because some devotees, I observe they're a little afraid because of previous experience with GBC, so a little afraid of committees, and they feel that maybe...

Śrīla Śrīdhara Mahārāja: It is not a rigid committee to command, but this is recommendatory in its nature, voluntary cooperation.

Parvata Mahārāja: We feel that maybe we all can cooperate as individual preachers as the need arises. We are all God-brothers, so we can search each other and give shelter to each other, then what is the need of a formal committee? That's the question.

Śrīla Śrīdhara Mahārāja: For mutual discussion, and to inform the recommendatory rules, that, "If you do this, it would be better." Everyone's suggestion should be sought, and that will be tried to put into practice, if it may be beneficial. Hare Kṛṣṇa.

Those that are afraid of the committee may not enter, it is not compulsory; optional.

"Because I am recommending, so everyone should enter." Don't say like that.

From the beginning I wanted that only a selected few they may begin with this, and others will follow in future. So if there is any apprehension, those that are in propaganda, or eager to propagate, it will be helpful for them. But those that love secluded life, they may not enter, if they do not feel any urge within for preaching. For preaching purpose it will be helpful, and those that do not feel much urge for preaching within, they may not enter into the committee, immediately, wait for future. Anyhow, service is necessary, preaching is also a good service.

Nimāi: Mahārāja, if anyone feels the urge to preach independently without entering the committee?

Śrīla Śrīdhara Mahārāja: Independent preaching, of course, not going to force them, but we think that if we combine, it will be helpful for us. By mutual cooperation it will be more effective, preaching, that is our aim and experience.

Nimāi: But if anybody has any organizing capacity to go on preaching independently even?

Śrīla Śrīdhara Mahārāja: Anyone may be independent any time from the committee. If he feels the committee is not helping me, no facility I get; then he may gradually withdraw. But on the whole it is thought that by cooperation it will be helpful, more helpful than alone in the present situation.

Vidagdha-Mādhava: Especially for new publishing of books.

Śrīla Śrīdhara Mahārāja: Suppose there is a press, common press; that may help their preaching by publishing books. And in the managing also, mentioning their propaganda, all these things, it will be helpful.

Parvat Mahārāja: My suggestion on the beginning was that we should unite around the preaching. That should be our active union, that we all want to preach the *sampradāya* books, and that is our common interest, the message, the philosophy. And Prabhupāda, our Guru Mahārāja said, "Books are the basis, preaching is the essence, purity is the force, and utility is the principle." So my question is, the principle of utility behind a formal committee, and the higher utility behind a preaching committee, like a printing book committee, like editorial committee, like a trust, a book trust.

Śrīla Śrīdhara Mahārāja: Yes. There will be also, the press work, the book printing, then book selling, all this we'll include.

Nimāi: Anyhow, you are to find loving unity.

Śrīla Śrīdhara Mahārāja: As far as possible, to publish books, to work in the press, that is also preaching, part of preaching; doing his duty. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Mādhava Mahārāja: Gurudeva, if I want to make daily progress in Kṛṣṇa consciousness, I want to feel that every day, I am becoming more Kṛṣṇa conscious, so how to do that?

Śrīla Śrīdhara Mahārāja: So by serving, service, we can make progress by service. Whatever we do, but servicing temperament must be behind, *namanta eva*. [Śrīmad-Bhāgavatam, 10.14.3] Increasing the feeling of our negative characteristic, that we are helpless, we are needy, and attracting Kṛṣṇa's attention to ones own self. "I am the most needy." Sincere feeling of helplessness, and invoking His Grace. Externally we may engage ourselves in any sort of practices, but the internal temperament must be like this; then only we shall approach. Otherwise, other things, this *kanak, kāmīnī, pratiṣṭhā*, they will make ourselves their own prey. Or renunciation, *yoga vibhūti*, or that *samādhi*, eternal rest, these are the enemies of Kṛṣṇa *bhakti*. *Bhoga, tyāga*, enjoyment and renunciation, mainly these two enemies of Kṛṣṇa consciousness, Kṛṣṇa realization. Hare Kṛṣṇa.

Mādhava Mahārāja: So does that mean that one should try to increase his service every day if he wants to feel himself advancing?

Śrīla Śrīdhara Mahārāja: Yes. Service means submission, submissive nature, to increase the intensity of submission in ones nature. That is preparedness for membership in that subtle-most and inner-most plane of life. To connect with that plane, *nirguṇa*, the *saguṇa* and the *nirguṇa*. The *nirguṇa*, the Māyāvādī salvationists, they say the cessation of enjoyment, that is *nirguṇa*. But Vaiṣṇavas say that *nirguṇa* that is positive, that is not the summation of all negation. Not that. It's a positive, a dynamic flow of love and service. It is in the innermost plane. Just as ether, air, and then this water, earth, the finest ether, so, the Kṛṣṇa consciousness is like ether, the most original and comprehensive plane, finest. And our soul can connect, have connection with that plane, and can work as a member in that plane. So, we shall withdraw from all these covers; this body, mind, this intelligence, reason applied in this world, everything, and dive deep into that plane, and we find that our soul is there. There located. It is focused outside. So, that position can be had only by eliminating our charm, attraction for the outer covers and to go in. That process is known as service, *sevonmukhe hi jihvādau* [Padma-Purāṇa & Bhakti-rasāmṛta-sindu, 1.2.234 & 2.109]

"I am not for myself. Does not belong to me. I have got my guardian, my master, I am only dependent existence. In this way, in plain words, I am slave, I have not got independent personality or proprietorship. He's the proprietor. I am His slave. I do not belong to me. I have no personality. I am not the party real. Party is He. I'm subservient." This sort of realization can take us nearer to that plane of Kṛṣṇa consciousness, Vṛndāvana, Vraja. More and more dependent nature. "I cannot live independently, or with so many that are rebels. Those that have a life of harmony, I want to mix, and to become one of them in that plane, and go on serving there."

And service, it is loving service; labour of love, that is very pleasing, very, very pleasing, which comparison can never be experienced anywhere. Such sort of pleasure, ecstasy we may feel in that cultivation, exercise of our spiritual power. Just as the sandalwood, as much as it is pressed, so the good scent comes out, emits. The gold, as much as it is burned in fire, it comes with brighter and brighter colour. So by sacrifice, die to live, that process we can have better and better identification of our own self and prospect also. *Sevonmukhe hi*, that is die to live as you are. Dissolve your ego, wholesale, and you'll find that there is a spark of soul, and you are that thing, and that spark is a member of that plane, the ultimate plane of Kṛṣṇa consciousness. We can thrive, we can live there, thrive there. That is roughly, *sevonmukhe hi jihvādau*.

We are to cultivate the Name, we can take, we can give to others, help others to take, through the sound also. Anyhow to culture, *ānuśīlana, kṛṣṇānuśīlana*, cultivation about Kṛṣṇa, and that not only conscious, but that will be serving attitude. "That I am His. I am not separate entity. My entity is dependent. Without Him, I cannot live independently." With some such thought we are to advance towards that.

Ama bahita ami [?] "I do not belong to my own self. I am His property, just like an animal. Animal may have its proprietor. I am also like that." *Vikri tasya yatha pasu* [?] Jīva Goswāmī gives quotation,

that just as an animal belongs to his proprietor, he has got no independent interest or personality, but personality, the proprietorship with the man, and he may play with the animal as he likes; my position is like that. I am a doll of play in the hand of Kṛṣṇa and His own. This sort of life is to be sought and realized. In anyway, by the help of sound, by the help of colour, by the help of touch, by the help of ear, by taste, totalitarian war. I want to avoid the present surface, where I am awake, and to enter into deep, and deeper, deeper, totalitarian, using all our means.

*śrotavyādīni rājendra nṛṇām santi sahasraśaḥ
apaśyatām ātma-tattvaṁ grheṣu grha-medhinām*

[Śukadeva Goswāmī said to King Parīkṣit: “Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor.”] [*Śrīmad-Bhāgavatam*, 2.1.2]

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