

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.07.04.A

Śrīla Śrīdhara Mahārāja: _____
[?]

..limit up to a thousand miles or so. Electricity, ether, that is within everywhere here and also transcending only ether is remaining. So the gross thing, and the subtler things Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satya, all finer and internal subtle existence. And by this is Virajā, *prakṛti*, then Brahmaloḥka, that is also within and without everything. Then Paravyoma. That is also within this and outside. And then Goloka, Goloka is in and out of Paravyoma also, what to speak of all these ____ [?]

Devotee: In and out _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, in and out _____ [?] Finest and deepest and most extensive, comprehensive. The most comprehensive, the most deepest and the most powerful, all-controlling and the essence of all goodness. That is at the back, and that is controlling everything. Not power, not only innumerable electrons, not only the power, but beauty. That is the controller of the whole. And that is the essence of everything. And that is the finest thing. And that is in and out of our conception of infinite.

Devotee: In and out _____ [?]

Śrīla Śrīdhara Mahārāja: Absolute good. Absolute good is the deepest existence, finest, and all-controlling, and we must have connection with that. That is Goloka, that is Kṛṣṇa consciousness proper, in and out of everything, everything within Him. Everything is floating in Kṛṣṇa consciousness. And Kṛṣṇa consciousness is absolute goodness and beauty. And we are to connect us with that plane through our soul by the help of the divine saints.

Devotee: And everything is preserved for the Lord Kṛṣṇa Himself.

Śrīla Śrīdhara Mahārāja: Yes, but *suhṛdam sarvva-bhūtānām*.

*[bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram
suhṛdam sarvva-bhūtānām, jñātvā mām śāntim ṛcchati]*

["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 worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping 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]

"But don't be frightened that I am all in all, because know sure that I am your well-wisher, your guardian. You are represented in My heart. *Suhṛdam sarvva-bhūtānām, jñātvā mām śāntim ṛcchati. Bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram*. I am all in all, but don't be frightened for that, rather get peace. Why? I am friendly to you all, no apprehension on any _____ [?] And if you can realise this, you will find peace in your heart. That all controller is my guardian. I am represented there where the all-controlling agency. *Suhṛdam sarvva-bhūtānām*. I am all controller but I am friendly to everything, to every atom, no apprehension."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: "Only you can attain peace of mind at that time when you can take it that the all-controller is my friend. This is the only way to get peace of heart. The all-controller, He's all

good and He's my friend also. Then no apprehension, you can go, move, with your attention towards Me that I am friend to you. Then you will be more attentive towards Me, to your friend, the all-controller who you have come nearer to nearer."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Everything in nutshell has been distributed in *Bhagavad-gītā*, wonderfully.

*sarvopaniṣado gāvo, dogdhā gopāla-nandanah
[pārtho vatsah sudhīr bhoktā, dugdham gītāmṛtam mahat]*

["All the *Upaniṣads* are like a cow, and the milker of the cow is Śrī Kṛṣṇa, the son of Nanda. Arjuna is the calf, the beautiful nectar of the *Gītā* is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk."]

[From Śrīla Śrīdhara Mahārāja's *Bhagavad-gītā*, p 331]

All the revealed truth expressed in scriptures are so many cows. And the *dogdhā gopāla-nandanah*, and the cow milking expert the *gopa*, his son is milking the cow, the *Upaniṣads*, the revealed truth. And the gist of the revealed truth is distributed in *Bhagavad-gītā*, the milk. *Pārtho vatsah sudhīr bhoktā*. And Arjuna as a calf, he, on our behalf, he made arrangements to get it. *Sudhīr bhoktā*. And the real scholars they are to partake in that, to be satisfied. For their satisfaction the milk has come. *Dugdham gītāmṛtam mahat*. And the all-sustaining substance like milk, *Bhagavad-gītā*, it will sustain you all. Just as milk is the common food of all, to sustain _____ [?] So *Gītā* will sustain all kinds of souls.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: "A drastic step to save the people and I see that My activity is going just against that campaign. So what further step to be taken now? I have taken the garb of renunciation."
Hare Kṛṣṇa.

...

"I have come as a *sannyāsī* to the world to preach for their benefit." This is a hypocrite expression of Your life. You are really, in Your inner conception, You are full with the *gopī* and their name and their *līlā*, everything within, You are full. This is only a superficial dress. We don't care for that, You are *sannyāsī*. We are to know You as that Kṛṣṇa of Vṛndāvana, we don't like to see You as *sannyāsī*, *Ācārya veśa*."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. This is ornamental.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: "As if I am not free. As if I am not Absolute. They deal with Me in such a way that I also mix with them in the corresponding way as if I have no freedom from the hands and treatment of them, as if I am controlled by them."

Love is such a thing. Affection is such a wonderful thing that can control the Absolute, infinite to the finite, and that is devotion, *bhakti*, *sevā*, service, that can do impossible, possible, what is that? The infinite is controlled for the interest of the finite. That is possible by devotion. *Śrī-kṛṣṇākarṣiṇī ca sā*. That part of the universal function is devotion proper where we find that infinite is thinking in giving to the finite.

Prabhupāda told this. “Where we find this function, that is *bhakti*. That is devotion proper where finite gets the greater facility, or greater position over infinite. There is *bhakti*.”

Wonderful. So how should we hanker after a drop of devotion? With what earnestness we should hanker for a drop of devotion, nectar, that forces infinite to serve finite?

Gaura Hari bol. Gaura Hari bol. Nitāi. To pronounce all these things that also _____ [?]

Nitāi Gaura Hari. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. _____ [?]

A small mouth to speak, to pronounce a high sound.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Mādhava Mahārāja: ...Sometimes we find that even if you give much affection, to a finite being, he still may go away, he still may reject you, even if you give much affection. So how is it that we can capture the infinite by affection?

Śrīla Śrīdhara Mahārāja: *Ke bolchen?* What does he say?

Vidagdha-Mādhava: He’s saying, “You can give so much affection to the living entity, to a person, but that person may go away. So how is it that if we are trying our best to give all our affection to the infinite, how is it that we can capture Him?”

Śrīla Śrīdhara Mahārāja: _____ [?]

When I came first to join the Maṭha I was posted in Kurukṣetra, Kurukṣetra Maṭha in charge. At that time one *sannyāsī* disciple of Prabhupāda he went to visit Badrinārāyaṇa. A letter suddenly came for me that, “If that *sannyāsī* comes to stay in the Maṭha, don’t allow.” I’m a novice, he’s a veteran man, about more than fifteen or twenty years service in the mission, and I am perhaps six months.

_____ [?]

I was perplexed, what should I do? I’m a newcomer, only six months, and another of twenty years experience *sannyāsī*, I shall oppose him, I shall not allow him to enter the Maṭha compound. That came to me.

Another gentleman was of three years experience. I told him that I’m only a newcomer. This order you try to carry out. Please _____ [?]

“No. I worked under him for many years. I can’t do so. You have not such obligation allegiance. Especially the letter is in your name, you are Maṭha commander. So it is your duty.”

And the Mahārāja also came in. What to do? I took the letter, gave to his hand, he read it. And he loudly began to abuse the secretary who wrote the letter, that Kuñja Bābu, this Tīrtha Mahārāja of Māyāpur, Bhakti Vilāsa Tīrtha.

With him there were others, three or four. “Oh, say, Kuñja Bābu’s treatment.”

“Only for few days I went to have the *darśana* of Badrinārāyaṇa and I am punished, I’m not to be allowed entrance into the Maṭha. What sort of injustice it is?” In this way he began abusing.

Then I asked, just approached him, Mahārāja, I’m very much frightened. Why? If your experience, your service, serving life of fifteen or twenty years comes to such conclusion, then I’m a newcomer, what hope I have got, what prospect I have got? So it was discouraging me to the extreme. Why should I live here? I have got no prospect here. Because after fifteen years or more serving he was in such position that not to be allowed to enter the Maṭha compound? How is this? I am puzzled.

Then the opposite thing came from his mind. “No, no.” He came to encourage me. “No, no, no, why should...” He was abusing the authority, now he came to support the authority. “No, no, no. The substance is like this. A man may not pass the higher examination, but that does not mean that who is a successful candidate in the lower class, he will not be able to pass that higher examination. I may fail, but why should you fail? You must go enthusiastically and energetically. You may pass over. I may fail. Such is life.” In this way he came to me.

This took me to another world of conception. What is this? A *sannyāsī*, a renunciant, he will go to have *darśana* of Badrinārāyaṇa, this _____ [?] etc. and that is a crime, dealt as crime. Then what higher things are here in service under the direction of Guru Mahārāja. That is so high.

And not only that, later on he was punished, and he was degraded from the post of *sannyāsa* to *vānaprastha*, Badrinārāyaṇa dāsa. His *sannyāsī* title was taken away and he was degraded to the position of *vānaprastha*, Badrinārāyaṇa dāsa.

He went to commit the sin of going independently to see that Badrinārāyaṇa. With that remark _____ [?] At least in my mind that was a revolutionary thing. What sin did he commit, so great sin that he's punished in such a way?

So there must be very high thing in the service, in carrying out the order of Guru Mahārāja. It is so high. And gradually I came to find out _____ [?] Work under the direction, under the guidance of a Vaiṣṇava, that is more, more high than independently to seek what is good for us as a master, ignoring the higher existence of the dictator, Guru and Vaiṣṇava etc.

And it is possible by their own *karma*, in the case of Mahāprabhu also. What Kālākṛṣṇa dāsa was a companion of Mahāprabhu. Mahāprabhu came and rejected him.

By chance coincidence such things sometimes to help the understanding of the others, and sometimes _____ [?] seen that nearer persons for some time tried to remain in connection and then going away, and new persons coming.

Satsvarūpa who has written a biography of Swāmī Mahārāja, he has also written that many who came to him have drifted by the wave of ocean, and again innumerable number, newcomers came to his feet, in this way. Some elimination and some acceptance. In this way it is going.

Mahāprabhu also told to Rūpa Goswāmī, “Physical nearness is not nearness proper. By *anugatya*, by our our submission, the soul can be near only by submissive connection, not by physical nearness.”

So the example has been given, the bugs in the bed, and also lice in the head, very closer physically. But mentally or spiritually how far they are? So physical connection should not be reckoned as real connection, physical nearness. Nearness only by submission should be calculated. Physically may be far away, but if he's submissive to a particular, he's near.

Rūpa Goswāmī after his training in Allahabad asked Mahāprabhu, “Please keep me along with You. I can't tolerate Your separation.”

“No, no, you are always with Me. You are always with Me. You just go to obey Me, to be near to Me. Now I say you have got much work to do. Go to Vṛndāvana and work as I have directed ____ [?]

_____ [?] nearness to live in the same level, same plane. So we find something like that. Nearer, come near, going away. Near means, what sort of near? By living physically in a different place one can be near. So, union in separation, it is leaning towards that. Physically separated, mentally separated, but still in soul it may be very near.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Union in separation, that is proper union. That can never be severed by any other waves that are coming in.

Gaura Hari bol. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

...

So this is the world where the culprits are being sent, and here we have come to find *sādhu*.

Devotee: _____ [?] Different category of prisoner.

Śrīla Śrīdhara Mahārāja: Different class. _____ [?] by the charm of the sense experience, that is prisoner. Prisoner, the word may be insulting, but when we say, who are captured by the sense pleasure, there we use the name of prisoner.

Then everyone will say, ‘Yes, it is all right, something, no objection. Yes, we are captured by the sense pleasure. We want sense pleasure. We want exploitation. We can’t deny that we are exploiters.’
_____ [?]

Always we must energise. We _____ [?] And to energise means, only to keep up ones position means, that is a nuisance to the atmosphere, devouring so many things. Everywhere there is life. Even the creepers, even the seeds of the paddy, there is also life. And they are devouring. So always we are creating nuisance to this plane. Our existence means exploitation. And we are being victim of the reaction. So how we are in a laudable position? We are committing suicide. Exploitation means we are bound to be exploited again by them, action-reaction. In the world of action-reaction, action is pleasing, reaction of course must be painful. And we are living there in that plane. How we can admire our present position. A sensible man can never do that. Living in the fools paradise. When we appreciate our present position. Only the appreciation should be that we have got the key to get out of this prison house in our hand, in this human birth. In this human birth we have got the key to get out, if we utilise it properly. After then, we can go out of this prison, the vicious circle we can go out when we have got this human birth, if we can utilise this. Otherwise the world of action-reaction.

*uddhared ātmanātmānam, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ*

[“The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy.”] [*Bhagavad-gītā*, 6.5]

*bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ
[anātmanas tu śatrutve, vartetātmaiva śatruvat]*

[“For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy.”]
[*Bhagavad-gītā*, 6.6]

One who can control himself, he’s his friend. *Anātmanas tu śatrutve, vartetātmaiva śatruvat*. And if we cannot control us then we are our enemy, we are our own enemy. Almost all of us are our own enemy in the way in which we are living here. The process we have accepted of our living, we are enemy to our own self, because we are incurring debt, exploitation. Without exploitation we can’t maintain our present position, this body. And that is making loan, loan in the nature. And that must be paid to the farthing. So we are living a life of spiritual suicide.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Connect with infinite. Hare Kṛṣṇa. Gaura Hari.

Vidagdha-Mādhava: Guru Mahārāja. Just as... So you were saying this *sannyāsī* fifteen, twenty years experience and yourself six months, new in the...

Śrīla Śrīdhara Mahārāja: He was given some punishment, then again he was admitted.

Vidagdha-Mādhava: Yes, but you were telling, “You are acting in this capacity fifteen years experience and you are discouraging me, what chance do I have to succeed when you have so much experience and you have not succeeded?” My question is this, the present leaders of ISKCON, they have rendered so much service to Śrīla Prabhupāda, our Swāmī Mahārāja, so much service, and yet...

Śrīla Śrīdhara Mahārāja: So much service, what is service proper, that should be analysed and known. What sort of service, apparent and service real, there must be some difference. May come to a *sādhu* not only with the purest purpose, but there are *baddha jīva*, fallen soul, many sorts of elements within us. So one thought is predominating, some small *sukṛti* that connects me for some time, and then again that is finished, or I may be, having once connection, of course it must not be lost.

*nehābhikrama-nāśo 'sti, pratyavāyo [na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt]*

[“Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world.”] [*Bhagavad-gītā*, 2.40]

For the time being it may take far from, after, for long time, or short time, I shall again have to come back. Service proper, that is very rarely found, very valuable thing. Many things within us. Some good sentiment, holy sentiment, pure sentiment, that took me to a *sādhu*. But there are other things also, tendencies in the mind that may predominate and that may misguide me, more or less. Those that have come, they’re cent per cent purified, we should think that.

In his time also so many came and went away. Why? When he was present personally then also coming and going, and after he has passed away they may deviate to some degree, no wonder.

When he was living I was told that Tamāla Kṛṣṇa asked him, “When I shall do the work of the Ācārya, should I _____?”

Then Swāmī Mahārāja told in a tape. A mice was living in the vicinity of a *ṛṣi*, he was going to be attacked by a cat. When he complained, he was blessed and he was transformed into a cat. Another day dog is attacking that cat. And he complained to *ṛṣi* and he made him dog. Another day one tiger came to attack the dog and he was taken to the notice of *ṛṣi* and he turned him into tiger. Then that tiger one day came to devour the *ṛṣi*. *Punar mūṣika bhava*, again be a rat at once.

I heard that Swāmī Mahārāja asked that Tamāla Kṛṣṇa, that you have already as a tiger when you have come to devour me, you have to resume position of a rat. That you come to be one with your master, this sort of evil idea has taken you down in that rat conception. So this was also to be told by him during his presence.

So many came, so many gone, and difference also. The GBC’s opinion and my opinion was not always congruent, some difference. Still, what we are to do? But in general way we are to go by the resolution of the GBC. That does not mean that that holds the highest position of realisation. Not binding to one and all. One may commit right and wrong, a body also may commit right and wrong. Because it is a body of ten, twelve, or hundred, so it is faultless, it is infallible, that cannot be. Because the British parliament has taken a resolution, so it cannot be faulty, that cannot be.

Vidagdha-Mādhava: But again it comes back to, what is my prospect? If this is the result for their *sevā*, for their service, what is my prospect? I am a newcomer. They are so many years experienced and they have agreed like that. So what is my prospect?

Śrīla Śrīdhara Mahārāja: Your prospect you are to think out of that, you are responsible for your prospect, ultimately. You are to think of that, and you are free to adjust yourself in different ways, in the way in which you can prosper. That is your *caitya* Guru. Always try to follow your *caitya* Guru, your direction you get, you must do that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...may not be absolute, truth is absolute. And as much as one individual or a committee can approach the absolute truth, so much it should be appreciated and given value. That is the principle. It is all synonyms.

So the _____ [?] Kavirāja in Purī who has started a Maṭha in, nearby (Bila and Viracand Giri?), he says generally against me that, “Śrīdhara Mahārāja is the breaker of so many parties. He’s not, he cannot contribute to the unity, but his words always break the parties into pieces.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: One who comes to me, according to my understanding, what I know best I say to them. That is my position. _____ [?] If he had said it to me, I then should have asked that, you left Tīrtha Mahārāja’s Maṭha and established every few years another Maṭha. I have asked you to do that, requested to leave Tīrtha Mahārāja’s Maṭha and to create another Maṭha only few years distant, what is this? Am I responsible for that? Did I tell you to leave the Maṭha, desert, abandon the Maṭha of Tīrtha Mahārāja? And not only that but only few years after to construct another Maṭha. And this Maṭha was constructed by Prabhupāda. And antagonistic in opposition to Prabhupāda’s Maṭha only few years distant you construct another Maṭha for competition. What is this? A filthy-minded man. But he’s also Ācārya, he’s making so many disciples. All question of division. A student to one is teacher to another. Infinite, no end.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...resolution, and asked me that, “You must obey by the decision of the Governing Body.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Long ago. I told no, with some abusive language I told. The property that is under the Governing Body, one who has got attraction for that, he will abide by the resolution of the Governing Body. But I want to serve under the guidance of a Vaiṣṇava. I’m concerned with a Vaiṣṇava, and not the resolution of the Governing Body. Governing Body means the property governed under the body. I have no charm for that property, so I don’t like to go by the decision of the Governing Body. I want a Vaiṣṇava under whose direction I want to serve Mahāprabhu. My problem is this. I don’t care for your government. I’m that type of man.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We came hearing the high ideal of Prabhupāda and Mahāprabhu, not for this administration, or the buildings, or money, or politics, or all these things. The ideal, the purest ideal, we are subservient to that. Wherever is that, in a cottage, or in a jungle, we should like to go there.

Devotees: Hari bol. Hare Kṛṣṇa. _____ [?]

Śrīla Śrīdhara Mahārāja: Then they do not speak a word. I told with such vigorously and Professor Sanyal, *Śrī Kṛṣṇa Caitanya* editor, then Goswāmī Mahārāja the founder, all were there, all silenced by these words of mine. Could not speak a single word. They could all realise that, ‘Yes it is right.’ They could realise that, ‘What he says, it is the real worth of our heart, everyone of us.’

.....