

82.10.10.B

Śrīla Śrīdhara Mahārāja: "I have got my living faith in God." He told like that.

But our understanding is this, that you have...

...what is it?...

...so no necessity...

...try your best to give God to the public. And this political freedom of this or that, what is in comparison with that? You must engage yourself cent percent in doing the service to help the people, connecting them with God. Why do you not do that? You want to deceive them by political freedom and wasting your time thereby, that is our contention. You must try your best to take people towards the Lord's feet and no best activity or service can be better than that.

But then he'll come to say, "Why your Kṛṣṇa He played the part of politics and caused the Kurukṣetra battle, all these things?"

According to the capacity, considering the position of the people, He played like that. Or engaged Arjuna to fight.

Bhaktivinoda Ṭhākura has mentioned, "Kṛṣṇa produced the *Gītā*, Arjuna went to fight, but if Uddhava heard the same *Gītā*, he left the world and went to Badarikāśrama. Arjuna's case was like that, to begin the war, battle again, Arjuna's *adhikāra*. But if the same *Gīta* was told to Uddhava, Uddhava did not go to battle but he went to Badarikāśrama."

...

...take any money to any *zamīndār* or rich man. Even to Mahārāja Kṛṣṇanagar, Kṛṣṇa Candra he was very liberal and benevolent. But as a *paṇḍita* his name was famous.

But one day Mahārāja Kṛṣṇanagar he approached him, and after some formal talk asked that, "You are in poverty, I'm told. I like to help you, something."

"No, no. No poverty I have got. There was some poverty in a particular portion of a particular book, *nyāya*, in the logic, but now that is cleared."

Poverty, that, not to understand the meaning of his passage, that is also known as *abhāva*, in *nyāya śāstra*, *abhāva*. So first he took to that. That, "I had some difficulty there and that is already cleared. And no difficulty I'm experiencing."

"No, no, I mean about your living."

"Oh! My living. Yes, I'm all right. There is the plantain tree where the fruit and the root, many things we get from that. And my wife she knows to cook very well. I'm getting that, everything is free. And there is this _____ [?] tree, tamarind, and that leaf is such a cleverly prepared acid talk, my brain can prepare very good curry, chutney, from the leaves of this tin tree, this tamarind tree. So I'm doing very well. No, I have got no difficulty in this."

And that has become famous. That _____ [?] *dāsa*, *paṇḍita* here in Navadvīpa. Mani Cāṇakya, Cāṇakya was the minister of Emperor Chandragupta and by his advice Chandragupta could establish an empire. But his living was very, very simple. He used to live in a hut and the description has been given, the thatched hut, and there was these cow dung cakes on some level of construction, and some termites, that is also oozing in this way. And that Chandragupta has gone to meet him with his royal dress, the man in a position the Cāṇakya minister, he lives in that position, loves poverty. There are men who love poverty.

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

Akṣayānanda Mahārāja: I had experience that if I ask anyone for money then no one gives me money. But if I keep quiet, then money comes. I do not know why. For many years I've had this.

Śrīla Śrīdhara Mahārāja: Because the Lord has to look after it. Hare Kṛṣṇa. _____ [?]
What is it? "Who don't like to beg, I furnish for them." Where is it mentioned? _____ [?]
It is mentioned somewhere. "Those that do not beg I supply for them. _____ [?"

Mādhavendra Purī, Gopāla, was sitting in Govinda Kuṇḍa and he is *ajagara-vṛtti*, does not beg, and Gopāla came with some milk in the pot and told that, "The girls came to take water from here and they found you here with your face dried. So they reported and I had to come with this milk for you. Take this, and keep the pot, I shall come again and take."

But the beautiful boy, the charming, Purī took the milk, and then put another question, "Why do you not beg? Anyhow in this Govardhana, none can fast. Who takes by begging, eats by begging, all right. Those that do not beg, then I shall have to come and feed them." In this, He told and fled away.

And Purī he was charmed by the appearance. And the boy will come to take the empty pot, but the boy not coming. Then that pot was broken into pieces and kept into his bag. And one piece, sometimes he wanted to eat, chew, and found, "Oh, that boy, that charming boy, He came with the milk pot. How charming that boy." He was thinking of Him and he was besides himself by the beauty of the boy. That small pieces he used to take, now and then, that it came from the boy, that charming boy. And he used to take and at that time he found very much ecstatic condition.

Ajagardi jani ami diya tuwa har [?] The boy told there. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

Vidagdha-Mādhava: Guru Mahārāja, our Swāmī Mahārāja, in *Kṛṣṇa Book*, his summary of the tenth canto in *Kṛṣṇa Book* made a rather startling statement in one chapter. He's saying, "Kṛṣṇa is not particularly beautiful alone but in the association of Rādhikā and the other associates, He becomes very attractive, very beautiful."

Śrīla Śrīdhara Mahārāja: And vice versa. They are also interdependent. They have got their intrinsic value, but still, of course, it is told about Them, that thinking about Rādhikā, Kṛṣṇa becomes beautiful. And thinking of Kṛṣṇa, Rādhikā becomes beautiful. That is the nature of the level, vice versa. And everyone is such, more or less. The plane is such that one gives himself to the other party in such beautiful way that enhances their beauty. The plane is such. So Kṛṣṇa does not look well when He's alone, especially towards the followers of the *gopīs*, they cannot tolerate. Just as [Raghunatha] Dāsa Goswāmī Prabhu says,

[śūnyāyate mahā-goṣṭhaṁ, girīndro 'jagarāyate] vyāghra-tuṇḍāyate kuṇḍaṁ, jīvātu-rahitasya me

["Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger."] [*Śrī Prārthanāśraya-caturdaśaka, Fourteen Prayers For Shelter, 11*]

When Rūpa Goswāmī departed, Dāsa Goswāmī came with such horrible feeling. "This Giriraja Govardhana which I revered like Kṛṣṇa Himself, and Rādhā-Kuṇḍa, Her representation, now these

two, this Rādhā-Kuṇḍa seems to me like the jaw of a tiger. And this Giriraja Govardana like a great python. Because Rūpa Goswāmī my Guru is absent. so They're coming to be a dreadful figure."

So relative position is such. The followers of Rādhārāṇī group, without Rādhikā they will find Kṛṣṇa something horrible. "She's so, why Rādhārāṇī is not here. He must have been cruel, very, very cruel. Otherwise why She's not present. She's all in all of us."

And without seeing Her represented near Kṛṣṇa, it feels like dreadful to them. That is all sentiment, nature of sentiment, *bhāva*. Vice versa. That Kṛṣṇa is beautiful when He's at the side of Rādhikā, in connection of Rādhikā. Rādhikā, one who has seen His figure in the side of Rādhikā, how lustrous, how cheerful they will see. Devoid of Rādhikā is an empty and in some diverse position, forces. All relative questions.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

There is talk between Śuka and Śārī, a quarrel, apparent quarrel.

*śuka bole āmār kṛṣṇa madana mohana
śārī bole āmār rādhā bāme je dekha noile sodhoi madhana
[Vṛndāvana Vilāsini Rāi Āmāder]*

Akṣayānanda Mahārāja: Ha, ha.

Śrīla Śrīdhara Mahārāja: Do you find, what, you got this passage, no?

Akṣayānanda Mahārāja: No, I didn't hear it before.

Śrīla Śrīdhara Mahārāja: Śuka and Śārī, Śuka means parrot, and his wife, the are parrot. The she parrot is towards Rādhikā and the he parrot is towards Kṛṣṇa.

That he parrot, he says, "My Kṛṣṇa is Madana Mohana."

And the Śārī answers, his wife answers, "So long my Rādhikā is at His left side, otherwise not. Only ____ [?] Madana, not Mohana."

In this way they are going to fight with each other. A very sweet mock fight is there. Śuka, he's singing in favour of Kṛṣṇa, and Śārī, his wife, is in favour of Rādhārāṇī.

"That without Rādhikā, what value have you got, your Kṛṣṇa, nothing."

In this way. So something like that. Doing from the relative position of Rādhārāṇī it may be seen. But there are so many sections they do not like Rādhikā *ekala* Kṛṣṇa, only one Kṛṣṇa, Kṛṣṇa alone, there also, *māyāvādī* Kṛṣṇa. They do not like Rādhikā, single Kṛṣṇa they worship, *māyāvādīs*.

Akṣayānanda Mahārāja: Hmm. That's a problem, a big problem. Mīrābāi.

Śrīla Śrīdhara Mahārāja: And we do not admit that Kṛṣṇa to be Kṛṣṇa at all, proper Kṛṣṇa. That Kṛṣṇa, was *māyāvādī*. Hare Kṛṣṇa. You have seen that point in Swāmī Mahārāja, but when I like to put that, the ISKCON they come there furiously.

Akṣayānanda Mahārāja: I was just thinking that. Hare Kṛṣṇa. But you're so kind, you see it as a play. But we cannot see it as a play, we see it as a war, it is our fate.

Śrīla Śrīdhara Mahārāja: So sometimes I say that they're committing suicide.

Akṣayānanda Mahārāja: Yes.

Vidagdha-Mādhava: They're displaying their level of advancement in Kṛṣṇa consciousness, by not understanding Your Divine Grace.

Akṣayānanda Mahārāja: Where do we find the story of these two parrots conversing, Sari and Śuka?

Śrīla Śrīdhara Mahārāja: I found somewhere, can't say, may have to enquire. Govinda Mahārāja may say.

Akṣayānanda Mahārāja: I told one friend, perhaps in Delhi, I said do not repeat me, but it seems as though *viddhi* wants to fight with *rāga*. It seems, in this present condition, that the proponents of the *viddhi-mārga* have taken up arms against the *rāga-mārga*. Of course, I'm not qualified to make such a statement, but it came to me that way.

Śrīla Śrīdhara Mahārāja: _____ [?] I'm not against *viddhi-mārga*. _____ [?]

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."]

We're following, trying to follow the *viddhi*, and always our look, our aim towards the *rāgava*. Go on with *viddhi*, but the crown is with *rāgava*. That is our aim. Otherwise, why *viddhi*?

Akṣayānanda Mahārāja: Yes, for what?

Śrīla Śrīdhara Mahārāja: *Viddhi* means to regulate oneself, and for which? Regulation not itself its aim or object, but regulation means for something else. We want to regulate ourselves so that we may be free in that land, may become free, acquire the position of a free servitor. Regulation has its desired effect. And what is that? That spontaneous service, we shall get it. Otherwise there will be a master, a teacher with a whip to order me, do this, do that, it may not be the end of life. We must reach a place where freely we shall, with our intrinsic urge, we do that thing. It is, the success of life is there.

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

Akṣayānanda Mahārāja: Sometimes I wonder, Guru Mahārāja, that our Swāmī Mahārāja Prabhupāda had put such a guard, such a big wall to prevent that we will jump into that, he had guarded it so carefully that now perhaps the friends have not caught the gist of that. Because he had guarded it so very carefully as the Ācāryas always do, that it's such a high and fine thing, just not for anyone and everyone. So by guarding it so nicely, perhaps the friends have missed it, or not

taken the gist of it. He was very strict. We also hear Your Grace, many times you tell us, "Fools rush in where angels fear to tread." This line. He also, always, was very, very strict in that way. But still...

Śrīla Śrīdhara Mahārāja: That is all in all, in our view. We're looking at that highest aim of our life, end of our life. That must be all and end all. From being far away we shall think of Him, wherever we be.

paśu pakhī ho 'ye thāki svarge vā niroye [taba bhakti rahu bhaktivinoda-hṛdoye]

["Be my life in heaven or hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Gītāvalī, Śikṣāṣṭakam, 4.7, from The Songs of Bhaktivinoda Ṭhākura, page 136*]

"May be placed according to my *karma* in hell or in heaven, does not matter. But devotion to You, I can't give it up. Please grant that may be in my heart. Physically I may be anywhere and everywhere, it does not matter, but internally I must have the taste of Your divine love at my heart, a drop."

paśu pakhī ho 'ye thāki svarge vā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

kīṭa-janma [hau jathā tuwā dās, bahir-mukha brahma-janme nāhi āś]

["Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa."]

[*Śaraṇāgati 3.5, From The Songs Of Bhaktivinoda Ṭhākura, p 13*]

"I may have a birth of a worm, worm or insect, does not matter. But I may be granted the vicinity, the nearness of Your devotee, Your connection. Your connection I can't avoid. Physically I may be left anywhere and everywhere, according to my *karma*."

Hanumān, then Guhaka *caṇḍāla*, then Vibhisana, their external position is not very high, highly appreciable, but heart consideration, they're so high.

_____ *prahlad pasu* _____ *hanuman garuda* _____ *raksas kulay vibhisana* [?]

There are so many born in different dishonoured section of life. But in heart connection they are high, become *parśada*. *Paśu pakhī ho 'ye thāki svarge vā niroye*. Hare Kṛṣṇa.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Bhāratī Mahārāja's letter has been replied?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?] support one's own self. Hare Kṛṣṇa. Gaura Hari bol. Nitāi. Nitāi.

Vidagdha-Mādhava: We have seen, this paper is, full of distortion.

Śrīla Śrīdhara Mahārāja: Just reeling, came to me and perhaps made me more weak in brain, in thinking, maybe. A warning, retirement from this world.

Our Guru Mahārāja of course he expressed such reeling and after that three years he stayed here. Young, he was. Three years, first reeling we heard when we were in Karachi, [nineteen] thirty-three, and by the end of thirty-six, thirty first January he expired, by the first of thirty seven. Thirty three, some reeling incident was reported to us. Myself and Nimi Mahārāja were preaching in Karachi. At that time that Behar earthquake, horrible earthquake in Behar took place that year. And Bon Mahārāja and other two were engaged in preaching in England at that time. Thirty-three.

Perhaps that year Swāmī Mahārāja joined Gauḍīya Maṭha, *dīkṣā*. Hare Kṛṣṇa. Swāmī Mahārāja saw Prabhupāda perhaps twenty-two or so it is mentioned?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: With his class friend Naren Mullik, perhaps went to see twenty-two, maybe.

I was at that time in Gandhi Movement, Congress, twenty-two.

Vidagdha-Mādhava: Swāmī Mahārāja also.

Śrīla Śrīdhara Mahārāja: Twenty-three, four. Twenty-four I came to Calcutta again from _____ [?]

Four, five, six, by the six, I came in contact with Gauḍīya Maṭha, and twenty-seven, April, I joined Gauḍīya Maṭha exclusively, twenty-seven, April perhaps. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

But Mahāprabhu captured me in this life, nineteen-eighteen. And I think I had connection from previous life, because in my childhood when I used to come see the portrait of Mahāprabhu or His name, I felt some charm. Generally, music and dancing, all these things, was very hateful to me. But in connection with *kīrtana*, both the music and dancing, that was very loving to me. Otherwise any sort of dancing and singing, I was very apathetic to that. But with the exception of *kīrtana*, from my childhood.

And I remember when I was a boy of eight or so, another boy two years perhaps senior, I asked him whose portrait are this in my mother's village?

That boy, he told that, "This Gaura-Nitāi."

And who are They?

"They preached this *kīrtana*, *Nāma saṅkīrtana*."

I asked him, do they know *śāstra* and have any scholarship?

What he told I don't remember, but I got the meaning from his words that They were so scholarly that They expressed that this *Nāma saṅkīrtana* is the highest of all individual aspiration, above all. They were great scholars and They recommended that this *Nāma saṅkīrtana*, that is the object of the whole study and scholarship. I got such impression from that boy. He was perhaps ten, I was eight, perhaps ten, he told me something. But I remember I got such idea from that. That scholarship disappears, merges in *prema*, this *Nāma saṅkīrtana*. He told something like that. All education, education only takes up to the feet of that domain of love, some such impression I got, what came from him. Some conception of some *aprākṛta*, transcendental position. 'All that beauty, all that wealth 'ere gave, awaits alike the inevitable hour.' Something.

[The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.]

[*Elegy written in a country churchyard*. 1751, by Thomas Gray, 1716-71, English poet]

All these scholarship is only to say and establish that the love of the Lord, that is be all and end all of our life. And then it is scholarship, otherwise it is not education, but it is brain exercise.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: Guru Mahārāja, how does one keep from being, becoming illusioned or hard-hearted as a devotee?

Śrīla Śrīdhara Mahārāja: Huh?

Akṣayānanda Mahārāja: How do you protect yourself, not to become hard-hearted?

Vidagdha-Mādhava: Or illusioned.

Akṣayānanda Mahārāja: Or falling into illusion?

Śrīla Śrīdhara Mahārāja: With the awakening of the soul proper, according to the stage, *pittopatapta-rasanasya na rocikā nu*.

[*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ 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]

It is sweet, sugar candy is sweet, but if you're attacked with biles, it will taste bitter. So Kṛṣṇa love is not bitter, not dry, nor filthy, but according to our stage, at the stage of the receiver, it seems just like that, just as in the field of biles sugar candy becomes. *Mattaḥ parāvṛtta-dhiyām sva-lokāt. Ātmā parijñāna-mayo*.

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta pumsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the

parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [*Śrīmad-Bhāgavatam*, 11.22.34]

He's self-existent, all light. Light is self-existent, but to the blind it has got no meaning, self-existence of anything. And there will be a particular section who will always quarrel that there's no light, but they're in the class of the blind. *Ātmā parijñāna-mayo vivādo, hy astīti*. So Kṛṣṇa's service, Kṛṣṇa is sweet, but to some section it may taste as bitter, due to their defect in their existence.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Of course.

Akṣayānanda Mahārāja: We should leave you to rest. We must not trouble you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. But with your company I'm awake, otherwise I'll sleep, in idle plane, plane of idleness.

Akṣayānanda Mahārāja: Hare Kṛṣṇa. We'll sleep. Actually only you are taking us out of *our* idleness. It is we who are so deeply...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. We say that Kṛṣṇa is ugly when there's no Rādhārāṇī. A relative position, none is less important, *āśraya* and *viśaya*, both equally necessary, not one is perfect.

Mahāprabhu says to Sārvabhauma, "By your presence such meaning is coming out."

To Sanātana Goswāmī Mahāprabhu told, "In the company of Sārvabhauma, so many meanings came out. Let Me try by the force of your company, what sort of varieties of meanings come."

And sixty-one different types of meanings came out from Mahāprabhu. Mahāprabhu says, "By the force of your company it came out. Kṛṣṇa passing through Me to you, I feel it. I do not understand the meaning of all those lessons. What is passing to you through Me that is also we are to hear."

Vyāso vetti na vetti vā.

*[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyam na buddhyā na ca tīkayā]*

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*, Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 24.313]

Through whom the things are coming, may know or may not know, sometimes, such arrangement of the universe of Kṛṣṇa. The pure may not know what he's carrying to the person to whom he's sent. This is also possible in this world. Kṛṣṇa...

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