

83.01.07.B

**Śrīla Śrīdhara Mahārāja:** So superior *bhakti* is like that, automatic.

**Devotee:** Spontaneous?

**Śrīla Śrīdhara Mahārāja:** Sometimes we're not conscious of the fact, it's going unconsciously. We cannot but do that, we can't avoid that. Automatically that is being done. There is a stage of such. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. You're living alone in that house?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Don't find any uneasiness?

**Devotee:** No. I'm all right.

**Vidagdha Mādhava:** Guru Mahārāja. Śrīla A.C. Bhaktivedānta, in the last days, he said we should establish *varṇāśrama*. But in his books he's telling it's not possible in Kali-yuga to establish *varṇāśrama*. So is he meaning this *daiva varṇāśrama*, or some *varṇāśrama* arrangement within the society, or is it...

**Śrīla Śrīdhara Mahārāja:** *Varṇāśrama*, that some sort of organisation to help the devotional people. But nothing can be perfect in this mundane world. He saw we can attain as much as possible. But this mundane world is world of misconception. The environment is always doing some mischief, whatever we do to that. But still, we must try in different ways, how it is.

We should form a military where there should not be any revolt. But sometimes it cannot be avoided. In a branch there may be revolt. And we shall try our best to avoid all sorts of revolt and take precaution that an upheaval may not come in the military, in the police system. But still sometimes we're under the painful necessity to find that. So we shall try our best to find an organisation to help the devotional life. But sometimes it becomes topsy turvy. The enervating plane makes weak and they decay.

*yadu-pateḥ kva gatā mathurā-purī, raghu-pateḥ kva gatottara-kośalā  
iti vicintya kuruṣva manaḥ sthiram, na sad idam jagad ity avadhāraya*

["Where has the Mathurā-purī of Yadupati gone? Where has the Northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is not eternal.'"]

[Within *Caitanya-caritāmṛta*, *Madhya-līlā*, 20.3, purport]

Rūpa Goswāmī sent a letter to Sanātana Goswāmī. "How is that Dvārakā which was once controlled by Kṛṣṇa? Such a grand city, full of all perfect things. And where is that Ayodhyā, the capitol of Rāmacandra, Who was so powerful, so enduring, so religious? Where are They?"

So nothing can be perfect here, always bitten by the mischievous infection of the mortal misconception. Still we shall try as much as possible.

*[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]

Even a very little is done for such cause, that gets a wonderful help to the people, of wonderful effect. Saves us from grave danger, a very small can save us from grave danger. So any attempt, however little benefit it may fetch, that is desirable, because very, very valuable in our eternal life. The path of our eternal life, this sort of passage is highly valuable. So shall try any way to help the people. No guarantee that whatever I shall do that will remain permanent, no guarantee.

*yadā yadā hi dharmasya, glānir bhavati bhārata  
[abhyutthānam adharmasya, tadātmānam sṛjāmy aham]*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

Kṛṣṇa says to Arjuna, "What I say to you that was said by Me to Manu."

*imaṁ vivasvate yogam, proktavān aham avyayam  
[vivasvān manave prāha, manur ikṣvākuve' bravīt]*

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

"I did say this to Manu previously."

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

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

"But by the waves of this mundane energy that has been dispersed, in course of time, finished. Again I'm saying it to you."

The adverse environment is always hitting, disturbing the thing. Still, the high, so persons they try their best to bring that thing to heal the disease of the locality, local people. Hari. Nitāi. Nitāi. Nitāi.

**Devotee:** Mahārāja. In *Śrī Caitanya-śikṣāmṛta*, Bhaktivinoda Ṭhākura he recommends that when a devotee rises in the morning he should plan his day, materially and spiritually. Is that a time for consulting *Paramātmā*, or trying to? Is that a good time? Is that part of that process?

**Śrīla Śrīdhara Mahārāja:** As soon as he'll rise from his bed he'll do what?

**Devotee:** Plan his day, materially and spiritually, what he will do.

**Śrīla Śrīdhara Mahārāja:** To make a program?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** That is in the lower position, one should do when living an individual life. With the help of the scripture he's progressing in his life, he'll try to do. But when he gets *sat-saṅga* then he'll leave himself at the disposal of the higher agent. Whatever he'll say he'll do. He will order, he will obey. That is higher form of life. And when he's not got such high life, that constant connection with the devotee of Kṛṣṇa, the agent of the divinity, with the help of the scripture he'll try to chalk out his program.

"That today I shall do this much material and this much spiritual. I must do."

That will be a good way for him, individual case, an independent life. But when one has got connection with *sādhū*, Guru, and has got that high fortune to do along with them in an organisation, he'll have no other business but only to look, like the *cātaka* bird to the sky. "What order from Vaikuṅṭha is coming to me through my master? And I shall do that. Whatever order, dictation is coming from the land of Kṛṣṇa, cent percent I shall devote myself for that." That will be his position.

And for the beginner what you say, that is *kaniṣṭha adbhikāra*. And this is *madhyama adbhikāra*, the second stage, intermediate stage, to leave the master. That is to be in direct connection with the spiritual dictation. Until and unless he can himself catch that vibration of the spiritual world, he'll put himself under an expert who can catch the spiritual vibration. Who can read the spiritual wave.

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

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

Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol.

**Devotee:** Mahārāja. When Swāmī Mahārāja was here he had that power to uplift my consciousness. And then when he disappeared my consciousness fell down again.

**Śrīla Śrīdhara Mahārāja:** This is natural. With powerful *dainyam* when he was living you were getting some influence thereby. And when that is taken away, physically, you're in dearth of that association.

[*duḥkha-madhye kona duḥkha haya gurutara?*]  
 [*kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para*’]

[Śrī Caitanya Mahāprabhu asked, “Of all kinds of distress, what is the most painful?”

Śrī Rāmānanda Rāya replied, “Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.248*]

In Rāmānanda’s talk, there it is mentioned. What is the greatest loss in ones life, to mourn? If one is disconnected with the *sādhū*, Vaiṣṇava, the devotee of Kṛṣṇa. If we lose his company, that loss is reckoned to be the greatest, highest loss. The well wisher, the guardian departed. I’m helpless. Who’ll take care of me, independent of mine, good thinking for myself? The guardian went away. I’m helpless, like an ox. Guru departed, I’m like an ox, none to take care of me, of my vitality.

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

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

**Vidagdha Mādhava:** Guru Mahārāja. But by following the *vāñī*, by following the instructions of that departed *sādhū*, one can continue his relationship, and feel that relationship?

**Śrīla Śrīdhara Mahārāja:** Yes. To certain extent. When he’s living, then if I commit some mistake he can detect. “O, I told this, and you have mistaken it for that.” That is alive there. But in his absence I may be reverted to conceive what he has spoken in my own way. I’m helpless there. Living scripture. Scripture is passive, passively giving something to me, not actively, but the saint, actively. If I commit fault he’ll at once come and detect. “O, you’re committing fault here.” Living scripture is saint, more helpful. And he’ll help to make me understand the real meaning of the scriptures. I may not be able to catch the real purpose of the scriptures, sometimes, in many places. He will help more. “The meaning is not this, the meaning is that.” He’ll point out.

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

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

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

**Vidagdha Mādhava:** Guru Mahārāja. In collecting funds, sometimes it’s a cheating process, on the external, in the material calculation it’s a cheating process. So if someone is trying to be *brāhmaṇa*, one of the qualities is truthfulness. So if he’s disturbed too much by this collecting, this kind of...

**Śrīla Śrīdhara Mahārāja:** We must be sure what we’re collecting that is being strictly utilised. That is the first thing. The energy what I’m taking to a particular place, that is being fully realised, for the *nirguṇa*. If that is fully utilised for *nirguṇa*, whatever I do wrong here in the miscalculation world, that will be amply compensated. But if it’s not utilised then I shall be a robber. It depends on that, on the one side.

Another side, if by robbing I’m caught and great discredit comes to the mission, that will spoil the whole thing. That caution must be maintained there when doing that thing. And there must be this consciousness all along in me, that I’m doing benefit to that person. Just as a guardian swallows the medicine to a boy, knowing fully well that this will do some good to him, without his notice. So

I'm taking his energy, cleverly, without his notice, and supplying it to the place, and it will be fully utilised and he'll get the benefit. This guarantee must be there, all these things.

And at the same time, if these worldly immoral things are exposed, then it will cause a greater discredit to the mission. And then also, *prātikūlya*, the opposite things should be done by me. So all these risks must be calculated and done. Then fundamentally that is not bad, because everything belongs to Kṛṣṇa. He's thinking, "It's mine." If I can take independent of him by stealing his property and properly utilise for Kṛṣṇa he'll be benefited unconsciously. He may not know but he'll be benefited. If it's really utilised for the service of Kṛṣṇa he'll get *sukṛti*. *Ajñāta-sukṛti*, unconscious accumulation of any primary devotion, that *sukṛti*. What is done, the man may not know, without his notice something is done, taking his energy to devote in the service of Kṛṣṇa. These things should be considered and should be done. On principle it is not bad, but the adjustment should be made in such a way that may not bring ill fame to the mission. And also it must be utilised, guaranteed, that it will be used for the purpose of the service of Kṛṣṇa, not for any other fashion, in the name of Kṛṣṇa. Both sides should be calculated, and consulted, and given proper consideration. You can't follow?

**Vidagdha Mādhava:** Yes, I can follow. So truth is a higher truth? It's not some mundane calculation truth.

**Śrīla Śrīdhara Mahārāja:** Ah. The most important that what I shall do that must be utilised properly. And the next thing, that I'm going to do some benefit to a particular person. And the process, generally it cannot be appreciated by the public. But if it is known, that will be dishonour to the mission, and disservice to the credit of the mission. All these things should be calculated.

**Devotee:** Guru Mahārāja. When one makes his decision to do this activity, how does he know whether this is coming from Supersoul, Paramātmā, or the mind?

**Śrīla Śrīdhara Mahārāja:** What does he say? Eh?

**Vidagdha Mādhava:** He's saying, when one makes a decision...

**Śrīla Śrīdhara Mahārāja:** How does he know that there is guarantee that it will be utilised fully?

**Vidagdha Mādhava:** No. He's wondering, see, he's independently thinking to do something. How does he distinguish if it is coming from the mind, or from Supersoul, from Paramātmā?

**Śrīla Śrīdhara Mahārāja:** Then he's to understand what is mind, and what is soul. All these things we need to be differentiate and understand in their proper position. How do we understand this is eye, this is ear? So also we're to understand what is mind, and what are the constituents of the mind. And what is intelligence, deliberation? And crossing that, what is soul? It is described in so many scriptures, that this is the symptom of soul's existence, soul's nature. This is what is judgement faculty. This is what is mind. All these have been described there. And we're to follow that and we're to understand, we're to feel what is what. And what comes from mind, and what comes from intelligence, we can understand.

And my mind says, "It is very good, you take it." And the reason will say, "No, you don't take, it will produce this disease in you. Don't take it." The differentiation between mind and judgement, reason.

So also there are symptoms of what is soul, and what is this, it is there. We're to try to understand, read, feel. But generally by doing *niṣkāma*, that is selfish activities, our internal position becomes more clear and it is easy to understand them. So much rubbish is there, and if we can clear some rubbish then it's possible for us to see what is what. So *niṣkāma*, so many selfish desires, prejudices, they're covering my mental system, subtle system of life in such a way that we're not able to detect what is what there.

But there is possibility of understanding them clearly, by differentiation. This is mind, this is *kāma*, lust, this is anger, this is greed, this is jealousy. In this way we can analyse and detect within us. It is possible. *Kāma, krodha, lobha, moha, mada, mātsarya*, within mind. And then, this is reason, this is conscience. This possibility is there.

Just as a doctor - I do not know my own body, but a doctor, he knows what is where in my body. And he can say that 'these sort of disease are in your body.' But you'll not know that. So such knowledge is possible, and the doctor has to learn by reading the books of the past experienced persons.

So also there, it is possible to understand what is what within the mental body.

Now I want to retire. I shall have to go.

**Vidagdha Mādhava:** Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Śrī Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!  
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!  
Bhakta-vṛnda kī jaya!

...

[27:00 - 28:10 ?]

**Śrīla Śrīdhara Mahārāja:** *Jñāna-śūnya-bhakti*, devotion devoid of knowledge. That blind faith, something like blind faith in the Supreme Authority.

Yaśodā is taking feet dust of some saint and putting it on the head of her son Kṛṣṇa. She's asking the saint, as if, "Make some blessing. O, saint, please bless that my son may live long."

*Jñāna-śūnya-bhakti*. If anyone says, "Yaśodā, your son is not an ordinary child. He's Supreme and He's got great power, infinite knowledge. He can do anything."

"No, no, no. Don't say that to me. I don't like all these \_\_\_\_\_ [?] My son, my child. These are big things you're saying. How can He be so big? And his mother, myself, I'm an ordinary woman. My child, how can he be so big? No, no. He's my child, a little wicked child you may say, a little wicked."

Ha, ha. And there is peace. But where there's knowledge there's disturbance. Where there's calculation there's apprehension. And where the kingdom of faith, the kingdom of peace. Gaura Hari. Nitāi. Nitāi.

**Devotee:** Mahārāja. Can I ask a personal question?

**Śrīla Śrīdhara Mahārāja:** Question? Yes.

**Devotee:** I hope I'm not too personal. But I was going to ask, at any time in your life, were you on intellectual plane, and then moved to the plane of *bhakti*? Or your whole life you were into *bhakti*?

**Śrīla Śrīdhara Mahārāja:** When I began my study in college, after passing matric standard, at that time I came to some, I had some association with some intellectual students. And also I was reading the logic and other things, empirical deductive, all these. I remember at that time my faith in God was disturbed for some time. And during that time I thought, what should I do then, if supposing there's no God? How to go on with this life? What activity should we take then? I thought, as much as possible I shall try to live for others, helping others, in any way I shall do.

But again, when I read in the philosophy in B.A. standard, in Hegel's philosophy, then Descartes, Martineau, Mill, Hume, all these things, gradually, intellectually, I regained my faith in God. It is not impossible. The other argumentative parties are also there. They say it is possible God may exist. So that removed my temporary disbelieving. \_\_\_\_\_ [?]

But after a year a great evolution came in me, when I was a fourth year student. Very slight point.

One boy talking with me he told, "That my father was a gentleman of this type."

I at once opposed. What do you say? Your father as a gentleman? This is not a happy remark, your father, as gentleman, in the third person. He was your dear father, and you say he was a gentleman of this type.

He told, "Yes, of course, I should not mention in that way. But really it is so. In this life I have come as his son. And in next life where I shall go I don't know. And in previous life also where I was I also don't know. So for the time being I was his son and he was my father. A gentleman like relation but not permanent." He told like that. But he did not talk much.

This remark pierced into my heart and I began to think, what is this? It is true. Then, where I was, and where I shall have to go? In the relativity of infinite I'm living. No position. No shelter. How am I guided? My future is uncertain. What to do?

This was so much intense that I lost myself in this. The test, the graduation examination is a few months away, I can't give my attention to the study. My friends they come and press me to read the books. I can't concentrate there. In this way. \_\_\_\_\_ [?]

And at that time, that very boy gave me one book \_\_\_\_\_ [?] Śrī Caitanyadeva. I got *His life and Teachings*. It was just like nectar to me, and this converted me to this side.

Before that also I was a student of *Bhagavad-gītā*, and *Bhāgavatam*. My family was engaged in that, in the discussion and reading of the *śāstra* of different types, always going on in our house talk. A big family, about fifty members maybe in the family. My father had four brothers. And my eldest uncle he had five children, all grown up, twenty years more than me. And so many ladies also. So house full. And mostly all Sanskrit scholars. So I was born and brought up in a big *paṇḍita* family,

scholar's family, Sanskrit, etc. *Purāṇa, Bhāgavatam, Gītā*, \_\_\_\_\_ [?] Different types of culture there.

But anyhow, this *Life and Teachings of Caitanya* saved me, and I drank it, as with full belly I was converted from then. A great change in my life. And I was at that time twenty two or three years of age.

I did much penances also, did not eat more, sleeping, no eating. No rain, no winter, no summer. Everything, not much value for anything, in this way I passed. And used to take \_\_\_\_ [?] also, sometimes cow dung. Ha, ha, ha. Sometimes the bitter leaves of neem, to control the tongue. All these things. Sometimes this *prāṇāyāma yoga*. Many things I did at that time.

Then gradually my father left us, and the burden of the family came on my head. And gradually then again went to join the law classes. After one year, then the non-cooperation movement came of Gandhi. I left college and joined them, nineteen twenty one. Then three years passed in that non-cooperation movement. Then after matriculation I joined. My mother also died.

Then I joined Gauḍīya Maṭha. Three brothers, one brother at service, and other two brothers were students. Some property there was, and they were not in poverty. Anyhow I left everything and joined Gauḍīya Maṭha, nineteen twenty seven. Nineteen twenty six, August, I came in connection with Gauḍīya Maṭha, and nineteen twenty seven \_\_\_\_\_ [?] I joined Gauḍīya Maṭha, after six months or so. From then I'm here.

First I was posted near Kurukṣetra, Delhi, northern, towards Madras side, a year. Then Bombay side, and then all India preacher. And there was a proposal, suggestion of Guru Mahārāja to go to the west.

I told, you'll have to spend much money, but I won't be able to show any progress of work, because I can't follow their intonation.

Still you can mark, if you say something I can't follow. What is this, what is this? I say. Ha, ha.

So I told him, I've got some defects, I can't understand the intonation. And at the same time I've not a mind, a nature, to mix with anyone and everyone. So I won't be able to show any progress of work there. If you order, then I must have to go.

But Guru Mahārāja sent someone else. The Founder of Gauḍīya Saṅga, Bhakti Saranga Goswāmī, who in England gave *Hari-Nāma* to one lady and her name was Vinod Vani. And she established on her own a centre of Gauḍīya Maṭha. And still it is there, and Gauḍīya Maṭha is there, under the supervision of Bagh Bazaar Maṭh. Vinod Vani Gauḍīya Maṭha, in London, Sabhā.

**Devotee:** One of your disciples, Dāsānudāsa, he met one lady who was...

**Śrīla Śrīdhara Mahārāja:** Dāsānudāsa?

**Devotee:** Yes. In Santa Cruz, you gave him second initiation.

**Śrīla Śrīdhara Mahārāja:** Whom?

**Devotee:** Dāsānudāsa.

**Śrīla Śrīdhara Mahārāja:** Myself?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** No, I don't remember.

**Devotee:** And his wife you've given initiation. I think you've given him second initiation.

**Śrīla Śrīdhara Mahārāja:** Myself?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** First initiation?

**Devotee:** Prabhupāda I think.

**Śrīla Śrīdhara Mahārāja:** O, second initiation from me?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Dāsānudāsa?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** He's an Englishman?

**Devotee:** No, he's American. He's working with computers, he's a computer consultant. He told me one story, he met one lady who during World War Two, she was living in Germany. As little girl she said German Nazi government established experimental *varṇāśrama* community in Germany. Have you ever heard of this? They imported *brāhmaṇas* from Śrī Raṅgam and had experimental *varṇāśrama* community in Germany.

**Śrīla Śrīdhara Mahārāja:** I don't know about that.

.....