

83.09.21.A

Śrīla Śrīdhara Mahārāja: ...and Śrī Rūpa with his own he has served that very thing to the devotees. And Raghunātha dāsa he has tasted and also he has added something to that. And Jīva Goswāmī has given protection to that by giving *śāstric* evidence, and that from the misconceptions of that thing of different types has protected. And the Brahmā, Śiva, Uddhava...

...

*gaurāṅgaika-gatir vrajāśritamatih śrī gauradhāma sthitiḥ
sachāstraikavṛtiḥ kusaṅga viratirduḥsthabiyathā-niṣkṛtiḥ
śrī rūpaik-ratiḥ sanātana-natiḥ śrī jīvatejasthatiḥ
śrī siddhānta sarasvatī guruvāru gaudīya-goṣṭhīpatiḥ*

Another stanza in his praise, *gaurāṅgaika-gatir*, whose only end of life was Śrī Gaurāṅga, *gaurāṅgaika-gatir*, *eka gatir* only. The only object of his life was Śrī Gaurāṅga, *gatir*. *Vrajāśritamatih*. The mental God took cover from the Vraja *rasa* - your most beloved Dayita Dāsa, at present, who is our Gurudeva! Please recommend my admission in the list of his servitors permanently, and be gracious enough to do that. In this way it is concluded. [*Śrī Gauḍīya Gitānjali*] & [*Sādhu-Saṅga*, 3.1, 1985, p 12]

That was appreciated by Prabhupāda, and four others also in the beginning.
Bhaktivinoda Ṭhākura. Gaura Hari. Gaura Hari. I close here.

...

Dayādhara Gaurāṅga: Next week I have a speaking engagement with a civic group. A group of business men in a town close to us, to our temple, they call themselves the Rotary Club, it's an international group. And they try to do good works for the community. Their goal is to provide services for the community which will upgrade the standard of the community. So they asked me to come and speak about some of the...

Śrīla Śrīdhara Mahārāja: You will ask them, We want thorough treatment. Who is the party? Party is the soul, not this body or the mind. But the soul is the party and the thorough cure of the soul from the disease of this contamination with matter. Independent of matter soul can live happily. And his connection with matter is the trouble and the cause of all his troubles. Either our diagnosis of the disease of the society is different from you do. We see that a mad man, he's engaged in the street in picking waste paper and this brick bats and something. But if I put some brick bats and some paper in his hand to help him, that is not proper help. To help him, try to remind him of his home. Back to home, back to God, back to home. And there is no scarcity of anything. A solvent home you have got, and you must go back there. And don't wander in the street and try to collect these brick bats and these paper pieces and the cloth pieces. So something like that, our social work.

Once when I was in Madras Maṭh our Guru Mahārāja was going to visit the Maṭh and we had a procession from the station to Maṭh. I approached the boy scout leader to join in our procession.

Some Maharastri gentleman he told, "We do only social works, nothing to do with religion."

I asked him, "We're also doing social works," I told him, "but of different type. And what sort of different type? Only you the human species, dog species, cow species, ass species, so many, horse species. You want to keep the dog as dog and render service to them. And our programme if there is possibility of the attainment for the dogs to human species, if they can be lifted to human society, we try to help in that way. The dog should not continue to be dog, but we shall help the dogs in such a way that the dog can be converted into human. In this way our social service." Do you follow?

So our service, our angle of vision about the human beings is not limited in its prospect of prosperity, prosperous life in this human body. But he has got great prospect. The soul is the proper person within, and not the body, and not the mind, but the party is the soul. Who is suffering good or bad, or happiness, or pain, or pleasure, so the suffering going to the feeler. Feeler means the soul, feeler is the soul, so he's concerned with good and bad, or pleasure and pain. How to help the soul be cured wholesale from the pleasure and pain?

According to that we have made our programme. This sort of social work. We do social work, but social work of this type. That thorough help, not temporary, not for the time being and again the pain will come, not that. The greatest, prosperous and happy life in mundane world, that is also miserable, according to us. Our standard of happiness is higher. Even a king, even a scholar, even a young man, who has got overflowing energy and running hither thither, he's also in need of help. So the standard of happiness here is, to our consideration, that is painful stage. Happiness in the mundane, that is pain, in our consideration. Just as painful person who has got disease feeling pain and given morphine injection, and for the time being he's not feeling pain. But pain is there, only morphine has seized the pain. So the pain is there within. They cannot feel for their intoxicating, their exploiting tendency at present, but the reaction will soon come and he will have to feel pain.

So radical cure, of the being, that is in our consideration, we do such social work. Try to find it. The great Ṛṣis, the Messiahs, the Christ, Mohammed, they also came to relieve the people from pain. But what type of help they recommended, higher type. So many *lākhs* and *crores* of people they at least mentally, formally say, that we're followers of Christ, followers of Mohammed, followers of this and that. So they have got some recognition there. And that sort of social work what is necessary to render real help to the people. And this is sham help, temporary help. And sometimes this sort of help does more harm, because with this help they become mad in their pride and energy and commits some nuisance.

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Dayādhara Gaurāṅga: Bhaktivinoda Ṭhākura in his *Śikṣāmr̥tam*, he's telling there are many things that one can do. In the initial stages of the book, in the first few chapters, he's telling that one can set up passage ways for the public, can light streets for the public, that these are good works. And these are the kind of works that these civic groups engage in, this kind of thing.

Śrīla Śrīdhara Mahārāja: That's *puṇyam*, *sāṭṭya guṇam*, that is also temporary. For the time being some relief, but no permanent value, very transient, temporary value. That is *sāṭṭya guṇa*, within this mundane, within ignorance, jurisdiction of ignorance.

Dayādhara Gaurāṅga: Yes. The negative side, then you're doing something good on the negative side.

Śrīla Śrīdhara Mahārāja: It is only being utilised in canvassing, to give some bait...

Dayādhara Gaurāṅga: To draw them to the transcendental side.

Śrīla Śrīdhara Mahārāja: To invite some people with some temptation, and then to speak to them about what is real truth. Haridāsa Ṭhākura used to invite the boys and gave them *lāḍḍu*, and then after the boys have got *lāḍḍu* they're very happy. Then he used to say, "Take the Name of Kṛṣṇa." Laddu dui asi dui laya harināma. The temptation, the *lāḍḍu*, he gave them and then the child was cheerful, go on dancing, Kṛṣṇa *Nāma*, Kṛṣṇa Kṛṣṇa. It may be used for this purpose. This temporary happiness given to them that they'll be pacified, now listen to what is real happiness, in this way.

Dayādhara Gaurāṅga: So such a group should be approached with that attitude? Such a group, a civic group, they're professional people, they're civic minded, they're doing good in the community. They're householders, they're engaged in so many activities, but they're interested in doing something higher. Should they be approached with the idea that these things that you do...

Śrīla Śrīdhara Mahārāja: Everyone should be approached with this idea, this higher idea.

Dayādhara Gaurāṅga: But with the bait or the stark reality?

Śrīla Śrīdhara Mahārāja: But according to the capacity and standard of the people, we shall approach them in different ways. One who has got money, we shall try to get some energy from him. Suiting his purpose, to get some energy and utilise in higher things, the *sukṛti* will go to him. He may not know but *sukṛti* will be done. Unconsciously he will get some benefit of higher type though he may not know because his energy is utilised for higher purpose. That is *sukṛti*, he may not know but his things are utilised for the highest purpose. As a reaction he gets something, that is *sukṛti*.

Without *śraddhā*, he has got no *śraddhā*, he's not coming consciously, but unconsciously, to do something to him, to give injection. The patient is unconscious, the doctors give some injection. Something like that. That is *sukṛti*. He cannot appreciate Kṛṣṇa *bhakti* but still he may do as a school, the dispensary, or feeding the students, there are so many students. "You please help them for feeding." And he's giving. "Oh for feeding I can give. I have no faith in religion. But education, any type, I can give something for the feeding of the students."

Whatever the position does not matter. In this way he's giving and that is *sukṛti*. Unknowingly, unconsciously, ones energy is being utilised by the cleverness of the Ācārya as *sukṛti*. *Jñāta* and *ajñāta*, sometimes conscious, sometimes unconscious, does not know anything, *sukṛti*. The cows are giving milk and their milk used in the service of the Lord, or the devotees. The cows are not knowing but some *sukṛti* is being done in the soul of the cow. In this way, *ajñāta sukṛti*, *jñāta sukṛti*, conscious and unconscious.

Then faith comes. *Sukṛti* sufficiently accumulated then comes *śraddhā*, faith. That yes, if one thing is done, the whole can be done, satisfied. It is possible. That is *śraddhā*. If I know God everything is known because everything is within His sweet will. "Let there be light." There was light. "Let there be water." There is water. So if I know the cause of the water and light, that is God. If I know Him, serve Him, everything is served. Everything coming out of His sweet will and again entering into Him. All these things. So that is *śraddhā*. To have such a faith that if I attend one, whole one attended. That is *śraddhā*, that is faith proper. And the structure will be built on that

faith, that is devotion. If I do my duty towards Kṛṣṇa, everything is done. Kṛṣṇa consciousness covers the whole thing within it.

I heard from Akṣayananda Mahārāja today that Harikeśa Mahārāja - do you know him?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: He and perhaps his group in Russia, they're put into prison house. One gentleman has written to Akṣayananda Mahārāja from London, he has seen in an Australian newspaper that Harikeśa Mahārāja he has secretly, privately, he was making disciples. And the disciples are washing his feet and drinking the water. That picture has been given in the paper. And the Russians say that they're all CIA of America, has come here. All Americans have come here and they're preaching anti communist creed here to weaken our nation. So they have been put into prison house, the whole group, including the Russians also that followed them. This news given this morning by Akṣayananda Mahārāja. He's got a paper cutting from London, the paper is from Australia.

Vidagdha Mādhava: The movement has been forced underground. In Russia now six of the devotees have been arrested and taken to labour camps. And also in Russia they give drugs. If they cannot brainwash the devotee they give so many drugs they turn his brain into vegetable.

Śrīla Śrīdhara Mahārāja: The Russian disciples they're also being treated that their brain has been disordered, they're under treatment for brainwash. Hare Kṛṣṇa. Hare Kṛṣṇa.

Harikeśa Mahārāja comes from what part of America?

Dayādhara Gaurāṅga: New York. He's a good friend of Śrīla Hamsadūta Mahārāja. He's very intellectual.

Śrīla Śrīdhara Mahārāja: Harikeśa. I know him by his name, I have heard. Might have come here also but I can't remember.

Dayādhara Gaurāṅga: I don't recall that he ever came here. He was conducting the German yatra, north European yatra, Germany, Denmark, Norway, like that. And Bhakti Sudhīra Goswāmī took *sannyāsā* initiation, I think from Harikeśa Mahārāja, when he was working in Yugoslavia or somewhere.

Mahārāja, yesterday Vidagdha and myself went to Kṛṣṇanāga and I saw this one Mūrti of Mahāprabhu in the six armed form, *ṣaḍ-bhuja*. So I thought that it would be very nice for our temple in Malaysia. Because we call the temple, Temple of Śrīman Mahāprabhu. And I thought it would be nice to put in the temple room as a Mūrti, put on a table in a class casing. Do you think that is nice?

Śrīla Śrīdhara Mahārāja: Yes, you may do, not objectionable. That was shown to Murāri Gupta who was a devotee of Rāmacandra. Murāri Gupta, he was a staunch devotee of Rāmacandra, Rāma rule. And Mahāprabhu sometimes showed that, "I am Rāma, I am Kṛṣṇa, I am Nimāi Paṇḍit, or Gaurāṅga." So both, done in this way, and the *vamśī*, and *duṅḍa*, *kamaṅḍalu*, *sannyāsā*.

Dayādhara Gaurāṅga: Since most of the people that come to the temple they are Tamils, they know something of Rāmacandra, they know little bit about Kṛṣṇa. So I thought it might be very nice thing.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. How to deal with the basic portion, lower type, to establish that He is Godhead, it will help. But He has come as human being, in the garb of human being to distribute love of Kṛṣṇa, Divine Love. That Mūrti is not very suitable for that purpose. But to establish the position that He's not a human being, He has got His Divine aspect, it will help that well. Hare Kṛṣṇa. Nitāi.

Dayādhara Gaurāṅga: When we approach the public in a civic group, or some other kind of organisation, should we approach with the mood that I want to attract just one person to Mahāprabhu's concept, or...

Śrīla Śrīdhara Mahārāja: I think it will be better as our Guru Mahārāja did in that posture to install the Deity in the temple. In paper you can show so many things. What you say on this Murāri Gupta, this six handed Mahāprabhu, that in your *Sādhu-Saṅga* paper, here and there, in the books also, that you can have. In the temple as our Guru Mahārāja established, that should be more suiting. Rādhā-Kṛṣṇa-milita not that Rāmacandra, Kṛṣṇa and Mahāprabhu are one and the same, but here Rādhā-Govinda-milita Mahāprabhu, that is the highest position. So when to worship in the temple, that Rādhā-Kṛṣṇa.

*rādhā kṛṣṇa-praṇaya-vikṛtīr hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the predominating and predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.5*]

That is the highest conception, representation of Mahāprabhu and this [*ṣaḍ-bhujā*] is in the lower to show that Mahāprabhu is Rāma, Mahāprabhu is Kṛṣṇa. And not representing that Rādhā-Kṛṣṇa combined, that highest phase is not to be deputed here. But that is what we want more. _____ [?]

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Dayādhara Gaurāṅga: Because we come in contact with people who voice willingness to surrender, to do *sevā*. But we find out through the course of our acquaintance with them that their surrender is not very deep. So we desire the association of those who have a deeper understanding of...

Śrīla Śrīdhara Mahārāja: As much as we get we should utilise that, as much. And we shall depend on the Divine Will. We shall go on working according to the dictation of our conscience. And the

consequence left on the will of Kṛṣṇa. Always, that should be the main tenor of all our activities to be, then it will be service, not expectation too much for the results. Well and good, if Kṛṣṇa wills it will come. Or I'm sparing much labour to one, to A, with less labour, B comes, and this occurs sometimes. That depends on Him. Work with us, and the result with Him.

Dayādhara Gaurāṅga: Yesterday you were saying that what we're seeing, what we're getting from the environment...

Śrīla Śrīdhara Mahārāja:

*karmany evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, [mā te saṅgo 'stv akarmaṇi]*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

Never entangle with the results of *karma*. *Mā te saṅgo 'stv akarmaṇi*. At the same time don't leave *karma*. Go on doing but without any expectation about the consequence. According to your conscience go on. And that will come according to the will of Kṛṣṇa. You're working for Kṛṣṇa, not for anything else. This sort of temperament should be always respectfully maintained. That every work not separate from His will, to satisfy Him, whatever I'm doing. To Him, to Vaiṣṇava, to Guru. All the activities should be with such sort of aim that I'm doing this to satisfy Vaiṣṇava, Guru, Kṛṣṇa, because I'm ordered to do so. If He likes to say that He wants to withdraw me from this field, "Yes at once I am ready." No love for the activity in a particular locality, always openness. I'm doing His satisfaction, working for Kṛṣṇa, not captured by the local interest. Everywhere local interest comes to capture us. We shall be free. Our aim will be located to higher, not in any mundane hopeful plane.

Dayādhara Gaurāṅga: But we don't want our surrender to be lip transaction, we don't want to be just speaking, our surrender.

Śrīla Śrīdhara Mahārāja: Because I'm asked to do so I'm doing so. If I'm asked to withdraw, I'm ready. No local interest, no local love, captured by the local, however good or bad. I'm servant of Him, and slave.

I can only inform Him, "The position of this work in this place is such. If I'm withdrawn it may suffer to certain extent." At most I can inform Him.

But still if He says, "No, no, not necessary."

"Yes I am ready." That should be the clear position.

When Guru Mahārāja went there in Alhanāth near Purī, Jagannātha temple, eight or ten miles off, one devotee named Bipim Brahmācārī, he was so very busy about the activity there, too busy, fully booked, engaged always, no leisure. Then some devotee asked Guru Mahārāja, "He's so busy here. Has he got any local attachment of the place?"

Then to test that, Guru Mahārāja called for him, he came. "You Bipim, I'm thinking that you'll have to go to Māyāpur for service."

"Yes Guru Mahārāja. When shall I go?"

Then he says, "No, not necessary, you remain here."

Only to test whether local attachment has attacked or not, but when satisfied.

"Yes I'm ready, whenever you ask me I'm to go. When I'm to go, please say?"

But, "No, not necessary, you remain."

So we shall work in any area, but we should not gather any local interest. Interest will always be in the centre. I'm His servant. Because He has asked me to do all these things, these things have got value. If He asks me to withdraw, this will be useless. However better it may seem to me in my calculation, important activity, but the spirit will be drawn when He withdraws. Always towards the centre. Do you follow? Because He asks you to do so it is *bhakti*, it is devotion, not the practices, but the very life of the service is His order, His will, the centre, all reverential thing.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

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

Dayādharma Gaurāṅga: We become tied down in local interest, that means that we're too much concerned with the elevation of that particular group of people.

Śrīla Śrīdhara Mahārāja: Particular group, those people, not universal, a particular group. Some obligation, some sort of special relationship with the land, with the people, with particular sect, particular association, facility, we're attached to all these things. But we should mind that we're a slave to One, and here only for His will, and if He wants to immediately transfer I shall go there. I'm not indebted to anything else but Him. I'm His slave.

"I find this place is suitable to work in." At least I may, at most I may inform this to Him. "This is my favourable field, *ānukūlyasya saṅkalpaḥ*, this is favourable for my temperament to work."

In spite of that, "No, you must go there."

"Yes." That should be the attitude. Not love for any particular type of activity. Whatever He requests me to do I'm ready, independent of the success or failure. That is in His hand. I'm only to show that I'm wholesale cent percent His slave, His man. That is what is necessary in me.

tam bivina karana he he radha ramana [?] "Oh You Lord of Rādhā, I belong to none but You. None can have any influence on me but You. Your slight suggestion is the highest thing in me. In the prospect of different classes, that has got no charm, no temptation for me. I want You. I want my position in the higher sphere, not that I want to be lost in this desert. Higher and higher sphere. When by test I shall pass, I may be taken to the higher post, and I may be entrusted with more faithful service, duty there. Anyhow my concern is with Him, with the Centre."

Generally for Kṛṣṇa consciousness, then it may be transferred, when there I may be posted to some other position, in the Rādhārāṇī's camp, from there in particular group where different types of service are being done, planned and being done there. So somewhere some bedding, somewhere this ornamental, environment, temperament, somewhere food department, so many

departments there. I may be posted in some place according to my inner necessity. And the immediate superior will be my guide at that time, within the system of Kṛṣṇa consciousness. In *sākhya rasa*, also in *vātsalya rasa*, *dāsyā rasa*. The direct service of Kṛṣṇa. In the preaching camp also when Kṛṣṇa comes as Mahāprabhu to preach, there also different groups, departments, I may be entrusted. Some by their *śāstra* writing, Rupa and Sanātana. Or like Nityānanda to approach the people and say to take the name of Gaurāṅga and Kṛṣṇa. Different departments. According to His will I shall be doing. But always direct connection I shall keep with the Centre.

Dayādhara Gaurāṅga: You once advised me, that wherever I go, whatever I do, whomever I meet, whatever crowd of people I associate with, I should always look for that person who can give Kṛṣṇa to me, who can give me spiritual realisation.

Śrīla Śrīdhara Mahārāja: Yes, who can give me help in that direction. With that agent, connecting with him I shall begin any work.

Dayādhara Gaurāṅga: But we find in the practical...

Śrīla Śrīdhara Mahārāja: That should be happy and progressive.

Devotee: _____ [?]

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