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Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. At the same time they're concious about their own master exclusively, faithfully. Otherwise the *paravyoma deli pheli*. I shall discharge the meanest service of our Master, Kṛṣṇa. But I won't have any attraction for the higher service in Vaikuṅṭha, Nārāyaṇa. Never. The meanest service of my Lord, but not highest service position in serving even Kṛṣṇa as Nārāyaṇa there in Vaikuṅṭha. No. That is not my inner tendency. What can I do? If I see Nārāyaṇa I shall bow down to Him.

"O Lord, You are Master of everything. You please grant that I may have my liking towards my Lord Kṛṣṇa, and be a servant or maidservant there. I want this boon, pray for this boon to You my Lord. You are Master. You can do everything."

In that way. But my heart's inner hankering will there, in the meanest service.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura-Nitāi. Nitāi. Nitāi.

Nitāi. Dayal-Nitāi. Dayal-Nitāi. Dayal-Nitāi. Dayal-Nitāi. Nitāi-Dayal. Nitāi. Nitāi. Nitāi. Nitāi-Dayal.

Akṣayānanda Mahārāja not come?

Akṣayānanda Mahārāja: Yes. _____ [?] Yesterday we had a very happy program.

Śrīla Śrīdhara Mahārāja: Yes, I heard from Govinda Mahārāja repeatedly.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "That I've never taken *prasādam* so much in my whole life."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "I can remember so many feasts." He told. "One in Śakhī Bābu, another here, there. But this surpasses all."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "Then I have taken so much, that four days I'm not to take anything."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Said like that, announcing and announcing, yesterday.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

The local people were also given some *prasādam* there?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That Vasudeva came?

Akṣayānanda Mahārāja: No. He's a little entangled.

Śrīla Śrīdhara Mahārāja: O, he could not come?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: ...is also not here? Pramāṇa Swāmī also joined the festival and made it more satisfactory, joyful, added to the happiness of all the devotees.

Akṣayānanda Mahārāja: That's a fact.

Śrīla Śrīdhara Mahārāja: Whenever he came and met me I at once sent there. Go, the festival is going of your Prabhupāda, run there.

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

Eight or nine of you spoke about Swāmī Mahārāja there? With his grace. Kṛṣṇa.

...

...prabhu is leaving today?

Devotee: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: What o'clock?

Devotee: Eleven o'clock train.

...

Akṣayānanda Mahārāja: ...movement was pre-planned by he and yourself. It was originally your plan, but you do not tell us that.

Śrīla Śrīdhara Mahārāja: At least common to certain extent, no doubt, common interest. Sincerely we're of common interest, at least to major portion. For that interest I'm living a life about fifty six years here. And you are also like that. This interest. He moved heaven and earth for this interest. The vital interest. To live or to die, for such interest, that is our common capital.

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

When some of his disciples interned him in a room for three days without any food perhaps...

Akṣayānanda Mahārāja: So we hear.

Śrīla Śrīdhara Mahārāja: ...he had to take the risk. Imprisonment for unknown time he had to undergo. More bold and aggressive. I'm always a player in the back, not in the front. He was a player in the centre, of the front.

Akṣayānanda Mahārāja: Sudhīra Goswāmī Mahārāja he has one photograph of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, with many disciples. And we find Your Divine Grace in the back.

Śrīla Śrīdhara Mahārāja: Yes. Back. Oh, in Madras?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Standing in Madras.

Bhakti Sudhīra Goswāmī: Yes. That photo.

Śrīla Śrīdhara Mahārāja: With shaved head.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I remember.

Devotees: (Group laughter)

Akṣayānanda Mahārāja: And looking very strong and proper.

Śrīla Śrīdhara Mahārāja: Health was good at that time.

Akṣayānanda Mahārāja: Yes. Very good health. Very nice photo.
...for us to come to you Mahārāja. It is his order for us to come to your feet.

Śrīla Śrīdhara Mahārāja: Gaura Hari.

Akṣayānanda Mahārāja: He has given us that order to complete the order of Śrīla Bhaktisiddhānta.
Because in the beginning he asked Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Expected from me.

...

...I understood diplomacy, but I came in the Maṭha with a childlike simplicity. And Prabhupāda remarked one day, "He's _____ [?] *brāhmaṇa*, he's a *brāhmaṇa* of very simple type."

Then one member of a friendly type he told me, "Do you hear what Prabhupāda remarks about you?"

What is the remark?

"That _____ [?] *brāhmaṇa* _____ [?] *brāhmaṇa*. You are a foolish *brāhmaṇa* he says. By simple *brāhmaṇa* means foolish. You do not understand anything."

Then after a long time I asked himself. Am I that foolish *brāhmaṇa* now, you think?

"No, no. You are more diplomatic."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: I understand diplomacy but I generally hate it. That is I don't appreciate it, but I understand. But I have come to the devotees not to play diplomatically with them, but fullest simplicity I have come. With full openness I have come to appreciate their movements. Wholehearted to appreciate what is - every point guarding with great attention that what best there can be. With this attitude I came to study the Gauḍīya Matha.

So the outward forms of Gauḍīya Maṭha were always eliminated from my vision. Only ontological side that was my concern. I tried to study my best to ontological side of Gauḍīya Maṭha. Whole, as much as I could command, the whole attention was given towards ontological side, ignoring the formal aspect. That was my nature. So I could understand the lectures of Prabhupāda. The old, experienced, and veteran preachers also used to enquire from me after our Guru Mahārāja delivered his lecture.

"What did Guru Mahārāja, Prabhupāda tell?"

I repeated again before them. He told this, this, this, this, that thing. And they heard it attentively. Because I was all attentive to the ontological side.

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

*dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām
[vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śūsṛṣubhis tat-kṣaṇāt]*

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

"The very gist, eliminating all undesirable things from the conception of our duty, all eliminated. And what is our duty proper, that was to be distributed from *Bhāgavatam*, and to the particular section. Who are they? *Nirmat-sarāṇām satām*. Those that can ignore their ego to the fullest extent, *nirmatsara*, no consideration of their ego, no selfish idea. Who are ready to die for the cause, it is only meant for them. *Nirmat-sarāṇām*. Self consideration fully eliminated, fully forgetful of his own selfish acquisition, it is only meant for them. Completely uncontaminated naked truth I'm going to distribute now in this scripture, in *Bhāgavatam*." With this promise, Preface, Vedavyāsa began to write this book, *Bhāgavatam*.

And Jīva Goswāmī Prabhu also he wants to go a step further. *Savatopita*. "Who have not got this qualification he won't come to touch my book. I give some author's curse they may not approach to touch my book. If they've got no such qualification they won't come to touch my book, then they'll be lost, in this way. *Savatopita*. They won't touch, shouldn't touch. They can't understand, and they will mutilate, and they'll do disservice to the world in my name."

Hare Kṛṣṇa. And Kavirāja Goswāmī told on the other hand. "I bow down to the feet of those who will be the readers of my book in future. From here I bow down to them, to the feet dust of those that will have to come across to read this book. My future readers, hearers, I bow down to them. But at the same time assert if anyone cannot understand, his life is no life, his life is rather considered to be death. *Janmiyā se*. He should have died immediately after he's born. He's coming across, coming in touch with Caitanya *lilā*, if anyone cannot appreciate, it would have been better that immediately after his birth he should have died. *Janmiyā se kene nāhi maila*. Such a great chance he missed, such a great chance in his life he missed, that he should have died immediately after he's born. *Pāiyā amṛtadhunī, piye viṣa-garta-pāni*. There is divine nectar, and there is poisonous drain water. You are creature of the drain water, and here is divine nectar. If you coming together miss this chance, then what is the value of your life?" This strong term.

*[pāiyā mānuṣa janma, ye nā śune gaura-guṇa, hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni, janmiyā se kene nāhi maila]*

"Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago." [*Caitanya-caritāmṛta, Ādi-lilā, 13.123*]

And at the same time, "I'm so mean, but Nityānanda Prabhu's Grace I think took me to the high order that I can taste this sort of sweetness. It is not my credit but whole credit to Nityānanda, His Grace. Whatever I have got, only it is from Him. And I bow down to the future reader of my book, and hearer of this book also, from here."

saba śrotā-vaiṣṇavere kari' namaskāra [ei saba ślokerā kari artha-vicāra]

"I offer my obeisances unto all my Vaiṣṇava readers as I begin to explain the intricacies of all these verses." [*Caitanya-caritāmṛta, Ādi-lilā, 1.30*]

Hare Kṛṣṇa. Gaura Hari. And in *Caitanya-Bhāgavata*, Vṛndāvana Dāsa Ṭhākura, that is also apparently it is just the opposite. "I appeal, appeal, and appeal so much entreatingly. But still if there is anyone who won't care to show his dignity or attention towards the *lilā* of Śrī Caitanyadeva, I kick him on his head."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That was his straight and proud version. Apparently it seems that it is just opposite to Vaiṣṇava humility. But I heard for the first time from Guru Mahārāja, Prabhupāda.

"That who had no alternative to come towards Gaura consciousness, or Kṛṣṇa consciousness, Vṛndāvana Dāsa Ṭhākura had devised the way, opened the way for them. For the worst section he has found a way out. What is that? That because he has insulted them so much, so Gaura-Nityānanda will have to come to their relief to save them. Because Their son has done something wrong to a person, the guardian will come to satisfy him.

“O, you had misdeed, you are wounded by My son in such a way. All right, I’m compensating, giving something to you to compensate.”

The compensation will come to them for this bold action of Vṛndāvana Dāsa Ṭhākura from the higher guardian area. So for whom there was no prospect, no way out, he has made, created some sort of way for them by dealing so rashly against the opponents.”

That I heard. How to see the action of the Vaiṣṇava. Their anger, their curse, that is also helpful to the ordinary person, their curse also.

It is mentioned there also when Nārada threw curse amongst Nalakūvara, “Go to the tree species. You can’t remain in the human form. Go to the tree section.”

Then when they, for the reaction, apprehension, began to cry, falling at the feet of Nārada.

Then it was sanctioned. “Yes, you’ll be tree, but in Vṛndāvana. Kṛṣṇa will break you and you’ll come up and gain your former position.”

Nalakūvara, Yamalarjuna, became Yamalarjuna and came to be a part of Kṛṣṇa *līlā*. And when relieved from that curse then in the touch of Kṛṣṇa *līlā* they were turned into golden position.

So curse of a Vaiṣṇava, any connection of a Vaiṣṇava cannot do any harm. Vaiṣṇava *aparādha*, it is not from this side to that. But from Vaiṣṇava side any aggression, if any aggression comes from the Vaiṣṇava side, then they’re compensated by the Lord in a very valuable way. But if any offence committed against Vaiṣṇava, and they do not care for it, he cannot get any release. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Our Godbrother, Atreya Ṛṣi Prabhu, he also wrote you one letter.

“I hope one day I will be blessed by you to chastise me.”

Śrīla Śrīdhara Mahārāja: Ha, ha. He has written to you?

Akṣayānanda Mahārāja: No, to yourself. About one year ago. “One day I hope you will chastise me.”

Śrīla Śrīdhara Mahārāja: Chastise him.

Akṣayānanda Mahārāja: So he also wants your blessings.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. He’s not against me. Hare Kṛṣṇa. He did not cast vote against me in the meeting?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: And even Svarūpa Dāmodara also did not cast his vote against me I was told.

Akṣayānanda Mahārāja: Ha, ha, ha. You’re beyond votes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I do not think anything ill against ISKCON. Only institute to preach the greatness, the nobility of Mahāprabhu, to go against them that is to commit suicide. So

I can't do that. My interest and ISKCON interest is common. The glory of Mahāprabhu that will be spread and so many souls will come to have their eternal happy life. How can I go against that. But only if little misconception comes, according to my conscience I want to remove that, for my own spiritual interest. As much as I can understand, this is not the way, this is not the conception of the goal. To my best sincerity what I can understand I say that. I think I'm such, otherwise I shall murder me, I shall commit...

Yatuk jnatim yatum katum sahate _____ [?] "If you spit over your head it will come on your head."

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

If I'm sincere I must want that the teachings of Mahāprabhu will be spread abroad, and ISKCON is doing that, giving distribution to that thing. So to have any envy about the principle of ISKCON, that will be suicidal to me. God forbids I may not take anything of the type in me.

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

Now we're to hear Pramāṇa Swāmī. Akṣayānanda specially has stopped his journey towards Bombay to look after him. We're getting our old friend within us, so sincere.

Pramāṇa Swāmī [?]: I was thinking this morning Mahārāja, that I had tried many times to establish some loving relationship with my Godbrothers in ISKCON. And they have many times closed their doors in my face. And then I've come here and I find this loving welcome embrace, but still I'll have to go there.

Devotees: (Group laughter)

Pramāṇa Swāmī: What's the use? You were saying before that we want to be among brothers.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Birds of the same feather flock together. You have come among your own friends. And your old and best friend Viraha Prakāśa Mahārāja is here.

Pramāṇa Swāmī: But great enemy of ISKCON.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. You have come here because Viraha Prakāśa Mahārāja had a phone call with you? He called you on a phone?

Pramāṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And also you received letter from _____ [?] Mahārāja?

Pramāṇa Swāmī: Actually one of my Godbrothers you have never met, he's called Virabahu.

Bhakti Sudhīra Goswāmī: Another Godbrother that you do not know named Virabahu, he influenced him.

Pramāṇa Swāmī: He's going to come sometime.

Śrīla Śrīdhara Mahārāja: With his *virabahu*, strong hand, he has caught hold of you and thrown.

Devotees: (Group laughter)

Pramāṇa Swāmī: He sent me a letter saying that "I think that now more than ever you will want my friendship." And when I read that I decided I had to call him up.

Śrīla Śrīdhara Mahārāja: Oh. Threatening in that way?

Pramāṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa's diplomacy.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Sara hoile gaura siksa bujiya ____ [?] If we're simple, unprejudiced, open minded, we'll be able to appreciate the teachings of Śrī Gaurāṅga. Only simplicity is necessary, independent of so many bad prejudices. Simplicity, openness, sincerity, and Gaurāṅga will come to take possession of the throne in his heart.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. So I close here today.

...

...at the evening, in the night, where he was crucified, he washed the feet of his disciples, is it not?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Feet of the disciples, and also with the towels dried them.

Our Guru Mahārāja, whoever used to prostrate before him, "*daso smi*," that was his answer. We saw for the first time that Guru is also - anyone bowing down to him he's just returning in the same way. So much so one day when I had not yet entered the Maṭha, I'm coming and going. Perhaps Janmāṣṭamī day or so, I found that whoever is passing by him he's bowing down, and he also bowing down. I thought that so many times that one gentleman had to bow down. One by one they're going and he of course he's alone and he's giving back, bowing down to everyone.

Then he's so much tired, so at least I must give him relief, so I bowed down mentally, and passed by him. And necessarily he did not bow down to me. I felt that at least I gave him some relief. Then I told someone that I did not bow down to him.

"Why?" One of the disciples was enraged.

And for this purpose, that if I bow down he will also bow down. And a man, how long can he go on doing? So many persons only once they're doing, and him to everyone he's to. So at least I thought I must give him relief. Then he was satisfied.

So service, outwardly Guru receives the reverence, but really he does service. His duty is that of service, to cleanse the undesirable things from the heart, and to make it a dwelling place for Kṛṣṇa and *kāṛṣṇa*, that sort of duty. Guru is also *dāsa*, he's servant of the disciple, in the higher sense. In the higher sense his duty is to cleanse, to clear away the rubbishes, undesirability from the hearts of those that come to him. To brush them aside, that is the duty.

So Jesus also showed that he's serving his disciples. Disciples means not to be, not to get an eternal predominated property. A real Guru he does not look like that, "that they're my living property." No. Servants, he does not. His vision is like that.

We're entering a domain where everyone is to be respected by everyone. Just as here the opposite, so one cannot stand without exploitation. And there the opposite, one cannot stand without service, without dedication. We're going to have entrance into that land. We must be fully conscious of the fact, to be serving unit is to serve one and all. Whatever will emit from me that is serving ray.

And of course there is adjustment, not all equal. All equal ultimately comes to *nirviśeṣa*, non differentiated, non specified environment. All equal means *samaḥ, sarveṣu bhūteṣu*. That is to pass through. *Mad-bhaktim labhate parām*.

*[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām]*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"If you really want to get My unalloyed devotion, higher devotion, *para-bhakti*, then you are to pass through this *samaḥ*. I'm the bigger, and then in Virajā, Brahmāloka, I'm equal with all, and then I'm a servant of all."

The realm, there we're to enter. I'm the servant, all my master. This is very difficult. Even the land over which I pass, that is also master. Inconceivable. Vṛndāvana, Goloka, Vaikuṅṭha, so, *paricāraka-bhṛtya- bhṛtya-bhṛtyasya bhṛtyam iti mām smara lokanātha*.

*[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti mām smara lokanātha]*

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a

servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."]
[*Mukunda-Mālā-stotra*, 25]

They utter this mantram to set them right. "I'm servant of the servant, of the servant of the servant." Uttering this mantra and thinking of the purport they will have to move over, to live over, to walk over. Only for the service it is possible that I'm given opportunity to walk over which is my venerable thing. I'm servant of Him. I'm walking over His breast. It is impossible. So how much, *sankusa* means - care, we're to live and move there...

.....