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**Śrīla Śrīdhara Mahārāja:** ...this apathy to Kṛṣṇa, their punishment, it is so. It is so innermost thing and undetectable by ordinary brain. So whipping to Kṛṣṇa can be the interest of Kṛṣṇa to the best. His will, He wants to show in that way His *līlā*.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** That has got its peculiar characteristic. But the primary necessity is Kṛṣṇa's concern, Kṛṣṇa's interest. A peculiar thing, it is Goloka. In Vaikuṅṭha it is not so crooked, it is simple. But in Goloka it harmonises everything, Goloka, full-fledged centre. That harmonises everything, good or bad, what is considered very nasty in our moral consideration, that is also harmonised there. He's such good. Kṛṣṇa consciousness can accommodate everything. Only one thing, for His satisfaction, the autocratic sweet will.

*Artheṣu abhijñāḥ svarāt*, in the introduction of *Bhāgavatam* [1.1.1] "What I'm going to describe in this book, in *Bhāgavatam*, that is the substance, gist is given in the beginning, in three *śloka*s. There is one, *artheṣu abhijñāḥ svarāt*. The meaning, the purpose of every existence is known only to Him. And who is He? He's *svarāt*, He's autocrat, despot. Truth is such, highest conception of the truth is such, absolute good. No consideration, no good or bona fide consideration from me can reach that standard. Absolute good is such. So autocracy must be with the absolute good. And that is the holiest conception we can ever think of. Absolute good, full power there, absolute good, no law to bind down absolute good. Then that would be suicidal. He's *svarāt*. *Svarāt* means autocrat. He Himself is emperor, without apparently having any consideration for any other, apparently. Nitāi.

**Devotee:** Mahārāja. Is the worship of Gaura-Nitāi and the worship of Mahāprabhu by Himself is that also a different *rasa*? Worshipping Mahāprabhu by Himself along with Rādhā-Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** To Nityānanda Prabhu, that is to consolidate the ground, the foundation. Then that will help us to make further progress. But speedy progress without good foundation, that may invite reaction. So foundation is from Nityānanda Prabhu, from Gurudeva, that foundation may not go away. *Nitāiyer koruṇā habe*. [the mercy of Nityānanda Prabhu], that is the primary necessity. In this way. And the highest in the service of Rādhārāṇī. Beginning from Baladeva, Nityānanda, *sādhu*, Guru, all these things, Vaiṣṇava, and culminating there. This is philosophy of Gauḍīya Vaiṣṇavism, to be reinstated as a part of servitor in the highest degree, not to be one as to receive the service, but to render service.

Two Moiety, Predominating, Predominated. Predominated Moiety is negative *śakti*, is *prakṛti*, *śakti*, servitors, serving. And the service receiver that is another side. Our best interest will be according to our constitutional position, that we shall attain our highest position in the servitors line. Predominated Moiety. And not to consider ourselves one with the Predominated Moiety, negative side. Not predominating, positive, but predominated, negative. Our best interest is there.

**Devotee:** For someone who is just now taking up the devotional life, just starting, he's recommended to worship Gaura-Nitāi instead of Mahāprabhu by Himself?

**Śrīla Śrīdhara Mahārāja:** Yes, that will be more safe and helpful. More attention should be given here and that automatically will take us up. We shall invest all our energy possible towards Gaura-Nitāi, Nitāi-Gaura. And automatically we shall find that we're being lifted towards higher level. There also Gaura-Nitāi and also Rādhā-Kṛṣṇa.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ  
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ*

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

You invest here, just as to the Bank of America and it will go there, something like that. Your investment in Navadwīpa will take you to Vṛndāvana. Automatically you will find you are there. How the company has carried you there, it may be unknown to you. Automatically you will find that you are in that *rasa*. You devote all your energy here. Such arrangement is there. *Yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ*. Those who have got much *sukṛti* they will give the suggestion from inside that invest whole to Gaurāṅga. And the author he says, Prabodhānanda Saraswatī,

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsīḥ  
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsīḥ*

You will find automatically the whole thing has been offered to the divine feet of Rādhārāṇī. And She's accepting us in Her confidential service, giving engagement. "You have got good recommendation from Navadwīpa. Yes I look at it, I immediately appoint you in this service." Something like that.

**Devotee:** Mahārāja. When the *jīva* soul reaches perfection in the line of Rūpa Goswāmī, worshipping Lord Caitanya, does he worship, in the spiritual world, does he worship Lord Caitanya and Kṛṣṇa simultaneously, when he's giving his service to...

**Śrīla Śrīdhara Mahārāja:** Yes, both is one and same, but two different phases of one and same thing. One is Kṛṣṇa *līlā* added with magnanimity, self distribution. When Kṛṣṇa tasting that highest ecstasy with His own paraphernalia in Vṛndāvana, and when that has been planned that it must be given to others also, to the public, then it becomes Navadwīpa. These two are simultaneously existing, both these *līlās*, not one is previous, another is future. But simultaneously they are there, two tendencies, one, to taste within the paraphernalia; another department at the same time that others may get it, such arrangement. That is Gaura *līlā*. Amongst the paraphernalia, the servitors, there are three types. One more addicted to Kṛṣṇa, another more to Śrī Caitanya, another almost

equal, both sides, they're equally addicted. But there's a special group also who are more inclined towards Kṛṣṇa *līlā*, and some more inclined towards Gaura *līlā*, distribution, *audārya*, magnanimity is there little more. And neutral also, in the middle also there are some. So differentiated character is there, a differentiated character is always maintained. All equal that is *brahma-nirviśeṣa*. There is gradation, always, hierarchy, group, department, variety, *vaicitra*, to the infinite.

**Devotee:** We see in the Gauḍīya Maṭha Mission that Rādhā-Kṛṣṇa is worshipped along with Mahāprabhu Mūrti separate. And when our Prabhupāda came to America for us he established Gaura-Nitāi.

**Śrīla Śrīdhara Mahārāja:** Oh. That is elementary. Rādhā-Kṛṣṇa is little higher conception. Maybe if we approach very hurriedly, the steps may be omitted. We may take the lust to be the love, the opposite. Kṛṣṇa satisfaction that is love, and separate self satisfaction that is lust. Similar, but opposite distance, greatest distance. So as a primary, Gaura-Nityānanda, that is more helpful to us. Kṛṣṇa-Balarāma, more helpful, and Rādhā-Govinda is higher study.

**Devotee:** Is the worship of Mahāprabhu higher than worship of Mahāprabhu and Nityānanda? Because in Gauḍīya Maṭha we see Mahāprabhu by Himself.

**Śrīla Śrīdhara Mahārāja:** Yes. Because there, in consonance with Rādhā-Govinda, One. So in crude form Rādhārāṇī, the highest is also introduced there with Gaurāṅga, *audārya*, magnanimity. No possibility of any selfish sensualism to enter into, the *sannyāsī* type, devotee type. But if we're to analyse we shall find Kṛṣṇa in the form, in the garb of Rādhārāṇī.

When the Two becomes One, according to the philosophers, when negative, positive become one, that becomes non-differentiated impersonalism.

But Vaiṣṇava philosophy says that Both when combined, the personality is not lost. But in the garb of negative, the positive is searching Himself. When Both are One, then it will be that in the mood of the negative, the positive Himself is converted and searching His own self, when One.

But the other parties, they'll say it becomes *brahma*, positive and negative becomes one and that is a non-differentiated thing which cannot be detected in any way, and no qualification, all unknown and unknowable.

But Vaiṣṇavas say when the Two become One, He's searching himself in the mood of the highest negative. The searching mood, the searched, who is to be searched, He's searching Himself in the mood of the highest searcher. That will be when One. It is the underlying philosophy.

That won't come to equilibrium. Positive and negative, when they mix together, creates equilibrium.

But Vaiṣṇava philosophers say no, dynamic character is always maintained, no equilibrium.

...

**Devotee:** ...go out and preach about Gaurāṅga.

**Śrīla Śrīdhara Mahārāja:** Yes. So by the grace of Nityānanda we may have our attraction for Śrī Gaurāṅga. And if we get the grace of Gaurāṅga we get everything to the highest degree, and safely. And if we go avoiding Gaurāṅga directly towards Rādhā-Govinda, there's much difficulty. He has come to recruit us Himself. Kṛṣṇa Himself and Rādhārāṇī Both combined, They Themselves

have come to recruit us. So that is the safest way. If avoiding that we try to achieve Them by some other way, that will be more or less artificial and defective, naturally.

**Devotee:** So we must serve a Vaiṣṇava who is serving Lord Nityānanda and Lord Caitanya, to be connected.

**Śrīla Śrīdhara Mahārāja:** Oh, then we're in safe position. Nityānanda Prabhu's mercy sometimes exceeds that of Śrī Caitanya Deva. Caitanya Deva sometimes cannot accept those fallen, by accepting whom will create some bad precedence. So He had to consider about their status, position, and other things. But Nityānanda Prabhu's mercy does not care for any unfavourable circumstance, so lavish. And almost blind, as if grace is blind, does not differentiate much between the sinners of different degrees, all-embracing. And His recommendation Mahāprabhu can't dismiss. That is the connection we're given to understand. Whom Mahāprabhu rejected, Nityānanda Prabhu gave him shelter. And gradually Mahāprabhu had to accept him afterwards. So the magnitude, the circumference of the grace of Nityānanda is the highest. That is the solace for us, the most fallen souls, they have also some place there.

*ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]*

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gīta-mālā, Yamunā-bhāvāvalī, 19*]

His plan is something peculiar. Who is the most fallen, hit him.

Like Napoleon. Napoleon, he attacked the strongest portion of the opposite party, his policy was that.

I heard from history that once France and Austria, Hungary, were in a long continuous war. Then Austria was gaining ground and France had to come back. Then France appointed Napoleon, a new, young general, made him general and sent him to the Austrian front.

And the Austrian soldiers had to come back. Then the king of Austria he called for the general. "You were gaining ground, now you are losing. What's the cause, what is lacking in you now? You were advancing and now you are retreating. What's the cause?"

The experienced old generals, they answered, "Because the new general has come in the French side and he does not know the war policy. So we have to retreat."

"What is this? He does not know the laws of battle, war, and so he's gaining, and you know and you have to come back?"

"Yes sir."

"Why?"

"So far, the war policy was this, that one must attack the weak part of the opposite. But this man is so rash. He must attack the weakest part. And we arrange our army in such a way, weak part and from the strong part we shall capture him. That was the general law of our war. But this man, in the beginning, he attacks the strongest portion. And everything is perplexed. We have to come back. He does not know these old tactics."

**Devotee:** Form breaker.

**Sridhara Maharaja:** The strongest. So Nityananda Prabhu wants to capture these most sinner, as our Guru Mahārāja told.

Once I went to Kṛṣṇanagar court for some cause in the missionary affairs.

One of the big pleaders, two, three were there. "Swāmiji you come to the court. We feel ashamed. You holy persons, you come to this court fighting amongst you. But do you not feel shy? We feel, we're ashamed that our *sādhus* they have come to court. But you don't feel any shyness?"

I answered that, "We're saints of different type. Generally we have got such understanding that a saint, he will fly away from this world of *māyā* and he will go to some solitary place and enter into some cave, and there he will engage himself in meditation or something like that. Generally Indian *sādhus* they preach like that. 'Give up everything, come to a solitary place, to the jungle, forest, cave, and engage yourself fully to understand about Godhead or something.'

But our Guru Mahārāja is of another type like Mahāprabhu, Nityānanda Prabhu. He wants to attack this *māyā*. Totalitarian war, like a general, he wants to crush the whole *māyā*.

"Why this misunderstanding, misconception? All, everything belongs to Kṛṣṇa, *Īśāvāsyam*, it is simple, plain, and a straight thing. And we shall think 'no, this is for me, this is for him, this is for him.' This misconception, why it will stand here at all? Crush the whole thing. Whole thing, attack and crush, *kīrtana*. *Kīrtana* means to preach, preach against this misconception, wholesale misconception, preach against, soldiers, you go, door to door. All Kṛṣṇa consciousness, Kṛṣṇa interest, Kṛṣṇa conception. It is for Him, you will be saved. This truth is plain and simple. Why you should not understand this. Try to capture them, to release them from this misconception, misunderstanding. And they are suffering from reactions."

So we do not care for anything. Everywhere, in the court also, the *śāstric vicar* must come. Ordinary laws you are dealing in the courts. Here also let Kṛṣṇa consciousness come as your fodder and gradually it will capture you. In this way, we're not afraid of anything.

Kālīsthana, Calcutta. A solitary loving Vaiṣṇava, he asked our Guru Mahārāja, "Why do you remain at Calcutta? That is the place of Kālī, Kalaha, that is the fighting for self-interest, so acute. Leave that, come to the *Dhāma*."

Guru Mahārāja he prepared that place of Kālī, that is the quarrel, the place of quarrel with self interest. Quarrel with all, quarrelling for self-interest. He selected that place.

"I want to represent Mahāprabhu's creed in an extremely contaminated place, I prefer. And I want to capture them." So he wanted to send men towards the west. "The easterners, they are now captured by the glamour of the western civilisation. So western civilisation must be crushed first. Then the glamour of the eastern people will vanish and then all will come to join the divine love campaign, the love of the Lord."

We have got so high position in some most respectable quarter. And we're now foddors of the Yāmarāja, the god of death. All this civilisation is after all the fodder to death as this atomic energy is threatening. Yesterday in this radio, I heard one gentleman is representing that if the atom bombs are thrown as they are at present, then the whole world will be reduced to snow stage of the world, snow, ice. The whole heat will be drawn away, vanish, and the cold, that snow age, coldness will come down and every life will be finished, even including the trees. That ice, snow period will come down at once, if the bombs are used. The heat, oxygen, will be finished and that snow period, that iceberg will come. And so much so, coldness, that even the trees will also be finished, what to speak of animals and human beings. So threatened by such jaw of death is

coming to devour us. So only Kṛṣṇa consciousness, our soul consciousness above this mortal world. It does not want any world to, it can live in the moon, in the sun, everywhere.

*nainam chindanti śāstrāṇi, nainam dahati pāvakaḥ / na cainam kledayanty āpo, na śoṣayati mārutaḥ*

["Weapons cannot pierce the soul, and fire cannot burn him. He can neither be moistened with water, nor dried by the air."] [*Bhagavad-gītā*, 2.23]

*Na cainam*. The water cannot make it rotten, fire cannot burn, the air cannot attract heat from it, in this way. *Nainam chindanti*. No weapon can cut it asunder. *Nainam chindanti śāstrāṇi*, in *Bhagavad-gītā*. *Nainam chindanti śāstrāṇi, nainam dahati pāvakaḥ*. In this way, the soul is such, you are to find out that you are that soul. You are to get back your identification that you are above this mortality. You find yourself. And soul has got its environment also, soil. You are soul, so many souls, and soul has got its own soil, own plane to live. And also higher planes with so much prospect. It is as real as the sun, as the day we see. So you want to guide you there. That is the only duty a man should have in this mortal world. All else, all other attempts are all futile, bogus, suicidal. Only to take soul towards Kṛṣṇa consciousness, that is the real friendly activity. All other energising is bogus.

**Devotee:** Could that possibly happen what they are saying? Could that possibly happen what the scientists are saying?

**Śrīla Śrīdhara Mahārāja:** Yes. This is through faith we can find our own self, the consciousness. Without consciousness what value we have got, this body or eye or this? Whatever modified consciousness, consciousness in its degraded condition, still if you can try to concentrate it without consciousness, nothing remains to us.

*indriyāṇi parāṇy āhur, [indriyebhyaḥ param manaḥ  
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

If we're devoid of the senses, minus the eye, the nose, the tongue, the ear, then have I got any world? If all the senses withdrawn, then have I got any world, external world? Nothing, no conception. No feeling, no sound, no sight, then what remains? Nothing remains. Then again the mind is there. If mind is absent, these senses do not work at all. The eye, though see, 'Oh, I was unmindful, I did not mark it.' The seer, receiver is mind, the subtle thing. And *manasas tu parā buddhir*. And *indriyebhyaḥ*, reason, judicious faculty is higher. Without this, this mind has got no value, you'll be a madman. So intelligence is the substantial valuable thing within us. Without that our life we cannot feel anything else. Without judgement we may be blindfold, something like that. No self consciousness, no consciousness of self interest, nothing of the kind, if intelligence is drawn out of us. Then, *buddher yaḥ paratas tu saḥ*. Then go further up, that is your self is there, the soul, a particle of light, knowledge. If that is withdrawn, the whole body, mind, everything; body is

physical, mind is subtle, but if soul is withdrawn, the body, mind, nothing. It is all dead matter, nothing. No feeling, no conception. So, the soul, then the Supersoul, in that way you try to find out your own self. Who are you? You are not this flesh and blood. You try to find out within you, and within scripture, or in association with the *sādhus*, know thyself.

This is a concrete thing. This is not concoction, not imagination, not indulgence in mere philosophical, this is dire necessity. How to live, how to dismiss mortality. Every moment I'm being attacked. I'm in the clutches of mortality. This is the fact, to every one of us, that mortality is every moment encroaching me as I am, as I think myself to be, at present, always mortality is coming to swallow me. This is *the* problem, common problem and the deadly problem to all. And we must face it, have to face it. We shall have the courage to face it, to save me and to save others, in that way. This is a concrete necessity. We can't dismiss it. We're all fools. The danger is there and I'm ignoring it. What does it mean? I'm a madman. Next moment I'll be its prey, and I'm sleeping over this problem, a coward.

**Badrinārāyaṇa:** Mahārāja. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

...

...and He's no other but Kṛṣṇa Himself. We feel, we hear, the jingling of the *nipur*, that is the feet ornament, ankle. We just hear that jingling of that ankle of Gaurāṅga. He's no other than Kṛṣṇa. He's going away, and Navadvīpa is enveloped, is swallowed by darkness, deep darkness. What are you doing my friend? Let us all go and try to bring Him back here. The jewel of Navadvīpa is going away."

That is the day, this day, in the early morning, crossed the river by swimming, at three o'clock or so. Swimming, then ran towards Kāṭwā. Hare Kṛṣṇa. In this winter season, no care of any cold, went away. So much heat in His mind, in His body and mind. So heated by one side, by the love of separation of Kṛṣṇa.

And another side, "I shall have the duty of preaching to the world about Kṛṣṇa devotion."

The call of that duty, that energy, actuated Him to get out of Navadvīpa, and to go to stand before the public with the love of Lord Kṛṣṇa. To be distributed to the length and breadth of the world. That call of that sort of duty for the public, and also the hitch of affection for Kṛṣṇa. Does not care for anything - running. Separation for Kṛṣṇa. *Vipralambha*, *viraha*. All tasteless. The call of Kṛṣṇa. Hare Kṛṣṇa.

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