

84.03.01.B

Śrīla Śrīdhara Mahārāja: And it is intelligent to say like that because it is infinite. Ha, ha. A fool may say that 'I have got a position.' The truth is autocrat. And what is our position if we really live in the kingdom of autocracy? What position we may have? Nothing. And to have the proper conception that 'No position I have got,' that is rather something, because that is the truth.

As Newton told that, "I'm more wise than you all because you say I've finished the knowledge. And I think that I'm only collecting some pebbles on the infinite shore of the ocean, so I'm wiser. I consider myself wiser than you. You think that knowledge can be finished, but I think that I've not yet begun properly to study what is knowledge infinite." So it is like that.

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

Still we shall have to do our duty, to be sincere. Whatever little knowledge I know I must try to help with that. A particular medicine by using which I feel that my health is improved from particular disease, then I can recommend that to another. "Oh. You have got this disease, you use this medicine, it will help you." In that common sense. "The disease is of this nature, and the medicine of this type, and what I've used I feel that I'm in the curing stage." I may recommend that sincerely to others also of same disease.

In that way preaching will go on. Preaching means not that I know fully. The preaching, that is *sādhana*, preaching means *kīrtana*, *śravaṇam kīrtanam*, this is all *sādhana*, means to end, *sādhana*. *Śravaṇa*, *kīrtana*, listening, then preaching, that is also *sādhana*, means to end. But that is not that one has reached the end and he's distributing his own wealth - not like that, *sādhana*. And if one's in a preaching line then he'll have the chance of higher listening.

We had that experience. When we were engaged in preaching, then there were so many points came where we could not find satisfaction when giving answer. Then when the chance came for listening we imbibed answers of that type. We could collect answer replies proper, appropriate answers to those points thereby. In this way it's developed, no end. No end, only the fools rush in where angels fear to tread.

Mahāprabhu says, "I do not know anything. I do not, I cannot give anything, even a drop I have got a touch in My tongue, a very small, even a drop."

In this way it is such, it is infinite. So we must not be proud of any position. And still it is, we're living in the reign of our autocracy, we must be conscious of the fact, always wakeful to our own position. But still I must obey the order, I'm doing so. That does not mean I've come to obey the order then I'm omniscient and omnipotent. I'm like that, a carrier, agent, I'm an agent. Agency may be withdrawn any time, though generally that is not possible, but still we have such consciousness.

Mahāprabhu says to Advaita Prabhu that, "The prime minister of a king, by whose order so many culprits may be hanged, and by the order of king that officer also may be hanged." To Advaita Ācārya Mahāprabhu's advice. "The higher officer by whose order so many the capital punishment is granted, and by the order of the king that officer he also may be given capital punishment."

It is so, not relatively but from the absolute standpoint it is such. But still it is true that the devotees also they gather some confidence and power delegated to live to them, but it is of that nature, delegation.

One ordinance can take away all the powers of the whole government, one ordinance. In the second great war a time came such in England. All the individual ownership was taken by the state, irrespective of any, whether lord and the man in the street. Every right of everyone was taken away by the state in England when they apprehended that Hitler may jump any moment into England at that time. Anyone may be vacated, may be ordered to vacate his own palace, own kingdom, everything. The whole power came to the authority once.

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

But only a suggestion of good will for the outskirts Mahā-maṇḍala was conceived. Now if good men come there it may go on, if not may not go. What I can do? I with some good will I gave suggestion to this. If aggrieved party may join and may work conjointly in an organised way. That was my object.

Devotee: Gurudeva. I have a question. Do you think it conceivable that the Mahā-maṇḍala and ISKCON may some day cooperate?

Śrīla Śrīdhara Mahārāja: If such time may come it may be possible. If such favourable time comes they may cooperate, or even they may merge. No vow of anti propaganda, no feel like that, if they have mutual understanding. According to their capacity they will do.

I think the little peculiarity may be in Mahā-maṇḍala that I have generally told about the comparative position of different *rasa*, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya* - and mainly *mādhurya rasa*. Because in all our mantram in the Guru *paramparā* is all in *mādhurya rasa*. Guru *paramparā*, the Gurus are all in *mādhurya rasa*, and other *rasas* are subsidiary. But it is not so much clear in ISKCON propaganda. This may be a little peculiarity one can notice. All *rasas* are subsidiary, assisting, but main thing is *mādhurya rasa*, the service of Kṛṣṇa in the *mādhurya rasa*, consorhood. Kṛṣṇa as consort. Fatherhood in Christianity but consorhood in Gauḍīya Vaiṣṇavism, that is the highest realising aspect.

And there is also something peculiar which is known as *parakīya*. That means absolute, without having any respect for any other relationship in the environment. All other relationships with the environment may be ignored while we consider our connection with Kṛṣṇa, all others may be ignored. That is *parakīya* means this, independent of all other obligations to the society and to any religious conception. In our connection with Kṛṣṇa it is absolute. Absolute to such a degree that ignores all other connections with the environment, any obligation. This means *parakīya* consorhood, the wholesale surrender which can ever be conceived.

That is given supreme position in Mahāprabhu's teachings in Vṛndāvana. Kṛṣṇa is like that. No other question will be allowed to come to enter in our relationship with Him. It is absolute. This is laid much stress on, in the teachings of our Guru Mahārāja, and also it is understood by me. But this sort of spiritual education and preaching may be dealt by instalments. All may not have the capacity of grasping such higher position in the devotional school. May be dealt by instalments, but our aim should be there. But we may not consider us to be qualified to practically accept that position. It is always to be respected on our head, high above, but object is such. Kṛṣṇa. Kṛṣṇa.

Devotee: Mahārāja. You were saying that Swāmī Mahārāja did not stress this. He didn't have time to stress this *rasa*.

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Badrinārāyaṇa: He said that Swāmī Mahārāja did not have time to stress on this *mādhurya rasa*.

Śrīla Śrīdhara Mahārāja: Maybe, he did not do because the westerners all on a sudden to give all these things there may be possibility of being misunderstood. So the *śāstric* scholars also, the scholars of revealed scriptures, they also have accepted such position, that the whole thing must not be delivered to the child, in the spiritual world. By gradual instalment that should be given. Hare Kṛṣṇa.

Devotee: Gurudeva. Is the nature of bureaucracy to become stagnant? Because in any organisation there is some bureaucracy.

Śrīla Śrīdhara Mahārāja: Bureaucracy has facility and also some difficulty, both we're to tolerate. Bureaucracy, that should be there, but bureaucracy may be moral and sometimes immoral.

The king is compelled to meet the subjects through the bureaucracy, but if bureaucracy is adulterated then the king's position is bad, to the subjects. So necessary for the intelligent man, the spying system, to look at the activity of the bureaucracy, whether they're discharging their duty properly. The relationship with the subjects and the emperor, through bureaucracy the king comes to the subjects, to the people. And the people also approach the king through the bureaucracy. But bureaucracy is vulnerable, so the spy system, and there may be also difficulty. So we're to accept all these things into account.

So *varṇāśrama* is the first bureaucracy - Indian conception of *varṇāśrama*, that is the bureaucracy system, well organised bureaucracy. The *brāhmaṇas* who are indifferent to this worldly aspiration, and *brahman* conception who are generally given to truth and knowledge, they're in the front rank. And next the organisers, the *kṣatriyas*. They're marching from nescience to science, from ignorance to knowledge, the whole nation marching. And in the front those that appreciate spiritual consciousness, they're in the front, the *brāhmaṇas*. And then the organisers, then next, third, the financier, and the fourth, free labour hand. In this way the nation marching from ignorance to knowledge. *Varṇāśrama* system is a well established bureaucracy system here in India, in general.

Badrinārāyaṇa: Mahārāja. Sarvabhavana Prabhu and Navadwīpa Prabhu has come from across the river.

Śrīla Śrīdhara Mahārāja: Where are they?

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Mahāprabhu Śrī Caitanyadeva, He could not give recognition to bureaucracy, *varṇāśrama*. He introduced a short-cut policy. *Jñāna śūnya bhakti*. No recognition for any energy or any knowledge even. But independent of both of them He recommended another way towards loving region, loving land of Vṛndāvana. He told that only we're to gather, anyhow we're to gather some unit of love. Love in its smallest position as *ruci*, taste. Taste is the unit of love. So no knowledge, no power, can give that thing. Proper taste, faith, proper taste. So that can be gathered from anywhere independent of this bureaucracy. That general *laulya*, that is another unit, different type of unit, cannot be acquired by ordinary course of life.

*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

Even in the different order of transmigration in different course and movement of the world it may be possible that one...

Suppose when there is revolution, a highly valued gem, that may be found only with a kooli [?] if there is revolution in the kingdom. Very precious thing may be found with a kooli [?] In course of revolution things are scattered here, there, is something like that.

That in this *brahmāṇḍa*, according to *karma* so many souls are moving this side, that side. They're lost, they're losing their society, going to another society, in this way. So whoever got that spacious thing in the course of such movement in their life, regular, irregular, the *ruci*, the taste for Kṛṣṇa consciousness, for Kṛṣṇa, that is the highest thing to be appreciated.

And with that capital one can associate with such persons who have got taste towards Kṛṣṇa consciousness. And in their company you go on with serving attitude, *śravaṇa*, *kīrtana*, etc, and you'll get, independent of knowledge and power. He may be a poor man, he may be an ignorant man. May be a poor man, may be devotee, he can easily understand. But he's an ignorant man, not wise man, still he may be a devotee.

Jñāna śūnya bhakti. No necessity, *jñāna*, knowledge has got no part to play in the life of devotion proper. It is, independently can come and take a person. That is only taste, faith, *śraddhā*, taste for the thing, *ruci*. It will take you in the domain of love. No knowledge, no calculation, no reason necessary. From the beginning it is beyond reason. Reason has nothing to do with it, it has got its own reason.

Jñāna śūnya bhakti He recommended. Whether a *brāhmaṇa*, that is some man of some hazy spiritual conception. That Kṛṣṇa conception is the highest conception of spiritual world. But the beginners of the spiritual consciousness may not know that, they may misguide in other direction. So the love is the highest quarter in our realisation. And from there if any agency has distributed some sort of unit here and there scattered in the world, and if we can come in connection with that we can go direct through our tastefulness towards that. No knowledge, and no energy, no power, nothing of the kind necessary.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: He travelled for six years and preached, just giving that pure Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Ha, ha. Ah. No organisation, systematic was made. But His devotees they all connected with one another though living independently, physically, but they had some association and cooperation. You may say that organisation, or may not give that name, does not matter. But *sampradāya* was there, all important members having faith in the creed and preaching of Caitanyadeva, they had some association and mutual cooperation we can see. Rūpa, Sanātana, there in Vṛndāvana, they're also had some respect on Sanātana Goswāmī. And here also Śrīnivāsa Ācārya, Śyāmānanda, Narottama, Viracandra Prabhu, they had some intimate connection amongst them, and consulting they used to take any action. Of course at that time the *smārta sampradāya*, so-called Vedic Hindus, they were against their propaganda.

This was very revolutionary - Mahāprabhu. No caste, no creed, anyone who has got a little faith in Kṛṣṇa consciousness, he's above all. He may be of lower caste, he may be ignorant, he may be woman or man, a child or old, does not matter. Only who has got faith, who has got some taste for Kṛṣṇa *līlā*, he should be recognised as a devotee and should be respected. He possesses the capital, he's in possession of the capital, that love for Kṛṣṇa, he's the capitalist.

Who has got possession of knowledge, *yoga, vibhūti*, all these things, are outcast. They can show some magic to the foolish mass, but no real basis of the soul's highest real fulfilment. Those things have got no fulfilment, only half way they will stop. Now showing magical performance and charming the ordinary people, but they won't stay.

The highest fulfilment of life is only in the taste for Śrī Kṛṣṇa. The seed is there. The seed of a big banyan tree is small, but it can produce the big banyan tree. So the smallest taste for Kṛṣṇa consciousness, that has got relationship with the highest fulfilment of life. And other acquisition, they'll go, show some glamour to some distance, and then they'll vanish, they'll disappoint the followers. The highest fulfilment of life, inner hankering of all and every unit in the world is for love.

And not for knowledge, not for any power, or any magical display. That is all outer tendency in our mind, to acquire money, to acquire name, fame. The world will vanish, then what is the value of the name and fame in the world? The whole globe will vanish and again come into existence. The name and fame - but still for fame and name, for the valour and all these things we're captured so much, but they're all misguiding Satanic things.

Only real satisfaction of our whole heart can be had in Kṛṣṇa consciousness. All others are betrayers, they'll betray us one day, and others, any time they'll betray us. Because our heart's thirst, innermost thirst of our heart is for divine love. If we can understand this, then wherever that may be found I shall run to that place. Not to this present glamour and show of the present world in different direction. They've got no value in the ultimate race of life.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upaniyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

["Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall

into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”]

[*Śrīmad-Bhāgavatam*, 7.5.31]

Prahlāda Mahārāja says: “They cannot detect that their innermost hankering is towards Viṣṇu, towards Kṛṣṇa. They’re charmed by the covers of things, so many different covers. They’re running towards the dazzling appearance of the covers and not the substance within. The real substance of the whole world is that Kṛṣṇa consciousness, that is love, Kṛṣṇa *prema*. That is the substance protected within the cover, the shell outside. *Bahir-artha-māninaḥ*. They’re making much of the external aspect of things, and not the innermost substance, the very life of the existence. And that is Kṛṣṇa, love, Kṛṣṇa, divine love. That can only give fulfilment to one and all, everyone. They do not know it, so they’re running towards this and that, a thousand things, captured by the dazzling of the witch, a Satanic display, by enchantress, witch, *māyā*. *Māyā* means the play of the witch, which by her dazzling display misguides our heart. We must save from that sort of glamour.”

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Not a question, not a problem of this life, but lives together. Variegated life, variegated creation, from the tree, from the stone, to the demigods, we’re only going up and down in this way. The common thread within, that inner love, satisfaction, divine love, that can satisfy, nothing else. This is given out in *Bhāgavatam*, and Mahāprabhu Śrī Caitanyadeva.

And Bhaktivinoda Ṭhākura told, “That this is so plain truth, the divine love we want from our innermost heart, so plain truth, that the world very easily will understand in a short time that that is the only goal of every soul. And they’ll all come under the banner of Śrī Caitanyadeva, leaving other religious formal sections.”

And to ignore this physical aspiration, in Christianity and in many religions it has been accepted, that nothing to aspire after here. But what to aspire after, the positive side, *Bhāgavata* has given clear conception, Śrī Caitanyadeva, it is Kṛṣṇa consciousness. Kṛṣṇa. Twenty four hours engagement with God, that is nowhere found in any conception of religion in the world, ever found, come to this world. Twenty four hours engagement with Godhead, and that God is only Kṛṣṇa, and it is possible only in the line of consorhood. Twenty four hours deep engagement with Him.

Hare Kṛṣṇa. Gaura Hari bol. To preach, to speak such a big thing in a small mouth. Ha, ha, ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi. Hare Kṛṣṇa. _____ [?] To have a dream, to see a dream, that one has become a king, or master of *crores*, while lying in a torn bed sheet and is living like that. Ha, ha. So big position holders are there, so many. Ha, ha.

Kuṭīra. But in India, generally high flow of knowledge came only from the cottages, in the forest, *ṛṣi*, research scholars of high spiritual order. Plain living, high thinking. The land India, a land of plain living and high thinking.

When I first came in connection with Guru Mahārāja in Calcutta, and I heard the discussion over the thoughts given in the *Upaniṣads*, it came to my mind - in ancient days what was discussed and cultivated in the cottages in the forest, in the caves of Himālaya, that has come in the business town like Calcutta. At the heart of Calcutta, the business town, there that link has come. That thing is being distributed here, in Calcutta, so busy, full of business and material competition of higher, and there that thing is being discussed here. So what is the peculiarity, revolutionary thing?

Then gradually I came to know that he's empowered, authorised, to do so. He has come with the idea of a totalitarian war, to crush the *māyā*, the misconception about the environment. *Īśāvāsyam* [*Śrī Īśopaniṣad*, 1] All energetic movement should be stopped, and only Kṛṣṇa consciousness should spread, everywhere. That will save the souls, and not the money transaction, or any political transaction, or anything else can save the souls. Only Kṛṣṇa consciousness, the Vedic culture can save so many, all souls, including the trees.

With this great conviction he came to give a crushing push to the humanity of the present age. Not to retire to the particular cave of Himālaya and there to begin meditation for his own. But a power delegated by Mahāprabhu he has come like that. Don't care for this, the glamour must be exposed of the present civilisation. The charm of present civilisation should be exposed, nakedly, and must be driven away from the society, at least from the human beings. Hare Kṛṣṇa. So it is found in Calcutta, not in a cottage in the Himālaya, but in the business centre here and there, begun a finishing fight.

So Swāmī Mahārāja also went to the west with that banner in hand. Ha, ha. He told so boldly - one of the psychologists saw his photo - "With this photo I find that it's fearlessness to the extreme, in Swāmī Mahārāja." In the League of Nations, what's it known now?

Devotees: League of Devotees.

Śrīla Śrīdhara Mahārāja: Now? United...?

Devotees: United Nations.

Śrīla Śrīdhara Mahārāja: Ah. "So many dogs are barking there. As dogs they quarrel with one another seeing other things, so these material properties in their eye, and like so many dogs they're barking, in that United Nations." This statement was boldly given out by him. Is it not _____ ?

Devotee: (Group laughter)

Śrīla Śrīdhara Mahārāja: "The dogs are barking there." So all the so-called important persons...

.....

