

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.19.B

**Śrīla Śrīdhara Mahārāja:** ...the government was not able to manage them. They're all sitting here, there, lying, suffering from heat disease, infectious disease." In this way Birhan Raya told. "This is the land of Śrī Caitanyadeva. Is there none who can get relief to these suffering and dying persons, so many? The government has failed to console them in such days of their extreme misery."

That Birhan. And when he was dying, he was heart specialist, and perhaps up to eighty years he lived. When he was dying Radhakrishnan came to see him. Jawaharlal [Nehru] was aching at that time, he could not come. They loved him much. Birhan Raya told, he consulted doctors with full consciousness, they told, "For certain, this injection perhaps will be fittest at this stage."

"Yes," Birhan Raya told, "Yes, that is the medicine and you may inject, but who will receive the injection he's not present. The medicine, there must be some vitality within who will receive the medicine and apply it in its work: he's absent. So who will utilise your medicine, he's absent, he's no longer." Injection was given but succumbed.

So this example from where – what I was talking, that this example was necessary? The receiver is not here.

**Mādhava Mahārāja:** You were talking about the refugees from Bangladesh.

**Śrīla Śrīdhara Mahārāja:** No. That is side issue. Before that. I came to Birhan Raya only for that, then as a side issue two incidents were mentioned by me.

**Akṣayānanda Mahārāja:** *Para-upakāra*, helping others, *bhārata-bhūmite*.

**Śrīla Śrīdhara Mahārāja:**

*bhārata-bhūmite haila manuṣya-janma yāra [janma sārthaka kari' kara para-upakāra]*

["One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."]

[*Caitanya-caritamṛta*, *Adi-līla*, 9.41]

...

Proper recipient must be, the well doer must be there, then he can do good to others: something like that perhaps. To utilise the organisation, the organisation is there but to utilise the organisation some spiritual hand must be there to utilise it, the inner man to utilise, or all is useless. Useless: utilisation for what purpose?

Once, while in Vṛndāvana *parikramā*, in Kamavana, so many volunteers also drawn to help the *parikramā* organisation and there was some quarrel between the volunteers. Prabhupāda was in a solitary camp, and we are three, four, sitting around him. And Bon Mahārāja he was delivering lectures to minimise the quarrel amongst the volunteers.

And there he was saying: "Many good organisations are there in the world. We don't claim that as an organiser we are of best quality. But that organisation they're serving very lower causes. And you have got the chance to serve the cause of the very higher order. That is the

speciality here, you have got chance. But mere organisation – organic perfection may be seen anywhere, but the speciality of the organisation that the highest truth is being imparted through this organisation. This is its fortune. This is the thing to be proud of, the quality.”

Quality is very rare. Quantity we are in the midst of, that is ample all around, quantity of many things. But our progress means quality not quantity. Quantity to be eliminated and quality to be searched and to earn to have, quality. We are all out for quality. And wherever we are quantity is everywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

It will be good, and to keep up the prestige of Swāmī Mahārāja also if you work harmoniously: prestige. But at the same time, what for he came to you, that should not be ignored. That is my... cooperation, work together that is well and good, but not at the cost of the principle. That is my last word to you all, and you are to do according to your own individual judgement, you are to take step.

Hitch, clash, quarrel, that is not desirable, not desirable, but if it is unavoidable at all for the upkeep of one’s own proper life we can’t avoid.

*Ātmā sei prati vintare* [?]

There is a saying of Cāṇakya [Paṇḍita], the renowned politician of ancient India. He was living during the time of Alexander [the Great], and Candragupta [Mahārāja].

*Tad adekam kula sharte* [?]

A general education for the society: “We shall reject one to save our family.”

*Grama sharte kulan tad ete* [?]

“For the interest of the whole village I may even give up my own family.”

*Desha sharte tadit gramam* [?]

“And if necessary for the good of the country I shall leave my village.”

*Ātmā sei prati vintaret* [?]

“But to save one’s own self one should even sacrifice even, leave the whole of the world to save one’s own self.”

*Ātmā tei prati vintaret* [?]

“The whole world may be left if it comes into clash with one’s own selfish realisation of selfish purpose.”

So I’m greater to me than the environment. I want greater environment only for my improvement, and to eliminate previous environment.

*sarva-dharmān parityajya, mām ekam śaraṇam vraja*  
[*ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

That is the motto. “The present environment may not have any fascination for you. Go ahead, go onward, onward, towards My direction.” No risk no gain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

“Yes, my judgement is on the whole, yes, I’m, we’re very eager and we like it also to work

together with our God brothers, but my friend not at the sacrifice of the high ideal for which we have come out.” That idea should be kept. Some elimination if necessary we may tolerate. But if for the organised unity so many high cultured souls they become indifferent to the organising people, then what good should we derive out of our special love for the organisation? Let us come and see.

I asked that consult the so many stalwarts that are dissatisfied with the present administration and then you meet together and you form some resolution, put that to the administrating party, ‘that so many important persons are being indifferent and going away from the organisation, and they’re all good. So modify your administration in such and such way and accommodate all the higher personalities of sincere hankering for the truth.’

And if they do not do, then you can form a separate organisation and go on with the teachings of the truth as you have heard from Swāmī Mahārāja: a separate organisation. You should not neglect though the stalwarts that came.

“And more recruitment at the cost of the so many stalwarts sincere that came to serve Swāmī Mahārāja, and to have some man power or money power, that is not the desired thing for our mission. It came by the word, by the beauty of the instruction, the men and money came, and we shall try to keep up that standard. It will automatically come, not at the sacrifice of the highest principle. We can’t tolerate that. That is our vitality. That is our vitality. We can’t live without that. So with folded palms we pray to you, consider this and keep us along with you. We’ll be so much happy. But our heart is burning seeing so many things that are going against the ultimate desire of our Guru Mahārāja. How can we see with our own eyes such deviation, and still indulge in encouraging that going away from, flying away from the principle. We can’t tolerate that.”

With all sincerity you talk with Bhāvānanda Mahārāja, “You come to save us. We’re not eager to erect some anti movement or anti organisation to fight with you. That’s not at all within us. We can’t tolerate to look that the body is going down from the ideal. That is our inner pain. So you are also a man, though chairman of the organisation, but as a sincere devotee we appeal to your heart. And if we are misguided, help me, instruct me. If we are misguided we are to mend us, eager to mend us. We have got no other ulterior motive to stand against you or to cut off your connection, no. If for the principle which is necessary we can’t help so we’re indifferent because we can’t help.”

Hare Kṛṣṇa. You can approach in a body also. Bhāvānanda Mahārāja is the present chairman.

“You come to our relief. We’re a particular group and our ideals are such and such. You consider. We have not come here to play the part of enemy of Swāmī Mahārāja’s organisation. Not come to stand against the organisation created by our Guru Mahārāja, not come for that purpose. But the present circumstances forcing us, and if we commit mistake please correct us. We are not very eager for our personal prestige, or power seeker we are, never. We want sincerely to make, continue our search after Kṛṣṇa, *kṛṣṇānusandhāna*, we want to search where is Kṛṣṇa. *Kāhān kṛṣṇa prāna nātha vrajendra*.

[*kāhān mora prāna nātha muralī-vadana / kāhān karoṇ kāhān pān vrajendra-nandana*]

[Śrī Caitanya Mahāprabhu said: “Where is my beloved Kṛṣṇa? I can’t tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.15*]

The life of our life, the existence of our existence, the aspiration, the object of the highest

aspiration where is He? We are eager to go towards that path, that way, if possible to find Him, or very nearer friend of Him.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The nose and the breath, the breath is more important than the nose. With the nose if we take the breath it is well and good, but breath is indispensable. If we are to spare one, the nose may be rejected, but breath we can't leave. Such, the organisation is good, but the breath, taking of breath, that chance must be there.  
\_\_\_\_\_ [?]

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

**Śrīla Śrīdhara Mahārāja:** You have not taken your breakfast? Is it not?

**Mādhava Mahārāja:** I'm taking so much breakfast.

**Bhāratī Mahārāja:** Many things are *ānukūl* to stay in the society because of facility. There is facility for extensive preaching. And then other things are *prātikūl*.

**Śrīla Śrīdhara Mahārāja:** So you calculate and \_\_\_\_\_ this is the capital and this is the balance, plus, minus.

**Akṣayānanda Mahārāja:** Debit, credit.

**Śrīla Śrīdhara Mahārāja:** So much credit and so much debit, and considering the two, what will be. You must want some gain. You do like that, that so much benefit I get if I stay with the organisation, and so much loss I have to incur if I stay with the organisation. And what will be the balance? According to the balance you are to do, take your action. That is common sense.

**Mādhava Mahārāja:** Mahārāja, where should one place the emphasis? Should the emphasis be more on preaching, or more on personal development?

**Śrīla Śrīdhara Mahārāja:** Preaching is necessary, indispensable for personal development. Preaching is not another thing. Mahāprabhu told, *Bhāgavat* told, that preaching is the highest help to one's self realisation. *Kīrtanam* means the reproduction, to receive and to reproduce, *kīrtana*. A sincere man when he's reproducing he will get something new, push from inside, inspiration, also. So *kīrtana* has been considered to be the highest method because you cannot but be all attentive when you are reproducing something to others. Within when you are trying meditation, even when attending some lecture, *śravaṇa*, you may be absent minded. But when you're talking to someone you cannot be absent minded. All attentive otherwise you cannot talk irrelevant. So the internal culture reaches the extreme when you are reproducing. And you already heard, received, you are to reproduce that if you are properly making, taking to *kīrtana*, you can't talk at random. You must be all attentive. And every fibres of your body and mind will be engaged unconsciously. So the cultivation is the most advanced stage in *kīrtana*. And also the environment which would have come to attack you, that is also being disinfected by *kīrtana*, and many others also being fed, not only feeding yourself, but at the same time they're also being fed.

Offensive for offensive: the last stage in Russia perhaps, Hitler and Russia war, the defensive could not give the desired result, the defensive. So offensive for offensive, that method was

taken up in the last period of the war, offensive. So Kali, the environment is offensive and if you are passive they will try to enter you and you may not be, utilise your full energy for meditation, may be absent minded. And offensive for offensive, the environment is unfavourable and you try to make your surroundings also, create things that will fight with one another. The offensive for offensive, and you will be all attentive, that is the best opportunity automatically we get in *kīrtana*.

So *kīrtana*, is not for the, the greatest enemy is *pratiṣṭhā*, that is one's own prestige, one's good name, fame. We shall be careful about that. *Kīrtana*, all our activity if we want that it will be *bhakti* proper, devotion proper, then the recipient will be, the result of my activity will go to my Lord and not to me. That should be the tenor, the very life of all our activity. Whatever I'm doing, the gain what I, the benefit what I derive from my activity, my Lord will get that and not myself under any circumstances. That is the thread that must be there. That is *bhakti* proper, not individual recipient character should be maintained, to make it devotional activity. We shall always be awake to that fact.

*karmaṇy 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]

The result, ha, ha, that is that Hegel, "Reality is For Itself." Not only He's omniscient but He's all enjoyer. We are to accommodate that with that ideal, He's all enjoyer, only all enjoyer is He. And we are all materials to promote enjoyment to Him. That is our constitutional position, and that is our liberated self, otherwise we're under illusion, labouring under illusion. We are to tolerate this, that He's the only enjoyer, everything to satisfy Him everything is meant. And we are all making encroachment of different ways and so we suffer. His position is such that He's the enjoyer of everything. Everything exists to satisfy Him, and we are also. Our existence also to satisfy Him, then it is *advaya-jñāna*, then it is Absolute One. There are so many share holders – no! Ha, ha. Not separate person to get enjoyment, it must be connected, that is the highest, most important thing. "For Itself, Reality is For Itself." So die to live, die to live, self determination, that is to die as we are at present, we are to die, and the golden friend from within will come out, that of a cent per cent servitor of the Lord. He's the only enjoyer. We are to realise that fact, to swallow that bitter however that may be that bitter pill, that He's the enjoyer, wholly. Otherwise only lip deep admittance that, 'Yes, He's all in all, He's the Absolute.' Only intellectual confession won't do. From the heart we must accept the fact that He's the all enjoyer and we are all fodders to fulfil His desire, and we must find our satisfaction in that position of us. Die to live. And He's for Himself, He's not subservient to any other thing in the world. Then He's God, then He's Kṛṣṇa. So we are out for the greatest fight ever one can have and think and dream of. We are soldiers to fight out that cause. Hare Kṛṣṇa.

**Mādhava Mahārāja:** So one has to make a certain amount of preparation before he can preach. One has to prepare himself to a certain degree before he can preach.

**Śrīla Śrīdhara Mahārāja:** Yes. To maintain his position, right position, then he can distribute, so *śravaṇa kīrtana*. And if one is sincere the *caitya* Guru is there. The *mahanta* Guru may not be

present always, so *caitya* Guru is there to help him, only he will have such sincerity of heart, proper seeking, proper search for the Truth Absolute. Then wherever in scripture, in the words, instructions of a *sādhu* he will just catch that and keep it, the highest jewel in his heart. “Oh. He’s such. I shall consider myself most successful and helpful if I get the chance of dying in this battle.” Ha, ha, ha. But really I do not die. A good soldier he will not care about the circumstances, but if call comes he will jump to give his life. Die to live. So wholesale death, what we are.

*Edei kori sarbanas* [?]

Bhaktivinoda Ṭhākura says, “The new body will spring up from the fire of service.”

*Edei kori sarbanas* [?]

And what we consider at present to be our very nearer enclosure that will all vanish. I shall have a new life in that domain, back to home, back to God, *svarūpa-sundarn*, and that is like a minor sleeping within the heart. That is also here within me, that is now, with morphine injection we swoon.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare. Hare Rāma.

So this is fight, fight for invisible, are you prepared for that? And whether I will have the chance of seeing Him very soon that is also uncertain. But still His news is such things there are and if I live at all I must live for that, otherwise life has no charm for me. The alternative dismissed in this way. If I have Kṛṣṇa I want to live, if not, or Kṛṣṇa *bhakta*, Guru, devotee, I shall live, otherwise life is tasteless. I don’t want to live any more.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare. Hare Rāma Hare Rāma.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi.

**Devotee:** Śrīdhara Mahārāja, it is said, *nikuñja-yūno rati-keli-siddhyai*, [Śrī Śrī Gurv-aṣṭaka, 6], that the spiritual master is engaged in the most confidential service of the *gopīs*. Is that true for every Guru, or is it in special cases?

**Śrīla Śrīdhara Mahārāja:** So the Guru *tattva* has been given to us to be seen that, “I am there. I am there.”

*ācāryam mām vijānīyān, [nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[Śrīmad-Bhāgavatam, 11.17.27] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

The highest thing present there without your consciousness. The guidance comes from Kṛṣṇa. He’s in the back, so everything is true there. So we are told that Kṛṣṇa’s will, delegation, we are not to forget, that Kṛṣṇa’s delegation, His will is at the back of this relief work for us. So as much as I’ll be awakened I’ll be able to trace the inner wealth and the inner gradation, progress, in Him. And He may even change this external figure, but the internal thread of distributing Kṛṣṇa *bhakti*, that will remain all along.

*ācāryam mām vijānīyān, nāvamanyeta karhicit*

*na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*

Why this has been given to us, though we find a devotee? Always by the devotee He does the work. Still He says in *śāstra*, “I am there giving respect for Me.”

In Ekādaśī general devotees they’re not offered this *anna-prasāda*, but we can offer that to Gurudeva only. We can bow down to Gurudeva, even in the front of the Deity, but we do not do so to ordinary Vaiṣṇava. This is the special characteristic of Gurudeva. Because in *śāstra* it is told that, “When My delegated power descends to take the devotees to Me, like a thread within.” And externally He may – a primary teacher, or an ordinary teacher, or a specialist doctor – according to my development He will adjust accordingly. It is His business. None can give Him without He Himself, so His will is there. He can only give Him, no other, but the devotees. So devotees they come to take me up. And wherever there’s Guru, duty of Guru, we are told to give respect to that form, the Supreme. Then as much – there is another secret – as much as we make progress we are going to be located properly, then according to His order we see a particular group of servitors and there finally we are adjusted to have the eternal serving order. *Kavi sri caitanya madhi kori vrnda daya kavi ana pai vaisnava pada chaya* [?]

First negotiation with Him, and this He sends Guru, and gradually, in the conclusion also, He puts up with His confidential servitor group. “Go on serving Me with the help of them.” The last posting is like that.

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

**Devotee:** Since Lord Caitanya was teaching how to understand *mādhurya-rasa*...

**Śrīla Śrīdhara Mahārāja:** How to?

**Devotee:** He was elevating the conditioned soul to the point of *mādhurya-rasa*.

**Śrīla Śrīdhara Mahārāja:** *Ke bolchen?*

**Akṣayānanda Mahārāja:** *Mādhurya-rasa*; Lord Caitanya teaching *mādhurya-rasa*.

**Śrīla Śrīdhara Mahārāja:** *Mādhurya-rasa*, selected few. When He was chanting about *mādhurya-rasa* in Śrīvāsa Aṅgan only selected group. And to the ordinary people that Hare Kṛṣṇa *Mahā-mantra*, the general thing.

*Antaranga kari sange kari rasa sadhan* [?]

And *Bahirange sange kari krsna sankirtan* [?]

Amongst the public, Kṛṣṇa *saṅkīrtana* – selected group, few...

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Talking about the highest attainment of *rasa*, *mādhurya-rasa*. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. In *Bhāgavatam* [10.33.30] it is also said: ‘*rudro ‘dvijam viṣam*. If one is not Mahādeva, if he drinks poison, he’s sure to die. But Mahādeva took the poison and ultimately it came like an ornament in his throat, Nīlakaṅṭha, that ornament, ‘*rudro ‘dvijam viṣam*.

*naitat samācarej jātu manasāpi hy anīśvaraḥ  
vinaśyaty ācaran mauḍhyād yathā ‘rudro ‘dvijam viṣam*

After giving description of the *rasa-līlā* Śukadeva gives a warning: “That what I told, this is the higher attainment, but one must be, must make himself fit to accept it, otherwise they misunderstand, he will mistake, and they will have to die. *Samācarej jātu manasāpi*. Even mentally, by imagination one must not venture to approach such things, *manasāpi*. *Anīśvaraḥ*, who is not master of his own, who is slave of his senses, they must not venture to come to such degree of confidential pastimes of the Lord. Then: \_\_\_\_\_ *mauḍhyād*, and if out of foolishness, ignorance, if they come in contact they will have to die. *Vinaśyaty ācaran mauḍhyād yathā*. If due to ignorance they anyhow come to partake in it, even mentally, they will have to die, a spiritual death. *Vinaśyaty ācaran mauḍhyād*. How? *Yathā ‘rudro ‘dvijaṁ viṣam*. If one is not Śiva and he takes poison, he’s sure to die. But Śiva after drinking so much poison only he was ornamented, Nīlakaṇṭha.

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

We must have self analysis what we are, where we are, and what is the nature of our aspiration, clear knowledge and with the company of the *sādhū* always.

Once, when the first starting of Bengal Chemicals here in Bengal, in India also first, P.C. Raya, the famous chemist, and Kartik Bose, a good doctor and organiser, they started Bengal Chemicals: that was the first medicine factory in India. Now Bombay and Madras, so many places, but then that was first. And according to their book knowledge they went to prepare some medicine. But to their astonishment they found that it is only smoke it is producing, but none of the desired medicine. Then, stopping that, Kartik Bose he ran to Kunava [?], the British firm, near Calcutta, with motor. I heard it from Swāmī Mahārāja. He ran to Kunava [?], and there was the British firm. He took him to their own factory, and with their help they came to produce the desired medicine. Otherwise only smoking – that was produced. So practical knowledge is necessary, is very urgently necessary, that can help us, the practical knowledge. They were scholars. P.C. Raya, he was a renowned chemist. He had some research also, Dr. P.C. Raya. And that was in Allahabad, through Swāmī Mahārāja they opened the...

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