

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.26.B

Śrīla Śrīdhara Mahārāja: ...faithful to the state, man may be indifferent to the welfare of the state, and man may be antagonistic to the welfare of the state, the interest of the whole. That is to be considered. If the real man he's faithful to the state, but his property is utilised against the interest of the state, that may be easily managed if the man is really faithful. So misuse of his property, that may be easily compensated, managed. If he's indifferent, of course with difficulty: but if the man within he's against the state, whether with property or no property, he's to be eliminated. The inner man is all important, all others less important.

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

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]

[*Bhagavad-gītā*, 9.30]

The man is really faithful to the state, but his properties, dependants, are doing something opposite, that is not very harmful to the man. That can be easily taken into real line. Not desirable, but less injurious. The inner man he's all concern, what is the attitude of him towards the state, towards the authority of the state. That is all important.

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

*'gaurāṅga' bolite habe pulaka-śarīra, 'hari hari' bolite nayane ba'be nīra
āra kabe nitāi-cānda koruṅā koribe, saṁsāra-bāsanā mora kabe tuccha ha'be
viṣaya chāḍiyā kabe śuddha ha'be mana, kabe hāma herabo śrī-vṛndāvana
rūpa-raghunātha-pade hoibe ākuti, kabe hāma bujhabo se yugala-pīriti*

["When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gaurāṅga's name? While chanting Hare Kṛṣṇa, when will there be tears in the eyes?] [When will I obtain the mercy of Lord Nityānanda-candra? When, by His mercy, will the desire for material enjoyment become very insignificant?] [When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vṛndāvana and the conjugal of Rādhā and Kṛṣṇa, and then my spiritual life will be successful.] [When shall I be very much eager to study the books left by the Six Goswāmīs, headed by Śrīla Rūpa Goswāmī and Śrīla Raghunātha dāsa Goswāmī? By their instruction I shall be able to properly understand the loving affairs of Rādhā and Kṛṣṇa."]

[From Narottama Dāsa Ṭhākura's *Lālasāmayī Prārthanā – Longings and Prayers*]

Mahāprabhu. The tuft of hair tied with the feet of the Lord, Guru, Gaurāṅga, the tuft, it is

meant for tying. Catch by the tuft when diving in the water.

They say aerial, the communists, “Aerial, aerial, electric current, to catch electric current into brain.” Yes, aerial, to imbibe higher knowledge, transcendental knowledge: keeping connection with the higher. The *puṣpa* which is offered to the Deity, to keep that tied here, that *prasāda*, offered to the feet of the Deity that is tied here, generally. I am lower than the dedicated flower on the feet: that is on my head. I’m residing lower. The offered flower on my head, on my highest part I hold it. The flower that is offered to the divine feet I’m tying it there; and always below, and connected.

*tvayopabhukta-srag-gandha-, vāso 'lañkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyām jayema hi*

[Uddhava says: “Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy.”] [*Śrīmad-Bhāgavatam*, 11.6.46]

Uddhava says, “The very easy way to cross this world of exploitation and renunciation, what is this? Only to revere Your remnants. *Tvayopabhukta-srak*, this *mālā*, garland, *gandha*, the scent, *candan* paste and other things, *srak*, *gandha*, *vāsaḥ*, what is offered to You that sort of dress. *Alañkāra*, and also ornaments offered as *prasādam*, *vāso 'lañkāra-carccitāḥ*. By adoring that as *prasādam*, as remnants left by You, to live with that. With this temperament only we shall be able to cross the whole of undesirable elements in the world. Only through my respect for the remnants offered to You, and I am decorated wholesale with only the remnants. That is my all; that is my crown, my glory. The remnants are my glory. I want to glorify myself wholesale with the remnants which is offered to Him and the remaining I glorify. Only with this idea we shall be able to cross this un-crossable; charming forces of nature, apparently charming forces of nature. We shall, by the charm of Your remnants, with this connection, anyhow to connect with the lower stage, lowest, least consciousness, connection of the high, least connection of that Divinity we are to maintain.”

That is *nirguṇa*.

*harir hi nirguṇaḥ sākṣāt, [puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā, taṁ bhajan nirguṇo bhavet]*

[“Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature. Therefore He is the Supreme Transcendental Person. He can see everything, inside and outside. Therefore He is the Supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, they also attain a transcendental position.”]

[*Śrīmad-Bhāgavatam*, 10.88.5]

We are to know what is *nirguṇa* and what is *saguṇa*. *Saguṇa* means which is discordant with the Absolute harmony; that is *saguṇa*. Not in harmony, clashing with the Absolute harmony of the whole. In the deepest plane the harmony is perfect. And on the surface harmony seems to be a little disturbed; so many authorities in clash in their mode of living their life. Even someone is eating another and maintaining his existence. In the surface discord is so plain that one cannot live, maintain his body, without disturbing another’s existence. That is the discord to the highest position, *jīvo jīvasya jīvanam*.

[*ahastāni sahasānām, apadāni catuṣpadām
laghuni tatra mahatām, jīvo jīvasya jīvanam*]

[“Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.”] [*Śrīmad-Bhāgavatam*, 1.13.47]

To maintain one’s body he’s devouring so many bodies of so many souls; the discord in the highest sense. And the deepest position none is devoured but everything is eager to devote himself to maintain the existence of the environment, and keeping the tune intact with the centre, central interest, in soul. And that is eternal, the soul is eternal, no necessity of maintaining existence by devouring the bodies of other persons in the same plane. So a diabolical change in life!

Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Do you want some water?

Śrīla Śrīdhara Mahārāja: No. Nimāi. _____ [?]

Last night not very cold, so did not use any cover, only the jersey and that dress sufficed, was sufficient, so perhaps some cold catching, some little cold. _____ [?]

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

Niskincana bhaktivinoda nama gopistitu _____ [?]

Mahāprabhu gauranga sundara bara nitya nija nama bir [?]

Gauranga nagara _____ [?]

Akṣayānanda Mahārāja: Mahārāja, is that lady arranging printing press?

Śrīla Śrīdhara Mahārāja: She’s gone; no information as yet. She’s expected on the Pūrṇimā day for her second initiation. Perhaps at that time it will be more clear.

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

I’m unfit for gorgeous life. Plain and simple is very favourite to me. So I am ease lover, ease lover.

And the Mādhava Mahārāja told once his temperament is such that not only one engagement, at least five, six engagements will always be at his disposal. His nature was such. He told. “Not only one engagement, five, six, departments, and so many assistants will come and consult and I will guide them.” That was his nature.

But I’m just the opposite with me. I’m more concerned with the upper, than the lower. That is another tendency in me, obligation with the upper rank, and not much affinity towards the subordinate. That is also another nature in me, not so much attraction for the subordinate, but more for the superior. That is a temperament in me. Hare Kṛṣṇa. Hare Kṛṣṇa. But in the last part of my life Guru Mahārāja forcing me to distribute something on his behalf, what he kept with me

perhaps, that I see, forcibly.

Akṣayananda Mahārāja: Mahārāja, I wanted to ask you, because we cannot know, but Śrīla Bhaktisiddhānta must have had, his nature must have been very sweet...

Śrīla Śrīdhara Mahārāja: Of course, sweetness attracted, though outwardly he was not very sweet, he was very...

Parvat Mahārāja: Like a lion? Nṛsimha Guru!

Śrīla Śrīdhara Mahārāja: Yes. But inwardly very, very, sweet: very, very sweet inwardly, yet could be traced only at internal, his internal sweetness, but outwardly gorgeous. *Pūjāla rāgapāṭha gaurava bāṅge*, this one expression depicted him, *pūjāla rāgapāṭha gaurava bāṅge*. The way of love was worshipped by him with grandeur and awe and reverence. The object was the simple and beautiful; that love, divine love. But his ways to establish in the world was like a lion temperament. *Pūjāla rāgapāṭha gaurava bāṅge*. In one *śloka* I have described his life, I think after his departure. If he would live he would say that, “Śrīdhara Mahārāja has imprisoned me in a cage.”

*nikhila-bhuvana-māyā-chinna-vichinna-kartrī, [vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī, vilasatu hr̥di nityaṁ bhaktisiddhānta-vāṇī]*

[“Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars’ manic search for liberation’s throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā’s Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever.”]

Vigorously cutting asunder the whole plane of exploitation, and *vibudha-bahula-mṛgyā-mukti-mohānta-dātrī*, and he put end to all the scholarly attempt for working or real salvation from this apathetic nature, salvation. Different scholars have given different conceptions of salvation, of liberated stages. But he has given a stop to all their calculations. Then, third plane, third step, *śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī*, the ways, rules and regulations, the hardness and stiffness of the rules and regulations, that has been minimised by a touch of divine love. And he has given us the Rādhā Govinda *aradhana*, that Vaikuṅṭha, crossing the Vaikuṅṭha, the calculation, the *viddhi*, awe, reverence, all these things. That is minimised, checked, that is slackened, through love. And he represented the Rādhā Govinda *aradhana*.

That is Bhaktisiddhānta *vāṇī*, the real existence of Bhaktisiddhānta is there. He’s there, the softness of Vṛndāvana within, and the hardness of a devastator in the _____ [?] Genghis Khan, they created havoc in the world. So fighting with one and all, single handed fight against the whole world and cutting asunder everything coming before him. That is his external attitude. And the second attitude, to put a stop to all scholarly researches, doctorates, to attack the doctorates of different departments, and to stop their boasting researches. And third, to minimise the grandeur of the worship of Nārāyaṇa, he slackened. And the domain of love is taken down, that Rādhā Govinda, it is the core of the heart, the flow of love from your heart, that is all in all, and with that you come to your object of worship. That was his history.

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

And Swāmī Mahārāja also did with such vigour. “You UNESCO, like so many dogs you are barking. Dogs bark, fixing their aim at a thing, and you are this world thing. But where will you all go, you boasting persons? A few days after, where will you have to go, all wholesale, you don’t think of that. And everyone for whom you are shedding crocodile tears, what will be their fate in future? You don’t have time to think about that, crocodile tears shedding.” So proudly he spoke from the highest platform of the world, vigorously refuting the present civilisation. Undaunted he stood alone to fight with the present civilised stalwarts from the highest platform of the world. With so much force and power and authority he came and stood against. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: He told, “The dogs are going on four legs, and you are going on four wheels, so proud of your cars.”

Śrīla Śrīdhara Mahārāja: More faster than dogs.

Parvat Mahārāja: “But you’re running after the same thing,” he said. “With four legs or four wheels, what’s the difference?”

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. How pleased our Prabhupāda would have been if he, of course he’s there and he’s pleased. Ke? Nitāi Gaura Haribol. _____ [?]

...

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Last days, just before passing from the world, imposed duty, this is grace, his grace. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: So therefore passing is not permitted, no permission.

Parvat Mahārāja: No permission for passing from this world. No granted permission.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. No permission for departure.

Parvat Mahārāja: Cancelled.

Śrīla Śrīdhara Mahārāja: Everything may be possible.

Parvat Mahārāja: Delayed.

Śrīla Śrīdhara Mahārāja: Delayed, it may be delayed.

Parvat Mahārāja: Vaiṣṇava *kṛpa*.

Śrīla Śrīdhara Mahārāja: Vaiṣṇava *kṛpa* can do anything and everything.

Akṣayānanda Mahārāja: Actually we’re passing, ha, ha. We’re the ones who are passing away.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Only you are saving us actually.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura. Nitāi Gaura. Nitāi Gaura.

Mahāprabhu prema vilasa guṇa niskincana bhaktivinoda nama [?]

Bhakti kutira kosti _____ nama guna murari [?]

Isolation!

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