

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.14.B

Śrīla Śrīdhara Mahārāja: ...so many of my preceptors are there. They have come to help me.

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

The strong will for propaganda, especially in the west, and he began. And wonderfully Swāmī Mahārāja came in and took up the thread, and he showed a miracle, given to us, how he has taken you all, to fulfil the desire of our Guru Mahārāja which we heard with our own ears. “That I want to decorate Māyāpur, Mahāprabhu, *Dhāma*, with gold and jewels. That is going to happen, to take place.”

And Bhaktivinoda Ṭhākura professing, “That is so plain, that love of God; that should be the very life of religion. And so explicitly it is given in *Bhāgavatam* and by Mahāprabhu. Other religious conceptions are sure to merge in near future into this doctrine that is love of God. And God is Lord of love and love of God, so near, so familiar with Him if we can attain, then all other religious conceptions will have to retire, and all will merge, enter into it. That only one religion led by Mahāprabhu.” He could see as if, “So plain thing, why should it not be accepted by all? We want love, we want God, but if through love we can come near Him, which fool will discourage this, abandon this proposal, if it is put in the right way?” And there is the possibility.

prthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: “I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe.”] [*Chaitanya-Bhāgavata*]

“To every corner of every village that is existent in the wide world, everywhere My name will reach every corner. That is going to be effected.”

And we see such magnitude of propaganda, of such *prema dharma*, love divine, will be possible – we could not dream of even. Gaura Haribol. Gaura Haribol. But love and lust must be differentiated. Lust mundane and love divine, the highest acme of divinity.

Devotee: Śrīla Śrīdhara Mahārāja, you say that we must try to appreciate the high level that Swāmī Mahārāja has come down from, for us. But he has accepted you as his *śikṣā* Guru. So how we are to appreciate you?

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha. That will be, your realization will justify what you heard from Swāmī Mahārāja from his mouth, from his books, whether what I say is tally with that or not. You may measure in that; anyone should measure from what plane this is coming. These sounds are coming from the same plane. But that will depend on your understanding, your sincere earnestness in your understanding. The vibration is giving the pressure in a similar way or something else? It depends on the individual case.

Just as Hiranyagarba and Nadiyānanda they also received the vibration coming from Swāmī Mahārāja but they could not catch it properly. So they are impressed with another type of vibration from Lalitā Prasād and caught there. That seemed to them more true and more charming, caught by that.

The recipient will receive that vibration, according to the genuineness, of that it will be. There are so many *goswāmīns*, they are also making disciples _____ [?] but they could not venture to capture us. Hare Kṛṣṇa. What is the difference? Because their chief marketeer, things may be rotten, does not matter, cheaper. By not proper price they are ready to give. So such will be the consequence of those.

But we are of other type. If Kṛṣṇa comes Himself, then also we shall try, “Are you Kṛṣṇa?” I shall go and ask my Guru Mahārāja whether you are Kṛṣṇa or not.” Over cautious! What more you have to fear from me. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Swāmī Mahārāja has clearly written, given cautions about those *sahajiyās*. It is plain, clear, not in vague talk, the *sahajiyās*. And he will enter, cut off the cage and gone to fly in this bloody atmosphere. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, sometimes in preaching, in order to present the philosophy in a palatable way it becomes watered down. So how do we present the philosophy as it is, but at the same time present it so that people will appreciate?

Śrīla Śrīdhara Mahārāja: Preaching the truth, and to satisfy the public is not one thing. Those that ignore the truth and go more towards the popularity, they go to danger, the *pratiṣṭhā*. You must keep up to the standard of Guru Mahārāja who will always be conscious. You must be within the camp, and then fight. Don’t go outside the camp, the circumference of the camp. The popularity is a dangerous thing. To please the people, to get more response, to lower the standard, that would not be judicious. You must remain in the plane of protection. So to please the public if you go down to their standard, that won’t be well, according to me. Those that have gone that way generally they are punished by the nature, we have seen.

Our Guru Mahārāja told that they are _____ [?] canvasser. He told some *sannyāsī* that, “You are an agent of the people. Not my servant.”

So servant of Guru and an agent of the public come to seek some opportunity or some privilege from Guru, both different. On behalf of the public the popularity means he thinks that ‘so many men are under me, and on their behalf I shall go and plead to our Guru Mahārāja.’ That is one thing. Seemingly, apparently that is also devotion, but that is a dangerous pose. But you will always be able to carry out the order of Guru Mahārāja. Guru Mahārāja your first intimate connection. And if he asks, ‘No, don’t bother with the public.’ I must not go there. That attitude will be safe for the preacher. I am going on behalf of the higher authority, and not to search after men and money and fame thereby. The position of Ācārya, preacher of the Ācārya, that is a great temptation: to take them down from the purity of higher type. First we are servant of my master, and on his behalf I am approaching the public. And never on behalf of the public I’m approaching Guru Mahārāja to plead for them. Of course there are some particular examples, something like that, but they are of different, special type.

As we see in Rāmānuja, Rāmānuja he, different *dīkṣā*, in the *dīkṣā* of *śaraṇāgati*, surrendering, that is considered for them as the highest. He went to one renowned *sādhu*.

And he knew that Rāmānuja is very popular, “But my *mantram* should not be popularized then its appreciation will decrease.” So he accepted Rāmānuja as disciple but gave warning, “Don’t disclose this valuable *mantram* to anybody. If you promise then I shall give it to you.”

Then Rāmānuja agreed and got that *mantram*, *śaraṇāgati prapāti*. The public in general was awaiting to see that position, “That Rāmānuja who is so favourable, in favour of us and he is giving this pledge of getting the *mantram* that he won’t use it for the public.”

Then after, as soon as Rāmānuja got out from the camp of Guru, so many standing, and he

uttered that *mantram* to all.

Guru called for him – Kanchipurna, “What have you done?”

“I have given it to them. I have disclosed.”

“Why? You already pledged that you won’t utter it to the public.”

“Yes I did, my Lord, yes I did so.”

“Then why have you broken the promise? Do you know what is the...?”

“I know fully well the consequence is eternal hell for me. But, your *mantram* that is absolute. They will be saved. All of them will be saved forever. Let me go to the hell for eternity. I don’t care for that my Lord.”

Then at once he withdrew. “No, no, no curse. You are a God-sent person to do good to the people by this. You are all right.”

So sometimes it may be seen, but this is a very particular case.

Just as Vasudeva Datta appealed for the public to Mahāprabhu: “Please, they are *parśada bhakta*. They are always with Him, inseparably connected. Their will is His will, almost.” He also recommended, “Take all the sins of all the living body and put on my head and I go to suffer on their behalf for eternity. I can’t tolerate that they are suffering so much and there is the ocean of nectar nearby. And still they will go on suffering. I can’t tolerate my Lord this sin, so please do it.”

Gaura Haribol. But we should not think ourselves that we are in that grade. We are ordinary. We shall always try to keep nearby our master, divine master. And only under protective area we shall live and extend our hand to the public, as much as possible. *Sādhaka, siddha*, different stages there are. Self-forgetfulness: that is also a stage. Self-sacrifice, the Christian public they say that self-forgetfulness is higher than self-sacrifice. They trace self-sacrifice in Socrates and self-forgetfulness in Christ. That is their point, self-forgetfulness for the good of others. But there must be a standard, standard of goodness. _____ [?]

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

Akṣayānanda Mahārāja: So Mahārāja, Śrīla Bhaktivinoda Ṭhākura also wanted that so many people would, he was also pleading somehow that so many people should come to the Lord?

Śrīla Śrīdhara Mahārāja: Yes. He saw with his divine eye that by the will of the Supreme is such that we can expect that in great number they will come. So if that inspiration is felt in any heart he can’t, he won’t be able to control. It comes from that higher level. What degree? But the caution we should also remember in our mind.

That in a famine the workers will jump according to their heart, for relief work, or in an epidemic also. Famine and epidemic generally goes together. But he must take caution about his own health and then to serve the people. Otherwise he will also catch that contamination and die and who will then serve them?

So very cautiously one should push forward. And of course to chant or improve one’s own health also it is necessary, the culture, the cultivation, *kīrtana*. But Hari *kīrtana* under the guidance of *sādhū*, Guru, that should be always in our mind when we shall. To do good to others that is laudable especially such goodness of such degree. But there also we shall be concerned that I must keep myself fit as a mediator of the truth, may not become opaque, we may remain transparent, remain transparent. That is always having connection with the headquarters. Wherever these planes they keep connection with the guiding tower, or something like that: if that connection is gone then that plane also in danger. So the connection with head quarter, that

should always be kept carefully. They will be able to guide. So we must have connection with the head quarter, Guru *paramparā*, wherever we go flying. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, our Guru Mahārāja he used to say when preaching, he used to use the word rascal. He used to say, “These people are all rascals.” We have seen, with no compromise, very fearless, in his room...

Śrīla Śrīdhara Mahārāja: Ah. Rascals, don’t trust them. They will attack you in any way. Unscrupulously attack may come from that side. Because the Satan he himself irritated that my kingdom is being lost. He will inspire them in many ways. But you are protected by the divine power, may not be afraid. So you will be always careful about your, that iron dress, armour, must be within armour. The Satan is there, the reactionary party is there. They won’t tolerate so easily that their kingdom will vanish. Christ was crucified. Socrates was dealt with capital punishment. Śrī Caitanya Deva was as if driven out from Navadvīpa. He saw the Kalidāsa. That is planned, designed by one *tantric* Kṛṣṇānanda against this Vaiṣṇava *rasa*. But it is to a sober and wise man, it is self inconsistent.

The *rasa* of father and mother, they considered Mahādeva, Śiva, as father, and *śakti* as mother. And they are showing their private play as father and mother. That in itself is *rasābhāsa*, a polluted conception. The union of father and mother to conceive by the son is a nasty idea. That itself in *māyā*, illusion, ignorance of the bad type. Hare Kṛṣṇa. Gaura Hari.

It is pointed out by Kavi Karṇapūra, even Kalidāsa is also a renowned poet in Sanskrit literature, Kalidāsa, he is also accused in such a way. He says, “Mahādeva and Parvati as father and mother, and he is describing their pastimes, private pastimes. A filthy thing, a clash in the *rasa*, *vātsalya* and *mādhurya*. The son should not enter into that layer, plane.”

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

Devotee: Mahārāja, I have heard that Bhaktisiddhānta Prabhupāda approached Gaura Kīśora Dāsa Bābājī three times for initiation before he was accepted. Can you explain that?

Śrīla Śrīdhara Mahārāja: For initiation, yes. He told, I heard it from his mouth: “That by order of Bhaktivinoda Ṭhākura I approached him.”

And at that time so many pseudo stalwarts of Vaiṣṇava *dharma*, this Caran dāsa, the Guru of Rāmadāsa, the *samaj bhadi* and others, they wanted to get Prabhupāda as their disciple. They tried their best. “That he is a promising young man and if we can get him as disciple then of course my line will be very gloriously extended.” They tried.

But Bhaktivinoda Ṭhākura asked him, Gaura Kīśora Bābājī Mahārāja, and he came, proposed.

Bābājī Mahārāja told: “I shall ask Mahāprabhu. If He likes, if He grants, then of course I can do it.”

Then after some days he again came and proposed.

“Oh, I forgot. I forgot to ask.”

“We are told that so many pseudo stalwarts they are hankering after me and this Bābājī Mahārāja, almost unknown, knows so much extensive prestige in the circles of the Vaiṣṇava. But he says he forgot.”

Again another day: a similar thing.

“Then why is this? Bhaktivinoda Ṭhākura also asked me and that also I told to him. That by

recommendation of Bhaktivinoda Ṭhākura I come to you. And he says that he forgot. 'First I shall ask Mahāprabhu, and then I forgot, I forgot.' Then I thought what's the cause?"

In his own way what he told I am saying to you.

"That I thought that I have some ego. That I am of pure moral character, and I am a good scholar, and I have got indomitable strength of mind to go on with my idea. This ego, this is no qualification. He wants to..." - known words forgotten. "What he wants to express by this, that these qualifications are nothing. So I must think, my attitude should be that I am unfit, and I am begging for his grace. I have come to beg his grace. *Śaraṇāgati*, I am helpless. I am poorest of the poor. With humility I shall have to approach. That without your grace my life is going to be spoiled. I am quite helpless, Mahārāja. I want your kindness. Without this attitude he won't be willing. So that reaction came in my mind that these are no qualifications of a disciple to approach the Guru. Oh, my pride was crushed, that I'm disqualified, so disqualified that he did not, he ignored me so much that he failed to tell about me to Mahāprabhu. It is not even in his memory. So negligible. I am hurt. Then I came to my approach to Guru should be of that attitude, that is the idea."

Then when he approached next time, "Yes, Mahāprabhu has accepted you."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

And when Bon Mahārāja returned from England, he put so many questions disturbing to our Guru Mahārāja. "What do you know? In this country they are so great, so cultured, so grand. Staying here we cannot have any proper estimation of that civilization which is at present in London." In this way he wanted say: "They were all ignorant. So if you have to preach in London, in Europe, we will have to be trained in a different way." That was his advice to our Guru Mahārāja.

And Guru Mahārāja being pressed, rather attacked by his own disciple in such a way, he withdrew himself in such a position told: "It is not our way of thinking. Our Guru Mahārāja Gaura Kīśora Dāsa Bābājī did not know to sign his name also, even, he did not know how to sign his own name. But we thought that in the nail of his toe all the scholarship, wealth, everything is there. That is our conception, way of thinking like that. He is in possession of such a thing, everything included there." In a mild and humble way he is representing himself in that way.

But there was Nisikanta Professor Sanyal, he came like a tiger to attack Bon Mahārāja. "What do you say? You have lost all you have got from your Guru Mahārāja. You are bold enough to talk in such a boisterous way. You have forgot how to behave to our divine master." He came out furiously.

And then Bon Mahārāja had a check. So Prabhupāda told, Bon Mahārāja went to preach: "My first year in England, my second year in England." Prabhupāda's going through it. "You see Bon Mahārāja is thinking he has done tremendous activity. He met Lord Zetland, and Halifax, Hunt, all these, seeing, and given tea party, all these things he was doing there. But no mention of name of this poor fellow in any place, no name of Prabhupāda there. Money sent there. Gorgeously he's approaching the big men, big tea party inviting, sometimes giving speech."

At that time, requested by Prabhupāda I was in Madras Maṭha. He requested me, "Try to see such C.P. Rāma Swāmī [?]" He was very, very favourite to Lady Wellington who was the Viceroy at the time. And he could help us a great deal. So he told me, "Just approach C.P. Rāma

Swāmī [?] to help us in our Europe propaganda, by his influence through the Viceroy.”

I approached him, and he came from the opposite side to attack me. “You have sent preachers there, what they are doing? They are rather lowering the standard of Indian religious thought. Like sycophant running after the officers there. But here, Gandhi, a half clad man, he has raised the standard of Indian theological conception there. But these fellows are running after those gorgeous persons, the officers in power. And they ridicule when they are absent, they say, ‘You see the *sannyāsīns* are supposed to give up everything, they are teaching us in such a way, What is this? How India is going on? In this way going on.’”

I told him, that thorn by thorn, one thorn entered into the sole, by the help of another thorn we want to take it out.

“No, no.” He told. “That thorn won’t come out. This thorn also will enter there.” That was while he was so much disappointed.

The man who is in the back, the general, he is quite wakeful to the fact, and if the first batch dies the next batch will go to attack. Why you are afraid so much? I told.

Hare Kṛṣṇa. Hare Kṛṣṇa.

But Swāmī Mahārāja has come with flying colours, unexpectedly. And only, we are in sorrow that Guru Mahārāja is not here to share this joy. Of course he is there, he is enjoying the victory, but we can’t see. If he would have been here amongst, with us, how delighted he would have been, how much pleased he was to see.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

Then when Bon Mahārāja cut such a figure, Prabhupāda wanted to send me there.

I told, I cannot mix, I cannot understand their language clearly. And I have no very knack to mix with them, their customs, habits, all these things. But if you order, I must go, must obey. But I don’t think that I shall be able to show any progress in the activity there.

Then Professor Sanyal told me, “Do you know why he wants to send you there?”

No, I don’t know.

“Because you won’t be converted.”

Then I answered, Yes, I am quite confident there. None can convert me from the grace of Mahāprabhu and Prabhupāda. I am sure that no thought can convert, can disturb me, take me away from the holy feet of my master and Prabhupāda, I am sure there. I am a small insignificant person, but anyhow I feel that what a beautiful conception I have got about the Absolute, I think no other proposal can entice me anywhere. Gaura Haribol.

Then he sent [Bhakti Saranga] Goswāmī Mahārāja, the founder of the Gauḍīya Saṅga, and then disappeared. But in reply, “There is one left who will be able to represent me to Goswāmī Mahārāja.” In that poem, that poem represented the real substance of the teachings of Mahāprabhu. That was his idea, Bhaktivinoda Ṭhākura. Only one poem was written when he was present: so many others afterwards.

Gaura Hari. Gaura Hari. Gaura Hari. But I think, I did not go, but I got the privilege of serving his bed of disappearance – regular duty to attend him before his disappearance, I managed to do. And also he graced me with that singing of the song of the highest order in Gauḍīya Vaiṣṇava School. That fortune I got from him. Gaura Haribol.

