

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.02.24.B

Śrīla Śrīdhara Mahārāja: ...but repeatedly the king of Jaipur, he asked me to see the *dewan*, and I could not avoid, I approached him.

He flatly refused. "What do you say? This is the, generally the _____ [?] the jungle people, they are ill-fed, half-clad and poor men, and from their revenue, if anything is surplus I like to expend them for their benefit. And you will construct a temple and that also in Madras town. If you could build within their area then also I could consider that sometimes they will have recreation there by religious talks, but in Madras. And I am the last man to help in this way."

The king has given the signature you see.

"Oh he was the man walking on the street, this Radhakrishnan and others, because they took bribe, one *lākh* of rupees every year for the Andhra University and he has been put into the throne. And the real heir, the wife of the late king, she is at Lucknow now, she's the real heir. A man on the street is put on the throne by Radhakrishnan and others by conspiracy because they got one *lākh* of rupees every year for their University of Andhra."

I said, "You please try to dissuade the king from contributing one *lākh* to the University. Who will pay the money they are the poorest of the poor." In this way he disappointed me. Then I thought that I have almost lost the thing. Anyhow I collected courage and gave him a good blow. *Vikrīḍitaṁ*, and within I am calling for the help of Guru Mahārāja. "I am frustrated. If you come to my help then it may be possible." Within I am praying for his help, and outwardly I caught him like a turtle, and told,

*vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam, hr̥d-rogam āśv apahinoty acireṇa dhīraḥ*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

From *Bhāgavatam* quoted. I told him, with deep impression of course, because I am frustrated at that time, wholly, then I told him, "You see, when I was a hog I devoured a hillock of stools but my hunger is not appeased. When I was an elephant, I devoured a jungle but appetite is not quenched. So appetite, our hunger, is not appeased in this way. As much as we get, so much my thirst is more and more."

Sahasra nityati sati sahasra laksati naksadhi laksato rajam rajo tata [?]

So Śukadeva Goswāmī has diagnosed this thirst, this hunger as heart disease. And that heart disease can only be cured perfectly if one can adjust with Kṛṣṇa *līlā*, listen to the *vraja-vadhūbhir idam ca viṣṇoḥ*, Kṛṣṇa's pastimes with the damsels of Vṛndāvana. If one can attain and adjust and harmonize himself with such thought of such plane then only this heart disease is cured fully. Otherwise it is not, it is within the very mental, very deep rooted, it is the nature and it wants to be fully cured.

Anyhow this touched the heart of the man, and the drops, his tears, was little wet with tears he stood. He told, "Swāmīji, you believe me, I have faith in God."

“And your eyes are the witness.” I saw.

“Yes I shall get your money. But not now, I shall send you, you may be sure that I shall give you the money.”

In this way the analogy, many analogy!

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

So I was very intimately connected in my life of preaching with this Mādhava Mahārāja who was Hayagrīva Brahmācārī, a tall, fair and robust health. I can't believe that he has gone. And he was about eight years younger than myself.

And he used to come to me at least once or twice in a year, and with this complaint all through; “You are deceiving the educated public.” That was his general complaint against me. “You could help them but due to the miserly habit, as Prabhupāda told, ‘ease lover.’ I do not know much, but I push forward. Whatever little I know I want to take it from door to door. You know that I am not very scholarly, or I have not such capacity or intelligence. Still I try my best to carry out from door to door whatever little I know. But you are doing injustice.” That was his general complaint.

And when any serious problem he used to consult with me, “What should I do?” When opening any new centre he used to consult with me. Whether giving *sannyāsa* or taking *sannyāsa*, all the important matters, he used to come to me to consult. That was his nature, younger brother. And when he invited me to his Calcutta meetings, I used to visit almost every year, and to deliver lecture there and they appreciated my talking. I took that chance: that I am not doing myself, but Calcutta that is a place of educated men. And there five days in *dharmasālā* we used to convene. And in almost every year for those five days or six days I went there and spoke whatever I could, in this way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi.
Mahāprabhu Gaurāṅga Sundara.

Parvat Mahārāja: What was your *saṅkīrtana*? You were going on the party and preaching and collecting funds you were mentioning earlier with Mādhava Mahārāja. Then you would send all the money. What would you do, how would you approach people?

Śrīla Śrīdhara Mahārāja: Yes, we, suppose we went to a place from the station. From the station, previously some sort of invitation we had. And otherwise we went to a place and stopping at the station, some were out to enquire, “Who is the religiously minded man here?” Then after having some sort of information we used to _____ [?] with him.

And then he wanted us, “Take your beddings away. I am arranging for your stay.”

And then we, some handbills we printed and circulated, or by drum beating circulation, “Gauḍīya Maṭha people has come. And they will convene meeting in such and such place. And *Bhāgavata-pāṭham*, explanation of *Bhāgavatam*, in someone's house, or in some temple, you all come.” In this way two, three days program, or at most, five days program. Then after that we took name of who are the benevolent persons and who can help for this purpose. We approached him, “We have come to you, give to our Maṭha, or that particular Maṭha, you take, bare the cost.” Or, “The Vighraha will be installed there, you please bare the cost.” Or, “There will

be in *parikramā* so many people will gather and huge expenditure; you give some rice, or one days expenses you please bare.” Or, “In Māyāpur our cooking room is damaged and to repair some money is required.” Or, “You help us to publish an edition of *Bhagavad-gītā*, or this book or that book.” In this way some sort of service we mentioned and we asked collection, for temples, Deities, water, rooms, books, in this way did collection, or land in some place, variegated.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

In Bombay while preaching, one gentleman, an officer, Bengali officer of course, mint officer “You are out for collection but you are all rich men,” he told. “You are all rich. Gauḍīya Maṭha is very rich institution. Why should you collect?”

I told him, “Yes, when you see that we are rich, at least you see that we spend money very extravagantly. Is it not?”

“Yes.”

“But we say that we are beggars. And being beggars we spend money very extravagantly, what a rich man can do. A very big rich man he can spend money in that way, extravagantly. But we say that we are beggars. Now your point will be that in which we spend money whether that is unnecessary with extravagancey, or that has got real necessity there? There the difference, not that we are rich. Your point will be that a beggar why he should spend money like water in these things which we consider to be luxury?

Suppose a doctor, he has not much money but still he runs in a motorcar. None will see, “Oh, this is luxury.” But we may not think like that. The motorcar saves his time, takes him to many patients in a short time. That is help to the society.

So we also may use motorcar or some such vehicle or thing to approach many to talk about God consciousness, which we think that is the real service to society, though we are penniless, in this way. And we are decorating the Deity in a very luxurious way. We are distributing *prasādam* profusely, what a rich man cannot do. By begging we are distributing *prasādam* to so many. So spending money, but money spending does not mean that one is rich, a poor man also can do. Now we are to try to understand why, what is seemed redundant and we consider that to be very important and we spend for that, by begging. That should be necessary for you to understand. That we are rich so we are spending, not principle is that there, in this way.”

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

What’s the time? Nine o’clock?

Devotee: Yeah, five past nine.

Śrīla Śrīdhara Mahārāja: Hari Charan _____ [?]

Devotee: No.

Śrīla Śrīdhara Mahārāja: Nimāi _____ [?] Nimāi _____ [?]

Devotee: Where’s Nimāi?

Devotee: I haven’t seen him. Maybe in his room? _____ [?]

Śrīla Śrīdhara Mahārāja: Nimāi in study? By nine thirty you and Nimāi after taking some food you may start to Mādhava Mahārāja's Maṭha.

Devotee: He's coming Mahārāja. Nimāi is coming. Hari Charan Prabhu has come as well.

Śrīla Śrīdhara Mahārāja: Have seen, but that important function of registration of the land, so Hari Charan cannot be spared. You have taken bath?

Devotee: Yes Mahārāja. I'm ready.

Parvat Mahārāja: I have a question. In Prabhupāda's books it is mentioned that as one feels, in a certain point of our spiritual life, one feels natural attraction, the words, 'one type of relationship, one *rasa*.' Then yesterday I heard that the initial *ruci* we feel is the result of our previous *karma* from previous lives, and of present...

Śrīla Śrīdhara Mahārāja: There are two points, two line of dealing with the thing. One in the crude form we can't know which is our inner attraction. So it may differ in the beginning when we have got no real connection with the inner most tendency of our heart, then the change of faith is possible. And in the higher realization also it is possible, but that is very rarely. Very rarely there is interference of the higher. Interference may come from higher. It is possible but it is very, very rarely possible. Generally due to the non defecting to detection such things happens. Misreading, in general case generally due to misreading of the inner tendency, such diagnosis is made. This is a general case where we find from one branch to another branch. Mostly it is like that. And real change in the spiritual realization it is very rarely possible by the interference of the superior power. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, how does Bhaktisiddhānta and Lalitā Prasāda differ in their ideas?

Śrīla Śrīdhara Mahārāja: Who are you?

Devotees: Buddhi Yoga.

Śrīla Śrīdhara Mahārāja: Buddhi Yoga. Bhaktisiddhānta Saraswatī Ṭhākura had no recognition for Lalitā Prasāda, though physically his younger brother. We read in *Nadiyā Prakāśa* article that he has, in the beginning Lalitā Prasāda was living with Bhaktisiddhānta Saraswatī. But gradually difference came between them and he left our Guru Mahārāja, and went straight to Bhaktivinoda Ṭhākura's birthplace, his maternal uncle's home village where he was born. And he attended there to found a separate Maṭha for his own centre.

And at that time our Guru Mahārāja wrote that, "He has gone to worship Ulicandi [?]" Ula [?] is the name of the village. And there the specific deity was Kali, Śakti, Candi. "He has gone to serve Ulicandi [?], instead of Kṛṣṇa." That was the remark of our Guru Mahārāja.

And also later, sometime later on, his remark came that, "He is fond of his *baba*, father, and not of Rādhā. He sees Bhaktivinoda Ṭhākura in his physical affection. That is not out of him, that paternal respect that is commanding his heart and to render some sort of service. He does not understand what Bhaktivinoda Ṭhākura really was."

That was the finding of our Guru Mahārāja. This Ulicandi [?], though he's worshipping Mahāprabhu and that is Ulicandi [?] that is *bhoga*, when we do anything for some exploiting purpose, then really that is the service of the external material potency and not of Kṛṣṇa consciousness.

kāmais tais tair hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ
[*taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā*]

[“Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly.”] [*Bhagavad-gītā*, 7.20]

If want of sincerity, the heart is not cleared of the undesirable things, *anyābhilāṣa*, *karma*, *jñāna*, etc. So it is told that he's doing, he's a *śakta*, that is, he's a worshipper of the *śakti*, potency, or exploitationist. So he was looked at by our Guru Mahārāja in that way. The material affinity to his father, that is the underlying motive which is pushing him to these apparently religious duties or so. That was the opinion of our Guru Mahārāja.

Once when I entered Maṭha, or from outside I am visiting, I heard our Guru Mahārāja to say one day; Bhaktisiddhānta Saraswatī Ṭhākura, one man asked, “What is the position of the *śaktas*, worshippers of the potency, physical potency of the Lord?”

He told that, “They are materialist. Their position is that of materialist.”

I could not take that word immediately to be true cent per cent. I came from a *śakta* family. I heard and I saw in books that *Māyā* was also *caitanya rupini*. *Kaivalya dahini caitanya rupini cinmayi* [?]

She's consciousness, I heard. And now he told that they are materialist, they are atheist, those that are worshipper of potency. I tried to come to some adjustment. His words cannot be neglected, and what I have gone through, the *śāstra*, and got, that is *cinmayi*, *śakti*, the potency is conscious. And he says worshippers of the external potency they are atheists, they are materialist. How to harmonize? Then I gave more stress to Bhaktisiddhānta Saraswatī's statement. Why he says materialist? Then I came to this understanding. The materialist, that is *śakta*, their opinion is that *śakti*, potency, is the most original substance, and consciousness is the outcome of that potency. Potency and consciousness; *puruṣa* and *prakṛti*, and when *prakṛti* which is not *puruṣa* or not conscious, that is held to be the most ultimate, and the consciousness comes out of it, then of course, that is materialism, fossilism. So *śaktivāda* is fossilism.

So our Guru Mahārāja's remark to Lalitā Prasāda was of that type. That his reverence towards Bhaktivinoda Ṭhākura and through him towards Mahāprabhu, that the origin of that is material connection of Bhaktivinoda Ṭhākura. It is *baba*, *badha*, Rādhā. There was one article in *Gauḍīya*, “I say,” that is the opinion of Prabhupāda, “Bhaktivinoda Ṭhākura should be seen as Rādhā. But he could not see as Rādhā, there came some *badha*, that means hindrance, and the next *baba*, father. So his endeavour towards Bhaktivinoda Ṭhākura and through him towards Mahāprabhu, that basis was his physical connection.” That was traced by Bhaktisiddhānta Saraswatī Ṭhākura, and we are followers of him.

And another time also he says, “He's engaged in the worship of Ulicandi [?], that the deity Kali, who is supposed to be the presiding Goddess of that town, his energy is devoted only for

that. That is also connecting with materialism, and not pure spiritualism.”

He once remarked about Śiśir Ghose who wrote *Lord Gaurāṅga*, and *Amiya Nimai Charit*, and many things about Mahāprabhu: editor and founder of *Amṛta Bāzzār Patrikā*, a man of prestige and renowned man. *Nija bhogi golila gauranga* [?] Prabhupāda’s remark, “He has constructed Gaurāṅga, suiting his own enjoying purpose.” *Nija bhogi golila gauranga* [?]

Gaurāṅga As He Is, as Swāmī Mahārāja has written *Gītā As It Is*, and *Gītā* as seen by so many scholars. Independent of that, he tried to guide the readers of *Gītā*, the *Gītā As It Is*. So Gaurāṅga as it is, as He is: and Gaurāṅga as we want to make, create our created Gaurāṅga, that mental concoction Gaurāṅga. Gaurāṅga may be, *sute kita pata* [?]

We must hear in a bona fide method and then we shall guide our eye to see and then to produce the form. Not to create by our own mental prejudice. That is one thing. We should try our best to get out of our prejudice and *saṁskāra*, and to go, to catch, try to catch what is independent of our self and so many like us, the mental concoction, the *māyic* conception. So Gaurāṅga as He is, Vṛndāvana Kṛṣṇa consciousness as it is: and to create Kṛṣṇa consciousness in his own mental way, these things will be very different. We shall always try set aside our mental representations and to catch what is already there.

This is, in other words our Guru Mahārāja told once, “When we take the Name we shall not encourage our mind to see a picture, because,” he says, “that whenever anything comes to mind other senses goes there like vulture on the cremation ground. Whenever some sound, eyes say, ‘oh it must be of such colour, such figure. The touch, ‘oh, it may be touched in such a way.’ Like vultures all other senses will run and fall on it with their own impression. But they should not be given any chance of doing that. The sound will produce its own *rūpa*, colour, or figure, and then the *guṇa*, the quality, not like the quality that is found here. That is diametrically different. Such *Nāma*, *nāmna*, *rūpa*, *rūpasya*, then *guṇa*, then *parikar*, then *līlā*, all these things, the *cetan*, that will come down. That is of different type. And this mundane experience won’t be allowed to cover what will, is expected to come down from the other world. So our prejudice, our *saṁskāra*, our mental tendency to place before us that, ‘I know anything, I know everything, oh, it is of that type.’ The mental tendency, prejudice will come out and will stand on your side, ‘oh it is known to me to certain extent, it must be like that.’ All these are hindrances. They must not be allowed to do so.”

We shall try, the Name I have got, what I got from my Gurudeva, that is different, original, that of revolutionary type of thing, sound. I am to concentrate to cultivate that only. And that will gradually assert itself in a particular gradation, *rūpa*, *guṇa*, *līlā*, and I shall find my own soul as unit in that system shown by the Name. And that is another world. Not the world of our own experience and conception, or inference, or something like that. It is pure spiritual consciousness. And we shall dismiss all our empirical attempts to go and modify. That will be, the progress will be hampered thereby.

So sevonmukhe hi jihvādau, we shall engage in the service that will come from the Vaiṣṇava quarter, and thereby the prejudices will die and clear out from our mind, without food. Whatever initiative is taken from the mind, that will feed the mind and help it to continue its longevity. So only we shall carry out the order of the Vaiṣṇava, the Guru, and according to my fortune, higher Gurus, Guru of higher level, by obeying his orders I shall able to imbibe. That

under my present existence will vanish gradually, the mental existence. *Ete he rabi sabanatha* [?]

A new world will come before me and I shall find that I have got my individual position there, in my soul. And all the mental system with this body they will evaporate. They will vanish. And only my inner soul and I will find there the light that will come. The soul is there and unity is there. And the whole new world will come. Will come in view and I shall find that I am there represented in such and such position. And my present conception of my own existence with ego, with mental system, with body, everything will go away, something like that. Gaura Haribol.

[?]

Devotee: He's gone downstairs Mahārāja.

Śrīla Śrīdhara Mahārāja: Gone down, ask him to take bath.

Akṣayānanda Mahārāja: I told him Mahārāja.

Śrīla Śrīdhara Mahārāja: Take bath, and you may take him to attend the meeting.

Devotee: He told me, "Just wait for a while." He will come.

Śrīla Śrīdhara Mahārāja: All right. There will be a meeting perhaps and some will have to speak something. And when Nimāi is requested he can also speak something. And then the distribution of *prasāda* and then you may come away.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nītāi Gaura Haribol. Nītāi Gaura Haribol. Nītāi Gaura Haribol.

Devotee: Mahārāja, I've heard one story. I wanted to know you could tell me if it's true or not. It's about Mīrābāī, famous Mīrābāī, the women devotee and Jīva Goswāmī.

Śrīla Śrīdhara Mahārāja: We do not know that. So far we know that Mīrābāī devotion is that of some mixed type, not real type of devotion. Because her devotion only confined to Kṛṣṇa, and not any mention of any devotees. The Kṛṣṇa: where it is mentioned about only the king that is imperfect. King means so many ministers, generals, queens, all these things. King is not one. So Kṛṣṇa is not one, the *svarūpa śakti* is there, and that is real Kṛṣṇa. And the other Kṛṣṇa is a Kṛṣṇa of creation, mental creation, concoction. That is a reflection of Kṛṣṇa may be in this world, where we cannot see that Kṛṣṇa with His different *rasa* is surrounded by different groups of servitors in different *rasa*. That is Kṛṣṇa real. True Kṛṣṇa is of that conception. That is in *svarūpa śakti*. Otherwise in this area of *Māyā*, the *satya guṇa*, the Kṛṣṇa has come and I and Kṛṣṇa. And Kṛṣṇa surrounded by His *svarūpa śakti* servitors that is real Kṛṣṇa, of *cid vilasa*. And in the transcendental world in His own position Kṛṣṇa is such. And by crossing, without crossing them, without caring to see them, my direct contact with Kṛṣṇa that is a dream. That is imagination, may be imagination, not reality.

So Gauḍīya Maṭha people, and their Ācārya, and their consideration, cannot give such only so many sentimental, emotional that may be, but the bottom, the very foundation is wrong. That these sentiments cannot give us Kṛṣṇa, the worldly sentiments, mental feats. Kṛṣṇa is not alone. And without submissive, submitting to His eternal devotees we can never approach Him,

properly. The proper approach towards Kṛṣṇa cannot be through His devotees. Not direct contact or contract to get Him is possible. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So direct service...

Śrīla Śrīdhara Mahārāja: Of Kṛṣṇa never possible for the *taṭasthā jīva śakti*.

Dhīra Kṛṣṇa Mahārāja: So their direct service would be to the servitors, the servants of the servant.

Śrīla Śrīdhara Mahārāja: Yes, through the servant of the servant, the service that is realistic conception of Kṛṣṇa, service of Kṛṣṇa. Otherwise that is imaginary. It is not measured by the amount of tears, or amount of dancing, or so many feats.

Devotee: But Mahārāja, they say that she took initiation from Jīva Goswāmī.

Śrīla Śrīdhara Mahārāja: No. We don't find that. In the _____ [?], in the songs of Mīrābāī, such things are not present. They have connected, they are connecting, some connects and some things more.

She also insulted Rūpa Goswāmī. It is told that Mīrābāī came to see Rūpa Goswāmī. And Rūpa Goswāmī at that time, perhaps he was in particular mood, he told that, "I don't like to see any lady."

Then she told, remarked that, "Oh, he thinks himself to be a man. I think the only man in Vṛndāvana is Kṛṣṇa, and all else are women." With that remark she went away.

This also perhaps mentioned in *Bhaktamala, grantha*. And that is not very authentic, that *Bhaktamala grantha*. There collection of lives of many devotees of different types, but not very authentic.

Devotee: Mahārāja, I've heard that she is a *gopī* on Chandrāvalī's side.

Śrīla Śrīdhara Mahārāja: Eh?

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