

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.8.12-13

Śrīla B.R. Śrīdhara Swāmī: ...was requested to assist the compromise between the two conflicting parties, and I did so successfully. Management was divided into two. Kuñja Bābu - [aka Kuñja Bihārī - the name previously used by Śrīpād Bhakti Vilās Tīrtha Mahārāja], was acting with Caitanya Maṭh as head, and another party, Bhag Bazaar Maṭh as head. So many Maṭh's were..... such things were going on..... we were also told, "Love and lustre", they may come anything, but it must be for Kṛṣṇa. It does not matter whether it is love or lustre, but that must be for... So when we went to the court the lawyers also sometimes told, "You are religious persons, you have come to the court. I remember I told that previous. But we are not *sādhu* of that order who by fear of *māyā* runs to the mountain and enters a particular cave and go on with meditation. But we are, our Guru Mahārāj was a type, created a type of *sādhu* who will fight with *māyā*. Wherever the strong centre of *māyā* we shall attack and we must destroy that centre of *māyā*. That is our, totalitarian war we have begun with the illusory energy that has captivated so many souls. So we are not afraid of any law court, everywhere of principle. There are so many political shades, they are also fighting with each other but we don't see anything wrong there. But we also, we are very realistic in our thought. We say not *sādhu* of that theoretical type. So many of my brothers they are suffering with this misunderstanding and we must help them. And whatever trouble will come on our head we must take it. We do not care for any, whether it is quarrel, or it is any peace or anything. Whatever is necessary to take on our head for the service of Kṛṣṇa, for the service of Guru, to spread the real truth, we must do. Whatever, let it come. And according to our *karma* the environment is coming to us but we must not be a coward to fly away from the battle. If I am sincere, nothing can deceive me in the world. *Na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati:*

[*pārtha naiveha nāmutra, vināśas tasya vidyate  
na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati*]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Self help, if I really want to help me, none can deceive me. Only I can deceive myself but none else. So if I am sincere that I am doing, I may be wrong. But still I must shake off the influence of that error if I am sincere. Simplicity is never defeated. Whatever is coming, we must fly away from that position and go on with all sincerity.

We see when the Mohammedans attacked this Māyāpur, your Caitanya-candrodaya Maṭh, so many people in the public, a row was created. "Oh, they're Vaiṣṇava, they have come from foreign land to follow the advice of Śrī Caitanyadeva."

*tṛṇād api sunīcena, taror api sahiṣṇunā  
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

"What are they doing instead? They are firing on the people at large, all these things." No, what they have done, they have rightly done. Why *tṛṇād api sunīcena*? *Tṛṇād api sunīcena* to whom? You are all madmen. *Tṛṇād api sunīcena*, that must be to a standard society, to the Vaiṣṇava. All the general public we consider to be mad, and so the standard is not according to their choice. The standard is according to the choice of the normal persons, that is the Vaiṣṇava. You are all abnormal thinkers. What do you know about the real standard what is *sunīc* and what is *sahiṣṇunā*? To become *sunīc*, to become humble, to Guru, Vaiṣṇava, I cannot but oppose who is coming to attack my Gurudeva, my revered Deity. You are coming to attack and to damage my Guru, my Vaiṣṇava, my Deity, and I shall be *tṛṇād api sunīcena* to you or my Deity? So that may be imitation of the *sahajiyā*, imitationist, *tṛṇād api sunīcena*. But *tṛṇād api sunīcena* is really that we must be humble, modest to the fact, to the truth, and do accordingly. So it may give to fight.

**Devotee:** Some of our devotees feel that in a similar way we're in a similar situation of Gauḍīya Maṭh previously due to the activities and behaviour of *ācāryas*. They don't feel that they can preach to the public on their behalf.

**Śrīla B.R. Śrīdhara Swāmī:** You have come to fight as a soldier, to save your country, or whatever, or your people, or you own honour. War, your environment, does not depend on your whim, it will appear like anything. You are to face it. Whatever complex may be the war field, the battlefield, as a soldier you are to approach them. Otherwise you have no real faith in your own cause. There are so many, so much fight amongst us, but we have not left the real field, left preaching the creed of Mahāprabhu, in spite of all the differences.

When I came here first, leaving the main association of Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura], one gentleman, one individual, he put a question to me. "You call yourself a Vaiṣṇava but you are quarrelling with each other, with your own persons whom you say is Godbrother, you are quarrelling with them. And a man was killed also when the local [gwalla?] they attacked a party, anyhow one was killed. And you are murderer." In this way he attacked me.

I told him in the beginning that, "That is not murder. What is murder, what is *himsā* and what is non *himsā*, do you know it?"

"Yes, we know."

"And have you gone through *Bhagavad-gītā*? One may kill the whole universe and he does not do anything.

*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate  
hatvāpi sa imāḥ lokān na hanti na nibadhyate*

[He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.] [*Bhagavad-gītā*, 18.17]

Can you understand the spirit? One can kill, destroy the whole universe, still he does not do anything. Do you know how it is possible? Then don't pronounce high words, 'You are committing *himsā*.'

And then we see that you are worshipping the Deity Kali, and how is her posture? She's killing so many persons. And a garland of their head is on her neck. And you worship that Deity. Or you worship Śiva, Mahādeva, and he's the destroyer of the world at the time of doom. Then you may go to Rāmacandra. He also conducted war and killed so many. You may go to Lord Kṛṣṇa. He has also murdered many. Then, who is not a murderer? Will you tell me?" Ha, ha, ha. "The Nārāyaṇa, He also comes as incarnation and kills so many. Then what is killing, what is not killing, you are to understand that."

When I put so many examples, "The Kali, the Śiva, the Rāma, the Kṛṣṇa, all killers, and we worshipping one of Them. And then, you are worshipping a killer. And you are assuming that I have killed. Then please try to understand what is killing what is not killing." Then that man was silenced.

So, there may be disturbances, rather, we may say, it should be. Disturbance must come because my most beloved Guru has withdrawn from amongst us. And should we like to live peacefully? Such a great curse, as it may be felt, is thrown on my head. And should I like to live peacefully? In its retinue disturbance must come and we are to undergo them but we must remain sincere and we must face the difficulties in the proper way. That has come to train me to go on in the right direction. What I have received from him I understood in a rough estimation. Now the things have come in such an order that I am to scrutinise me in my every position, within me to analyse, *ātma-samhika*. Self-analysis has begun. What I have got from him, I am under trial in what way I have received it - properly or only showily? The time has come to purify me, whether I am a real student, real disciple, or only in face, only in confession I am his disciple. What is the position of a real disciple? Should I leave the society then what is the depth of my creed? In what attitude I have accepted his teachings? How deep is it in me? The fire is there and come to test me that whether I can stand, my acceptance is real or it is a sham, imitation, this fire will prove that. So we must not afraid of any adverse circumstances, *sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham iḍṛśam*:

*[yadṛcchayā copapannam, svarga-dvāram apāvṛtam  
sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham iḍṛśam]*

["O Pārtha, such a battle, present of its own accord like the open gates of heaven, can be gained only by the most fortunate warriors."] [*Bhagavad-gītā*, 2.32]

Kṛṣṇa says in *Gītā*, "The battle that you have faced, a happy *kṣatriyā* he hankers after this." So a bad workman quarrels with his tools. The *karma*, my *karma* has now come to face me, to surround me, and I can't avoid that. It is the result of my own *karma*, it comes from within me and I must not quarrel. I do the proper dealing with that. We are to scrutinise, search what we understood more accurately and find out within me where am I? What is my real need? And how much my hankering for the real thing? All these things will be expressed, come into publicity now. So this is our real stage of *sādhana*, my *sādhana*, my advancement means only difficulty. Otherwise we may not know what is progress what is non-progress. We went on blindly and we can patch up everything and we can give it to others and we may turn into the hypocrites. So to purify our own self it is necessary.

And God has no error. He is commanding the environment. It is not my responsibility. The responsibility of the environment is not on me. My responsibility is only with me. The environment is at the hand of the Lord. He has not done any wrong to me. If I am sincere then I have to adjust myself with this environment and to put my real faith before Him. By my stand in any circumstances in the battle, my patriotism will be examined, will be put to the test, whether I am a real soldier or not. Anything may come but I am to feel them, I am not to forget my Lord, my Guru, my Gaurāṅga, under any unfavourable circumstances. I must stand with my head erect, "Yes, I am a servant of that clan, *sampradāya*. Everyone may leave me. I shall stand single." With this attitude we must go on whatever may be the circumstances. Then the recognition may come in my favour, "Yes, under such trying circumstances he's there." They'll be pleased with us. How much selfish, that the *anārtha* in what person which is necessary to be eliminated. This mental, this *karmana vasana* [?], this *karma-jñāna*, *anyābhilāṣ*, how much is mixed with the real faith? That must come out and that must be eliminated in different ways. So, *na hi kalyāṇa-kṛt kaścīd, durgatiṁ tāta gacchati*:

[*pārtha naiveha nāmutra, vināśas tasya vidyate*  
*na hi kalyāṇa-kṛt kaścīd, durgatiṁ tāta gacchati*]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If we want real good within us none can hinder me. With this spirit we must move.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

What is what, you will be able to understand what is what.

Even Christ, He told, "One of you will help Me to be caught." Judas was amongst the ten, "So amongst ten followers there is one who will in this night, he will help to hand Me over to the enemy. Even it may be possible. Even the Peter, you will also deny Me thrice before the cock crows"

"No, no, no. I can't."

No pride of a devotee the Lord tolerates. Surrender, complete surrender.

"No. I am Your firm servant."

That ego also must not stand. The Peter who is the leader, he was also exposed. So a devotee is only a tool in the hands of the Lord.

There is one story, a Nawab, he had advertised to recruit the sycophants. Previously in the court of the kings some sycophants, whatever the Nawab will say he'll give ditto for that, flatterer. He advertised, "I want some flatterers." So many applications came. Then he had an interview and he asked, putting questions to them, "Will you be able to do you duty do you think, properly?"

"Yes, I shall do, I shall be able to do."

Then in this way he's putting questions to different persons. And then to one man, "I think you won't be able to do it."

All say the same, "No sir. I shall be able to do it."

Only one told that when the Nawab said, "Will you be able to discharge the duty of a flatterer?"

"Yes. I shall do, my lord. "

"I believe you won't be able."

"I also believe like that."

"No, no, no. You'll be able. You are the fittest."

"Yes. I am the fittest."

"No, no. I doubt it."

"Yes. I also doubt."

And those that told, "Now I will be able," continuously, they were all dispersed, rejected.

So our soul must have such flexibility in the service of the Lord. No ego whatsoever, of course, in the external sense. Then when we have our permanent ego within the soul entering that domain, that position of that is a separate thing. But this material ego, that must be dissolved cent per cent. And that may have different type, different colour, what I put into the fire it will burn into ashes.

When Dronācārya was the weapon master, *astra-guru* of the Pāṇḍavas, then one day while testing the progress of the disciples, he put to one, "Show an artificial bird on the top of a tree." And asked his disciples to put an arrow into the eye of that artificial bird. One by one he's asking the disciples, "Come for the aim." Yudhiṣṭhira came. "Fix yourself to hit that bird."

"Yes."

"Are you ready?"

"Yes."

"What do you see?"

"I see everything, the bird."

"Nothing else?"

"Yes. I see the tree."

"Nothing else?"

"Yes. I see all of you."

"Go away."

Then another disciple, "Fix, the eye of the bird should be marked by your arrow, fix, make your aim. What do you see?"

"The bird."

"Nothing else?"

"Yes. The tree also."

"Oh. Go away."

Then Arjuna was taken in, "Prepare yourself."

"Yes, my lord I have done."

"Do you see the bird?"

"Yes, I see."

"The tree?"

"No."

"The whole of the bird?"

"No."

"What do you see?"

"Only the head."

"The whole of the head?"

"No."

"What do you see?"

"Only the eye."

"You can see nothing?"

"I can see nothing."

"Yes my boy, put up the arrow."

**Devotees:** Ha, ha, ha, ha.

**Śrīla B.R. Śrīdhara Swāmī:** Ha, ha. So we shall have that sort of aim in our life's idea. Do or die. Whatever the circumstances may come to frighten me I won't be frightened. It is my own, they seem to be enemy. It does not matter, my own is only.

He cannot tolerate that any other will be a partner of Him, He's the Absolute owner of mine. He does not tolerate any partnership there. In this way, I am for my spiritual conscience take me for what, I must follow that, what I understand, my aspiration. The friends maybe converted into foes, foes maybe converted into friends. But I must stick to my ideal. By His will, friends may turn into foes, and foes may turn into friends. By my progress, elimination and some new acceptance, it must be. If there is progress real, then some sort of elimination and some sort of newcomers, it must be. It can't be avoided if I am progressing. If I am of a progressing nature then there must be elimination and there must be new beginnings, new friends. It can't be stopped in our realisation.

When we begin our education in a school or class, all may not pass, they fall back, and we are to make new classmates. And again, go up, new classmates, new classmates, and old classmates may fall back. It is quite natural. But it does not mean that we are envious of them. We are sympathetic. We shall try our best to help them. But still, it may happen. I can't help it. But it is the nature of this cannot but be the nature.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!  
Gaura Hari bol! Gaura Hari bol! Kṛṣṇa. Gaura Hari bol! Nitāi Caitanya Dayal.

Is this discouraging that our friends may not remain friends all along? Is it discouraging?

Devotee: This gives us life, everything new life.

Śrīla B.R. Śrīdhara Swāmī: This is the truth in life and we cannot but face it.

Devotee: You're giving us life.

Śrīla B.R. Śrīdhara Swāmī: But at the same time we must not be non-sympathetic. Always we must be sympathetic to our friends, our environment. But we cannot ignore the fact that His, the Lord's dispensation we can't avoid, we must take it on our head, His dispensation. He's above all. With this we are to march onwards. A bad workman blames his tools, we cannot put blame on the circumstances or any one of us. In this way, no complain. It has come out of the development, it is necessary development, unfoldment, it has come, and we do accordingly, adjust accordingly. According to the new development we are to adjust but we must be friendly to all, not animosity to anyone, that should be our attitude, that of sympathy, not of apathy.

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

The creed of love, so no apathy has any room, sympathy for all. And sometimes sympathy, love, produces cruelty. Our Guardian comes to... control... to rebuke us, that is also a product of the love and not of jealousy or anything else. When parents, our mother, our well-wishers come to chastise us, that is the outcome of affection, not always of *himśa*.

Devotee: Is there any mistake that one can make that can't be rectified in this life?

Śrīla B.R. Śrīdhara Swāmī: Yes. Yes. If you say that in different planes of life mistakes are committed. In *karma-kāṇḍa* the *prāyaścitta* is there. This was put by Parīkṣit Mahārāj to Śukadeva and he's answering, in that Ajāmila's case, then that question came there. *Prāyaścitta*, that he has injured a person, suppose he has killed a cow, and some penance is there. That is, he should feed other cows and feed some *brāhmaṇas*, to create some good reaction which may meet that bad reaction and minimise it. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Some bad wave has been created, then again to create some good wave so that this wave may...

Devotee: Equalise.

Śrīla B.R. Śrīdhara Swāmī: ...embrace that and finish it. That is *karma-kāṇḍa*, *prāyaścitta*. Then a question was raised against it. "Once, I had done something wrong. I made something, some antidote, I've taken some poison and then again some medicine. But the tendency of committing again that offence is not removed, so this penance is ultimately nothing." Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: *Prāyaścittam atho 'pārtham, manye kuñjara-śaucavat:*

[*kvacin nivarttate 'bhadrāt, kvacic carati tat punaḥ  
prāyaścittam atho 'pārtham, manye kuñjara-śaucavat*]

["Sometimes a person refrains from sin, but in time he again commits the same kind of sin. Therefore, I consider atonement (in the line of *karma-kāṇḍa*, or in the calculation of worldly deeds) to be as futile as an elephants bath. (The elephant is habituated to immediately rolling about in the dust after taking a dip in the river)."]

[*Śrīmad-Bhāgavatam*, 6.1.10]

An elephant is given a good bath and his body is purified, then whenever, as soon as he comes out of the tank he's taking dust and throwing it over his body. *Kuñjara-śauca*, the bathing of the elephants is like that. Done something wrong, made some penance, that is removed and again committing the same thing, again committing the same thing. So this sort of penance has got no meaning, *prāyaścittam atho 'pārtham, manye kuñjara-śaucavat*. Then Śukadeva Goswāmī told, "This is *karma-kāṇḍa prāyaścitta*. There is *jñāna-kāṇḍa prāyaścitta*." What is that?

*tapasā brahmacaryeṇa, śamena ca damena ca  
tyāgena satya-śaucābhyām, yamena niyamena vā  
deha-vāg-buddhijaṁ dhīrā, dharmmajñāḥ śraddhayānvitāḥ  
kṣīpanty aghaṁ mahad api, veṇu-gulmam ivānalaḥ*

["Austerity or one-pointed attention, exclusive celibacy, subjugation of the internal and external senses, charity, truthful speech, cleanliness, sensual discipline (*yama*) headed by nonviolence, mental regulation (*niyama*) headed by regular utterance or concentration on *mantras*. - By the strength of such practices, faithful liberationists (*jñānis*) who know the mysteries of religion drive away even the most grievous sins committed in thought, word, or deed, as bamboo clusters are destroyed by fire." *Śrīmad-Bhāgavatam*, 6.1.13-14]

This is compared to the bathing of the elephant, useless, futile, this *karma-prāyaścitta*. Then *jñāna-prāyaścitta*, by penances, by repentance, by taking the vow and all these mental adjustments, readjustments, so that the tendency will be to do the same mischief may be removed. And the example was given, when in a bamboo cluster, the small forest of the bamboo, if we put fire into that the whole shrubs are cleared. It is like that *jñāna-prāyaścitta*. But Parīkṣit Mahārāj thought that again when the rainy season will come those, now it is all cleared, all put to ashes, but again it will come up because the root is under the earth. Then Śukadeva Goswāmī came with a third class of *prāyaścittam*, reaction.

*kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ  
aghaṁ dhunvanti kārtsnyena, nīhāram iva bhāskaraḥ*

["Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."] [*Śrīmad-Bhāgavatam*, 6.1.15]

There is another section very rarely to be found. They clear all the reactions, results of their misdeeds, only by taking refuge to Vāsudeva. *Nīhāram iva bhāskaraḥ*, and the example he gave - "When the sun rises all the drops of dew vanish, just like that." When Vāsudeva, God consciousness, consciousness of Vāsudeva arises in our mind, all sinful tendencies are automatically removed and never to return again. As long as the sun is there no drop of dew can come. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So your question is how to clear our past misdeeds? Was that your question? If I have done something wrong, now how to make them removed? Is that your question?

Devotee: Well I was thinking more specifically, that on the devotional path... Like before, you were saying that we have to go ahead according to our sincerity. But we may make mistakes, we may be right we may be wrong. So what I was saying, if you're wrong...

Devotee: [Speaks Bengali]

Śrīla B.R. Śrīdhara Swāmī: When I am going, I am making progress, I may commit some mistake. But how in my future life I can avoid those mistakes, is it?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Or I can do anything which can remove, which can purify me from the wrongs of those mistakes, is it? No?

**Devotee:** Or at least to proceed correctly. On the basis of your sincerity you went on and you made some mistakes, now you want to get back on the right...

**Śrīla B.R. Śrīdhara Swāmī:** That is a very broad question, and that question whether it will help you or not I don't know. The finite is going to meet the infinite and commitment of error it is its nature.

**Devotee:** Yes.

**Śrīla B.R. Śrīdhara Swāmī:** So, the real thing is this, as much as he will be able to make progress really, he will think that he's committing more and more offences. Do you see?

*jagāi mādhai haite muṇi se pāpiṣṭha  
purīsera kīta haite muṇi se laghiṣṭha*

[I am more sinful than Jagāi and Mādhai and even lower than the worms in the stool.]  
[*Caitanya-caritāmṛta, Ādi-līlā, 5.205*]

"Whatever I do I can't do well. I am not up to standard." They say this is the very nature of the negative things. To attain that, that is our progress, that stage, to be always careful to do everything, "That I can't do anything. I must have offended. It is not perfect." The progress will be in that line and that is the nature of the negative substance, always for *aparādha*. "I'm unfit." Rādhārāṇī Herself says, "I am unfit to do the service to Kṛṣṇa. It is His grace that He accepts it. But I am unfit." That is the very nature but that must be sincere and not imitation. Imitation is our enemy.

In Purī I met an experienced headmaster, one [Paturama Patanai?] touching with Brahma religion. [Ravindra Narkeshai?] He came to us, myself, Bon Mahārāj and Madhav Mahārāj. "Can you get God. Is it possible that one can get, one can see God?" "Yes. It is possible. So we are out to find out God, to see Him. Our own dress, that is the evidence."

"Yes. I want to see God. How, what qualification is necessary to see God?" He said to me. "I am ready to do that, whatever is necessary."

"Yes, *śaraṇāgati*." I told that *śaraṇāgati* that is, by that qualification we can see, we can get God.

"Yes. I am *śaraṇāgata*."

"You take the test."

"Yes. If you ask me to jump into the ocean I am doing that."

"But is it for God?"

"I am doing for that. Whatever you say I shall do. I'm *śaraṇāgata*."

It was I that told him, "What you say that is just opposite *śaraṇāgati*. One who is approaching towards *śaraṇāgati* he will feel from the core of his heart that 'I can't become *śaraṇāgata*, I can't become.' And you say I am ready. That is just the opposite."

So this is so, a very hard nut to break. Ha, ha. Progress means...

End of side A, start of side B, 12/13.8.81

Śrīla B.R. Śrīdhara Swāmī: ... when I think that I'm in a position, I can do this, I can do that, I am something, that is a concocted position, not a real one. Really, the Guru, "I am servants of all my disciples." That is the attitude of Guru, they're servants. "You say a flower is being offered to the feet of the Lord, just as the flower we take on the head. So many living souls have been offered by the process of *dīkṣā* to the Lord, and they're all my Guru, my respected things. I can't take them as holding a lower position." This is the real angle of vision of the *ācārya*. "What I have offered to the Lord, to Kṛṣṇa, they're things of my respect and worship."

But, *ācāryam mām vijānīyān*, "No, I am their master. I shall teach them." This is a sham ego, this is. What the Guru says, chastises his disciples, controls, all these are delirium, not normal. A property given by the Lord for the time being, "Be a master and control them, whip them, abuse them." This is a posing, this is temporary, put to a devotee to take the position of an *ācārya*.

But in his real position, in his intrinsic position he says that, "I am most insignificant, meanest of the mean." But when the Lord wishes to get some service of the *ācārya* then He inspires him for the time being with that sort of ego, "And you control them. You are big and they are low and you must look after them." With that sort of ego given to a particular devotee then he becomes *ācārya*. That is a foreign thing, *ācāryam mām vijānīyān* is a foreign thing. That is not innate. But that sort when that is got by inspiration so he does not commit anything wrong there, because it comes from the Lord direct. So *hatvāpi sa imāḷ lokān na hanti na nibadhyate*:

[*yasya nāhankṛto bhāvo, buddhir yasya na lipyate*  
*hatvāpi sa imāḷ lokān na hanti na nibadhyate*]

[He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.] [*Bhagavad-gītā*, 18.17]

If he kills the whole universe he does not kill anything. So all this abusing, controlling, chastising, he's not the recipient. It is the Lord's special will. And this is the truth.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Caitanya.

Devotee: [speaks Bengali]

Śrīla B.R. Śrīdhara Swāmī: Some fifty years back perhaps when Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] had a tour through Vṛndāvana, coming back he stroked his forehead by the palm, "I could not see a real Vaiṣṇava in Vṛndāvana Dhāma. It is my misfortune." In this way he pressed his palm on the forehead. That is the sign of disappointment, despair. Then when, [nineteen] thirty-three, he continued a Braja-

maṇḍala *parikramā*, at that time in his weekly paper he wrote, "That no real Vaiṣṇava in Vṛndāvana. And who is supposed to be the leader of all those *sahajiyās* in Vṛndāvana, he may be considered to be a *kaniṣṭha-adhikārī*." That Ramakrishna Dāsa Bābājī, who was at that time considered by them to be *siddha* Bābājī Mahārāj. And Prabhupāda told that he's only a *kaniṣṭha-adhikārī*, a less efficient Vaiṣṇava.

He was a *brāhmaṇa*, he had austerity, a spotless character, well-read in the Vaiṣṇava *śāstra*, but he was considered by Prabhupāda only the third class devotee, that Ramakrishna Dāsa Bābājī. Who was considered at the time by the whole of Braja-maṇḍala to be *siddha-mahātmā*, *siddha* Bābājī Mahārāj.

Once I, coming from Bombay via Vṛndāvana, stopped in Vṛndāvana for some time, for a few days. That was in the summer, Nṛsiṃha-caturdasi day. I went to visit that Ramakrishna Dāsa Bābājī, that the whole Braja-maṇḍala thinks him to be *siddha* Bābājī and our Guru Mahārāj considers him of the third order. I went to trace the difference, what is he? Two or three days continuously I went in the afternoon to his quarters. Before him, two or three disciples perhaps, reading *Bhagavāt*, and he's giving advice, explanations, now and then. I am looking at him and also thinking of my Guru Mahārāj, Prabhupāda. I thought that he's a man.

In the meantime I heard one of his disciples told there was another Bābājī of reputation, Prankrishna Dāsa Bābājī. Then one told that, "Prankrishna Dāsa Bābājī was saying that I have completed my fiftieth, some years in Vṛndāvana." Then that is deriding his position and that, Ramakrishna Dāsa Bābājī could not tolerate, perhaps. He remarked, "Oh, he came here when he was fifty-five. Before that he was a *grhastha*. And now his age maybe such and such, and have lived here a long time. But I came here when I was fifteen years of age and I am staying here so long." I found as if he could not tolerate the fame of the other Bābājī.

**Devotee:** What was the other Bābājī's name?

**Śrīla B.R. Śrīdhara Swāmī:** Prankrishna Dāsa Bābājī. They've all gone now.

Then I sometimes put my attention on him and to think of my Guru Mahārāj. "What is he and who is he?" I came with conclusion that this gentleman is trying hard to attain a particular thing. With much great austerity and abstention, strictly following the scriptural rules, the practices as Rūpa and Sanātana inaugurated. He's trying hard to go on in that way. And when I looked at our Guru Mahārāj I came to the conclusion he is a resident of that land and come down here to give something to the world. That was my conclusion. And from here in an ascending method he's trying his best to go up. And he has come down to fulfil some order from above. So that was his own thing he has come to give to the world. And this gentleman is trying his utmost to achieve, finish, a previously chalked out path, trying to get the thing.

He did not recognise this thread ceremony to anyone and everyone which was inaugurated by Guru Mahārāj. Guru Mahārāj wanted to create Vaiṣṇava, *daiva-varnāśrama*, thereby to help both the parties. The society at large they should not think that a true Vaiṣṇava is below *brāhmaṇa* standard. And those that will come to be Vaiṣṇava they must think that they're crossing the stage of *brāhmaṇaism* and then

going to be Vaiṣṇava. This gulf of the middle stage, that was supplied by Guru Mahārāj. A Vaiṣṇava is always above *brāhmaṇa*.

So, the *sahajiyā*, they have to think that they're above *brāhmaṇa*, such *abhimāna*, such impression they must have. A Vaiṣṇava is not below *brāhmaṇa*. And the society will also begin to think the Vaiṣṇava is always above *brāhmaṇa*. *Viṣṇu-jñāna* is always above *brahma-jñāna*. Brahma is the last position of this world and Viṣṇu's place is not below Brahma, *sattva-guṇa*, but *nirguṇa*, *guṇa-tirtha*. So a Vaiṣṇava should always consider themselves above Brahmaloaka and above *brāhmaṇa*. These things our Guru Mahārāj wanted to preach, both amongst the Vaiṣṇavas as well as the public.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate  
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah  
sarvva-vedānta-vit-koṭ yā viṣṇubhaktō viśiṣyate  
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."]

[*Hari-Bhakti-Vilāsa*, 10.117] + [*Bhakti-Sandarbha*, 117]

That those *sahajiyā bābājīs* they could not tolerate this idea, so they're hypocrites. They do not understand what is real Vaiṣṇava. That Ramakrishna Dāsa Bābājī who was considered to be the *siddha-mahātmā*, *siddha-bābājī* in the whole of Braja-maṇḍala, he ridiculed this idea.

jenow deta hai sa koi?

He remarked about our Guru Mahārāj, "He was born from [raga putana?] He came from [raga putana?] *brāhmaṇas* family." He could not tolerate this idea that one who has come to enter into Vaiṣṇavism, whatever caste he may come out. "Before having Vaiṣṇava *dīkṣā* he must have that *brāhmaṇa*." So he could not tolerate that anyone is conferring sacred thread and misusing the use of sacred thread, that was his complaint. So he could not understand the real purpose of what Vaiṣṇavism is.

But they were giving this *kaupīna* to anybody and everybody. *Kaupīna*, that is a higher emblem. That was given by Mahāprabhu to Sanātana Goswāmī and that is continued so far downward, *kaupīna*. Then one of us put a question to a bona fide follower of that Ramakrishna Dāsa Bābājī, "Whether sacred thread is superior or *kaupīna* is superior? *Kaupīna* is compulsory to a Bābājī, so whether *kaupīna* ceremony is superior or sacred thread ceremony?"

Then, he could not but express that *kaupīna* is higher. "Then, when our Guru Mahārāj gives sacred thread to persons, you complain against, you raise complain. But you are giving that *kaupīna* which is higher, you consider, to anyone and everyone. What is this?" And they can't say anything. "We consider that *kaupīna* giving, *kaupīna* ceremony is higher, and sacred thread ceremony is lower. So first sacred thread

ceremony, then after that the *kaupīna* ceremony will come. That is the sign of the fifth rank. The sacred thread are the fourth rank - *catuh*-[*tarsana*?]..... *sannyāsa*. But anyhow *brāhmaṇas* the *catuh-varna*, and the fifth, higher *varna*, *paramahansa*. That is *paramahansa* means that *kaupīna*."

So, he could not tolerate that the real Vaiṣṇava is above a real *brāhmaṇa*. Vaiṣṇava *viṣṇu-jñāna*, Viṣṇu means there is service. Brahma means withdrawal from this world, *brahma-jñāna*, one who has withdrawn from the charm of this mundane world and who is engaged in consideration of Brahma. But who is engaged in the service of Viṣṇu, who is above Brahma, his position is higher. *Sarvva-vedānta-vit-koṭi yā viṣṇubhaktō viśiṣyate* [*Hari-Bhakti-Vilāsa*, 10.117] A *vedānta-vit* may be considered to be a *brāhmaṇa* but Vaiṣṇava is superior.

In the whole of Vraja-maṇḍala such conception was absent, and Prabhupāda could not recognise them as Vaiṣṇava proper. This is the conception of Gauḍīya School, the speciality. They have imitated the dress of a Vaiṣṇava *paramahansa* as Rūpa and Sanātana etc, imitated, but they do not realise the real purpose of the principle of Gauḍīya Vaiṣṇava.

Gaura Hari bol! Gaura Hari bol!

So, the form does not give us Vaiṣṇavism but the real material which is necessary, we must have to acquire that. What is Vaiṣṇavism proper we are to understand and we are to acquire it. And we must have this audacity that these *brāhmaṇas* as created by Prabhupāda, they consider themselves to be servants of the real Vaiṣṇava. That is fourth *āśrama*, and that is fifth, *paramahansa*. Vaiṣṇava means always *paramahansa*. I told one of his bona fide followers of Ramakrishna Dāsa Bābājī, who was considered to be the *siddha-mahātmā*, "That we consider ourselves as *sannyāsīns*, *brāhmaṇas*, ourselves to be the servants of the real Vaiṣṇava, or the real Bābājī." He was very much pleased. Then I told, "At the same time we don't consider you to be the fifth class Bābājī."

Then, "Oh, this is atheism."

Again, "No. This is theism proper."

So that is the position of the Bābājī class and the Gauḍīya Maṭh claim. The Vaiṣṇava is always above *brāhmaṇa*. And they are afraid of the *brāhmaṇas*, the *goswāmīns*, the *grhastha goswāmīns*, the *brāhmaṇas*, general *brāhmaṇas*. Because we find in the writings of [Raghunātha] dāsa Goswāmī Prabhu:

*gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane*  
[*svamantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe*  
*sadā dambhaṁ hitvā kuru ratim apūrvām atitarā*  
*maye svāntarbhṛtāś caṭubhir abhiyāce dhṛta-padaḥ*]

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa,

the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govindasundara." ] (*Manaḥ-śikṣā*]

"I offer my obeisances to all the, *bhūsuragane* means *brāhmaṇa* and *sujane* means Vaiṣṇava." Dāsa Goswāmī offers his obeisances to all. But from the position of a *paramahansa* he says:

yat kinca tena guna mukti gatam kam gosthi samastam gitam?

"I want to confer my obeisance to all, even the insects, the birds, the beasts, shrubs, everything in this world." So in that spirit he offered his obeisance to the *bhūsuragane*, the *brāhmaṇas*. That does not mean that *bhūsurā*, ordinary *brāhmaṇa* is superior to Dāsa Goswāmī, to a Vaiṣṇava proper. The Vaiṣṇava is always *nirguṇa*, and *brāhmaṇa* is just in the verge of the *saguṇa* and the *nirguṇa* world. This is his location. But the substantial difference between the Gauḍīya Maṭh and the Bābājī class. They're fictitious, their conception of Vaiṣṇavism is a fictitious one, not *nirguṇa* proper, because they're afraid of locating the position of a Vaiṣṇava, they're afraid to put it above *brāhmaṇism*. That is their weakness, and there is the difference, so we do not have any respect for them. That is a hypocritical, imaginative *bhajana*, not real.

**Devotee:** So after Gaura Kiśora Dāsa Bābājī Mahārāj, practically there may not be any proper *bābājīs*.

**Śrīla B.R. Śrīdhara Swāmī:** Proper *bābājīs*, and there was one Vamsi Dāsa Bābājī Mahārāj, anyhow, by the dint of their previous life they are real Vaiṣṇava.

**Devotee:** So your Guru Mahārāj, in the beginning he was chanting for some time three *lākhs* daily...

**Śrīla B.R. Śrīdhara Swāmī:** Three *lākhs*. And sometimes we are told in one month he finished *crores*, hundred *lākhs* in a month, he did so in his life previous to his preaching inspiration. First he had reluctance to come into the public life, that preaching life. Bhaktivinoda Ṭhākura wanted to entrust him with Yoga-Piṭha Mandeer service, but he hesitated, our Guru Mahārāj.

Then Bhaktivinoda Ṭhākura gave him impression, "Then what do you know, want? Do you feel the responsibility of the service of Mahāprabhu that is a burden? Then do you like to be a *nirviśeṣa-vādī* ? That you want this *mukti* of their conception, you consider the service to be a disturbing thing, and go on with your *bhajana*?"

Then that put our Guru Mahārāj in a hesitating mood, and then he was thinking what to do, how to begin the life of preaching, Bhaktivinoda Ṭhākura wanted him to do so. At that time, suddenly carried by the wind, a part of the book of *Caitanya-caritāmṛta*, a leaf, came to him. And he found there Mahāprabhu is asking Sanātana Goswāmī, "Please do these four-fold services for the society."

lokta tirtha udar sadacar govardhana? then...

Devotee: Bhakti sastra vraja vigraha pratistha?

Śrīla B.R. Śrīdhara Swāmī: Then Guru Mahārāj took it that this is the will of the Divine. "I shall have to take up these services." And he was thinking to begin such life. At that time Gaura Kiśora Dāsa Bābājī Mahārāj passed away. And then Kuñja Bābu, later on [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, he came to meet him. And he could recognise that young man that he will be able to help him a great deal. Guru Mahārāj's nature was like that of a philosopher, not a mixing temperament with the public. But Kuñja Bābu supplied that side. He could mix with the public and anyhow he could bring persons to Prabhupāda and Prabhupāda could speak about *śāstra*. So this combination gradually grew this Gauḍīya Mission. The material help of Kuñja Bābu and the spiritual, the father and mother of the Mission, the core founders of the Gauḍīya Maṭh, the practical material side service that was done by Kuñja Bābu, and the spiritual service.

Prabhupāda wanted one, once he told in Benares, I heard it direct from his lips. "I want only good audience. And Kuñja Bābu has done that best of the Lord." In other words, "Amongst all my disciples Kuñja Bābu has served me best by taking near me a good audience. I only want a good audience, proper audience, I want nothing else in this world. And in that direction Kuñja Bābu has helped me greatly." I heard with my own ears in Benares.

That is the difference between the *sahajiyās* and the Gauḍīya Vaiṣṇavas, that Vaiṣṇavism is *nirguṇa* and Brahmanism is in the last plane of *saguna* world. Brahma is the verge of *saguna*, and the basis of *nirguṇa*, and the *nirguṇa*, from Brahma the *nirguṇa* world begins. That is the world of service, the world of dedication. And Brahma is:

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

That is positive, Vaiṣṇava *dharma* is positive, and Brahman means withdrawal from the negative side, that is Brahmanism. Positive participation to the highest acme, that is Vaiṣṇavism. That Nārāyaṇa [pārsanaya?] and Kṛṣṇa [pārsanaya?] two-fold. The lower half Nārāyaṇa [pārsanaya?], and the higher half Kṛṣṇa [pārsanaya?]. In Vraja the highest conception of service. The gap is filled up by Gauḍīya Maṭh.

Devotee: Mahārāj, there was one story in the *Sarasvatī-jayaśrī* of some persons in Navadwīpa, *smarta-brāhmaṇas*, and they were trying to show defects in the Gauḍīya *sampradāya* by stating that the *Gaura-mantra* was not bona fide. So Bhaktisiddhānta Sarasvatī Ṭhākura came with the *Caitanya-Upaniṣad* and defeated those persons. Do you know about that story?

Śrīla B.R. Śrīdhara Swāmī: *Caitanya-Upaniṣad* ?

Devotee: Yes. *Caitanya-Upaniṣad* he used to show that the *Gaura-mantra* is coming from the *Vedas*, the *Atharva-Veda*.

Śrīla B.R. Śrīdhara Swāmī: That maybe, that is not a very known incident, not broadly known. But *Caitanya-Upaniṣad*, Bhaktivinoda Ṭhākura found it out from *Atharva-Veda*, a part of *Atharva-Veda* as *Caitanya-Upaniṣad* and it was published, that *Caitanya-Upaniṣad*. Have you seen it?

Devotee: Yes. I have that copy.

Śrīla B.R. Śrīdhara Swāmī: *Caitanya-Upaniṣad*, a part of *Atharva-Veda*. But that has not wide recognition amongst the public. And we find, in *Bhakti-Ratnā-kara* when Narottama Ṭhākura installed Śrī Vighraha *sevā* of Mahāprabhu in his own house in Kheturi, then he invited all the stalwarts of the then Vaiṣṇava *sampradāya*. And Śrīnivāsa Ācārya he was given the leading part, and he installed Gaura Mūrti and he worshipped Them. And then he was asked that, "In what *mantram* you have worshipped this Gaura Mūrti here?"

He told that, "I have worshipped in *kṛṣṇa-mantra* inauguration, the *bija-mantra*, *kṛṣṇa bija-mantra* I have worshipped," to his friend circle.

These are things which we understand with a little boldness, the value of *mantram*. Once I was challenged by a friend of our own school, "That the names of the *sannyāsīns* and others are not found in previous *śāstra*." I answered to them, "That what we find created by the present authentic *ācāryas*, *mantram*, that created, that is given to us by the authentic *ācārya*, that has got not less value than those that were previously seen by the Ṛṣis."

My point of argument was such that if we consider *Śrīmad-Bhāgavatam* and the teachings of Mahāprabhu to be the full-fledged theism, and in *Veda*, *Upaniṣad*, we find the conception of the Absolute in a very crude form, undeveloped form, and the Ṛṣis are not creator, they're seer. *Mantram* is *nityam*, eternal. They pass through their mind so with the spiritual eye they could see, they are seer only, onlookers. "The *mantram* is passing through me." Just as Mahāprabhu told when teaching Sanātana, *drusta* [?] not *srusta* [?]. The Ṛṣis are not *srusta mantram* but *drusta*. *Drusta* means it is eternal, it is from the eternal world, it is coming down here and they're the first onlookers. So it comes from them, Ṛṣis.

And the undeveloped stage of theism those Ṛṣis they are seer and they are supposed to be the creator, and now also in the case of full-fledged theism who can really understand the higher dignity of this full-fledged theism? What *mantram* comes from them is not of less importance. These persons are more than Ṛṣis. Am I clear?

Devotee: The Ṛṣis are *drusta* [?]

Śrīla B.R. Śrīdhara Swāmī: Suppose something has come from Bhaktivinoda Ṭhākura, or Prabhupāda, or some such respected Vaiṣṇava *ācārya*, they have got inspiration of

giving that sort of thing to the world for the propaganda. So it has got its value. Not only it is not unreal but a greater value. Because [ordinary she?] they're appreciator of crude conception of theism, that is conception of Brahma, Paramātmā. And Bhagavān and Kṛṣṇa, the highest form of development of theism, and who can conceive Him, recognise Him, understand that that is the highest conception of theism, so any *mantram* or anything like that, if inspiration is coming through there, that is more valuable. That has got more authenticity.

Otherwise what are they? They are worshippers, they are preachers, they are appreciators, they have devoted them to the highest cause, they have got no foundation, no particular position in the plane that he can feel things of the highest order within their heart and give it out to the public.

So any bona fide devotee of Mahāprabhu, if he thinks in his heart that, "This sort of thing, this sort of *mantram*, and other things that are necessary for *Gaura līlā*," and he has expressed that, then that is more valuable than ordinary *śāstra*, *Veda*, *Upaniṣad*, etc.. That is my conviction. Otherwise we can't say that this is full-fledged theism, this is highest form of theism, and those that can appreciate this highest form of theism their position is nothing? Their position is not serious? So our conviction in the highest form of theism, that is to be doubted if we could not give such position to the espouser of the highest form of theism, if we shrink to give that sort of respectable position to the present *ācārya*.

Sanātana Goswāmī he says that, "When writing this *Bṛhat-Bhāgavatāmṛta*, someone is forcing me to write this. It is not I who is writing. I have no audacity, such audacity that I can enter into the harem of Kṛṣṇa and I can compare - Rukmini's such, Satyabhāma is such and such. What audacity have I got to deal with them? But someone is forcing me to write."

Kavirāja Goswāmī says this,

ekam sada kayam maya madan mohan?

"It is true, cent per cent true." So the present *ācāryas* they're not of less position than the former Ṛṣis, but they have got greater position. And they have to give to the public to deal with higher conceptions of theism. So they're *ācāryas* of higher order, the present, though modern, we may think them to be modern, but at the same time if we think what Mahāprabhu gave, what *Bhāgavatam* has given, that is the developed condition of theism, than given by *Upaniṣad*, *Veda*, in the previous limited age. If we really realise this then we must give the position of the propounders, the *ācāryas* of the full-fledged theism to that importance. Otherwise we are all hypocrites...

End of recording, 12/13.8.81

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