

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.02.C

Śrīla Śrīdhara Mahārāja: Where are these gentlemen, this Venkatta Raman, [Bhāratī Mahārāja?] _____ where? Where are they?

Aranya Mahārāja: Akṣayānanda Swāmī, he's got some ear infection.

Śrīla Śrīdhara Mahārāja: So he's keeping there.

Aranya Mahārāja: I think so, and Venkatta he should be coming.

Śrīla Śrīdhara Mahārāja: And Venkatta's brother he has gone to Māyāpur? Don't know?

Devotee: Yesterday he went to Māyāpur. He's back today.

Śrīla Śrīdhara Mahārāja: Came back?

Devotee: He's back.

Śrīla Śrīdhara Mahārāja: And today this morning you have not seen him?

Devotee: Yes, we have seen him.

Śrīla Śrīdhara Mahārāja: All right. Nitāi Gaura Haribol. Who is he?

Devotees: Vṛndāvana dāsa.

Devotee: Mahārāja, tell us something about Kuntī Devī's teachings. I don't know much about.

Śrīla Śrīdhara Mahārāja: Kuntī Devī, her famous saying is this, when the Pāṇḍavas were to be reinstated in their lost property, then Kṛṣṇa was going away to Dvārakā, and the posture, the gesture of Kṛṣṇa was such that Kuntī Devī was dis ascertained [?]

“You come in the court other times always but with some tendency that You will have to come back again. But this time we are out of so many dangers in life and now we are installed in our throne, and now You are going and we'll have no other necessity of You again. With this posture You are going away, and my heart's troubled.” Kuntī Devī told. Then she told:

*vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam*

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths.”] [*Śrīmad-Bhāgavatam*, 1.8.25]

Her famous saying: “Let my dangers come always, we may be in danger always, in which we

had some assurance that You will come and rescue us from such difficulties. We don't want the comfort of being the master of abused property, we don't like, can't appreciate. Rather, for eternity we want to be in danger, where, whenever necessary You came to our rescue. So that is my prayer, eternal prayer, that danger may visit, difficulty may visit us always so that we can have Your *darśana*, Your attention, Your sympathy, Your grace. That is far more better than these ordinary worldly difficulties of life. *Vipadaḥ santu tāḥ śāśvat, tatra tatra jagad-guro*. In whatever position of life, and whatever difficulties may come to visit us, we won't care, we want You, not any relief from the worldly troubles, the least of that."

So the pure devotee should not put any condition with his service, that, "I want to be close to You, I want to have sufficient resources to serve You. *Sāmīpya, sālōkya*, I may be, may have settlement in the plane where You are, where I will be able to render my service to You." No condition. "At Your sweet will, whatever You are pleased to do with me I submit to that. The consideration to You wholesale. Nothing exists for me, no condition, just a service I want. I can't give that away. I want Your service. That is my prayer. But Your touch, Your connection, but without any interference to Your independence, Your independent decision, in whatever way. But You must accept me as Your, as one of You in Your family."

Pasu paki haite sarve barni hai [?]

"If You are pleased to send me to the hell I'm taking, I'm ready, I'm Yours. This consideration I only want that I belong to none but You. And You may like to do whatever You like, no condition. But Your connection I can't give up. That is my only prayer: Your connection."

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 13]

"You may keep me, You have got, just as a slave You have got right to kill me also. But I want my mental adjustment in that way that You have the right to kill me, if You please. I accept that. But to give up Your connection I won't like, I won't tolerate."

That will be the prayer of highest form of devotion, no condition.

kīṭa-janma hau jathā tuwā dās, [bahir-mukha brahma-janme nāhi āś]

["Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa."] [Bhaktivinoda Ṭhākura]
[*Mānasa Deha Geḥa*, 5, from *Śaraṇāgati*]

"Even I can have a birth of a worm, but only that my connection may be with the devotees, at least in the house of the devotee. There I may be placed under their foot and may die, does not matter. But Your connection, slight connection, removed connection, I may not be deprived of that. That is my only prayer."

And that praise was very close and in greatest confidence. "As much as I can give to Him, so much nearer are we to Him, by surrendering, by surrender." The criteria of surrender is such that no condition. There are certain factions that want *sālōkya, sāmīpya, sārūpya, sārṣṭi, [sāyujya]*, there are five kinds of liberation. *Sālōkya*: in the same plane with Him, *Vaikuṅṭha, sālōkya*.

Sāmīpya, near about Him. *Sārūpya*, the same figure, *catur-bhuja*, four-handed, and that colour just like Nārāyaṇa, *sārūpya*. *Sārṣṭi*, and of equal resources also, you can handle that in your service sufficient resources, *sārṣṭi*. And last, *sāyujya*. According Māyāvādī the *sāyujya* is the highest for them, but for the devotees that is the worst, *sāyujya*. So these five kinds of liberation in Vaikuṅṭha. And there are two kinds of *sāyujya*, one Brahmā *sāyujya*, another Īśvara *sāyujya*. Generally the *jñānī*, their consideration is to get Brahmā *sāyujya*, “In the hazy ocean of consciousness, I may be drowned, no trace. No trace about me, anyone may have.” And Īśvara *sāyujya* for the *yogīs*, the Paramātmā.

īśvaraḥ sarvva-bhūtānāṃ, hṛd-deśe 'rjjuna tiṣṭhati
[*bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā*]

[“O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours.”]

[*Bhagavad-gītā*, 18.61]

Vasudeva. They want to merge themselves into the ray, in the lustre of the body of Vasudeva. Then according to the devotee class that is more lamentable. Why? He has come to have the conception of Īśvara, Vasudeva, without beginning to serve Him he wants to be one with Him. Getting such a higher chance, then this lamentable position, that is more deplorable.

The Vaikantik devotees: *Ekanta bu vishyate* [?]

The *kevala*, *kevala bhakti*, those that have appreciated, they are very intelligent, they think, ‘Whatever condition I shall attach I shall be looser.’ He’s my well-wisher cent per cent. Then should I know better than Him? Never! Leave everything to that well-meaning guardian and He will do for me whatever He thinks best and thereby I’ll be most benefited. They’re very intelligent. Gaura Haribol.

Once during solar eclipse ceremony Kuntī met Kṛṣṇa in Kurukṣetra, and Vasudeva also, they met Vasudeva, and asked him: “My brother, you don’t keep any information of us? We are so distressed by the ill behaviour of Kaṁsa. No, by Duryodhana, he’s manipulating in such a way. We are placed in _____ and we are going to be banished, self-banishment, and eating by begging, in disguise, so many troubled conditions we are passing our days, and you don’t keep any news, like to keep any connection with us.”

[?]

Then Vasudeva says: “My dear sister, don’t think, don’t have misconception, think otherwise of us, what is our position. The belaying Kaṁsa, his ill-treatment is played to the extreme and we have not got our own choice of life. We’re afraid of him; we’re moving hither and thither, no normal position that I shall keep any information of you. You don’t worry for that.”

Parisash sarve bayam yate dishan diyan [?]

“Not only myself but so many like us, their life is hopeless, they’re very much afraid of that thing _____ and only for their own safety they’re running hither thither.”

There is one: *Deva klivaya kama nayan* [?]

“We have got no independence in our movement. We are rather dolls, play dolls in the hands of _____ *Deva klivaya kama nayan* [?]

“Dolls to play at the hand of the *devata* _____ dancing forces. So we have not got a normal peaceful position that we shall take information, keep regular information of you my sister. Don't think otherwise Kuntī Devī.”

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

Sometimes I was in charge of Delhi and Kurukṣetra Maṭha, about [nineteen] twenty seven to twenty nine. That time I had to go to Simla [?] I passed through of course Ambala [?] and Chandigar [?] I remember. But where is Jalandar [?] I went to Pathila [?] also once and Narbar [?] another time. These places I already visited when I was in that side. But on which side Jalandar?

Devotee: Jalandar is towards Pakistan, towards Amritsa, about sixty miles from Ambala further on.

Śrīla Śrīdhara Mahārāja: No train connection?

Devotee: Yes, on the main line.

Śrīla Śrīdhara Mahārāja: Main line, going to Calcutta?

Devotee: No, going to Amritsa, Lahore.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I visited Ambala city and _____ many a time. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, we use, the Gauḍīya Maṭha, uses astrology for some purposes. Is this to be used by devotees, or should one avoid such things?

Śrīla Śrīdhara Mahārāja: It is mentioned in the astronomical and astrological books also that when one is out to seek his spiritual fortune, not walking in the chalked-out line of the general mental sphere, the _____ calculation, is nothing to do with them. It is mentioned, those that have accepted the path of renunciation, or devotion, that is so powerful that the ordinary – this is the result of *karma*, and that can be calculated by the astrology or astronomy, the consequence of *karma*. But who has taken drastic measures to get out of *karma*, either exclusively taking the way of *yoga*, or *jñāna*, or devotion, this may not be applicable in their case. It has been told. Still, the finer brain they may have some remote connection, remote shadow, they can get from that. And that is very rare, who, on the shadow can know what is in the substance. But generally the warning is given in the books _____ [?]

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]

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

One who has taken that path, *karma* has nothing to do with him. It is the centre control, he’s connected there, so He will be all in all. Not only for the devotees, there is a saying:
Kṛṣṇa bhakta vidhi hai bhagavan vidhi kalan kadi kanka [?]

If a devotee of Kṛṣṇa becomes of a little progressive condition he can cut asunder the writings of Brahmā the creator even.

Hare Kṛṣṇa. _____ [?] Nitāi. Nitāi. Nitāi.

Aranya Mahārāja: I’ve heard it said that Hitler he was a better man than Churchill, by our Śrīla Prabhupāda. And I’d like to – maybe you could explain that a little bit.

Śrīla Śrīdhara Mahārāja: You want to make enquiry into politics?

Devotees: (Laughter)

Śrīla Śrīdhara Mahārāja: A side issue. But I could appreciate Hitler. The German nation that is my intuitive tendency. I appreciate the German nation as well as Hitler also, because he was against democracy. I’m also against democracy. The mass is ignorant and they will guide. The intelligentsia, the experts, must guide the nation. That is...

.....

