

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.10.19.A

Śrīla Śrīdhara Mahārāja: ...the Divine Dispensation. In this way we are to take it.

When finally Kṛṣṇa in His last Dvārakā *līlā* when everything is divorced, the withdrawal of Yadu *vaṁśa*, then so many disasters together. Baladeva one side, He's in meditation. One serpent came out of the mountainside into the ocean. Yadus winding one another, they began to kill each other. And all wailing, the ladies are wailing like anything. The husbands at one stroke wholesale by mutual fighting they disappeared. Vasudeva, Ugrasena, the old section, they are also benumbed seeing the matter.

But Kṛṣṇa is running hither and thither and giving consolation, keeping His temperament all right. Running hither, "O, don't do this. Try to take it as His Divine Dispensation. Don't break down." In the highest degree of separation - in cool brain He's running to help this side, that side, that side. So in whatever...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I'm, it may come, even it may come they may engage themselves fighting with one another. In the way they're moving I think that that time may also come. But you do not try to express, that also untimely, and also, don't leave them. Don't leave them. The policy should be to make the best of a bad bargain, to make the best of a bad bargain. It may be that evil may come out, but still we shall try to keep our temperament, and also to help the going also. Our attitude should be like that. To the last moment when a body, when a man is dying we must not leave them knowing fully well that he will die. No leaving, try my best to give my help.

So those that are seen to divert from the standard point, still we shall try our best to help them. Spiritual death: I'm not talking of the physical also, if spiritually they seem to deviate from Swāmī Mahārāja's ideal, our attitude will be that to go on helping them, then purity will again come. But we shall try to hold the ideal with firm hands, the banner with firm hands, for which we have come out. We have not come out for any organisation, or opulence of money, etc. The ideal has attracted me and I shall follow the ideal, at any, under any circumstances. We are out for the beauty of the thought, for the beauty of the ideal, for the beauty of the fulfilment of life. And we must not give it up at the cost of death, poverty, anything else. That should be our guiding star. Then we shall try to help the others for the same, for the same, but the inevitable will come. I can't help.

*karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

You can't sit idle. You try your best for the best fulfilment. But the inevitable will come, to happen. I shall try my best to the last moment to help them, cooperate, constructive. I must not be, must not allow myself to be a party to some destructive element. I'm constructive, helping.

So that should be the normal ideal of a standard spiritualist, I think.

Mādhava Mahārāja: So then your advice is that we should try to form a group so we can execute our devotional service...

Śrīla Śrīdhara Mahārāja: _____ of same temperament, *sajātī-yāśye snigdhe:*

[*śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha
sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare*]

[“One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position, to associate with such saintly persons will help us the most to progress towards the ultimate goal.”]

[*Bhakti-rasāmṛta-sindhu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

...whom we can talk with confidentially, and by mutual help, by mutual cooperation we can live and thrive.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. As long as it’s possible you try to keep up the connection. Don’t take the responsibility of separating yourself. You try to cooperate as much as you can, as long you can.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: And when it will be impossible it will be better that they will reject it, but I don’t ask you to leave the ideal. The purity of purpose, that has attracted me, what has attracted me to Swāmī Mahārāja, the ideal. If I leave that I shall die. I shall commit suicide. The light, the finer light that has attracted me, that star I cannot leave. And I can also try my best to keep connection with my fellow brothers who came also for the quest of that light. But if he deviates I won’t. At the same time I won’t be very eager to cut off their connection. I try my best, but my first thing is my ideal of life, and the second, those that came for the same ideal, not otherwise. We have got connection, so many connections we had in our previous life, but this company means for the ideal, and if one deviates from the ideal I must do my duty towards him, according to that, that I may not deviate.

Mādhava Mahārāja: We have been trying for the past four years...

Śrīla Śrīdhara Mahārāja: And we should keep in mind,

[*pārtha naiveha nāmutra, vināśas tasya vidyate*
na hi kalyāṇa-kṛt kaścid, durgatim 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]

He’s there, omniscient, He’s to help me so we must be sincere.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What did you say?

Mādhava Mahārāja: I said we have been trying for the past four years, since Prabhupāda disappeared from our presence, we’ve been trying to make some compromise. But now we see their minds are not changing. They’re becoming more determined.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Anyhow, I can’t advise you to give up the ideal for which you and they also came, but of different mentality.

Kṛṣṇa says in reasonable way, that in the beginning, when Uddhava asked Him: “So many differences in the conception of religion, from where it has come? Are they equally true alternately, or they are great and small?”

So Kṛṣṇa told: “In the beginning it was one, and I told it to Brahmā the creator, and the subject matter was Myself. But when Brahmā told his disciples, according to their capacity they received, and when they gave delivery of that advice, instruction, in turn, there some modification, not same thing. Same thing went to the ear of ten persons, and when they reproduced it their difference was found. So *prakṛti-vaicityāt*, according to the capacity of the hearer, listener, some modification, and then from generation to generation more modification, then so many differences in the religious world.”

So differentiation must come to effects, to effect, happen, it is inevitable. Differentiation, difference, is inevitable, we can’t avoid it. But still, in that stage we shall try, that some of equal temperament, nearer temperament, nearer mentality, we shall make a group, then we’ll be, our life will be easy, and our work will also be smoothly done. So company is necessary, but company must be suiting the purpose, the ideal. Ideal is all in all, Kṛṣṇa, Gurudeva, what he said, by which he attracted me that is my first thing. And the group that are following that ideal strictly they’re my own friends; close intimate friends. And those that are deviating we want good for them but we can’t take them, or everything as it is. We shall try to help them, not to desert them: that should be our policy. *Ke?*

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Guru and the ideal, what I heard, what attracted me to him, that is my first concern. And next, who are nearer _____ [?] in that level _____ [?] and as one deviates from him, as much he’s so much far away from me. Still I should try to be sympathetic towards that. This should be the underlying principle of all our conduct, individual or general. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: So Mahārāja, there's another question that comes. Bhāvānanda Mahārāja, he has the same idea, we should all cooperate. We may have some differences but everyone should cooperate. And he also has a lot of respect for yourself. He respects you in his heart I'm sure. But he's under some political pressures, so for that reason he's not so open to come here and see you for Hari *kathā*. We know that.

Śrīla Śrīdhara Mahārāja: Yes. Whoever will come to me I'll say the same thing. I have got a great and bitter experience also after the departure of our Guru Mahārāja. Forty four years I'm passing through that experience, long experience amongst the dealings of the God brothers and also disciples of the God brothers. I've got some experience. And also I've got some idea about the principle for which Guru Mahārāja came here to preach: so the experience, from his words, and after his departure.

So, two things necessary, the ideal as well as the organisation, but the ideal has the first and importance, and the organisation the next. That is relative and Absolute, the same thing which is, when there will be a clash between the Absolute and relative we must serve the Absolute, we must take side of the Absolute. I can't be a traitor to myself, which attracted me I can't be traitor to that idea. If I feel that I'm committing wrong that is another thing. But as long as I think that yes, this is the ideal, I shall try to keep up, the nearest distance from the ideal. And organisation is for that, and not at the sacrifice of the ideal we shall lick at the feet of the organisation. But organisation for higher purpose then it is well and good, otherwise it will do some disservice to the world. We shall try our best to keep the organisation under the principle – under the principle, under the truth of our conception, try our best always. And through that organisation we shall be able to do good to the public and with facility. But if organisation deviated from the ideal that organisation will be _____ [?] The ideal is the first thing and the organisation the second. Organisation must be faithful to the ideal.

Kṛṣṇa *jñāna*, Kṛṣṇa and His knowledgeable thing is one and same. Kṛṣṇa *Nāma* and Kṛṣṇa is same. Kṛṣṇa *jñāna* and Kṛṣṇa is one and same. Kṛṣṇa *līlā* and Kṛṣṇa one and same.

Devotees, even crossing *brāhmaṇas*, so many *kṣatriya*, *vaiśyas*, any devotee of Kṛṣṇa he should honoured, he should be respected, irrespective of any other position, independent of any other function. According to the intensity of the connection with anyone with Kṛṣṇa he should be respected. That should be the Absolute consideration of things. Not that one is a big scholar, or a big organiser, or big diplomat, or a big financier, they will be ostentatiously some honour, but not at the cost of the ideal, of the high ideal. They should be all, must be subservient to the ideal, ideal of Kṛṣṇa. They should be servant not master.

Bhāratī Mahārāja: So Mahārāja, Bhakti Caru, he has spoken with Bhāvānanda Mahārāja at length the last few days.

Śrīla Śrīdhara Mahārāja: Bhāvānanda Mahārāja is very simple man.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He has tendency of speaking the truth, an open man.

Bhāratī Mahārāja: So Bhāvānanda Mahārāja had asked Bhakti Caru Mahārāja...
...to have the visiting devotees from America stay in Māyāpur, because he felt that it would be better for the Society – relative consideration – it would be better for the Society if the devotees stay in Māyāpur, when visiting.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: Bhakti Caru Mahārāja... [?]

Śrīla Śrīdhara Mahārāja: _____ Ke [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

That you stay here, but because about Swāmī Mahārāja, our Guru Mahārāja had some reverence for Śrīdhara Mahārāja so you can go and hear from him, but you stay here. And your problem will be; if not yours, but some others also, that if we stay with them in their association, then our hearing will not be very, of perfect nature. The contamination of that place that will arrest our progress.” So you may take, some may think to take extreme step, those very lovers of the ideal, and if they think, “I think Dhīra Kṛṣṇa’s position is such. He has got so much confidence here that he’s a desperate man now. He could not...

He told that: “If I’m allowed to remain with your association I must be allowed to speak the truth. But if you come to interfere there I leave your association. I like my ideal the best, open, it is open. At the cost of anything I shall try to follow the highest ideal. That is the be all and end all of my life.”

So in that case we don’t want, from his position we say that I don’t want to abandon your company, but I want to keep the standard. You come to the standard, I with you one and same, but if you deviate from the standard what I realise I can’t indulge in that. It is a question of adjustment, personal adjustment; individual adjustment.

Once in our Maṭha, Gauḍīya Maṭha, it so happened, I was one side and the Governing Body anyhow by the majority they passed a resolution. And the Secretary told me, whom I had some reverence, told me, “You are compelled to obey the decision of the Governing Body.”

I told, a little harshly, and offensively, to that remark, “That I, ha, ha, ha, I pass urine to your Governing Body.”

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: I want to have the service of the Lord...

...whose direction I shall be able to go further to that higher destination. That is the only aim in my life. And what I shall do with your Governing Body and so many properties under the management of Governing Body? I don’t want them at all. Why do you show to me the Governing Body, the majority of the resolution of the majority of the Governing Body? I don’t care a fig for that. That was my remark. And still I am there, still I am there. Even, so many friends wanted me to become Ācārya. I thought, there were many senior brothers...

...service of Mahāprabhu and Kṛṣṇa. Governing Body has control over so many centres, under it. I have got not least temptation for that. I don’t want so many centres or wealth, permanence and the properties that are under Governing Body. My only earnestness is to go towards

Mahāprabhu under the guidance of a Vaiṣṇava. What Governing Body will help me for that? Only true Vaiṣṇava I want. That is my only necessity. Under whose direction I shall be able to go further to that higher soil. That is the only aim of my life. And what I shall do with your Governing Body and so many properties under the management of Governing Body? I don't want them at all. Why do you show to me the resolution of the majority of the Governing Body? I don't care a fig for that. That was my remark. And still I am there, still I am there. Even, so many friends wanted me to become Ācārya. I thought, there were many senior brothers amongst them who selects me to be the Ācārya, but it will be difficult for me to manage with them, and I won't be able to do work under their majority rule, so I refused.

One Mādhava Mahārāja's group, Yājñvara Mahārāja, another Keśava Mahārāja's group; I gave up their proposal. No. I won't go to be Ācārya of your group. So many senior God brothers were there in both the groups. But I'm an idealist all through my life, and I'm out for that and I shall try my best up to my last breath to maintain that inner most sincere seeking purity for the same. That is my, this is my nature, acquaintance. So I'm an extremist in this matter, not to give up the ideal at any cost, at any cost, at any price. I must not go to sell them, to make trade on my ideal fulfilment. I'm that extreme type.

So you consider yourself what to do personally. Because I'm not going to experience the personal difficulties what you will have to do in future, near. So at your own risk you are to, you must look to your own heart, the depth of your heart, what you are to do, or not do. To be or not to be? Hamlet! That is the question. To be or not to be? The challenge is there.

And it is clear to me, we are out for which, not for a, as I told several times, when we joined Gauḍīya Maṭha it was not so very organised richness. But we were not attracted by any glamour of the Maṭha but only the ideal, the highest ideal that attracted. And to be sincere to our own self, to be true to our own self, we must stick to that, to that sort of mentality and boldness and desperate consideration.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām 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]

Any trouble, the relief will come from above, otherwise we are to suffer. We are ready, we are out for suffering and putting our hope on the above. Our help from other parts we don't want to take, any pity, any kindness, we are not out to beg, but the grace from above. If I have a drop of grace from that quarter I shall consider myself to be fulfilled like anything. And if so many offerings come from other places I won't accept, I shall be indifferent to them. Not loss or gain of this world I'm to adore. But I shall hope that my guidance which came from above, that may not abandon me in any, under any circumstances. We should try to take our stand there. That is my ideal, my dream, my everything. _____ [?] I can say so only to all, that not at the sacrifice of the high ideal. Few and far between, not, it is not very easy, it is not available to have in every birth, everywhere. Very rarely such connection we may have and it may not be disconnected at any cost. That is our understanding. And for individual case you are to apply for your own self what you are to do. Hare Kṛṣṇa.

Organisation, organisation for what? Of course, when many persons assemble all may not be of equal standard, so some sort of deviating tendency may be found there. But the leaders, the stalwarts, they will, their nature should be always to give more value for the ideal. And it will

take them up, to draw them upward, the ordinary masses. They may fall down. All may not come for the high spiritual purpose. Some glamour, some...

Bhārati Mahārāja: Grandeur?

Śrīla Śrīdhara Mahārāja: Not grandeur. As the principle of the hippie, by which they're attracted, by, without principle, by external temporary or accidental glamour you may say. Without consideration, without sober deliberation, whatever he finds he jumps to swallow, that sort of temperament. Many may come with that idea also, that idea.

So, there is a story – Hare Kṛṣṇa. Hare Kṛṣṇa. There is a story, one *sādhu* he anyhow secured a disciple. “Come to me, within one year I shall show you God.” Then he took along the man with him and he gave *laddhu*, *puri*, etc, many things.

Then one year past, the disciple asking his so called guru, “Gurudeva, you told that after a year you will show God to me. But more than a year past and you are not showing God to me. What’s the matter? I hesitated to put this question to you, but now I can’t tolerate.”

“You fool, you are eating *laddhus* and *puris* and so many palatable things, so much and for so long a period. Do you think that God is more tasteful than this? This *laddhu*, *puri*, is He more than that, you fool?” That was the answer.

So, we are to deal with substance, substance. The glamour also, external temptation, that may be also utilised for the truth. It may be utilised, but if the real thing is absent the whole thing will begin to rot, will be rotten. Material, this Sai Bābā and so many things are going on, Maheśa Bābā, all these things.

Gauḍīya Maṭha has something that’s standing alone to refute all different traits of religious principles. And we are to understand that, its real position, where it transcends from other proposals of spiritual nature. That adjustment, our Gurudeva used to tell many a time, “Religion is proper adjustment.” We shall meet different conceptions of spirituality, and where, how far they come for the common ground, and where to pass over them. With different proposals there are of so many religious conceptions.

Mahāprabhu Lord Caitanya, and *Śrīmad-Bhāgavatam*, the last book, holy book of Vyāsadeva, *Bhāgavatam*, surpassing all different conceptions of religion. And where and how, that we are to imbibe and accommodate within us and do accordingly. I may not lose, I shall try to keep others up, but not to take me down.

bhārata-bhūmite haila manuṣya-janma yāra / janma sārthaka kari’ kara para-upakāra

[“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.”]

[*Caitanya-caritamṛta*, *Adi-līla*, 9.41]

Mahāprabhu says: “Fortunately you have got a birth in this land of Bhārata-varṣa, the land of highest culture, ancient, eternal. First fulfil your life, your hankering, and then go to help others.”

Hayam asidya katham anyam sadayet [?]

One who has not seen the truth, how can he venture to show others to see the truth? So fulfil your own life and at the same time with the help of the higher, keeping your connection with the

higher, go to help others. Otherwise the both of you – one is drowning in the water, and if not well equipped to go to rescue him, both of you will die, going down, drowned.

Hayam asidya katham anyam sadayet [?]

You have it first and then you give it to others. That must be in the connection of Gurudeva.

_____ [?]

Birhandiy [?] was a great doctor, Birhandiy was a genius. He was such a genius we are told, he was _____ [?] or something, in England when he went to study, and at the time of his examination he was presented a patient covered, body covered. And the professor asked, “What sort of patient is this? You say.”

He told that, “It is a case of pox.”

So he was in the diagnosis cases he was considered as failed. Then when Birhandiy heard that he came to the professor. “Why sir I don’t get the pass mark?”

“Oh, you committed mistake. That was a case of influenza. It was taken from the hospital for your test and covered.”

“No, no sir. I don’t commit any mistake in diagnosis. That must be a case of pox.”

Then the professor phoned the hospital, that influenza ward. “Oh, how that patient suffering from influenza is doing now?”

The nurse answered, “No, no, sir, the pox has come out. He’s removed in that department.”

Then the professor, “How did you detect?”

“I get a scent. Through scent I can understand the patient, the disease.”

He was astonished.

And that Birhan Raya [?] once also went to – this is side issue – to see Gandhi when he was taking a fast of twenty one days, after fifteen or so days fast he went to visit him, and after examining he passed a remark, that Birhan Raya. “The physicians of the future time will have to admit that the cause of vitality is not within the body always, but can be without the body. Outside the body the cause may remain to make a body live.” That was one of his remarks.

And another time when so many refugees from Bangladesh came in a very extraordinary flow and the government was not able to manage them, they’re all...

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