

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.15.B

**Śrīla Śrīdhara Mahārāja:** ...not to save this, should we utilize the faculty of non-violence. It is a prison house and no kindness should be shown, no liberality should be seen to keep the prison house intact. The whole prison houses may be demolished, no harm to the soul. The truth is of such nature. The truth real is of such nature.

What is *himsā*, what is *ahimsā*? Apparently what is *himsā* that may be – apparently what is *ahimsā*, non-violent, if correctly analysed, that may be found to be violence. Apparent non-violence may be detected as violence from a better searching attempt. That was putting much faith in this illusory aspect. This is not search after truth. This is not real search after truth. Real search after truth will be independent of this material importance. That is independent. That comes from the other side.

The [Philippe] Petain when he came in, he was in the second great war, the French general was some Petain or someone, gentleman. And he came in contact with Hitler and had a truce to save his country. And he did so. By surrendering to Hitler's Germany, France was externally saved. But when [Charles] de Gaulle came back from England, he tried that Petain, that general, previous general, who really saved France from the attack. And the general was given capital punishment. He wanted to save physical France at the cost of the honour of the real France. Perhaps that was his point. So physical non-violence, this was dishonoured and condemned.

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

**Devotee:** Mahārāja, when Vāsudeva Datta was talking to Śrī Caitanya Mahāprabhu about the deliverance of the whole universe of all the living entities within it, Śrī Caitanya Mahāprabhu said that all of them already were liberated. My question is, at that time all the living entities after dying they were, after leaving this body were liberated? Or this is a continuous process and still going on?

**Śrīla Śrīdhara Mahārāja:** We conceive that they are all removed. Suppose in an ocean, if we take a pot of water, how many seconds it takes to fill up the gap?

**Devotee:** Immediately.

**Śrīla Śrīdhara Mahārāja:** Immediately, we cannot trace even the time. It is infinite; a *brahmāṇḍa* is like that, a drop. It may be taken out, but immediately, in no time it will be seen to do that. So no, it is not unreasonable. If we have got theistic conception in a right way, then it is like that. A whole *brahmāṇḍa* is a point in the infinite, a point removed, immediately it was filled up, so many *brahmāṇḍa*. And in the Virajā so many *brahmāṇḍas* are floating like a small seed. A huge *brahmāṇḍa* is relatively like a small seed, a mustard seed, and floating, an innumerable number in the ocean of Virajā, *prakṛti*. So it is difficult for us to think that how much time it took to remove the whole *brahmāṇḍa*, and how, all these things. But in the infinite characteristic it is no exertion at all, nothing of the kind.

Ordinary time, we cannot find any concentration of much wealth, money, etc., in a particular field, but in the time of war we find when that great exertion of the nations,

immediately a place, a forest is removed and a camp is established in twenty-four hours. Such huge expense, we cannot think how it is possible. But great power they have got of that type – a question of the amount of energy and intelligence – not wanting there.

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

What is wonder to us that is negligent movement there. Hare Kṛṣṇa. Only willing and automatically done!

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

**Dayādhara Gaurāṅga:** Mahārāja, what is the criteria for cultivating the internal spiritual growth, as opposed to external activity, or service also in Kṛṣṇa consciousness?

**Śrīla Śrīdhara Mahārāja:** That is increased favourable tendency, progress may be traced. A man is known by his company. The test, that is the criteria whether he is hankering for the association of the good or bad environment: his taste, his eagerness to associate, known by his company. Which ever way his taste is working, progression; that is to be looked on. What does he love? *Sādhu-saṅga*, more and more affinity towards the *sādhu*, and *śāstra* – of that order, it is the environment, increasing his taste, progressively increasing his taste for particular thing. That will prove, either we are making progress or deteriorating – going in the front or backing, that can be known by the measurement of external environment. And going towards the theistic conception or coming back from that sort of deep conception to more subtle or more gross? Importance is being increased to me for which side?

*bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālah  
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."]

[*Śrīmad-Bhāgavatam*, 11.2.42]

With the progress towards the spiritual side, my disgust about the material things will increase when I have some clear conception about the spiritual truth towards which I am making advance. And my affinity, my spirit also will have some acceleration in my progress. They will show whether I am making progress, or I am standing still, or I am going back. *Bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka*. And internal satisfaction will also stand guarantee. I shall be my own witness from within, whether I am gaining or losing. My own understanding will stand guarantee, *pareśānubhavo*.

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

**Dayādhara Gaurāṅga:** Is it possible that sometimes we can gain a closer concept of the absolute by serving, manipulating the external nature, rather than doing *bhajan*, doing personal *bhajan*?

**Śrīla Śrīdhara Mahārāja:** No, *bhajan* and activity, the activity may be more than *bhajan*, and the *bhajan* may be illusion. So that is not the thing by which to be judged. Only in the surrendering! I am asked by Guru Mahārāja to go to some activity. I thought I am engaged in *bhajan*. But my superior *sādhu*, he asked me to go to some other duty. Apparently I may feel a little disturbed. But in that case, own *bhajan* should not be entrusted much. If I know fully well that who has ordered me, he holds superior position to me, then own *bhajan* should be stopped and to carry out the order of superior person, that should be accepted. Because that will fetch something of higher order, of higher plane to me, This is more or less in ascending method. And that is in descending way of coming, from higher it is coming. It will fetch more subtle and higher value for me. I may earn silver but that may come in gold. \_\_\_\_\_ [?] Command of a Vaiṣṇava will be more, it will fetch more than I shall do myself. That should be considered, but if the Vaiṣṇava who is ordering me, he's of superior type, if I can understand them. Hare Kṛṣṇa.

**Dayādhara Gaurāṅga:** You once explained to me, I was asking you about writing. I was telling you that sometimes the realizations and how to express myself writing was very easy up to a point and then became very, very difficult, So I asked you, should I continue or should I go to something else? It seems that the inspiration, or the incentive to write was disappearing.

**Śrīla Śrīdhara Mahārāja:** I can't follow what you say.

**Dayādhara Gaurāṅga:** Ok. I was explaining that while writing, writing a Bhaktivedānta Institute literature or...

**Śrīla Śrīdhara Mahārāja:** You were writing an article? Yes. At that time?

**Dayādhara Gaurāṅga:** Yes. And I was feeling very much inspired to write. As if I was getting some inspiration, motivation, from another source.

**Śrīla Śrīdhara Mahārāja:** A spontaneous flow you were feeling that was coming. At that time some gentlemen wanted you to – what you are to do?

**Dayādhara Gaurāṅga:** Yes.

**Śrīla Śrīdhara Mahārāja:** That will depend in what regard you understand the man who is ordering you. If you have much reverence for him you may at least mild protest, 'That a little after I am coming. Will there be any harm?'

If he says, 'No, you must come now,' you keep it now and go away.

You may request him, 'That only stop for a few minutes, or an hour, I'm engage in some deep duty.'

But still, if he argues, 'No, you leave it – come.' And if you had higher respect for him, you leave it and go. But if you have any question about his superiority, that will be another thing. But if you are sure that he's of higher status then you will give up your own engagement, your own realization, and go to obey his order.

When one is engaged in worshipping his own Deity in the temple at that time some *sādhu* has come, *sādhu* has come from outside. And he knows it that he has come, he will leave his engagement in the worship of the Deity. He will go and he will welcome, show his courtesy to the *sādhu*, make arrangement. Then he will come again here. If he does not go, he commits

offence.

In the case of Gajaraja, the King Pāndya in southern India, he was engaged in worshipping his own Deity. And at that time Agastya Ṛṣi he came. And his officers tried to inform him. He also could understand. But he posed that he did not hear. And after finishing his worship, he came out. But because he consciously took the pose of a \_\_\_\_ as if he can't hear, that sort of posing. That his consciousness was drawn to be of a gross character, more gross. So in next birth he had to take that of an elephant, Gajaraja. And when he was in a battle with a big crocodile – but he was a devotee, he had devotion of Kṛṣṇa within his heart. He cried for help from Kṛṣṇa. And Kṛṣṇa went and cut the crocodile and saved His servant, previous servant in the form of elephant. It is told that he had to take the birth of an elephant because he posed himself that he is not hearing. Some sort of the mentality of an elephant he took. So one should leave his own engagement and go to do his needful service for the *sādhū* of superior order.

**Dayādhara Gaurāṅga:** This was also circumstance with Mahārāja Parīkṣit?

**Śrīla Śrīdhara Mahārāja:** Parīkṣit's case is something else. Śrīngi – that man was not a devotee, that Śrīngi. Parīkṣit was a better class of devotee, but the duty of a king, that sort of formality. That was the cause. Parīkṣit at heart he was right. He thought that, 'If I go back without the water, that man will be responsible for not doing his duty towards the guest. And as result of that his hard earned *tapasya*, the fruit of his penance will be taken away by me. And instead of doing that, I may assert as a king and for this wrong behaviour I am punishing him. Let me punish him because he failed to discharge his proper duty as an *āśramite*.' So he put the dead snake and put it with the end of his bow on the neck. But sincerely he did it with his best knowledge that he may not take away the result of the penances which he is so painfully earning. So as a king he gave a sort of punishment.

That was misunderstood by his son who had some power of penances, though boy, previously earned in his previous life, and he cursed him. He accepted that. And that was the cause of the great *Bhāgavatam*. Parīkṣit is not to be condemned in any way. But here the Pāndya king he's really to be condemned, but Parīkṣit is a leader, that is *nirguṇa*. That is mere show. But here in the case of Pāndya it is not a show. It was really the fact. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** In *Caitanya-caritāmṛta* there is a story about Minaketana Rāma dāsa and that *pūjārī*. One *pūjārī* was worshipping the Deity. And Minaketana Rāma dāsa because he did not show respect he said here is the second Romaharṣāna sūta.

**Śrīla Śrīdhara Mahārāja:** Yes. What's the difficulty?

**Devotee:** I was just wondering if maybe you could elaborate on that also?

**Śrīla Śrīdhara Mahārāja:** What's the question?

**Devotee:** I was just thinking that this is another illustration.

**Dayādhara Gaurāṅga:** Another example.

**Śrīla Śrīdhara Mahārāja:** Another example, Yes. He did right. This Minaketana Rāma dāsa, he was a devotee of Nityānanda Prabhu. And sometimes he felt within himself the presence of

Nityānanda to such a degree that he forgot himself, and did many, showed many feats of devotional sentiments. Minaketana Rāma dāsa was of that type. And when in the house of Kavirāja Goswāmī there was a function. And there one *brāhmaṇa pūjārī* worshipper named Guṇarnava Misra, a *brāhmaṇa pūjārī*, he engaged himself in the worship of the family Deity. And Minaketana Rāma dāsa, the intimate devotee of Nityānanda was present there. And so many persons knew him that he is a devotee of high order, and came to show their respect to Minaketana Rāma dāsa. But the *pūjārī* did not care. He thought, 'I am already engaged in the Deity worship,' and he did not think that he should give up his engagement and again come to worship him, to show his respect to that devotee. At that, Rāma dāsa he was dissatisfied with his attitude, he thought that those that are showing respect to him, that is really not to him but to his master Nityānanda.

And in Naimiṣaranya also when Romaharṣāna sūta he was engaged in chanting *Bhāgavatam*, Baladeva presented, Baladeva means Nityānanda, Nityānanda Baladeva, Baladeva was present there. And he did not leave his reading of *Bhāgavatam* and did not come also to show any respect to Baladeva. So he was punished by Baladeva. "That you are reading *Bhāgavatam*, but you don't know that the very purpose, the object of *Bhāgavatam* is present at your front, and you don't know to respect him. *Bhāgavatam* is full of the greatness, nobleness of Kṛṣṇa and Balarāma. And you were reading that. And I am nearest to Kṛṣṇa, you don't come to respect Me. That is not to show respect to Kṛṣṇa. In fact, only theoretical, only intellectualism you are continuing, what is intellectual. And you have no idea about the very fact, very purpose of *Bhāgavatam*. So this sort of sham explanation and reading of the scriptures, that cannot be encouraged. It should be punished." In this way he was punished.

And here also similar thing, and that Minaketana Rāma dāsa, he cited that. "That is the second Romaharṣāna, engaged in the formal things, but where is more material, substantial ignoring that. Nityānanda, my Lord of my heart, he has by dishonouring me he's really dishonouring Nityānanda, my Lord. So he should be punished." That was his idea.

And then the brother of Kṛṣṇadāsa Kavirāja he was there. He had some faith in Mahāprabhu, because of his extraordinary scholarship perhaps, but no faith in Nityānanda Prabhu, who was so closely connected with Mahāprabhu, Śrī Caitanyadeva. So he perhaps took the side of that *brāhmaṇa*. "Why this Rāma dāsa has been excited and saying against that gentleman who is engaged in the pious worshipping of the Deity, he's wrong."

But Kavirāja Goswāmī could not tolerate that. He gave a stricture to his own brother. "What do you say? That is not correct. Caitanya, Nityānanda, They are not separate things. You have some respect for Śrī Caitanyadeva but not for Nityānanda? That is *ardha-kukkuṭi-nyāya*."

[*dui bhāi eka-tanu - samāna-prakāśa, nityānanda nā māna, tomāra habe sarva-nāśa ekete viśvāsa, anye nā kara sammāna, "ardha-kukkuṭi-nyāya" tomāra pramāṇa kimvā, doṅhā nā māniñā hao ta' pāṣaṇḍa, eke māni' āre nā māni, - ei-mata bhaṇḍa*]

["These two brothers (Gaura and Nitāi) are like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down. If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen. It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other."]

[*Caitanya-caritāmṛta, Ādi-līlā, 5.175-176-177*]

“One of – you give recognition, another half you don’t like to take into account, disregard. So this is hypocritical: other way that you are really an atheist. You have no respect for Śrī Caitanyadeva also. That is only a show.”

So in this way, Kṛṣṇadāsa Kavirāja pleaded for Minaketana Rāma dāsa: that is for Nityānanda Prabhu’s order, than this sort of formal worship of the *brāhmaṇa*.

Then in the early morning Kṛṣṇadāsa Kavirāja Goswāmī had a dream that Nityānanda with His paraphernalia has appeared very vehemently, very clearly before him and says: “Oh, you Kṛṣṇadāsa, I am very much pleased by your attitude, and come, I want to admit, give you admission in Vṛndāvana *līlā*.”

*āre āre kṛṣṇadāsa, nā karaha bhaya, vṛndāvane yāha, - tānhā sarva labhya haya*

[“O My dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things.”] [*Caitanya-caritāmṛta, Ādi-līlā, 5.195*]

“You will be crowned by the highest type of success.”

Then I rose: “What sort of dream, so clear I saw. Nityānanda Prabhu ordered me, appeared to me in such a vivid expression and clearly ordered me to go to Vṛndāvana. I must not lose this chance,” he thought in his mind and began to make arrangement for leaving to Vṛndāvana: and he did so. And he says, “I am so mean: *purīṣera kīṭa haite muñi se laghiṣṭha*.

*[jagāi mādihāi haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha  
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya]*

[Kṛṣṇadāsa Kavirāja Goswāmī says: “I am worse than a worm in stool. When Jagāi and Mādihāi came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 5.205-6*]

“I am the meanest creature than a worm in the stool. *Purīṣera kīṭa haite muñi se laghiṣṭha, jagāi mādihāi haite muñi se pāpiṣṭha*: more and more sinner than that standard sinner notorious Jagāi Mādihāi. *Mora nāma śune yei tāra puṇya kṣaya*: whoever takes my name his merits diminishes, who takes my name. Whoever hears my name his merit diminishes, and who takes my name he commits sin. Such a nasty type of man I am. And Nityānanda Prabhu’s grace took me to Vṛndāvana and gave me as my masters Bhaṭṭa Raghunātha, Rūpa, Sanātana, and this Madana- mohana, Govinda, Gopinātha and what not. I am in an ocean of successful happiness, ecstasy. It is a shameful thing to speak so highly of ones own self but I cannot avoid it, because I can’t forget what sort of grace of Nityānanda Prabhu. It is only citing my example. I stand witness to the grace of Nityānanda. A man of such lowest type has been raised to so high, to have got the association of such great men like Rūpa, Sanātana and Raghunātha, all these things, so many teachings and so many *siddhānta* and what not. I have got so many things I can’t deny that Nityānanda Prabhu’s grace and how it is effective.”

*preme matta nityānanda kṛpā-avatāra, uttama, adhama, kichu nā kare vicāra*  
*[ye āge paḍaye tāre karaye nistāra, ataeva nistārilā mo-hena durācāra]*

[Kṛṣṇadāsa Kavirāja Goswāmī says: “Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute *jīvas* and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified. He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified.”] [*Caitanya-caritāmṛta, Ādi-līlā, 5.208-9*]

“Oh, you people I cry, I loudly speak it out to you, that there is that causeless mercy, there is a store of department of causeless mercy. And Nityānanda Prabhu is the master of that storehouse. And independent of my qualification He has given it to me. So I am here chanting the glory, the great glory of that great Gurudeva, Nityānanda, the great mercy, ocean of mercy, and causeless mercy. He’s mad in His duty of distribution of the divine love. And whoever is coming in front He’s given it to him, without any consideration of his eligibility or non-eligibility. Such is the most magnanimous nature of Nityānanda Prabhu. Only to give out that to you public for your future, banish it. I am sacrificing me, my shame for, shamefully I am presenting my, citing my example before you.”

That is the version of Kavirāja Goswāmī and most similar case I have told.  
 Gaura Haribol. Gaura Haribol. Gaura Haribol. What’s the time?

**Devotee:** Twenty to ten.

**Śrīla Śrīdhara Mahārāja:** Twenty to ten. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Then we may stop here today. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

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