

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.02.A

Śrīla Śrīdhara Mahārāja: ...*karma-rangra*, He has not anything to do direct with us. We are left free, and as we shall do, we shall get the result in that manner. He's onlooker only _____ [?] But it is His duty to see that one may not go scot free. That is His lookout. So we are direct concerned with our *karma*. But *karma kiyate*, the result of *karma*, good or bad, that diminishes, vanishes, so we shall continue with *karma* always. Avoid bad *karma* we shall take to good *karma*, and the good *karma* must be continued. Beyond that there is no realm. He does not accept that *cid vilasa*, *cid bhūmika*, the land of dedication is not admitted by Jaimini as well as Śaṅkara.

Only the Vaiṣṇava Ācārya they have discovered another plane of living, and that living by dedication. And that is the real world, and this is... They have only, of that faith. Direct world of living is there, a happy world.

And according to them, only this unhappy world is existing, and if you want pure happiness, like Jaimini says, that you will do always good work and you will enjoy heaven, heavenly life. So your work is everything _____ [?] That is the conception, so I show my respect towards my *karma*, he's my providence. He can do anything and everything. So only we take shelter in *karma*.

And Śaṅkarācārya says, "No. *Karma adhikāra*, what we acquire by our *karma*, that is trifling, that is transient, and reactionary, so we shall try to find some complete rest from this wild goose chasing. To live here means wild goose chasing, and we must stop that and we shall take to complete eternal rest in *samādhi*, just like in *suṣṭi*, sound sleep." That is Buddhist or Śaṅkara in some way or other.

But the Vaiṣṇava Ācāryas say, "No. There is a world of happiness, and that is true, and we can live only by thorough dedication towards the absolute cause." And there is gradation, Rāmānuja, Madhvācārya, Nimbarka, Viṣṇuswāmī. Rāmānandī section: from Rāmānuja, Rāmānandī, an offshoot. From Madhvācārya the Gauḍīya Vaiṣṇava. From Viṣṇuswāmī the Vallabha School, Vallabhācārya School. And from Nimbarka there's Harivyāsa and Haridāsa School, little modified we find. From these schools also a main branch has sprung up.

Bhāratī Mahārāja: Haribras?

Śrīla Śrīdhara Mahārāja: Nimbarka is called Haridāsa. The name was very much appreciated by Agbar Barsa [?]. He was Haridāsa. So there were some persons who make much with Haridāsa. But the original propounder of the faith was Harivyāsa, means Nimbarka, Nimbarkācārya. And they come from Catuḥsana, and Madhvācārya from Brahmā, Rāmānuja from Lakṣmī, and Viṣṇuswāmī from Rudra, Śiva. *Śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ*

[*sampradāya vihīnā ye mantrās te niṣiphalā matāḥ
ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ
catvāras te kalau bhāvyaḥ hy utkale puruṣottamāt*]

["If someone receives a *mantra* from a Guru who doesn't come in a bona fide *sampradāya* that *mantra* will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme

Personality of Godhead in Utkal (Orissa).”] [*Padma Purāṇa*]

Middle age Ācārya from all these four camps is Śrī, Rāmānuja. And Brahmā means Madhvācārya. Rudra means Viṣṇuswāmī. And Catuḥsana is Nimbarka. A middle age Ācārya.

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

What is Satsvarūpa doing there? Looking after administration, or writing?

Bhāratī Mahārāja: He’s writing. He’s leaving today for Vṛndāvana. He’s going back.

Śrīla Śrīdhara Mahārāja: Oh. Vṛndāvana. And that gentleman, he’s also leaving for Vṛndāvana – Dāmodara.

Bhāratī Mahārāja: Dāmodara, after two weeks.

Śrīla Śrīdhara Mahārāja: Oh, he will stay here for two weeks. Hare Kṛṣṇa. No other gentleman has come there, newly?

Bhāratī Mahārāja: No. No one has come. Bhakti Caru Mahārāja has sent message he is coming.

Devotee: He’s coming today.

Śrīla Śrīdhara Mahārāja: He’s coming today, there, with Gopāla Kṛṣṇa?

Bhāratī Mahārāja: Satajanma and Hṛdayānanda.

Śrīla Śrīdhara Mahārāja: But he told that he will accompany Gopāla Kṛṣṇa there today?

Devotee: I didn’t hear that he is coming today, Gopāla Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gopāla Kṛṣṇa. Then who told it? Hari Charan told it, that he will come with Gopāla Kṛṣṇa, perhaps this morning to Māyāpur and evening here. That he told, Hari Charan. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gopāla Kṛṣṇa he’s an Ācārya?

Akṣayānanda Mahārāja: No, GBC.

Devotee: He’s aspiring to be an Ācārya.

Śrīla Śrīdhara Mahārāja: Oh! He’s trying to become Ācārya.

Devotee: They are promising.

Śrīla Śrīdhara Mahārāja: Yes. He perhaps last year he came to see me, or year before last?

Akṣayānanda Mahārāja: Last year.

Śrīla Śrīdhara Mahārāja: And he was a candidate for Ācāryaship he expressed.

Akṣayānanda Mahārāja: Or this year it must have been.

Śrīla Śrīdhara Mahārāja: But it was not granted so he was dissatisfied. This year perhaps he will get recognition. The principle has been accepted last year, they told, after their sitting finished. And Gopāla Kṛṣṇa came and told, "There are no new Ācāryas have been taken."

I remarked, this is injudicious and unfortunate.

Then Bhāvānanda and Jayapataka came to me. "Perhaps you were misinformed. We have accepted the principle that we shall increase the number of Ācāryas. We are not against, so your remarks are based on erroneous information."

But to accept the principle only is not the whole thing.

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

Where is Jidish Prabhu?

Akṣayānanda Mahārāja: He said he's coming.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, when you used to meet with our Prabhupāda at Sitakanta Banerjee Lane, did he used to tell you, or did you discuss that world preaching at that time, preaching all around the world? It might have come?

Śrīla Śrīdhara Mahārāja: No. At that time perhaps he had no conception of world preaching, but all India preaching. And especially approaching the political leaders, and try to convert them. That tendency I found in him. Before that perhaps he might have said when he was in business in Bombay, and I was in that Maṭha, might have talked.

At that time Bon Mahārāja and a party they were preaching in England, Germany also. Bon Mahārāja met Hitler also. Hitler, he was busily engaged, there was an engagement with Hitler, but when he approached at the fixed time then he saw that Hitler is engaged in serious thought and moving in a corridor. And when he was informed that, 'you have made engagement with Swāmī Bon,' then he sent another gentleman. "I'm very busy now. You please on my behalf talk to Swāmīji." He sent one gentleman, perhaps Goebbels or someone. But he saw that Hitler is like half mad he's moving in the corridor. Bon Mahārāja told me.

Devotee: Hitler was very interested in Vedic literature, in a perverted way?

Śrīla Śrīdhara Mahārāja: Not in Vedic literature but some forms he observed what is akin to Vedic custom. That we appreciate. Just to put the females to the harem and to make them attentive towards nurturing good child, to produce good children for the country. And he ordered, perhaps made a law to sterilise the diseased persons to produce children. "I don't want that the country will be full of some diseased men. Good health and good intellect men I want." And also he announced that, "Any lady who will produce good children to the country they will be rewarded. They shall get a reward who will be able to contribute good children to the country."

That is _____ [?] The necessity of marrying is to produce good child, and not sense pleasure. Of course according to his conception of good child, that was then another. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dictatorship, I like that, dictatorship. Of course in a good man, that is presupposed. There is Gurukula. Gurukula means Guru is all in all. The obedience, the discipline, we are to teach, we are to learn. Merit must be given upper hand. That vox populi is not vox dei. Vox dei should be vox populi. The vox populi is vox dei, the mass will guide, and the intelligentsia will be compelled to follow that: that is an unhealthy thing. The higher realisation will guide the lower. And higher realisation must come under the revealed truth: revelation guide. Here the sphere of misconception. So light must come from beyond the world of misconception, and we'll be benefited thereby. That is the underlying idea.

When perhaps in the first issue of *Back to Godhead* I had one article there, and there I wrote in that spirit, "The Vyāsadeva the great dictator," I put this expression, "The Vyāsadeva, the great dictator in the religious world. What he has received, he has written in the spirit of a dictatorship. Do this. *Veda* is dictator. Revealed truth is also dictator, in the spirit of dictatorship. Do this. Why? No reason. Do this. It will be your good."

If one says, "Why?" he's unqualified, he's unqualified for the soil. If there is doubt, he's only prepared to live in the land of doubt, suspicion, cheating, all these things. There is the unknown. In a wholesome healthy soil the cheating is unknown, so whatever one will say that will be true. Whatever another one will ask that will be true. That is supposed to be true cent per cent. None wants to deceive. That should be the character, characteristic of a normal soil.

When the mother says to the child: "You do this."

"Why should I do mother: why should I do that?"

Giving something, "You take this food."

"Oh. I should check if there is poison in it. With suspicion whether I should take this food given by my affectionate mother and I submit, I shall before taking I shall feel I should examine whether any wrong is there."

This is a very lower type of life, undesirable. So in high plane of life such suspicion and examination and doubt, all these things that cannot prevail: simple transaction.

Devotee: But the king, the dictator, he is always very much doubtful. He's always checking to see if the food is...

Śrīla Śrīdhara Mahārāja: The land of doubtful, to live in the land of doubtfulness, that is not a happy thing. It is earned only by our ill fate, the result of our evil action. We are not fit to live in the normal land. Unfit, so we are pushed into the land of doubt, or land of deception. Doubt, deception, deception has grown within us doubt.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa. _____ [?] Who is here?

Devotee: Mukunda mālā.

Śrīla Śrīdhara Mahārāja: Mukunda mālā. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Vidagdha Prabhu, have you heard that Gopāla Kṛṣṇa Prabhu is coming from Māyāpur now, today?

Vidagdha-Mādhava: I have not heard.

Śrīla Śrīdhara Mahārāja: You have not heard. And Navadwīpa Prabhu has heard?

Navadwīpa Prabhu: This morning my wife told me that just three were coming. Bhakti Caru, Sadadhanya Swāmī, and Adridharan, the president of Calcutta: but no mention of Gopāla Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?]
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Swāmī Mahārāja, *Beyond Birth And Death*, _____ [?]

Śrīla Śrīdhara Mahārāja: Beyond? Not between?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Between we are having experience of our own, but beyond birth and death. _____ [?] beyond birth and death.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Fool, a cartoon.

Akṣayānanda Mahārāja: Yes, like that, exactly.

Śrīla Śrīdhara Mahārāja: Beyond birth and death _____ [?]
Skeleton. Who is dissatisfied with any food of this world, he wants to see if there is anything beyond birth and death, try to find out. Here, suffering concur, this is the highest production of this world ultimately is this figure, no food, trying to find out if any hope is outside.

Yudhiṣṭhira Mahārāja said _____ [?] “What is the news of the world, in general?” Yudhiṣṭhira Mahārāja told: _____ [?]

Man is being seasoned in a cauldron. _____ [?] *ādhiyātmika*, *ādhibhautika*, *ādhidāivika*. He’s being fried in a cauldron. *Ādhiyātmika*, with some repenting mood from within, from the pain of the disease from the body; and the *ādhibhautika*, one animal is attacking another. *Ādhidaivika*, the famine, flood, as the result of his previous *karma* is burning him. This is the – always being burned, every *jīva* soul in bondage is always being burned and the fire is of three types, the heat, and the heat is of three types. One, famine, flood, this *ādhidāivika*, these natural accidents; and then one *jīva* is troubling another, is the cause of misery, and then another type from within, either a disease or mental disease. So always suffering from these troubles, so such troubled man is trying to find out if anything beyond this world where ultimately we are a skeleton, nothing else. That may be the idea of the cartoon. The

skeleton is peeping through a window whether there is any place where I can grow some flesh and blood which is being eaten up here and reducing to mere skeleton. Can I thrive in any other soil, in Candraloka, or in Sukra, or in any other place? Hare Kṛṣṇa. Vaikuṅṭha. Here skeleton is true, ultimately the skeleton is the truth here. Everything is being eaten up by the time and space and trying to reduce anyone and everyone to be a skeleton. “Oh you skeleton, try to find out a place where you can live a healthy life, you don’t have to become a skeleton. Thinking, thinking, thinking.”

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Vidagdha Prabhu, what duty you have got now to discharge there?

Vidagdha-Mādhava: Still with the Māyāpur *samādhi* Mahārāja.

Śrīla Śrīdhara Mahārāja: You have come to purchase something for *samādhi*, materials?

Vidagdha-Mādhava: No. Going to Calcutta.

Śrīla Śrīdhara Mahārāja: Oh, you are going to Calcutta, to meet?

Vidagdha-Mādhava: I work with an artist in Calcutta. Mahārāja, Satya Nārāyaṇa Prabhu, we were discussing some of your Kṛṣṇa *kathā* and he was saying there would be a market, there would be some devotees very much interested in seeing a small book of your quotes. Of quotes we might get from tapes that we have taken.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Satya Nārāyaṇa Prabhu he’s in ISKCON, but he, why should he take trouble of publishing them? With any criticism, or as it is?

Vidagdha-Mādhava: As it is. He’s not editing. He’s not saying we should publish with BBT. But we should get some quotes, nice quotes we can use in our preaching all over the world.

Śrīla Śrīdhara Mahārāja: Yes. One who has got, who has caught that, he may do, he may publish. I have no objection. Dhīra Kṛṣṇa Mahārāja he also asked me that, ‘May we print all these things?’ Yes, you do. Anyone who has heard it he may do and publish if he thinks what is to do some good to the world then of course he’s justified to do that. I don’t want to make it a trade. It must be the most benevolent trade of Mahāprabhu. No special trade, but His trade to convert all under Kṛṣṇa consciousness. That broadest idea we must embrace, one and all. It is for the interest of Mahāprabhu and Kṛṣṇa, Prabhupāda, Swāmī Mahārāja; for their interest if it is meant, worth something, everyone is at liberty to do that. It is not mine. If the words come from our master, from Kṛṣṇa, everyone should have right to accept that, and to spread that.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

[“Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of

materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

If they consider that it’s Kṛṣṇa *upadeśa* then they’re at liberty to spread it anywhere and everywhere. His conscience to be justified: if he sincerely thinks that, of course he’ll do it. It is not mine, it is of my Gurudeva, and he will say it is of Mahāprabhu, He of *Bhāgavatam*, Vyāsadeva: in this way. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And if anyone gets any real benefit out of that then I shall get reward from above and I shall get good will from them also. I want that sort of blessing for my own sustenance, I want that. Gaura Haribol. The reaction will come to me if really that is helpful, then reaction will come to me to bless me, to make me more fit for the service of my Lord. Gaura Haribol. Without that I may not have anything to cherish in my heart. I may not do. I pray to my Lord.

To make trade over this Hari *kathā*, our Guru Mahārāja condemned it, this Pran Gopāla Goswāmī and others. To make money Pran Gopāla Goswāmī came to Gaura Kīśora Bābājī Mahārāja to read *Bhāgavatam*. He requested Bābājī Mahārāja one day, “You hear how I explain *Bhāgavatam*.” Bābājī Mahārāja does not say anything. Then one day he himself came with his men and made arrangements and invited also the audience and went on explaining.

Bābājī Mahārāja is sitting silent. Then when he went away then he asked one of his attendants, “Cleanse this place.”

“Why? This is already very, no dirt, he already cleansed, plane, compound.”

“No, no, no. What I say you do it.”

“What do you say Bābājī Mahārāja? I can’t follow you. This is already very clear. Nothing is here. The Goswāmī just had his *Bhāgavatam pāṭham* here and it is very clear.”

“No, no. You say that you heard *Bhāgavatam*, I heard money, money, money. What he, so many talks, so many gestures, postures, so many singing tunes, all these things pronounced, pronouncing of the *śloka*, the art, everything only to get money, to earn money. He will advertise that, “Gaura Kīśora Bābājī he has heard *Bhāgavatam* from me.” So more demand will come and more money he will earn. He has not spoken anything in praise of the Lord. That was not his inner purpose, but how he will be able to earn more money. He’s using *Bhāgavatam* for that. And the money will be utilised for the pleasure of his children and wife. And he’s trying to force Kṛṣṇa to serve, using Kṛṣṇa to serve his wife and children. I see it like that. So this is filthy. Purify this place, and with some go-my, the cow dung.”

When in Australia, Swāmī Mahārāja, that paper cutting is with me perhaps, when Swāmī Mahārāja came down from the plane - got down, so many came to welcome him. Then one newspaper reporter just approached, “How these expenses you manage? You sell books, we are told.”

“But we are not book sellers,” he answered in a particular, peculiar way. “We are doing Kṛṣṇa *kīrtana* giving book about Kṛṣṇa, they are giving money. And money is used only for Kṛṣṇa *kīrtana*.”

In this way the rolling business for Kṛṣṇa, not any motive of trade, to serve other base purposes of human nature. So if it is in that way it is all right, but not for any trade. That is what is wanted.

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

The produce must go to Kṛṣṇa, must go to Guru, Vaiṣṇava, Kṛṣṇa and *kāṛṣṇa*, Kṛṣṇa and His own group.

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
[*na tu mām abhijānanti, tattvenātaś cyavanti te*]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"Only I am the sole enjoyer of the whole."

Reality is For Itself, For Itself. That is the only criterion we should keep up in our mind. *Artheṣu abhijñāḥ* [*Śrīmad-Bhāgavatam*, 1.1.1] He knows the meaning of every movement, even of an ant or a creeper. He has got the idea why the ant is moving to which direction, and the creeper blown by the wind, moving which way, what is the meaning. He Himself only knows it. *Artheṣu abhijñāḥ*, what is the purpose of this slight movement, or taking rest, He only knows and it is to fulfil His purpose. And we are to find out that plane of thinking and to become one with that, in consonance, in harmony, *artheṣu abhijñāḥ*.

Dhāmnā svena sadā nirasta-kuhakaṁ [*Śrīmad-Bhāgavatam*, 1.1.1] Half knowledge, then misconception is outside, but in his own plane of thinking it is all harmony, all right, no over-lapping, no fight or natural selection or, what is that, natural selection and survival of the fittest. Always fighting, struggle: struggle of two kinds, struggles to create discord and struggle to be reinstated towards harmony. The *sādhaka*, the Vaiṣṇava, they're also struggling, but to be reinstated into harmony, a harmonious life. That is desirable, here, that should be normal here. All should struggle to be reinstated into real harmony of the whole. But the struggle to get out opposite direction and prefer a life of devouring each other, disturbing each other, that is undesirable. That is *māyā*. At the cost of others to make one's own self to be big, then that is also in a concocting line, illusory line. Everyone is struggling to become big, but that is illusion, *māyā*. That big is not properly big. The real bigness is on the other side.

dvau bhūta-sargau loke 'smin, daiva āsura eva ca
[*daivo vistaraśaḥ prokta, āsuraṁ pārtha me śṛṇu*]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [*Bhagavad-gītā*, 16.6]

dvau bhūta-sargau loke'sminn daiva asura eva ca
visnu-bhaktah smрто daiva asuras-tada-viparyayah

["There are two classes of men in this created world, the demoniac and the godly. The devotees of Lord Viṣṇu are the godly. Those who are just the opposite are called demons."] [*Padma Purāṇa*] & [*Gauḍīya Kaṅṭhahāra*, 14.1]

This is in *Viṣṇu Purāṇa*, and in *Gītā*, *dvau bhūta-sargau loke 'smin, daiva āsura eva ca*.

daivī sampad vimokṣāya, nibandhāyāsuri matā

[*mā śucaḥ sampadam daivīm, abhijāto 'si pāṇḍava*]

[“The godly and virtuous qualities have been described as the cause of liberation, and the demoniac qualities have been described as the cause of certain bondage. O Pāṇḍava, you need not worry, for your nature is godly and virtuous from birth.”] [*Bhagavad-gītā*, 16.5]

Āsurī meant only for closer bondage, and *daiva* that is who are struggling towards right direction. Two sections struggling here; one towards positive, another plodding in the negative, opposite. *Dvau bhūta-sargau loke 'smin, daiva āsura eva ca. Daivī sampad vimokṣāya, nibandhāyāsūrī matā*, meant for that.

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

Who was telling of publishing? Satya Nārāyaṇa?

Vidagdha-Mādhava: No Mahārāja, it was an idea, he became very enlivened...

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