

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.31.A

Śrīla Śrīdhara Mahārāja: *Apo mulam phalam paya havir brāhmaṇa _____* [?]

These eight do not harm our vow, so he wanted us to take something. But I told that this *anukalpa* arrangement, only in the case when one is not fit to observe that full fasting, then only *anukalpa*, otherwise not. But he tried his best to impress that he was a *brāhmaṇa* and *brāhmaṇa kanya*, and his wishes, his desire is that we should take something. But anyhow, I, we, refused, no, because my point of argument was that when we're unable to observe a full fast then only this is applicable, otherwise not.

And I gave the example of Rāmacandra. When Bharata went to take back Rāmacandra from His vow of forest life for fourteen years, with Vasiṣṭha and others guardians of the dynasty, there Bharata put, no, Ramacandra told that, "When my father he had obligation to My stepmother that whatever she will want and he must grant it to her. So father is already in obligation, and I'm his son, it is My duty to fulfil what was his obligation. I must do that. And that was concerning Me. His prayer is that Rāma must go to the forest, and Bharata will get the throne. But father, though I'm told that he could not pronounce the cruel word, but still he's under obligation. And I conceive that it is My imperative duty to do what My father had commitment, so I'm come and I must go on with this forest life for fourteen years."

Then Bharata came with this argument. "All right, there is provision in the *śāstra* that one can delegate his duty, anyone to discharge the duty. So you accept me as Your delegation and I shall live in the forest fourteen years and You go and take possession of the throne. Otherwise the public in general and all concerned they're feeling much pain. They're in misery so go and relieve them."

And that was approved by the priests, *devas*, Guru, Vasiṣṭha, etc, the authority in the *śāstra*, the supposed authority in the *śāstra*, *śāstric* knowledge. They approved, "Yes, by delegation it may be done."

But Rāmacandra still refused, "No. The question of delegation presupposes that one has got some sort of inability, then only he can delegate, otherwise not. But I'm quite fit. Why should I accept another person to do it for Myself? I'm quite fit. When unfit, then only the question of delegating ones duty comes to exist, otherwise not." The *ṛṣis* were all silent.

I put this argument to that gentleman, that *brāhmaṇa*, *goswāmī*, that when we feel some difficulty to go on with our duty in any way, then of course the question of *anukalpa* arises. But when I'm quite fit why should I take recourse to *anukalpa*? I can, we can fast. That was the plane of my argument. Then of course he could not urge more. The request stopped. We came from there fasting and offering our obeisances there.

Puṇḍarīka Vidyānidhi, Vāsudeva Datta, and Mukunda Datta, in one village these three great Vaiṣṇavas, followers of Mahāprabhu, were born. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mukunda Datta was a continuous follower of Mahāprabhu, almost, got his peculiar position in Gauḍīya literature.

And Vāsudeva Datta is also so. Mahāprabhu told, "Vāsudeva Datta can use Me as a commodity. Wherever he wants Me to sell I cannot but be sold there. He has got so much affinity for Me, Vāsudeva Datta."

And who told that, "The whole burden of all the sins may be put on my head, and let me go for eternity to hell, but release the whole creation. I can't tolerate their suffering." That is the famous expression of Vāsudeva Datta. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And Puṇḍarīka Vidyānidhi, these three, from Chaṭṭagrām, and Mahāprabhu used to imitate their language, Chaṭṭagrām, when Nimāi Paṇḍita, ha, ha, He used to...

Devotee: Mimic.

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

Devotee: Is it Vāsudeva Datta, Mahārāja, who wrote that poem, who sang that poem, *yadi gaura nā hoita...*

Śrīla Śrīdhara Mahārāja: Vāsudeva Ghoṣa, he comes from Rada-Desa, Vāsudeva Ghosh, from Birbam [?] and Vāsudeva Datta, Chaṭṭagrām.

Devotee: Is Mukunda Datta and Vāsudeva Datta brothers Mahārāja?

Śrīla Śrīdhara Mahārāja: They're not brothers, perhaps nephew and uncle perhaps. Vāsudeva Datta is senior and Mukunda a little...

Devotee: Yesterday you were speaking about Mukunda Datta...

Śrīla Śrīdhara Mahārāja: Mukunda Datta, Vāsudeva... Yesterday we told, saying about Puṇḍarīka Vidyānidhi...

Devotee: Yes, and in relation to him it was Mukunda Datta who introduced Gadādhara Paṇḍita...

Śrīla Śrīdhara Mahārāja: Gadādhara Paṇḍita, yes, Mukunda Datta.

Devotee: He was Pradyumna...

Śrīla Śrīdhara Mahārāja: Pradyumna, Raghunāndan. Mukunda Datta was neighbour of Puṇḍarīka Vidyānidhi, in the same village they lived. Mukunda Datta, Vāsudeva Datta and Puṇḍarīka Vidyānidhi, the common village, near Chaṭṭagrām. And Vāsu Ghoṣa, Govinda Ghoṣa, they come from Rada-Desa, near about Nityānanda Prabhu's place, Birbum, a part of Badavan, western part. Hare Kṛṣṇa. Hare Kṛṣṇa. Vāsu Ghoṣa is one of the eight *sakhīs* in Vṛndāvana, Vāsu Ghoṣa. Bhaktivinoda Ṭhākura says, "*mukunda-vāsu-ghoṣ-ādi gāya*."

[*narahari-ādi kori' cāmara ḍhulāya, sañjaya-mukunda-vāsu-ghoṣ-ādi gāya*]

[Narahari Sarakāra and other associates fan Him with yak-tail whisks as Sañjaya Paṇḍita, Mukunda Datta and Vāsu Ghoṣa sing sweet *kīrtan* along with the other devotees for Lord Caitanya's pleasure.] [*Gaura-ārati*, 4, from *Gītāvalī*]

Vāsu Ghoṣa, Vāsudeva Datta, Mukunda Datta. Any question?

Parvat Mahārāja: Yes. When we start chanting *japa*, the *mahā-mantra*, Hare Kṛṣṇa, the first times we're chanting a *japa-mālā* by the order of the spiritual master it seems that we get more realisation, more of the *mantra*. Then as time goes it seems it becomes more and more difficult.

Many devotees have said, have mentioned then that they had this feeling as time goes it becomes more difficult. Why does this happen?

Śrīla Śrīdhara Mahārāja: That is test of Māyā presents itself. When one begins a religious life, in the beginning he's neglected. "How long he will, let us see how long he can stick to it." But when Māyā finds that, "Yes, it is not flickering, but really he wants to leave my jurisdiction," then she starts her real attack. And that comes as a test to the beginner, and if he can stand that then of course he will go out, *parīkṣa*, the test. That is in every case it becomes such. In the beginning if neighbouring country comes to disturb the big power neglects it, that is boyish attempt. But if it finds that it's serious then he also becomes serious, and then the fight comes, and then one must survive. That is the... And the *sādhana* means that is the fight, the battle, *sādhana*, to fight with the adverse circumstances, they're also arranged against that.

Once, this boy, Govinda Mahārāja, in Calcutta, he went to collect funds and to preach, side by side. Then one merchant told him, "Why the *sādhus* they have got any disease? Are you, they have accepted the path to God and why should they suffer from any disease?"

The boy answered, "Is it the *sādhu* who should only be attacked with disease, and why you should be attacked? Why? Because you are faithful subject of Māyā, any time Māyā will be able to get rent from you. You are all submissive subjects. You may be relieved. But when one is going, trying his utmost to go out of her jurisdiction, she will come with all her dues. "Ah! Pay off my dues and then you will be out."

Devotee: That's a very good answer Mahārāja.

Śrīla Śrīdhara Mahārāja: Natural common sense, a notable answer. So also, when fight begins seriously, in a serious stage, then also the test from Māyā comes. "Yes, you want to go out of my clutches, let me try." Hare Kṛṣṇa.

Satānanda: I have one question, if you can excuse me...

Śrīla Śrīdhara Mahārāja: Yes.

Satānanda: ...that concerns...

Devotee: Say your name.

Satānanda: My name is Satānanda, and I have one question about the ISKCON Society today is very disturbed because of the recent initiations by your divine grace of the *sannyāsa* initiation. So I cannot understand that my Śrīla Prabhupāda has given the managerial authority to the leaders of our movement, and that we follow them. So I cannot understand how we can please our Śrīla Prabhupāda by going against their instructions, even if they may be, their understanding may not be right and may be acting wrongly. I cannot understand how we can please him, how we can please our Śrīla Prabhupāda if we act against their instructions. And also, from yourself, I cannot understand how you can initiate them and encourage them to also act in this way. I beg your forgiveness for any offence against you, but can you please explain this to me. It's a confusing thing in my mind.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotees: [Group laughter]

Akṣayānanda Mahārāja: He said, “Excuse me, but there other gentlemen in our ISKCON Society are managing authority...

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: GBC.

Satānanda: No, I’m not GBC.

Akṣayānanda Mahārāja: He’s Satyānanda.

Śrīla Śrīdhara Mahārāja: Satyānanda is within GBC?

Akṣayānanda Mahārāja: No. He’s Satyānanda.

Satānanda: Satānanda.

Śrīla Śrīdhara Mahārāja: He’s Satānanda? Oh!

Akṣayānanda Mahārāja: He says that your grace conferred *sannyāsa* and...

Śrīla Śrīdhara Mahārāja: What is his position?

Satānanda: *Gṛhastha*, I’m *gṛhastha*.

Śrīla Śrīdhara Mahārāja: I see something black. Have you got moustache, no?

Satānanda: In Japan they don’t allow foreign Vaiṣṇava, in Japan. So to go in there we have to disguise our identity.

Śrīla Śrīdhara Mahārāja: In Japan all must have this moustache?

Satānanda: There’s only two Americans there, all others are Japanese or another country, so it is a very special arrangement.

Śrīla Śrīdhara Mahārāja: Right.

Satānanda: Because there was some trouble with the government there before. They don’t allow our Society.

Śrīla Śrīdhara Mahārāja: I may say, but I don’t say also, that whether you’ll be able to understand my points of argument.

Satānanda: I’m willing to hear.

Śrīla Śrīdhara Mahārāja: You see, you try to follow it. The relative and the absolute standpoints! Suppose, you are an American, there is communist...

Satānanda: Some is there, there may be some, a few people there, a few.

Śrīla Śrīdhara Mahārāja: A few, and mainly?

Satānanda: Mainly capitalist.

Śrīla Śrīdhara Mahārāja: Catholic?

Satānanda: Capitalist.

Śrīla Śrīdhara Mahārāja: Capitalist. Capitalist and communist and socialist. Suppose you are a socialist at heart, when there is clash within the capitalist and socialist, in general practices you will have some harmonious way of life. But when any clash, what side you are to accept, first socialist or capitalist? Your creed is that of socialist. You live in a country where the majority is capitalist. No clash, no difference. But when there is any clash, what side you are to identify yourself with?

Satānanda: Internally I may identify as socialist, but for peace, for the good of the country...

Śrīla Śrīdhara Mahārāja: If you're an out and out socialist, then you should try to leave the country and join the socialists if necessary. If we try to assert the social cause, cause of the socialist, if you fail, you will try to keep your creed, your purity of faith for the socialist you will try to leave the country and join the socialists. Will you do that?

Satānanda: Yes, but...

Śrīla Śrīdhara Mahārāja: Or you will take leave of the socialist creed and mix with the capitalists, what should you do?

Satānanda: I will leave the country.

Śrīla Śrīdhara Mahārāja: So the absolute and relative, two classes of interest. When for the absolute interest we find more importance we must be sincere to our own creed. Then sometimes we're to leave the paraphernalia if that does not suit me. So in the conception of the purity of what is Vaiṣṇava creed, the purity and the form, the form is also necessary to help me in a general way to maintain my present position. And at the same time my conception of the higher ideal will always goad me to advance, to go forward. And wherever I shall go the greater model, greater ideal, I must go. Life is progressive not stagnant. Do you follow? It is progressive. We're in *sādhana*, we're in progressive life. We are wanted to go ahead, not back, not backward. So the formal position will help me to maintain my present position, and my external affinity for the ideal will goad me towards the front.

And the progressive party, there are so many parties in so many nations, the progressive communists, and progressive communists in Christianity, generally Catholic, then again Protestant, again Puritans, in this way. So development in the right way and also in the wrong way. It is a dynamic world, a living one, adjustment, readjustment is always going on, and

accordingly we should also change our present position. We shall have to change our present position so that we may not have to sacrifice the high ideal for which we have come. So it is necessary.

One is born in a particular family by the arrangement of the nature, but his high ideal asks him to leave the country sometimes. Einstein had to leave Germany and to go to America for his high ideal life. So many instances may be found in the world. The ideal is all in all. The highest ideal in a man is the highest thing, jewel, gem, the most precious is our ideal. In *Bhagavad-gītā*.

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

“I am the real purport of *śāstra*.”

There are *śāstras*, scriptures, many things are recommended there, but meant to promote us towards the truth in indirect way. When you come to a position of direct search you must accept that.

[*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt*]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

[“It is better to carry out one’s own duties a little imperfectly rather than faultlessly perform another’s duties. Know that even death is auspicious in the discharge of one’s duties appropriate to his natural position in the ordained socio-religious system, because to pursue another’s path is perilous.”] [*Bhagavad-gītā*, 3.35]

It is also said that for the sake of your friends near about you will give up your ideal. That is also recommended. But it is also told, *sarva-dharmān parityajya*, if necessary to maintain the high ideal you will have to give up your friends also. The high type of idealist they give up their country, their family, their friends, everything, but can’t give up the ideal. So the idealists...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We are spiritual opportunists. Will you follow, be able to follow? The *śikṣā* Guru, our Guru *paramparā* is that of *śikṣā* Guru, not of *dīkṣā* Guru. Do you follow? Do you understand? The Guru *paramparā*, you will find,

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana [*viśwambhara priyaṅkara*
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana]

[“Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya).”] [From *Songs Of The Vaiṣṇava Ācāryas*, p 90-3] [This verse is the sixth of eight describing the Brahma-Mādhva-Gauḍīya *sampradāya* as compiled by Śrīla Bhaktisiddhānta

Saraswatī Thākura.]

In this way the line of descent of the highest truth of Kṛṣṇa consciousness: the channel that is of *śikṣā* Guru. There, who has a standard of realisation in a proper line that has been taken in the list of Guru *paramparā*, not of *dīkṣā paramparā*. *Dīkṣā* is more or less a formal thing, and the material thing is *śikṣā* Guru, and if *śikṣā* Guru and *dīkṣā* Guru is congruent, most fortunate we are. So it is necessary, in *sāstra* it has been told that, *Guru lakṣaṇa śiṣya lakṣaṇa*. What should be the signs of a Guru, and what will be the symptoms of a disciple. Disciple and preceptor, in the scripture their *lakṣaṇa*, their symptoms, have been described. The Guru must be of such order, and disciple must be of such order, and they will come in connection and then it will produce the desired result.

And also it is mentioned in *Hari-bhakti-vilāsa*, when a better person is available then those of lower type they should not venture to make disciples on their face.

Suppose you have got a better seed, you have got the land, the better seed should be utilised first. And if better seed is not available then ordinary seed may be sown. Do you follow? For the interest of the whole, the better seed should be given first chance. If we're indifferent, if we're pure in heart, if we're selfless, then the better seed should be allowed to be sown first, as much as possible, wherever it is available. Lower type of seed should be withdrawn.

So when a higher type of Guru is available to any circle, the lower type of Guru they will think not to interfere for the benefit of the whole, and that is the wish of the Supreme Will, Supreme God. It is not a monopoly of anyone. It should be the monopoly of Kṛṣṇa and Kṛṣṇa consciousness, and wherever that Kṛṣṇa consciousness is available, we're concerned with that.

Kṛṣṇa says in *Gītā*, and many places, in *Bhāgavatam* especially that, "I start the movement, but gradually by the enervating influence of the plane, that goes down. And then when I find that it has gone down considerably, then I shall have to come again and to give a fresh movement. And then again I find that that is going down by the adverse influence of the environment. And again I send some person of My own to clear the position and to give some fresh energy, invest some fresh capital. And again I find that, in this way things go on here."

We should look to the standard of knowledge, what is Kṛṣṇa consciousness. That is not a thing to keep in an iron chest and keep the key in his one hand. Kṛṣṇa consciousness, not any particular persons monopoly. It is there, wherever it is we must bow down our head. One who has got eye he will see it. So we shall, *divya-jñāna*, but that sort of eye is necessary. What is Kṛṣṇa consciousness? The Guru should try to impart the capacity of reading what is Kṛṣṇa consciousness proper - and must have sincerity. It is not a trade, not a monopoly. Where is Kṛṣṇa consciousness, the sincere souls must hanker, and thank their stars that 'I can appreciate this is Kṛṣṇa consciousness,' wherever it may be I can appreciate. 'Oh, this is real Kṛṣṇa consciousness.' We should thank our stars if we can feel it, understand it, conceive it, Kṛṣṇa consciousness proper.

So, I started with this idea that so many sincere souls that came in my connection, they're becoming dissatisfied and indifferent to the present Movement of ISKCON. They're avoiding them, they going away. This touched my heart.

And I was repeatedly requested by Swāmī Mahārāja, "Look after them. I have taken them, some raw things to you all, especially to you. Please look after them."

I did not think at that time that he will pass away before me. And above that I have got some affinity for the cause we have come to our Guru, for the cause of Mahāprabhu. For the

cause of the *Bhāgavata* as our belief I've come. I must, I should have some interest in general. So if anyone coming to me to seek Kṛṣṇa consciousness, he's going away frustrated, then naturally some sympathy should come in my heart to help them, to give them relief. With that idea whatever I can, that is very meagre, still, I'm sitting here, I'm not running hither thither to disturb the brains of the ISKCON followers. I'm not running hither thither, but I'm sitting here, idle man. And those that are coming to me, how can I think in my heart there is some good will for Guru Mahārāja, Swāmī Mahārāja, and Mahāprabhu and *Bhāgavatam* and Kṛṣṇa, if I've got some sympathy for them, then those who come to me how can I sit tight without giving what I know, what I feel, without extending this sort of help to those persons.

Only some formal consideration that what ISKCON is doing, the few gentlemen, whom I consider to be a student, not a professor. From my absolute consideration, standpoint, I'm saying, I consider them to be student, not professor. And there they've become self made authority and whatever they'll dictate I shall obey that. I'm not a person of that type.

Devotees: Haribol!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. With my clear conscience to God, that is to Kṛṣṇa, to Mahāprabhu, to my Gurudeva, and to Swāmī Mahārāja, what I'm doing I think it is justified.

Satānanda: For preaching all over the world then...

Śrīla Śrīdhara Mahārāja: Yes. Whatever doing that I have appreciation. In general way they can go on, extend, but special cases that are not satisfied with them. What about them? They came to Swāmī Mahārāja with their sincere heart to get something, and they will be frustrated, go back empty handed, and crying, hither and thither. And they will march on in their bigoted way. Let them do their world at large, gain the wide world, let them do their work. But only a few that are not satisfied with their conduct and their policy, if they are given some sort of provision to maintain their religious lives, spiritual life, why they create row so much for that? That is detrimental to their own cause. I'm not aggressor. I'm not an enemy to them. I always like that they flourish. That is my interest, that is the interest of my Guru, Swāmī Mahārāja, Mahāprabhu, that they will let them capture the whole world. I'll be satisfied. I'm not an enemy.

Satānanda: But I think they're afraid now that if anyone, if this is allowed, then in the future others may do what they like.

Śrīla Śrīdhara Mahārāja: They should not be afraid of me. I think I'm their friend. And let us take that angle of vision, let them take that angle of vision. I'm still their friend, because we have our common cause. But at the same time, I don't think that those novice they are all perfect Vaiṣṇava.

Satānanda: No, I don't either. But they think that now whenever someone has a different idea they may do what they like and they don't need to follow.

Śrīla Śrīdhara Mahārāja: We're all seekers, all students we are, and none of us perfect. Whenever we shall think that 'I have attained perfection' I'm gone. The quest is such, always dependent on the above. That attitude should be maintained all through the life, always dependent. Whenever I shall think that it is within our fist I'm gone. Always a life of a beggar and not of a king! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol.

...

I asked him, 'don't do this.' Swāmī Mahārāja _____ [?] So not so easily they should be considered to be the criminal before your court. So they're self condemned. That the position of Ācārya is not perfect, they have proved it already by their past action, that Ācārya's position is vulnerable. But I gave caution, before that, not saying that they're perfect, but that this posing will help them for that purpose. And when there is apparent clash with me they consider they're perfect. What's this? A foolish thing! Even Swāmī Mahārāja had some respect for me, their Gurudeva, I know it. We had this confidential talk here. And he has got also the courage to openly declare that, that "Śrīdhara Mahārāja I have some respect for." But still they consider that I am a criminal to stand on the box of a criminal against their, before their parliamentary constitution.

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

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