

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

82.03.05.B

**Śrīla Śrīdhara Mahārāja:** Nitāi Gaura Haribol. I was told from friends, several selected leading persons will come to meet here, is it not?

**Akṣayānanda Mahārāja:** We were also told that.

**Dhīra Kṛṣṇa Mahārāja:** This may be a later development.

**Śrīla Śrīdhara Mahārāja:** That is uncertain?

**Akṣayānanda Mahārāja:** In the light of this new news this may not happen.

**Śrīla Śrīdhara Mahārāja:** That is not possible. Who is the most enthusiastic member in this sort of last resolution, or conclusion? The leading man?

**Akṣayānanda Mahārāja:** Tamal Kṛṣṇa Goswāmī.

**Śrīla Śrīdhara Mahārāja:** Tamal Kṛṣṇa?

**Akṣayānanda Mahārāja:** Yes. Ha, ha. Hare Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Swāmī Mahārāja told, \_\_\_\_\_ [?] desperate. I want to send him to China. He's the greatest type of desperate man. \_\_\_\_\_ [?] Who's inconsiderably bold, *dampita* [?] Inconsiderate and bold, desperate.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ any question \_\_\_\_\_ [?]

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Any question \_\_\_\_\_ [?] Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

**Śrīla Govinda Mahārāja:** Any religious question?

**Dhīra Kṛṣṇa Mahārāja:** This is the epilogue.

**Śrīla Śrīdhara Mahārāja:** So we may invite questions from the newcomers. Any enquiry have they got?

**Śrīla Govinda Mahārāja:** Do you have any questions?

**Devotee:** I used to visit Mahārāja a few years ago with Subhaga, and take *prasādam* here.

**Akṣayānanda Mahārāja:** Druvanātha used to come and see you with Subhaga Prabhu.

**Śrīla Śrīdhara Mahārāja:** Who?

**Akṣayānanda Mahārāja:** Druvanātha came...

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** He's been here before. He used to get your *darśana* before, together with Subhaga Prabhu.

**Śrīla Śrīdhara Mahārāja:** All right.

**Devotee:** Mahārāja. In the case of reverses, how does one know, in the absence of his Guru Mahārāja, if this is Kṛṣṇa's plan, or if he's made some mistake?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Aranya Mahārāja:** He's asking, in the absence of ones Guru Mahārāja, how does he know if it's not Kṛṣṇa's plan, or it's a mistake?

**Devotee:** If there's some reverse, some reversal.

**Śrīla Śrīdhara Mahārāja:** Mistakes, there may be many, the world is full of mistakes, but Kṛṣṇa's plan is at the back of everything, because artificial arrangement cannot remain. The free will is to be, many free will to be adjusted, to be harmonised. So free will has got its chance to keep its freedom, and then only harmony will be peaceful and happy. So generally it does not interfere with the free will of the *jīva* so this happens. The whole thing is like that. Otherwise His Absolute Will might have been in such a way that no disturbance, no prison, no *māyā* could be present to keep up the peace.

*na kartṛtvam na karmāni, lokasya sṛjati prabhuh  
na karma-phala-samyogam, svabhāvas tu pravartate*

[“Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.”] [*Bhagavad-gītā*, 5.14]

“I am independent and I don't interfere with their independence. Independently they should come to realise what is what, and accept the good, and that is desirable.”

The one and many, the relationship not of coercive necessity, not of coercive character, not of necessity. Free adjustment. The Absolute freedom and so many relatively free parts there must be harmonised in some proper understanding, that is adjustment. Otherwise *māyā* could not exist, the *jīva* could not exist. They're all one, and that will be something like *nirviśeṣa-brahman*. The play, the *līlā*, presupposes one and many, and the relation sometimes opposition, sometimes acceptance, in this way. From the ultimate standpoint it will be seen like that. So the background has been given to us, whatever position you find, don't be discouraged, don't be unsatisfied. That is also within the boundary of the Lord, Kṛṣṇa. So don't be afraid, wherever you be, have your position. Last extremity, does not matter. But try to have faith in Him, that is good. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** Mahārāja, how a householder can serve his Guru best, to achieve the best, good result?

**Śrīla Śrīdhara Mahārāja:** Not question of householder, that is posing, or a *sannyāsī*. The householder may be a better servant than a *sannyāsī*. Only how much he's prepared to sacrifice for the Lord. We have seen, when we were in the first Gandhi movement that so many *grhastha* like C.R. Das. He risked everything but so many volunteers ran away when chased by the police. But as *grhastha* he did not shirk back an inch. His sister, his wife, his only son, all arrested, he's unaffected. He's *grhastha*, the whole money is going away, does not care for it, he was *grhastha*. But many volunteers that left everything, all connection, to

give them for the service of the country, they could not stand the frowning of the police at that time, we saw.

So in Rāmānuja *sampradāya* there is a story that there was one *gr̥hastha* devotee, Dhanudas [?] and there were so many *sannyāsī* disciples of Rāmānuja. Rāmānuja had special affection towards Dhanudas. The *sannyāsīns* could not tolerate that. So one day Rāmānuja made some arrangement to show that why he had got such special attraction for Dhanudas though he's a *gr̥hastha*. He, when the *sannyāsīns* went to take their bath, by his instruction, some of his disciples they interchanged the position of their dress.

So after taking bath from \_\_\_\_\_ [?] the *sannyāsīns* coming, "Where is my dress? Who has put his here? I don't find, I put my dress here. You have taken it there. In this way you have taken."

In this way such a quarrel came into existence that Rāmānuja had to come out. "What is the matter? You are all *sannyāsīns*. Only displacement of your dress from here to there has created you so much pain. But you are all *sannyāsīns*."

Anyhow, that was stopped. Then he managed, he called for Dhanudas. He came. And sent one of his most confidential disciples, "Go and take away the ornaments from the body of Dhanudas' wife."

He went, and she was lying on the bed. Dhanudas was called away to Rāmānuja, he was sitting there. And he was very stealthily taking away one by one what ornaments she had. And then when she turn her side, he came away, he fled away. And that was presented to Rāmānuja, such things have happened. Then Dhanudas was let off. He went to his house.

And his wife told, "Is there any dearth of money in the Maṭha?"

"Why do you say so?"

"That Prabhu, he came, and as you had not come, the door was not shut from inside, he entered and he took off one by one the ornaments whatever on my body. So perhaps there must be some want of money there."

"But then, what did you do?"

"Then I turned my body from right side to left side, and he fled, perhaps he thought that..

"Why did you do so? Why did you not allow him to take the ornaments from the other side?"

"Yes, only for that, when one side taken off, to give him the chance to take from the other side, I also turned the body."

"Then it is all right."

Then Rāmānuja presented, "That such is the case with Dhanudas and his wife. And they're *gr̥hastha*, and because I have much affection for them, you *sannyāsīns* you are very jealous of that."

So something, offering, that is a possession only, but the heart within, and as much as one can offer it to the Supreme he's great. In Mahāprabhu's time so many *gr̥hastha*. All the, many of the *parṣada bhakta* they're all *gr̥hastha*, but they were not less important devotees. The question of heart, inner posing, not outer stand.

There was another *gr̥hastha* devotee of Rāmānuja, I forget the name. In a village perhaps, a very poor man. Rāmānuja, in a preaching tour, went to his house and became guest, and the husband has gone on begging, they lived on begging. And only the young wife was at home. And three, four, disciples, Rāmānuja became guest in his house. And what to do? How long after the husband will come can't be said. So how to manage with \_\_\_\_\_ [?] Vaiṣṇava, Guru \_\_\_\_\_ [?] has come.

Then she thought that one rich merchant, man, he had some attraction for this lady. That lady thought that, "I don't see any other way to serve my Gurudeva with his disciples. Only one ray of hope that if I go to that gentleman he may give enough, to serve them." She straight went to him and asked that, "I want some, in the absence of my husband, my Gurudeva with disciples has become my guest. I want to serve them well. So if you kindly give some articles, necessary things."

Very gladly he gave all these things, and thinking that his will will be satisfied. So she also was conscious of the fact and took everything, managed. When she cooked and served, and Rāmānuja with his disciples taken *prasādam* and sleeping, taking rest, her husband came in. And first finding that there's honourable guests in his house.

And there was another, rich disciple of Rāmānuja, but Rāmānuja avoided them and came to the poorest man, poor disciple.

Then, after seeing he was very joyful, and then next thinking, "What about their, what they have taken?"

"Yes. I have managed anyhow. I begged from some gentleman all these things, and they have finished, taking rest. And I am waiting for you. You take what is there, the *prasādam* of the Vaiṣṇava, Guru, and after that I shall take."

Then, Rāmānuja was staying, Rāmānuja could guess that such a poor man, how she could manage to serve us in such a way. He asked the lady, "Take some *prasādam*, and the gentleman who has supplied all these things for the service of Nārāyaṇa, please give some *prasādam* to him."

Perhaps some other more secret arrangement. Like Bilvamaṅgala, when the lady went to visit the gentleman he took some *prasādam* of Rāmānuja himself, *ucchiṣṭha*, and offered to him. And he took it and his bad motive vanished, and he honoured the lady, and she came back. So this is also an instance that at the cost of her chastity she wanted to perform Vaiṣṇava *sevā*, Guru *sevā*. The body was hated, neglected so much so. The Vaiṣṇava *sevā* is of such high order it is almost inconceivable to us, almost inconceivable, but still, the example is there.

Once I, in Ellor, that Kovur Maṭha, Rāmānanda \_\_\_\_\_ [?] in the District of Ellor, I approached that for collection there, and one man told, there was a big *zamīndār*, and he had a case in the Court of Justice, some Balaram or someone, Rāmānanda *sampradāya*.

"If you get a word from the judge to the man, then he can help you substantially."

I myself and Mādhava Mahārāja, he was Hayagrīva Brahmācārī at that time, both of us approached the judge, Balaram or Baladev, something. And told that we want money for Rāmānanda Gauḍīya Maṭha there on the banks of the Godāvārī. We're out to collect funds and we think, we are told that one *zamīndār* he may contribute something substantial. And if you kindly give your word in any way then it may be successful.

"You *swāmīji*, do you request me to do this? There is a case in my court and he will expect something from me in return. Then you *swāmīji*, will you advise me to do that?"

I told yes, because in your *sampradāya* such examples of Vaiṣṇava *sevā*, or Guru *sevā*. We hold that this post is given by the Lord to you, and if you utilise this position for the service of the Lord then there will be no bad pressure, consequence. And in your *sampradāya* we find that the Ranganath temples are built by the *dacoits*. And one lady, risking her chastity, she served the Vaiṣṇava and Guru. So ordinary moral rules have nothing to do with the service of God. It is, *svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm*.

[*āsā maho caraṇa-renu-juṣām aham syām  
vṛndāvane kim apī gulma-latauśadhīnām  
yā dustyajam svajanam ārya-patham ca hitvā  
bhejur mukunda-padavīm śrutibhir vimṛgyām*]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

Crossing the law of the country, and even society, the absolute call of the Lord for the service should be attended to.

"Then yes, I shall do."

Then through the Pleader \_\_\_\_\_ [?] Pleader, that gentleman he put a word to the Pleader, and of course what we wanted that *zamīndār* \_\_\_\_\_ [?] he did, gave that.

So this way, neither *grhastha* or *sannyāsī*, who can give more from the inside, he can get more, he's great. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

That Durvāsā's case is like that. Durvāsā was guest to Ambarīṣa Mahārāja. And then he came to take his bath in Yamunā, Dvādaśī day. And Durvāsā found the time of *pāraṇa* is expiring so took something there in the banks of Yamunā. And he thought, "What Ambarīṣa is doing? He has accepted me as guest. Without feeding the guest one should feed himself. But at the same time the time of *pāraṇa* is also going away. Then what he's doing? He's regarding for Ekādaśī or regarding for guest like me?" Then he came.

And Ambarīṣa Mahārāja also consulted his assembly authorities, *paṇḍits*, scholars. "What to do? He's my guest, I must feed him and then serve him, and then I shall take anything. But at the same time the *pāraṇa* time is being over. If I don't take anything then the *vrata* will be disturbed, offence against the Ekādaśī *vrata*. What to do?"

They thinking advised, "Take one drop of water from the *kuśa* grass and put into the mouth. Then it will be taking something and not taking, both." He did so, and waited.

And Durvāsā he meditated and saw, "Oh, he has kept *pāraṇa*, and neglecting me." He came furiously. "You Ambarīṣa you disrespected me."

"Then what to do? I asked the *śāstric paṇḍits* and according to their advice, I put a drop of water into my mouth. You see the things. But I did not eat practically, did not eat."

"No, no. This is sufficient disregard to me." In this way he tore one of his *yata*, the tuft of hair and threw against him, in the line of fire it is approaching to burn.

He is there, undisturbed. "If I have committed anything wrong, let my body be burned by the fire."

But Nārāyaṇa, because he was an exclusive devotee, so He gave orders to Sudarśana to protect him always. At once Sudarśana came between and the fight began between Sudarśana and that fire that came out from the *jata* of Durvāsā. And that fire waning perhaps, created, and that was defeated by Sudarśana and pushing towards Durvāsā.

And Durvāsā thought, "What is this? As a reaction it is coming to burn me instead of burning him." He began to fly away, to run from. Wherever he's going the flame is following him. Then went to Brahmā, there also approaching. Then went to Śiva.

"No, no, we cannot give you protection against Nārāyaṇa. He's direct servant of Nārāyaṇa. We are all helpless there.

"Then what to do?"

"Go at once to Nārāyaṇa, no other alternative."

Then what to do? He went to Kṣīrodakaśāyī Nārāyaṇa. Then Sudarśana kept a little mild position. "This is the fact. You save me. You save me."

"Yes, I shall save you, but first matter is such. I already ordered Sudarśana to protect Ambarīṣa. He's My continuous devotee, permanent devotee. So it has happened."

"Yes, unhappily. But what is your decision?"

Nārāyaṇa told, "You have to go to that Ambarīṣa. I can't do anything. I can't help you in any way. You are to go to Ambarīṣa."

"What do You say? You are Master of the situation. He's Your servant, and You like to send me to him, that means You won't help me."

"Yes."

"But what can I do?"

"That is the rule, fall."

"But he's a *grhastha*, I'm a *sannyāsī*. And I'm a *brāhmaṇa*, he's a *kṣatriya*. And it is Your creation, and now, why do You break the law? And law is made by You in the *śāstra* that *brāhmaṇa*, *sannyāsī*, he should get the better position."

"Yes, that is so, but that is formal, but come to the absolute consideration."

"The *brāhmaṇadi*, You are *brāhmaṇadi*, You are supporter of the *brāhmaṇas* and I am a *brāhmaṇa*."

“Yes, I’m a supporter of the *brāhmaṇas*, because they have got their greater recognition for Me than others. But what did you do in the present case? Ekādaśī is the vow connected with Me, and Ambarīṣa gave respect to Me by observing My *vrata*. You yourself did *pāraṇa* to keep up your own *vrata*, vow. And he also, for My sake, he had to do that, and you could not tolerate that he honoured Me. Not for personal satisfaction, but he took a drop of water in honour of the vow that is connected with Myself, and you could not tolerate that he should serve Me. And you say you are a *brāhmaṇa* so I must oblige you, what is this? Then another, you say you’re a *sannyāsī*, he’s a *grhastha*, but when you threw that fire to burn him, he did not fly away. He was standing there like a criminal. “If I have committed anything wrong let the punishment go on with me.” But what about you? Being *sannyāsī* you are running through the whole of the universe to save your life. But he did not care to save his life Durvāsā. Who is greater, you consider.”

Then Durvāsā was a little weakened. “Then if I go to him and he does not forgive me?”

“No, no. Go and see. He’s not of that kind of Vaiṣṇava. They’re not *brāhmaṇa*, they’re Vaiṣṇava, go and see.”

Then Durvāsā was compelled to come back to Ambarīṣa. And that Ambarīṣa standing in the same posture, thinking that, “What I did, what offence I did that on my account the *brāhmaṇa* is being disturbed in such a way? I am a sinner, a criminal. On my account the *brāhmaṇa* is being, have to suffer so much.” In this attitude he’s standing. “And how can I take food. He was my guest. Without feeding him, I can’t take any food.” He’s waiting there.

And Durvāsā when came and found that, “Like a criminal attitude Ambarīṣa was standing waiting for me. First he will honour the guest and then he can, this way.” Then Durvāsā came to him, and then still the Sudarśana won’t care, He’s going to burn Durvāsā. Then Durvāsā had to appeal to Ambarīṣa. “I went to Nārāyaṇa, He told that to come to you. You ask the Sudarśana that He may not burn me.”

Then Ambarīṣa with folded palms began chanting praise of Sudarśana. “If I have a drop of devotion for Nārāyaṇa, if anything good things I have done in the world, so I pray Sudarśana You stop, don’t harm my guest Durvāsā.”

And then that Sudarśana then He was satisfied and Durvāsā was relieved.

So *grhastha* and *sannyāsī*, *brāhmaṇa* and *kṣatriya*, the formal and absolute consideration. Devotion, our attract to the central truth, that has got paramount position. And all else are of relative value, everything. Attraction, adherence, faithfulness to the central truth that is all in with,

*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]

That clarion call, we must keep it in the ear and heart always. Anything coming in clash with that absolute call must be rejected summarily. And one who has got that attitude in him, he’s noble, he’s great, he’s perfect. That is the truth, that is to be enquired and to be known. Adherence. So Uddhava told the *gopīs*, *svajanam ārya-patham ca*, [*Śrīmad-Bhāgavatam*, 10.47.61] cross the law of the *śāstra* and their own relative consideration, everything. They have risked everything for the service, for the satisfaction of Kṛṣṇa. So Uddhava aspires, “That I like to have a birth in this Vṛndāvana as a creeper, or a grass, so that the feet dust of these divine damsels may touch on my head.” That is the prayer of Uddhava who’s the greatest of the devotees of Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So not much of the form, but the material things that can save us. Reality within the form, that is to be search for, and we must try to get that, whatever little, irrespective of all considerations of the outer cover. The spirit of the truth is this. The loving centre, absolute good, beauty, charm, that has been given. The faith, absolute faith in Him, and also our

preparedness for the service of Him, to obey Him at all cost. That should be the object of our life, all. All animation must be of that wealth. And Mahāprabhu asked us to preach this, give this secret. The secret success of everyone is this, and go and talk to anybody you meet the secret success of their life. The success of your life lies here, Kṛṣṇa consciousness. This is Kṛṣṇa consciousness, the Kṛṣṇa conception of the ultimate cause. That should be the only object of our search, at every cost, and every time, every place, irrespective of anything else.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
aham 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]

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān  
dharmān samtyajya yaḥ sarvvān, myām bhajet sa ca sattamaḥ*

[“In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*).”]

[*Śrīmad-Bhāgavatam*, 11.11.32]

*sādhavo hṛdayaṁ mahyaṁ, sādhuṇām hṛdayaṁ tv aham  
mad-anyaṭ te na jānanti, nāhaṁ tebhyo manāg api*

[“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”] [*Śrīmad-Bhāgavatam*, 9.4.68]

In Durvāsā, Ambarīṣa case this *śloka* occurs.

*aham bhakta-parārdhīno, hy asvatantra iva dvija  
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: “I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.”]

[*Śrīmad-Bhāgavatam*, 9.4.63]

“As if I’m not free, *bhakta-parārdhīno*, I’m dependent on My devotees. Durvāsā, this is My attitude. I plainly speak to you that I’m not independent, I’m dependent to My devotees.”

Why? That explanation is also given. *Dārāgāra-putra*, leaving their house, their sons, their wives, wealth, everything, they have risked them for My service. *Katham tāms tyaktum utsahe*, how can I be expected to desert them, Durvāsā? You consider it. One who has risked his everything, and for Me only, and how can I leave them, in any condition, in any plea? It is impossible. So though I am Absolute, Absolutely free, still I am as if I am dependent to them. My consideration is such. I can’t throw them out easily. But this is my position you know. And they’re also not traitor. I send it to them and you will be properly treated there. I have got every understanding.”

*[ye dārāgāra-putrāpta-, prāṇān vittam imaṁ param  
hitvā mām śaraṇaṁ yātāḥ, katham tāms tyaktum utsahe]*

["Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?"] [*Śrīmad-Bhāgavatam*, 9.4.65]

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

This is not imagination, this is realisation of the reality. Such world existing, such plane existing. Such transaction between the Lord and His servitors existing. It is concrete thing, concrete reality. And what I think to be concrete reality, that is all apparent, that can vanish any moment, and that's sure to vanish. But if we can take our shelter in such plane where such *līlā*, pastimes, between the devotees and the Lord, we can acquire merit to have our life to live in that plane we cannot but be happy. And eternal life we may have there. With that aspiration we have come out. No charm for other dazzling apparent proposals that may come to entice us from all directions, from every direction. Eliminate, eliminate, *tanmo, tanmo, neti, neti, neti*. I want this. My selection for this Kṛṣṇa consciousness in Vṛndāvana. All else, that proposal that came to me from different quarters, that must be eliminated, dismissed. I'm here, missing that. The Vṛndāvana *līlā* is only acceptable to us. We consider ourselves to be fortunate enough if we get, like our choice for Vṛndāvana Vrajendra-nandan, where the God Himself ...

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