

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: One gentleman, some years back, came to me, his brother always takes, Rādhe, Rādhe. “What my elder brother always taking the Name Rādhe, Rādhe. Rādhārānī does not feel any disturbance? If anyone calls me always by the name I feel most disgusted to him, always.” So his complaint was, “My brother is always chanting Rādhe, Rādhe. But if there is any real Rādhe then will not She feel disturbed, always taking name?” Hare Kṛṣṇa. The noise, Rādhe, Rādhe.

Gaura. Gaura Hari bol. Rādhe, Rādhe.

Akṣayānanda Mahārāja: Where is that disciple with the glasses? He likes to stay in Vṛndāvana, your disciple, Madana Manohara. He said, “Vṛndāvana is all very good, not Navadvīpa.”

Śrīla Śrīdhara Mahārāja: Yes. No men to say monkey, or to throw brickbats.

Akṣayānanda Mahārāja: Stones. Just tell Rādhe, Rādhe.

Śrīla Śrīdhara Mahārāja: Rādhe, Rādhe. The *pāṇḍās* are money makers and they’re *guṇḍās* there. They will teach lesson to those atheists, Ārya Samāj, all these, communists led. They’re sufficiently strong to teach them a lesson because they make much money with these Rādhe, Rādhe party.

Akṣayānanda Mahārāja: Yes. We should engage the *pāṇḍās* to console the communists.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. But here, money making is this _____ [?] weaving. Weaving is mostly money making business here. And not *tīrtha darśana* as by *pāṇḍā* in Navadvīpa. If the *pāṇḍā* group here would have been created that they will make much money showing the *tīrtha*, then these *guṇḍās* would be taught lesson. Ha, ha, ha. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. But we are getting the chance of becoming...

*trṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”]
[*Śikṣāṣṭakam*, 3]

What is necessary we are getting very easily here, the necessary environment of a *sādhaka*.

...

Akṣayānanda Mahārāja: ...carrying the *tridaṇḍa*, it’s a general thing, general question. Some say it should be carried ten years, twelve years, fifteen-years, is there a particular...

Śrīla Śrīdhara Mahārāja: . _____ [?] whether one is unable due to his health, then he may take it off.

Akṣayānanda Mahārāja: Yeah. I see. Otherwise a certain number of years?

Śrīla Śrīdhara Mahārāja: No definite number of years, disability. And also one thing may be conceived, when he has given *tridaṇḍa* to many, then they’re carrying the *tridaṇḍa*, he may not do. Considered as *paramahansa*, not under *varṇāśrama*, *sannyāsa*, above *sannyāsa*, *hansa*, *paramahansa* stage, the highest stage of the *sannyāsa*. *Kuṭīcaka*, *bahudaka*, *hansa*, *paramahansa*. *Paramahansa* stage he may not carry. Hare Kṛṣṇa.

Devotee: Paramatola, there is that big Kālī temple underneath that big banyan tree and down there they sacrifice in goats, all the time. So I was wondering, what is their position on the Dhāma? I saw that they put the goat on the thing, chanted some mantra and one shot; very disturbing to the heart.

Śrīla Śrīdhara Mahārāja: “This land was under our control, fully. And Nimāi Paṇḍita came and he came to disturb us. We are continuing from eternity this business, killing, not only killing, but also sometimes human body sacrifice.”

Devotee: In Navadvīpa?

Śrīla Śrīdhara Mahārāja: Yes. In tantric there are many _____ [?] Not only animals but human beings were also sacrificed like that. But when Nimāi Paṇḍita came and preached Vaiṣṇavism, they are dispossessed, gradually. Still in parts of Midnapor near the Ganges valley this killing human boys are still going on, privately here and there by the Capalies [?], extreme *śakta*. And also in parts of Orissa [?] it was current, this narapoli [?] system. And so we found in the _____ [?] in U.P there is also this custom of sacrificing boys.

Akṣayananda Mahārāja: Which place, U.P?

Śrīla Śrīdhara Mahārāja: U.P near Micapor [?] and somewhat. It was out in newspaper. One gentleman in high office he went to a hotel. That hotel was very famous for preparing a very tasteful meat. So many...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Then one gentleman when taking meat in the hotel, a government officer of high order, he got a finger. Then he told that, “I’m sick. Please manage to send the dish to my quarter.” And that was taken to his quarter by a servant and they intimidated the police and the hotel was surrounded and searched. And it was found that the boys are taken to Brindacal [?] and they’re sacrificed and those flesh taken and served here. Some twenty years back or so.

Devotee: There was one place in New York, one restaurant in New York they found out that they were serving babies flesh.

Śrīla Śrīdhara Mahārāja: They’re very fond of tasting the meat. But on the whole, according to the stage of the growth of spiritual knowledge, the conception of God comes to that level. Because they cannot do but take meat, so the *śāstra* and the *sādhu* is sent to that lowest level. Only when they find any advantage, any chance, they try to take them up from that position. It is managed in that spirit.

*loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
[vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā]*

[“Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions for people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one’s lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licences for sense gratification is only to restrict these activities and to encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities.”] [*Śrīmad- Bhāgavatam*, 11.5.11]

The *śāstra* does not say that you have to do this. But because he cannot leave his animal habit, so the *śāstra* comes down to that position and mix with them. “Don’t eat so much, and eat some small quantity, and not always but now and then.” In this way they are trying to take him up.

Nahi tatra codanā. Śāstra does not say that you will have to do this. But because they cannot help them but doing that, their mentality and their habit is so low. What to do? By God’s will the scripture and the *sādhu* of that class is sent down to that position in order to recruit from that most deplorable and lowest position, to save the person. So they say, “And do, if you eat human flesh, do under these circumstance. If you are to drink wine, do under this circumstance. If you can’t help, you must accompany women, do under these circumstance.” So they come down to save the people, to uplift them, they had to come down.

And ordinary people they think that, “Our *śāstra* and the higher *śāstra* are one, all of equal state.” They come to fight. But really from one quarter it is coming, one place. and the idea is this, to uplift the fallen, to go to that extent, to the lowest position, in the form of *śāstra*, and also *sādhu* of that type. But the object is that gradually to take them up, mixing with them. That is said in *Bhāgavatam*.

Loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā. Not ordered that you must do this but because you cannot but, cannot help but do that, in such position, to recommend something, not so much, but with some restraint. In this way they advise and gradually they take them up. That is the purpose of *śāstra*.

Nahi tatra codanā, vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā. The object of scripture is to take them up from that fallen stage, gradually, with good will the *śāstra* holds. But these people they think, “This is *śāstra* of one type, and that is also a *śāstra*, we must fight with them, they’re are of equal value.” But on the whole it is not of equal value.

Rte tesu bhutan rte tistha ma phala [?]

One says, “I’m giving dictation that do this, do this, animal sacrifice, all these things. I’m forced to do only to help this fallen state. But it does not mean that I am giving order, as it has got no equal value with the higher *śāstra*, *nivṛtti-mārga*, not equal to *nivṛtti-mārga*, of no competition. But it is of lower type and there is higher type, *nivṛtti-mārga*. Those that can avoid all these things, they’re of higher type. This is *tamasic*, *rajasic*, *sattvic*, in this way the development is there. In the *tamasa śāstra*, many people, they will be mad in all these, this violence, and drinking, all these things, and they will say, ‘We’re also following *śāstra*. Your *śāstra*, my *śāstra* is different. So I’m doing according to *śāstra*. What’s the harm here? It is mine and yours of indifference and *ahimsā*, non violence.”

And Ramakrishna Mission says, “All, everything is equal.”

And Buddhist they came against this killing of animals and reaction, “We don’t care for all the *śāstra*. If *Veda* is making provision for this, throw off your *Veda*, we don’t care. We don’t want any violence. In the name of religion you will go on with violent temperament, we don’t have any recognition for such feature, whether it is *Veda* or anything else, we don’t care.”

When Śaṅkarācārya came, he under the garb of the *Veda*, he encouraged all these different types. “Whatever you do, but this is all false. Only according to your... only the *nirviśeṣa* Brahman, that is true and this is all false. Adopt any one of them, *sattvic*, *rajasic*, *tamasic*.” This division Śaṅkara recognized. “Nārāyaṇa *upāsana* is *sattvic*, this Brahman *rajasic*, and Śiva *upāsana* this is *tamasic*, Devī, all these things, *tamasic*. But after all it is false, everything is false, and that Brahman is all in all.”

Akṣayananda Mahārāja: Mahārāja, in Vedic scripture, or allied scripture, is there any mention of this Christianity creed, in scripture?

Śrīla Śrīdhara Mahārāja: No, I don’t find it.

Akṣayananda Mahārāja: Of the symptoms of it, the *lakṣaṇa* of Christianity may have been mentioned, perhaps. Although not directly mentioned. Because they also say that they can eat meat and they can drink. The modern Christians, they all do these things. They say this is part of our religion.

Śrīla Śrīdhara Mahārāja: They are in with the Muslims, no transmigration of soul, birth and rebirth. And also they're of the opinion that only the human beings have souls and the animals they have no souls. "So no *himsā*, no violence, that is the underlying thing. They have got no souls." That is a dangerous thing, misconception.

How a person like Christ can say the animals they are crying, but they have got no soul. You can sacrifice and you can eat. How it is possible, I can't think. He's so non violent at his heart, how he can allow a suffering animal to be sacrificed for the eating purpose. I can't follow.

With the Mohammedans it may be, they're very rude people. They're using force for conversion, all these things, very cruel, very rude in their habits.

But Christ was very mild, mild temperament. If you give a slap on this cheek, I will produce another. Then how he could overlook when an animal is cut, then he's showing his pain, crying aloud, how he can ignore. I can't understand.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Anyhow Bhaktivinoda Ṭhākura has harmonized that they preached in a locality where it was necessarily...

*parokṣa-vādo vedo 'yam, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadam yathā]*

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

...that the whole thing should not be delivered there in that locality, that section, not possible, so they have not expressed the whole truth, partial. 'They have got no soul,' because it may be impossible that without animal food they can go on.

But at the same time it is mentioned in *Bible* that John, before Christ, he lived on only fig, fig and honey, John. It was translated wrongly. Without fig something was mentioned there, that John lived on honey and locust. But latterly it was found that that Hebrew word means, that locust as well as fig, the forest fig, so a ripe fig, big fig, that may be a kind of food. So then latterly it was interpreted on honey and fig, a fruit, jungle. We have got that fig tree here. Like fig that may be fig and honey. But it was, in the beginning, locust, a class of flying insect, he used to live on insect and honey.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Ahimsā. But in *Gītā*, it is mentioned, is given the solution universally.

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

Whatever you do, connect it with infinite. First try to connect with infinite and then gradually you will be in a position to read the waves of infinite and improve yourself accordingly. Anyhow begin in the name of God. Whatever conception is possible of the God at present with you, begin in the name of God. And that God conception will be widened, gradually. Everything without *himsā* cannot go.

*ahastāni sahasānām, apadāni catuspadām
[laghuni tatra mahatām, jīvo jīvasya jīvanam]*

[“Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.”] [*Śrīmad-Bhāgavatam*, 1.13.47]

Even if we eat vegetables that is also *himsā*, that is also violence to certain extent, but less intensity. But that is also violence to eat something to keep us our body, to kill that vegetable. So only to get rid of that problem is to do it with the consciousness of the infinite. “For Itself,” connecting with His universal *līlā*, come in contact with that wave, try to find that plane where everything is for the best. “Die to live,” the slogan for the nature of movement is “Die to live,” connect with that wave. Every death is for higher birth. Die to live, connect with that wave, try.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Who is looking after the cooking affairs there? _____ [?]

Akṣayānanda Mahārāja: No.

...

Śrīla Śrīdhara Mahārāja: _____ [?] Deviation. It is of course enervating plane, depleting the paraphernalia. The environment is always trying to destroy the spiritual thing, envelop. Ignorance is always trying to cover light. So it is necessary that now and then the light will have to come in the land of darkness. *Evam prakṛti-vaicitryād, pāramparyeṇa.*

*evam prakṛti-vaicitryād bhidyante matayo nṛṇām
pāramparyeṇa keṣāñcit pāśaṅḍa-matayo 'pare*

[“Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints.”]

[*Śrīmad-Bhāgavatam*, 11.14.8]

Always there is a tendency to be enveloped by darkness, then always will be covered by darkness, ignorance. This is the plane for that. So it will deviate. Still we shall try hard to stick to the principles advised. And for that Manu says, *sadbhir, adveṣa-rāgibhiḥ, vidvadbhiḥ, sadbhir, adveṣa-rāgibhiḥ.*

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas tam nibhodhata*
[*Manu-saṁhitā*, 2.1] & [*Loving Search For The Lost Servant*, p 11]

Three qualities, *vidvadbhiḥ*, who has got substantial knowledge in the revealed scripture, first condition, to maintain it in tact, deep knowledge in the revealed scriptures, *vidvadbhiḥ*. And *sadbhir*, and that must be followed by the saints, and what type of saints? *Adveṣa-rāgibhiḥ*, those that are free from any attraction of this world, this wealth, name, fame, all these things, *adveṣa-rāgibhiḥ*. Who are independent from these three, *kanak, kāmīnī, pratiṣṭhā*, the attraction for senses, money, and fame. Such saints can maintain the standard, and deep knowledge in scripture, as well as non attraction to the worldly temptation. Such saint can maintain the truth here in this world. It will always tend towards degradation, the angle of life, darkness, ignorance. Its necessity is going down. Hare Kṛṣṇa. Gaura Hari. It’s very hard to maintain, so *nirapekṣa*, independent of all these temptations they can only maintain the standard. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, Śrīla Rūpa Goswāmī he talks about pure devotee not having any propensity in his heart to criticize others. So how to get this propensity ourselves?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Akṣayānanda Mahārāja: In *Upadeśāmṛta* there's one: a *śuddha bhakta*, the *nindā-sūnya*...

Śrīla Śrīdhara Mahārāja: *Nindādi-sūnya-hṛdam īpsita-saṅga-labdhyā.*

Akṣayānanda Mahārāja: Yes, so how to get that quality? He's asking.

Śrīla Śrīdhara Mahārāja: May be of the highest type, and that should be in our view, and we shall rather try to keep company with the next lower, *madhyama adbhikārī*. This is the symptom of the highest. Just before that, what is the stanza?

*kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īsam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-sūnya-hṛdam īpsita-saṅga-labdhyā*

[“One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*dīkṣā*) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others.”] [*Śrī Upadeśāmṛta*, 5]

When you come across such a type of devotee, then we shall do anything for him, prepared to do anything for his rare, valuable company, *īpsita-saṅga-labdhyā*. *Kṛṣṇeti yasya giri taṁ manasādriyeta*. Where is sincere name of Kṛṣṇa, not imitation, or any wilful name, *nāmāparādha*, *nāmābhāsa*, but real name in his lips we hear a single time. *Kṛṣṇeti yasya giri taṁ manasādriyeta*. If we find any name, or anyhow, or any name in anyone's lips we should adore him mentally, and not methodically, mentally. *Dīkṣāsti cet praṇatibhiś ca*. Then if he's connected with the higher Vaiṣṇava chain, then we shall bow down our head to him, not otherwise. Bhaktivinoda Ṭhākura he has added some note here.

*saṅga-doṣa-sūnya, dīkṣitādīkṣita, [jadi tava nāma gāya
mānase ādara, karibo tāhāre jāni' nija-jana tāya]*

[“Within my mind I will honour and consider as most dear one who avoids the fault of bad association and sings Your Holy Name, be he formally initiated or not.”] [*Śaraṇāgati*, 5.1]
[From Gosai Publishers' *Upadeśāmṛta*, p 72-73]

Anyone in whose lip we shall find the name of Kṛṣṇa, if he's not in association with the known bad company, then only we shall adore him in our mind, mentally, not physically. *Saṅga-doṣa-sūnya*. But if he's connected with any bad company, bad company whom we know that they have got some mal practices and some other desire, organized way, then we won't care for him, taking the name.

Just as Nitāi-Gaura Rādhē-Śyāma. Nitāi-Gaura Rādhē-Śyāma, of course these names are well and good, but this Rāma dāsa party they use Nitāi-Gaura rather Nitāi Rādhā Gaura Śyāma. With this object they use that name. So associated with that party who have got such misconception, so if we hear Nitāi-Gaura from them we won't care, we shall try to avoid. Not mentally also we shall adore it.

And then when one has got *dīkṣā*, that is acceptance from the real party of Kṛṣṇa, devotion, devotional party of Kṛṣṇa, accepted by *dīkṣā*, then we shall bow down, that he has got real connection of Kṛṣṇa. *Dīkṣitādīkṣita, jadi tava nāma gāya, mānase ādara. Dīkṣāsti cet praṇatibhiś ca. Dīkṣā* means the connection with *sad guru*. Then we shall show our physical honour to him, not only mental but physical also.

Praṇatibhiś ca bhajantam īsam, śuśrūṣayā bhajana. And who is regularly engaged in attempting continued *bhajana*, *niṣṭhā*, always he's trying to keep us Kṛṣṇa consciousness, then we shall go and try to serve him. Who is cent per cent engaged, however deep it may be, but *niṣṭhā*, continuous, sincere attempt to keep up Kṛṣṇa consciousness, we shall go and serve him.

But when we have, fortunately, *darśana* of the highest type who does not care for good or bad in this world but always fully, deeply engaged in the name of Kṛṣṇa and drinking the nectar, if we have

got the fortune of meeting such a person, then whatever will be possible for me we shall try to give everything and to try to satisfy him. *Nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā*. Everything we shall do for him. With utmost energy we shall try to serve him.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

_____ [?] told, “Śrīdhara Mahārāja has purchased for them some twenty *bigas* of land and they have started a new ISKCON.” That is this Nandi [?] saying.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nine-thirty?

Devotee: Yes.

Devotee: Mahārāja, how to pray?

Śrīla Śrīdhara Mahārāja: As much as possible giving our attention to the direction of Guru, Gaurāṅga and Kṛṣṇa, as much as we can conceive. We shall collect all our energy to devote for the satisfaction of Guru, Gaurāṅga and Kṛṣṇa. As much as we can collect we shall try to sacrifice, to engage that in the service of Kṛṣṇa consciousness, including Guru, Gaurāṅga, Rādhā-Govinda, His full *līlā*. That should be our sincere attempt. And try to know what is Kṛṣṇa consciousness, wherever it will be possible, through the scriptures, from the lips of the *sādhus*. We must be sincere to our own attempt. That is what is primary necessity.

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

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

We should not deceive our own self, none can deceive us. He's everywhere and He will come to our relief wherever necessary, *caitya guru*. By the direction *caitya guru*, come to *mahanta guru*. And *mahanta guru* also helps the *caitya guru*, they're following the common path, mutual help.

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