

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Devotee: ..... Mahārāja, there are numerous reasons why I have left.

Swāmī B.R. Śrīdhara: Have you seen (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja, GBC.

Devotee: No I have not.

Swāmī B.R. Śrīdhara: Then you are American ..... ?  
What part have you come from?

Devotee: I came from San Hose, California with Bhakti Sudhīr Mahārāja

Swāmī B.R. Śrīdhara: You're coming now?

Devotee: Yes.

Swāmī B.R. Śrīdhara: That was the zone of ..... ?

Devotee: No, I was in Austin, Texas, Mahārāja.

.....

Swāmī B.R. Śrīdhara: Nitāi Gaura Hari bol!

Devotee: Does that mean that we have to give up material life at once and become ..

Swāmī B.R. Śrīdhara: Not that but gradually according to one's own particular case. One who has got much affinity towards worldly life, suddenly if he leaves that he may not keep up and may again have to go down. So according to personal question, individual question, that is to be. But we should have our eagerness always for giving up everything and to devote ourselves exclusively for the highest duty, that sort of. And one who will have courage enough he will jump in the unknown. "That Kṛṣṇa will protect me. I am jumping in the name of the God. He's everywhere. He will take me on His lap." With this idea you may jump, who have got such eagerness for the truth.

Devotee: I've tried to come into this process for ten years. In ten years I keep from eating the meat and fish and eggs. I don't want all the outward material things. I have no attraction for them and I have left this all behind. But there's only one thing what is, I want to keep them and also I don't want to keep them.

Swāmī B.R. Śrīdhara: What does he say?

Devotee: He's saying that he's been trying to enter purely this process of devotion and he has been able to give up everything except for one attachment. One thing and that is he smokes ganja, he likes the effect of that.

Devotee: And I have also tried not to smoke that.

Swāmī B.R. Śrīdhara: That is a small thing. The real difficulty is women for the men, and the second is money, and the third is good name, fame. These are classified and these three things are our enemy. And this ganja intoxication that is a small thing, anyone can give it up easily. But these three things are fundamental aspirations of every animal, whether a tree, whether a bird, whether a man, whether a god, these three are everywhere. But this intoxication and other fleeting habits are very negligible things and they can be conquered very easily. In a gradual process it will go. And as you have come you have enter gradually so you are to come out gradually, and not suddenly.

If after war that Goring who was a great intoxicating man, but when he was put into jail no intoxication was supplied as the law. Then he was sick and the treatment went on but no intoxication was supplied for the prisoners. You know it well. I have seen from the newspaper that Goring was habituated to take much intoxication, Hitler's Air General. But when he was put into jail he was not supplied with any intoxication so he was sick and the treatment went on and he was cured. That disease was cured by the medicine.

So with this opium, we have seen with our own eyes, so many opium eaters also came in the Maṭh and they left it gradually. So generally the ordinary *sādhū* they use this ganja. Ganja helps concentration, but that is the material mind, concerned with the material mind and disturbs the faith, the enemy to the faith. Only faith can take us there, *śraddhā*, and not any material intoxication. But the misguided souls they think that this ganja, *siddhi*, *charas* (?) so many things helps in our meditation. It may do something but that is limited, that will frustrate in time of need and cannot rise up very high, cannot help.

Devotee: .....I also take of the ganja, I take of the tobacco, coffee, alcohol, I try all but I don't need these things.

Swāmī B.R. Śrīdhara: Yes, coffee, this tea, the betel, everything, this tea also, tea, coffee, betel nut. All these things that is Kali. *Śrīmad-Bhāgavatam* advises us that these five things should be rejected, should be renounced. *Dyūtam*, gambling, that is diplomacy. *Pānam*, this intoxication. *Striyaḥ*, this unlawful, illegal woman love. *Sūnā*, then this butchering. And the transaction of the gold, faith in gold, that is also apathetic to one's progress in the line of faith. Very tempting towards them.

(abhyarthitas tadā tasmai, sthānāni kalaye dadau  
dyūtam pānam striyaḥ sūnā, yatrādharmāś catur-vidhaḥ  
punaś ca yācamānāya, jāta-rūpam adāt prabhuḥ

*tato 'nṛtam madarṁ kāmam, rajo vairam ca pañcamam  
amūni pañca sthānāni, hy adharmā-prabhavaḥ kaliḥ  
auttareyeṇa dattāni, nyavasat tan-nideśa-kṛt  
athaitāni na seveta, bubhūṣuḥ puruṣaḥ kvacit  
viśeṣato dharma-śīlo, rājā loka-patir guruḥ )*

("Mahārāja Parīkṣit, having thus been petitioned by Kali, sin personified, gave him permission to reside wherever gambling, drinking, prostitution, and animal slaughter are performed. — The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity. — Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttara, was allowed to live in those five places. — Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, *brāhmaṇas*, and *sannyāsīs*, should never come in contact with the four above-mentioned irreligious principles.") (*Śrīmad-Bhāgavatam*, 1. 17. 38-41)

What to speak of this mania that intoxication will help me in my meditation about the transcendental. Devarṣi Nārada said:

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ  
mukunda-sevayā yadvat, tathāddhātmā na sāmyati*

("The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogic* discipline, which is generally based on sensual and mental repression (*yama*, *niyama*, etc).") (*Śrīmad-Bhāgavatam*, 1.6.35)

Even by *prāṇāyāma* (breath control) and by meditation, what we acquire that is for the time being, no permanent effect. Only *śraddhā*, in *bhakti-marga*, in *śuddha-bhakti*, the basis is only faith and *sādhu-saṅga*, the association with the saint and the good scripture and faith. And no other help, that is all material calibre, even mental meditation, that is also not to be relied on. What to speak of physical things, material things, even mental things, that *prāṇāyāma*, *pratyāhāra* (withdrawal of the senses from all unnecessary activities), all these things. This is all empirical, ascending method, but ascending method cannot give us that. Descending method to be adopted. He can come down. We cannot go up. This basic principle should be understood. He can come down to my plane and take me up. But I cannot go up by the dint of my own abilities of different types and enter or even touch His domain. So subtle and so great and so noble. This is the basic position of both the parties. He can connect but I cannot connect. Only I shall hanker: "You please come." He's positive. I am negative.

So I should encourage my quality of negativity: "That I am the most wretched. I am the most desirable fallen soul that needs the best help, best attention of You. So wretched there is nowhere. Please come down to help me, to deliver me from this lowest position." This is progress.

Even Mahāprabhu Śrī Caitanyadeva says: "That I am shedding tears so much taking the Name of Kṛṣṇa .....

.....

Devotee: ..... ?

Swāmī B.R. Śrīdhara: Because he (reserves?) the Aryan culture .....  
But it depends on some other thing, that is acquired fortune, *bhāgyavān jīva*, *sukṛti*.

(*brahmāṇḍa brhamite kona bhāgyavān jīva*  
*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja* )

("Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service.") (*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.151)

We are wandering in this universe and unconsciously we come in contact with so many saints. And anyhow we collect some spiritual tendency from them and when that is accumulated it creates *śraddhā*. And then when *śraddhā* is awakened one can come to the saints properly and surrender to him. *Ajñāta-sukṛti*, *jñāta-sukṛti* (devotional merit accumulated knowingly, or unknowingly), and then *śraddhā*, *ādau śraddhā tataḥ sādhu*:

(*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā*  
*tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ*  
*athāsaktis tato bhāvas tataḥ premābhyañcati*  
*sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ* )

("In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.") (*Bhakti-rasāmṛta-sindu*, 1.4.15-16)

That may become anywhere and everywhere. Now he's in America but perhaps in a previous life he was in India, or in some other place, where he gathered some *sukṛti*. *Sukṛti* means energy, unconsciously one's energy is utilised by the saint and as a reaction some *sukṛti* comes there, due to one's energy.

Suppose one has built a garden and some *sādhu* came and took the flower and offered to the Deity. The energy of the man who created that garden, he

gets something in return. Because by his energy the flower has been produced and offered to the Lord, and as a reaction, one whose property that flower came from, they get.

Or there is a tank, and one saint comes and takes bath there and also offers the water to the Lord. The man who has prepared that tank, he gets something in return, in this world, unconsciously. In this way *sukṛti* is gathered, and when it is accumulated to such a degree then it produces what is known as *śraddhā*. Then when he gets that *śraddhā*, *śraddhā* guides him. *Śraddhā* means faith. Faith guides him towards a proper person and then the transaction begins, the spiritual life begins there.

The scientists, Jagadis Bose (1858-1937, Indian physicist and plant physiologist) here, and another gentleman far away, perhaps in America even. Both at the same time came to invent that electric wireless. The wireless was discovered by Jagadis Bose, here, and far away, perhaps in England or anywhere, from another gentleman. They both combined and at the same time far away. But they came in consciousness of electric power. Faraday or someone, (Michael Faraday - 1791-1867, English physicist and chemist who is accredited with discovering electromagnetic induction, leading to the invention of the dynamo).

So also devotion may awaken here and in America, in Africa and everywhere. And not only in human species but even in animals also we can trace that *sukṛti* or *śraddhā*, it is possible. A dog may have *sukṛti* and he will roam, wander about the temple and guard the temple property. The dog's fortune has taken him to engage him in the service of the Lord. This is also possible. Trees also, there are so many plants whose flower is dedicated to the Lord, but not all, he has got that birth with a particular flower and he's serving as a plant serving for the Lord. The milk cow is giving service that is offered to the Lord.

In this way, anywhere the *sukṛti* may be gathered and that produces *śraddhā*. *Śraddhā* means proper faith and faith takes us to the *sādhu*. Then the transaction on the surface begins. Otherwise all underground. So anything can be utilised. Even stealing may be utilised for the service of God.

Devotee: .....

Swāmī B.R. Śrīdhara: ..... fossil .....?  
cyclic order. Satya, Tretā, Dvāpara, Kali. Satya, Tretā, Dvāpara, Kali. In a cyclic order ..... as a result of the consequence of the *karma* of the collective persons, *karma-phala* ..... the collective *karma-phala*, the result, the consequence of the *karma* of the whole. Circumstance is created by the person, collectively. At the same time it has got its advantage, so much so that even persons who can really understand the gist and substance of the thing and not

the cover, they, in Satya-yuga they pray for a birth in Kali-yuga. A special grant is in the Kali-yuga.

*kṛta-desu paja rajan kala vit śanti sambava ?*

They aspire after a birth in Kali-yuga, in this age, this iron age where everything is unfavourable. But still it has got its great advantage. What is that? A special grant of the Lord for the fallen. Just as at the time of famine the government helps, the relief work begins. So in Kali-yuga also the Name of the Lord, if it is taken sincerely, it will absolve all difficulties and solve, take him up.

*kirtana deva krsna syama charamba param braje ?*

Śukadeva says in the assembly of the great scholars and authorities of the then India in the spiritual line.

Śukadeva says: .....

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ  
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

(Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord.") (Śrīmad-Bhāgavatam, 12.3.51)

This iron age is full of all disadvantages but one special advantage it has got: *kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*: if one can chant the Name of Kṛṣṇa he will be absolved from all sorts of bondage and difficulties and he will reach the higher plane. *Kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*:

*(dvāparīyair janair viṣṇuḥ pañcarātrais ca kevalam  
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ )*

("In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name.") (*Muṇḍaka-Upaniṣad* )

In *Nārada-Pañcaratra* .....

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

("In this age of Kali there is no other means, no other means, no other means for self-realisation than chanting the Holy Name, chanting the Holy Name, chanting the Holy Name of Lord Hari.") (*Bṛhan-Nāradya-Upaniṣad* ) +

(*Caitanya-caritāmṛta*, *Ādi-līlā*, 17.21)

In the *Hari-Nāma*, *Kali-Nāma*, .....? *Śiva-Nāma* .....?  
 Ramkrishna Mission .....?  
 When we go to any place for some mundane purpose for the victory, whether  
 Durga, Kali .....?  
 A mortal achievement and temporary. Higher eternal resources, eternal enquiry,  
 eternal truth .....?

Devotee: .....?

Swāmī B.R. Śrīdhara: .....? automatically .....?  
 direct subordination .....? loyal subjects .....?  
 special .....? higher officer .....?  
 automatically highest authority .....?  
 universal interest ..... local interest, provincial interest ..... family  
 interest ..... sectarian interest ..... provincial .....?  
 organic whole .....? .....?  
 universal ..... sincerely .....?  
 for the whole, the whole is represented by Nārāyaṇa, Kṛṣṇa, *Svayam-*  
*Bhagavān* .....? to the highest centre, Absolute Centre. We must be  
 submissive and obedient to the Absolute Centre, Absolute Cause. And not to  
 any provincial or any local. .... ?

Nitāi Gaura Hari bol!

Devotee: ..... ?

Swāmī B.R. Śrīdhara: .....?

Devotee: .....?

.....

Swāmī B.R. Śrīdhara: If the medium is true, then anything can be utilised by  
 him for the service of the Lord. Stealing property also, what to speak of by  
 stealing, by getting money, if I steal something from another's house and give it  
 to *Gurudeva* and the *Gurudeva* utilises that for the service of the Lord, then my  
 stealing is also justified. Because I am stealing whose property he will get  
 benefit from the service of Kṛṣṇa. So I'm doing no harm to anybody but I'm  
 doing well. I am distributing Kṛṣṇa. Because I am using the energy of someone for  
 the satisfaction of Kṛṣṇa and as a reaction, whose energy, he will be benefited. So  
 if *Guru* is all right, then, under him, whatever we do under his direction then it  
 will fetch some value.

In Rāmānuja *sampradāya* we find that one Āḷvār, he engaged some *dacoits*  
 (robbers). He first approached the moneyed men for the construction of the  
 temple, Raṅganātha. But they refused. Then he organised a party of *dacoits* and by

committing *dacoits* they collected money and constructed. And at last by one clever man he destroyed those *dacoits* also. In Kaviriva (?) it is mentioned. And that man who managed, he was, Āḷvār means of eternal interest, *parsadvatra* (?) He came down from up to here. He used in this way.

So stealing, stolen property also may be utilised for the service of Kṛṣṇa and no harm. Because one whose property is stolen will get benefit unconsciously.

So, what to, by the sale of ordinary people, they're addicted to good scenery, I'm supplying them and getting money and money paid to *Gurudeva* and *Gurudeva* utilises. So that should not be any cause of leaving the Spiritual Master. But when the Spiritual Master is engaged not in service but he's seen with ulterior motive, he's not serving the Master properly and he's committing some *aparādha*, offence, against the Lord and His servant, the Vaiṣṇava, then of course we must cut off his association.

**Devotee:** That is one other thing Mahārāja. When I came back to ISKCON after being gone for six months. When I'd left at first, your Divine Grace was considered by all ISKCON devotees as a pure exalted devotee of Kṛṣṇa. And then upon my return I'm hearing this that: "Anyone who associates with Śrīla Śrīdhara Mahārāja, and anyone who even thinks of him is a wholesale demon." That I could not understand. So I formulated that this is some kind of offence towards a pure devotee of Kṛṣṇa. And in order to save my spiritual life I cannot remain in that place any longer.

**Swāmī B.R. Śrīdhara:** As a policy they have taken such step. Because (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja gave some recognition about me and now after he has disappeared, the general inclination of the mass that heard about me, their inclination, their attraction will come naturally towards me. And if it will be allowed in such a way then of course their position will be a little lower. They won't be able to maintain their prestige. Their activity which has got so much respect in the country, that will be at stake. So they're taking some caution.

In the beginning they told: "Śrīdhara Mahārāja is too old so none should go and see him. That means disturbance, so none should go to disturb him."

Because they thought that if they come in his connection then they may be attracted by his personality. But when they saw that in this way their motive is not going to be satisfied then they took more strict measures. "None should go there."

Because in the meantime many who were living with them, many devotees of Swāmī Mahārāja came with some complain to me. And at one time three *Ācāryas* also, they were found criminal to the Committee (GBC). And I dissuaded them from giving any punishment to them because that would be a very great harm to the Institution, the very ISKCON in general. Anyhow they submitted and they accepted my proposal. But in the meantime many dissatisfied persons, with ISKCON, they came to me and complained.

I put those complaints towards the Committee. But they saw that it is not possible to accept my request. Then these people being disappointed again and

again approached me and at last I told them: "You form a Committee and go on with relief work. Those that are disappointed, dejected by the behaviour of ISKCON, collect them together and keep them under the banner of Mahāprabhu and Swāmī Mahārāja." And they began that work. I asked them: "Don't be aggressive, no competition, but only relief work with submissive spirit to save those that are away from ISKCON." In this way many came and now they have organised them in some form or other and they're going on in their activities.

So that Dhir Kṛṣṇa Mahārāja, Bhakti Sudhir Goswāmī, he's one of them. A very strong person and has very deep knowledge of the scriptures. And he found some special interest in my discussions that were recorded from tapes and he was distributing that for the benefit of the people.

And many others came. Jaya Tirtha Mahārāja, Ācārya of London, he also could not keep his association with the ISKCON, because they told him to stop totally any connection with me. They won't allow him to hear my tapes, and not even the works of our Guru Mahārāja. They asked: "You must confine yourself to the books published by Swāmī Mahārāja. And you can't have any association with Śrīdhara Mahārāja or Bhaktisiddhānta Sarawatī Ṭhākura." But he refused that. "I can't." He told also in a modified way that: "Amongst the disciples I shall discuss about Swāmī Mahārāja work. And for myself, personal interest, I shall go through Śrīdhara Mahārāja and Bhaktisiddhānta Sarawatī Ṭhākura and others." But they said: "No." Then he replied: "I cut off your connection. I can't cut off my connection with Śrīdhara Mahārāja and Bhaktisiddhānta Sarawatī Ṭhākura and Bhaktivinoda Ṭhākura." So he and so many others who had lost their present faith in ISKCON they have come and trying to form a Committee and going on independently with their work.

Hare Kṛṣṇa. Nitāi Gaura Hari bol!

You are a little sick?

Devotee: Little sick, yes Mahārāja.

Swāmī B.R. Śrīdhara: Some stomach trouble?

Devotee: Yes Mahārāja.

Swāmī B.R. Śrīdhara: So you take some diet, not to take anything and everything, but curd, rice, and boiled potato. No other curry or anything

Devotee: Jai Mahārāja.

Swāmī B.R. Śrīdhara: Gaura Hari. Nitāi. Nitāi.

Devotee: So Mahārāja, after hearing that they were once considering you a pure devotee and then they were blaspheming you. They were calling you

demon and they were calling everyone else demon that has anything to do with you.

**Swāmī B.R. Śrīdhara:** Those that are outside of ISKCON, and those that differ from ISKCON, they're considered to be demon.

**Devotee:** Yes. There are saying that unless one is in ISKCON one cannot go back to Godhead.

**Swāmī B.R. Śrīdhara:** Godhead of their concoction.

**Devotee:** So after hearing this blaspheme I could not stay in the association of ISKCON any longer, I had to leave to save my spiritual life. Because where there is blaspheme of a pure devotee I cannot stay. So then I have ran to San Hose to take shelter under your banner.

**Swāmī B.R. Śrīdhara:** How long you are out of ISKCON?

**Devotee:** Almost three months now Mahārāja.

**Swāmī B.R. Śrīdhara:** And when you cut off the connection, did you meet Tamal Kṛṣṇa Mahārāja?

**Devotee:** I sent him one letter, explaining, just to throw out a feeler to see how he would react. I suggested, I submitted to him that I have accepted Śrīla Śrīdhara Mahārāja as my *śikṣā-guru*, that I am asking his blessings on this matter. But I did not get any response in a personal response, but through one other medium, Panca-davida (?) Mahārāja. He had called on behalf of one other boy that also left with me. And he had said that Tamal Kṛṣṇa Mahārāja is not concerned about Nārada Muni but he is wanting his other disciple, Paradoya, that is all he is concerned about. So that was my only response

**Swāmī B.R. Śrīdhara:** So another gentleman, who is he? He's a disciple of Tamal Kṛṣṇa or Hamsaduta Mahārāja?

**Devotee:** Tamal Kṛṣṇa Mahārāja. His name is Paradoya dāsa. And he is also in San Hose with Bhakti Sudhīr Mahārāja.

**Swāmī B.R. Śrīdhara:** I hear that you have a mind to stay here sometime more.

**Devotee:** I have three month visa.

**Swāmī B.R. Śrīdhara:** And you are not required by Sudhīr Kṛṣṇa Mahārāja to go back to help him, no?

**Devotee:** No Mahārāja. He says that I can stay as long as necessary.

Swāmī B.R. Śrīdhara: Here. Nitāi Gaura Hari bol! The class in the part that is expressed here, you cannot understand. So Vidagdha Mādhava Prabhu, you hold a class among them some time.

Devotee: O.K Mahārāja.

Swāmī B.R. Śrīdhara: Sometime suitably. As Hamsaduta Mahārāja used to take class and under the (mango tol ..... ? ) So either in this hall or there in that room, together you take class. .... discussions, questions, answers .....

Devotee: Mahārāja, we've been reading from *The Nectar of Devotion*, together, every night at around five o'clock we have started doing this. That was very enlivening I found

Swāmī B.R. Śrīdhara: *Nectar of Devotion, Ambrosia* ? What is *Nectar of Devotion* ?

Devotee: *Bhakti-rasāmṛta-sindu*.

Swāmī B.R. Śrīdhara: *Bhakti-rasāmṛta-sindu* as translated by Swāmī Mahārāja?

Devotee: Yes.

Swāmī B.R. Śrīdhara: That is the science of devotion. In a scientific way that has given us to understand what is *bhakti*. What is devotion proper, what does it mean. *Bhakti-rasāmṛta-sindu*.

.....

End of part one, 26/27.7.82: Start of part two, 27.7.82

Devotee: They are not initiated into ISKCON. They have known about ISKCON for some time.

Swāmī B.R. Śrīdhara: Oh, these two?

Devotee: These three. This boy's name is Cornelius, this is Hans and this is Eric.

Swāmī B.R. Śrīdhara: Now, what for they have come to India?

Devotee: Pilgrimage.

Swāmī B.R. Śrīdhara: They speak Dutch?

Devotee: They also speak English.

Swāmī B.R. Śrīdhara: English also?

Devotee: Yes.

Devotee: We came to just visit the holy places like Navadvīpa, Vṛndāvana, Purī. That was the main reason we came to India.

Swāmī B.R. Śrīdhara: How have you come to know all these things, by books?

Devotee: Yes, by books, Prabhupāda Bhaktivedānta.

Swāmī B.R. Śrīdhara: What books?

Devotee: *Bhagavad-gītā*.

Swāmī B.R. Śrīdhara: *Gītā As It Is* by Swāmī Mahārāja?

Devotee: Yes.

Swāmī B.R. Śrīdhara: All right. Long, long before, one German scholar he stressed his opinion that the *Gītā* is the highest spiritual book. And his point was that *Gītā* clearly advises us not to correct the environment but correct your own self to adjust with the environment. That is the key of the advice of *Gītā*. Cure thyself. You have no power to bring about change in the environment. That is the Divine Will. That is irremovable. The result of all the forces that are acting outside, you have no hand to interfere with that. That will be useless loss of energy only. Try to correct yourself so that you can adjust with the circumstances outside. This is the key to success of life.

Devotee: We have to appreciate also the life outside.

Swāmī B.R. Śrīdhara: Yes.

*tat te 'nukampāṁ susamīkṣamāṇo, bhujjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurahir vidhadhan namas te, jiveta yo mukti-pade sa dāya bhāk*

("One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.")

(*Śrīmad-Bhāgavatam*, 10.14.8)

You have your duty to do but don't aspire after the result, *mā phaleṣu kadācana*:

*(karmaṇy evādhikāras te, mā phaleṣu kadācana  
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi )*

("I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.")

(*Bhagavad-gītā*, 2.47)

The result depends on the external force. You have your contribution. There are thousands of *lākhs* (100,000) of contributions of others and the result, that will create the environment. So you may contribute, you may give up your quota. But what you will find, you are to take it as the best because it is the interference of the highest, of the Absolute there. That so many result of so many individual activity but harmonised by the Absolute Will. You are to see and look at it like that and adjust yourself accordingly.

*tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtām vipākam  
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

("One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.")

(*Śrīmad-Bhāgavatam*, 10.14.8)

In *Bhāgavat* it is said, and *Gītā* says: *karmaṇy evādhikāras te*, you have responsibility in only discharging your duty, your quota, *mā phaleṣu kadācana*, and never aspire after any definite environment. It will go in its own way. You can't transform it, you can't change it, you have no power to change the circumstance, the environment. You try your best to change your own self so that the suit, that you may come in consonance with the environment. *Karmaṇy evādhikāras te, mā phaleṣu kadācana*, never in the result, never in the consequence of your action. You are doing some thing but the result you find another thing. So because I work for this particular result and I don't find that so I should be discouraged? No. You go on doing your own duty and it is throwing in the Infinite and Infinite will shape it in Its own way. Whatever you are contributing, contribute it towards the Infinite and the Infinite will mould it in Its own way. You are not to detect that. If you do that you are lost. *Karmaṇy evādhikāras te, mā phaleṣu kadācana, mā karma-phala-hetur bhūr*, never aspire after any particular consequence of your action. *Mā te saṅgo 'stv akarmaṇi*, at the same time don't be idle, don't be worthless. Go on discharging your duty, go on discharging your duty independent of any consequence outside.

Devotee: But we have to remember Kṛṣṇa. While we are doing this we have to remember Kṛṣṇa.

Swāmī B.R. Śrīdhara: Yes. Then you'll be able to come in the relativity of Kṛṣṇa, the Autocrat outside. And you'll gradually come to realise that that is friendly. When your previous actions will disappear in this way, you will find

everything, every wave carrying good news to you. When your egoistic attitude will vanish you will find yourself in the midst of the sweet wave all around. To do away with what wrong you have done hitherto, such attitude is necessary. Do your duty, never expect for any definite result. You cast it towards Infinite and then one day will come when you'll find when your egoistic feeling will be dissolved and from within your real self, real member of the Infinite will spring up, awaken, you will find yourself in the sweet wave of the environment, everything is sweet.

*madhu vada carite madhu caranta sindhava  
madvena santosa dina damat santosana madhu madhu madhu ?*

Sweet, sweet, sweet, everything. The breeze is sweet, the water is sweet, the trees are sweet. Whatever you come in contact with, everything is sweet. Your internal ego is you enemy and to dissolve that ego such process is necessary. Do your duty as you think fit but never expect any response according to your will.

Then this *karma-yoga* if you adopt then in no time you will find that the wrong ego or who was expecting something crooked for you selfish purpose, that vanishes, and the broad, wide ego that is within, that has come out, and you are in harmony with the whole universe. The harmonious world will come before you. The cover will disappear, the cover of our selfish desire, selfish end, that will disappear. The disease is within. The cause is not outside, for everyone. A *paramahansa* Vaiṣṇava, a saint, he sees that everything is all right, nothing to complain. The furthest extremity everything is good, everything is sweet. Then he comes to live in the plane of divinity. The ego is creating disturbance, and that ego should be dissolved.

In *Bhāgavatam* (10.14.8): *tat te 'nukampām*, not only the environment is enemy but we shall try hard to find out that this is the grace, whatever is coming to me like enemy, this is the grace of the Lord. I can't see. The dirt is on my eye. I can't see, I see rather opposite. But everything is divine. Such searching attitude is necessary. All is grace of the Lord. Really it is so but the disease is in my eye, disease in my feeling, disease in my ear. I am diseased and if disease is cured I shall find I am in the midst of the graceful world, I am a member of the gracious world. Only the cover is deceiving me from having the real estimation of the world.

*tat te 'nukampām susamīkṣamāno, bhuñjāna evātma-kṛtam vipākam  
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

("One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.")

(*Śrīmad-Bhāgavatam*, 10.14.8)

You will be a bona fide student of the devotional school, who will be able to accept such attitude towards the environment towards the Lord because we are to think that His will is everywhere. Even a straw that is shaking, it can't do so if not sanctioned by the Supreme Authority. Every detail detected and controlled by Him. In this way we are to look out on the environment to be optimistic and the pessimism is with me. My ego, that is responsible for all sorts of evil. This is Vaiṣṇavism. If we can do so then in no time our disease will be cured and we'll be in the midst of ample, infinite blissfulness. Not to cure what we see on the outside, not to cure. Our tendency at present is like that, "that everything may be favourable to my will, my understanding," we all want that. "Let everything follow my control, my sweet will." Then we are happy. "Everything will obey me then I am happy." But just the opposite direction to be taken. Do you follow? No.

Devotee: Yes.

Swāmī B.R. Śrīdhara:

*tṛṇād api sunīcena, taror api sahiṣṇunā  
amāninā mānadena, kīrtaniyaḥ 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)

No resistance we should create for the environment. *Tṛṇād api sunīcena, taror api*: still if some attack, undesirable things come towards me, I am to forbear that. To my utmost patience I am to tolerate. I won't harm, but if some attack comes to me I shall have forbearance to the extreme. *Amāninā mānadena*: I shall honour everyone but won't seek any honour. In this way we shall contact with the sound aspect of the Lord Himself in the Name. This is with the least energy and in the least time we can attain our highest goal. The plane of Kṛṣṇa where He's living, that is the most fundamental plane.

We can, our inner heart, our inner soul, all these engagements will vanish, die, and the inner soul will awaken and that soul will find that he's a plane in a sweet wave dancing, dancing and merry making in Vṛndāvana in relation to Kṛṣṇa and His followers, His group.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

What do you think? Is it unreasonable?

Devotee: No. It's completely ecstatic.

Swāmī B.R. Śrīdhara: Ha, ha, ha. Most general explanation what is Vṛndāvana, not a fable, not any concocted story. But the broadest, the widest plane of the whole universe that is beauty and sweetness and blissfulness is there.

We have to dive deep. The ego has floated us on the surface of trouble in *māyā*, illusion, concoction, imagination, the selfish aspiration, crookedness, most crooked. Seeking for our selfish satisfaction, searching for selfish satisfaction has taken us here. And that must be dissolved for final, for eternity, that must be dissolved. And from within that golden self will come out and find that he's in the plane of happy, dancing mood in *Vṛndāvana*, *golokete sthiti*. Self-determination, according to Hegel, self determination. Die to live. Die to live. If you want to have a real life, self-determination life, you'll have to die as you are at present, wholesale die.

**Devotee:** Leave the material life, leave all the material habits .....

**Swāmī B.R. Śrīdhara:** Yes. That ego, all these material habits from different births. Not only the experience of human birth but the animal birth, the tree birth, all these, so many births and those colours are collected in the ego in subtle forms. The wholesale dissolution of the ego, that concocted selfish figure within, that is the enemy and has covered me and my real self is buried under that, hopelessly. I do not know my own self, I do not know my own self, I can't recognise it. So far I have come from my real self. So much is the depth of my forgetfulness I do not know who I am.

So, "Die to live," Hegel says, the German philosopher. Perfectionism is the name of his philosophy. And "Reality is for Itself." The world is not created for our selfish end. It has got a universal end and I am a part and parcel of that. I must come to an understanding with the whole. The whole is there. He's dancing and playing and singing in His own way and I must go to enter into that harmonious dance. It is necessary. And I am a point. "I shall want that the whole infinite will be controlled by me, by my whim everything will go on." This is the most crooked and most heinous object ever conceived and we are suffering from such disease.

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

Now any question on this?

**Devotee:** Mahārāja, they have one question. In the West, many people are afraid of the war. They're thinking it is coming soon.

**Swāmī B.R. Śrīdhara:** That is a point in the line, or a line in the plane, or a plane in the solid. So many times wars are coming and going. So many times the sun, earth, the solar system is disappearing and again springing up. We are in the midst of such thought in the eternity. This is a point, what of that? Every individual is dying and the earth will die. The whole human section will disappear. Let it be. Try to live in the eternity and not any particular span of time or space. Prepare yourself for that, that eternal benefit, not any particular thing. You are to be conscious of the fact that the sun, moon, planets, they come and they vanish, they die and again they are created. In such eternity we

are to meet and live in. From that standpoint, religion covers that sort where you will go. Not only this body, even the human race, the animals, the trees, and with whole, the earth, the sun, all vanishes and again springs up. *Karma-brahmaṇḍa*, creation, dissolution, creation, dissolution. It will continue in the domain of misconception. At the same time there is another world which is eternal. We are requested to enter, to have a cottage in that plane which does not come in this jaw of death of any change, *tad dhāma paramam mama*:

(*na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ  
yad gatvā na nivartante, tad dhāma paramam mama*)

("My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode.") (*Bhagavad-gītā*, 15.6)

...

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna  
mām upetya tu kaunteya, punar janma na vidyate*

("O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.") (*Bhagavad-gītā*, 8.16)

Up to Brahmā the creator, the creator himself also has to die. *Ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna*, up to Brahmā-loka the whole material energy changes in such a way. But if we can cross that area of misunderstanding and proper understanding area then there is not creation as that is eternal. And our soul is a factor of that soil, a child of that soil. And the body and mind they are a child of this soil which comes and goes, is created and dies. So we are to get out of this creation and death, dissolution. *Yad gatvā na nivartante, tad dhāma paramam mama. Mām upetya tu kaunteya, punar janma na vidyate.*

You have gone through *Bhagavad-gītā* ?

You are in such area. What to do? So you try to get out, try your best to get out of this mortal area. And there is a zone, and you are really: *śṛṇvantu viśve amṛtasya putrāḥ*: really you are a child of the nectar that does not die. You are anyhow misguided here. But really you are a child of that soil which is eternal, no death, no birth. And with wide and broad heart we are to approach there. And that is our, Mahāprabhu or *Gītā* or *Upaniṣad*, *Bhāgavat*, they all say such. And that is very sweet, sweet home, back to God, back to home. So try you best to go home, and other also: "Come home my friends, let us go home. Why are we suffering so much in a foreign land so much trouble unnecessarily." That is real and this is rather unreal. One springing, vanishing, springing, vanishing, coming and going, coming and going. A farce, from the world of farce, come to reality. That is the point. Not only one war, but wars after wars after wars after wars, so many, this civilised war.

Your question again.

**Devotee:** Maybe you can give some advice. It is difficult for us to make a choice ...

**Devotee:** So Mahārāja, the question is, "How to attain this platform of eternity? How to escape this world of war?"

**Swāmī B.R. Śrīdhara:** How you are getting this idea, how? This sort of dream that this is a possibility, how are you getting?

**Devotee:** That it is possible to escape? I was reading in ...

**Swāmī B.R. Śrīdhara:** Now you have come to, "How we can attain that?" This idea how we have got?

**Devotee:** From *Bhagavad-gītā*.

**Swāmī B.R. Śrīdhara:** *Bhagavad-gītā*, that is *śāstra* and *śāstra* is also given by, written by whom? Some saint. So the association of the *sādhu* and *śāstra*:

*sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya  
sei jīva nistare, māyā tāhāre chādaya*

("If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.") (*Caitanya-caritāmṛta, Madhya-līlā, 20.120*)

The *sādhu*, saint, is a living scripture. And the scripture is also there in a passive way to advise you. *Sādhu* actively can approach and passively we may get benefit from the scripture. The association of these two can help us to have our realisation in that way.

*Sādhu-śāstra-kṛpāya*, by the grace of the scripture and the saints, the scripture personified who are living the life of the scriptural advice. They're more powerful. By their association we can imbibe such higher, subtle knowledge and faith. Faith can lead us, *śraddhā*, faith. All our instruments are futile. Just as if we are to connect with the sun and the moon, the air, earth, these instruments will fail. But only electricity will help to have connection with the furthest place. So *śraddhā*, faith, can give us information and the necessary achievement that faith can give us. It is far, far away, beyond the jurisdiction of our meagre limited experience of eye, ear, mind, all these things. It is very meagre, very limited. And faith can rise up and pierce through this area and go far away to the moon, sun, in this way.

Do you follow? Faith should be developed with the help of the scripture and the saints. That this is real and unreal. This will be night and that will be day.

Now this is the day and that is night to us, all darkness. The eternal world is dark to us and we are awake in this mortal world. But the opposite has to be effected. We must be awake there and this will be neglected and will be disregarded and it will be dark to us, night.

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī  
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

("While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.") (*Bhagavad-gītā*, 2.69)

Do you understand?

Devotee: The Sanskrit I cannot understand.

Swāmī B.R. Śrīdhara: What is night to one is day to another.

Devotee: This I understand.

Swāmī B.R. Śrīdhara: A scientist, he's awake in some matter, and a dacoit he's working in another plane. They're living in two separate worlds. A saint is living in a particular world and a rowdy is living in another world. Is it not? Ones day is night to another, can't see. The ignorant ordinary persons cannot see what the Einstein and Newton has seen, they cannot see. And what they are seeing they ignore it, they don't see it in selfish life, mundane.

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

Devotee: Should we associate with the saints of ISKCON or with the saints from Caitanya Association?

Swāmī B.R. Śrīdhara: Ha, ha. There is a direct question put. If you want my clear impartial decision I may say that what they're doing that is primary. They fail to catch the higher realisation. They're going at present in a business way. The connection with pure spirituality has been lessened there, degraded. As regards to the adherence with the highest ideal, the real ideal, according to me they have deviated and going lower to the material conception of the thing. The monopoly of trade, that is to enjoy the credit of their *Gurudeva*, exploiting the name of their *Guru*. Going far down from the high ideal, the abstract thing, and more or less being materialised. Organisation to be admired according to the ideal for which they're organised. The deviation from the high ideal then

the organisation will fetch a lower value. The ideal will have the best importance.

So I cannot give ditto to their activities so they're now preaching against me and I am told that so much that they have been preaching me as a demon and I am injecting poison according to them because I say that they're below the standard. A big organisation, that is good, approaching many souls for their delivery, that is one thing, that quantity. But as regards quality they're lacking according to my decision as sincerely speaking as I feel I say so. I have got my fifty-five years experience in the Maṭh and seen many things and experienced many things. Though it is not within this mundane experience but experience with the association of the *sādhu*, that is something. And with that experience and aspiration and as supported by our God friends also. What I can understand is that they're afraid of keeping, or making contact with Bhaktivinoda Ṭhākura, Bhaktisiddhānta Sarawatī Ṭhākura, and my faith. What I say I am saying from the beginning from the time of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja. They're also coming during Swāmī Mahārāja's lifetime many came to me, even Swāmī Mahārāja, we had a talk. I think I am in that standard, my talk is of that standard. But they say that is going against them, against their Committee, their combined realisation. I have got my independent opinion. And when it comes in clash with them they say it is a poison. Of course:

*sisye dikari ya nista ?*

It is the fashion that the *karmi* will say: "This is the highest, not *jñāna*, not devotion." And the *jñānī* will say: "This is the highest, *karma* is also bad, devotion is also bad." To make firm the mentality of their own persons it has been adopted in the different departments of the scripture: "Do this faithfully. Don't disturb yourself with going this side or that side for then you'll not be able to finish your duty. So be attentive in your duty. This is the highest." This fashion has been adopted in the scriptures and by the Ṛṣis also.

*sisye dikari ya nista saguna parika ?*

Be attentive in your own duty. Don't look hither thither for then you won't be able to do your duty perfectly. So this process has been adopted by many. But still if we want to go up we must leave the place.

*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt  
sva dharme nidhanam śreyah, 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)

By discharging ones own duty he will rather die. Don't be carried by the ideals or duties of ABC and so on. Then when that stage will be finished he will

automatically be put in the higher position. So *jñānī*'s they say that: "This is all." The *yogī*s say: "This is the best." Still there is a possibility of comparative study and we are to note that *bhakti*, or pure devotion, that is the highest. And there is Nārāyaṇa devotion and Kṛṣṇa devotion, one is of love and the other is of duty. The differentiation, the progress, is always there. And for the lower section it is necessary sometimes: "Mind your own lesson. Then don't go to put oil in the machine of others. Oil your own machine. Don't go hither thither." This is also a class of advice. But for the ambitious they won't be satisfied with them, all won't be satisfied with that. They will hanker after progress, elimination and acceptance, progress means elimination of the present and acceptance of the future, that means progress. So one who has got a hankering for the progressive life they're compelled to neglect all these things.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja  
ahaṁ tvām sarva-pāpēbhyo, 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)

"Give up all your duties and come at once to Me and I shall look after you."  
This will affect them more.

Hare Kṛṣṇa .....

End of recording, 26/27.7.82

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