

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.02.A

Devotee: ...and one GBC man, Atraiya Ṛṣi he will come. He's from Iran, so he'll represent the Muslim faith who have been converted to *sanātana dharma*, so this way they will be preaching.

Śrīla Śrīdhara Mahārāja: Now Caru Swāmī is engaged in that meeting for how many days?

Devotee: I do not know. He's very busy.

Śrīla Śrīdhara Mahārāja: Very busy; and the meeting is taking place in Grand Hotel? Where, in hotel?

Devotee: I think so, one big conference.

Śrīla Śrīdhara Mahārāja: But you don't know how many days it is advertised to take place? You don't know?

Devotee: I'm not sure, Mahārāja.

Śrīla Śrīdhara Mahārāja: Do you know anything of Sarvabhavana Prabhu?

Devotee: He will come either on Wednesday...

Śrīla Śrīdhara Mahārāja: Evening or Thursday morning?

Devotee: ... or if he can't come on Wednesday he'll come at the latest by Sunday.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Then do you know anything who are present in Vṛndāvana *utsava*, do you know?

Devotee: I did not hear any news from Vṛndāvana.

Śrīla Śrīdhara Mahārāja: You did not hear any ready news.
But do you know anything about Harṁsadūta Mahārāja, he's coming, to India?

Devotee: No, I did not hear anything specific.

Śrīla Śrīdhara Mahārāja: Dayādhara?

Devotee: No, I do not know.

Śrīla Śrīdhara Mahārāja: Only Atraiya Ṛṣi is coming?

Devotee: I heard he was coming.

Devotee: Some of them should be here about the fifth. They're expecting some of the GBC men to come here on the fifth.

Devotee: Eighteen. They expect eighteen GBC men to come to Māyāpur and eight of the Gurus are supposed to come to Māyāpur to see the work on Prabhupāda's Samādhi.

Śrīla Śrīdhara Mahārāja: All right. They'll have a meeting here and will consider the present situation.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: It is natural: should take place.

Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

So Caru Swāmī he may not be expected this week here. He told that he will come here this Monday, but for the present engagement, busy engagement there, I think he won't be able to spare time to come here for the time being.

Devotee: That's possible. I'm not sure. He did not say he was coming today.

Śrīla Śrīdhara Mahārāja: All right, let me, let us see.

Akasha prabhava prabhavata vat [?]

Fruit falling from the sky, we shall try to reckon things in that way. Everything connected with Infinite. Hare Kṛṣṇa. Depending, learning to depend on the will of Kṛṣṇa. Not much calculation of our human brain, either individual or a group. Generally according to our understanding of the scripture and the practices of the great personages we shall chalk out. But as regards the result we shall always be open that anything may come. *Mā phaleṣu kadācana, karmaṇy evādhikāras te.*

*[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]

Engage yourself always, but don't connect yourself with any consequences. Never go to connect yourself with the consequence. What will be the result of so many things, and above all, the Supreme Will. That is the fact. So don't bother uselessly and waste your energy. Full attention you try to give to the duty and not to the after effect of what the result, the duty will acquire. Duty cannot acquire any result, any consequence, any fruit. But it is graced, grace, *prasādam*. Whatever comes from the Infinite wave that should be considered as grace. And what we should do, that with the spirit of service, not with the result of tradery, trade, *na sa bhṛtyaḥ sa vai vaṇik.*

*[nānyathā te 'khila-guro, ghaṭeta karuṇātmanaḥ
yas ta āśīṣa āśāste, na sa bhṛtyaḥ sa vai vaṇik]*

[Prahāda Mahārāja states: “Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.”] [*Śrīmad-Bhāgavatam*, 7.10.4]

We shall do anything and everything with the aim of serving the Infinite. With clean hands we shall go on doing work, with clean hands. Not contaminated by any consequence. Service and *prasāda* corresponding: what comes from the infinite environment that is *prasāda*, grace. I have no claim in that. And what I am doing also with no claim, no application with that. No expectation even. Simply, it has been attached to me as my duty. I am doing. No future fixing. That will be *māyā*. We shall try to live under the sky. Free. Hare Kṛṣṇa. Then heart will find a relief. *Asankalpa jayit kamam* [?]

Sankalpa means *parikalpana*, this *pancana parikalpana*, five years plan. And also sometimes we may be allowed to make plan, but with this provision, full knowledge that whether it will reach its goal, that depends wholly on the Divine Will. With that we may plan. Suppose a meeting is organised, we shall try and we shall in the press also, notices are also circulated, there will be a meeting and some persons will deliver lectures. We will go on, but with openness that any hindrance may come and may stop. Still, we shall go on with the sense of duty. It is my duty I am doing. And God willing it will be successful, so God overhead. Try to live in the eternity, in the relativity of eternity, *Vaikuṅṭha vās*.

So misconceptions come from the Māyāvādī School. ‘When everything depends on Him then where is our quota, our duty?’ The Vaiṣṇava School they gave that work, the conception of service. That is the nature of the service. Without any definite result one can work with full energy, fullest energy. It is possible. The future is uncertain, still, the work is earnest. Rather the opposite, the whole concentration in the work, not in the future result.

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

Don’t be discouraged because you have no demand, no right in the result, so don’t be discouraged. *Mā te saṅgo 'stv akarmaṇi*. A great warning, necessary warning, or everyone will be discouraged, that when we have no part to take in the consequence, why should we labour? That is not a very small point, not insignificant. So immediate warning is there. *Mā te saṅgo 'stv akarmaṇi*. This misfortune may not come down in you, to stop the work. Go on working. In the cooperative system, so many labourers are engaged, they will do their duty and things are going, the production going hither thither. Then in time the remuneration is coming to him, in coin. He is giving in the form of energy and when it is coming to him as coin, in time, proper time it comes to him. Hare Kṛṣṇa. Hare Kṛṣṇa. So don’t be miser to devote your energy for the system, where you are at present. *Ke?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Karmaṇy evādhikāras te, mā phaleṣu kadācana. “Here it is omitted. The result, that is under My disposal. Only the negative side has been told here, not the positive. It is Mine.”

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

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

"It is Mine. *Aham hi sarva-yajñānām, bhoktā ca prabhur eva ca*. This selfless work I enjoy, for My enjoyment. And proportionately it is distributed to any and every point, separately existing all over the universe. But it is better for you to think that it is wholly Mine, wholly Mine. And when I distribute the result to you, you cannot have any claim. It is pure distribution. That is grace. No reason, no justice you should try to bring in there. But mercy you may think. It is so free that you may consider it to be mercy. Don't expect any justice: 'that I am giving so much labour and I must get that, the law of justice that will ordain in this way.' Never! You engage your energy; you give your energy free. And what I shall give in return that will be free, not under the consideration of justice."

Service and grace, mercy! Open, clear, the account is always clear. No demand, mutual demand. Such transaction, that is freedom proper, the conception of real freedom is there, real freedom. A dynamic selflessness: not a static selflessness like Māyāvādī. Selflessness means sound sleep or something like that, self effacement. Selflessness does not naturally come to self effacement, but it is of dynamic character, selflessness. Self giving, self surrendering, selflessness and self giving: towards what? Giving to the centre, to the Absolute, that sort of selflessness is what is demanded from every point, from every worker, every labourer. Only there the happiness of freedom can exist, freedom. Happiness of freedom can only exist there. Labour, energy utilized by intelligence that can produce something. Foolish labour may not flourish. So, dedication of our labour freely to the highest intelligence: that will fetch more. So without any miserly habit we can dedicate. We shall in get in ample quality, which cannot be imagined by us even so.

'*Dāsa' kari' vetana more deha prema-dhana*. "Please accept me as Your slave, and give my salary in terms of love, that I can acquire real love for You and Your own and everything that belongs to You, so love, that more and more I can dedicate. Give me salary in form of love. Love means more giving spirit, self distributing spirit, spirit of self distributing. Intense inspiration of self distribution: that I want as my salary. Not seeking any comfort, but to be more dynamic, not static. To become more dynamic, such salary I want. The capacity of my giving may be increased. That should be my salary." '*Dāsa' kari' vetana more deha prema-dhana*. *Prema* means self giving, self distribution, the tendency to distribute oneself. Self distribution, self surrender and self distribution with self surrender. With the basis of self surrender, self distribution begins. '*Dāsa' kari' vetana more deha prema-dhana*. So to pray to get love, *prema*, what does it mean? Oh. You want something. But what is that something, if analysed, that is more intense inspiration to give, so defeats its own object.

Mā phaleṣu kadācana. But that *phala*, that fruit has been transformed into love, with the more interest to serve. That is not ordinary fruit. The Vaiṣṇavas they want service, more hankering for service. And the salary, more worth and more earnestness for service. They want that sort of salary. So this is the universe the Vaiṣṇavas have discovered. But it has been given down to the experience of the senses of the Vaiṣṇavas from above through revelation. There is a domain of such conception. And if you like you can come by this, such and such way, you may come; so much self abnegation. There is a domain, a country where such persons live. If you would like to be a resident of that land, then come; then come. Calculative in the lower portion,

Paravyoma, and beyond calculation, automatic, that is Goloka. Gaura Haribol. And it cannot calculate how much one can sacrifice.

*rādhā-mukunda-pada-sambhava-gharmmabindu-
nirmmañcanopakaraṇe kṛta-deha-lakṣyām*

[Rūpa Goswāmī says when Lalitā Devī finds a drop of perspiration at the feet of Śrī Śrī Rādhā-Govinda, she furiously engages herself to remove it. “How has it come there? We are circumambulating Them to see that not the least pain can enter this domain to trouble Them. But how without our notice has this perspiration appeared? Perspiration, perspiration!” So she is furiously chastising herself, and wants to immediately take birth one *lākh* (100,000) times - with that force she comes to remove that drop of perspiration from the lotus feet of either of the Divine Couple. If the least difficulty is seen in the serving area, the Lord’s Associates can’t tolerate it in any way, and such eagerness, self abuse and earnestness is found in them.] [*Lalitāṣṭakam*, 1]

The hint of a particular standard has been given. When Lalitā Devī finds a drop of sweat on the foot of Rādhā-Govinda, she furiously engages herself to remove that sweat. “How it has come there? We are circumambulating Them that no, least pain can enter into this domain to trouble Them. But how without our notice this sweat has come? There must have been some plane, sweat, sweat, *gharmmabindu*.” So she’s furiously chastising herself and wants to take at once, *gharmmabindu*, *nirmmañcanopakaraṇe kṛta-deha-lakṣyām*, one *lākh* of bodies. With that force she comes to remove that drop of sweat on the foot of any one of Them.

Such eagerness and such self abusing: and earnestness. The least difficulty seen in the serving area they can’t tolerate it in any way. With so much earnestness they run.

[*sanātana*,] *deha-tyāge kṛṣṇa yadi pāriye, koṭi-deha kṣaṇeke tabe chāḍite pāriye,*

[“My dear Sanātana, if I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment’s hesitation.”] [*Caitanya-caritāmṛta*, *Antya-līlā*, 4.55]

Mahāprabhu said: “To attain the service of Kṛṣṇa, *crores* times just now I want to die, to embrace death.”

This sort of unit is used there, in that domain. Earnestness, eagerness for service, self dedication, self distribution of such high type, such noble type: inconceivable. So self sacrifice is nothing, that is only a unit, and on a developed plane the structure is built there. Sacrifice, for the country, for the society.

Some years ago I found in a newspaper that: “What is the difference between an ordinary thief and a congressman?” In the paper that gentleman told that, “Thieves first steal then go to jail, prison house: and the congressman just the opposite. In the time they were freedom fighters first and then went to jail, put to jail by the British government in the prison house. And now they are stealing. Stealing first and prison next: and that is general. But here so called patrons, they first finish their prison life and now they are looting, that is the difference.” Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: I asked him, the Indian man.

Devotee: Yes, yes.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: So our patriotism, sacrifice for the country, comes to such a reactionary position, social service, service for the country, service for humanity.

_____ [?] There is a proverb:
_____ [?] “Mullah can run up to the Mosque, not beyond.”

Devotee: In Vaiṣṇava *raja* what is the duty of a citizen Mahārāja?

Śrīla Śrīdhara Mahārāja: Duty if a citizen? To work under the guidance of a proper Vaiṣṇava. That should be the duty. The guidance must come from such high level, higher plane. Such aspiration, this is the conception of Vaiṣṇavism proper. If we can understand then we shall try to be guided under such high conception. The dictation should come. And then we may hope that we may reach one day that plane, taking up that thread. If we have real eagerness for such life, if we consider that this is the highest form of life, the noblest form of life, it is what is found in Braja, this aspiration will gradually take me there. *Lobhita janme pai ucchistha vadi yar* [?] The greed, the earnestness, the taste, that will give the real birth, and gradually take me that side.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. *Lobha, śraddhā* means *lobha* in other words. *Śraddhā* when a little grown it is considered *laulyam api mūlyam ekalaṁ*.

[*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*]

[“Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

“I want that sincerely.” That is the price, my earnest desire for the thing, sincere earnest desire for the thing, that is the price. No other price it can be purchased by. Earnest desire! “Yes, I want that. I can’t live without that. I cannot live in such plane. If it is possible there is such a plane, noble plane of life, I must go there. I can’t tolerate this atmosphere where everyone is exploiting his brother, environment, in any way or other. I want to get rid of that life.”

The *candan* is dissipating itself and distributing sweet scent. You know *candan*? When rubbing, disappearing, self dissipation, and in the form of scent it is mixing itself in the atmosphere. That sort of risk every member is ready to take. Whatever, for the least happiness, pleasure of Kṛṣṇa we are ready to contract for eternal life to go to hell: that sort of reactionary conception there. The indirect is also helping the direct in such a way. It is possibility, any eventuality, any possibility for my future risk. Not only present I am taking the risk but I am taking my future also in this way, under the risk, and want to go more rapidly.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, did the *gopī*'s husbands know that their wives were meeting with Kṛṣṇa? And if so, were they disturbed by that?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: The *gopī*'s husbands, did they know that the *gopīs* meet with Kṛṣṇa? Are they in knowledge the *gopīs* are meeting with Kṛṣṇa? And if so, if they have got knowledge, do they feel any trouble?

Śrīla Śrīdhara Mahārāja: Coming to details, that is too much for us. But still, sometimes they get such information and also try to punish his wife or anyone, his wife or sister or anything. But ultimately that vanishes in some way or other. It is managed by Kṛṣṇa's special will in some way. Sometimes with some fight and hitch and sometimes by illusory energy that doubt is cleared.

Kṛṣṇa-Kali: once Rādhārāṇī's sister-in-law, Kutila, she called her brother, "You don't care, you don't believe me? But now come, I shall just show you, you can see with your own eyes that your wife is with that boy."

And he went there, and at that time Kṛṣṇa became Kali. And Rādhārāṇī used to worship Kṛṣṇa. And the husband saw and then he chastised his sister. "What do you say? I see that she is worshipping Kali."

Then that lady, his sister, what could she say? Kṛṣṇa-Kali: in this way.

And some other way, also it is mentioned that He had to kill in Kordvan [?] the husband of Tulasī perhaps. In Kordvan, Kṛṣṇa killed him, that *āsura*. Anyhow, it is managed, it is something illusory, like a dreamy consciousness. Any shape, as just in a dream, anything can take any shape, any time, free. So it is sometimes like that we have heard. But we may not venture to enter that plane very boldly. When we shall be able to live in that plane it will be clear to us. But it is said like that. Many ways it may be used, in different ways. Hare Kṛṣṇa.

Devotee: Mahārāja, I'd like to enquire about when the Lord is *saguṇa* or *nirguṇa*. What is the difference between *nirguṇa* and *saguṇa*? When He's *saguṇa* or when He's *nirguṇa* - in form and without form?

Śrīla Śrīdhara Mahārāja: *Saguṇa* means misconceived ideas. That is *saguṇa*, of different stages. A gross misconception, and slight, more slight, but it is under misconception. And *nirguṇa*, what is true, under all circumstances, and all the times, past, future, present: that is *nirguṇa*, that unassailable wave. Absolute means that can't be changed: can't be challenged or changed, Absolute wave. The Absolute Good He's having His play in a particular way. And all other non absolute individual waves if come into clash with that will be broke into pieces and it will be nowhere, evaporate.

Suppose a big storm is coming and you want to create some opposite current of the air, by any machine or your That will be carried on nowhere. Nothing can oppose that. So Absolute power's playing is like that. And that is not ordinary force but the highest type of force, the noblest type of force: highest good. So, only to mix in that harmony, to dance with the harmony of that higher wave, that is what is necessary. And that is really pleasing. And to come in clash with that Absolute plane, wave, that will be fruitless and that will bring misery to us. Something like that you may think.

The Absolute will is playing, and it is Absolute will and Absolute good. That is playing in His own way. And if you come in contact you cannot but come. If in that harmony if you can you can dance, it is all right. You will find pleasure, highest pleasure. Otherwise if you can create any wave against that Supreme wave that will be finished in no time and you will feel pain.

Any challenging wave cannot be tolerated or cannot release that Absolute wave. That is going on. And that is the ecstasy itself you may think, *līlā, ānandam*, the charm, the beauty. The highest thing we can conceive, it is of that type. The highest good of our aspiration is that type. Not undesirable: it's desirable. And it is our diseased eye that cannot see that, our diseased mind that cannot appreciate that. That is the conception.

So not only give up your own individual creation of any selfish wave, but come in consonance of that wave. Adjust yourself fully with the movement of that wave. That is what is necessary. Then you will find that is a happy wave and you'll merge in that happy wave. That is what is necessary.

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