

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.02.26.B

Śrīla Śrīdhara Mahārāja: ...is, who gets recognition as family member of Kṛṣṇa, of Acyuta. There are so many *gotra* that the original they trace their lineage from some original position, from Bṛghu from Sandila, who is known in the society, a famous man in the society and coming down in his lineage, he says, that is they're dying and taking birth in another body and there he's to be recognised in the lineage of another person, can't retain the position of his former. By the change of the body the birth line also changes, so their *cyuta*, changeable.

But one who enters *acyuta gotra* he enters the family of God. "He's my Master. He's my Lord." So he's not to change his acquaintance in future any longer, *acyuta gotra*.

Others today in ones *gotra*, Agasta Ṛṣi, then next birth another *gotra*, another *ṛṣi*. Next birth another, perhaps an animal, no *parichar*, no acquaintance of any lineage.

But once enters into *acyuta gotra*, "That Acyuta is my Lord. I'm to be acquainted in His Name. That I'm such and such belonging to Him, it won't be changed. Won't be changed, it will continue eternally that, I'm connected with Acyuta. Not *cyuta*, not to be disconnected, that is Acyuta, whose position is unchangeable, He's Acyuta. And I have come to connect my fate with Him. That my recognition will not have to be changed any longer. Always I shall be able to say, I belong to Kṛṣṇa consciousness, and no necessity of changing that position. For eternity I shall, I may go on with this *parichar* _____ [?]

Bhāratī Mahārāja: Identification?

Śrīla Śrīdhara Mahārāja: Identification or so, _____ [?] Introduction letter, *parichar* _____ [?] that I am so and so. And it won't have to be changed any time. My introduction will remain eternally one and the same, *acyuta gotra*. I belong to Kṛṣṇa consciousness. Kṛṣṇa is my Lord. Once one can attain such, he won't have to change it, won't, any time. But others,

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]

Others identification must undergo some sort of change, every possibility of changing in any other identification. But if I can attain identification in connection with Acyuta that may not have to be changed.

Suppose, if I have some introduction from the President of the whole country, that may be used in any provinces. But if I have any provincial introduction, that may have to be changed in another province, or one district to another district. But if I can have from the central authority, then wherever I shall go I shall not have to change my introduction. That introduction will be valid everywhere.

So *acyuta gotra* means my relationship with the Supreme Lord, whose respect is everywhere, *acyuta gotra*. *Gotra* means connection, lineage connection.

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

Did he write a letter, from Bangalore, no, here?

Devotees: No. No: another gentleman.

Śrīla Śrīdhara Mahārāja: Who is that gentleman?

Akṣayānanda Mahārāja: Who wrote?

Śrīla Śrīdhara Mahārāja: That is also _____ [?] *mahājana*...

Akṣayānanda Mahārāja: One Indian gentleman wrote...

Śrīla Śrīdhara Mahārāja: Some gentleman, from Bangalore side.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: His contention is...

Akṣayānanda Mahārāja: He wants all three.

Śrīla Śrīdhara Mahārāja: “A bad ISKCON-ist is better than a good Gauḍīya.”

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: But it is not limited there. “They may be, they may go back to Christianity or to any other creed. Even they may turn to be atheist. But they should not enter the Gauḍīya association.”

Devotees: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Śrīla Śrīdhara Mahārāja: The mentality in this line, “A bad ISKCON-ist is better than a good Gauḍīya. The rejected ISKCON-ist may go anywhere, but they should not associate with Gauḍīya. That will be more...”

Akṣayānanda Mahārāja: Poison.

Śrīla Śrīdhara Mahārāja: ...injurious to us.” The principle at present is like this. Hare Kṛṣṇa. Too much sensitiveness and susceptibility: to keep up ones own prestige. If it does not come from high it is difficult to maintain. Who gave Swāmī Mahārāja so much prestige? Where from did it come? Ha, ha. Such a great prestige, where from did it come?

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

And they’re busy to find out what was wrong with me. But in spite of so much wrongness Swāmī Mahārāja appreciated me. That is enough. To his last days, he had some appreciation for

me to his last day of appearance. So that is enough for me. I don't want, whether I was litigant, I was a fallen man, I always after the policy of divide and rule, many things may be told against me. But in spite of that, Swāmī Mahārāja appreciated my association up to his last day. I do not want anything to plead in my favour than that. Ha, ha, ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: At least to them. Gaura Haribol. That half truth is more dangerous than falsehood. That will apply in their case, at least. Gaura Haribol. Gaura Haribol. So the letter here may be given to Mādhava Prabhu if he wants.

Akṣayānanda Mahārāja: I'll arrange that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Photostat copy, duplicate.

Akṣayānanda Mahārāja: I'll manage that, no problem there. Five minutes work.

Devotee: Mahārāja, I've heard that Tulasī first appeared as a dumb girl and married someone called Śaṅkhaçūḍa and then became a plant. Is this true or not?

Śrīla Śrīdhara Mahārāja: Hmm? What's he say?

Akṣayānanda Mahārāja: It's the question of Tulasī.

Devotee: _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, yes it is true.

Devotee: Will you tell us the story.

Śrīla Śrīdhara Mahārāja: It is true. It is possible. And it is so. And at the same time, Nārāyaṇa He had to also take the shape of Śālagrāma. She came as plant, and Nārāyaṇa came as stone. And Nārāyaṇa's special desire, "That without your touch I won't accept any form of worship."

Devotee: It's also said that Śaṅkhaçūḍa...

Śrīla Śrīdhara Mahārāja: Adulteration in the worldly sense, but in connection with Nārāyaṇa no charge of adulteration is possible, because everything belongs to Him. So adulteration: that is a perverted view of reality. So in this perverted world also it was adjusted in this way. But in fact there is no pollution, no filthiness. It is pure as anything. From that angle of vision it is *līlā*, and the anomaly only in the wrong view, perverted reflection here. From the angle of vision of the absolute realm it is *līlā*, it is as pure as anything. Only diversity in unity, plurality in harmony, it is that. From this side, through the spectacle of *māyā* where we're eager to establish our own right, Tulasī and that Jalandar dasu, that demon, there is some right, conjugal right which is *māyā*,

misidentification, misreading of the truth. There it is wrong from that plane. And there also that high connection came down to take us there anyhow. Here also that Nārāyaṇa also came as stone, in our view, and Tulasī came as plant. And there was some understanding to help our spiritual future that Nārāyaṇa won't reject Tulasī in any time. Their connection is eternal. And without the connection of Tulasī, Nārāyaṇa won't accept any sort of *pūjā*, worship to Him, any honour, not acceptable if not connected with Tulasī. So it is so universal we are led to understand, for our gradual advancement towards the Absolute Truth.

Gaura Haribol. Gaura Haribol.

Parvat Mahārāja: Mahārāja, this prescribed duty, belonging only to the conditioned stage, what determines...

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Nitya karma, naimittika karma, naimittika karma* is duty that springs from a particular cause. So whatever *karma*: our only duty and obligation towards the centre. And the other obligations in the midway: that also to be connected with the Absolute Centre. Even the *karma-kāṇḍa*, that is also, that is attempt to connect the unnecessary duties to connect with the centre, anything. Anything and everything should have some connection with the centre: then it will be useful for us, our purpose. Centres connection will be healthy. Only our duties connected with centre that is perfect stage. Partial duties if connected with the centre, that is better, and even any duties, and every duty, connected with centre that is the best. Anyhow to have any connection with the centre that is useful for us, whether *karma*, or *naimittika*, or *nitya*, it does not matter.

A *paramahansa*, we are told, even they go to answer nature's call: that is also connected with service. To pass urine, that is also connected with service, what to speak of other things. It is such. Everything for the interest of Kṛṣṇa, not for any other interest, whatever it may be, that is what is necessary. And in the process of that whatever is connected that is good. No question, no difference of *nitya*, *naimittika*, or *karma*, or any other thing.

Sleep, sleep is also connected with the service. A good sleep can give good energy, and that may be utilised for the service. In deeper sleep he has no utilisation of any energy. That is also reckoned a part of the service because that helps the service.

*yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā*

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

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

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