

Srila Bhakti Rakshak Sridhar Dev Goswami Maharaj
(Raw transcription by Sriman Pranashis dasa, proofread by Srimati Kundalata devi)

To meet as a body, and to go on in the line of Swami Maharaj, as you can think, within you best - not to be silent or inactive. As much as we know, as much as we have got from him, with so small capital we shall go on, whatever, but sincerity in, of heart, sincerity of heart that is the real capital. If it is found anywhere...

The conscience that took me to that Great Messiah, Swami Maharaj, I cannot neglect that inner voice of mine; that guide. I shall do accordingly. I should rely on my inner tendency that took me to Swami Maharaj, leaving so many things aside. So according to the dictation of my sincere heart, I shall go on. Go on.

Ahaituky apratihata, that is causeless and that is irresistible. None can control. That particle is within us, that is *bhakti*. That is causeless. That means that has got no ulterior motive. That is innate, innate. You are an eternal flow of the plane. It is a particle, element of that substance and '*apratihata*' none can oppose.

Hare Krsna, Gaura Hari, Gaura Hari.

I have suggested that a centre in the Madhyamdhipa should be established by dissatisfied sincere souls, for the propagation of which they have imbibed from Swami Maharaj, for the best benefit of the people; but in a mild way, not in boisterous way. What they're complaining against the present body, that may not enter into their association. With this idea they should combine and go on with what they have understood from Swami Maharaj, to take it from door to door in a mild way, in a mild way. So much as competition with them, but to carry the truth, which they cannot tolerate that should not be; in their own way; out of necessity, not for any competition purpose. Then Swami Maharaj willing, God willing, that will grow, that will grow; according to the sincerity of the feeling that will grow.

Swami Maharaj has left a big organisation, and property and men. But these people will have to begin in a humble, in humble way and their sincerity and goodness will be their capital. Not so many grandeurs, so many money, so many men. So mild way with heart within and God overhead, they may launch another missionary work.

hrdi krtva harim gehat pravrajat sa narottamah (S.B.1.13.27)

A *narottama sannyasi* has been qualified in this way. At heart there is Hari, Guru, and they leave the world and connect with the, leave their individual interest for the cause of the Supreme. *Hrdi krtva harim gehat pravrajat*. *Gehat* means from individual consideration. Renounce, devote for the public consideration, to distribute Guru and Hari to one and all, *narottama sannyasa*, for the service of Hari.

bahava iha vihanga bhiksu-caryam caranti S-B, 10.47.18

Like birds from one tree to another tree; but that campaign is...

yad-anucarita-lila-karna-piyusa S-B, 10.47.18

I am drinking nectar through my ears.

*yad-anucarita-lila-karna-piyusa-viprut-
sakrd-adana-vidhuta-dvandva-dharmavinastah S-B, 10.47.18*

And that in calling the dissolution of this *mayik*, this misconceived solidarity, one drop is dissolving. Just as I am told, there is some chemical thing which applied in the iron chest, the iron dissolved; some acid. To open, the dacoits, to open the iron chest uses some solution I am told. So one drop of nectar nectar in connection with the Absolute - that can dissolve long drawn family solidarity, in the interest of the body mind. And when that is dissolved then bondage, the man in the public street and his business will be to take from door to door, the news, the nobility of that solution.

That nectar, a drop of nectar has absolved me from all my loan of exploitation and made me free. And you also use this, you will be free. You will be free of your long incurred loan from this nature and you will be able to go to your own soil, back to home, back to Godhead. You carry that nectar, drop of nectar, *Hari-katha*, the news of the Absolute, sweetest of the sweet. Necessity, the only necessity; no other necessity is there, the only necessity, of all of us, indispensable necessity.

Nitai Gaura Haribol

The other day one gentleman told that some of them are roaring like lions. It is very difficult to find roaring for the cause of Krsna. That is most desirable, roaring, that will diminish the bondage of *maya*.

Hare Krsna, Hare Krsna, Gaura Haribol.

Hunkara, Nityananda Prabhu had that *hunkara*; a roaring voice.

nityananda boli' yabe karena hunkara CC Adi 5.167

That sound with the spiritual potency, could remove all the misconception of the audience.

Devotee: Maharaj, Krishna Sharan prabhu..
SGM: (Bengali)

Nitai Gaura Haribol, Nitai Gaura Haribol

It is deplorable that they have lost their faith in me. I was, I am their well-wisher. And Swami Maharaj who could not put his faith to any other Godbrothers, but he had faith in me; and they are misusing that. I have no personal ambition so I am in an impartial position. Many come to consult with me. I am not a, I am a consulting physician, not having any practice for meself, something like that. My position is more or less like that, consulting lawyer or consulting physician; he he he, having his own dispensary.

Gaura Haribol, Gaura Haribol, Gaura Haribol.

That is my very nature from my boyhood. Not self seeker, but a tendency for seeking for others.

My mother used to abuse me, “You don’t want your own interest, always trying for the interest of the others”. Hare Krsna. This is my nature.

Gaura Haribol, Gaura Haribol, Nitai Gaura Haribol, Nitai Gaura Haribol

Nitai Gaura Haribol, Nitai Gaura Haribol

Of course, I am not perfect, but not in self seeking, but with impartial judgement to try to help others as much as possible for me to know and do.

Nitai Gaura Haribol, Nitai Gaura Haribol, Nitai Gaura Haribol, Nitai Gaura Haribol
Nitai Gaura Haribol

Hare Krsna Hare Krsna
Gaura Haribol,
Hare Krsna,
Nitai Gaura

(Bengali)
Mahaprabhu

It is very easy to feel and understand that we can’t we can’t serve Hari, Guru, Vaisnava, but ‘I am serving, I have got’, that is to say, that is the most difficult. The nature of our acquirement is such. We are going to capture those that are higher in all respect than me, and that also in infinite degree. Then how it is possible? We must be conscious. We want to be connected with the superiors, with the superiors, whom it is impossible to control; but only the love, the affection, no right, no force.

That is the plane of approach, and love and devotion, that means sacrifice. Sacrifice, self sacrifice. That is the royal road, sacrifice. By sacrifice no undesirable thing can enter. Sacrifice, no selfishness, selfish, and it has got no end. So we must not be afraid of any rejection.

When beginning we are to promise, we are to sign a creed that we won’t require any result, any consequence. That is with Him. That is in the infinite. That is with the infinite. Only the part of duty, insignificant it may be, attached for my position, my concern with only that, with that. The rest is in His hand, we must not bother about that. Only we shall concentrate ourselves to that one point that what is my duty to ascertain that and to accept that - and the rest will come out of its own accord. I won’t go to bother about that. With this spirit we are to begin any endeavour.

Gaura Haribol

We are going to take bath in the “Ocean of Sacrifice”. Sacrifice; die to live, in Hegel, a very good expression. Die to live. That is the process of living; to die. What we are at present, die. Die, to your whole self, as a bait for the service. For the hankering of the service the bait is your wholesale ego. Die. And you don’t die. At the same time it will be clear that you want to die, but you can’t die. But that, your inner

acquaintance will come out, that you don't die. You don't die. You are eternal. You will be able to find out that every moment I tried to do the thing at the cost of my death, but death is not coming. Why? I am trying to embrace death, but death is not come. What's the matter? That I won't die. I won't die, I am eternal and the power and the courage become more and more, bigger for me.

Die To Live, sacrifice, *ahutih*, "yajna" this word "yajna" means "ahutih". That put into fire. You put yourself into the fire. Your dearest thing put into the fire. *Yajna*. *yajna* means sacrifice.

yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ (BG 3.9)

sarva yajnyena saro?

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca (BG 9.24)

"I am the master, the controller and enjoyer and recipient of all the sacrifices. Wherever it occurs, the recipient is Meself. Beneficiary, the only beneficiary in the world is Meself." Krsna says, "I am the only beneficiary, no other. All transmitter, all transmitting agent. But the ultimate beneficiary is Myself."

aham hi sarva-yajñānām, bhoktā ca prabhur eva ca (BG 9.24)

"But that Myself, that I, is friendly to you, not foe. *suhṛdam sarva-bhūtānām*. (BG 5.29) "I am your best friend." That is proper adjustment, which we hanker after. The Absolute Guardian, the owner, is my friend; is my friend. We are to realise that and do accordingly, with heart within, God overhead.

Gaura Haribol.

Our Guru Maharaj in the last words, 'be courageous and callous', one of the expression peculiar, 'be courageous and callous.' Courageous we understand but callous is a mystic. Callous means perhaps forbearing, tolerant: callous. Callous not dismissing, not hateful, but tolerating spirit. Tolerating, forbearing, courageous and forbearing: callous. The courageous and callous.

Hare Krsna, Gaura Hari, Gaura Hari, Gaura Hari.

Love and rapture for Krsna is welcome. It may be apparently love it may be apparently rapture, but if it is for Krsna, then it is acceptable. We must accept it. Only that for my personal fame I shall try to avoid rapture. That may not be justified. Yes rapture but it must be for the cause of Krsna, that must be guaranteed from my heart. Then, if it is necessary, I must take it on my head, rapture.

Apparently, it is undesirable to come in connection with rapture with anybody, but if it is necessary for the cause of Krsna we won't come back. According to our own capacity, we are to invite. But it must be for the cause of Krsna, it will have, fetch equal value with love. Love and rapture, *raja* and *desh*. Everything should be devoted to the cause of Krsna, but not unnecessary, not some selfish purpose.

Whatever is done for His account it is justified fully, and that is *nirguna*. That is called *nirguna*. Caring for any result, to go on with the conceivable duty, the conception of duty towards Him, the Absolute Truth, that is *nirguna*. That is the most

original wave of the whole universe, of our conception. *Ahaituky apratihata*, that is causeless, that is *lila*. That is dynamic but that is causeless, that is irresistible. That wave that is the *lila* of Krsna. None can oppose that. We are to adjust with that wave. And then we can enjoy the harmony. The harmony is not a static one but it is a dynamic, harmony is dynamic. And the dynamic harmony, to adjust oneself with the ultimate wave, the ultimate movement, plane of movement, that is *nirguna* and Krsna's Flute and dancing, the autocrat, beauty autocrat is in that plane.

Our Gayatri, *vedamata* is also tuned with that aim. As I have tried to draw out from Gayatri. Gayatri. "*gayatri muraliṣṭa-kīrttana-dhanam rādhā-padam dhīmahī*" In the same tune, the origin of the revealed Truth, the Gayatri. Revealed Truth, Veda, the mother of the Vedic knowledge, that the revealed Truth, our directing tendency, and the call of Krsna by the tune of His Flute to adjust everyone in their respective duty, to satisfy Him, that is well connected. And the *kīrtan* of Mahaprabhu, *sankīrtan*, all aiming at the final adjustment with the *nirguna*, with the most fundamental plane, or wave of the most fundamental plane. "*gāyatrī muraliṣṭa-kīrttana-dhanam rādhā-padam dhīmahī*".

Gaura Haribol, Gaura Haribol, Gaura Haribol,
Nitai Gaura Haribol, Nitai Gaura Haribol,
Nitai Gaura Haribol, Nitai Gaura Haribol,
Nitai Gaura Haribol, Nitai Gaura Haribol,
Nitai Gaura Haribol, Nitai Gaura Haribol,
Nitai Gaura Haribol, Nitai Gaura Haribol,

Question

Devotee: Sridhar Maharaj, when Bhaktisiddhanta said that a GBC should be formed and that the *acarya* would be self effulgent, did he say how initiations would go on before that *acarya* became manifest?

Srila B. R. Swami: Who is he?

Devotees: Madhava.

Srila B. R. Swami: Madhava. What does he say?

[Various devotees explain the question]

Srila B. R. Swami: You see, we have come to understand, generally we feel that *acarya* will appoint *acarya*, his successor. But we saw that he did not, he avoided. And necessarily, we came to think that whatever spiritual education he has already imparted to his disciples, and perhaps it is natural and he relied on his general preaching and instruction, that it will come naturally from his own imparted grace. It will come automatically.

And, as it happened afterwards, in relative, from the relative plane we may not appreciate that, but from the Absolute standpoint, we find that everything happens by the will of Krsna, or Mahaprabhu, and necessarily, of Gurudeva. That is all good. In different ways, in different stages, that reacted, what he told, the reaction, the vibration, has come in different ways.

36.16 Sloka?

Anaya bedi gaban yasva sarvatra sat pada?

If we can accommodate the dissolution of Yadu Vamsa, the war of Kuruksetra, if we find that that is not lacking in spiritual, from the Absolute standpoint, then this dismemberment also is to be appreciated, appreciated. While complaining, but we are to, still we are to accept the inevitable, inevitable, and through this process, the inevitable will appear.

Now we are sitting to find dissatisfaction in the existing administration. It is a process, and through this process perhaps something will come out. We can't avoid this. It is a necessary process.

So after Bhaktisiddhanta Saraswati Thakur, that was also through our complain among dissatisfaction, so many things came and it was propagated and preached in a particular way. That is the final reading of things. That in the ultimate, ultimate decision is in His hand, and what is happened, that is all right. That is all all right. Still according to our own realisation we shall stand 'don't do this', but when done, that may be accepted as the will of Krsna. It is a peculiar, thesis, anti-thesis, synthesis. It is undesirable, don't do it. But when it is done it should be accepted, His will. We must, I am to adjust with that. In this way we are to take things.

Some things even Maya, maya. Sita Devi was stolen by Ravana. It has got also meaning. It was necessary to educate us, to give us something. A bright side. It has got also its bright side. Ramacandra was banished by the request of Kaikeyi. It has got bright side. Jagai Madhai, and the Brutus, betrayer, betrayer, oppositionist, it has got also meaning, place to serve the positive. The negative is serving the positive. In this way we are to adjust. It is a particular process. Through the pain child comes from the womb of the mother. Through the process of painfulness of the mother, child comes out; the object of her joy. That is the nature.

So whatever we shall do, we shall do with sincerity, but not with attachment much. *ma te sango 'stv akarmani* (BG, 2.47) Because the fruit is not in your hand so you neglect your service, don't do that. The fruit is not mine then why should we labour? That satanic tendency may not enter your heart. What you think to be best, you try your best for that. But don't look at the result. At the same time don't be idle. When I have got no connection with the result, why should I labour fruitlessly? That is satanic. His warning against you, no. Your part only to do your, discharge your duty, and the next with the infinite. Because you are not only, you are only a very negligible portion of the infinite, so you do your duty. But the result involves so many clash with these waves of the infinite quarter. You don't go to fix that your particular duty will produce a particular result, no. That is not possible, that is impossible. You are to do your duty as a quota, as your contribution to the Infinite. Be, try to have such life and more than that, sacrifice. Your life, a particle of sacrifice for the cause of the whole. Try to die. Try to die for the Infinite. That is really your position. Learn to die for the Infinite. Not for your selfish purpose. And not modified selfish, that is national, or social or some family interest, like that. And there you find your best satisfaction within. You are there. When you are a sacrificed unit wholesale you can find the maximum pleasure in you; apparently which is thought to be impossible.

Gaura Haribol, Gaura Haribol, Gaura Haribol, Gaura Haribol.

The plane, the plane of sacrifice, there we live, your prospect is there, so don't be discouraged. Atreya Risi must not be discouraged. He is there, He is there. Whom you are searching for, He is there. None can make monopoly. He is there. Why should we be disappointed? No disappointment. No disappointment. It is all for the best, all for the best.

End of recording 82.02.27.A

Verses quoted:

SB, 1.13.27

*yaḥ svakāt parato veha
jāta-nirveda ātmavān
hṛdi kṛtvā hariṁ gehāt
pravrajat sa narottamaḥ*

He is certainly a first-class man who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within his heart.

SB, 1.2.6

*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihātā, yayātmā suprasīdati*

"The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

SB, 10.47.18

*yad-anucarita-līlā-karṇa-pīyūṣa-viprut-
sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ
sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā
bahava iha vihaṅgā bhikṣu-caryāṁ caranti*

"The transcendental *līlā* of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfillment of life."

C-C, Adī 5.167

*nityānanda bali' yabe karena hunkāra
tāhā dekhi' lokera haya mahā-camatkāra*

Whenever he shouted aloud the name Nityānanda, the people around him were filled with great wonder and astonishment.

BG, 3.9

*yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara*

Work done as a sacrifice for Viṣṇu has to be performed; otherwise work causes bondage in this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

BG, 9.24

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

I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature fall down.

Bg 5.29

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā mām śāntim ṛcchati*

A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.