

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...to meet as a body, and to go on in the line of Swāmī Mahārāja, 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...

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The conscience that took me to that Great Messiah, Swāmī Mahārāja, 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 Swāmī Mahārāja, leaving so many things aside. So according to the dictation of my sincere heart, I shall go on. Go on. *Ahaitukī apratihātā*, 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 *apratihatā*, none can oppose. Hare Kṛṣṇa, Gaura Hari, Gaura Hari.

I have suggested that a centre in the Madhyadwīpa should be established by dissatisfied sincere souls, for the propagation of which they have imbibed from Swāmī Mahārāja, for the best benefit of the people; but in a mild way, not any 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 Swāmī Mahārāja, 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 Swāmī Mahārāja willing, God willing, that will grow, that will grow; according to the sincerity of the feeling that will grow.

Swāmī Mahārāja 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.

[*yaḥ svakāt parato vecha, jāta-nirveda ātmavān*]
[*hṛdi kṛtvā hariṁ gehāt, pravrajat sa narottamaḥ*]

["A *narottama*, or first class human being, is one 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 the heart."]

[*Śrīmad-Bhāgavatam*, 1.13.27]

A *narottama sannyāsī* 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. *Hṛdi kṛtvā hariṁ gehāt, pravrajat*. *Gehāt* means from individual consideration. Renounce, devote for the public consideration, to distribute Guru and Hari to one and all, *narottama sannyāsa*, for the service of Hari.

Bahava iha vihaṅgā bhikṣu-caryām caranti. Like birds from one tree to another tree; but their campaign is, *yad-anucarita-līlā-karṇa-pīyūṣa*. I am drinking nectar through my ears. *Yad-*

anucarita-līlā-karṇa-pīyūṣa-vipruṭ-, *sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ*. And that is causing the dissolution of this *māyik*, this misconceived solidarity, one drop is dissolving.

[*yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-*, *sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ*
sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā, bahava iha vihaṅgā bhikṣu-caryām 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 fulfilment of life.”]

[*Śrīmad-Bhāgavatam*, 10.47.18]

Just as I am told, that 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 *amṛtam*, 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 will carry that nectar, drop of nectar, *Hari-kathā*, 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.

Nitāi 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 Kṛṣṇa. That is most desirable, roaring, that will diminish the bondage of *māyā*. Hare Kṛṣṇa, Hare Kṛṣṇa, Gaura Haribol. *Huṅkāra*, Nityānanda Prabhu had that *huṅkāra*; a roaring voice. *Nityānanda bali' yabe karena huṅkāra* [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.167] *Koriya kalma sanath* [?] That sound with the spiritual potency, could remove all the misconception of the audience.

Devotees: Mahārāja, Kṛṣṇa Sharan Prabhu...

Śrīla Śrīdhara Mahārāja: _____ [?]

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

It is deplorable that they have lost their faith in me. I was, I am, their well-wisher. And Swāmī Mahārāja 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 myself, something like that. My position is more or less like that, consulting lawyer or consulting physician; ha, ha, ha, 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 Kṛṣṇa. This is my nature.

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

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Nitāi Gaura. Kṛṣṇa. Kṛṣṇa.
_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu. It is very easy to feel and understand that we can't, we can't serve Hari, Guru, Vaiṣṇava. 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 idea, and it has got no end. So we must not be afraid of any dejection.

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." Ha, ha. 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 coming. 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*, *yajña*, this word *yajña* means *ahutih*. That put into fire. You put yourself into the fire. Your dearest thing put into the fire, *yajña*. *Yajña* means sacrifice.

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

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

pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*.)” [Bhagavad-gītā, 3.9]

sarva yajnyena saro [?]

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]

“I am the master, the controller and enjoyer and recipient of all the sacrifices. Wherever it occurs, the recipient is Myself. Beneficiary, the only beneficiary in the world is Myself.” Kṛṣṇa 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*. But that Myself, that I, is friendly to you, not foe. *Suhṛdam sarva-bhūtānām* [Bhagavad-gītā, 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 Mahārāja 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. Be courageous and callous.

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

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

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

Whatever is done for His account it is justified fully, and that is *nirguṇa*. That is called *nirguṇa*. Caring for any result, to go on with the conceivable duty, the conception of duty towards Him, the Absolute Truth, that is *nirguṇa*. That is the most original wave of the whole universe, of our conception. *Ahaitukī apratihātā*, that is causeless, that is *lilā*. That is dynamic but that is causeless, and that is irresistible, that wave, that is the *lilā* of Kṛṣṇa. 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 *nirguṇa* and Kṛṣṇa’s flute and dancing, the autocrat, beauty autocrat is in that plane.

Our *Gāyatrī*, *veda-mātā*, is also tuned with that aim, as I have tried to draw out from *Gāyatrī*. *Gāyatrī*. *Gāyatrī muralīṣṭa-kīrttana-dhanam rādhā-padam dhīmahī*. In the same tune, the origin of the Revealed Truth, the *Gāyatrī*, Revealed Truth, *Veda*, the mother of the Vedic knowledge, that the revealed Truth. Or directing tendency, and the call of Kṛṣṇa by the tune of

His flute to adjust everyone in their respective duty, to satisfy Him, that is well connected. And the *kīrtana* of Mahāprabhu, *saṅkīrtana*, all aiming at the final adjustment with the *nirguṇa*, with the most fundamental plane, or wave of the most fundamental plane. *Gāyatrī muraliṣṭa-kīrtana-dhanaṁ rādhā-padaṁ dhīmahī*.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
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Mādhava Prabhu: Śrīdhara Mahārāja, when Bhaktisiddhānta said that a GBC should be formed and that the Ācārya would be self effulgent, did he say how initiations would go on before that Ācārya became manifest?

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Mādhava.

Śrīla Śrīdhara Mahārāja: Mādhava. What is he saying?

Bhakti Caru Swāmī: He’s saying that, “When Bhaktisiddhānta Saraswatī Ṭhākura formed the GBC body he had said, he had left instruction that Ācārya will be self effulgent from amongst his disciples to continue the *sampradāya*.” So he’s asking, “Did Bhaktisiddhānta Saraswatī Ṭhākura leave any specific instructions as to how initiation would go on before this Ācārya manifest himself?”

Śrīla Śrīdhara Mahārāja: I can’t follow. I was thinking something else. What do you say?

Devotees: (Group laughter)

Bhakti Caru Swāmī: Whether Bhaktisiddhānta Saraswatī Ṭhākura left any specific instructions how initiation will go on, after his disappearance, and before that Ācārya manifests himself?

Śrīla Śrīdhara Mahārāja: Oh. You see, we have come to understand, generally we feel that Ācārya will appoint Ācārya, 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 Kṛṣṇa, or Mahāprabhu, 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.

Anaya bedi gaban yasva sarvatra sat pada [?] If we can accommodate the dissolution of Yadu *vaṁśa*, the war of Kurukṣetra, 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 Bhaktisiddhānta Saraswatī Ṭhākura: that was also so. Through our complaint 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 happening, 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 Kṛṣṇa. It is a peculiar, thesis, antithesis, 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 *māyā, māyā*. Sītā Devī was stolen by Rāvaṇa. It has got also meaning. It was necessary, to educate us, to give us something. So bright side, it has got also its bright side. Rāmacandra was banished by the request of Kaikeyī. It has got bright side. Jagāi, Mādhāi, 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. *Mā te saṅgo 'stv akarmaṇi*.

[*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]

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.

He's warning against you, “No. Your part is 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 own selfish purpose. And not magnified 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 Ṛṣi must not be discouraged. He's there, He's there. Whom you are searching for, He's there. None can make monopoly. He's there. Why should we be disappointed? No disappointment. No disappointment. It is all for the best, all for the best.

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