

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.26.B

**Śrīla Śrīdhara Mahārāja:** World is here, I am here, and I am unsatisfied. How can my inner self be satisfied? That is our necessity, how the inner thirst can be quenched. We are in want. How this want can be removed, by what process? There are so many things. I have got this body, the bone, the nervous system, the blood, and to know anything and everything about them, and what is the composition of the blood. These things are unnecessary details, not necessary. I am uneasy. I want to remove... The question should be regulated like this. *Ke ami*, who am I? And why I am troubled? \_\_\_\_\_ [?] I don't know how to get rid of these problems. A general question, I am concerned with these general questions, this inquiry *athāto brahma-jijñāsā*, where from I have come? How I am living, and what is my future? These are the main questions concerning me and I must concentrate whole of my energy to solve that; not only myself but whatever I look and see and experience. The answer: *yato vā imāni bhūtāni jāyante*, the broad way, the wide way, the solution for all.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti  
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa*

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.”] [*Taittirīya Upaniṣad*, 3.1]

There should be a nature of question, inquiry: a method of proper inquiry. Inquire after this and that, hundred things, that is waste of energy. The *sāstric* inquiry has been couched in such way. Where from we have come, and what maintains, sustains me? And what is my future? Why I am uneasy? And how my inner fulfilment I can get, acquire? Our questions, our inquiry should be in such a standard way, otherwise they're disease of inquiry, not inquiry proper. So many curiosities may come and that has got no end. So we should learn how to question, how to make inquiry. And our energy has got some value; not to waste it, in every way. In inquiry to fulfil, in the way of fulfilment also how to reach the goal, save our energy and regulate in a particular proper channel, proper channel. Then in Kali-yuga *sādhu-saṅga*, Kṛṣṇa *Nāma*, a standard company, a standard association, that is the real and only helpful necessity of our life. Otherwise deviation from that, I may be misguided at any place, any stage. *Sādhu-saṅga* and Kṛṣṇa *Nāma*. *Sādhu-saṅge kṛṣṇa-nāma ei mātra cāi*, only this thing is necessary.

*Sādhu-saṅge kṛṣṇa-nāma ei mātra cāi, saṁsāra jinīte āra kona vasttu nāi*. To get out of the undesirability nothing is so useful, nothing is so useful. The substance of all advice, Mahāprabhu says. *Sādhu-saṅge kṛṣṇa-nāma*, only Kṛṣṇa *Nāma* without *sādhu* that is also to go on with difficulty: *sādhu-saṅga*, in one word *sādhu-saṅga*. The standard inquirer, a standard realizing soul, anyhow, to get his company, secure his company, then everything we get. And *sādhu śreṣṭha* is Guru, Gurudeva is the king of the *sādhus*, of the good men, a divine personality who can guide. Guru means who can guide me satisfactorily, in other words, whom I can believe, whom I can trust to my utmost understanding and submit, surrender. My inquiry is being fulfilled to its utmost necessity. But still I can't limit him more. Then we are to surrender. As much as I can make inquiry that is satisfied. And also I find that what I do not know, that is to be traced there, traced there, so I can trust and surrender, cast myself at His mercy, some mystic confidant.

Then we surrender. The best of the *sādhu* of my experience, I can't measure divinity and honesty in him. As much as I can get, I can know, I can enter, more than satisfied, so cast there, of the unknown hope. Try to collect all the energy possible to surrender at his disposal, and do accordingly.

*Amar naihita* [?] I do not belong to myself. I belong to him. With this spirit! I have no right. I have already offered me, given away to him. And whatever he will direct, detect, I must do that; this moral obligation I have got with him. I won't indulge in letting out my so many internal mental propensities to go their own way. I won't be master, any longer master of my own. My master is the Ācārya. I want to have that sort of thing, that option, that interest-less work, non-interest apparently, apparently not my individual interest. My individual interest has been sacrificed. So a higher conception I have got of the higher world. My ego, I must not allow myself to be the king of my own self. My good consideration has taken me to such a place that I can surrender. By surrendering I may earn more, that mystic idea, conception.

My suggestion, my conception and my suggestion, what duty I am to take, that is lower than I am satisfied. Then if I do according to his direction and suggestion I'll be more benefited, some sort of underground hope, a strong hope, deep hope of such character. Then we'll be more gainer, more gainer. Higher direction from above, higher submission, higher direction from higher and higher, deeper sphere of love and duty, high wave, I am to connect with the high and subtle-most wave. And I will be more benefited. That is the idea. So I shall try to be at the disposal of the higher agency of the higher thinking and higher provinces. On the whole that should be the idea, to come in connection with the higher layer of life, the most subtle layer of life. Hare Kṛṣṇa. Anyhow! Different waves there are around, all of different types, of different interests, of different loss and gain. But to connect with the highest, that should be our...

...

There was one Bakut Singh [?] in Punjab. He was a revolutionist, anarchist. When I was in Delhi, nineteen twenty nine or so, some of them, a man of Punjab Bakut Singh, and he was a good man on the whole, and very bold. I was there in Delhi at that time. He and \_\_\_\_\_ [?] or someone, came as a visitor in the parliament house and threw some bomb on the parliament, to make show, not to hurt anybody. Then an inquiry was made.

And they came to give their statement. "But what is this fun? Only to show our objection, our protest, I have thrown this, not to kill anyone, but to dishonour this sort of parliament. This is no *svārāj*, no independence, no real parliament. It is a sham. So we despise it."

Anyhow with this thread some inquiry was made, and it was found that he's entangled with many murder cases also. So he was hanged.

There was a case and the Gandhi at that time went to – Erwin was the viceroy, went to propose to Erwin that, "Release him, he's a good boy. And hang me in his place, I offer myself."

"Why you do so?"

"He's a very good man but only he is in the *himsā*, the violent way, violent means he has been taken. And by my offering my life for him, he may change from violent to non-violent. That is my hope. So I offer."

Erwin rejected.

Bakut Singh was hanged, and before his hanging he told, "I am very eager to see the life after death. This has been finished to me. The charm of this life has already been finished. Only I am very eager to see, what is the life after death?"

So from time to time this comes to my mind. And I also say to my friends that the charm of this life, it is finished. What is there more? Already we have got good experience, this is all stale.

After all, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], where these four enemies are present there cannot be any real happiness. Where is death, there cannot be any happiness, always under the threatening of death. So this is finished, no charm. With eagerness we must make inquiry for a soil where to live, must select a higher plane where we can really live.

*[na tad bhāsayate sūryo, na śasāṅko na pāvakaḥ]  
yad gatvā na nivartante, tad dhāma paramaṁ 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-gīta*, 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]

"A permanent acquisition only is possible in My plane."

And these occupations and kingship are all dream. So if we want to get out of this dreamy life and enter into reality then raise yourself to the standard of finding, however subtle it may be, the plane of reality which cannot be devoured by death. Collect your energy to build up something permanent. And what will be demolished the next moment, you are going to invest your energy for that, a foolish attempt.

*uddhared ātmanātmānaṁ, nātmānam avasādayet  
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ*

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

You are your friend, mind it. And you are your enemy also. You are your own enemy if you do not mind your own development, your progress real; then you are your enemy. And you can be your own friend. And none can do so much help to you as you yourself can do.

*bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ  
[anātmānas tu śatrutve, vartetātmaiva śatruvat]*

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."] [*Bhagavad-gītā*, 6.6]

If you can have self-control, collect yourself, your energy from going astray and direct it to

the proper channel where you can really thrive, then you are your friend. And if you allow yourself to be led by so many senses of lower nature, and who are always trying to move in the land of reaction, exploitation and reaction, suffering: then you are your own enemy. You have done with your own. Consider all these things.

[*iti te jñānam ākhyātāṃ, guhyād guhyataram mayā*  
*vimṛśyaitad aśeṣeṇa, yathecchasi tathā kuru*]

["I have now disclosed more and more hidden treasures to you. Remember all this, and then do as you wish."] [*Bhagavad-gītā*, 18.63]

Consider and consider deeply, and take the right step what to do. A human life is very valuable. You have got the power of discretion, discrimination. If you go in the other such as reaction compelled by the reactionary wave as a tree or a beast, where you will be? And can you tell for certain that the next life you may not be degraded into an animal life, what guarantee is there? And everything is not in debt. The progress is not in darkness, in ignorance only. You will be able to feel what real progress is if you really participate in it. Then you will feel, *hrdaye nābhya nujñāto* [*Mānu-Saṃhitā*, 2.1], your heart's approval you will get, you can feel. Your inner approval you can feel, you can conceive. Not that a bogus hope has been given to you and you will be taken in a foreign land and there you'll be murdered and whatever. No, it is not like that.

*bhaktiḥ pareśānubhavo viraktir, [anyatra caiṣa trika eka-kālah*  
*prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."]

[*Śrīmad-Bhāgavatam*, 11.2.42]

Then that famous śloka of *Bhāgavatam*:

*bhidyate hrdaya-granthiś, chidyante sarva-saṃśayāḥ*  
*[kṣīyante cāsyā karmāṇi, dṛṣṭa evātmanīśvare]*

["Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."] [*Śrīmad-Bhāgavatam*, 1.2.21]

Whenever you are eating something, your belly will be a witness. Your belly will say, "Yes I am eating. Yes I am eating." *Bhaktiḥ pareśānubhavo – prapadyamānasya yathāśnataḥ syus – bhakti – tuṣṭiḥ puṣṭiḥ kṣudapāyo* [*Śrīmad-Bhāgavatam*, 11.2.42]. The satisfaction of the hunger, and gaining strength more than when you are unfed, and the conscious experience that you are fed, *tuṣṭiḥ puṣṭiḥ kṣudapāyo*. And no longer any feeling of necessity of eating more and more: these are the proofs for your progress. Hare Kṛṣṇa. The most valuable time and it is being lost by misapplication. For want of misapplication, mal application, the most valuable time, energy is being lost. Awake, arise.

*uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ*

[*kṣurasya dhārā nīṣitā duratyayā durgam pathas tat kavayo vadanti*]

[“Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor’s edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death.”] [*Kaṭha-Upaniṣad*, 1.3.14]

And engage yourself to address others also to engage this campaign. And that will also help you in a particular way that you may not be slothful, as regards your question.

One of our God brothers, the founder of Gauḍīya Saṅga, [Bhakti Saranga] Goswāmī Mahārāja who took *sannyāsa* from me, but he was a senior man. After Bon Mahārāja, when I refused, then he was sent to England. And there one Vinode Vani, one English lady was made disciple by him. Then he told when he was householder he collected few disciples. Then one young man, now that Viṣṇujñāna, he’s Bon Bihari Bābājī, he’s in Vṛndāvana at present, he was young, about twenty-five or thirty, newly married. But he left his house and came to live with Guru, his Gurudeva, Goswāmī Mahārāja. And Goswāmī Mahārāja was a householder at that time.

I went to take him from his house from Kalpur [?] but – then he came. Fifteen days I stayed there with him to take him out of his household life. And then he came to Midnapur and within few days he took *sannyāsa* from me.

At that time he pronounced some words. “That Viṣṇujñāna he has given me *sannyāsa*. That that young disciple, my disciple in young age he has come out of his house, leaving his young wife, and I am living the life of a householder and my disciple is so strong in his adherence, attempt. That pinched me now and then. So that is the prime cause of my accepting *sannyāsa* life.”

So when we preach, we say so many big things to others, but if I cannot keep myself in a standard life, then how they will take me? This will also try to keep me, to help me for keeping a standard life. So preaching, preaching is also, to engage oneself in preaching, that is also helpful to keep up our life aim, standard. That I am saying so many big things to others and if I am seen to be a defaulter, the prestige, that will also help me to certain extent. But it will be dangerous without proper guidance. We must not jump into the world of preaching meeting so many variegated nature of men. And it is also possible that I may be lost there. I may be lost there also. So under the guidance of some higher agent we should engage ourselves in the activity, a busy program. Engage ourselves in busy program so we may not have any spare time to go on indulging with all these trifle matters. These are all helpful to us. And then also recapitulate, when I came to our Guru Mahārāja, what for? I was, some mal purpose I had, or for some real purpose. Then why I am making treachery with me? If that is my best understanding when I accepted his *dīkṣā* then I am making treachery with my conscience, my good will. My high position, all these things should be discussed and thought out to help us. And mainly association with a higher, good devotee, a good devotee of higher type: and keeping engagement, as busy as possible. Not without any program, not vacant mind. Idle man’s brain is the devils workshop. Do you know that saying?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** So fully packed, responsibility. Without responsibility, none can catch the mind and convert. Responsibility only can catch the mind and engage itself in work. Otherwise the body may work; the mind will go hither thither. But the sense of responsibility, while lying, while eating, the mind is to be engaged; how to do this, how, what plan of this. Gaura Haribol. These are the practical experiences.

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

Dayal Nitāi. Nitāi. Nitāi. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Akṣayānanda Mahārāja:** Mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura he chastised that *sakhībhekī*, do you know the story on that?

**Śrīla Śrīdhara Mahārāja:** Yes. *Sakhībhekī* – *āula, bāula, karttābhajā, neḍā, daraveśa, sāni, sahayiyā, sakhībhekī, smārta, jata-gosāñi, ativāḍī, cūḍādhārī* and *gaurāṅga-nāgarī*.

[?]

That they are almost imitationist, *sakhībhekī* is also a type of imitation. They think that if physically I can take the robe of a *sakhī* that will always remind me that I am a female. And I got the *mantram* also from my guru, in the *sahajiyā* section it is in vogue that your age is eleven, twelve, thirteen, like that. You are a girl of that age. And your next higher is that *mañjarī*, Rūpa Mañjarī, Vilāsa Mañjarī, or so and so. You conceive yourself in that line and go on. Take Hari *Nāma*, do anything and everything and you try to get that *abhimāna*, that type of ego within you, that you are a young girl and you are in the association of so many *sakhīs* and you have got charge of particular service, you try to do that. Externally you beg and maintain your life anyhow, but internally you go on thinking like that. And though male you may accept the dress of a female. That will help you to your conception that you are a woman. Do that. That is, *sakhībhekī* comes from that idea.

And that man, that *sādhu* I told, was a *sakhībhekī*. But when I gave a strong impression, 'Why you are deceiving you by taking the robe you are already reduced to woman ego. Full male ego is within you. And by your taking the colour you will be easily mixed with the women and you will die thereby.' Then anyhow he came out, he gave up his, shaved his long hair like the ladies, and that dress also off. And he came to me, 'Accept me \_\_\_\_\_[?]

There was one \_\_\_\_\_ *sakhībhekī* in Rāmadāsa Bābājī Maṭha, that Samaj Bihari, Lalitā Sakhī. He was a *brāhmaṇa* and we are told he was graduate also. He came to Caraṇa Dāsa Bābājī. And anyhow I saw him once before coming, joining this Gauḍīya Maṭha when I was wandering to seek proper Gurudeva, once I went their *āśrama* and there found that gentleman. His age was at that time about near fifty, this side that side; a big figure but clad in lady dress, and trying to imitate movements like the ladies.

But then I did not know Gauḍīya Maṭha. Anyhow, one gentleman amongst the visitors they came with Gauḍīya, that comes from Gauḍīya Maṭha, from our Guru Mahārāja. And there was some remark about that *sakhībhekī*. And one gentleman he read, "Gauḍīya has written in this way there describing this *sakhībhekī*."

Before this he was in a very serious posture, won't talk to anybody, in a grave posing. But when one gentleman read something from *Gauḍīya Patrikā*, then he came out. "Oh, what they

have told in their remark that is wrong. You can see another *Patrikā*. That is from that gentleman." *Sonar Gaurāṅga*, or something like that, the editor of a big volume of *Caitanya-caritāmṛta*, Principal of \_\_\_\_\_ College, that Rādhā-Govindanātha. He has got a big edition of *Caitanya-caritāmṛta*. He used to publish *Sonar Gaurāṅga*, one *Patrikā*, monthly perhaps. That sham *sakhī* came with that book. "You can see also this *Patrikā* is supporting me." He came to show.

I did not know all these things at that time. I was simply a sight seer and hearing all these things. What is matter, what is this *Gauḍīya Patrika*, where from? And in support there is another *Patrikā*. And only this I marked, that he was very serious and with pose of a very big person but when that criticism came out, he came out, the man came out from the lady dress to protest earnestly. "That oh, they are abusing. They do not know. As you see this also is there." This I marked.

*Sakhībhekī*, they have got some sort of argument that if we take red dress, *sannyāsīs*, a dress of the garment of a *sannyāsī*, it will remind me that I am not to participate with the ordinary people. I have got my particular, peculiar holy dress, I must go accordingly. So something, but from where to where, imitation, imitation of what? The other day I told to that gentleman, Hiranyagarbha:

*vaikuṅṭhara pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]*

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

The mathematical calculation is there. I am *taṭasthā, jīva*, and the higher sphere is made up of higher stuff than myself. They're all Guru, the earth, the water, the air, everything is Guru, cent per cent Guru. And only as a slave I can enter there, according to degree of my free acceptance of slavery, and earnestness for that. In that higher sphere, that is subjective. We are subject in relation to this world of object. But, that is super-subject, super-subject. If at all I am go there, then without devotion, without dedication, wholesale dedication we cannot have any entrance. Then we'll get something wrong. In this mundane world we shall get something and satisfy ourselves, 'Yes, I have got.' It is very easy buyers, without price want to buy. It is Godly and the highest conception of Godhead, all these things are gone, very cheap bargainers. We rather want to pay for our desired thing, object of our desire. We won't be miser there.

*Na hi kalyāṇa-kṛt [Bhagavad-gītā, 6.40]* None can deceive you if you do not deceive yourself, deceive you. Higher, higher, higher, superior: not to enjoy. Satisfaction in giving: and giving for which? This body for freedom fighting that is also a type of sacrifice. And to some section it is the highest sacrifice to give the life for the country, for the nation.

But Mahāprabhu says, "It is *tamo dharma*. This is sacrifice of the lowest order. Why? To think that this body is all in all, this is a poison to the soul. The negative representation of the soul, and to give that, and to get the highest achievement of the soul, this is ludicrous. *Tamo dharma*. If only by sacrificing this body, flesh and blood, we can attain Kṛṣṇa, then every second I want to accept death *crores* of times." Mahāprabhu says.  
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What is this body? Nothing; trifle thing. The standard of giving...

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