

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.15.A]

Śrīla Śrīdhara Mahārāja: No gramisya grato gratyet [?]  
There is this moral teachings in India.

No gramisya grato gratyet siddhe karye samam phalam  
Yadi karye vipadi syat mukha rasa tasya anyate [?]

It is not based on truth, but this is *niti*, means politics, this politics.

No gramisya grato [?]

When a party is making advance don't go ahead.

No gramisya grato gratyet siddhe karye samam phalam [?]

If the object is achieved then we'll all be equal sharer and,

Yadi karye vipadi syat [?]

But if we're to meet danger ahead then,

mukha rasa tasya anyate [?]

Those that will be in front they will be, they're to suffer. This is policy, politics, *raja niti*. But devotional rules is not such. The servitors, the servants of the Vaiṣṇava, they'll take on their head all the difficulties and allow their masters to live in pristine glory: just the opposite.

[*kṛṣṇa-nāma-cintāmaṇi, akhila raseṣu khani, nitya-mukta śuddha-rasa-moy*]  
*nāmera bālāi jata, saba lo'ye hoi hata, tabe mora sukhera uday*

[The Name of Kṛṣṇa is a transcendental touchstone, a mine of all devotional mellows. It is eternally liberated, and the embodiment of pure *rasa*. When all impediments to the pure chanting of the holy name are taken away and destroyed, then my happiness will know its true awakening.] [*Śrī Nāma-Māhātmya*, 8, From *Śaraṇāgati*]

Bhaktivinoda Ṭhākura says, “Whatever offences against the Holy Name is there let me welcome them and be perished and let the glory of the Name in its splendour, let it shine in its own splendour. And the difficulties I shall take and I want to perish with them.”

The Vaiṣṇava cult, die to live: the Hegel is a very good man. Die to live, because *ātmā* has got no death, he is eternal. Death is only to the shackle over the, the coating, the dress, the garment, and that is accumulated from the foreign land. And let the foreign part dissolve. Die means death to the foreign encasement, and *ātmā* is eternal, that won't die.

And by embracing death *ātmā* shines more and more. Die to live. Just as the gold when put into fire it comes with brighter colour.

Davitam davitam punari puna kancanam kanta varna [?]

As much as the gold is burned into fire, it comes with brighter colour, *ātmā*. Not self aggrandizement, but self-dedication, that is the nature of *ātmā*. *Ātmā* lives only on that. Only that is his food. By giving away, by distribution, not by aggrandizement, *ātmā* lives by distribution.

Yate kori vedan tata yari ved [?]

It is said in connection with our knowledge, that what a peculiar type of wealth our knowledge is, not like other properties.

Jnata ved banta nay vaiva [?]

When the co-sharers come to divide a property, joint property, brothers, father's property, heirs, they want to share the property amongst them, divide, but,

Jnata ved banta nay vaiva [?]

If one has got knowledge that cannot be taken into share, cut up into shares and take possession.

Jnata ved banta nay vaiva chori napi na maniya te [?]

The thief can steal everything, but he cannot take one's knowledge, learning.

No dani no kayam jyati [?]

Other properties, if you make a gift then it becomes less, but your learning, as much as you can distribute, it won't be lessened. Rather it will be enhanced.

Vidya ratna maha dano [?]

So, the jewel of knowledge is of such peculiar higher nature. So also the wealth of the *ātmā*, the soul; you may distribute as much as you like, but it won't be diminished. It will rather be enhanced. The very existence requests this, the law of existence. *Ātmā*, so by giving, by serving *ātmā* thrives and by accumulating, absorbing, *ātmā* dies, or he's surrounded by foreign elements covering. His death means to be buried under some foreign elements. *Ātmā*'s death means to be buried under earth of foreign elements.

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

*Nāmera bālāi jata, saba lo'ye hoi hata, tabe mora sukhera uday.* Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: *Bālāi* means, Maharaja?

Śrīla Śrīdhara Mahārāja: *Bālāi* means the dangers...

*bālāi haita bālāi* \_\_\_\_\_ [?]

The infant, so many difficulties or dangers that come to attack the child: that is *bālāi*. Bala means child, not full-grown, child, that is balaka, bala.

And what comes to attack the child stage of Name, that is when the *Nāma* is in a very crude form, not full-blown, full-grown, fully expressed, at that time there are so many dangers for the Name as *aparādha*, *ābhāsa*, etc.

Bhaktivinoda says, “Let all the offenses if possible, to be put on my head, and I want to...” A suicidal squad! “I want to die with all the troubles, and let the Name grow without any danger from the environment.”

Devotee: \_\_\_\_\_ [?]

Śrīla Śrīdhara Mahārāja: No. \_\_\_\_\_ [?]

*Bālāi*. When Name is full-grown, then nothing can approach, no difficulty, no obstacles can approach. But when in its crude form, then only so many enemies of Name may come. In the beginning when a devotee is serving the Divine Name in the beginning, then so many defects may come, and those difficulties may be removed.

Bhaktivinod Ṭhākura prays to the Lord, “Please, the difficulties in the first stage of a student of the Name school may be allowed by Your special grace to be allotted to me. And the Name, God, Name, Lord, may easily be tasteful to all the public who need it.”

That is an aspiration, whether that is possible or not. It is possible by the special pleasure of God everything is possible. Aloka dhan [?] The *bhakti* is *sādhana-siddha* and *bhagavad-īcha-siddha*, two types. Only by exclusive grace of the Lord also, a *jīva* can attain his highest position, special case. Generally we are acquired through *sādhana* that is the general way, but special grant is also possible, and that is of four types. I forgot the name, the aloka dhan [?] and another three type of the grant of special grace to the devotees.

Ke? Hari Charan? Govinda Mahārāja \_\_\_\_\_ [?]

On the whole, I find, *na hi kalyāṇa-kṛt kaścīd durgatim*.

[*pārtha naiveha nāmutra, vināśas tasya vidyate  
na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati*]

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this

universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [*Bhagavad-gītā*, 6.40]

A sincere soul must be saved, is sure to be saved from unlimited difficulties there may be. Our previous births are also unlimited. And the acquisition, wrong acquisition of so many previous births, they are deposited in some form or other. That must be disposed of. So, they will come ahead to disturb me, my progress. But still, according to our sincerity in the attempt, we shall get the divine help. And as much as they may be in their intensity, or in their... and whatever be their venom, but none will be able to do anything.

The case of Prahlāda is teaching us. Even from the nearest person, nearest in the sense of mundane affection, the father, he may also turn to be the greatest enemy, but he's defeated, not Prahlāda.

All these examples show us that He's there. If you really search for Him, He's all-pervading, all-knowing, omniscient, and omnipotent also. He's at your backing, according to the purity of your purpose He will come to you in proper time, won't fail. No treachery from that side, but benevolent and gracious approach. Only because you do not give consent, so He cannot approach to you because that will be interfering with your free will. Otherwise, He's favourable. That is our solace. We are not out to search for a stone, or any passive friend, but passive, active in all points. He's all complete, all perfect. I'm going to search for Him. He's very near to me. Only I am not allowed to, due to my past, not allowed to connect with Him. All-permeating, all-pervading! *Tad dūre tad v antike*.

[*tad ejati tan najati, tad dūre tad v antike*  
*tad antarasya sarvasya, tad u sarvasyāsyā bāhyataḥ*]

[“The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything.”] [*Śrī Īsopaniṣad*, 5]

No doubt He's far, far away, but still, He's the nearest of the near. So near perhaps I am not so much near to me, He's so near to me. I myself am not so near to my own real self, paravasa [?] I am, what I am, that is my ego, is a foreign thing. I am a foreigner. What at present I am, my present ego that is a foreigner. So, I'm not very closely near to my own self, own interest, own identification. That is my position. I want to be my real I. Real I means not purchased by any provincial opportunity. Not the opportunity hunter.

**Dhīra Kṛṣṇa Mahārāja: Opportunist.**

**Śrīla Śrīdhara Mahārāja: Opportunist.** Opportunists are traitors to the environment, of his own section, opportunists, but opportunist may have got also a broad, broader sense. Opportunist! *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66], he's also bold opportunist to seek the proper opportunity of his life. Opportunist! *Janma sārthaka kari' kara para-upakāra*. [*Caitanya-caritamṛta*, *Adi-līla*, 9.41] Acquire goodness and distribute that to others. First, selfish, acquire the truthful knowledge, the knowledge of truth, and then you can distribute truth to others. So in that sense self-seeker; “I want to find truth. And then only I can help others. Otherwise, if I'm living in half truth or falsehood, whatever I shall do for others that will be also of that nature, cannot but be.” So,

Svayam asida katha manyam syamyet [?]

When one who has not attained perfection, how can you help others to be perfect? So,

*bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra*

[One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people [by preaching *nama-sankirtana*, the chanting of the holy name of Kṛṣṇa.] [*Caitanya-caritamṛta, Adī-līla*, 9.41]

Realize yourself, and then help others to realize the truth. That is not so-called opportunist. That is good. So that plane is such, the plane of harmony, but harmony in the Absolute sense. *Yathā taror mula niṣecanena* [*Śrīmad-Bhāgavatam*, 4.31.14], to pour water into the root of the tree; to put food into the stomach; apparently it is provincial, the stomach is getting the food, but not the ...by the result it is not so, because stomach is a serving unit, for particular purpose of life. Hare Kṛṣṇa. Hare Kṛṣṇa.

So, the plane is such, all-harmonizing plane. Everyone's interest is properly represented there. Everyone's best interest is properly represented. Such a plane is, and we have to seek for such a plane, such a soil to live in. A very, very abstract thing, but when one's inner awakening has occurred, earnestness for that plane: he can't avoid.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*  
*[ahaṁ tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

*ahaṁ 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]

"Yes it is that I'm the proprietor and the consumer of anything and everything. But I am your friend. I am your friend, well-wisher, your guardian, so no apprehension of losing anything, when the case is in My hand."

You try to think that. If you realize that to be the truth, then you have no misgivings. Then only you can find true peace at heart; that I am well represented in the highest management, administration. The perfect administration is there and I am well-represented. Not only myself, all, all well-represented there. The interest of everyone is well-represented there in that centre. I want friendship with that centre. I only want to realize that. Then only I can be at ease. No misgivings, no apprehension; I can find peace proper.

So this is a general thing. Then there is higher layer also that is designed by Yogamāyā, to enhance the pleasure of the pleasing principle; that is unthinkable, unknowable.

The personal interest of the Absolute is designed there. The cause, the cause of all the energy, to produce more energy, more satisfaction in Him, the design has been by His sanction been made by Baladeva etc, to keep up His dynamic character always. The dynamo is supplying energy, electricity, to so many places, but to preserve and to promote the power of dynamo, there is also a design. Something like that.

He is there, His domain, that is also in such a way that the very centre is being supplied with more and more energy, and vice versa. In this way, that is Yogamāyā. That is the internal management of home of the Absolute. The Absolute as if He has got a home, where so many members are trying to keep up His energy and in the name of *jñāna bala kṛīya ca*, in different directions we are told, and it is eternal.

This *cakra*, one helps another. The Napoleonic chair, everyone is sitting on the chair, and everyone has turned himself into chair. *Cakra* movement, that is shown, Viṣṇu *cakra*, that is the very nature of the eternal movement, movement in a circular way, one helping another.

That I told the other day that when men are required to live in the sky, their stools will be converted into food, such attempt is going on, and that is in circular order. To continue, to maintain, easy maintenance of the eternal character, this circular movement has been designed. So positive imbibes power from negative.

In *Caitanya-caritāmṛta*, perhaps fourth chapter, Rādhārāṇī and Kṛṣṇa and Their mutual position and Their conduct has been described, as if Kṛṣṇa is imbibing His force. In connection, so Both are indispensably connected: predominating and predominated aspect of things.

One cannot stand independently, what has been conceived by Śāṅkara and Buddhistic School. Buddhistic School; their ultimate is *prakṛti*, that is the negative side. And Śāṅkara, eliminating the negative side only tries to establish the positive side, eliminating negative side, that *prakṛti*, objective side, only subjective and that is nothing.

Without object, subject can't stand, and without subject object can't stand. This is Vaiṣṇava theory. Both is eternally true, and so the dynamic character. Otherwise Virajā is static, the ultimate cause is Virajā, *prakṛti*, and Brahman, that is also a static conception of the prime cause.

But *prakṛti puruṣa*, the enjoyer and the enjoyed, the aggressor and the aggressed, the positive and negative, and eternally connected, cannot be abstracted, one from another. Eternal! Vaiṣṇava theology! Only outwardly positive holds the primary position, very important position. But if we go to scrutinize further, then we cannot but feel that the negative has got also as if a positive position of its own. Otherwise the positive cannot act: a peculiar thing in that sense.

Kṛṣṇa can make mad the whole world in their attraction for Him, but the same Kṛṣṇa, He becomes mad to have the company of the *hlādinī śakti*, becomes mad. In this way it has been shown in (Chatu sadyai?) And that is the secret of the Gauḍīya Vaiṣṇavism, *śuddha-śakta*. The potency has been given higher attention. And we are to follow this even from the outward utterances of scripture when Lord Himself says, "Those that are directly devoted to Me, they are not devotee proper, but those that are devotees of My devotees, they are My real devotees." If we try to follow the very principle of this saying, that this is not hyperbolic remark, but there is some genuine reality in it.

*ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ  
mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ*

[“Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees.”] [*Ādi Purāṇa*]

If we try to find out the very inner meaning, the inner purpose of such sayings, then we can reach to that conclusion as our Guru Mahārāja remarked, “We are *śuddha-śakta*.” We are worshippers of the potency, but not this mundane potency, but the potency wholesale dedicated to the possessor of the potency. Without retaining her individual independent entity at all, cent per cent dependent; such potency is very, very rarely can be conceived and realised.

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

“The direct approachers to Me are not, that is not proper approaching; but approaching through proper channel, through the devotees, that is proper approach. That is real approach.”

So Gauḍīya Maṭha eliminates Mirabhai and so many other apparent devotees to be real devotees, because they are mad in praise of Kṛṣṇa, not so much for the devotees of Kṛṣṇa. So the Kṛṣṇa is not alone. King is not alone. King means so many, big establishment always; and to approach the King if it is real, then the approach must be through a channel. So Kṛṣṇa means He’s already surrounded by a big hierarchy, a big bureaucracy. And to approach, one cannot approach direct: if his approach is real he must select a particular channel. And he cannot but praise them, revere them, and their magnanimity. It is by their help only we can get the nearness of Kṛṣṇa, otherwise not.

Gaurṇa bengā daskar [?]

One will take a lift across the whole system and then approach the King? It is *avastava* [?], unreal. So, when one is engaged so much apparently that he’s a great devotee of Kṛṣṇa, eliminating the devotee class; then that devotion has not come to take the shape of real approach. It is a vague thing; he’s far from Kṛṣṇa.

Suppose the highest peak in Himalaya, Everest, from far off we can see the Everest, but if we want to climb Everest, then we are to pass through, as much as we shall approach, we shall so see so many nearer peaks, lower peaks of mountains. Then we can approach. So, when approach to the Everest will be actual approach, then we cannot avoid the names and the characteristic of other peaks surrounding Everest. But from far-off, we can see only Everest, and not the other peaks around it.

So, when we express our connection with Kṛṣṇa, only, alone, then we are far-off. But really when we’re in the field, we’re practically doing, we cannot but have connection and express and acquaintances of the nearer peaks that are surrounding that higher peak. Something like that. So, practically who are in the field, and practically who are engaged in approaching Kṛṣṇa, their approach will be realistic only when they’re engaged with so many devotees of different departments of Kṛṣṇa.

So I marked when preaching in the South, whenever any gentleman approached our Prabhupāda, he’s a very renowned devotee of this place, then Prabhupāda used to ask him, “Under whose guidance your devotional activity goes on to Kṛṣṇa?”

Generally they used to say that, “No, no, I am direct concerned with Kṛṣṇa, Rāma...”

Then, when they went away, we heard our Guru Mahārāja to say, “He has no devotion.” Dismissed, no devotion, no practical devotion, that is vague, not any particular shape it has taken now. Because that’s ignoring the *āśraya*, the surrounding positions of the Lord, without which all will be only abstract thinking, not practical approach. Gaura Hari.

That is the great test whether the devotion wants liberation, wants any other thing but Kṛṣṇa, but the Lord. That is also a criterion, much devotion shown, but why? We want emancipation, liberation, not service of Kṛṣṇa. But for, to acquire, to earn liberation we are taking the devotion of Kṛṣṇa. That is also lower, *guṇa-māyā* worship: worldly worship, and not worship real in the transcendental plane. That is not eternal. For the time being, that is *māyā*. That is *sattya-guṇa*, and also another, not liberation, not any other object. The devotion of the Lord must not be subservient to any other end of life. That devotion, or *siddhi* some other, that is one criterion. Another criterion, that elevated devotee, only the Lord alone is being worshipped. That is also false. Two types of devotional practices generally seen in the world, they may be dismissed because they cannot do, they cannot satisfy these two criterions of devotion proper.

But the world does not get any news of all these things, this Ramakrishna Mission...

[End of SCSMGLOBAL MP3 dated 82.02.15.A]

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