

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.27.B_82.02.28.A]

Śrīla Śrīdhara Mahārāja: ...is necessary for my progress, we are to take that. We are to accept every event that, 'This is the necessity. I am to pass this examination. If I go back, then it is kept, again I shall have to pass this examination.' So whatever is, *tat te 'nukampām* [Śrīmad-Bhāgavatam, 10.14.8], it is His grace, whatever in shape it may be. But it is His grace. It is necessary for me, immediately, at this time. So I am to face this, face this with a good heart, and good, encouraging and sincere heart. Thinking the other side is conscious, He's not ignorant. I am in His relativity, whatever step I am taking forward, I am in His relativity I am taking. He is there, all conscious, and I am less conscious, meagre consciousness. He's all love. And I'm searching. What is my fate, what is my fortune? So I have come out to find Him, not a stone, not an ignorant Infinite, but a conscious and a loving and merciful Infinite I have come (to find). I am surrounded by Him so why should I be dejected? Dejected. Because this has come to me, it is necessary for me, so it has come to me, according to my stage. I am to face this, face it, courageously and faithfully, to face every circumstance faithfully, sincerely. And not cowed down by any special interest, but universal interest. And that is my inner interest. We are to face every circumstance with that. Stand in front, face to face. Not that, 'If it would be withdrawn, I will be saved,' not that. Then it will be kept for my future examination. Not that. His grace, it is necessary for me; for my progress of life it is necessary. In this way we are to face. Then we can advance more and more. No avoidance. No spiritual avoidance. Gaura Haribol. That's a positive.

Devotee: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. The real thanks, the attitude, due to Him. We are all instruments playing in His hand.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So this shows your integrity, your purity, your affinity, faithfulness, to your Gurudeva, that your heart seems to be dissatisfied. Susceptible that the order: the line of your Guru Mahārāja may not be covered, may not be disregarded. That earnestness in your heart: that is jewel. A valuable jewel is there, that you are eager, you are alert that Guru Mahārāja may be extended, and by so many clouds his gracious birth may not be covered. You feel in your heart, that is your wealth. That is our wealth also, all of us. We should try to keep up, to be grateful to the wealth we have got from our Guru Mahārāja, and keep with all alertness that it may keep that spark within us, a spark of Divine Nectar, a drop of Divine Nectar. We may keep intact in our hearts, and all our wishes, desires, activities, will be controlled for the interest of that drop, that spark.

Eka mat karam juste guru sisyaena bide
prasidban nasty tatvam yad tatyā so ari nimbave [?]

Only through one word, the Guru gives something to the heart of the disciple. And the earth, the universe, cannot produce so much wealth that can purchase that only one drop, that can be equal as value to purchase that one drop. It is so valuable. And with that

Divinity we must try to keep up the valuable drop of instruction which he has extended in our heart. We must be faithful to that instruction, that principle.

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

We must not be aggrieved, because whatever happens cannot go outside His will.
Ha, ha.

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

On the other hand, we are to be adjusted. We must learn to be adjusted to what is inevitable. What is happening, it is backed by His will and we shall try to take leave from all sorts of complaints that are arising from us. That is the fullest adjustment of the highest section of devotion, *paramahansa*. They can adjust with everything. But in *madhyama adbhikāra* there is some complaint, ‘Oh, this is good, this is bad, my Guru and that will be spread.’ This is *madhyama adbhikāra*, when he says that, ‘This is good, this is God, non-God, God, non-God.’

But when fully established in *nirguṇa*, there is no such complaint. Everywhere he can trace the will and the meaning of His *līlā*, fully adjusted. In the middle way of course we shall have some complaint. But at the same time to solace our own progressive dissatisfied mind, that the finer adjustment is to adjust with everything that happens, comes to us.

Para-duḥkha duḥkhī. Vaiṣṇava, a real Vaiṣṇava, has got no dissatisfaction for his own, but they have got some sort of sorrow, pain, for the trouble of others, *para-duḥkha duḥkhī*. Now, your section has got this pain. ‘That we of course have got little grace from Swāmī Mahārāja direct. But others in the posterity, they’re going to be deceived.’ And there is your dissatisfaction. Why should you not work smoothly in the line of Swāmī Mahārāja? The trouble is there, *para-duḥkha duḥkhī*. And as for your own, ‘That we have got some clue. We can go on. We can do with the help of that. But the others are being deceived. They’re not getting the thing exactly what we got.’ There the *para-duḥkha duḥkhī*. Then that Dāsa Goswāmī says about Sanātana Goswāmī,

*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanam taṁ prabhum āśrayāmi*

[“I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love.”] [Ragunātha Dāsa Goswāmī’s, *Vilāpa-kuṣumāñjali* 6]

Not for his concern but his concern is that others are being deceived to receive the same thing what I have got. *Para-duḥkha-dukhī* is a qualification of Vaiṣṇava.

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

Devotee: May I take permission of your leave Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: I think I have to face my...

Śrīla Śrīdhara Mahārāja: *Hṛdi kṛtvā hariṁ gehāt pravrajat.*

[*yaḥ svakāt parato veha, 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]

In your heart, with Hari and Guru, you may take leave.

[?]

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

You have not taken anything, eh, any breakfast, no?

Devotee: Some have.

Devotee: We’ve all taken.

Devotee: Some have taken. Most have taken.

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

Akṣayānanda Mahārāja: Would you like to rest Mahārāja? Would you like to retire?

Śrīla Śrīdhara Mahārāja: My health is not going well. Still I have got some wound from the door, and the whole night I got some pain, felt some pain, therein. Old age, power of resistance diminished. Hare Kṛṣṇa. Nitāi. So should we retire today?

Akṣayānanda Mahārāja: Yes. We’ll take your leave. *Jaya om viṣṇupāda...*

...

Śrīla Śrīdhara Mahārāja: ...everyone will know. So this roaring of Rāmeśvara Mahārāja, Bhagavān Mahārāja, produced in chanting, roaring was converted into chanting, song. Hare Kṛṣṇa. Gaura Haribol. Anyhow: hopeful news.

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

More accommodating. They're all members of GBC, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gopāl Kṛṣṇa, and another gentleman, Pancadravida, he's also GBC?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara also GBC.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Only Pramāṇa Swāmī, he's accepted provisionally, he's not GBC.

Dhīra Kṛṣṇa Mahārāja: Their principle that they're applying, that they've taken, is that GBC may be nominated as Ācārya. And with a three quarters vote he may be accepted, three fourths, majority three fourths he may be accepted.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: The nominated Ācārya.

Śrīla Śrīdhara Mahārāja: Ah, by three fourths majority.

Dhīra Kṛṣṇa Mahārāja: Yes.

Devotee: There are twenty two. Sixteen should vote favourably.

Śrīla Śrīdhara Mahārāja: Eh, sixteen?

Dhīra Kṛṣṇa Mahārāja: Sixteen out of twenty two.

Parvat Mahārāja: Should vote favourably.

Śrīla Śrīdhara Mahārāja: Sixteen, twenty two, that three fourths majority they have got, is it? Or something? What about the *sannyāsa* of that gentleman, that Vipramukhya?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: He has taken *sannyāsa*?

Devotee: Not yet, in Gaura Pūrṇimā, with fifteen more devotees, fifteen or twenty more.

Śrīla Śrīdhara Mahārāja: Twenty more.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: From different Ācārya?

Devotee: From different, yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Hari. Nitāi Gaura Haribol.
One GBC has resigned, that Harikeśa, or Adikeśava?

Devotee: Adikeśava.

Śrīla Śrīdhara Mahārāja: Adikeśava. Then in his place some...

Dhīra Kṛṣṇa Mahārāja: The GBC from Australia, he has gone to New York, in his place.

Śrīla Śrīdhara Mahārāja: But not anyone appointed as new GBC, new man appointed to fill up his place?

Dhīra Kṛṣṇa Mahārāja: Not that I know.

Śrīla Śrīdhara Mahārāja: So the number of GBC is less by one.

Devotee: Also they want to extend Mahārāja, they want to extend the GBC members. There are some proposals, like Tripurari Swāmī, Girirāja Swāmī, and there are seven more proposals. But it's not been decided yet, anything.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi.

[?]

...

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, gopṭṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, śad-vidhā śaraṇāgatih
evam paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

[“These six chapters have been compiled, each consecutively dealing with the six limbs of surrender, which are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa’s guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft.”] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*]

These are within that heading, *ānukūlyasya*. But this is not one with Hari *bhajan*. This is favourable or unfavourable adjustment towards our divine realisation. The body, the administration, they’re not itself realisation. But this may help or may not help our realisation. This should be seen from that angle of vision, the favourable adjustment and unfavourable adjustment. But actually our divine realisation does not depend on these

arrangements, actually. That is something else. That is rather our connection with the infinite possibility, and not any limitation. We must be open to anything and everything that is Vaikuṅṭha. *Kuṅṭha*, no measurement, no limitation, no concern with, no relativity with limitation. But they may be considered as favourable or unfavourable. So much valuation we can attach to that, this sort of adjustment in this mundane world.

But *bhajan* means our self surrendering, the infinite conscience, we must live in the midst of infinite, under the sky. Always we must be under the sky, unlimited. Kṛṣṇe icchara [?] Any desire, any movement, any suggestion may come anywhere, anytime, to us, to obey. Such preparedness, we shall stand face to face with the Infinite Will, and expecting that everything comes from Him. That is *the* necessity and that is *the* beauty and that is our destination. Face to face, individually or collectively. Whether I'm taking *Hari-Nāma*, or preaching, everything may be mundane, mere formal. And everything may have its infinite characteristic, every movement, every step. Only we shall be conscious of our environment in such way. We're living in the eternity, not any mundane rules, platform, country, province, they're all relative. _____ [?] Another relative world is there.

Our Guru Mahārāja has written *Relative Worlds*, one book.

In Bengali, Paratanta jagat tai [?]

Two kinds of worlds, self-centred and God-centred: it is relative, that is also relative; but that is God-centred and this is self-centred, this *māyā*. *Jara vilas* and *cit vilas*. The controlling force there, the satisfaction of Kṛṣṇa: and here the satisfaction of the sensual persons. Hare Kṛṣṇa. Gaura Haribol. So, a particular action may be *bhajan*, may be devotion to someone and maybe enjoyment to another one. Only the attitude is concerned.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

Purity depends upon surrender, degree of surrender. Surrender to the highest prime cause. Surrender to Nārāyaṇa, or surrender to Rāmacandra, Dvārakeśa, Mathureśa, Vrajendra-nandan, in this way, more and more.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Whether we are taking Name, or formally, we may be seen engaged in any sort of activity, but our attitude, our internal object, that will decide what is what.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Love and rupture. It may be in the form of love externally, or in the form of rupture also externally, but internal adjustment is to be considered as all important. We have to understand, we have to follow how it is there. Gaura Haribol. Gaura Haribol. So, it does not depend on the environment, on the dealings of others. Hare Kṛṣṇa. *Ahaitukī apratihātā*. None but my own ego, I am my greatest enemy, I am my greatest friend. Friend or enemy are really in me. No force outside can check if I am right. That may enhance, of course for a beginner, some concern, but otherwise, that is also dependent on the nature of *sukṛti*, *na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*.

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

The assurance: “I am there. I am there to look after any unfavourable consideration of anyone. I am omniscient. I am omnipotent also. So, if anyone is directed towards Me, I look after him.”

And it is also seen in history, Dhruva, Prahlāda, and so many other cases, *na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati*. So apprehension has got limitation, and that comes to improve our position, if we can take it in that way, everything comes to help us. *Tat te 'nukampām susamīkṣamāṇo* [*Śrīmad-Bhāgavatam*, 10.14.8]. The most hopeful suggestion to us, in all shades of life, *tat te 'nu. Na hi kalyāṇa-kṛt kaścīd*, from inside, and from outside, *tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma*. Blame yourself, and none else. Take this attitude. That is the perfect adjustment. Blame yourself for your past activity. Don't waste your energy to blame others, to throw mud on the face of others. The energy is only being wasted thereby. You must concentrate the whole of your energy on this side, that the blame is to you and to have appreciation for the Lord; His *'nukampām*, His grace, and we are taking it as undesirable because it does not suit my present taste. The medicine may not be tasteful to a patient. A diet also may not always be tasteful to a patient. But it is conducive to health, wholesome. This is the highest type of regulation of the *śāstra*. If you can take benefit of this law, in no time you will have a very good position. *Tat te 'nukampām susamīkṣamāṇo*, not only to blame the circumstances, but to appreciate, that is He at the back. My best friend, He's at the back of everything. Everything is passing through His eyes, attentive eyes. So there cannot be any defect there.

Even Rādhārāṇī, She also says, “Not to blame for this long separation with Kṛṣṇa. It is only the outcome; it is coming out of My fate. He's not to be blamed for this sort of: though outwardly it is seen by, admitted by all that He has left us cruelly.”

But She's not prepared to put the blame on the side of Kṛṣṇa, never.

“No wrong can be found there. There must be something wrong in Me which has come out in such form.”

The competition between the groups in the service: that is also harmonized in this way in Rādhārāṇī. Kavirāja: most important point.

Rādhārāṇī says that, “Not that She does not like other party to serve Kṛṣṇa in competition with Her, but Her idea is that they cannot satisfy Kṛṣṇa well. This is to be noted carefully, that Her attitude is that they cannot give proper satisfaction to Kṛṣṇa, so She cannot like them. That is Her contention.”

“If they could serve Kṛṣṇa well, satisfy Him well, I have no complaint; let them do. But they can't do, but still, as aggressor they come to serve.”

There's the difference. Kavirāja Goswāmī, he has cited an example.

kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi, pati lāgi' kailā veśyāra sevā
[*stambhila sūryera gati, jīyāila mṛta pati, tuṣṭa kaila mukhya tina-devā*]

[The wife of a *brāhmaṇa* suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara].

[*Caitanya-caritāmṛta, Antya-lilā, 20.57*]

There is an historical reference from *Purāṇa*. There was one chaste wife, whose husband was a leper. She tried her best to serve him. One day, she took her husband to the, some holy river, perhaps on the banks of the Ganges they lived, and there she also bathed her husband. But there one prostitute, by name, Lakshahera, one *lākh* diamond, ray, that lustre, that prostitute went to take bath in the Ganges, or some holy river, I don't remember, and the *brāhmaṇa*, they were *brāhmaṇas*, the leper *brāhmaṇa* he felt some charm for that prostitute. Anyhow, he was taken back home and the chaste wife detected some dissatisfaction, some reaction in her husband.

She asked, she enquired, "Why do you seem to be unhappy?"

The husband told, "I felt some attraction for the beauty of that prostitute. I can't take my mind off her."

"Oh. You want her?"

"Yes."

"I shall try." Then that lady, she was a *brāhmaṇa*, but still, every day in the morning, she used to go to the house of that prostitute. She was a rich lady, and she used to do the work of a maidservant there, without any remuneration. She did the duty of a maidservant there, and very scrutinisingly, so that it attracted the attention of the mistress.

"Who cleans this area and does these things so beautifully?"

And by inquiring she came to know that, "One *brāhmaṇa* lady, she comes, and every morning she does all these things. We tried to oppose, but she does not hear."

"Why she...?"

"She wants to meet you."

"Alright, tomorrow, you may take her to me."

Then, next morning when she was taken to that prostitute, that *brāhmaṇa* lady, she expressed her inner motive, "That my husband is so and so, and he's much attracted towards you, and it is my desire that you may satisfy him. It is my lookout as his religious wife that how he'll be satisfied, but this is his aspiration. And I like to see him satisfied."

Then the lady could understand, that prostitute, "Yes, tomorrow, take him. I invite you both to take food in my house."

That was intimated to the *brāhmaṇa*, and they came. Of course there was agreement for *brāhmaṇa* cook etc, so many things. Two dishes were served: one, some *prasādam*, Bhāgavata *prasādam* in a plantain leaf, Ganges water into earthen pot, all vegetarian, fruits, etc. Next, by the side, in golden and silver pots, so many meats and rich dishes, they were served, and a good *asana*, all these things: one *sattvic*, another *rajarsic*, *tamasic*.

Then, she with folded palms invited the *brāhmaṇas* and asked, "This is Bhāgavata *prasādam*, in such and such way, and that is a rich dish, prepared in such and such way. Whatever you like, you may take at your sweet will."

Anyhow the leper *brāhmaṇa*, he had the choice of the *prasādam*, and he accepted that and he took, began to take.

Then that prostitute, after he has finished his *prasādam*, taking, “Your wife is like this *prasādam*, *sattvic*, and this is *rajarsic*; meat, rich dishes, gold, silver, all these things, this is me. I am so and so, and your wife is purest of the pure, higher type. Then why, when your taste is for this *sattvica*, the Bhāgavata *prasādam*, purity, and externally, that is very gorgeous but internally, very impure, filthy, why have you come here?”

Then the *brāhmaṇa* came to his senses. “Yes, I am wrong. God has taught me through you. My fleeting desires ended, no more now. I am satisfied. You are my teacher in the spiritual line.”

In this way _____ Kāvīrāja Goswāmī has quoted this in *Caitanya-caritāmṛta*.

[End of SCSMGLOBAL MP3 dated 82.02.27.B_82.02.28.A]

.....