

83.10.29.B

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Nitāi Gaura Hari bol. Parisevān is there. He's trying his best to come out but can't do so. Parisevān.

**Bhakti Sudhīra Goswāmī:** Parisevāna.

**Devotee:** O yes, Parisevāna, he actually wants to go to San Jose now. In two weeks time he wants to go be with Bhakti Sudhīra Mahārāja. He's collecting money now.

**Śrīla Śrīdhara Mahārāja:** He got money for passage? Hare Kṛṣṇa. It will be difficult to get a visa from South Africa for India?

**Devotee:** Yes. Lalitā Caran, your disciple, he was able...

**Śrīla Śrīdhara Mahārāja:** So you may come to Mauritius and from there. And India is very against that diamond [?] government.

**Devotee:** Yes. But your disciple from South Africa he was able to slip through without a visa.

**Śrīla Govinda Mahārāja:** Without visa \_\_\_\_\_ [?]

**Devotee:** Lalitā Caran.

**Bhakti Sudhīra Goswāmī:** They thought that he was Indian.

**Śrīla Śrīdhara Mahārāja:** The South African State and Israel, India is very unfavourable to these two states.

**Bhakti Sudhīra Goswāmī:** Akṣayānanda Mahārāja has arrived.

**Śrīla Śrīdhara Mahārāja:** Has come. Hare Kṛṣṇa. Akṣayānanda Mahārāja Kī Jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. You've not yet had any discussion with Acyutānanda prabhu?

**Akṣayānanda Mahārāja:** No.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Nitāi Gaura Hari bol. You heard that he was entangled in a case there?

**Akṣayānanda Mahārāja:** Hmm.

**Śrīla Śrīdhara Mahārāja:** But anyhow he has come out of it.

Amnaya vetivek avyan yat sarvatya sarvada, 'nvyad itarata [?] Thesis, antithesis, synthesis, in the Hegelian conception. Progress in a case may be of two aspects, of direct, indirect. So we're requested to include everything, within favourable consideration, direct, indirect, both harmonised. And both is necessary for the *līlā*, for the pastimes. Just as opposition party also has a necessary position in the parliament in democracy. So the opposition has got its position. And *Bhāgavatam* says, instructs us to include both forms into one, all favourable, *tat te 'nukampām* [*Śrīmad-Bhāgavatam*, 10.14.8] Whatever apparently favourable, and apparently unfavourable, both harmonised in Kṛṣṇa consciousness. The plenary wave, that is all harmonising.

So any trouble if we're to undergo for the service of Kṛṣṇa, that should be invited equally. If not invited, at least welcomed. *Ānukūlyasya saṅkalpaḥ*. We shall try to go in the favourable way, but if unfavourable things come also we must not back out or complain anything against them.

*nārāyaṇa-parāḥ sarve, na kutaścana bibhyati  
svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ*

["Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."] [*Śrīmad-Bhāgavatam*, 6.17.28]

Of equal value, suffering, pleasure and pain, of equal value, when we're engaged in the service of Kṛṣṇa. I shall get remuneration, of course in the terms of more affinity, attraction, love. Hare Kṛṣṇa.

*Tṛṇād api sunīcena*. [*Śikṣāṣṭakam*, 3] We shall not give anyone chance to create any opposition. Our general behaviour should be that no opposition may come, that should be our program, we must not invite any opposition. But still if it comes, *taror api sahiṣṇunā*, we must forbear it, tolerate it like a tree, passive. On the face of any sort of attack tree works in a passive way, no offensive for offensive, *taror api sahiṣṇunā*. *Amāninā*, he won't want anything in name or fame, or even in the form of credit. That is *pratiṣṭhā* means credit, won't want anything as credit, *amāninā*. *Mānadena*, but he will pay regularly the honour that is demanded from outside. *Kīrtanīyaḥ sadā hariḥ*. So if you can move in this way then your Hari *kīrtana* will be, your chanting of the Name of Hari, your preaching will be *nirguṇa*, beyond any qualifications, no want for any of it. If you can adopt this process in your preaching then it will be purely *nirguṇa*. That is without wanting anything in exchange for your activity, *niṣkāma*. That is automatic, *ahaitukī*, no reason, it will be only *ahaitukī*, causeless, *niṣkāma*. You do not want any remuneration for it, that will be *nirguṇa*. If you can adopt such process in your activity then it will be *nirguṇa*, *guṇātīta*. Nothing fetching for this purpose, no fame, no name, no money, nothing. But only the preaching to spread Kṛṣṇa, wants to preach Kṛṣṇa, to give out to the world Kṛṣṇa conception. That will be *nirguṇa*. *Amāninā mānadena, kīrtanīyaḥ sadā hariḥ*. And it is not a temporary program, but it's a whole life program, life after life, eternal program, continuous. Not for a particular period, of course adjusted according to his own capacity and position, but the program is an eternal one.

*satatam kīrtayanto mām, yatantaś ca dṛḍha-vratāḥ  
namasyantaś ca mām bhaktyā, nitya-yuktā upāsate*

["Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My Holy Name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and regulations for taking the Holy Name and observing holy days such as Ekādaśī. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service."] [*Bhagavad-gītā*, 9.14]

It's continuous program, life after life.

*[sa vai puṁsāṁ 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."] [*Śrīmad-Bhāgavatam*, 1.2.6]

And there you'll find you're inner satisfaction of you're heart. Hare Kṛṣṇa. Die to live means not cessation, not a static thing, not a cessation, it is also dynamic. Die to live. Live means a continuous...

...

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

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

**Śrīla Śrīdhara Mahārāja:** There is Bhāgavata Mahārāja he's there? And there is one Kundalatā, lady?

**Devotees:** Yes.

**Bhakti Sudhīra Goswāmī:** She sent a letter to you.

**Śrīla Śrīdhara Mahārāja:** Kundalatā? Direct to me or to Anurādhā?

**Anurādhā:** I have it here.

**Devotee:** Yes, directly to you Mahārāja.

**Śrīla Śrīdhara Mahārāja:** All right. And Parvat Mahārāja is there.

**Devotees:** Bhāgavata Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Bhāgavata Mahārāja. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

...

**Bhakti Sudhira Goswami:** ...Devī, she says that, *vipadaḥ santu tāḥ śāśvat...*

**Śrīla Śrīdhara Mahārāja:**

*[vipadaḥ santu tāḥ śāśvat,] tatra tatra jagad-guro  
bhavato darśanam yat syād, apunar bhava-darśanam*

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."]

[*Śrīmad-Bhāgavatam*, 1.8.25]

**Bhakti Sudhira Goswami:** She seems to have reached the stage where she's inviting that kind of opposition.

**Śrīla Śrīdhara Mahārāja:** Inviting? Inviting for which?

**Śrīla Govinda Mahārāja:** A kind of opposition.

**Bhakti Sudhira Goswami:** To remember Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Ah. The positive thing is there.

**Bhakti Sudhira Goswami:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Apunar bhava-darśanam, punar bhava*, which takes birth again and again, for death and birth, *apunar bhava*, continuous, eternal. To have eternal connection with Kṛṣṇa, if she's ready to invite anything apathetic. At the risk of anything, that is she's inviting death to live, die to live, in a similar line, the die to live. To invite danger means in the line of death, *pratikūla*, but for which? Her eternal, continued consciousness of Kṛṣṇa. *Apunar bhava-darśanam*. *Punar bhava* means coming and going, coming and going, *punar bhava*. And *apunar bhava* means continuous, *bhavato, apunar bhava-darśanam*, the continuous vision. For that, any risk I'm ready to take, rather I invite. I invite the danger which may bestow to me the continuous companionship. *Vipadaḥ santu tāḥ śāśvat, tatra tatra jagad-guro*. In every stage of life may have peculiar difficulties. Test and promotion. Those that want progress in life they're not afraid of any examination or test. They'll invite that undesirable examination which will produce the desired result. To face the risk and to come with flying colours with greater, higher position. Hare Kṛṣṇa. Kṛṣṇa.

**Bhakti Sudhira Goswami:** You also said once, in taking that risk, you quoted that verse,

*tyaktvā sva-dharmam caraṇāmbujam harer, [bhajann apakvo 'tha patet tato yadi*

*yatra kva vābhadram abhūd amuṣya kim, ko vārtha āpto 'bhajatām sva-dharmataḥ]*

["One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."]

[*Śrīmad-Bhāgavatam*, 1.5.17]

It is better to take that risk. Even you may go down in the process, because what is gained, otherwise if you remain in your position without taking that risk.

**Śrīla Śrīdhara Mahārāja:** Eh? What? I can't follow.

**Bhakti Sudhira Goswāmī:** You say, no risk, no gain.

**Śrīla Śrīdhara Mahārāja:** Yes. No risk. I also told that in the beginning, all risk, no gain. And in the end, all gain, no risk.

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** Because in the beginning we consider that the misconceived gain, that is the only substantial thing. So all risk. And that is uncertain, *adhokṣaja*. What I shall gain or not I don't know, so all risk, no gain. But when we reach the goal we see that no risk. The risk was all misconception, misconceived wealth, that was the risk. And the gain is a real thing, so all gain, no risk, in the end. And the beginning, all risk, no gain. That is uncertain, *adhokṣaja*. I can't feel it. But at present within misconception I think I'm master of all I survey, so I'm to lose, to take risk. But because it's misconception, ultimately we find I'm out of misconception, so it's all gain, no risk. But in the beginning, all risk, no gain, uncertain gain.

Hare Kṛṣṇa. Gaura Hari bol.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvām sarva-pāpebhyo, 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]

When we're to give up our immediate duty we're to take some risk even. But when that is compensated amply by the graceful embrace of the Absolute then all gain, never to repent.

"*Mā śucaḥ*. You'll have no chance of mourning when you'll reach Me. But when you start, leaving you're immediate duty you're taking some risk. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. Giving up all your engagement, come to Me. *Mokṣayiṣyāmi mā śucaḥ*. I shall relieve you from all the troubles. You won't have to repent in any way. So all gain."

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

**Bhakti Sudhīra Goswāmī:** But sometimes, before you mentioned how one may be encouraged in the constitutional line.

**Śrīla Śrīdhara Mahārāja:**

*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt  
sva dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."]

[*Bhagavad-gītā*, 3.35]

"Don't lose your position. Try to stand firm." Then that advice is that we may not go back. For that purpose, to make us firm in our present position, that sort of advice is given strong. "Rather die, don't back out, come back. *Sva dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*. Don't be over-greedy to march forward, but consolidate your position where you are first. And then, when there'll be time I shall advise you to march on. In this light it should be taken. *Sva dharme nidhanam śreyaḥ*. To maintain your position you will rather die, take all risk, but don't move an inch from your present position."

"Then, *sarva-dharmān parityajya, mām ekaṁ*. When you'll receive My call from within your heart, come forward, give up all your aspirations and march towards Me, and I'm there to protect you. When such inspiration you'll feel within you, that My call will enter your ear, *sarva-dharmān parityajya*, then you'll march. As long as you're not sure about My call, you take your stand in your present position."

Generally that is meant that you may not have to go back. You'll be immature, you'll come forward, but you'll lose your present position and go down. To save from that position this has been told. Always relative and absolute.

Progress is necessary, not going back is necessary. This requires to be firm in your own position, don't be very fickle. But when you'll hear the Absolute call then you won't care for your present position, take risk and march on. Otherwise progress is meaningless. To maintain ones own position and to go forward, both things equally necessary, and never go back.

By the call of Swāmī Mahārāja many came, but many backed out. Some going to the *sahajiyā*, this, that, in this way, they cannot maintain their position. And some, they're hankering more. What position he has got they're trying to dive deep. Not that coming in connection they have reached the highest goal. They've got some position, and progress is not finished there, it is always dynamic. From that position also they'll try to go deeper, deeper, this way. And life is dynamic. And the path to the goal is infinite.

There is some example, that always movement, if you stand you'll fall. Just like cycle, when moving it is all right, but if you stop you'll fall. So always be in dynamic position, in progress. *Kṛṣṇa kīrtana*, that Brahman is static, more or less. *Virajā*, *Brahmaloka*, that is static. But *Goloka*,

Vaikuṅṭha, They're dynamic, moving. And moving we're safe, making progress. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Once, three or four personal attendants of our Guru Mahārāja, they approached him to speak something, but they're hesitating, they don't speak.

Then our Guru Mahārāja, Prabhupāda, could understand them from their movement. "O, you want to say something, but you don't say. What do you want to say to me, you ask?"

Then they hesitatingly asked. "Yes, we came to ask you, but we hesitate."

"No, no, you say what you want to say."

"We came so long time, twelve years or fifteen years we have come, but we do not find any progress within our heart. That was our question, that we don't feel any progress in our heart."

It is peculiar that Guru Mahārāja told, "What do you say now, is it right, truth?"

"Yes, it is true, that we don't feel any progress."

"Then it is all right, you go."

**Devotees:** (Group laughter)

**Śrīla Śrīdhara Mahārāja:** A peculiar answer. "All right. If you could feel that you have got something, that would have been dangerous. In connection with the infinite it is such. That you're maintaining you're position without getting anything tangible, if you find you've got something tangible, then you're deceived by *māyā*."

A peculiar thing, to try to understand what is progress, what is satisfaction, that I have got something, that is dangerous, that I have got something. Coming in this line it is dangerous to feel, or to say that I have got something. So how to understand this sort of statement? Because what I think what I'm in possession of, next moment I may not see it's there.

*vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara*

[Śrīla Bhaktivinoda Ṭhākura said, "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

*Adhokṣaja* wealth, that other's property extended to me for His service. It may be withdrawn, anything. I can never think that it's under my possession. But at the same time it's encouraging to find that it's in the possession of the devotee, of my Guru, etc. A peculiar thing, it is there.

*ahaṁ bhakta-parārdhīno, [hy asvatantṛa iva dvija  
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

The Lord is tied down by the affection of the Vaiṣṇava, of my Guru. But I'm not a devotee, I'm not up to mark, so I have nothing. Everything is in possession of my Guru and the Vaiṣṇava. I can see that clearly. But not in my possession because I'm not up to standard. But I see they're up to

standard and there is obligation of Kṛṣṇa. Kṛṣṇa is in obligation with the devotees, I can see, but not in obligation with me because I've not come up to that standard. That is a peculiar position of the devotee.

But sometimes when *pralāpita*, *pralāp*, what is known as *pralāp* means delirium, in that stage sometimes they assert. "Yes, I shall see. You're doing this mischief to the Vaiṣṇava, to the Guru, I shall fight with you. I shall show you what strength I've got, to serve them." In indirect way this sort of possession one may feel, and that is like delirium. "That I have got extended strength of the *adhokṣaja* transcendental *in* me." Sometimes for the service of the Vaiṣṇava they may feel it in indirect way, and they sometimes boast. "I shall fight with you. I shall show you what is the nobility and greatness of my Masters." In this way he may assert sometimes. But that is temporary inspiration, something like *pralāpita vakra*, *vetivek*. Taking risk, having nothing in hand, but going to fight with, making the *sādhu* as capital. Something like that.

*āmi ta' vaiṣṇava, e-buddhi ha-ile, amānī nā haba āmi  
pratiṣṭhāśā āsi', hṛdaya dūṣibe, ha-iba niraya-gāmī  
[nije śreṣṭha jānī', ucchiṣṭādi-dāne, habe abhimāna bhāra  
tāi śiṣya tava, thākiyā sarvadā, nā la-iba pūjā kāra]*

["If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollutes my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else.]"

[From Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru*] [*Caitanya-caritāmṛta*, *Antya-līlā*, 4.173, purport]

As soon as I think that I'm a Vaiṣṇava, my road to hell is cleared. *Amānī nā haba āmi*. Then I shall think I'm someone, I have some credit. No. Whenever you'll come to think that you're a devotee you're finished. What's this peculiar thing? Because a devotee should always be conscious that his Master is autocrat.

*mayā tatam idaṁ sarvaṁ, jagad avyakta-[mūrtinā  
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity." ] [*Bhagavad-gītā*, 9.4]

"I'm everywhere, I'm nowhere." The wholesale, sweet-willed Master he has come to serve. "He goes according to His sweet will, and I've made Him my Master. So I always must be conscious that I've got the service of Autocrat's sweet will." He's everywhere, He's nowhere. And at the same time, *mayi te teṣu cāpy aham*.

*[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ  
ye bhajanti tu mām bhaktyā, mayi te teṣu cāpy aham]*

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

"They're always in Me, and I'm always in them."

The special case with the devotees, but I'm not so. I'm trying to be their servant. I'm trying to be the servant of the Vaiṣṇava. Or the servant of the servant, of the servant of the servant, in this way peculiar position. As I told that of the telescopic system, that a glass is in between the sight and the seer, eye, but it enhances vision. Many glasses, very fine and distant things they can take to me, by the help of many glasses. So many guardians, guardian after guardian, Guru *paramparā*, the most distant thing may come nearby, Guru *paramparā*. Servant of the servant, of the servant of the servant, in this way. Their all good will. So many guardians, so many thinkers of me, about my fortune, so I'm rich, as much I've got my number of my guardians. They're all well-wishers. I possess so many well-wishers, so many guardians, so I'm a rich man. In this way. Hare Kṛṣṇa.

In the beginning the devotee may think, 'Why these people will come between and trouble? So many Vaiṣṇava, Vaiṣṇava. God and myself I must have direct connection. And it's not necessary, not desirable, that any man will come between.' This is *kaniṣṭha adhikāra*. 'It is impractical.' But when they'll come to the practical stage they'll find that only through the Vaiṣṇava that God is tangible to the devotee. That substantial position, not abstract position. That become the slave, servant of a Vaiṣṇava, servant of a Guru, this is not theoretical proposal, this is most practical. That Vaiṣṇava will come between me and God, this is our practical gain, not theoretical. So when any man has got his devotion towards God he's in the lowest class. But when has real attraction towards Vaiṣṇava he's higher class, he's promoted. And it is reality.

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

[Kṛṣṇa says, "Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi Purāṇa*]

"He's really My devotee who has got attraction, or recognition, and serving tendency for My own servant. There it comes into reality, otherwise it is more or less fictitious. He wants Me and none."

The hierarchy, the king is there and so many different staff surrounding him. "I want the king and myself." Crossing, or neglecting all his hierarchy, that is theoretical, imaginary. But when we really come in connection with the king I shall have to come practically in so many surroundings of different grades of the king. And in a particular department I may connect with him. That is practical.

So whenever, we're told, that is a great test whether one has got pure devotion or not.

If he says, "I have got devotion for Rāmacandra, or for Kṛṣṇa, or for Mahāprabhu," but not in the line of any devotees, no recognition for the higher devotees, other servants, then it's a fictitious devotion. Just as we think in the case of Mira and others. She says, "We only have recognition of the Supreme Master, and not His paraphernalia." That is a fictitious, lower position

of devotion. But devotion when it takes the real position they must have some sort of master, who is the link of the master, which will connect with the Supreme.

.....