

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

82.03.11.B\_82.03.13.A

**Śrīla Śrīdhara Mahārāja:** ... in such intense and such confidential service. That should be the attitude of a real devotee. They'll appreciate my service.

“No. You come. You take the position of Ācārya.”

And you say, “No. I'm afraid of taking the position because so many will come to give me respect of Guru and God, I won't be able to digest. So forgive me. I can't take the position of the Ācārya. That is very dangerous to play the part of God.”

*ācāryam mām vijānīyān, [nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

“The disciples will gather and they will treat me as they treat the Godhead Himself, most dangerous for me, forgive me, I won't think myself fit for the position. The possibility of being led astray is dangerous position. No.”

“No, no, you'll have to do. By order of your Guru, you are to imbibe his grace, no *pratiṣṭhā tāre kaha* will touch you. I say you'll have take this.”

“Of course, then if You order me. What to do? I've no other alternative. But please protect me from the fascination, that will come in You Name, and I shall devour that in full in my own stomach. What will come for You, and I'll devour, most dangerous.”

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

The negative characteristic of the potential nature always should be maintained; “That I am nothing. Whatever I'm to do on Your behalf, Your strength, Your inspiration, Your delegation, must come within me to do Your service.” That sort of negative. “I'm nothing, but You are everything. By Your grace I may do anything and everything, but independent of I have no value.” This sort of consciousness should be always. Gaura Haribol. Gaura Haribol.

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitum  
vamśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.45]

Rādhārāṇī says that, “People love to say that I've got some black name connection with Kṛṣṇa. But I think I'm not so much fortunate that I may have that connection with Kṛṣṇa. Then, they're simply abusing Me. But if I could get that I'd think Myself to be the possessor of the highest fortune. Kṛṣṇa *kananki* [?] The people say, but I have no, I can't feel Myself of that high standard that crossing the social and scriptural law I have My connection regard towards Kṛṣṇa. That high faith, the highest type of faith, Kṛṣṇa connection at the cost of the risk of anything and everything, and in the good name, and the good fame, for nears, dears, all crossed, and only Kṛṣṇa. That is of the highest position. But I fear, that I am sure, I have no attempt to such stage of Kṛṣṇa connection with Kṛṣṇa consciousness.”

The attitude is like that always. “I’m nothing. He’s everything. I’m nothing.”

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.  
Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.

**Devotee:** Mahārāja, sometimes we meet people who have system where the guru tells the disciple what is his *rasa*, and what is his service to Kṛṣṇa. One of our God-brothers asked our Śrīla Prabhupāda about this, and he said that, “This is not bona fide. That the spiritual master doesn’t tell the disciple...”

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] What does he say?

**Bhārati Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Sometimes Guru asks the disciple to serve him?

**Bhārati Mahārāja:** No. *Siddha praṇālī sambandhe* \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** I’ve not come to that stage. Our Guru Mahārāja repeatedly asked,

*pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]*

That is still to be attained. But only through the scriptures, what faint we have, from distant, and with fearful way we are to study. But that is to be left above. We don’t venture to come in direct analysis of all these things. That is to be kept above. That is there. We don’t want to be atheist overnight, like this Lalitā Prasāda and Hiranyagarbha. Not so easily.

First, conversion, wholesale, to Kṛṣṇa consciousness, that is Kṛṣṇa’s service, that must be finished, wholesale conversion, transformation, by cultivating Kṛṣṇa consciousness. Every atom of my physical, mental, spiritual body should be converted into that. Then the specification, the differentiative higher *mādhurya rasa* service distribution will be possible to enter into that domain. Otherwise it will be - one will fall into this mundane world, it will be very cheap to them. With the colour it will be such a crime, such an evil tendency will be created against that that will be very difficult to achieve in one’s life, or lives together, *aparādha*. So it is not curiosity. Rather, it is atheism we shall say. Theism it is, and I shall get in time. The environment is conscious of me, and that will come to help me there. I’m a theist, not atheist.

“That today I want, otherwise I won’t have it. And what I’m doing that will promote me there. No, no. If I miss I’m gone. Whatever I’m doing at present that is nothing.”

We are not of that type. We have got, what towards, what we’re doing in this dress, that is also fetching very high value. We are confident. We have experience, that it is also very high value, and that highest value that is not very cheap. I shall get if I can work successfully here that will come down to me. The call will come down naturally.

Our Guru Mahārāja has remarked about all those things very seriously. It is atheistic, according to our consideration, to jump only to that, then I shall finish that, “Oh! Everything I have known.” This is nothing. It is all imagination, a kind of imagination. The actual realisation, like day, like Sun, it will come.

The Bābājī Mahārāja’s remark, that the lady, the daughter says to the mother. “When I shall give birth to my child please wake me. When sleeping perhaps I may give birth to my child.”

Then the experienced mother says, “No, no. I shall not have to rouse you, to make you awake. You will rouse me from slumber. It is of such nature.”

Bābājī Mahārāja, Gaurakiśora Bābājī Mahārāja, Guru Mahārāja of our Guru Mahārāja, he remarked to one imitation *bābājī* this way. It is not in such case of imagination. It is reality.

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

Is Akṣayānanda Mahārāja here, no?

**Aranya Mahārāja:** Akṣayānanda Mahārāja he’s taking care of some devotees who are sick, in the blue house. Two devotees are sick, they have malaria, so he’s taking care of them.

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Nitāi Gaura Haribol.

**Bhāratī Mahārāja:** Parisevan has come today. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** You all create some engagement and programme for your preaching campaign and engage yourselves according to your capacity and your object, your aim, gradually. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura. Where is that Aranya Mahārāja? Is he here?

**Aranya Mahārāja:** I’m here.

**Śrīla Śrīdhara Mahārāja:** Then what about your, that land? Some structure, some room should be prepared, eh.

**Aranya Mahārāja:** Today, this morning, we’re going with Govinda Mahārāja and that Mistry.

**Śrīla Śrīdhara Mahārāja:** So as early as possible some sort of shelter should be constructed there. Gaura Haribol. And to start with your own programme of Kṛṣṇa consciousness. Gaura Haribol. Gaura Haribol. As according to adjustment of your own capacity. Gaura Haribol. You know it best, what way to begin the service. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja he has removed the burden from his shoulders and he says that, “I shall stay here peacefully without any worry and study something here. No responsibility, but only with the free responsibility of a student I shall pass some days here.” That is his present thought. Cleared of his burden, disciples. Gaura Haribol. Gaura Haribol. Gaura Haribol. In a way he has defeated them, doubly.

**Bhāratī Mahārāja:** Doubly, yes. Yes. This morning we were speaking. Twice he has defeated them.

**Śrīla Śrīdhara Mahārāja:** Defeated them. “That I’m not one with you. I’m after something more. And what you’re aspiring after, the clash is not there. The point of clash with you is not there what you think to be, not competition, in the same plane. But I’m after something else, transcending which you think me to be.” So another stroke on their head. “Don’t consider me to be one of you.”

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

The position of Ācārya, that should not be allowed to be so much misconceived way. It must be cured of misconception, disease. Hare Kṛṣṇa.

Rāmacandra was requested to take possession of the throne, not only by the people, relatives, their own, for whom the throne was reserved, including Him, Bharata also, but Rāmacandra had no charm. He had His charm for the truth.

“So My father might not have pronounced through his lips that I’m to be banished by his obligation to my stepmother, but I’m his son, I’m his heir. I must clear my father from his debt to my stepmother. So I must go to forest. I must go to forest.”

And so, and others, “No. You must get on the throne.”

“No, no. I’m not only heir of the throne, but I’m also heir to carry out the debt, to clear the debt of My father. I’m heir so I must take the risk of clearing the debt of My father towards My stepmother. I must go to forest. Father may not speak it through his lips due to his intense affection for Me he could not speak, but it is My duty. I think that I must keep the words of My father what he gave to My stepmother. So I must go to the forest.”

But others are madly requesting, “No. Give some delegation and You come to take the throne.”

But, “No. Where is delegation? When one is unfit to do a particular duty he may appoint delegation. Otherwise when he’s himself fit to perform the duty delegation not meant for that case.”

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] I began early morning with him, so I am tired also, so I take leave of you. Gaura Haribol. Gaura Haribol. Gaura Haribol. Go and take some *prasādam*.

...

Anyhow, as in \_\_\_\_\_ [?] either you protect or you leave. You come, your accommodation is here and we shall post around there immediately.

\_\_\_\_\_ [?]

...

There is a saying that scholars have stated, scholars have got their taste in the *Bhāgavatam*. There is one saying like this, that the scholars are tested when they come to understand the instructions of *Bhāgavatam*. The *Bhāgavat* does not allow the scholars to pass their time in idle talks. *Bhāgavat* gives a call to all the scholars that service is necessary, not imaginary speculation is the be all and end all of life, but *sevā*, service. That is the criterion by which ones improvement of development is to be measured. *Jñāna sunya bhakti*, the end of scholarship. The scholarly speculation, that is not the end of life. Theoretical life is no life. Life is practical. But only, not for your own interest, but for the interest of God.

*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]

The result is with the Lord. The fruit is with Him. And work is with you, and only in that case it is for the service. Everything will be service. Even murder may be service. Hanumānji murdered many. Arjuna. Kṛṣṇa, He murdered, we find.

*[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]*  
*hatvāpi sa imāḷ lokān, na hanti na nibadhyate*

[“He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.”] [*Bhagavad-gītā*, 18.17]

But that murder is not ordinary murder. So we are to take it in that way. And ISKCON has conceived it very properly at this time. Anything, up to anything. This is the general way. But Mahāprabhu did not approve that.

*trṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ]*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

He gave another point, *sunīc* and *sahiṣṇu*. That in different stage to Arjuna it was in *kṣatriya dharma* it was necessary. But Bhaktivinoda Ṭhākura says, “That same *Gītā* if delivered to Uddhava, Uddhava, though *kṣatriya*, he could not begin fighting, but he should go to the Himalaya for Kṛṣṇa cultivation.

*na buddhi-bhedam janayed, ajñānām karma-saṅginām  
[jojayet sarva-karmāṇi, vidvān yuktaḥ samācaram]*

[“The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, ‘Leave aside action, and cultivate knowledge.’ Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action.”] [*Bhagavad-gītā*, 3.26]

The *kṣatriya* mentality may go that side. But Mahāprabhu has ordered *trṇād api sunīcena, taror api sahiṣṇunā*. Don’t give any opposition to anyone, but silently tolerate all forms of opposition coming to you. And give, offer respect to others and don’t want respect for you, for yourself. With this attitude you go on with *kīrtana*, spreading the name, the glory of the Lord. That will be the most effective to take us to there. And surrender should be at the bottom, the very foundation, and the Lord will come to do on behalf, whatever will be necessary after that. That should be your way, and not the Hanumān or Arjuna or others.

“In this *bhajan* that I give you instruction, it is not of that, not of that type. This is of this type. Embracing rather *sattya guṇa*, not of *raja* and *tama guṇa*, acted here in this *Nāma bhajan*.” So,

*Bhidyavatam bhagavati parikṣat* [?] It does not mean that if you are threatened with some danger you will shirk from your *saṅkīrtana*. But go on *saṅkīrtana* disarmed, only having your faith in God. He’s the protector. He’ll do necessary things. Mahāprabhu did not stop *saṅkīrtana* but He vigorously went with *saṅkīrtana* party and disarmed, approached the public who came to disturb. But that was managed, disturbance came to end. So not only by armament and violence we shall approach the enemies of *saṅkīrtana*. But at the same time we must not stop, we must not be cowed down thereby and leave *saṅkīrtana* and *pracāra*, preaching. We shall get stopped, but as much as possible in a gentle way we must go ahead. We must stop, neither we shall accept any violence. Let the God’s wish may be done, His will. That should be our attitude. We don’t leave the battlefield, at the same time we must not be violent. Go on preaching *kīrtana* in a modest way. And if anything comes of course we are to tolerate that.

When I heard in the present Chaitanya Chandrodaya Maṭha some attack came from outside in Gaura Pūrṇimā time, Swāmī Mahārāja was there, present, he sent a *kīrtana* party outside I was told. Do you know, any of you know? He asked, “Go on with *kīrtana* on the road.” They entered to disturb within the compound and some scuffle was there. Some also had wound and bloodshed also. Then Swāmī Mahārāja asked them to, “Go outside on the road with *saṅkīrtana* party, *khol, karatāla*. And what attack comes to you face bravely.” And

they did so, and then the attacking party withdrew, went away. Some five, six, in the beginning of Chaitanya Chandrodaya Maṭha such thing happened there once.

So we can't stop, but we must not be violent, be aggressive, but we shall go shall go on with. Kṛṣṇa will come to protect us, with this, if we're doing in the right way then of course He will come. Otherwise whatever may be the fate this is not a thing which I can dismiss immediately and I can be a gentleman, ordinary gentleman giving up all these troubles which come in the way of preaching. That should be the general attitude of us, as far as I have realised.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.  
Nitāi Gaura. World is such, troubles will come. So we are asked to be,

*tṛṇād api sunīcena, taror api [sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ]*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

Don't create any attitude which can invite opposition. Don't invite opposition. *Tṛṇād api sunīc* already your ways will be so much humble that it cannot invite opposition. Still the opposition comes your attitude will be, *taror api sahiṣṇunā*, to forbear it to the extreme. Just like a tree, it is cut down, its branches cut down, may not be water, anything, but silently it is going on with its vitality. *Taror api sahiṣṇunā, amāninā mānadena*. Generally the hitch comes from this name and fame. So you'll try to give honour to everyone, one and all, as they deserve honour. And don't hanker for any honour for yourself. Don't want any good name for you, that *pratiṣṭhā*. You are trying to do your service and it has got no end, no satisfaction is possible. It is infinite character. Service of the infinite is also of infinite character. No room for satisfaction, self satisfaction, that I have done so many, so much service. That is not possible for the real servitor because service of infinite character it has no end. So *amāninā mānadena*, don't seek any honour, don't create, invite, any opposition, but give honour to all as much as possible.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol.

...

... while preaching, I and Mādhava Mahārāja, at that time white clad *brahmacārī* and talking with an LDO [?].

In course, his view is very puffed up with his knowledge, of scholarship, higher bred, so many things, so many philosophies. “Eighteen kinds of philosophy I established, all these things.”

I'm trying to make him understand that to understand this divine philosophy there is a particular process. That is not mere intellectualism, something more. But he won't hear. Then I told him, what a slave of senses will understand philosophy?

And he was persistently and tenaciously he was sticking to his own, that blind statement.

I had to speak like that, that what a slave of senses will understand philosophy?

Then he was too much infuriated and got out of his chair and began to walk.

And Mādhava Mahārāja told, “Perhaps he may come with his revolver.” Ha, ha, ha, ha.

Ten past, at night, ten past already in his own office stoop. So we went. He's so much infuriated, enraged, perhaps he may take out his revolver now. He stood for some time silently then silently he walked out. There's one chance.

And in Sylet also so many young men they came to oppose our meeting there, but could not. The political leaders were criticised little drastically there. I told, that only those leaders, it is not land only for those leaders. But India has got also many other greater sons. The Vyāsa, Vasiṣṭha, Janaka, Yājñavalkya, and Śaṅkara, Rāmānuja, Madhvācārya, Śrī

Caitanyadeva, this is their country also, and what they have told about the good of their country we are to look for that. Only Subash Gosh, this political revolutionary leader, or Baykincha Ruti [?] who gave the literature, supplied the literature for the revolutionary independence, this is not the country only for those two sons. But there are other greater sons, and they're appreciated from the whole of the world, and what is their consideration we are to discuss and understand that also. So if you are child, and Mahāprabhu's predecessors they were, they belong to this Śrī hatta. And Gauḍīya Maṭha is taking the message of the son of those that were inhabitants of Śrī hatta, so we should feel proud for that. And what do you feel, what will be the Subash Gosh, that political revolutionary leader, his attack and everything will come \_\_\_\_\_ [?]  
And gradually they're dispersed.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

We should not create any disturbance. We should not be a party to create any violence. But in spite of our staying, our maintaining humility, if any violence comes like a coward we shall not run from this corner to another corner we are to stand down, we are to face humbly thinking of our Lord. What can we do?

Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Mahāprabhu was preaching in the Andra district one Bhudd Ācārya, big Bhudd Ācārya was defeated and he managed in the name of *prasādam* many nasty things were covered some food and that was extended, that was given to Mahāprabhu, "We have taken *prasādam* for You."

But suddenly a big bird came and took that pot by his beak and fled. And these persons they're enjoying, and then that metal plate that fell in such a way on the head of that Bhudd Ācārya and he fainted, he's almost dying.

And there the disciples they began to wail, began to cry. And came to Mahāprabhu, "What is this? How the bird can come and take and then hit our Ācārya."

Then Mahāprabhu told, "Oh, go with Kṛṣṇa *Nāma*, then your Ācārya will rise again."

Gaurasundara. Gaurasundara. What to do? Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol.

Now what we are to think? The way in which we're going, is it faulty? We may think what way we want to march on, is anything there wrong. Anything wrong, O Lord, O Gurudeva, please show me the real path." Are we going on the wrong way? To our own sincerity we think that what we are doing is not bad, it is good. It is devotional as far as we have understood. Hare Kṛṣṇa.

So last night I am told that two gentlemen came from London. Jayatīrtha Mahārāja.

**Jayatīrtha Mahārāja:** Yes, well, one of my disciples and his wife, they came from London last night. They gave interesting report that some of the disciples there are not very willing to surrender to the GBC, and that they want to come here. So, some of them, at any rate, are coming. About twenty five of them are coming probably tomorrow. But I sent the message back to the GBC to Satsvarūpa whose there in London now, I sent the message back through this disciple of mine who came, that I'll send these men back when they come and that I've given instructions for all of them to work with you. But still some of them say that they won't work with you under any circumstances. So then we should perhaps meet and discuss what to do with these few fanatics who won't give up my association.

**Śrīla Śrīdhara Mahārāja:** So you have passed in a general way those disciples to join with them?

**Jayatīrtha Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** And then you say they'll come here, but...

**Jayatīrtha Mahārāja:** There's one hundred of them there.

**Śrīla Śrīdhara Mahārāja:** One hundred.

**Jayatīrtha Mahārāja:** Yes. Twenty five of them who are already on the plane that's coming this morning. So it's too late to try to stop them I thought...

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