

82.11.27.B

**Śrīla Śrīdhara Mahārāja:** "...your purity shall be intact. I shall be responsible for that. I shall take the responsibility."

If some inner urge one feels in him, then he can begin. Otherwise it will be *nāmāparādha*. *Asraddha- dhano nāma-dhana*. [*Padma-Purāṇa, Brahma-Khanda, 25.15-18, 22-23*] & [*Gauḍīya Kaṅṭhahāra, 17.69-75*] There is want to give *Harī-Nāma* who has not properly come to the standard. That is our eagerness to become a Guru. For our name and fame we want to capture the position of a Guru for some other aspiration than the real obligatory duty without the sanction, without the license. But the general news of the greatness and glory of the Name, to spread all around to every corner of the world, that is allowed to everyone. He has got little entrance into this zone. But to take the responsibility of a Guru who will take the whole burden of the disciple on him, until he's purified, that is risky. And that should be accepted only when one feels a particular inspiration and urge within, that is.

Otherwise this Yati Goswāmī, they say a son of a Guru is Guru. They're in the physical lineage, they're going on with their trade. The family also, the son of a disciple he's taking mantram from the son of a Guru. This physical lineage is going on.

But we do not accept that. Their internal realisation must be there. It is all internal, spiritual. Spiritual means internal. We have faith in that internal wealth. Spirituality is not mere imagination. It is reality. It is more real than the world in which we're living. It is more real.

Faith. We must see the truth. We must feel the truth. And we shall try then to distribute that truth to others. We must settle there in that plane. As long as my position is flickering there, how can I help others? When I'm settled in that plane and I get some instruction from *caitya-guru*, inspiration, accept the risk and responsibility to deliver others, in this way extending me to anyone and everywhere. Then he may begin.

And he's only a transparent medium. The medium must be transparent. Transparent Guru and opaque Guru. Through Guru we can see the *paramparā* and Vaiṣṇava. Not that 'Don't go there.' The Guru *paramparā*, Guru, Param Guru, all these things, the Lord, everything may be viewed through him.

Just as like a spectacle, in the ordinary way we may think that some barrier between the eye and the sight, so it is causing some hindrance. But it is not, it is rather enhancing my view. And with the telescopic system far becomes near. Guru *paramparā*, from Guru to Guru, to Guru to Guru, in this way. Generally we think that coming through so many, hindrance, so it may not be very clear. But just the opposite. By many glasses set together the telescopic system, far becomes near. So Guru *paramparā* is like that.

So many guardians, so many helpers. Here in the land of exploitation we want many servants

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'I shall be master, and I shall dictate, and men and money will be at my disposal.' Generally we want that. But opposite in the upper plane, we want many guardians, many who will think good of me. I shall be servant to all. They'll all be very much gracious to me. That will be my wealth, so many well-wishers, all well-wishers.

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"When one can come to realise that I'm the highest dispenser, dealer, controller, but I'm friendly to all, they can find peace then."

Yes. The Ultimate Authority He's my guardian, He's my sympathetic friend. So I can live in peace. No apprehension of any future injustice for me. So many guardians, many well-wishers, many Gurus. All Vaiṣṇavas are our Guru, all well-wishers, so I cannot but be safe. So many well-wishers, so many sympathetic eyes over me, so I'm quite safe in that plane. We must not be afraid of Gurus.

So it is here we may be afraid, because we think we're to obey him. Whatever he'll say I'm to carry out. It is a very risky life. If I can't do that then I shall commit offence. All this apprehension may come here.

But if we can get out of this plane of exploitation, because everyone is eager to exploit us, so that apprehension. But there just the opposite, everyone wants to help one another. So no such apprehension of being attacked from the enemy camp. All friendly, and specially so many interested Guru, they take special care of us.

Gaura Hari bol. Gaura Hari bol.

No self interested persons, they're all God interested, one interest, common interest. That is the plane of harmony, common interest, harmonise. And discord, I'm separate, many separate interests, there discord. And only one common interest, harmoniously they're moving there, trying to utilise every atom there for that common interest, marvellously.

Still, in the higher stage of service we find a form of particular diversing but that is all created as we find in drama, that is all a show. That is a necessary part to enhance our service, a special design, in the promotion of the service. Competition is also there, but competition for Kṛṣṇa consciousness, Kṛṣṇa's satisfaction. Here, competition amongst many interests. And there, competition for one interest, so harmony.

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

**Parthamitra:** So one may have a desire to preach and...

**Śrīla Śrīdhara Mahārāja:** And to preach under the direction of Gurudeva, that is safe. His order, where he's guided he's going on. Responsibility with the highest General - and his connection with

the highest authority, and they're working under the direction of that General who is connected with the highest authority. Something like that. But to take the whole responsibility in ones own self that is risky, and in that we must be sure of some higher connection of the highest authority. When we find an urge within, go on, risk yourself. Hare Kṛṣṇa.

**Devotee:** Mahārāja, Parama Devī dāsī has a question for you.

**Parama:** Guru Mahārāja, there are some people who are in the guise of Vaiṣṇavas, who are not. Who are acting as masters and want others as servants. How can we know who is pure, who we can trust?

**Śrīla Śrīdhara Mahārāja:** Not clear. What does she say?

**Parthamitra:** There are many people in the guise of Vaiṣṇavas, who are wanting to be accepted as master and people to follow them. But how do we know who is actually pure?

**Śrīla Śrīdhara Mahārāja:** How we know about other things, that one is educated, another is non educated? How do you know? One is intelligent, another is stupid, how do you know? As much as you can come in a plane of intelligence you can feel intelligence in others also. If you can feel within you that 'this is education' you can feel then whether others are educated or not.

So also, when you come to real, pure devotion, what is devotion, when you can feel within you, then you'll be able to judge whether his words, his deeds, are in accordance with devotional practices. You'll understand when you get.

As you can judge other things, if that element is one, a lawyer can understand a lawyer, a doctor can understand a doctor. In this way, direct experience. And indirect experience through faith. If there is a good doctor, all may not know, no knowledge in the medicine. But so many others whom I can believe, they appreciate them, so I go to that doctor. "He's a good doctor because he's recommended by so many gentlemen whom I can put faith in." The first in this way. Then when you've had experience with the doctor, that "His medicine cured me several times, I got, I felt it myself," you will go to recommend to other patients. "Go to that doctor. His diagnosis, his medicine, is very helpful."

In this way you'll be able to know who is a real *sādhū*, what is the criterion of a *sādhū*, what is the criterion of a Vaiṣṇava. You're to be acquainted with that quality, that thing, then maybe. To know, symptoms have been given in this way.

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ  
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]

A Vaiṣṇava must have these symptoms in him. What are they? There are many symptoms, but in a nutshell, *bhakti*. He must have ever increasing earnestness towards the Lord, *pareśānubhavo*.

He must have some clear conception, clear and more clear conception, a progressive clear conception of what he is. And *anyatra, virakti*, and he will withdraw from other things, his taste and his likeness and attraction. He'll be apathetic to the worldly things. That means *kanak*, no greed for money. *Kāminī*, for the male, no attraction for the female. And for the female, no attraction for the male. And *pratiṣṭhā*, and name and fame, that popularity in this world. And he's engaged for something else. That is the general external qualification.

Then again, mere withdrawal from this world is not the highest qualification. The renunciationists, they also withdraw from this world, but their instruction is more or less destructive, not constructive. The Vaiṣṇavas they give some constructive idea of the spiritual world. And amongst Vaiṣṇavas also there are many sections of sections. And *Śrīmad-Bhāgavatam* has dealt with them all clearly, the gradation amongst the Vaiṣṇava faith. And Mahāprabhu Śrī Caitanya how, eliminating other spiritual conceptions, and He's giving the development of the whole theistic idea.

Generally, first we're actuated by *ajñāta-sukṛti*, unknown. *Sukṛti* means my energy utilised by some real *sādhu* for the service of God. Then from that I feel something within me as *śraddhā*, faith, far fetching thing. A far fetched conception about the truth. That appeals to the heart and creates the taste.

"Oh. And this sort of goal I like very much from the core of my heart."

In this way he's drawn towards the truth, *śraddhā*. And then he mixes, he keeps company with so many that talk about that sort of truth, goal of life, aspiration of life. And the *śravaṇa-daśā*, he goes to many and hears about that. Then when he finds that his instructions, his feelings, his grace, it seems to be very effective, and very attractive, and very promising. So he comes to surrender to him.

"Please take me to the goal, as you say. I want that. The conception of your home, back to God, back to home. The conceptions you're giving about the home are very attractive to me, and I want to go to such home. Please take me there."

And this way of surrendering will come, and according to him, to his direction, he'll go on with the practices, *śravaṇa, kīrtana, smaraṇa, bhajan*, etc. And he'll find, if he's sincere, he'll find in himself gradual improvement, or nearness to the plane. The conception of the home, there he'll find gradually nearer and nearer. And he will attain such a position when he's fully confident that it is there, it is real. And these are all indirect. More earnestly he'll make his progress. And after that, some position may come when he'll be asked, "Please recruit others also. What good benefit you're tasting yourself, not alone, you distribute to others also. Take, give this nectar to all."

In this way the life improves from the nescience to science, from non direct to direct, from the caution to the meaning of love, the progress is there. The final taste, the responsibility within us, *hṛdaye nābhya nujñāto*.

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ  
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]*

In *Manu-saṁhitā* [2.1] there is a *śloka* saying, "What should be our duty, the definition of duty, that pious duty, holy duty? *Vidvadbhiḥ sevitaḥ*. Those that have got sufficient knowledge in revealed truth. *Sevitaḥ sadbhir*. And other symptoms, the honest persons, I'll gather around that.

And what sort of honest persons? *Adveṣa-rāgibhiḥ*. Who are indifferent to the loss and gain of this world, what we consider to be very real, illusory world, *adveṣa-rāgibhiḥ*. *Hṛdayenābhyanujñāto*. And you must have your inner heart's approval to accept that.

Your heart will say that, "This thing is living, is spreading within me. It's noble and unprecedented sort of satisfaction, pleasure in me, gives me a very auspicious, and promising, and very hopeful news to me, to save me. It will save me. I'm surrounded by the threatening of the mortality, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], all the bad elements of this life. But this will deliver me from this. Not only that, but some positive attainment of very hopeful and sweet life they're giving in relation with the highest truth."

This sort of thing. As you can understand things here, so we'll be able to understand things there, but with separate senses, super intelligence. And the beginning, the help from the other sources, that is to be depended on. Just as a man who by accident has lost his senses, he cannot help himself. But the others will come and help him. He's unconscious, but when that consciousness will come back, he'll cooperate with the nurse and the doctor. "That this is so, here pain, here is this disturbance." And with the cooperation of the doctor he will be healed of his disability and adversity.

So in the beginning, when we do not know anything, the others help is indispensable for us. That is *sukṛti*. Then when we get a sort of consciousness, then with the help of others, with the cooperation of them we can improve our condition. And our inner heart is an important factor to accept what is good and bad, heart's approval is a part. And also the previous *sukṛti* can carry him to a particular group and then go on. The chance of independent selection comes to me as much as I'm awake. And then it may take me in such a position, "I'm quite confident that this is reality, this is good. Then I feel that I must go and help others. It is so sweet, I must distribute to others also." The fitness of intensity comes to such an extent, not only he's satisfied, "I want to satisfy others with the very same medicine." Broadest, it's nature, on the whole, it is said in *Bhagavad-gītā* also,

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

One who sincerely wants his own good, he cannot be deceived by others, because there is God. The omniscient God is there overhead. So only you, yourself, can cheat you. The others cannot cheat the omniscient guidance of the Lord - vigilant eye overhead, the head of everyone. If we do not like to cheat ourselves, no outside enemy can do much wrong. He'll come to relieve me. We're going, not to be a stone, but all consciousness and all love, we're going to get His service. So He's the protector there, He'll protect. Only I must be careful of my internal enemies. My responsibility is there, that I must not deceive my own self. If I'm sincere in my hankering, in my will, aspiration, then everything will be all right, because He's there. But He may not approach me. I want to invite. He's perfect. I'm imperfect. But He's perfect. With this idea all through we shall approach. Gaura Hari bol. Am I clear?

**Parama:** Yes.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

**Devotee:** Mahārāja, amongst the Godbrothers, how does a devotee, unsure of an older devotee's qualities, how does he avoid him or his association without creating offence?

**Śrīla Śrīdhara Mahārāja:** First, he needs to understand whose company will improve him. Whose practices, behaviour, conduct, is in accordance to *śāstra*, and according to the advices of the Vaiṣṇava. Then, he will, when he's free he may have free choice of the company. But sometimes when working under a superior, and in the combination he finds that there is more desirable *sādhu* with whom to work, then he will pray to the inner authority.

"That I think that this company with whom I've been asked by my superiors to work on, not compatible. My Lord, please give me relief of this unhappy environment."

And He will manage it otherwise, inaugurate. We have got that sort of experience when under the direction of our Gurudeva. We had to travel in preaching camps in different parties, but when we came first we were under the direction of a particular leader. But at times we found that the leader is not very desirable. Then we had to pray, not complaining against the authority. "That I won't be able to work under him." Not disobedience in the system, but internal prayer. "O Lord, You know everything. I find this is not very suitable and this is causing harm to my spiritual realisation. Please give me relief."

But don't go so far, even that we may not file a petition to the Lord. We should take it that this sort of circumstance, environment, has some necessity for me, to teach something, direct or indirect. Our attitude should be this. Whatever comes, this is earned by my previous *karma*. My previous *karma* has earned such environment, and it is necessary to teach me. And whenever my teaching will be finished the environment will change. And we have got experience of that in the practical field.

Whatever the circumstance, the environment may be undesirable, but if we're sincere we must take in a good motive. That has been sent by the Lord, sanctioned, without His notice nothing can happen, not even a straw can move. So I'm put in such deplorable environment. He's seeing this thing. And as soon as this necessity will end it will be removed, and I shall be placed in another environment. There's no fault, no error in His divine decision, there cannot be any error. We're to face all circumstances in such attitude.

*tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtām vipākam  
[hr̥d-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

It is earned by my own past deed, so I must not quarrel with that which my own deed has produced, but I must finish its effect. It is necessary for me, and as soon as the necessity will be

finished it will be withdrawn, and I will be put in another separate environment. We're to wait for the divine dispensation. That will be the highest policy, the most sober and sacred and desirable and helpful policy is that, in every life. It will increase our faith in the Supreme Personality, the supreme command of all the environments ever may come, or now is, or in future. This policy of a devotee will be most suitable and helpful. *Tat te 'nukampāṁ susamīkṣamāṇo*. The undesirable things have not come suddenly to punish me, but it is necessary, it is self acquired. And it will get its fulfilment and then vanish, and then next chance higher I shall get. But if I avoid this, it may be taken out, again it will come to get its realisation from me, to clear off my debt. In this attitude we shall face all the circumstances, and that will be the best attitude of any progressive devotee. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** So, the most important instruction for the devotees. Whatever circumstances we're to face we must face it faithfully, because it is not without any cause. It is earned by me, and we shall lose no faith in the divine absolute dispenser. Without His notice nothing can exist, nothing can come. He's at the back. He's my well-wishing guardian. He's seeing all these things. As soon as its necessity will be finished it will be withdrawn. I shall conquer that. I must not fly away defeated by the circumstances, then again it will come to have its debt realised from me.

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

That will extend my faith also, make it firm, faith will be more firm if we face in this way and find that the mist is clearing, the cloudy atmosphere clearing, sun's rays have come.

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

*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]

Your responsibility is only with the work, only with the duty. All you can concentrate, you can collect, engage yourself only to discharge your duty well. Don't care for the result, consequence. Consequence is with Him, in His hand. The resultant - I may do my part, but the resultant depends, the consequence depends on the resultant of many forces. So it is in His hands, the effect always in His hands, because that will have to come as the resultant of many activities. So I should not bother about the resultant. That does not depend on my activity. That is the consequence of the combination of the resultant of the many activities, many duties. I'm a part, so I must concentrate what is given to me as my duty.

*Karmaṇy evādhikāras te, mā phaleṣu kadācana / mā karma-phala-hetur bhūr*. "Don't bother your brain with the consequence. *Mā te saṅgo 'stv akarmaṇi*. That does not mean that you'll withdraw from the action, from your duty, because the result is not in your hand. That will be foolishness to the extreme. The result is in My hand. It is the wholesale thing, not the effect of your

own energy, but by the spirit of the many energies such things occur, the contribution of the many.”

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

Don't care, give more attention for this, but as much as possible you'll try to select favourable good association as you can understand. And at the same time, putting faith in the wholesale consciousness of whom you're approaching, to get whose benefit. He's everywhere. He's all good. He's absolute. None can oppose His will. So you must maintain, foster in yourself that sort of faith. I'm smallest of the smallest, but to whom I'm going, my guardian, He's greatest of the greatest. As much as I'm hopeless, so much He will be extending Himself as His grace to me.

*ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]*

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gīta-mālā, Yāmuna-bhāvāvalī*, 19]

As much as one is fallen, so much the attention is drawn from the Gracious Absolute to him.

In a family, mother's affection is little partial to the weak. And those that are strong, mother may not care so much for them. But with the weak mother's attention is concentrated.

This is general, but quality, the goodness, must be presupposed.

But there is mercy above justice, we shall also note that, mercy is above justice. Love has no recognition, sometimes, of quality, ignoring good or bad quality, love comes and gives us all. That is our solace, our hope. That as much wicked I may be, still I'm not eliminated from the gracious boundary of the Supreme Graceful Lord, Gracious Lord.

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

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