

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.8.20-21

Śrīla B.R. Śrīdhara Swāmī: ...you must try your best to help those that are fallen, in your consideration. That sort of inspiration I got from there, Nityānanda Prabhu. And also, something, that if a doctor, a doctor is not omniscient, but should he not try his best to cure a patient? As much as he has got his capacity he must try to help. Otherwise the world will at a standstill. If everyone says that if I've got complete, full knowledge, then only I can approach another to help, but that is not possible in this world. Everyone has got some relative position, so everyone will try his best to help others according to his own capacity and position. That also came in my mind. So I began in a narrow and mild way to help. Not reluctant altogether but not any big attempt, because it is mentioned also in *Bhakti-rasāmṛta-sindu*:

bahu sisya na kaivay, bahu grantha kalābhyāsa varjan, mahārambha?

[*bahu-grantha kalābhyāsa vyākhyāvāda-vivarjanam  
vyava hāreha pyakārpaṇyaṁ śokādyavaśavartitā*]  
[*Bhakti-rasāmṛta-sindu, Madhya, 2.79.76*]

These temples and all these things, a big scale, that is prohibited in *Bhakti-rasāmṛta-sindu*. That also, when our Guru Mahārāj [Bhaktisiddhānta Saraswatī Ṭhākura] delivering lectures on *Bhakti-rasāmṛta-sindu*, the sixty-four kinds of devotion, then I marked that this is prohibited in *Bhakti-rasāmṛta-sindu*. But he's doing the same thing. In a big scale he's making propaganda and money, he's spending in a great quantity to construct the *mandira* and other temples and other things, so *mahārambha*, which has been prohibited by Rūpa Goswāmī, our Guru Mahārāj has undertaken all those things. What does he say when this point comes in and he will have to discuss over that point? Then I found that in one or two words he explained the whole thing. He told that this is a point of personal question. One man can manage a kingdom, an empire, and may find reserve. Another man cannot manage a family and he does not find any reserve to manage the family. So it is a particular case and particular capacity, according to which it will be great or it will be small, a question of personal capacity.

Devotee: Mahārāj, when you were in Vṛndāvana, then Lord Nityānanda appeared to you and asked you to come here? In your dream, is that right?

Śrīla B.R. Śrīdhara Swāmī: I don't remember such things. I have, from before I went to Vṛndāvana, I had a mind that I shall, I won't stay in Vṛndāvana. That is for the higher. And I am of lower order. So *aparādha-bhañjan-pāt* [the place where all offences are forgiven] in Navadvīpa, the fallen, they should take shelter under Mahāprabhu. So I shall take my shelter here, not in Vṛndāvana. That was preconclusion in me, and I don't remember that I had any such dream.

**Devotee:** But you had, Nityānanda Prabhu at one time appeared before you in dream and asked you to start initiating.

**Śrīla B.R. Śrīdhara Swāmī:** .....asked me, that sort of inspiration I got when in the birthplace of Nityānanda Prabhu, that I remember. Thereby I took it that Nityānanda Prabhu wants me to begin initiation. Hare Kṛṣṇa. I realised that by the grace of Nityānanda Prabhu we can get the grace of Mahāprabhu. No other alternative for us, but to follow that, especially for the beginners.

*heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi*

By the grace of Nityānanda we shall get the grace of Gaurāṅga. And by the grace of Gaurāṅga we shall get the grace of Rādhā-Govinda. That is the general way, the Grand Trunk Road. Even what is foretold by Brahmā.

He was a renowned *jyotiṣa*, our Guru Mahārāj, and according to his calculation he says that sarasvata pandika [?] That is the real calculation, real *jyotiṣa*. But he adhered to Hiram Bakhi [?] because Bhaktivinoda Ṭhākura has accepted them. So *mahā-jano yena gataḥ sa panthāḥ*, we must follow *mahajanas*.

*[dharmasya tattvaṁ nihitaṁ guhāyāṁ  
mahā-jano yena gataḥ sa panthāḥ]*

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate." ] [*Mahābhārata*]

*śraddhāmayo 'yaṁ loka*. Our intellectual calculation and other things, that falls lower, and *śraddhā*, with the help of *śraddhā*, faith, we must follow the direction and practice of the devotees. We have seen by his conduct, the rhythm, reason, all these of the mundane calculation. Above that there is *śraddhā*, *śraddhāmayo 'yaṁ loka*.

*[sattvānurūpā sarvasya, śraddhā bhavati bhārata  
śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]*

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith." ] [*Bhagavad-gītā*, 17.3]

And if loss and gain, that is of different type, *tat te 'nukampām*, none can make any loss on them, important loss on them. That comes to be like a test and comes in a prime colour from that sort of danger, has come to serve them.

*tat te 'nukampām susamīkṣamāṇo, [bhuñjāna evātma-kṛtām vipākam  
hṛd-vāg-vapurbbhir 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]

Kuntī Devī, she's asking for dangerous position.

*vipadaḥ santu tāḥ śaśvat, 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]

She's inviting adversity, so that in adversity our prayer will be more intense to you Lord and He will come. So adversity is our friend, and happiness may be rather foe. So *śraddhā* is independent of anything. All the hindrance of different types they rather come to help in indirect way, comes to serve. There is such conception of life, *tat te 'nukampām*. It is considered from the standpoint of eternity.

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate*  
*svalpam apy asya dharmasya, trāyate mahato bhayāt*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world." ] [*Bhagavad-gītā*, 2.40]

*hato vā prāpsyasi svargaṁ, jītvā vā bhoksyase mahīm*  
*[tasmād uttiṣṭha kaunteya, yuddhāya kṛta niścayaḥ]*

["Oh son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination." ] [*Bhagavad-gītā*, 2.37]

*sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau*  
*tato yuddhāya yujyasva, naivam pāpam avāpsyasi*

["Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat - and, by so doing, you shall never incur sin." ] [*Bhagavad-gītā*, 2.38]

The calculation of the immediate fruit of our action, result, that makes us coward, ha, ha, hesitating.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare.

Devotee: .....

Śrīla B.R. Śrīdhara Swāmī: Visuddhasiddhānta.....?

I read an article in *Sajjana-Toṣaṇī* written by Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura]. There, he showed why he has accepted (Hiranbachi pandit?), because Bhaktivinoda Ṭhākura accepted that. Though he mentioned there the calculation of this Visuddhasiddhānta from the standpoint of the present calculation cannot be rejected. But still, he for himself he accepted Bhaktivinoda Ṭhākura. That beyond calculation, *mahā-jano yena gataḥ sa panthāḥ, śraddhāmāyo 'yam loka*. Gaura Hari bol! Gaura Hari bol! Prabhu.

Devotee: Yes Mahārāj?

Śrīla B.R. Śrīdhara Swāmī: Your necessity, demand? Gaura Hari bol!

Devotee: In what respect?

Śrīla B.R. Śrīdhara Swāmī: What respect? A general enquiry, the general interest.

Parīkṣit Mahārāj, when he put the question to Śukadeva, Śukadeva accepted: "Yes, it is a real question." *Kṛto loka-hitam nrpa atmavit-sammatah*. Because two inherent signs of enquiry is here. One, it is *atmavit-sammatah*, it not irrelevant question, a relevant. Why? *Atmavit-sammatah* as well as *loka-hita*, two aspects. It is a general question. It is necessary for everyone of us, the solution of this, the answer of this question will contribute, help to all of us here. And also, this question, *atmavit-sammatah*. One who has got proper knowledge of his own self, he will accept this, 'yes, it is not irrelevant but relevant.' *Atmavit-sammatah*. One sanctioned from the subjective region, another is for the good of the whole public. So such questions are real questions of universal interest. The solution of that will help the whole of the enquirers, not only any partial aspect, and not any provincial solution but the absolute solution, which will help solve the problems of the whole. It is *the* question that should be asked by anyone and everyone in this world."

[sri-suka uvaca]

*variyan esa te prasnah, kṛto loka-hitam nrpa  
atmavit-sammatah pumsam, srotavyadisū yah parah*

[Sri Sukadeva Gosvami said: "My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."] [*Srimad-Bhagavatam*, 2.1.1]

"You have asked what is the *srotavyadisū yah parah*. We are exercising our senses in this plane, but what will be the most beneficial to us? We are receiving things from outside to meet the demand of our internal self. But what will be the best utility of our senses? Which things we should indent within us for our best interest?" That was the question. "Always we are accepting something from the environment for the inner interest. Now how should we utilise our senses, the channel of our knowledge, utilise that it may help best my inner interest?" That was the question.

Then he told, *variyan esa te prasnah*. "Yes, your question is bona fide, *esa te prasnah variyan*. *Krto loka-hitam nrpa*, it will solve not only *your* problems but it will solve in general the whole problem of the whole world, *esa te prasnah*. This is *the* question to be solved, the *only* question." *Variyan esa te prasnah krto loka-hitam nrpa atmavit-sammatah*. Now, the population here, they have got no perfect knowledge. They do not know what is what. So their enquiry may be of faulty character, so one may think that the public are always wrong. The mass is ignorant, so any question of the mass that may be a mere supposition. The demand of the majority may be erroneous. The vox of populi is vox dei, it cannot be admitted. So the intrinsic purity of the question, that is also necessary. And so he says *atmavit*, "Though rarely understand their own position, they will accept also. Their sanction also we shall get in this sort of question. 'What is my best benefit? How should we utilise our senses to draw knowledge from the environment so as it will help me in the best way? *Atmavit-sammatah*. Passed by the subject committee of the higher section who are above faultless knowledge, infallible, they will also sanction, 'Yes, it is a relevant question.' So from two sides, from the up and from the down, both sides will accept your question as relevant. I am going to answer them and you try to hear."

*śrotavyādīni rājendra nṛṇām santi sahasraśaḥ*  
[*apaśyatām ātma-tattvaṁ gr̥heṣu gr̥ha-medhinām*]

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."] [*Srimad-Bhagavatam*, 2.1.2]

"Oh King, there is no end of ways by which we can utilise our senses. Thousands of engagements there are in which all the senses are busily engaged and no reserve they find. *Nṛṇām santi sahasraśaḥ apaśyatām ātma-tattvaṁ*, but they're mostly all engaged in search of those that do not know the real necessity of his real self, who does not know his own want, who does not know his home. He's travelling in a foreign land and satisfying his curiosity endlessly working. *Nṛṇām santi sahasraśaḥ apaśyatām ātma-tattvaṁ*, no diagnosis but very busy in treatment, that is to be found in the world. *Atmavit-sammatah*. *Apaśyatām ātma-tattvaṁ*, this is the important thing, *ātma-tattvaṁ*. The normal understanding has accepted this, not by the majority of the abnormal thinkers. That is *śrauta-panthā*, the necessity of the revealed truth. That must come from the perfect realm from God Himself. So here, he's established in the indispensable necessity of the *śrauta-panthā*, the method of revelation. It must come from the perfect realm, from *sārvajñā*, from the quarter of omniscience it must come. So, *apaśyatām ātma-tattvaṁ gr̥heṣu gr̥ha-medhinām*, the thousands of engagements we find in those that are unconscious of their own real interest. They're very busy but very busy about nothing."

*nidraya hriyate naktam, vyavayena ca va vayah*  
*diva carthehaya rajan, kutumba-bharanena va*

[The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.] [*Śrīmad-Bhāgavatam*, 2.1.3]

What we see if we look around, *nidraya hriyate naktam*, two things, either sleep or *vyavayena*, playing with women, the night passed in these two ways. *Nidraya hriyate naktam vyavayena ca va vayah*, and *diva carthehaya rajan*. The daytime, *arthehaya*, in search of money, *kutumba-bharanena va*, or by serving the mere relatives.

*dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api  
teṣāṃ pramatto nidhanam, paśyann api na paśyati*

["Persons devoid of *ātma-tattva* do not enquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction."] [*Śrīmad-Bhāgavatam*, 2.1.4]

*Dehāpatya-kalatrādiṣv, ātma-sainyeṣv*, our own group is with those that we can exploit, *ātma-sainye*, those that supply our sense enjoyment, sense pleasure, we are surrounded by them. *Dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api*, we are fully engrossed in their interest and only live for my own sense pleasure. *Teṣāṃ pramatto nidhanam, paśyann api na paśyati*, so much engrossed in that sort of false duty that we have not the desire to find out my own death is drawing near towards me. *Nidhanam, paśyann api*, seeing also not seeing. It is a plain thing, everyone is going to the jaws of death, I see, but still I can't see, I do not see, I do not care to see, I do not mind to see. This is the peculiar position I hold now. The final danger is approaching and I am sleeping over that. I won't care to take notice of that. What can be more strange then this? *Paśyann api na paśyati*. You say that you have no time, only seven day's time. But that does not matter at all. Seven day's time is enough. Only what is necessary is your particular attention for the solution. Only a moment is enough.

*kim pramattasya bahubhih, paroksair hayanair iha  
[varam muhurtam viditam, ghatate sreyase yatah]*

[What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.] [*Śrīmad-Bhāgavatam*, 2.1.12]

There are so many trees and mountains, hills, they are living years and years, ages after ages, but no benefit. So what is the necessity of, no question of the longevity, or question of time. *Varam muhurtam viditam*, what is necessary is that attention to one's own self. 'What am I? What is my?...' That sort of attention, our attention should be drawn to our own real interest. That is the thing which is to be it, that should be it. And no question of time, there's enough time. Seven days is enough, the necessity. *Varam muhurtam viditam ghatate sreyase yatah*, that the peculiar necessity is this that how our attention can be drawn towards the reality. That is what is necessary. *Muhurtam viditam ghatate sreyase*. And then and there our real interest will be satisfied. Only by *sādhu-saṅga* that is possible, in the association of the higher souls, highly realised souls.

*khaṭvāṅgo nāma rājarṣir, jñātveyattām ihāyusaḥ  
muhūrtāt sarvvam utsrjya, gatavān abhayaṃ harim*

["The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.1.13]

There is precedent in the history. Mahārāja Khaṭvāṅga, he had only one moment left in his longevity, and he so perfectly engaged himself forever. He gave himself without any reservation. He surrendered to the feet of the Lord and he got the desired end, *muhūrtāt, gatavān abhayam*, he got Hari, *abhayam*. What is, who is Hari? When we get Him, no apprehension, no fear, nothing of the kind, no undesirability, that is what Hari means. Hari means *sat-cit-ānanda*, the eternal existence, and the perfect consciousness, and also the fulfilment of life in ecstatic joy. He got that in a moment, in a moment.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam 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]

So the problem is how we can surrender, giving away our attraction, our ignorance, about our own interest. How we can jump into the absolute good, the ocean of our real interest. That is the problem. So questions should be of such character, general character, general character there's only one question.

anandam brahmano vidvan?

It is admitted by all, the maximum happiness we want. From the tree, from the stone, to the demigods, *rsi, muni*, everyone, maximum happiness, that is the only thing to be aspired after. And how to attain, what is He? That is to be discussed, conceived. What is He? What am I? And what is my end, and how to reach the goal? What is the destination, and how to reach the destination?

*Sambandha, abhidheya, prāyojana*, under three heads the Vedic scripture has discussed the whole problem. Who am I, where am I, and then what is my best benefit, and how to attain that goal? *Sambandha, prāyojana* and *abhidheya*, three things under three heads to be discussed, the general question, the question of everyone. It's not any partial thing, not any sectarian or provincial, nothing of the kind, no such questions can come against this campaign. What the Gauḍīya Maṭh people of Mahāprabhu began His expedition against *māyā*, misunderstanding, that of general demand in the world. Of course, to the conscious, to the saner section, the insane people they're not up to standard, standard is not with the insane but the saner section. They all will welcome the movement that is inaugurated by [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāj over the whole globe. And our Guru Mahārāj [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] began that attempt to attack *māyā*, illusion, illusory energy, and to devastate and smash it.

This is *kīrtana*, this is preaching, this is *Hari-Nāma*, and with this Mahāprabhu came here. "Don't fly away, run away for the fear of *māyā*, misunderstanding." Ultimately it is misunderstanding, ha, ha, and you want reality so why should you be afraid? Your basis is a real one. You are standing on fundamental reality so you should not be afraid and run to the jungle and to the cave, and there also you will be always afraid that *māyā* is entering here, not a bold soldier of *saṅkīrtana* party.

Fearlessly wander through the length and breadth of the water, or the world and chant about Kṛṣṇa, truth, truth, and *māyā* won't venture to approach you. That is misunderstanding. By the repetition of your Kṛṣṇa consciousness, and also in generating the truthful consciousness with the help of Kṛṣṇa consciousness, you'll be able to do away with all the infectious. By throwing disinfecting substances you'll drive away the infection all around. That will be your duty. Be agent of disinfecting batch who are throwing around the medicine of disinfecting the infectious area. Go on with that. If you disinfect all around then infection may not approach, can't approach you, because you are disinfecting all around you. So how infection will come to attack you? Others will also be saved at the same time.

Devotee: What necessity?

Śrīla B.R. Śrīdhara Swāmī: Only one necessity, the necessity of Kṛṣṇa consciousness, to spread Kṛṣṇa consciousness, and our end, our object is *prema*. *Prema* means to acquire more energetic tendency to spread Kṛṣṇa consciousness, higher and higher, of higher. '*Dāsa' kari' vetana more deha prema-dhana*. And what is that *prema* which will help me more intensely to engage myself in my service? *Prema* means that, to serve, and *prema*, to get the remuneration as *prema*. And what is the nature of *prema*? That it will excite me more and more for the service, so in a circular way it will move. What I get as remuneration, what is that? That is a tendency to produce service to the object of my reverence. That is *prema*. It is not a separate thing. That will help me more and more towards the service. So it is continuous, it is dynamic. And I have acquired *prema* now that I am a king I shall enjoy that, no necessity of service, it is not this. Such stage will never come. It will promote the speed and quality of the service. That is *prema*. Love will actuate us more and more towards the service of the object of our love. So service will acquire *prema*, and *prema* will induce us to service.

Hare Kṛṣṇa. Gaura Hari bol! Nitāi.

Devotee: .....

Śrīla B.R. Śrīdhara Swāmī: .....?  
That's a negative side of life. ....?

Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: .....

Śrīla B.R. Śrīdhara Swāmī: Locana dāsa Ṭhākura.

veshya paradar lasuda chayadar?  
.....?

Devotee: .....

Śrīla B.R. Śrīdhara Swāmī: .....?  
Direct hit in the soft sentiment, the fine sentiment. Hare Kṛṣṇa. Hare Kṛṣṇa.

In Baladeva and in Nityānanda Prabhu the next to Kṛṣṇa and Mahāprabhu, the next stage we see a peculiarity of opposing, of opposition also, sometimes. The next lower stage of Kṛṣṇa is Baladeva. And here also, next lower stage of Gaurāṅga is Nityānanda. Their confidence is so strong that only the first layer of deviation, but sometimes They're opposing, ha, ha, opposing. Baladeva is seen to oppose Kṛṣṇa openly, sometimes. Nityānanda Prabhu also is seen to oppose Mahāprabhu.

Devotee: (Dandabangal?)

Śrīla B.R. Śrīdhara Swāmī: Externally. (Dandabangal?) Kala Kṛṣṇa dasa ke? Service there.

.....Kṛṣṇa nama.....?

Jagai Madhai.....?

Devotee: Rāmacandra lilā te la kunta sniya te..... ?

Śrīla B.R. Śrīdhara Swāmī: Opposition.....?

.....?

End of side A, start of side B, 20<sup>th</sup>, 21<sup>st</sup>.8.81

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Nitāi Caitanya.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de  
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke  
[madhura vṛndā vipina mādhurī praveśa cāturī sāra  
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

[Vāsudeva Datta has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

At the [risk?] the zenith of *śraddhā*, how it can be wonderful that Gaurāṅga has taken it down. And you are getting a taste of it and thinking, 'If I could not have a chance of tasting such nectarine substance how could we live? One cannot live, one should not live without such things. When such things are existing, such degree of nectar existing, and if devoid of that in life it is most undesirable. Gaurāṅga has with His most intensified faith He has come down with a great thing.....? How I could live if I could not get a connection of such wonderful sweetness. Hare Kṛṣṇa Hare Kṛṣṇa.

Devotee: Who said this Mahārāj?

Śrīla B.R. Śrīdhara Swāmī: Vāsudeva Datta.

.....?  
When after *sannyāsa* Mahāprabhu came to visit this Nadia, again Vāsudeva put.

.....?  
The whole population of Nadia ran madly to have a glimpse of that Gaurāṅga of their former experience. They madly ran after Him.

.....?  
With so much sympathetic ecstasy they can't leave, they can't move. Very painfully they're making progress. The feeling has almost paralysed them.....?

.....?  
They thought, 'How long and [days passed away] that they're deceived such *darśana* of Gaurāṅga, the former of His students.....?

.....?  
Their eyes were fixed on His dress and His limbs, so grossly they forgot themselves.....?

.....?  
And Śacī Devī when she heard that her Nimāi after *sannyāsa*, five years after, He has again come here to visit her, she ran after and taking on her lap.....?

.....?  
"You are a boy of my lap. You're so and so now."

.....?  
Her dead body has renewed, got life. Something like that to Śacī Devī and other devotees.

.....?  
Vāsudeva says, ["Then the thirst is the same when Gaurāṅga came to visit once again after His *sannyāsa*. .....? all dead bodies were as if they got knew life and .....? What intensity of [love] I do not know is spoken in his words of Vāsudeva Ghosh.]

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Like my stanza,

*nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam  
koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣanam  
koṭi-kaṅṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaram  
prema-dhāma-devam eva naumi gaura-sundaram*

["When He returned to His birthplace, Nadia, after five long years of *sannyāsa*, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gaurāṅga, the people's voices repeatedly resounded the Holy Names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love."] [*Prema-Dhāma-Deva-Stotram*, 34]

When He came to this Koladwīpa the actual happiness was such. Nitāi. Nitāi. When I read in *Chaitanya-Bhāgavata* that Mahāprabhu when visited this Navadwīpa after *sannyāsa*, five years passed, then people ran to see Him in such a mad way that so many jungles were all cleared, everywhere there is path, no jungle. The Ganges water filled up with human heads, all singing

close by. None can even drown because four or five hands come to his relief. So [freely?] the Ganges water accepts the human heads. And so many boats are also carrying so many children and old people. And so I thought how? But at the time of Gandhi, such a great throng I saw, then I thought that even to see Gandhi so many people may be attracted. Then how, what degree of attraction really was when Mahāprabhu came after His *sannyāsa* in Navadvīpa. How, with what great degree of attraction when this Gandhi can attract people in such large numbers, because only for his *ahimsa*, and that is also to the political purpose. But for the highest purpose, the great and most intense dedication, that came as Mahāprabhu and how, what such high degree of attraction came towards that.....? How mad the people were.

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

Devotee: .....

Devotee: Also Mahārāj, there's a verse by Prabodhānanda Sarasvatī

*vañcito 'smi vañcito 'smi, vañcito 'smi na saṁśayaḥ  
viśvaṁ gaura-rase magnaṁ, sparśo 'pi mama nābhavat*

[Śrīla Prabodhānanda Sarasvatī says: "Deceived, deceived, no doubt, deceived I am! The whole universe became flooded with love of Śrī Gaurāṅga, but alas, my fate was not to get even the slightest touch of it." ] [*Caitanya-candrāmṛta*, 46]

Śrīla B.R. Śrīdhara Swāmī: It is a plain thing. That is the very nature of the devotees. That is, as much conception of the infinite as you have, your insignificance to that degree you must feel within yourself. Do you follow? Am I clear?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: The infinite conception, the question of relativity. When you can see a bigger thing then relatively you cannot but think that you are so very infinitesimal. Your look is for a great thing and in comparison to that you are smallest. Do you conceive this?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: When you are seeing the ocean you see how tiny you are in relation to the great magnificent oceans of the world. You are very insignificant. Is it not?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So, that you apply in this case. One who is looking at a great thing whether in size, or knowledge, or love, when you are standing at the relativity of the verge of the great thing, in consideration of that you think that 'I am very poor, I am very meagre, low.'

*jagāi mādhai haite muṇi se pāpiṣṭha, purīsera kīṭa haite muṇi se laghiṣṭha*

*mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya*

[I am more sinful than Jagāi and Madhāi and even lower than the worms in the stool. Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.] [*Caitanya-caritāmṛta, Ādi-līlā, 5.205-6*]

[Kṛṣṇadāsa] Kavirāja Goswāmī himself says for him, 'that I feel me when I have seen so much pure and higher grace, in comparison to that what is this.'

Mahāprabhu says, *prana pakandita?* "I am an insect. My life is like an insect. I'm going on with it."  
 .....?  
 [sweet law?] and naturally [the other portion?] I see before me, shed, and I am not getting even a drop of it. I'm so unqualified. Why? I am a hypocrite. I really do not want, not that I don't deserve, I don't want it. My life is unfulfilled, unfulfilled. I have come near such a vast and beautiful thing and I am not allowed to touch even, to get even a drop of it. I am so low, so unqualified. Why? Because I am a hypocrite."

.....?  
 "Still I think that I am great. I'm a big thing, *pratiṣṭhā*."

.....?  
 "Even at this plane I can't leave My vanity, false vanity."

.....?  
 "I want to display that I have a great achievement of *Kṛṣṇa-prema* and I am shedding tears for that and this is not real shedding." (kapat?) "Still I am addicted to My lower self, self-centred, self-centring is not being dissolved. Still I am self-centred. I am a seeker of My own fame. So I am not being allowed to partake into that ocean of nectar."

So in that relativity they cannot but see themselves meanest of the mean. As much as coming in connection with the higher reality, consciousness of higher reality, then relatively they are compelled to think themselves the meanest of the mean. That is the truth. That is the law of nature. So devotees of the higher order they are seen always to show that everyone is getting the chance but I do not get the chance. I cannot avail myself for getting this position.

Narottama Ṭhākura, "Jagāi Mādhāi, up to the standard of Jagāi Mādhāi culprit, what standard of the culprit Jagāi Mādhāi? They are getting relief, they're getting the nectar, and only I Narottama am outside. I can't touch the thing."

The nature of the appreciation of the high makes himself to think to be in the lower position. That we find from the practices and sayings of the great men. That is the question of *tṛṇād api sunīcena, taror api sahiṣṇunā*, and without that, that is a qualification also, if we do not have that sort of qualification that is the earth. Of course earth means not artificial. If we are not ready to feel ourselves lower we cannot come in connection with the higher.

*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]

Your attitude for the search will be such, that you are almost unfit in the search for where you want to go, want to begin. So unqualified you are. This is the qualification for the finite to approach the infinite. If you feel that you are something that is a disqualification in your search after infinite. In other words it is such.

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

You will take the name of the Lord, divine sound, but the process is such, you must be mindful to that. Otherwise your search will be in vain. Your attempt will be lost. What will be the attitude? *Trṇād api sunīcena*, the meanest of the mean, to think you're humblest of the humble, and sincerely. *Taror api sahiṣṇunā*, your forbearance must not have any limits. 'That so many days, so many ages I have past. I don't get.' Be sure that you have come to search infinite, so no time limit, ha, ha, and no vanity, that you will make master over that thing. This [salvation?] must be given up in the beginning. *Amāninā mānadena*, your highest enemy is your self-seeking nature, that you are something, you have got some greatness in you. That sort of vanity must be left out. *Amāninā*, you must not seek any honour to you, no reward, *amāninā*. *Mānadena*, at the same time you must be modest in your dealings to all others, then your *amāninā* will be genuine. If you do not like to give the honour to others then your self-seeking will be there, it will be traceable. But when you give honour to others but don't want it within you, then you will be qualified to make search after Govindam, to the Centre, the Absolute. Then a qualified student if you can give up all these bad prejudices, these unfavourable prejudices, if you come to search after the Absolute then you must have such qualification, otherwise you'll fail. So, we find that the great devotees they're always condemning themselves like anything, extremely, what we cannot conceive even of, for ordinary persons.

*Purīṣera kīta haite muṇi se laghiṣṭha*, Kavirāja Goswāmī who is the giver of the highest conception of the truth, he says, *purīṣera kīta haite muṇi se laghiṣṭha*, "I am worse than the worm in the stool." *Jaḡāi mādhāi haite muṇi se pāpiṣṭha*, Jaḡāi and Mādhāi in the case relativity of Mahāprabhu, they have been considered to be the worst sinners. I am more than that. My sins are so graphic I may not be engaged. *Mora nāma laya yei tāra pāpa haya*, I'm such a great sinner that whoever will hear about me, the dirt, the sin will enter into him, in the relativity of my name. I'm such a great sinner. My sin is with my name also and the one who once hears my name, the sin will enter into him, *yei tāra pāpa haya*. And *tāra puṇya kṣaya*, his good qualities will vanish. And *mora nāma laya yei*, if anyone positively takes my name then he will commit sin. Such a worse type of person I am. But, the grace of Nityānanda Prabhu possesses such a high degree of disinfection that He has taken me to Vṛndāvana and has given the relationship of Rūpa, Raghunātha, Govinda, all these things He has given. Nothing in me but all in Nityānanda Prabhu."

And by this he wants to express his highest gratitude to Nityānanda Prabhu. "It is shameful to speak about one's own life, but still I do it. Why? If I do not do that then I shall be ungrateful to the great magnanimity of Nityānanda Prabhu. So fallen am I and Nityānanda Prabhu has given me all these things, the Vṛndāvana, Rūpa, Sanātana, then this Govinda, Mahāprabhu, all these things,

Raghunātha Dāsa. It is all gift of Nityānanda, unconditional gift. I've no qualification, so I mention, yes I have got. If I do not do so, then be an offender to Nityānanda Prabhu's grace, so I am compelled to say, confess that I am so sinful and fallen but by His grace I have received these things."

*Sparśo 'pi mama nābhavat*, ["It is there. I can see and feel that it is there but I am deprived], Prabhodānanda Saraswatī, all these, they're all of such common feelings, conceptions. "It is there. I see I feel, so many persons are looting but I am deprived, I am deprived."

Rādhārāṇī Herself says: "Kṛṣṇa is qualified in every way. I can't blame Him in any way. Still He is so cruel to us all. He left Vṛndāvana. We are all feeling extreme pain. This is My *durddaiva-vilāsa* [pastime of separation.] I cannot accuse Him in any way."

This is union in separation.

*bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]*

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

It is a peculiar type of achievement when who has got the thing says, "No, I have not got." This is the special characteristic of the Infinite. One who has got possession of it he says, "No, I have got nothing." The characteristic of Infinite is such. And when he says that, "I have got." He has not got. It is such, because it is a statement from the negative for the Positive. The negative cannot assert at all but can attract only, negative. Assertion is with the Positive only. So the negative can hanker, he can express his own reality in the negative characteristic, and degree of want. The measurement just the opposite, minus, the measurement is in the negative side, minus, the depth of negative, depth of attraction, but not of gain. Positive can only assert that "I am purer."

Devotee: Wonderful, such a beautiful land.

Śrīla B.R. Śrīdhara Swāmī: Yes. Hare Kṛṣṇa. But your big attraction is to search all these things out, the negative - positive. This has come to my mind some few days back. This must be explained in the present land as a sound.

Devotees: Yes. So Mahārāj, it's one thing for those personalities as Kavirāja Goswāmī to make these statements, but for men like ourselves, ha, ha, we actually *are* like that, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: That will be our standard in the front, the ideal, that will be our Guru Mahārāj. But we must not assume that 'I am Kavirāja Goswāmī'.

Devotees: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: That is another type also, in *Caitanya-Bhāgavat*. Vṛndāvana dāsa he is praying, he's trying his utmost to describe the greatness of Mahāprabhu, magnanimity of Mahāprabhu and Nityānanda. Then he says, "After appealing to the people at large in such a modest way I am putting to them. Like I touch your feet, I hold your feet. You please come and associate." .....

After so much appeal, fervent appeal, asks them, requests them to appreciate, for appreciation of Gaura-Nityānanda. "Do it, it will be your benefit. Whatever any position you are, whatever class of sinner you are, you please, you try to come. Connect with Gaura-Nityānanda. You'll be blessed, you'll be saved, you whole hankering will be fulfilled." Still, after so much entreat and appeal, if anyone wants to leave, criticise and blame Nityānanda and Gaurāṅga, I want to kick on his head."

This is also a peculiar sentiment coming in the heart of the devotees.

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: And how to explain that? That so many superficial critics they're saying, "Kavirāja Goswāmī has appealed in such a modest way, and this Vṛndāvana dāsa he has such vanity, his vanity is so much. He's so proud he wants to kick the head of those who do not have faith in Gaura-Nityānanda, 'they're most impertinent,' all these things."

But when I came to Gauḍīya Maṭh I heard a peculiar explanation from Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura]. Prabhupāda told that the most sinful adherents, Nityānanda Prabhu has come to their relief, by this statement. Do you follow? By this expression, now he has got no other way but to fly away, to come to the divinity. Nityānanda Prabhu has opened the way to that. By his punishment, Kṛṣṇa's special attraction will be drawn towards them. "That My child has beat him, or damaged him so," and gives some grace. Am I clear, no? Kṛṣṇa's attraction will be there because His child, His devotee has done something wrong, apparently, so He'll come to compensate for that.

So His play in the fashion, taking the part, mildly, and also beating, punishment, if punishment is given by His devotees to a public man, Kṛṣṇa's special attention will be drawn to that man to compensate in the way of concentration, and he'll be benefited. He has tolerated. Vṛndāvana has given punishment, dishonoured them, they're mortified. So they must be taken in, some special case it comes. So by this statement Vṛndāvana has opened, to the worst, the gainer also, the door to enter into Kṛṣṇaloka. That sort of impression he got from, from the standpoint there cannot be any sinful thing in the devotee, whatever they do. By that way they get some connection with Kṛṣṇa. Some connection is established. When mother, ultimately .....

When mother chastises her child, then child may cry, then mother may come and take him on the lap. So no permanent apathy of jealousy or any spirit of revolting that type, in any way she wants to take him. That does not mean that [real thing will offend the devotee].....?

.....

Devotee: ... you were taking rice and some neem leaves cooked and...

Śrīla B.R. Śrīdhara Swāmī: Twenty-three.

Devotee: At the age of twenty-three.

Śrīla B.R. Śrīdhara Swāmī: Austerity I observed too much.

Devotee: So that was very much surprising to Dhira Kṛṣṇa Mahārāj and myself...

Śrīla B.R. Śrīdhara Swāmī: Ha, ha.

Devotee: ... that...

Devotee: .....?

Devotee: We would like to hear from you Mahārāj how that Nityānanda Prabhu has actually asked you to come and initiate here.

Śrīla B.R. Śrīdhara Swāmī: After Vāsudeva Prabhu I was asked by some bigger members of our mission to the position of *ācārya*. But from the beginning I had no such impression from within, inspiration. But when he left the mission I came to stay alone, there was always some sort of hesitation in me, that Guru Mahārāj did not like *nirjan bhajan*, the separate life. He liked *kīrtana*, *sanga*. And if I live in a *sanga* that means I preach, then many newcomers will join. And who will go to initiate? They asked me to take charge of initiation but I did not feel any inner inspiration for that. So anyhow, I was passing my time. What to do? I do not feel any urge for that.

Then when from Vṛndāvana I came to take my permanent residence here, this *aparādha-bhañjan-pāt* [the place where all offences of those who surrender are forgiven] Koladwīpa. Then I thought that I am going to take my shelter in Navadwīpa Dhāma permanently, but Dhāmeśvara is Nityānanda Prabhu. I must visit His birthplace, then to Mahāprabhu's birthplace, but before that I must go to Nityānanda Prabhu's birthplace, that is Ekacākrā.....? and beg His permission. So that if He's propitiated then I will be, possibly, live in the Dhāma there, to save me. Otherwise it will not be possible, impossible. So, I stayed.....? before I came here I went to Nityānanda Prabhu's birthplace. And whenever I fell there with that prayer 'that You are Patita Pavana, Saviour of the Fallen, and I crave Your mercy, and You grant my stay in that permanently I may have my shelter there in Navadwīpa Dhāma, in Koladwīpa, in this portion I ask. Already fixed, Gupta-Govardhana. I fell flat and it was clear, at once some urge came in my mind, "You seek, pray before the grace of Nityānanda Prabhu as Patita Pavana but you are apathetic to *patita*. How can you hope His sympathy?" So this suddenly sprang in my mind. "Nityānanda Prabhu is Patita Pavana but you do not like to extend your helping hand to others. So how can you expect His grace, His mercy?" That sort of strong impression came in my mind. Anyhow I could petition to Him and came here. And our Prabhupāda's nature is always pressing me. He's against *nirjjana-bhajana* [the separate practising life], but I am going to do that. Anyhow, I came here, and by ..... monthly rent I took one room here, nearby, and stayed there. Daytime I began to read the *śāstra*, scripture, and from evening I used to take the Name, one *lakhsa nama*. And after it is finished I went to bed. And only once I cook something and [I could liberate me?] from Vṛndāvana, only a small [coin? cooking?] I took in place in the room and I used to offer [Him?] daytime and took for *prasādam*, and the evening something or other ..... In this way I was passing my days. I came unknown in this place, but

gradually my Godbrothers searched for me and found out my place, and began to come now and then. And some began to stay with me, don't want to go. In this way I passed some time.

At that time also when going through the books of Jīva Goswāmī I found that he has written that those that have money but do not spend it for the Lord, he's *vittha-śāthya*. And so, those that know something, have some knowledge, some experience about *bhakti* and Kṛṣṇa and His devotees, if they do not like to help others they're *jñāna-śāthya*, they commit *jñāna-śāthya*.

At the same time, I had from memory of my early days that in a story of *Purāṇa* it was mentioned that one *brāhmaṇa*, big scholar, but he did not help others, or give others his, he did not give education to anyone. So in the next life he was a mango tree and so many beautiful fruits all over the tree, but not even a bird taking that, not touching, untouched. Then, one who saw in the way to that, Anantadeva, he asked this question. "What is this?" Another here also, he was a great *pandit* .....

End of recording, 20<sup>th</sup>, 21<sup>st</sup>.8.81

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