

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...can't sleep, can't take food, in this way, so intense, the separation is so intense. Dead of night He's trying to get out of the house, all closed. How He jumped unconsciously the walls of the house and He came and fell in the front of the temple, Jagannātha temple, and fainted. What degree of separation? It is not possible for us to conceive what degree of separation, feeling was there. Sometimes rubbing His face against the wall, can't get out of the door.

Hare Kṛṣṇa. Gaura Haribol. Rādhārāṇī, Her separation with Kṛṣṇa. Her separation:

Acinam nayanam bhavanda sukrtam tapasya ksayatu _____ [?]

Some *sakhī* is representing the separation pain of Rādhārāṇī to Kṛṣṇa in Mathurā. In this way, *acinam nayanam bhava* [?]

"Previously continued flow of tears we found in Her, in Rādhārāṇī for Your separation, Kṛṣṇa, continuous flow, no gap. But now it is not found in Her. Anyhow She had managed to distribute to Her friends. They are weeping like anything. But it is not to be found, not to be traced in Her any longer."

nayanam bhavanda tapasya ksayatu [?]

"And She got some temperature in Her body but now that is gone. That is transferred to Her inmates, *sakhīs*, friends She has _____ [?]"

Danyam nasta nasesa tattva purijane [?]

"And His attendants they are now saying many things. What is our ill fate? We are to see all these afflictions, all these things. Undesirable talks of mourning is found amongst Her attendants. It was in Her previously but then She has managed to leave them in Her now."

Cinta guru bopita [?]

"She had also deep thought, what will be about His fate and Kṛṣṇa will never come, He's doing there, so many thoughts within Her we found, but no trace. That is Her superiors are burdened with that *cinta*. Oh! That the girl won't live. She will pass away very soon. What will be the fate of this Braja? If she passes away Kṛṣṇa won't come here again. This sort of thought has been distributed to Her superiors."

Badya sa kidoney vrati braja te sa sarsay baram kidyate [?]

"Only little what is remaining in Her we see that is a hard breath in Her, bleeding heart. And only day or two and that will also disappear. Now, you remain happy here for your misdeed. Your misdeed is the cause of all these things, but She has managed to relieve You. No complaint will come against You any more. Silently She's passing away, keeping You safe. You remain and enjoy with Your own, and She is silently passing away." Her pangs, pains of separation, Rādhārāṇī.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Dayal Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Hare Kṛṣṇa.

*śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam
arcanaṁ vandanaṁ dāsyam, sakhyam ātma-nivedanam.
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam*

[“Hearing about Kṛṣṇa, chanting Kṛṣṇa’s glories, remembering Kṛṣṇa, serving Kṛṣṇa’s lotus

feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [Śrīmad-Bhāgavatam, 7.5.23-24]

Prahlāda was requested by his father, "Please tell me what progress you are making in your Gurukula study. What have you learned to be the best?"

Prahlāda answered. "I think the best study is this, to know, the best knowledge is this; that to hear, to chant, to serve, all these to Viṣṇu, that is the highest utility of the time of everyone in this world."

*tat sādhu manye 'sura-varya dehinām, [sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ grham andha-kūpaṁ, vanaṁ gato yad dharim āśrayeta]*

[Prahlāda Mahārāja replied: "O best of the *āsuras*, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest (*vana*). More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead."] [Śrīmad-Bhāgavatam, 7.5.5]

"That I considered. This I have learned."

And the trouble began from there.

"Yes, Viṣṇu is my enemy eternally. And who has taught you that to cultivate love of Him in different ways that is the best understanding of human life?"

Hare Kṛṣṇa. Hare Kṛṣṇa. The torture began. So we should also be prepared for that torture. Torture, that will increase our enthusiasm in indirect way. Anything may come. Anything may come. Go on. Gaura Haribol. Gaura Haribol. Gaura Haribol. But where is that to be found, that impetus? That intense tendency to serve Kṛṣṇa is very rarely to be found. Nowhere! Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Unknown and unknowable, in this way transcendental.

Aurobindo says supramental. _____ [?] Began to construct the figure of Śiva, Mahādeva. But the product we see that he has constructed a figure of a monkey instead of Mahādeva.

Bhaktivinoda Ṭhākura has said that, "India is the best place in the world. Within India Bengal is the best. Then in Bengal, Navadvīpa is the highest."

And Aurobindo also has imitated him. Aurobindo says, "India is the best in the world. And Bengal of course is the best amongst the place in India, and the Hoogly district is the best in Bengal."

Then I thought, why he selected this Hoogly? Eliminating Navadvīpa why he selects Hoogly? Then I remembered, recollected the birthplace of Raja Rāma Mohan Rāya the founder of Dāmodara Maṭha. I thought, oh, only for that he has selected Hoogly to be the best, Hoogly district, best in the world, because the birthplace of Raja Rāma Mohan Rāya.

C.R das [?] made a good cabin to Rāma Mohan Rāya as well as Rabindranatha, C.R das [?] His father was a Brahmo but he returned to Hinduism and he told his friends, "If you write something about me then please describe me as a servant of a Vaiṣṇava." That was his temperament. Good man, sincere man. But not a Vaiṣṇava of the *goshā*, pure type, but ordinary type, some respect for Vaiṣṇava.

And Bipin Pal was revolutionary, extremist, and the first in the violence. He could not accommodate with Gandhi movement but he was closely connected with C.R. dāsa. And C.R. dāsa he published a paper admiring name Nārāyaṇa. And Bipin Pal was engaged as the editor of that *Nārāyaṇa Patrikā*. When as college student we read that *Nārāyaṇa Patrikā*, we found Bipin Pal's explanation of *Bhagavad-gītā* etc. And Bipin Pal gave a lecture in the *viraha* meeting in University Hall Calcutta. There he mentioned that, "*Śrī Kṛṣṇa Saṁhitā* made by Bhaktivinoda Ṭhākura has taken my faith back in Vaiṣṇavism, *Śrī Kṛṣṇa Saṁhitā*, when I read *Śrī Kṛṣṇa Saṁhitā*." He was pure Brahmo type, "but that *Śrī Kṛṣṇa Saṁhitā* has created faith in Vaiṣṇavism. Bhaktivinoda Ṭhākura's book *Śrī Kṛṣṇa Saṁhitā*. I came back to Vaiṣṇavism."

That was the lecture of Bipin Pal. We appreciate that, that he had appreciation for Bhaktivinoda Ṭhākura's writing, to certain extent, anyhow.

Bhaktivinoda Ṭhākura's spiritual conception, a very scientific as well as deep, and simple and fervent, accurate, Bhaktivinoda Ṭhākura, modernised, so many things we find in the writings of Bhaktivinoda Ṭhākura. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, *Kṛṣṇa Saṁhitā*, that was written after Bhaktivinoda Ṭhākura retired, after his retirement?

Śrīla Śrīdhara Mahārāja: That I can't say. *Śrī Kṛṣṇa Saṁhitā*. May not be, I don't know exact, *Śrī Kṛṣṇa Saṁhitā*. What conception, the high type of realised conception Bhaktivinoda Ṭhākura has given to us, we should not conceive him that this knowledge is acquired by him in his present life. Though it may seem from the ordinary events of life, but that we shall take that this is the natural growth of the *jñāna sunya bhakti*. A fashion, that is a fashion that in Bhaktivinoda Ṭhākura in the childhood he had some other tendency, this, that, he married twice, all these things, that should not stand in the way of his being the eternal servitor of the Lord. That is, as a fashion that has been. Otherwise such intensity and such depth of the feeling cannot come abruptly. So Prabhupāda has seen him as the facsimile of Gadādhara Paṇḍita. Gaura Kīśora, Svarūpa Dāmodara, and Bhaktivinoda Ṭhākura as Gadādhara. So graphic, spacious, all comprehensive and deep knowledge and experience has been given by him, is impossible. At least *śaktyāveśa*; that means inspired, the inspiration of that type, that quarter.

Nitāi Gaura-Gadādhara. Nitāi. Nitāi. Nitāi.

...

*amūny adhanyāni dināntarāṇi, hare tvad ālokanam antareṇa
anātha-bandho karuṇaika-sindho, hā hanta hā hanta katham nayāmi*

[Bilvamaṅgala Ṭhākura says: "O Hari, O guardian of the shelter-less, O one and only ocean of mercy, how will I pass my unblessed days and nights without a glimpse of You?"]

[*Kṛṣṇa-Karṇāmṛtam*, 41] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.58]

Bilvamaṅgala says, "How can I pass these barren days my Lord?

[?]

Adhanyāni dināntarāṇi, hare tvad ālokanam. "Without Hari, without having a peep of Your vision I can't stand, *adhanyāni dināntarāṇi*, these unfortunate days it is very difficult for me to pass. *Adhanyāni dināntarāṇi, hare tvad ālokanam antareṇa, anātha-bandho karuṇaika-sindho*. But You are friend to the helpless and You are ocean of kindness, grace. *Karuṇaika-sindho, hā*

hanta hā hanta katham nayāmi. Consider how I can pass my days my Lord without You.”
Bilvamaṅgala Ṭhākura.

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

The normal temperament of a normal person will be here, such. This should be the stage of a normal person here. Separation of course, that is encouraging. That will be encouraging if we find such person always feeling separation of the Lord. Anything else, that should be considered abnormal and dangerous, abnormal and dangerous.

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

Bhāratī Mahārāja: Mahārāja, sometimes when you talk about the absolute and relative consideration you say that the relative consideration must be there, but one must not become influenced by the environment.

Śrīla Śrīdhara Mahārāja: The environment of the mundane world. That does not mean that we won't seek any environment of the spiritual realm. In the spiritual plane the environment contributes much.

Even Rādhārāṇī She says that only Kṛṣṇa cannot satisfy Her without the environment, “So I don't want such Kṛṣṇa.”

The devotees of Rādhārāṇī they say, “Only Kṛṣṇa, that is nothing to us if we do not find Rādhārāṇī on His side.”

So environment has a great contribution. And there everything, every unit of environment will help me to promote my attention towards Kṛṣṇa. That is all desirable, that is very desirable. But here just the opposite, the perverted reflection, the environment takes to take me away from Kṛṣṇa here in this plane. This is the opposite. This is perverted reflection. Environment always tries to take us out of Kṛṣṇa. And there, all pushing me towards Kṛṣṇa, so environment is healthy there. But here just the opposite; in the plane of exploitation and renunciation.

Gaura Haribol. Gaura Haribol.

Here *saṅga* means *asat-saṅga* and there *sādhu-saṅga* means promoting towards my cause. And here taking me away from the cause, *saṅga*, *asat-saṅga* - just the opposite here. Perverted reflection, reflection of the above but perverted.

Gaurasundar. Gaurasundar. Gaurasundar. Gaurasundar.

So must not be maladjusted. The expression should be properly adjusted.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Caitanya. Nitāi Caitanya Dayal.

asat saṅga tyāga - ei vaiṣṇava ācāra / [śtrī saṅgī - eka asādhu, 'kṛṣṇābhakta' āra]

[“A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women (and women to men). Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.87*]

The practice of a student of Vaiṣṇava School is only one. What is that? *Asat saṅga tyāga*, to renounce environment. That does not mean that the *sādhu* is also eliminated if he's found. *Śtrī saṅgī - eka asādhu, 'kṛṣṇābhakta' āra*. Two types of *ācāra*; one is *śtrī saṅgī*, that is *saṅgī* that are attached for sensual pleasure, and another, *kṛṣṇābhakta*, who has not attraction for Kṛṣṇa but

engaged in any other errand. *Bhukti kāmī*, *siddhi kāmī*, *devata kāmī*, all these who are not devotee of Kṛṣṇa, that is to be eliminated. This is the only practice. We shall be careful about our practice, the caution against these two, that is the sense pleasure and also those that have no inclination towards Kṛṣṇa. He may be a scholar, may be a *yogī*, may be a *tyāgi*, all these things, but not a devotee of Kṛṣṇa, they should be eliminated.

Anyābhilāṣa, *karma*, *jñāna*, fleeting desire, organised desire and *jñāna* means who are busy to know Kṛṣṇa, to finish Kṛṣṇa, busy to measure Kṛṣṇa. *Jñāna* always wants to measure Kṛṣṇa. Kṛṣṇa or environment, they may not say the word Kṛṣṇa, but measure the environment *jñāna*, to know, to be master of the acquaintance of everything. That is *jñāna*, the false errand, that I shall be the subject and everything should be the object of my knowledge. The wild goose chasing, impossible, to run after phantasmagoria, in the expression of our Guru Mahārāja, to run after phantasmagoria. Will o the wisp, phantasmagoria, will o the wisp, and there is another expression for that. It is impossible to be master of everything, to know everything. Only one knows everything, there is only one.

[*bahūni me vyatītāni, janmāni tava cārjuna*]
tāny ahaṁ veda sarvāṇi, na tvam vettha parantapa

[The Supreme Lord said: “O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot.”]

[*Bhagavad-gītā*, 4.5]

It is not your business to know everything by constitutional position. It will be your folly if you to attempt to know everything, bring everything within your consciousness. *Jñāne prayāsam udapāsyā*.

jñāne prayāsam udapāsyā namanta eva, [jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

_____ [? ...which expresses
 hatefulness, and _____ far away, two adjectives given for dismissal of the knowledge.
Namanta eva, through faith only to submit, through submission, with the nature of submission.

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]

It is very difficult to conquer ones fame here, above faith, prestige, it is very difficult, *pratiṣṭhā*, position, love of position. Easily this attraction for the females, attraction for the money, that can be easily dismissed. But hankering for ones own position, to give up that, that is the very difficult thing, the prestige, the position: that is innermost enemy. And you cannot offer him so long the service of the Vaiṣṇava.

“Yes I may accept somewhat, hesitate in the service of God at least, but the service of the Vaiṣṇava, that is to _____ to come to such a lower settlement. To become a servant of a Vaiṣṇava that would be the be all and end all of my life? I can’t accept that idea, can’t accept that idea. I may accept service under the Supreme Lord anyhow I may manage. But to become a servant of the servant of the servant of the servant of the servant, what is this? A fun? Should a man stoop so low as to become the servant of the servant of the servant of the servant, what is this?”

Gaura Haribol. *Pratiṣṭhā*, position, prestige, the consciousness of prestige and position, the greatest enemy. *Rādhā-dāsyam*, slave, to embrace the idea of a slave, ludicrous thing, that can be an ideal of the hope to become a slave, to classify oneself in the position of a slave, to Kṛṣṇa. And this does not end there. Become a slave of the slave of the slave of the slave. This is most ludicrous thing. Gaura Haribol.

“Let them accept this mean settlement. I won’t. *So ’ham*. I am biggest of the big. I am biggest of the big. I am he, *so’ham*. *Śivo’ham*, I’m the master of *māyā*. *Śivo’ham*, the master of *māyā*.”

Once Jawaharlal [Nehru], I saw in paper, went to Haridwar and found a *sādhu* coming, approaching. And the *sādhu* told, *namaste śiva namaste, no śivaya*. And Jawaharlal also pronounced *namah śivaya*. Both of them are Śiva, master of Pārvatī, Durgā, Māyā, both of them are master of *māyā*, *śiva*. *Namaste, namah śivaya*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Transcending mortality, that is *maṅgalam*.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: A good fellow, good in comparison with the world of mortality, the first reach, or the first place beyond the limit of mortality, that is _____ Mahādeva, Śiva, all these things. But then Sadāśiva, from Śiva we have to pass to *sundaram*, the land of *sundaram*. This is only Śiva, *śreyah-kairava-candrikā* [*Śikṣāṣṭakam*, 1], because out of mortality. This present enemy is devouring, *śiva*, the middle position, *maṅgalam*. But what is *maṅgalam*? That is not differentiated in its full characteristic there, only out of danger. Then, to be out of danger does not mean that it is in the highest safe position. Not only safe but engaged in the most desirable thing, relative, *śiva*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Caitanya Dayal. Nitāi Caitanya. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Once one of my God-brother was, one Kumar Sudendra Nārāyaṇa Rāya, M.A., Pragu [?] Pragu title was given to him by Punjab University. He was a rich man, annual income was, net income was three *lākhs*, *zamīndār* of Darmpur [?]. He took Hari *Nāma* from Guru Mahārāja. Once Guru Mahārāja went to Ceylon, upper side, and that gentleman already he also went there but _____ When Guru Mahārāja was passing with his inmates in a car, of course the rainy season there, the mud, and the Sudendra Nārāyaṇa Rāya he was out for a walk and he met on the wayside Guru Mahārāja and he at once fell flat in the road in the mud.

Then the inmates of the motor car of Prabhupāda they told, “What do you do in the mud, the hole?” He has got rich dress, this shawl and other rich dress, “and you fall flat smeared with mud, what do you do?”

He told, “Only we have only one thing, to make prostration, *praṇāma* to the Vaiṣṇava, we can’t do anything else. But there I shall be miser? Only *praṇāma* is our wealth, everything. And there if I shall be miserly and quarrel what will be my fate, so *praṇāma, namanta eva*, that is our only resort.”

...

When Mahāprabhu had a talk with one Mathurā *brāhmaṇa*, Raghupati Upādhyāya, on His way back from Mathurā, Raghupati Upādhyāya, perhaps in Allahabad or so, in their talk, one *śloka* we find there, *śyāma eva param rūpaṁ*.

“What is the highest conception of the figure?”

Then the answer was, “*Śyāma, śyāma eva param rūpaṁ*.”

“And what is the highest place of His worship?”

Purī madhu-purī varā, “Mathurā maṇḍala is the highest place where to worship Him.”

Vayaḥ kaiśorakaṁ dhyeyam, “What is His age we should, will be befitting for our service?”

“*Kaiśora*: that new youth.”

Ādya eva paro rasaḥ, “In what sort of *rasa* we shall try to serve Him?”

“That is *ādya*, in *mādhurya rasa*.”

*śyāma eva param rūpaṁ, purī madhu-purī varā
vayaḥ kaiśorakaṁ dhyeyam, ādya eva paro rasaḥ*

[“The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa’s fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.106] [From *Padyavali*, 82]

Mahāprabhu said that, “You have taught me a good lesson, *kaiśora*, the new youth of Kṛṣṇa.”

Nitya kaiśori nitya kasyiti [?]

We are not going to worship old Kṛṣṇa, of Mathurā or Dvārakā. We are fond of worshipping Kṛṣṇa in Vṛndāvana, a new youthful life, *kaiśorakaṁ dhyeyam*. And *kaiśori*, all His companions are also of new, new youth. That is the highest point of beauty. Hare Kṛṣṇa. Hare Kṛṣṇa. That is new youth, *kaiśori*, only the idea of eternity is akin to that conception, *nava-yauvana*, everywhere, in *māyā* also. What is eternal, the idea is like that, *nava-yauvana sankar*, new youth, progressing, not full-blown, blossoming.

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

Mahāprabhu Gaurāṅga Hari. Gaurāṅga Sundara.

We should not be afraid of our youth, but we should adore our youth, but that will not be engaged in pleasure seeking, but supplying pleasure to the Lord. Utilisation not renunciation our end, utilisation of the highest good, so energy in its fullest command we want to have. Nitāi Gaura Haribol. All youthful in Vṛndāvana, youthful, but well planned, well managed, and well aimed. Well idealed. Where to do it? Fading, a dying thing, never, worshipper of full energy, to the extreme, but it is absolute good.

Our Guru Mahārāja told there is one proverb: *Aparay guru sedi me dukhi se dolay* [?]

When a cow or a bullock he is out of hut, when it is in fire, the cow shed is in fire and the cow has come out, out of fear of the fire, seeing that red colour there. And when the cow sees that a red cloud is in the sky, she's afraid. "Oh! Perhaps that is fire. It will come to attack me, to burn me."

So he told the *māyāvādīs* are suffering from that disease. That red cloud: that is fire. So energy, opulence, they are afraid of, the renunciation. Wherever there is opulence, there is youth, there is beauty, they are much afraid, because they are the worshipper of the negative side. They are afraid. If they go to enjoy, then the reaction will come and kill him. But Vaiṣṇava they know the utilisation of everything for the service of the Lord. So they are not afraid of anything good. All good, all beauty, all attractive, have everything and they will be...

.....