

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.11.A

Śrīla Śrīdhara Mahārāja: ...it is not possible for us to observe the right day, then the day after we shall select. In the case of especially Ekādaśī it has been mentioned, not day before but day after. That should be accepted. That is the direction of Jīva Goswāmī.

Jayatīrtha Mahārāja: According to the almanac, this is the most inauspicious day of the year.

Śrīla Śrīdhara Mahārāja: This is the happiest and most fortunate day for you because being born on this day you came to Guru and Kṛṣṇa. Many birthdays already passed, but this birthday has taken you in connection of Kṛṣṇa. So it should be respected by you also. Not only by your disciples, friends and relatives but you also have some respect for this day _____ blessed you.

So, in *Rāmānanda Rāya Saṁvāda* we find:

*ye kāle vā svapane, dekhinu varṣi vadane, sei kāle āilā dui vairi
‘ānanda’ āra ‘madana,’ hari’ nila mora mana, dekhite nā pāinu netra bhari’
[punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]*

[“Whenever I had the chance to see Lord Kṛṣṇa’s face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes.” — “If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments.”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.37-8*]

“When in My trance I came to have a divine vision of Kṛṣṇa, two enemies suddenly appeared.” Rādhārāṇī said; these are the sayings of Rādhārāṇī. ‘*Ānanda’ āra ‘madana.* “The ecstasy and also a feeling which is corresponding to the extreme love in complete self surrender. *Ānanda’ āra ‘madana,’ hari’ nila mora mana, dekhite nā pāinu netra bhari’.* And I could not see Kṛṣṇa very clearly. These two enemies disturbed Me. The ecstasy made Me self forgetful. And also My greed for His touch, that also another enemy. They did not allow Me to have a clear vision of Kṛṣṇa, *daraśana.* So My thirst is not quenched of seeing Him.”

*punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala*

“Again if I get chance of that *daraśana*, if fortunately any more chance I get of His *daraśana* then what should I do? I shall rather, avoiding Kṛṣṇa, I shall rather try to worship the time, that moment, that minute, that second. I shall try to worship and propitiate the time that time may stay for some time. *Punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala, diyā mālya-candana.* With garlands and with sandal paste I shall try to worship the time, and not Kṛṣṇa. If time stands being propitiated with My respectful behaviour, then Kṛṣṇa will be there. _____ [?] *alaṅkṛta karimu sakala.* Try to fix this time. You stay for some time. The Kṛṣṇa showing time, you be eternal here. Like lightening you come and go, vanish.”

So the time, we are to worship, *deśa, kala, patra*. The time, the place, that is also *cinmaya*, the paraphernalia of Kṛṣṇa is also worth, be fortunate to worship the paraphernalia more than we shall have to honour the paraphernalia more than Him. That is the clue to success. *Kāṛṣṇa*, Kṛṣṇa *sambandha*. They are devotee and He is at their disposal. So if we can propitiate them, they will take interest about me and they can keep them, I can't. I am helpless.

Devotee: So that is why we have come to take shelter at your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

*ārādhānānām sarveśām, viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi, tadīyānām samārcanam
[Padma-Purāṇa]*

Once, Pārvatī-devī asked Mahādeva: “Of all the worship, whose worship is the best?”

Then Mahādeva told plainly: “The worshipping and devotion of Lord Nārāyaṇa, Viṣṇu; that is the highest.”

Then Pārvatī was a little mortified and disappointed: “But I am serving Mahādeva, so I'm holding a little lower position.”

But the next line came: *Tasmāt parataraṁ devi, tadīyānām samārcanam*. “That more than that, devotion of the devotees of the Lord, that is more than that, more than the devotion of the Lord Himself.”

Then Pārvatī smiled. “Then I am serving the devotee of the Lord, Mahādeva is a devotee, *vaiṣṇavānām yathā sambhuḥ [Śrīmad-Bhāgavatam, 12.13.16]*. So I am in the right side, doing the best.”

And also Kṛṣṇa has said:

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

“Those that worship Me direct, they are not devotee of the right type. But real devotees are those who are devoted to My own devotee.” *[Ādi-Purāṇa]* & *[Laghu-Bhāgavatāmṛta, 2.6]*

So, and that is true. If you love me, love my dog. To love ones dog, how much intensity to love, be with the master when one can love his dog. His dog, of course, not to take away the dog for himself: not with that idea, independent love for the dog. But because his dog, so I love him. That is the higher test to our love, whether real love or not.

So, because the Lord Himself is more pleased if He sees that His servant is being served. Why? Because His servants, they always serve Him and they won't take anything in return from Kṛṣṇa. Kṛṣṇa tries to give something, but they won't take. No express to enter something in return of the service. Cent per cent service: and not any possibility of any remuneration there. Not a hole through which some remuneration can be pushed. Wholesale servant, nothing but. He tries His best to give something in return, but He fails. But when He sees that this desired end is done by someone else, some third person, He becomes indebted to him, more.

“What I want to try My best to do, and I can't, but another person is doing My job. What I

wanted, he's doing, I can't. I fail. I like to do, but I fail, not accepted. But another person is doing the same thing which I desired."

So He's more inclined, Kṛṣṇa is more favourable to the man who is serving His servant. Then He comes to serve him. That is the underlying purpose, that, *mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ*. "Those that are devotee of My devotee, they are My real devotee of My heart." So *bhakta-pūjā*.

Devotee: Kṛṣṇa feels that through these devotees He can pay back His debt to His servants. Is that the mood Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes, on His behalf, what He can't, He's unfit, another man is doing that, then He cannot but be satisfied from the core of His heart. "I'm trying my utmost, earnest to give something, to help me, but he won't accept." But another man is doing that, so He's much inclined to that man who is doing that which He could not do. *Mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ*. Superlative degree: so *bhakta-pūjā*, honouring the devotee.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Affirmed in *Bhāgavatam* and in *Veda* also it is mentioned by *Caitanya-Bhāgavata*, *Vṛndāvana Dāsa Ṭhākura*. *Amāra bhakta-pūjā, amā haite bala* ["Worship of the devotees is the best kind of worship."] [*Śrīmad-Bhāgavatam*, 11.19.21] & [*Śiva-Purāṇa*] So *bhakta-pūjā* is also necessary.

Devotee: In the *Bhāgavatam* it mentions Mahārāja that, *amāra bhakta-pūjā, amā haite bala*, but till we heard it from you, we did not know why.

Śrīla Śrīdhara Mahārāja: You know it, *guru-pūjā, bhakta srestha guru, mukuṇḍa prestha, bhakta srestha gurudeva*, to worship Him, to respect Him, to devote everything to Him, that is a big thing. And you are aware of the fact, through Swāmī Mahārāja, of *bhakta-pūjā*. But at the same time we should look for that, who is *bhakta*. That is also to be ascertained, what is the sign of a real Vaiṣṇava, *bhakta*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi.

Jayatīrtha Mahārāja: Yesterday you were discussing the progression from the sense objects, to the senses, to the mind, to the intelligence, and then to the conscious background of our life, the Brahman, and then beyond that to the person who is the source of the Brahman. And if someone were to succeed in going beyond the cloudiness of the mind, intelligence and so forth, and to reach the basic level of the conscious background of existence, then what kind of conscious adjustment has to be made at that point in order to pierce into the *Vaikuṅṭha*, or to go into the *Vaikuṅṭha*?

Śrīla Śrīdhara Mahārāja: What does he say?

Jayatīrtha Mahārāja: Do you understand?

Devotee: The later part I couldn't.

Śrīla Śrīdhara Mahārāja: Again repeat.

Jayatīrtha Mahārāja: If the soul, freed from that cloud, infinitesimal soul, fully aware of himself as spirit and not body and mind, then in that position, he is aware of the existence of Nārāyaṇa above him in the Vaikuṅṭha. And he wants to direct his consciousness towards that, what is the system at that point. How is it to be done?

Śrīla Śrīdhara Mahārāja: *Ke bolchen?*

Devotee: [17:10 - 17:55, Bengali [?]]

Śrīla Śrīdhara Mahārāja: The real man who will worship his inside by *sādhana*, he is being discovered. And he will come to do the needful, the inner man. The inner soul, he will awake, and it will be his duty to do. And the external cover that will go away, vanish away gradually. And the inner man will come out to do his duty. Whatever circumstance he is faced, to do justice to the circumstance. Whether Nārāyaṇa, or Vāsudeva, or Kṛṣṇa, Baladeva, it is already there and he will come and recognize the object of his worship and love and duty. Am I clear?

Jayatīrtha Mahārāja: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Back to God, back to home. He will recognize when he'll enter into the home, he will gradually recognize who is who, and to whom, how to deal. To enter into home means that, to be reinstated.

*kṛti-sādhyā bhavet sādhyā-bhāva sā sādhanābhidhā
nitya-siddhasya bhāvasya prākāṣyaṁ hṛdi sādhyatā*

[“The process of devotional service - beginning with chanting and hearing - is called *sādhana-bhakti*. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone’s heart, and by the offence-less chanting of the Holy Names of Kṛṣṇa, one’s original dormant Kṛṣṇa consciousness is awakened, as the beginning of *sādhana-bhakti*. This can be divided into many different parts, such as, - faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa.”]

[*Bhakti-rasāmṛta-sindhu*, 1.2.2]

What is already there, only to discover, remove the cover, that is what is *sādhana*. The *sādhana* confines itself to uncovering. And it is there, he will recognize his own object, and duty also, everything.

Jayatīrtha Mahārāja: It lies in his nature to be attracted to that. So that nature will come out.

Śrīla Śrīdhara Mahārāja: Yes. Yes. The atmosphere, paraphernalia, inner tendency, they will say, ‘you are to do this.’

During the last Great War, here, in Calcutta in the Writers [?] building, perhaps the

government, they had painted a picture of the dress of the soldier. And there, just below, it is written, “Take this dress and the dress will say you what to do. Dress yourself with this uniform, and the uniform will say you what to do.”

So the paraphernalia and the inner awakening, they will say [to] you more clearly, this life is a vague one. But that is more and more clear, and more real, and more and more tasteful. So once it begins to vanish, it will be nowhere. When it will come in contact with that high power of divine love or anything like that, knowledge, this will vanish like anything. It will fly away of its own accord. That is reality and this is after all unreal foreign thing, which has covered. So when the sun rises, darkness flies away. What direction it can't ascertain.

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

Jayatīrtha Mahārāja: We've heard that Śrīla Bhaktivinoda Ṭhākura was worshipping Gaura and Gadādhara at some time. Could you explain that relationship?

Śrīla Śrīdhara Mahārāja: Gaurāṅga and?

Jayatīrtha Mahārāja: Gadādhara.

Śrīla Śrīdhara Mahārāja: Gadādhara, yes. When devotees of Gaurāṅga, they have got twofold characteristic within: one, participating in Kṛṣṇa *līlā*, another in Gaura *līlā*. One in *mādhurya*: another in *audārya*. One confined into their own *līlā* with Kṛṣṇa, another with the idea of distributing that to the public, *mādhurya* and *audārya*.

Now, amongst those fortunate souls, or *parśadas*, or servitors, there are also three gradations. One more attracted to Kṛṣṇa *līlā*, another more attracted to Gaura *līlā*, and some in the middle position. But when one is in Gaura *līlā* if his innate hankering comes to have a *darśana* of Kṛṣṇa *līlā* then of course the Gaura-Gadādhara appears to him as Rādhā-Kṛṣṇa.

And when participating in Rādhā-Kṛṣṇa *līlā* if sometimes he has got any will to have a conception of the figure Gaura *līlā*, how it will come, then he says that Rādhā-Govinda is transformed into Gaura-Gadādhara, in this way.

In this way, when inclination is to have the hankering for the service of particular *līlā* the Lord Himself manifests Himself in that paraphernalia, that nature, to satisfy the inner will of the devotee, for giving room to that sort of service. A peculiar tendency of service arises at times in the heart of the devotee, the Lord appears in that way to receive, to fulfil his desire to receive his services in that way, in that form. That is the reason, sometimes.

Sometimes a servant he is seeing his master in a plain dress. But suppose he had some hankering, 'I want to see my master in a gorgeous dress,' then the master, when he comes to know that, he appears before him in a gorgeous dress, grand, And sometimes in plain dress.

Sometimes one may appear as a king, as a lover, as a friend, according to the demand, or the hankering of the circumstance and the paraphernalia. But both, or everything, is eternal, only change of phase. And that also, some devotees are seeing in some way, another in another way.

And Bhaktivinoda Ṭhākura is saying, “Gaura-Gadādhara and Rādhā-Kṛṣṇa They are.”

Another devotee standing by the side, he may not see that. To satisfy the inner hankering, the opposite, the relative side also comes to response, the other side, vice versa. The law of relativity makes it possible.

When Rāmānanda Rāya, Mahāprabhu wanted to show His own: ‘Who are you?’

Rāmānanda Rāya, from the nature of the inquisitiveness of Mahāprabhu, Śrī Caitanyadeva, he had some mystic idea in his mind. “Who is He? He’s not an ordinary person, or *sannyāsī*, or a scholar, but something more. These inquiries are coming from where? His high inquisitiveness is a mystic, most undetectable thing. He must be Kṛṣṇa Himself, otherwise all these subtle points rising in my mind and making me, and forcing me to relate all these things.” Then he came with his open statement. “Who are You? I don’t think You are an ordinary *sannyāsī* scholar. But You must say to me who are You? You are Kṛṣṇa Himself. I have got a great impression, inspiration like that. And You must not hide me.”

Raya kahe chare bhuli bare bhuli [?] “First I saw as an ordinary *brāhmaṇa sannyāsī*, preaching about devotion of Kṛṣṇa. But gradually as You rise in a gradual improving process in Your inquiry, then the doubt in my mind arose. You have come to me. I have not gone to You. You have kindly come to me, to purify this nasty person. And now You conceal Yourself from me. I can’t understand. But whoever You be, I am sure that what You are inquiring after, You are that thing. You are He, Him, He is You.”

pahile dekhiluṅ tomāra sannyāsi-svarūpa, [ebe tomā dekhi muṅi śyāma-gopa-rūpa]

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, “At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.268*]

“Gradually my vision, my estimations about You are changing, changing, changing. First I saw You as a *sannyāsī, brāhmaṇa*, a devotee. And gradually I am of opinion that You are *śyāma gopa rūpa*, that cowherd boy, absolute in the garb of cowherd boy.”

tomāra sammukhe dekhi kāñcana-pañcālikā, tāñra gaura-kāntyē tomāra sarva aṅga ḍhākā

[“I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.269*]

“What is the peculiar thing I am seeing? That a golden figure is just standing by Your side, and the grace of that Lady has covered Your body. I see like that. What is this? What is the mystery? Please divulge it to me. With folded palm I ask You.”

Then Mahāprabhu told:

gaura aṅga nahe mora — rādhāṅga-sparśana, gopendra-suta vinā teṅho nā sparśe anya-jana

[“Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.287*]

“My colour, My own colour is not yellow. But by the touch of Rādhārāṇī it shows like, appears like yellow. Her grace has covered Me. And: *gopendra-suta vinā teṅho nā sparśe anya-jana*. And She never touches anybody than Her lover, the cowherd Kṛṣṇa. So who am I? Now you know for yourself.”

Rasa-rāja mahābhāva dui eka rūpa, Rasa-rāja, the ecstasy, highest ecstasy personified and the highest appreciator of that ecstasy, both combined. *Rasa-rāja mahābhāva dui eka rūpa*.
[*Caitanya-caritāmṛta, Madhya-līlā, 8.282*]

dekhi' rāmānanda hailā ānande mūrccite, [dharite nā pāre deha, paḍilā bhūmite]

["Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.283*]

Rāmānanda could not stand any longer there, could not retain his normal consciousness, but fainted. *Dharite nā pāre deha, paḍilā bhūmite*. Of course they are seating, but he could not maintain his seating posture: a swoon.

prabhu tānre hasta sparśi' karāilā cetana, [sannyāsira veṣa dekhi' vismita haila mana]

["When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Caitanya in the dress of a *sannyāsī*, he was struck with wonder."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.284*]

Mahāprabhu touched him to awaken him, to take him in the normal position. Then Rāmānanda again saw that *sannyāsī*, that golden *sannyāsī* sitting in his front. Then after a pause Mahāprabhu told: "Now I can come? Now it is late, I am going."

Rāmānanda struck dumb there. Mahāprabhu went away to the *brāhmaṇa's* house.

pahile dekhilūn tomāra sannyāsi-svarūpa, ebe tomā dekhi muñi śyāma-gopa-rūpa

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy."]
[*Caitanya-caritāmṛta, Madhya-līlā, 8.268*]

Only once Mahāprabhu showed Himself in this way, to Rāya Rāmānanda, and never anywhere in His whole *līlā*, we find. _____ [?] There He expressed Himself, showed Himself in that type, who am I? Who am I? Rāmānanda Rāya, Rāmānanda Rāya.

Hare Kṛṣṇa. Hare Kṛṣṇa. Bhaktivinoda Ṭhākura told, of course in his own humble way he is producing himself to us: "That when I began the study about Caitanya *līlā*, very sweet, charming. But I failed to understand why Caitanyadeva, a great scholar and man of character, He recommended to us the highest *līlā* of the Lord in Vṛndāvana. That is in His autocratic way, thieving, stealing, then quarrelling with the neighbours and friends. And so much so that He's having illicit connection with the girls there. What is this? And this has been supported by a person like Caitanyadeva, of the purest character and the finest intellect. How is this possible? I prayed fervently. Lord if I am fit, You please reveal it in me. I can't, I fail to understand, follow. That this is the highest attainment we should aspire after. How it is possible?" Bhaktivinoda Ṭhākura said that: "That revelation came in me, how it is the highest conception of our all sorts of ideas, highest ideal. And at the same time, this simultaneously came in me that Caitanyadeva was that Kṛṣṇa Himself, none but."

So absolute good, good, He is the autocrat. Everything belongs to Him. Everything belongs

to Him. Then what filthy impression we go to bear about Him, that dirt is within us. We think that we are masters, that someone of my position is master of the world, so Kṛṣṇa is the trespasser. But in reality just the opposite, everything belongs to Him. And to establish any right over anything, that is trespassing. That is encroachment, unfair encroachment. Everything belongs to, *īśāvāsyam idam sarvaṁ* [Īśopaniṣad, 1]. The opposite is cent per cent true. And we think that it is in my possession, it is mine, that is misunderstanding, that is untrue.

So in the realm of Yogamāyā such posing is there but to enhance the pleasure of Kṛṣṇa Himself. It is necessary. It is couched in that way. As if it belongs to others. This is a peculiar process by which one can serve Kṛṣṇa in a variegated and ever new nature. A plan by Yogamāyā: the paraphernalia has been dressed in such a way. That is *īśāvāsyam idam sarvaṁ*, everything is the object for Him to enjoy, the absolute owner, the absolute enjoyer, the absolute good. And by His enjoyment everything gets its highest fulfilment of life. His position is such.

Hare Kṛṣṇa. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. Gaura Haribol. *Parakīya*: a peculiar thing. *Svakīya*, He is the absolute master over everything. That consciousness normally it is the highest conception. But anything more, then something like *māyā*, not *māyā*, Yogamāyā, brings some more efficient plan, efficient plan to increase the intensity of the *rasa* as they are, in its proper pervasion, how, to make it what is very cheap, to make it unavailable. Just here in the present day the capitalists to increase the price they put underground, many things underground. And they keep the market strong, sharp.

So it is necessary that to arrange in such a way that the union is not very easy. It is very rarely to be found. To increase the demand, to increase the hunger of both the parties, and to increase the intensity of the love in union, it has been planned like that by Yogamāyā. To make it rare, not only rare, but also risky: from the social consideration, and also so much so that as if we are committing something unlawful. The risk, the intensity of risk, how much love: love, only rightful transaction. Can't you take any risk for love? That is more intensified if one can take, baits himself. Both the parties take bait of their good name, fame etc., for the risk of that. Still the attraction: everything one side and attraction another side. The attraction gets the better hand. This is love proper, this is *parakīya*.

The highest love *mādhurya* and that is also *vātsalya* also. Yaśodā sometimes she hears that some say that He is Devakī's son. "No, no, no. Why? Some say that He's not my child, but some god has come to become my child. How it can be? Never! He's my child."

That sense of *parakīya*, some say like that: "One day then He may go away, leaving, that I may lose His affection." So that is more intense than her filial love, *parakīya*. But it is not mine. It won't stay permanently. Anyhow the separation may occur...

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