

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.12.B

Śrīla Śrīdhara Mahārāja: ... and leave the lesser thing, non important, he can, the important thing, the gist, the very purpose, he can take out from any places. That is *hamsa*. And *paramahamsa*, he's very expert in that affair. He never deviates for a moment from the world of substance into that of non substance, the cover, he's always with the substance, Paramātmā, cent percent established.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: He was white clad, but he was above many *sannyāsīns*, we have heard direct from our Guru Mahārāja, this. And also we have seen with our own eyes his practices, practices in life.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. One who gets *bhakti* he is more beggar, greater beggar, is it not? Who can beg *bhakti*, he has got it. The more you get the more you want, this is the nature of *bhakti*. So it said that I have not *bhakti*. Mahāprabhu told:

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

[Śrī Caitanya Mahāprabhu said: "O My companion, I do not have the slightest scent of love for Kṛṣṇa - and yet, I cry. This is only for the purpose of exhibiting My great fortune. Without seeing the lovely face of Kṛṣṇa playing His flute, I worthlessly pass My days, like an insignificant insect."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

"I am the first class hypocrite." Mahāprabhu, He is blaming His own self looking towards us. The purity, the standard of purity has no end. It has not end. But here purity ends. No such thought is possible. So He says: *na prema-gandho 'sti darāpi me harau*. "Not even a drop of devotion in Me."

Krandāmi. "Then why do You weep so much, You wail so much, You cry aloud? You are showing so many signs of separation?"

Saubhāgya-bharam prakāśitum. "It is only to purchase name from the public, fame, name and fame, *pratiṣṭhā*. *Krandāmi saubhāgya*. "You can see how fortunate I am, I have got Kṛṣṇa *prema*. Only to canvas, this is My real object, innate object?"

"Why you say so?"

Varṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā. "This is proof positive because I am sustaining My body, I am carrying My head, flesh and blood, all these things I am carrying without having a connection of Kṛṣṇa. I am tolerating this life separated from His service. This is sufficient to prove that I have – such beautiful is He that without getting any connection one can never live. One must die. If slight, like lightning one can have the taste of that charm you can't continue to live further without further connection. So deep, so deep attraction, so deep charm, so deep beauty, that once coming in connection he can't live,

continue his life without having that same thing again. It is impossible to live in separation. And I'm doing that, so I have not real attraction for Him. Then I could not tolerate, so beautiful the separation is intolerable. And because I continue in My life of separation it is sure, a definite proof that I have no proper attraction as it should have been. In comparison with the intensity of the beauty, to maintain separation, that is impossible. And because I am doing that it is a clear proof that I have not real attraction for Him." So Mahāprabhu says _____ [?]

And by anyhow by bringing us in connection with that thing we can raise our position, however slight it may be. But our appreciation from far off of these thoughts and principles that cannot but improve our position, however slight it may be. This is our wealth, the wealth of wealth and nothing else. And fortunately we may not have any depreciation for such ideal in future any longer. That is our earnest prayer; that we may retain our position, how far it may be in connection in the relativity of such high ideal. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. _____ [?]
Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?]

The great epic written by the poet Marga [?] its name is Śīsupāla Bod [?]
There is a *śloka*, a poem, where he says: *Banati kalapi yajna tan* [?]

Our association with *sādhu*, that gives prophesy of our gain in three span of time, past, present and future. When we are in association with a *sādhu* at the present we are gainer by his influence. And it also foretells that in previous time also I had good *sukṛti* so I have come. And so this association has been possible. So he says of my past life, indicates my good fortune of the past life as a result of which I have come to a saint. And it also gives us hope for the future. The present talk must produce some good fruit, good result in future. So the association indicates our fortune of the three stages of time, past, present and future. So you have come from so far and are engaging ourselves in these talks, high talks in divinity. We are all grateful to you. In my old age it is almost impossible that I should come, I should be utilized by my Guru Mahārāja in this way to talk about Mahāprabhu. And you friends are coming and exacting me what is stored, I could store from my Guru Mahārāja in my heart, that culture.

This is life. Why? *saṅkīrtana* has been in the highest phase of *sādhana*. *Śrotā*, *dhata*, both parties they are benefited. In *Caitanya-Bhāgavata*, Vṛndāvana dāsa Ṭhākura says: "One feeds himself. Another with hundreds he feeds hundreds and feeds himself. Who is better?" So *saṅkīrtana*, many persons are benefited, and by *japam* and other things, he himself. *saṅkīrtana*. *saṅkīrtana* means preaching. The proper meaning of *saṅkīrtana* not only to speak loud or in a tone of music, but preaching, to culture wholesale with the full-fledged capacity to culture, to preach, *kīrtana*, to assert. The attention, the mind, all can be engaged, cannot but be engaged in *kīrtana*. We can't say irrelevant, so automatically the concentration must be present there when one is talking about Kṛṣṇa. But in *dhyāna* and *japa* we may be unmindful. So it is best for him who is chanting and at the same time it is so good for the environment, *saṅkīrtana*.

*satataṁ kīrtayanto mām, yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā, nitya-yuktā upāsate*

["Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My Holy Name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and regulations for taking the Holy Name and observing holy days such as Ekādaśī. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service."] [*Bhagavad-gītā*, 9.14]

*mac-cittā mad-gata prāṇā, [bodhayantaḥ parasparam
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca]*

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

Mac-cittā. "In his heart he keeps Me, *mad-gata prāṇā*, *mac-cittā* in his intellect, and *mad-gata prāṇā* in his heart. *Mac-cittā mad-gata prāṇā*, *cit*, that is in his consciousness and in his heart the feeling, the abode of sentiment and feeling that is also controlled by My presence, *mad-gata prāṇā*. Then it comes out from the heart through the consciousness, intellect, it covers, inundates everything and comes out." *Bodhayantaḥ parasparam*, amongst their own intimate circle they also try to present and to also receive, sometimes gives and takes, gives and takes, *bodhayantaḥ parasparam*. One helping another and he also helping him to understand. *Kathayantaś ca mām nityam*, and also distributing in the lower circles also about Him. *Tuṣyanti ca ramanti ca*, and they find their satisfaction only in that function and never elsewhere, *mām nityam, tuṣyanti*, always, always. Always they are engaged, engages themselves in such, either chatting about Kṛṣṇa amongst a friendly circle and sometimes in the form of instruction delivering the message of Kṛṣṇa, *kathayantaś ca mām. Tuṣyanti*, and that is their highest satisfaction. *Ramanti*, as if the highest ecstasy in satisfaction they can feel there when in connection with that stage of the service of Kṛṣṇa, *ramaniya, ramana*. Even it is mentioned even by Śaṅkara that it is touching, it is aiming at *mādhurya rasa līlā* of Bhagavān, *ramanti ca. Tuṣyanti ca ramanti ca*. Kṛṣṇa leads, the *saṅkīrtana* leads us to the highest peak of our attainment, the *saṅkīrtana, Nāma saṅkīrtana. Nāma saṅkīrtana kalau parama pai* [?]

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

The negative result, emancipation, and the positive *param vrajet*, you can reach the highest position, Śukadeva says. Apparently *kali-kala* seems to be very unfortunate but if we can dive deep into it, its nature, we find there the unqualified grace of Kṛṣṇa underground. That especially He has given the privilege of taking His Name as a method of *sādhana*, of our realization. So: *Kṛpa desu pada rajan kala vincanti sambhava* [?]

So *sukṛti van*, the good fortunate, the fortunate people, good fortune people, they aspire

after a birth in Kali-yuga which is apparently so lower in its conception, in merits. But who understand about the special grace of Kṛṣṇa for the Kali-yuga, they hanker after a birth in Kali avoiding Satya, Tretā, etc. Such valuable gain is possible in this Kali-yuga. Especially Mahāprabhu comes and He distributes the Holy Name and His love, especially this Kali. This Kali, _____ special Kali in which *rādhā-govinda-milita-tanu*, Yuga-Avatāra. In this Kali-yuga it is infinitely favourable to acquire our highest fortune; direct connection with the highest form of life, highest form.

The king has come to do the function of a magistrate. Outwardly in the function of a magistrate, temporarily, but really he is the king. So more than ordinary magistrate he can grant anything to us.

So this Yuga-Avatāra Mahāprabhu this time He is *rādhā-govinda-milita-tanu*. So from Him we can improve our fortune in an immense magnitude, which can never be overestimated.

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

And this valuable birth of human beings, now we are talking of the same, talking of so fortunate we may consider ourselves to be, in this *Dhāma*, the *aparādha-bhañjan*, the Govardhana, *gupta* Govardhana, we are here. And Mahāprabhu, our Gurudeva, Prabhupāda, Swāmī Mahārāja, Mahāprabhu, Goswāmī's, they are all over our head. We are under their inspection. They are seeing, they are omniscient.

*nāhaṁ vasāmi vaikuṅṭhe, yogināṁ hṛdayeṣu vā
mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada*

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the *Śrīmad-Bhāgavatam*, 4.2.41 purport]

"Nārada, I do not make Myself present, *vaikuṅṭhe*, in Vaikuṅṭha, the relativity of the infinite. By infinite characteristic has no charm for Me. *Vaikuṅṭhe, yogināṁ hṛdayeṣu vā*. Not even where the *yogīs* are trying their best to connect with My subtle-most knowing omniscient characteristic, *Antaryāmī* they are searching for. They have tried their best to connect with My all-pervading and all-knowing capacity. I don't like to attend there also. *Mad bhaktāḥ yatra gāyanti*. But really My attraction is only for that assembly where My devotees are singing and dancing with My name. That is My place of attraction really, I clearly say to you. *Mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada*. When in an assembly, in a congregation they are talking and singing and dancing about mentioning My name."

So that *saṅkīrtana*, the all-attractive, *saṅkīrtana* that was given by Mahāprabhu. And its direct consequence is to take one to the highest quarter of the Braja *līlā*, passing through Vaikuṅṭha and others ignoring on the way. *Nāma*, special train, it will reach, stop only in Vṛndāvana, nowhere in any side. Hari Haribol. To the land of beauty and charm, all-controlling, no power, no *siddhi*, to show the miracle, the capacity. Sai Bābā and others they want to show miracle to the people and take them away from the real thing. Dedication, dedication, dedication, and you gain, gain, gain, thrive by dedication. And lose by seeking enjoyment, exploitation.

Dāruka is fanning Kṛṣṇa. But at that time suddenly some consciousness about his own fortune peaked in him. "Oh, I am so fortunate that I have got the chance of serving my master." And so he was influenced by that sentiment, his hand stopped, moving hand was stopped. Then he came to his senses. "What? My sentiment about my fortune is causing disturbance in my service." So he deals with him.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...laid much stress in this *sevonmukhata*. Only physical sound is not the Vaikuṅṭha sound, the Name. The Name proper, to have connection with the Name proper, the Divine Name, we must have to attain to improve our serving spirit. Only through service, through dedication we can go up. The exploitation, that is enjoyment, and renunciation, these two are the enemies, two conceptions. The conception of enjoyment, enjoyment means exploitation, the elevation, so-called elevation, and also the spirit of renunciation. Spirit of renunciation that is the greater enemy, that encourages us to the idea that we can live independently. We are independent! But we are not independent.

We are constitutionally we are slave of the slave. And there we thrive. And we are to appreciate that slavery is fortune. This is a big, hard nut to crack, to accept, that how slavery can be gain, it is fortune. So Kṛṣṇa is so great, so great, that His slavery is of high, high noble order. He is so good, so great. Without that sort of temperament it is impossible for us to go and approach, to have any connection, cause of intimate connection. He lives in such a high sphere. It is impossible to meet Him. So only by the acceptance of His intimate slavery that we can hope to enter that domain: it is so high for us, so high.

So we should try to understand really how slavery can be the highest attainment. On that basis we shall try to calculate how higher position Kṛṣṇa holds. And that is spontaneous, and that is happy. The atmosphere is so happy, the very atmosphere. In any way if we can enter that atmosphere, that zone, we cannot but be happy to our best understanding, our best feeling; conception. That will be the evidence, clear evidence. So it is such. That slavery is the highest attainment, then how high zone that must be, we are to conceive in that way. What sort of inconceivable higher type of life is possible there, the beauty, the charm, the love.

At the same time, vice versa; that sort of, that is vice versa. As much as dedication intense towards Kṛṣṇa similar dedication reaction comes from Kṛṣṇa. A finite person, he gives his whole thing. And the infinite if He gives some small portion, more than enough, he cannot contain. So to have the chance of giving and taking in that sphere how covetable and fortunate that space should be. Hare Kṛṣṇa. Hare Kṛṣṇa.

Turiya kṛṣṇa nahi sesa sambandha [?]

There are other incarnations of Kṛṣṇa that are more or less busy with some official activity, either here in this world of *māyā*, for the relief work, or in Vaikuṅṭha also. But *turiya* Kṛṣṇa He has got no duty attached; always free, always enjoying freedom, free transaction _____ [?] and no definite aim. At His sweet will He's moving there, so free, and so: temperament of a prodigal, free temperament, sweet will playing freely. And that can give anything and everything at its least pleasure there, and it is such.

Svarūpa Dāmodara and Śrīvāsa Paṇḍita they had a discourse in Purī, during that Herā-Pañcamī day. Śrīvāsa Paṇḍita espousing the cause of Vaikuṅṭha, Lakṣmī Devī, in favour of Lakṣmī Devī, so grandeur, so beauty, so all these things, splendour, and also casting a glance towards Vṛndāvana. "What is there? There is only flower and a creeper and some tails here and there of the peacocks. What is there?"

Svarūpa Dāmodara could not contain, could not tolerate. "Śrīvāsa, you don't remember? You also have some touch with Vṛndāvana, with Vṛndāvana atmosphere as Nārada. Don't you know?"

Where the grandeur is enough, they become tedious with that grandeur, majestic plane. One can feel feverish to stay always in the midst of grandeur. But in Vṛndāvana, so plain, humble, simple. That is a place for the highest realized soul. And there it has been described that underground: *Mukti svayam dharma artha kama _____ māyā pratiksa* [?] Whenever necessary they are coming in, rushing in. They are all *kalpa-taru*. The *kāmadhenu*, whatever is necessary, only immediately supplied. But naturally they are rather disgusted with the vanity of the splendour-us life of splendour and grandeur. And that is:

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[*gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa*]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

This is *aprākṛta* or *kevala, kevala, aprākṛta*, the highest, the fifth and the highest stage of existence, *aprākṛta*. Like *prākṛta, kevala*, conception of *aprākṛta*.

Yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa. Of all the displays of the absolute good or beauty, His play in the form of this human nature, that reaches the supreme position, charm there. *Nara-vapu tāhāra svarūpa*. It includes everything, its spaciousness endless, all-embracing. Even which is seen to be blameable, that is also included in that highest plane, highest pastimes, nothing neglected. And that shows more beauty, having a touch of the highest plane. Which is negligible, which is hated, we are accustomed to hate, to approach with hate and contempt and apathy: that is also harmonized in such a beautiful way. There is no room of rejecting everything. The fullest play, with fully dressed, the play is fully dressed, dressed to the extreme. Thieving, the beating, quarrelling, all these apparently mundane and hateful things are beautifully placed, adjusted there.

So it had been the most spacious and most, the deeper essence of harmony had to be evolved to accommodate and adjust all these things, so, very sweet and very nice. The deepest influence or deepest beauty, so far we can guess, has been drawn out to make all these things beautiful, more beautiful, more energy, more efficient, and more best quality things have to be taken out to decorate, to make all these blameable things also to play the part to enhance the beauty. In fact, everything is beautiful. That is more beautiful. That stealing, the master is stealing, He’s quarrelling, He’s doing so many objectionable things. He makes Himself engaged with a party, very enjoyable.

All that could take me away from His consciousness, they are utilized there. I have not room to fly away. Which side should I fly? Come in connection with that, no space that I shall fly away from there. Everything will remind me about my master. So exhaustively dealt, most exhaustively dealt. The beauty has flowed itself whatsoever to the farthest extremity so as to embrace everything and we have no place to run away outside. Captured, wholesale captured. Wherever possibly our attention may be diverted that is already captured there. Where should we fly there? No room. Wholesale dedication, attraction, capturing, wholesale capturing; wholesale capturing: no way out!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Mahāprabhu, Gaurāṅga Sundar, Gurudeva, Śrī Gurudeva.

Swāmī Mahārāja was such a great friend of mine. He went away; still he is with me through you all. So kind, he is with me, forcibly engaging me. Where we shall get such a good friend, a kind friend, where shall I get?

Gaura Haribol. Gaura Haribol. Gaura Haribol. I am a miserly minded man, indolent habit.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Pralap, what I'm you talking, this is almost irrelevant, but you are giving some value, otherwise it is all meaningless for the public, *pralap*, delirium, that is something like delirium.

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: "I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."]

[So He told to Rāmānanda Rāya. It is not to be expressed outside - not to be divulged. Still, the *bāulas*, the eccentrics - so called, they cannot check their ecstasy. They express it anyway.]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.291*]

"I am an irrelevant madman and you are also of that type." So Mahāprabhu says, "We are both are of equal platform." So it has got no value outside in the public, no value.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

The communist will say: "They are spoiling the country."

There was one scholar, historian, Dakal Banerjee, or some [?] and he dugout in Harapar [?] the most ancient relics of the present civilization. He, in his history mentioned that: "Caitanyadeva is the cause of the downfall of the Orissa Empire. Before Caitanyadeva Pratāparudra was only Hindu king independent, all these, Bengal and other portion, northern India, under Mohammedans, _____ [?] But Pratāparudra maintained his zone, Hindu kingdom. But after Mahāprabhu visited Orissa Pratāparudra became His devotee and the marshal spirit was discouraged and then Mohammedans attacked and take under their rule. So Caitanyadeva is the cause of the fall of the Orissa Empire, so Caitanyadeva is to be blamed. Pratāparudra was spoiled by Caitanyadeva, his marshal spirit gone and then came under foreign rule."

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