

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.03.A]

Śrīla Śrīdhara Mahārāja: ...then, after thousands of lives I shall come. I shall get. I shall get, and thousands past in a moment.

Mahāprabhu told, “Take him. What was thousands of lives after he will meet Me, but by his dint of devotion let thousand lives that is vanished. And only in one second the thousand life’s time vanished in one second. He has got such power within him. Take him now, just now.”

And also the *gopīs* told, though one *brahmaratri* was made to enter into this ordinary night, *rasa līlā* night, but the *gopīs* thought, “Only my winking, winking of an eye the night passed away, such a happy night passed within a winking of an eye.”

But we are told, Śukadeva Goswāmī says,

*sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ
rātrim yuga-sahasrāntām, [te 'ho-rātra-vido janāḥ]*

[“A day of Lord Brahmā lasts for one thousand *catur-yugas* and his night is of the same duration. Persons who know this have the true conception of day and night.”]

[*Bhagavad-gītā*, 8.17] [One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *caturyuga* in the time calculation of mankind, or 4.320.000 years.]

General Satya, Tretā, Dvāpara, Kali, this is one *yuga*, and such thousand *yugas*, that is the measure of the night of Brahmā. And that Brahmā night at that time was entered by the will of the Supreme. But still they told that within a winking of an eye the night passed away _____ This is also possible by the Absolute will. The necessary law: that also is changed. What the scientists can never think of that how within a small span of time a big span of time can be entered. A small space can be contracted and space can be expanded. Time also can be contracted and expanded. This is beyond the brain of the scientists, but it is possible by the Supreme will. We are told like that. And there are many instances that the space also contracts and expands. So time also contracts and expands. This is all consciousness.

So the causal calculation goes towards consciousness, not depending on the matter which is floating on consciousness like iceberg in the ocean. That is the Vedic conception. Vedic conception and that in a negligible part of consciousness the world consciousness is floating. We are to explain with this fundamental theory everything: consciousness is all in all. His will. “Let there be water.” There was water. “Let there be earth, fire.” There was fire, light. The causal nature is such.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Then only exclusive devotion to Him that will have the principal necessity and urgency, and our prospect lies there. Our faith is designed and determined there, best thing there. He’s all powerful, and all conscious, all powerful and at the same time all charming. So no objection can be filed against Him. *Suḥṛdam sarvva-bhūtānām*.

[*bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram*
suḥṛdaṁ sarva-bhūtānām, jñātvā mām śāntim ṛcchati]

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

"I'm really friendly to all. If you understand that you'll find peace in your life. You're not in the land of enemy. Really, you're in the land of your intimate, heartiest friend."

Such consciousness in the background: be optimistic to the utmost. Optimistic to the utmost: no place of pessimism. That is very negligible. That is only confined in the area of *māyā*, and very meagre position. The whole _____ is place of optimism. Yes. Om means yes, a big yes, covering all questions. Om means yes. Yes means whatever you are searching that is existing. That is, whatever, everyone you are in searching and this is – all the searches combined, it will come to mean that happiness. Happiness, ecstasy, after all that one thing. Hankering may be of different type but the common thing is happiness. And the *Veda*, the revealed truth says in one word, "Yes, what you're searching that does exist. Don't be disheartened, be hopeful." That is the first general answer to all the questions of the world. And then comes details and coming in different instalments in different stages by instalments. And so much so it's going that you are surrendering and He's also surrendering to you, so much so. If you're infinitesimal you can surrender your whole. If it is possible you'll find the Absolute is surrendering to you: such is also possible. Such is also possible. Such hope, such great prospect we may have. Infinitesimal, he can conquer the Infinite, only through surrendering in a proper channel.

Hare Kṛṣṇa. Hare Kṛṣṇa.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sāhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."]

[*Śrīmad-Bhāgavatam*, 9.4.63]

"It is My pleasure to become subservient to My servants, to My devotees. Voluntarily I feel pleasure to become servitor, useful to My own servants. This is My nature."

So *bhakti* is the most wonderful thing that is the basis of surrendering. So *bhakti* has been praised in the scriptures like anything. *Śrī-kṛṣṇākarṣiṇī ca sā*. She's possible to attract the Absolute to the finite. Such is the peculiar force of *bhakti*. Wherever the Absolute, wherever

the power, He's submitting to the affection. There is the astonishing presence of devotion will come.

So once, we heard from Parvat Mahārāja, one devotee, he asked Prabhupāda, when Rādhārāṇī, after leaving the *rasa*, She's going away, She could not tolerate the equal treatment of all. Then no special characteristic in the treatment of Kṛṣṇa in the *rasa*, then She was dissatisfied and suddenly disappeared from that arena. And when Kṛṣṇa came to find suddenly that Rādhārāṇī's not here then He also disappeared from that assembly and went to search among His queens. Then at last He found Her.

And going to some other place, Rādhārāṇī told that, "I can't walk anymore. If You want to take Me further You are to carry Me."

Then Kṛṣṇa suddenly disappeared.

Then Parvat Mahārāja is asking to our Guru Mahārāja, "Why Kṛṣṇa disappeared at that time? He did not fulfil the purpose of Rādhārāṇī?"

It was intolerable for the time being to our Guru Mahārāja. "What is devotional presence here?" He expressed his *virakti*, little enraged. "No *bhakti* is present here, no devotional..." He wanted to avoid.

That Kṛṣṇa is avoiding Rādhārāṇī, the group of Rādhārāṇī they're not prepared to tolerate, not to hear even such news, "That our Mistress has been defeated or discouraged or insulted," they won't like and they can't tolerate such idea_____

Then I heard from him that Guru Mahārāja avoided to answer the point.

I searched what Bhaktivinoda Ṭhākura has given in answer in his commentary. Then I found Bhaktivinoda Ṭhākura has written that, "Kṛṣṇa wanted to enjoy the situation. If suddenly He disappears then what will be the position of Śrī Rādhikā? He wanted, He was curious to experience that fact, that event, "That what, that how She will stand. That sort of thing Kṛṣṇa wanted to enjoy so for the time being He did like that. Then again coming to Yamunā He may be there."

So *bhakti* is there where the surrender gets the free hand, better hand...

Devotee: Upper hand.

Śrīla Śrīdhara Mahārāja: Upper hand, surrender, the devotees get the upper hand. There we can find the presence of intense *bhakti*, devotion. Devotion's very nature is such that, *krta hari prema bhajan*. Hari, the Absolute, He's overpowered by heart and makes Him to, as if to serve His devotees. There is *bhakti*. *Bhakti*'s presence is intense there only. This is *bhakti*, where the power, such as you may conceive.

A great General comes home and his infant boy taking him by a finger and drawing towards some direction and he's going.

The power is following affection. He's defeated near affection. That is devotion: there devotion means that, where power has no power. Power becomes powerless. That charming substance is devotion, dedication, surrender. It is so powerful. So the land, the plane of surrendering where power is useless. Rather power is servant to that place. The land of service is so high, so noble, so elevated. By surrender we can attain such a high plane where power has got no power. Hare Kṛṣṇa. Hare Kṛṣṇa.

The knowledge, the power, everything: the power may be represented by energy, and even knowledge, calculation, high, low, all vanishes when Love Divine comes. So that

plane is such, and the acme, the full conception in *mādhurya rasa*, and then that is also gradation. It is vanishing in Śrī Rādhikā's Holy Feet.

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

*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 Gosh is saying that, “Gaurāṅga came with Him such things of the highest wave has come down. If He did not come how could we live? There is such a thing and I cannot have taste of that. That living is no living, a cipher. There is such a high thing and I'm detached from that. What's the meaning of such life? But I've got that clue. Now I find life is something, life is worth living because there's such end of our fortune, fate; our life has become enlivened for that prospect. It is there whether I get or may not get, but still that is there. So much degree of fulfilment of a life is possible I can live. I want to live.”

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

Swāmī Mahārāja has taken the news of such prospect through all the wide world. How fortunate he is he has done such a great service to humanity. And it was in another plane, he has done in the plane of our calculation, and it was prepared in the subtle plane and pushed with energy by Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura. His will power gave him such a great push and externally that is taken to the length and breadth of the world.

Mahāprabhu Gaurāṅga Sundar. Gaurāṅga sundara badar nitya nira nama bhir [?]

He's singing His own Name and dancing madly. Gaurāṅga is dancing in His own wonderful mood, taking His Own Name and dancing. And that wave is being distributed to all around, all over the whole creation, that wave.

Gaurāṅga sundara badar nitya nira nama bhir [?] That is a peculiar type of movement in this world.

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara.

Who are at present in Māyāpur – both?

Devotee: Jayapataka and...

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja and...

Devotee: Bhāvānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāvānanda Mahārāja. They're all doing well there?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: No other *sannyāsīns*?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Or Ācārya or...

Devotee: No.

Śrīla Śrīdhara Mahārāja: GBC present there?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Only those two?

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

Devotee: Bhāvānanda is leaving today.

Śrīla Śrīdhara Mahārāja: For?

Devotee: Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Vṛndāvana.

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

*kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa nāma-kīrtanam
rāma-rāma-gāna-ramya-divya-chanda-nartanam
yatra-tatra-kṛṣṇa-nāma-dāna-loka-nīstaram
prema-dhāma-devam eva naumi gaura-sundaram*

[“The Lord travelled to the holy places of pilgrimage in South India with the clever underlying compassionate intention of delivering the fallen souls. Appearing as a beautiful young renunciate He distributed the sweet transcendental Names of the Supreme Lord, singing *Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa* he...as He strolled down the different pathways, entered temples and visited homesteads. During His sacred pilgrimage sometimes the Lord would be carried away by some indescribable, ineffable, divine exaltation and would sing “*Rāma Rāma*” and dance gracefully with most charming gestures and rhythms. Regardless of any time, place, circumstance, or personal qualification, He magnanimously delivered all those in South India who came in contact with Him by inspiring them to chant Kṛṣṇa’s Holy Names with pure devotion. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love.”] [*Premadhāma-deva-stotram*, 22]

When He was going to the South in preaching tour Mahāprabhu in this posture,

*Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he
Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he
Rāma Raghava Rāma Raghava Rāma Raghava raksa mam
Kṛṣṇa Kesava Kṛṣṇa Kesava Kṛṣṇa Kesava paihi mam*

In this way in dancing posture He's progressing towards the South. Beautiful tall figure and He's chanting and tears running down, and tears at the same time dancing. Apparently two opposite things, tears running down, and dancing with His hands up, He was always walking: a peculiar type. What is it? What is this? So much sweetness is there but we're devoid of it.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. _____ [?] Where He's going towards Godāvārī, when He's going to Rāya Rāmānanda in that posture He's found. A peculiar conquering type: His conquering fashion is that, that dancing hands up, and crying with tears coming down. "We are so unhappy but there is happiness. Take the Name. You will be in a position to attain that great thing more."

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

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

[Śrīla Prabodhānanda Saraswatī 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]

Prabodhānandapāda says, "Surely I'm deceived, I'm cheated. I'm deceived, I'm deceived, I'm deceived, not doubt. The whole world merged in Divine Ecstasy and the only exception is mine. *Vañcito 'smi, vañcito 'smi, vañcito 'smi*, no doubt the whole world I see they're merging in the wonderful Divine Ecstasy of joy, only with the exception of me."

That is a type, their whole is inundated, the environment is inundated with Divine Blissfulness and I am only the exception. Such is the peculiarity in feeling of that thing. That is the peculiar symptom of surrendering. If I have got then that is a difficult position. Only from the indirect side one may see that he might have got.

But, the capitalist, as much as they can amass money, so much they think: 'No, no, how much little maybe it will finish in one wave.'

Only the direction is changed, hankering, finite wants to become Infinite, he's looking after Infinite. And Infinite enters into his heart, then inspires him to come closer to Him. And seeing the Infinite characteristic he finds in himself that, 'I'm in want. I'm in want.' The reaction in that way! Finite's starting towards Infinite brings such reaction in finite: 'I'm in want, so much to attain. I have nothing, no progress. No real progress I can make, so dissatisfaction,' so *vipralambha*, in want. Hare Kṛṣṇa. Hare Kṛṣṇa. That is normal position. So hankering of embracing the Infinite, that is the measuring unit, how much hankering for the

Infinite, not that how much Infinite is attained by me, but by the hankering for the Infinite in the finite. That is the measurement of his attainment. So Mahāprabhu Himself says:

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

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

“What to speak of *prema* proper, even only infinitesimal point of scent of real devotion I have got, what to speak of getting proper, love proper. Even the remotest scent, a point of scent of the Divine Love has not come in Me. I don’t trace in Me.” He Himself says like that.

These are big words, big meanings of big expressions: too big, too big to deal.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

But anyhow we are to justify pure reason somewhat, while swimming in the ocean: reason’s satisfaction.

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

Can’t get can’t live. I’m not getting anything. Then leave. No, no, I can’t. Don’t say so. Then you’re caught red handed. Why can’t you leave?

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

So Pramana Swāmī Mahārāja, how many with you?

Pramana Swāmī: Nine.

Śrīla Śrīdhara Mahārāja: Nine. Where to accommodate them there?

Akṣayānanda Mahārāja: You’ll be staying here?

Pramana Swāmī: They’re staying in Candrodaya Mandir still.

Akṣayānanda Mahārāja: Managing in Māyāpur.

Śrīla Śrīdhara Mahārāja: They’re all in Māyāpur? And you have come alone or with one or two?

Pramana Swāmī: They're with me now. We're all together now Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh! All have come here.

Pramana Swāmī: Yes.

Akṣayānanda Mahārāja: Staying is managed there, their living is managed there. Staying is managed in Māyāpur, residing.

Śrīla Śrīdhara Mahārāja: So you'll go back?

Pramana Swāmī: Yes. We'll come tomorrow morning.

Śrīla Śrīdhara Mahārāja: You'll come tomorrow morning?

Pramana Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: With all of them?

Pramana Swāmī: All together, yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura. Will they allow you to come here?

Pramana Swāmī: Yes. No compromise.

Śrīla Śrīdhara Mahārāja: No compromise.

Pramana Swāmī: No. They are, they feel uneasy.

Śrīla Śrīdhara Mahārāja: Oh, by your presence there?

Pramana Swāmī: No.

Śrīla Śrīdhara Mahārāja: Then?

Pramana Swāmī: They're feeling some uneasiness because we're coming here.

Śrīla Śrīdhara Mahārāja: Of course, cannot but, it is quite natural. They should not be blamed for that. After all you are all in connection of Swāmī Mahārāja, so it must be painful for them, if you show slackness in your friendship. Is it not?

Pramana Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: But still they cannot quench your thirst; that's the difficulty. The purpose for which you have joined the holy feet of Swāmī Mahārāja, that aspiration, that hunger, earnestness, that must have some food. That is the real thing. We have come out for that. We have left the circumstances where we were born and out in quest for

something, and wherever that is located we must be slave to that circumstance if we're to be sincere to our inner quest.

Gaura Haribol. Gaura Haribol.

Quite natural, and this is also natural, that question of stages, question of different stages in our development and realisation.

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

They're apathetic to me, thinking that I'm not their well-wisher, because we're not following, pursuing their resolution, the GBC. Ha, ha. What I got from my Guru Mahārāja GBC cannot show anything more than that to me. I don't think like that: that is my point. I must be sincere to my own self, the understanding of my Gurudeva, cannot betray my own creed. But I'm friendly to them. They may overlook it. Because I love Swāmī Mahārāja and this is his creation, ostentatiously.

The desired end of my Guru Mahārāja _____ how he was earnest for preaching in the foreign land. He requested me also, and also I found his earnestness to preach, to take Mahāprabhu to the wide world. That I saw, I felt, I was chastised. Ha, ha.

He was so generous in his practices he felt to invite people to the Maṭha, even the non-vegetarians will be accommodated within the Maṭha and the arrangement should be made with the nearest hostel to supply non-vegetarian diet to them.

I, a mild protest: Then there will be a blame on the Mission.

"Thousand lives ago I have finished that decision what you told today." That was the reaction. "Thousands of births ago I had come to this conclusion. For the service of Mahāprabhu we must be of *vaikuṅṭha-vṛtti*." That was his word, *vaikuṅṭha-vṛtti*.

And the feeling sensation passed through my body, in Bombay, in a hired two story building, the first floor, just near the sea shore, he told me in an exited mood.

"Thousands of lives before I decided and I came to this conclusion, everything we shall do for the service of Mahāprabhu. No stone unturned."

Vigorously came forth. I was astounded feeling such vigorous will, impression, and that took figure in the activity of Swāmī Mahārāja. First party Bon Mahārāja, second party Goswāmī Mahārāja. Then the chance, Swāmī Mahārāja he took the fame after long time, and anyhow with his grace came all empty handed, fully dependent on Him, and that was the key to his success. He had to come down to help him, and he did wonderful, astounding results he showed. So I see as a resultant of that feeling of my Guru Mahārāja what I saw in nineteen thirty three or four _____

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

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