

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.03.07.B

Śrīla Śrīdhara Mahārāja:

[*naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṅgajāya*]

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]

[*Śrīmad-Bhāgavatam*, 10.14.1]

...*lakṣmaśriye mṛdupade paśupāṅgajāya*. And Your movement is very slow but sure, *apadobhay* [?] Your movement is such that You don't care for anything else in this world. Though in a very simple and lower position You are, but Your gesture, posture, Your outlook, Your movement, You don't care of anything in this world. Such mixture with plainness in the highest conception of things mixed, is garbed, dressed in a very plain thing, it has given a very nice and very wonderful expression, charming. Such things of ordinary value may be so charming. Being creator also, I fail to understand what is this creation. I am proud that I have created so many things in the world, but I am lost to see the beauty of the environment here. What is that? *Lakṣmaśriye mṛdupade paśupāṅgajāya*. Movement is slow but sure and beautiful. *Mṛdupade paśupāṅgajāya*. You may be the son of that human being, even that who keeps the cows, not very high status in the society, or in the scripture. But is this Your personality, wherever You go You can make it to hold the highest position, what is this? *Mṛdupade paśupāṅgajāya*. Whoever You be, my vanity expired, defeated. To You I am taking refuge. I surrender. Please help me understand what You are really." In this way Brahmā surrendered.

Madhvācārya, he, in his conception, of Ācārya mentality, he could not harmonize with this *brahmā mohana* chapter with Guru. The *sampradāya* Guru, the first inaugurating Guru of the *sampradāya*, Brahmā *sampradāya*, Madhva *sampradāya*. So Madhvācārya has omitted these two chapters on *Brahmā mohana* from *Bhāgavatam*.

But Mahāprabhu, He did not, He accepted Śrīdhara Swāmī's edition, belonging to the *śuddhādvaita-vāda* of Viṣṇuswāmī; *rāga-mārga*. They are followers of *rāga-mārga*, the Viṣṇuswāmī *sampradāya*, the branch of which is Vallabha *sampradāya* at present. Many in number: especially in the Gujarat side, the Vallabhis. Vṛndāvana also found New Gokula, in New Dvārakā they have established the Vallabha School, they're followers of *rāga-mārga*. Śrīdhara Swāmī belongs to that section and he has accepted those *Brahmā mohana*, two chapters in his book and has given his commentary. Mahāprabhu accepted that, in *Caitanya-caritāmṛta*, there we find mentioned. But Madhvācārya he could not accommodate, that how Guru may be seduced, how? He's all knowing, he could not tolerate that Guru may not know everything, may not be omniscient. He could not accommodate this idea, this Madhvācārya. But Mahāprabhu did that.

"Because we," our Guru Mahārāja used to tell, "We are worshippers of sonhood of Godhead, not fatherhood. Not the extreme point as the creator or as the controller, but the sonhood, that He's in the centre. He's not in the circumference anywhere, His position. And not from one side He is furnishing everything, creating everything, He's at the back. No. He's in the centre."

That is the conception of *Bhāgavatam*, sonhood, consortherhood, family expression is there. And His extension, His *vaibhava*, is emanating from Him, going outside, all around, going around all sides. He's at the centre. So, the father is controlling Him, mother is abusing Him, punishing Him. He is also shown to fall at the feet of His beloved. That is also, we are to accommodate. And why: what for? *Prema*, the love divine: that can make Him such. So how high the precious thing, that love divine is. After liberation, then the service of calculation. And then at the highest plane of whole creation, our whole world eternal reigns the love, the *prema*. And that all emanates from one personality: Śrī Rādhikā, emanating just as rays of light emanating from the Sun. So She's at the centre and Her extension all sides. Baladeva one hand supplying the energy, the existence, maintaining at the background, and the ecstatic side is controlled by that particular potency which can make the absolute independent a ball in the play of Her hand. So to say, it is inconceivable, it is incalculable, it is such.

*aham bhakta-parārdhīno, hy asvatantra iva dvija  
[sādhubhir 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]

"Yes, I am, I have freely accepted this subjugation of My devotee. Yes Durvāsā, I have got no independence of My own. The *bhakta*, the devotees, their treatment towards Me is of such wonderful way that it makes Me subservient to them. It is so charming, so loving: that *prema*, *bhāgavata prema*, *pañcan-puruṣārtha*, the fifth end of life."

And Mahāprabhu came with that news to this plane, Nityānanda Prabhu. What is *prema*, love divine? How powerful, how charming, how wonderful, and we may have the taste of that nectar, and life also in that ocean of nectar plane. Living in the waves of that plane, ocean of love, ocean of nectar; that is our highest object. The personality can be maintained, we should necessarily not dive deep and lose our own personality, individuality. It is not necessary at all for that. But *prema* is of such nature, *amar-milita-ani* [?] you are living, but you are living on His behalf. Be wholesale converted into His service, it is a wonderful thing. You can keep your personality, still for the interest of Kṛṣṇa, of the whole, of the absolute. No selfish, no separate, no conception of separate interest, separated existence. The merging not physical, this mortal merging, not losing any variety, merging: *Mayātma-bhūyāya ca kalpate vai*.

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me  
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me." ]

[Śrīmad-Bhāgavatam, 11.29.34]

*Tato - viśate tad-anantaram.*

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā, viśate tad-anantaram]*

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine." ]

[*Bhagavad-gītā*, 18.55]

“They enters into Me. To Me means they are person in My family. Among the circles of My friend he enters. *Viśate tad-anantaram. Ātma-bhūyāya ca kalpate*. He becomes as if My own. That means without losing your personality you can be fully My own.”

It is living merging, not physical and dead merging into Brahman. That is *prema*. It is above this original conception of merging into the, to lose oneself into the ocean of consciousness; as compared with our *susukti*, the sound sleep, not that. Very sweet, we may be lost in swimming in the sweet ocean, ocean of sweetness. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. *No vidyate prabhu* [?] So Mahāprabhu has accepted.

So our Prabhupāda once told when Parvata Mahārāja enquired, “When Kṛṣṇa, when Rādhārāṇī left the *rasa līlā*, seeing, looking, tracing that all dealt almost equally, equal treatment to one and all, that did not satisfy Her; all of same value. So She suddenly disappeared. Therefore there was a competition of singing, dancing to please Kṛṣṇa in a wonderful, transcendental way. And Rādhārāṇī, at the last moment She showed Her skill in all these plays, pastimes, and suddenly disappeared. And Kṛṣṇa, He was engaged in that combined singing and dancing, suddenly found that Rādhārāṇī is absent. So He left the whole in search of Rādhārāṇī and met Her on the way. And when after going for some time Rādhārāṇī told that, “I can’t move. I can’t walk more. If You like to go somewhere else, You are to carry Me, I can’t go.” And Kṛṣṇa disappeared, disappeared suddenly.” This question was put by Parvata Mahārāja to our Guru Mahārāja.

And Guru Mahārāja answered. He was little disturbed to hear such question, apparently here the disregard of Rādhārāṇī. So he could not tolerate such question even. He could not tolerate by his nature. So much partiality towards Rādhārāṇī that he could not, he was not supposed to hear anything against Her, as if. He told, “What do you find about devotion here?” In a rather excited mood he answered Parvata Mahārāja. “What *bhakti* do you find here, that you have asked, to put this question to me.” He rejected. He could not tolerate even such enquiry.

This came to me. I tried to find what Bhaktivinoda Ṭhākura has written in, as his *anubhāva*, translation of this *śloka*. Bhaktivinoda Ṭhākura has harmonized in this way; that Kṛṣṇa wanted to experience in such stage, “If I vanish what will be the mentality in Her?” Only to experience that event He did like this. To enjoy that sort of circumstance, helplessness, in the dark night in the jungle; how She can fare? What can be Her attitude, to enjoy? Then of course He came in.

But Prabhupāda, our Guru Mahārāja, could not tolerate even. “What is devotion? Then where is devotion proper to be traced where?”

Devotion is there in its flying colour where the absolute becomes subservient to the devotee. And the positive becomes powerless near negative. The negative is so powerful that the positive, as if losing its existence, separate; something like that. There is the victory of devotion, the negative side, the drawing. The juice is there and the drawer is there, extracting juice from the fruit. The extraction is in the most intensified condition, there is devotion. The victory of the devotees, there is devotion. Where the Absolute accepts His defeat towards His servitors, there is really the presence of devotion proper, dedication proper, surrender proper. Surrender is so powerful that even the Absolute it can capture. We are out for that. For that potency we are out for. And who posses them, they’re all in all, they’re our masters. Where that power is intensified, our look towards that direction must be. For our own interest, for our highest interest, we shall try to look that side where we find that that thing is very dense and in very condensed stage that potency is there. Our aim should be directed towards that. We are beggars for that. We are not beggars for anything which is found in this mundane world of high position.

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye  
mama janmani janmaniśvare, bhavatad bhaktir ahaitukī tvayi*



["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 worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable 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]

That they're not dealing a blow to you, they're meant to send the wave of affection and love to you; in this way. Not frustrating, not treacherous waves. Vaiṣṇava as a whole, the whole thing is conducive and healthy. And we are living under the sky in relativity with the infinite. Without any design, without any expectation, only whatever is coming, and I am:

*karmany evādhikāras te, mā phaleṣu kadācana  
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties." ] [*Bhagavad-gītā*, 2.47]

Live in the sky, under the sky, not under any shed to protect you. You will find the sky is your protection, the Vaiṣṇava. The infinite fully knows of your existence and He knows fully how to deal with you, what is your welfare, all these things; as well represented there. *Suḥṛdam sarvva-bhūtānām, jñātvā mām śāntim ṛcchati*. And then the highest stage is that of Goloka, the domain of love divine. And that is almost - everything is wonderful there, and something like limitation to be found there, the father, mother, the sister, the servant, the consort, so many things. Something like known and hazy unknown infinite in the form of finite. Infinite in the form of finite can be experienced there. That has been recommended by *Bhāgavatam* to be the thing of our highest aspiration.

*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]

And Mahāprabhu, Nityānanda Prabhu, and others, Advaita Prabhu they came with this. Not only came this time, but they come now and then with these tidings to the world, that we have got such high prospect in our life. And in coming anyhow in human birth if we do not try for that prospect for our own self we do commit suicide, something amounting to suicide. So those things are dealt in various ways and the *dhāma parikramā* inviting so many of the same plane to try for that, to acquire that wealth, whatever small and of lower character it may be, but it's object is connected with that highest plane as given by Mahāprabhu, Śrī Caitanyadeva the Lord of love. Distribution of love, Mahāprabhu, Śrī Gaurāṅga; that Kṛṣṇa consciousness and Swāmī Mahārāja took to your door and so many of you have assembled here, Gaura *dhāma*. Some told me that Swāmī Mahārāja expressed that, "Vṛndāvana is my home and Gaura Maṇḍala is my place of pilgrimage," something like that.

**Jayatīrtha Mahārāja:** His place of worship.

**Śrīla Śrīdhara Mahārāja:** Eh?

**Jayatīrtha Mahārāja:** His place of worship.

**Śrīla Śrīdhara Mahārāja:** Place of worship? But Vṛndāvana is my home.

**Jayatīrtha Mahārāja:** And, “Bombay his office,” he said.

**Śrīla Śrīdhara Mahārāja:** And Bombay his office. That is propaganda centre. Worship, so high, inconceivable, that home comfort is being distributed from somewhere. I want to revere that position, worship. That home consciousness faints there, so high, worship. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Through that worship I can come home, the process of worship.

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

That is peculiar. Svarūpa Dāmodara has given the idea that both *līlā* eternal. Generally we think that Kṛṣṇa *līlā* is previous, Dvāpara-yuga, and then next Gaura *līlā* to distribute that thing to the people after that. But in broader consciousness both *līlās* are eternal.

Towards the *smārta* it is Kṛṣṇa *līlā* in Vṛndāvana, not *nitya-līlā*. “He kindly came to this level once in the human land and showed His grace, infinite grace. Showed His favour to those that were living in the mundane world and they are fortunate enough.”

But our Goswāmīns, by the instruction of Mahāprabhu, by His inspiration, they tried to prove that this Kṛṣṇa *līlā* is not a temporary, not a whimsical, but it is eternal. This Vṛndāvana *līlā* is eternal, not that a part of the *līlā* of Nārāyaṇa as Kṛṣṇa. But Kṛṣṇa *līlā* is the supreme most and it is eternal. Always it is going on. And as such, and the distribution of Kṛṣṇa *līlā* to the public, this is also eternal; that they like to give it to others. This is not confined to a particular circle of friends. But this is approachable by others also. Here comes the incarnation, here comes the necessity of Gaurāṅga *līlā*. Now, whether Gaurāṅga *līlā* is temporary or this is also eternal, then they come to understand that, “No. This is also eternal; to try to distribute.”

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Going to see for some time. \_\_\_\_\_ [?] Then I dissolve the meeting now.

That this is also, Gaura *līlā* is also eternal out of necessity, it cannot be temporary, Gaura *līlā*. They are finding this is also part, to enjoy within and to distribute to all, this is also eternal. And Svarūpa Dāmodara composed that *śloka*. Whether this is first, that second, no question, both eternal. Sometimes combined and sometimes divided, They are going on with Their pastimes in this way. So Gaura *līlā* and Kṛṣṇa *līlā*, Vṛndāvana and Navadvīpa *līlā*, both eternal; one enjoying within Themselves, another distributing that very higher juice to the outsiders.

Jaya Om Viṣṇu-Pāda...

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