

[Transcriber not found, yet. Proofread by Paramānanda dāsa, U.K]  
[SCSMNJ MP3 dated 82.03.22.B\_82.03.25.A]

Śrīla Śrīdhara Mahārāja: ...in that respect. Then, you say you are a *brāhmaṇa*, but his tendency to do My [*Ekādaśī*] *vrata* that was more earnest and you do not see any superiority there. But he sees superiority and he consulted the *brāhmaṇas* also, the ministers, the *brāhmaṇa* ministers were consulted before he took that *parana*, only a drop of water. You could not tolerate.

Then another thing, you say you are a *sannyāsī*; what is this *Durvāsā*? He is a *grhastha*, he is a *kṣatriya*, but he did not go back when you wanted to destroy him. But your case you were running for fear of your life through the whole world. Who is holding superior position? You *brāhmaṇa*, a *brahmajña*, you should not identify yourself with your material body. But you are so much engrossed and identified with material body, for fear of burning of that body you are running through the whole of the world. And Ambarīṣa what did he do? He stood still, did not budge an inch to save his body. So consider.”

So many other things are also discussed there.

*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]

*Nārāyaṇa* again pleads, pleaded: “You will have to go to that Ambarīṣa. My court is not bona-fide to give judgment. You shall have to - This is My decision.”

“How is this? You are supreme power and they are all...”

“No. There is a relation of affection and love; that is something else.”

*Aham bhakta-parārdhīno, hy asvatantra iva dvija*. Oh *brāhmaṇa*, know it for certain that I am rather dependent to My devotees, *bhakta-parārdhīno, hy asvatantra*. As if I have no freedom against them, this is My position. And you will have to abide by such law of affection. My relationship with My devotees is of such nature. *Sādhubhir grasta-hṛdayo*, they have swallowed up My heart. *Bhakta-jana-priyaḥ*, and the devotees are very favourite to Me.

*sādhavo hṛdayam mahyam sādhubhīnam hṛdayam tv aham  
[mad-anyat te na jānanti nāham tebhyo manāg api]*

[“My pure devotees are always in My heart, and I am always in their heart. My devotees know nothing but Me, and I know nothing but them.”] [*Śrīmad-Bhāgavatam*, 9.4.68]

“Our position is such - as they give their whole heart towards Me; I also cannot but offer My whole heart towards them; action-reaction, visa-versa.”

*ye yathā mām prapadyante, tāms tathaiva bhajāmy aham*  
*[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

["As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."]

[*Bhagavad-gītā*, 4.11]

"Whoever approaches Me with what nature My reaction towards him is of similar nature. They have given everything."

*ye dārāgāra-putrāpta-*, [*prāṇān vittam imaṁ param*  
*hitvā mām śaraṇam yātāḥ, katham tāms tyaktum utsahe*]

["Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?"] [*Śrīmad-Bhāgavatam*, 9.4.65]

"They have left their wives, they have left their home, they have left their children, friends, everything for Me only. And how can - I cannot respond to them in a similar way towards them? You decide yourself." *Aham bhakta-parārdhīno, hy asvatantra iva dvija. Ye dārāgāra-putrāpta.* "Everything they have sacrificed only for My satisfaction." *Katham tāms tyaktum utsahe.* "You consider how can I leave them in their time of danger? It is impossible. You will have to go back to that Ambarīṣa from where this origin is, this affair has got its beginning. You go."

"If he does not show any..."

"No, no. Just go and see. They are not of your type. They are of another type. You go, you will have to go, and please go, and you will see what type of persons they are, My devotees."

What to do? Durvāsā had no other alternative but to go back to that Ambarīṣa. Durvāsā was astonished to find that Ambarīṣa in the same posture he was standing.

Thinking himself as a great offender, "The *brāhmaṇa* (.....?), the *yogī* (.....?), Durvāsā, who is considered to be born in a part of Mahādeva, he's dishonoured by me. And how shall I go and take food? The (.....?) is misbehaved in such way, how my misfortune. Oh Sudarśana. For my protection You have, You are driving that man like a beast. How can I tolerate?" In this way he was in repentant mood, in same posture Ambarīṣa, one year he took and Ambarīṣa standing, stopping all the engagements.

Durvāsā approached him and as if he attempted to fall at his feet.

He suddenly came and opposed him, "What do you do? You are my venerable (.....?). You are Nārāyaṇa to me, you are my guest. So you please be satisfied with me and be gracious and take food. Then only can I go and take my *prasādam*, otherwise I can't."

Durvāsā says, "Sudarśana won't allow."

Ambarīṣa began to chant things in praise of Sudarśana. "You, Sudarśana, Your eyes are always vigilant over the devotees for their protection. You are so great. If I might have done any good activities, any devotional action, You be propitiated, be satisfied. I request You not

to disturb this *brāhmaṇa* who is my guest, honourable guest. And a guest should be considered as Nārāyaṇa's delegation. It is in the *śāstra*. So if You have got any sympathy, a drop of sympathy towards me, please don't try to be aggressive towards this *brāhmaṇa* who is my (.....?).”

So Sudarśana, what to do? He had to retire.

And Durvāsā he was satisfied and he took *prasādam* there, and then Ambarīṣa took *prasādam*. And then from then, Durvāsā Ṛṣi wherever he goes on all sides says, “What is the greatness, what is the magnanimity of a Vaiṣṇava? I have seen it with my own eyes, my own experience. How great they are. What you are doing by this yoga and other attempts is futile. But how successful are the servants of Viṣṇu, Nārāyaṇa? And how magnanimous they are? They are the jewels of the world. They are the hope of the world, and everyone should honour them if they want their real benefit.”

In this way the Dvādaśī (.....?) was described in *Bhāgavatam*.

So real Vaiṣṇava, his position is such. For those that are dedicated to the Absolute Personality, the action and reaction is also so. The Lord is not heartless machine. We have come to a hearty Absolute, He was God-heart, everything.

I remember one lady, during Swāmī Mahārāja's lifetime, delivered lecture in this Nat-Mandir. She told that, “We have come from so far away under the banner of Swāmī Mahārāja. As regards for myself, I'd like you to know, I like to inform you, that his call impressed me most here only, that we can live as a family man with our Supreme Lord. We can live as a family; we can serve Him as a family man. And He also considers us as a family man.”

*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]

This *ātma-bhūyāya*, in *Bhagavad-gītā*, *viśate tad-anantaram, tato mām tattvato jñātvā, 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]

“After this they can realize Myself, My real nature, and then enter into Myself. What is the meaning, ‘entering into Myself?’ That they enter into My family life.” *Mayātma-bhūyāya ca kalpate vai*, in *Bhāgavatam*, *ātma-bhūyāya kalpate*. “That they are given recognition of – recognition in the midst of My own members, *ātma-bhūyāya kalpate*, that I consider them as My own. Even sometimes more than Myself.”

As He’s saying to Uddhava, “Uddhava, you are so dear to Me, so beloved; even Brahmā, Śiva, My elder brother Baladeva, My wife Lakṣmī Devī, what to speak, even more than My - this body, I like you. I like you, I love you, even more than Myself. More than I love My own body I love you. Your spiritual body, that is Myself.”

(prana gopi gauri esi?)

It is mentioned in many places that, “More than My life I consider you superior Uddhava, devotee.”

So, such things are there and they’re real. But we; that is the standard of our ideal, our ideal, our goal is of such quality. Again very, very high, at the same time I should not think that I have attained it, I have got it, only to prove that it is imaginary, it is futile. It is there, it is the real of the real. But still I am infinitesimal, I am fallen. Only with the help of the rarely found Guru, Vaiṣṇava, that we can hope to such a great level; where we can be one with the Supreme Lord. This is the most important quality of what is called love or *prema*, love divine. It is the special qualification of *bhāgavat prema* that it can raise the tiny soul to the level of the most favourite of the Lord Himself. That is not a peculiar blessing in me, but this peculiar, extraordinary qualification in devotion, or *prema*, *rāga*, *anurāga*.

*sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, [yanra kṛpa bhakti dite pare]*

Faith, *śraddhā*, Bhaktivinoda Ṭhākura says in one of his songs: “Give up everything and let us flock together to sing in praise of *śraddhā*.”

*Śraddhā* can give anything and everything. We may be poorest of the poor, meanest of the mean, but *śraddhā*, *prema*, it is of so high quality, substance, that slight connection of that takes us very near and closer towards the heart of my Lord. There are so many there from the servitors they’re also magnanimous, so gracious, that it is possible, becomes possible for us to enter into that divine domain of love. It is possible and found in Vṛndāvana, Braja, the Kṛṣṇa consciousness, Svayam-Bhagavān, Brajendra-nandana, it is there. The friends, the consorts, the parents, servitors, the paraphernalia, the Yamunā, the hill, the forest: everything of peculiar loving type of divine existence.

*Vṛndāranyaṁ sva-pada-ramanam prāviśad gīta-kīrtiḥ.*

*[barhāpīdam naṭa-bara-vapuḥ karnayoḥ karnikāram  
bibrad vāsaḥ kanaka-kapiśam vaijayantīn ca mālām  
randhrān venoradhara-sudhayā purayan gopavṛndair  
vṛndāranyaṁ sva-pada-ramanam prāviśad gīta-kīrtiḥ]*

[“While the *gopīs* were describing the sweet vibration of Kṛṣṇa’s flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parijāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consortherhood upon being embraced by the touch of Kṛṣṇa’s lotus feet.”] [*Śrīmad-Bhāgavatam*, 10.21.5]

When Kṛṣṇa is entering into the jungle, into the forest to keep up the cows, the *Bhāgavata*, Śukadeva, he’s giving a slight description of the fact. What is the matter? Kṛṣṇa is putting one foot after another, and the Earth as if she’s feeling the *ramana sukham*, the most loving concentrated pleasure of union the Earth’s feeling. The very earth which is seen to be gross matter, the earth is feeling like living heart, that she is getting the thrilling touch of the high ecstatic sensation as if union in high love. *Vṛndāranyaṁ sva-pada-ramanaṁ prāviśad gīta-kīrtiḥ*. The friends are saying, “Around the play, in His play, how beautiful, how charming, how loving His ways and actions and words and gesture. Everything all charming, the beauty, and practices, just everything of divine capturing love, *prema*.”

That is Kṛṣṇa consciousness. We are all out of our houses, and our present engagements and environment, with these high aspirations that one day by the help of the Guru, Vaiṣṇava, we may be taken into that divine land, which is giving dream of the divinity. That may be far off, but still, we won't accept anything as our highest goal except that. *Ananta-bhajan, ananyāś cintayanto mām*.

[*ananyāś cintayanto mām, ye janāḥ paryupāsate  
teṣāṁ nityābhiyuktānām, yoga-kṣemaṁ vahāmy aham*]

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."] [*Bhagavad-gītā*, 9.22]

Exclusive devotion: and our attention towards that. By the grace of the Vaiṣṇava and the Guru; *śikṣā*, *dīkṣā*, wherever they are, we pray for their blessings that we may not be led astray. But we may go safely under their guidance towards that high Kṛṣṇa consciousness in Vṛndāvana. Gaura Haribol. Gaura Haribol.

Jai om visnupad...

The end of the day

[Ends at 21:20 of the SCSMNJ MP3 dated 82.03.22.B\_82.03.25.A]

.....