

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.28.A

Śrīla Śrīdhara Mahārāja: Jaya Om Viṣṇu-Pāda...

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]

[Śrīla Rūpa Goswāmī]

kavi sri caitanya mari kari veni doya [?] kavi ana pai vai vaisnava pada chaya [?]

Systematically we began from Guru, to Gaurāṅga. But sometimes it is seen that the boundary of the grace of Gaurāṅga is more extensive, and by His arrangement Guru comes to me, He comes as Guru. So Kṛṣṇa's grace is also like that. First we come in consciousness with Kṛṣṇa, roughly, then, when we enter in a systematic way then He comes as Gurudeva. He sends *vartma-pradarśaka* and so many Vaiṣṇavas to distribute *sukṛti*, and gradually we are raised to a particular standard where, *guru-pādāśraya, tadasya, gurum evābhigacchet*. Not all in a sudden one may come to Guru; underground there are many things. Help from Kṛṣṇa at large, then the systematic life begins. The rough progress stops and the systematic life begins in the spiritual world. Then He sends, He comes in the form of Gurudeva. That is we are introduced to His internal potency. First hazy *brahma darśana*.

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṃ labhate parām*

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18. 54]

Parām bhakti labhate, that systematic pure devotion: we are taken to the door of that.

kavi sri caitanya mari kari veni doya [?] kavi ana pai vai vaisnava pada chaya [?]

By His grace we shall come across the internal departmental local grace more specified form.

Hare Kṛṣṇa. Hare Kṛṣṇa. Now we shall come to the fifth *śloka* of Mahāprabhu today, explained by His grace. It begins with,

*ayi nanda-tanuja kiṅkaram, patitaṃ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-sadrśaṃ vicintaya*

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

Everything in His thought, in His conscious area, *cintaya*. "Please consider me, give me a little spot within Your consideration. I want to enter in the jurisdiction, in the realm of Your consideration, Your look, Your grace, so Your care. I no longer find myself safe within my guardianship, my care. I do not know to take proper care about myself. I invite Your care. Please accept me. Please give me entrance, admission in the realm of Your care. I want to live there. You are my guardian. You are my guardian. I want to live under Your guardianship. *Ayi nanda-tanuja*, but who are You? We are told about You of different conceptions. But anyhow I have come across to Your beautiful conception of Vṛndāvana."

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhūtāḥ
aham iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.96*]

One spiritual scholar, Raghupati Upādhyāya, when he met Mahāprabhu, near perhaps Mathurā, then there was a discussion and Mahāprabhu's putting questions and he's answering. There this *śloka* occurs. Who is *sādhyā*? Whom we want to have our master? Who will be the final goal of our life where it is placed? Raghupati Upādhyāya came out with this *śloka*. *Śrutim apare smṛtim itare*. Generally we find and here in *varṇāśrama dharma* some are under the guidance of the *smṛti*, and the higher section they tell that they are under the guidance of the *śruti*, specially the *jñāna mārgis*. The *karma mārgi* who are more engaged with these bodily duties, with a colour of Godliness, they follow *smṛti*. And those that are out of this physical demand and tries to transcend this life of enjoyment and exploitation, *nivṛti mārga*, they generally take their guidance from the *śruti* portion of the *Upaniṣad*, of the *Veda*. The higher advices are given in the *Upaniṣad*, so *śruti*.

Raghupati Upādhyāya says, "I do not know *śruti* or *smṛti*, but I feel a necessity to follow the guidance of my heart. Not so much of brain, but I consider that the real peace which has its connection more with the heart." *Aham iha nandaṁ vande*. "My mind is always attracted by Nanda, *nandaṁ vande*. I do not know, but I have no liking to know who is *śruti*, who is *smṛti*, but I find my inner most urge, attraction for Nanda."

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhūtāḥ,
aham iha nandaṁ vande, yasyālinde param brahma.*

"I am seeing the concrete thing here. They say with the conception of brahman, Parabrahman, Paramātmā, but Parabrahman, Kṛṣṇa, is also said by many of those authorities as Parabrahman, and that Parabrahman is crawling on the compound of Nanda. How he has attracted Parabrahman?"

Śukadeva Goswāmī also says in *Bhāgavatam* [10.8.46]:

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ*

[Parīkṣit Mahārāja asks Śukadeva Goswāmī: "O knower of Brahman, you are always merged in the exclusive conscious world. No trace of any mundane objective reference can be found in you, for you are always engaged in the subjective world of spirit. Never is your consciousness thrown towards this objective world of ours. And you say that Kṛṣṇa is the Supreme Absolute Truth. I ask one question of you, my master: what duty did Nanda discharge, what sort of realisation did Nanda have that the Absolute Truth is so intimate with him that He appears as Nanda's son and crawls in his courtyard? He seems to be under Nanda's clutches. What is this? This is a most wonderful thing. Is it possible? The *yogīs*, the *ṛṣīs*, the great scholars and penance-makers say that they sometimes have a rare peek into their object of aspiration and realisation, and then they come back suddenly. They can't keep their attention in that plane for long periods of time. How is it possible that that Supreme Substance sits on the lap of Yaśodā and sucks her breast? If such things are real, if it is at all possible, then why should I not be attracted by that method by which I can have so much intimacy with the highest entity?"]

Parīkṣit Mahārāja says, "You *brahma-jñāna*, whole time you are merged in exclusive conscious world, no trace of any mundane objective reference found in you. Cent per cent time you are engaged with the subjective world and never your consciousness thrown toward this objective world of us. One question to you my master, *nandaḥ kim akarod brahman, śreya evaṁ mahodayam*. You say that Kṛṣṇa is Parabrahman, then what duty Nanda did discharge? What sort of realization Nanda got that

the Parabrahman is so near to him, so intimate to him, He seems to be under their clutches? What is this? This is wonderful, this is most wonderful thing. Is it possible?"

Nandaḥ kim akarod brahman, yaśodā ca mahā-bhāgā. "The *yogīs*, the *ṛṣis*, the great scholars and penance makers, they say they sometimes have a peep, a rare peep into their object of aspiration and realization and comes back suddenly, can't fix their attention in that plane for some time. And that substance, that thing, how it is possible that Yaśodā having in her lap, is it possible? Then how it is possible? If such things remain in reality then why should I not be attracted by that method?"

Śreya evaṁ mahodayam, yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ. "So much intimacy with the highest entity: how it may be possible? Is it impossible? But if it is possible at all, why should not we be attracted for that?"

So here also: the similar recourse.

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde param brahma*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.96*]

"I don't like to be entangled in the subtle discussion and analysis of the *śāstric* ideas and thought and ontological representation. But what I see here, on the total estimation. *Yasyālinde param brahma*. I want to surrender myself to Nanda and his party. I want to enlist my name in that group where Nanda is the master, guide."

So eliminating that, exercising the way, that by exercising our energy we can attain a good destination, or without any faith in our own energy we may try through our consciousness, utilizing our subjective energy only, eliminating this objective temptation, with the experts of that plane to inquire into, 'where, what will be the solution of life in the higher subjective area?' Higher subjective area, this *jñāna, karma jñāna anārvṛtam*. Then *nanda-tanuja kiṅkaram*: missed the point, anyhow...

Aksayānanda Mahārāja: *Śrutim apare smṛtim...*

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: You were telling that verse *śrutim apare smṛtim itare*.

Śrīla Śrīdhara Mahārāja: *Aham iha nandaṁ vande*, then another, *nandaḥ kim akarod brahman*. I want to, in my concrete understanding, the direct appeal of my heart, in another word my *śraddhā*, my faith, my common sense about religion, common sense; that is faith, *śraddhā*. We see the Parabrahman, Parabrahman which is so rare, and that is if I find concrete is so much intimate, so why should I engage myself in wild goose chasing? I shall appeal direct, direct method of teachings. 'I want Parabrahman, I found Parabrahman is so intimately got, and that is example. Then why should I allow myself to run hither and thither?

Some say that your ear is taken away by the kite and I should without touching the ear, whether it is or not, I shall run after the crow. What is this?

I find Parabrahman is here, has kindly come with all His charm here. And His charm is not a secret thing. So many great personages, past personages are being attracted. I find it straight, and I shall go to run after phantasmagoria of the meditationist or the abstractionist, renunciationist? No, I won't. *Aham iha nandaṁ vande, yasyālinde param brahma*, the common sense, the straight understanding.

So *ayi nanda-tanuja kiṅkaram, patitam mām*; we have come up to that standard, then we can ask *ayi nanda-tanuja. Kiṅkaram*, the Lord of love. *Nanda-tanuja*, means You are king in the country of love. So I am feeling affection. I appeal to Your affection, *nanda-tanuja. Kiṅkaram, patitam mām viṣame bhavāmbudhau*. I am Your servant. I feel it in myself that I have some connection with You

and that is of subordination, *patitaṁ*, but anyhow I am in adverse circumstances. I feel that there are so many enemies within me and they are trying to take me away from You. I can't place my attention to You, whole of the time, *patitaṁ mām*. At the same time I feel from the inner plane of my heart that You are my master, You are my master, You are all in all in me. My heart won't be satisfied without Your company. I feel it in the inner quarter of my heart. So my appeal to You, but I am under unfavourable circumstances. I am suffering. And without Your grace, Your attention, Your interference, I don't find any relief from my present imprisoned position.

*nanda-tanuja kiṅkaraṁ, patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-sadṛśaṁ vicintaya
[Śikṣāṣṭakam, 5]*

Here it is said, *dhūlī-sadṛśaṁ vicintaya*, I am not eternally connected with You, I can feel, then this separation would have been impossible. *Vibhinnāṁśa jīva*.....
svāṁśa vibhinnāṁśa....., I am a part of Your potency. I am not a partial representation of You.....other incarnations are *svāṁśa*, partial representation of Himself. But *jīva* is also partial representation, but not of Him, but His potency, that *śakti*..... So it is rather considered as His potency not,

*mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ
[manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati]*

[“The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency.”] [*Bhagavad-gītā*, 15.7]

...though it is found in that way, he is *āṁśa*, but so finer analysis have proved that *jīva* is not *svāṁśa*, it is *vibhinnāṁśa*, and what is that *vibhinnāṁśa*? That is the part of His potency. And *jīva* comes from *taṭasthā-śakti*. *Kṛṣṇera taṭasthā-śakti, bhedaḥ prakāśa*, [“The soul comes from the marginal potency.” *Caitanya-caritāmṛta, Madhya-līlā*, 20.108] So *dhūlī*, “I am not part and parcel of Your own body, even the ray, but my representation nearer that of material, like a particle of sand, particle of earth, not even of the ray coming out of Your lustre of Your form.” In this way Mahāprabhu representing on our behalf that our petition must be of this type: *Patitaṁ mām viṣame bhavāmbudhau, kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-sadṛśaṁ vicintaya*.

I cannot give the intelligence of possessing such fortune that I may consider the inseparable part of Yourself. A separable part; and I also want Your grace and do justice to me. To the other I invoke Your mercy for special grant in my case to accept me in any position, connect me in Your connection. The lowest position, a particle of dust in Your feet, at least this must be sanctioned in my Lord, my faith, this is my prayer.

So Mahāprabhu's asking us to pray to Kṛṣṇa in such a mild and humble way. Not with any gorgeous and higher demand. This is advised to us; *ayi nanda-tanuja*, I want *nanda-tanuja*, I am *kiṅkaraṁ*, but I am under adverse circumstance, *patitaṁ mām viṣame bhavāmbudhau*, I want Your grace, invoke Your grace. *Kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-sadṛśaṁ*, only consider myself as a particle of dust which is in the sole of Your divine feet. Our prayer should be couched in such way, in a very humiliating way. Then next comes...

Aksayānanda Mahārāja: *Nayanaṁ galad-aśru...*

Śrīla Śrīdhara Mahārāja:

*nayanaṁ galad-aśru-dhārayā, vadanāṁ gadgada-ruddhayā girā
pulakair nīcītaṁ vapuḥ kadā, tava nāma-graḥaṇe bhaviṣyati*

[“O Lord, when will tears flow from my eyes like waves, and my voice tremble in ecstasy? When will the hairs of my body stand on end while chanting Your Holy Name?”] [*Śikṣāṣṭakam*, 6]

Prayer granted, and he has acquired a position there. Now ambition has got no end, posted there in safe position, again crying, praying, for further promotion. First, only a negligent position, as a dust under the sole of Your divine feet. But when the grant came, the touch of Kṛṣṇa's holy feet came to the dust, the dust was converted with magical wand to something else. And now more demand, higher demand, higher demand automatically comes. What is this? I prayed only to become a dust on the sole of Your feet, but what I feel now within me? The very touch of the feet, I am dust and of the earth and You are Parabrahman. But earth is converted into such great, inconceivable nature, attitude, I wonder. I simply wonder, what is my nature, how it is transferred, changed, transformed? Now I find that my demand is more intense and more higher for higher intimacy.

Nayanam galad-aśru-dhārayā. First this *dāsya* but now it gets the connection of the touchstone, converted into *rāga-mārga*. Kṛṣṇa means *anurāga*, not Nārāyaṇa or Rāmacandra. Kṛṣṇa means He is worshipped by divine love, affection, the king of affection, the centre of affection and love. So when only came in touch of His feet, the whole thing changed. Demand for love and affection, and more intimacy came to grace that servitor. He was raised to such a plane: now his prayer is like that, *nayanam galad-aśru-dhārayā*. 'What is this? My eyes are incessantly shedding tears, I can't check my tears. It is coming out incessantly.'

Vadanam gadgada-ruddhayā girā, and when I try to take Your Name I feel that I am going beyond control. Control - some interference from some other quarter is moving me, disturbing my normal thinking and aspiration. I feel I am in the midst, I am nowhere, I have lost my control, I have become a doll in the hands of some other power or plane. *Vadanam gadgada-ruddhayā girā.*

*nayanam galad-aśru-dhārayā, vadanam gadgada-ruddhayā girā,
pulakair nicitam vapuḥ kadā, tava nāma-grahaṇe bhaviṣyati.*

My hankering, ambition, taking me, trying; arousing me, my aspiration, toward something else. Not only Your connection of a servitor from distant, but come in touch of You, with magical wand I change. My aspiration changes, ambition changes. I see that so many devotees they are engaged in Your service, taking Your Name, their condition is such and such. And I want to - aspiration is raised, I want to be lifted to that position. To that position, I can realize that position far off, but my earnest prayer that I may be raised to that level. Your connection has taken me to - given me such thirst. I am in touch of that plane and my aspiration increased that sort of affection and love that I can be beside myself. More handling and interference of You I like. You play with me as You like in Your own way. Your connection, Your Name, Your feeling, Your remembrance may tackle, may play with me in any way You like. My heart hankers for such interference from Your part.

*nayanam galad-aśru-dhārayā, vadanam gadgada-ruddhayā girā
pulakair nicitam vapuḥ kadā, tava nāma-grahaṇe bhaviṣyati*

When I shall take Your Name, I may take Your Name with such feeling, Your connection with such feelings as these. My previous standard has gone, and my hankering is now for this standard, and I pray that You lift me in that plane of Your affection and love. Then the next,

*yugāyitam nimeṣena, cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvaṁ, govinda-virahaṇa me*

["O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever."] [*Śikṣāṣṭakam*, 7]

The devotee thought that if I am raised to that standard my heart will be fulfilled, thirst will be quenched, and I must feel some peace and satisfaction in me. But the development took him to another unexpected plane of life. Unexpected - when that sort of love, that drop, that sort of medicine is given to that hankering patient, the patient cured, will think that he is cured, but he was taken in some dangerous position. What is this? What is this? I was attracted by the charm which is found externally in the devotees, shedding tears incessantly, and when taking the Name of Kṛṣṇa it does not

come, sound does not come smoothly, it is checked on the way. And these things attracted me, and sometimes hairs stand on their end. And the whole body the *pulaka* [?] attracted me. But coming to that plane what are doing, do I find, just the opposite. *Yugāyitaṁ nimeṣena*, coming in real connection or relativity with infinite, the finite feels hopelessness. No limit of progress, rather, as much as intimately I come in connection with infinite I am becoming hopeless. The more we advance, the more we find unlimited and unlimited becoming hopeless. But we can't leave, can't go back, no possibility of retracing. Only go ahead, this spirit is there - but find the infinite characteristic. We can't leave it, and also become hopeless. *Dura suddha prema bandha* [?]

The very high type of nectar is just in my front, but I can't get it. But the charm is so much I can't go back, and this entanglement. *Yugāyitaṁ nimeṣena*. It is there. I am not able to touch it, to get it in my fist. A small span of time thinks, 'Oh, long, long ages went away. I am in want. I am trying to get it, but I can't get, and the time is passing, ages by ages, I am there. Even our time, that is also of infinite character, *yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ*, so many rivers came, got birth from my eyes. Profusely, tears ran down from my eye over the body. But I don't find to reach the position of success.

Śūnyāyitaṁ jagat sarvaṁ, mind is full, fully vacant. I can't find there any trace of my future prospect, no charm for any other thing, that with that I shall try to console this diseased body, no possibility. All authorities eliminated, only I am in the clutch of such hankering of Kṛṣṇa connection, exclusive, *śūnyāyitaṁ jagat sarvaṁ*. No prospect in any other direction. I find I am fully in the clutches of Kṛṣṇa consciousness and love of Kṛṣṇa. No order making. *Śūnyāyitaṁ jagat - govinda-virahaṇa me*. Oh. If there is anyone, come to my relief, I am lost. I am lost, my position is such, helpless. If there is anyone, come to my rescue.

Mahāprabhu says that when we are deeply placed in Kṛṣṇa love we can't leave it. Our satisfaction, our thirst increases, no satisfaction, we are in the midst of such apparently horrible position, helpless position. *Yugāyitaṁ nimeṣena, cakṣuṣā*, this is the *divya darśana* showing the direction of what is the hankering for Kṛṣṇa if awakened in one's mind. When he really comes in Kṛṣṇa connection then his position will be all illuminative, all exclusive, and only whole concentration with Kṛṣṇa, and that is so tasteful but so further, higher conception of Him in the front. And not getting that as much he is going ahead, so finds more and more spread in the front, and he finds himself in such position.

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ
śūnyāyitaṁ jagat sarvaṁ, govinda-virahaṇa me*

[“O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever.”] [*Śikṣāṣṭakam*, 7]

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