

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

82.05.04.A

**Śrīla Śrīdhara Mahārāja:** ... extends themselves without caring for any laws or breeding. So also he told that the Kṛṣṇa consciousness will propagate without caring for any law or *dīkṣā*.

*[ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccātanam cāmhasām  
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktīśriyaḥ]  
no dīkṣām na ca sat-kriyām na ca puraścaryām manāgīkṣate  
mantra 'yam rasanā-sprg eva phalati śrī kṛṣṇa nāmātmakaḥ*

[“The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one’s tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient.”]

[Śrīla Rūpa Goswāmī’s *Padyāvalī*, 29]

Kṛṣṇa *Nāma* and the *mantra* pertaining to Kṛṣṇa *Nāma* has got free access to the world, without considering any caste, creed, qualification. It is of such nature, as Govardhana. No rules and regulations to be followed by the cow species to propagate Them. From this Govardhana idea He came to similar, to extend, the extension. Self extension of Kṛṣṇa consciousness does not care for any external limitation. It can go anywhere and everywhere freely, can go, this *rāga-mārga*, *rāga-pradhana*, not *viddhi-pradhana*. Kṛṣṇa consciousness in itself is more of love than of rules, regulations. Rules regulations, has got to do, nothing much, they have not the duty to do much in this respect of Kṛṣṇa consciousness.

In Nārāyaṇa consciousness, to spread, there is more necessity to law and order, rules, regulations, but not in Kṛṣṇa consciousness. Unbridled, unbridled, this *rāga-mārga*, does not care, mercy does not care for any qualification. It is the duty of the justice to seek for qualification, but mercy has got no such limit of its own: does not care. The area of love, love means mercy, where the compensation for the weak section is a natural \_\_\_\_\_ [?] a natural flow, is always ready, the provision is there to compensate the weak, the unfit. Already it is reckoned. Only one thing, is *śraddhā*, the free accepting nature, only this is to consider. *Laulyam*, if you give, He will to you, He won’t cast, throw it aside. Only the recipient if they’re little alert of accepting them, *laulyam*. *Tatra laulyam api mūlyam ekalam*

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate  
tatra laulyam api mūlyam ekalam, janma-koṭi-sukṛtair na labhyate ]*

[“Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price; intense eagerness. Wherever it is available, one must purchase it immediately.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.70]

And *śraddhā*, regard. No question of any qualification, or his previous life, there is one nature. Another thing I found, yesterday night, thinking.

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ  
kṣīyante cāsya karmāṇi, mayi drṣṭe 'khilātmani*

[“The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.”] [*Śrīmad-Bhāgavatam*, 11.20.30]

This *bhidyate hṛdaya-granthiś*, the meaning should be, I think, That our heart is sealed and the seal will be broken open, *bhidyate hṛdaya-granthiś*. Coming in contact with Kṛṣṇa consciousness our sealed heart, the seal is broken and it awakens, it is opened to receive Kṛṣṇa, *rasa*. Heart's concern with the *rasa*, *ānanda*, ecstasy, charm, *mādhurya*. It is heart not brain. And *chidyante sarva-samśayāḥ* is concerned with the brain. The heart has been given the most important, the first condition, *bhidyate hṛdaya-granthiś*, that is buried, the heart is covered and the heart opens, awakens, to receive *raso vai saḥ*, *akhila-rasāmṛta-murtiḥ*.

[*raso vai saḥ rasam hyevāyam labdhānandī bhavati  
ko hyevānyāt kaḥ prānyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati* ]

[“Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy.”] [*Taittirīya-Upaniṣad*, 2.7]

The positive, to catch the positive good. Heart, *hṛdaya*, *hṛdaya-granthiś*, it is tied down, heart is tied down, it is sealed. Kṛṣṇa *kīrtana* breaks the seal of the heart and the heart awakens to receive *dasya rasa* [?] *ānanda sundara*. And then next, in the plane of knowledge, *chidyante sarva-samśayāḥ* and *raso 'py asya, param dṛṣṭvā nivartate*:

[*viṣayā vinivartante, nirāhārasya dehinaḥ  
rasa-varjam raso 'py asya, param dṛṣṭvā nivartate*]

[“Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth.”] [*Bhagavad-gītā*, 2.59]

First taste, and then suspicion vanishes. After getting the taste, *raso 'py asya*, and *yukta āsīta mat-parah*:

[*tāni sarvāṇi samyamya, yukta āsīta mat-parah  
vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā*]

[“By the practice of perfect devotion to Me, the *bhakti-yogīs* bring their senses under proper control. One whose senses are controlled is truly intelligent.”] [*Bhagavad-gītā*, 2.61]

When he gets the taste of the real *rasa*, the *ānandam*, ecstasy, then necessarily all doubts are cleared by this practical participation. First getting the taste, heart, when heart is appealed, heart is captured, brain follows. ‘Yes, I want this thing. I was searching for this.’ The heart will say. ‘I was searching for this.’ Satisfied, the heart will say. Then the brain will come, will follow, ‘Yes, no other doubt, no doubt. This is the highest thing of our search. Dissolve everything.’ Then *karma* will close all workshops. The thing, searching, inner searching, the heart will say, ‘I have got.’ The brain will say, ‘It is *the* thing. Stop all workshops and adjust accordingly.’ This *karma*, *jñāna* and *hṛdaya*, *bhakti*. *Bhidyate hṛdaya-granthiś*, coming in touch with Kṛṣṇa consciousness the first thing that our heart awakens, *hṛdaya-granthiś*, *bhidyate*. Positive, first thing supplied to us positive, to the heart, heart is captured, and brain approves, and then our energising in the opposite directions stops.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So Kṛṣṇa consciousness that is the wealth of the heart, *anurāga*, and does not worry with differences amongst the receivers, or amongst the purchasers, or customers for their different qualifications. Govardhana, it goes like the cow species to extend itself without caring for any law, only one, that whether he will accept. ‘Yes, he has eagerness to accept, *laulyam*.’ Only one

qualification, that *laulyam*, he wants it really, that he wants it really, that is qualification. ‘Do you want this?’ ‘Yes, it is good, it is tasteful.’ ‘Yes, you get it.’ If the demand, the prayer is genuine, ‘All right, no other conditions to be required. Only you want it?’ ‘Yes, I want it sincerely, you say. Get it.’ That is the simple transaction. You want, you have. If you want, you will have. Most simple transaction - Kṛṣṇa consciousness. Fitness, unfitness, these questions are very non-important. Want and have.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Nityānanda Prabhu, those that do not want it, He won’t allow them to go away. “No, try to want. I request you.” He’s going a step further. “I do not want.” He won’t leave him. Here, Nityānanda Prabhu won’t allow if anyone says, “I do not want this.” “No, you have to want, you have to desire it. You think. I request you earnestly, you use it and then you will be able to understand, to feel the utility.”

Just as the expert merchant will distribute the specimen to the customers. “Oh, no money now. I’m giving, you use, if you feel the value, the utility, then you will purchase. Now I am freely distributing in the market.” To capture the market free distribution by the clever merchant. “Take it, take it, no price, no question of price now. First taste and then afterwards.”

So Nityānanda, *bhaja gaurāṅga*:

[*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,  
yei jana gaurāṅga bhaje sei amāra prāna*]

[“Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga’s Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana.”]

ata bhuli nityananda bhumi gauri jai sona padva jana dulai [?]

The attempt, the appeal from the negative side, not aggression. Nityānanda began to cry, falling at the door of the feet of the customers. “Accept, accept this, accept Me. Don’t dismiss Me, don’t drive Me away. What I say, do it. Give your attention towards Gaurāṅga. This is My appeal, nothing else. Some attention towards Gaurāṅga and you’ll be benefited beyond expectation. This is My request to you all.” Shedding tears, and also where necessary He began to roll at the door of the person. “You are suspicious to accept. No, no, no suspicion. I appeal fervently, no suspicion, accept, accept, believe Me, believe Me, accept Gaurāṅga.” In this way Nityānanda Prabhu tried His best, especially these two sides of the Ganges He used to wander, roam and preach about Gaurāṅga. He knows Gaurāṅga.

Just as Baladeva, He’s also seen to perform *rasa-līlā*. But we have been advised to look at the *rasa-līlā* of Baladeva in a particular way by Sanātana Goswāmī. Baladeva, externally He’s imitating the *rasa-līlā* of Kṛṣṇa, but it is not so. At heart He’s arranging *rasa-līlā* for Kṛṣṇa. Externally He’s seen to imitate the *rasa-līlā* of Kṛṣṇa, but His nature shows to the experts of this line that He’s all dedicated towards Kṛṣṇa otherwise He’s not Baladeva. He has got no individual personality for His own enjoyment. Every atom in His body always eager to make arrangements for the enjoyment of Kṛṣṇa, then only He’s Baladeva. So Nityānanda Prabhu is also such that every atom of the body of Nityānanda Prabhu conscious, atom means not material, *cinmaya*, but is only meant for the service and satisfaction of Gaurāṅga.

So much so, that one day Śacī Devī had a dream that Kṛṣṇa and Balarāma is on the throne and Nityānanda, He’s trying to attract Baladeva. “You come down from the throne. Your day’s past away. Now My Lord Gaurāṅga He will be installed there on the throne.”

But Baladeva fighting, “No, I can’t do unto My Lord Kṛṣṇa.”

So there is a fight and then Nityānanda was stronger and He took Baladeva down from the throne. “Your day’s gone. Now the day for My Master, Gaurāṅga, has come. So You are a trespasser, usurper, so You must come away.”

And Baladeva could not successfully fight with Nityānanda Who took Him down.

So Nityānanda’s position to Gaurāṅga is such. He has got nothing of His own but His everything is Gaurāṅga. *Audārya*, just as Baladeva to Kṛṣṇa, so Nityānanda to Gaurāṅga, to distribute most generous way that Vraja *prema* that is to be distributed to one and all. That was Their campaign and Their aim of incarnation.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,  
yei jana gaurāṅga bhaje sei amāra prāna*

[“Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga’s Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana.”]

Nityānanda tried His best for the acceptance of Mahāprabhu to the people at large. And what is this? “Come straight to Gaurāṅga and safely you will have Vṛndāvana.” And Navadwīpa is also not less valuable. Vṛndāvana, the same *rasa* in one type in Vṛndāvana and another type in Navadwīpa. Some have got special attraction for Vṛndāvana *līlā* and another group they have got special attraction for Navadwīpa *līlā* and a third group represents both the camps, *audārya*, more generous. There within the circle and here, the same thing to distribute out of the circle, so more generous.

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,  
se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate*

[“There is no doubt that we find the highest nectarine taste of *rasa* in Kṛṣṇa *līlā*. But what is Gaura *līlā*? In Gaura *līlā*, the nectar of Kṛṣṇa *līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa *līlā* hundreds of streams are flowing.”] [*Caitanya-caritāmṛta, Madhya-līlā, 25.271*]

Kṛṣṇadāsa Kavirāja Goswāmī’s conception is this. “Kṛṣṇa is *amṛta-sara*, yes, the highest nectarean taste we find in Kṛṣṇa *līlā* no doubt. But what is Gaura *līlā*? That is just a lake from ten sides, *tāra śata śata dhara, daśa-dike*, hundreds of streams are coming from that lake of Kṛṣṇa *līlā, daśa-dike*, on ten sides it is flowing, that *amṛta*. That nectar in the lake is Kṛṣṇa *līlā* and that is going out by so many streams on all sides. *Kṛṣṇa-līlā amṛta-sara*, the first class nectar, *tāra śata śata dhara*, hundreds of currents, of streams, is passing in different directions. *Daśa-dike vahe yāhā haite, se gaurāṅga-līlā haya*, Śrī Caitanyadeva is such. The different types of Kṛṣṇa *līlā, rasa, amṛtam*, is spreading from that lake, on all sides it is thrown. So not confined to a limited circle, but it is thrown on all sides that very Kṛṣṇa *līlā*, Kṛṣṇa. They’re tasting sweetness and throwing outside, this Pañca Tattva.

marcay mili asvadana kore evam utpat kore katcha evam [?]

They’re looting, the Pañca Tattva is looting that nectar, that honey of Kṛṣṇa *līlā* and throwing hither, thither on all sides. And others getting that and their life is being fulfilled. Those that have got such aspiration it is so much to them. Otherwise to others it is an abstract imagination, and waste of time, and even going to madness. ‘These are mad people.’

udbay halai chilai e nimai pandit gaya haite asiya chalai vibodit [?]

The normal thinking men of the time, of the age, told like that. “This Nimāi Paṇḍit was a good man, a gentleman, but after returning from Gayā He’s totally changed. And all the undesirable things here He is handling of many new things He wants to preach here. What is this? He was a good gentleman before He came from Gayā. Now totally changed, a madman. He does not care for the rules,

regulations, the customs, the ancient scriptures, only ‘Kṛṣṇa, Kṛṣṇa and all is Kṛṣṇa.’ Abnormal, He was normal but recently He has become abnormal. And of course He was a powerful intellect. What He begins He begins with some great energy, from beginning. When He was a *paṇḍit* He did not care for the scholarship of so many *paṇḍits* around, Digvijayī and so many others He defeated without much attempt, simply. But we have lost Him. Now He’s another type and does not care for the *brāhmaṇas* or the ordinary *śāstra* we follow. A new opinion He has got and is going on. His ways were un-understandable. Śacī Devī, what is this? Nimāi was not such. Now He does not care for us, even no charm for His wife. What is this He has become?”

Then the neighbours coming and advising Śacī Devī. “What do you do? You are a child of a good man, daughter of a gentleman. Your fate is bad. Your only son, so good son Nimāi Paṇḍit He has become mad. What to do? \_\_\_\_\_ [?] The fact is this that your only boy, so brilliant, has become mad, this is the fact Śacī. Arrange for proper treatment.”

Then Śacī Devī called for the *kavirāja*, the doctor. And the doctor made arrangements for a small tank, then that was filled up with oil, supposed to be very cooling thing. And Nimāi Paṇḍit was asked to dive His body in that tank. And He did so and He’s sometimes laughing, Nimāi Paṇḍit laughing and also He’s playing in that tank. He’s laughing was not like a normal laugh, laughing and moving in that oil reservoir.

Then Śrīvāsa Paṇḍit suddenly came to visit. “How is Nimāi Paṇḍit?”

Śacī Devī told: “See my misfortune, my Nimāi has become fully mad. And I called for the doctor and he has arranged.”

Śrīvāsa went to see, “What is this?”

“No, no, the neighbours they advised me to do this.”

“You are very gentle lady. Do you not know how to deal with others? What He has got I want that thing, what He has got. Your boy has got Kṛṣṇa *prema*, and I want that, a drop of that I want. If we live for a little longer time then we shall see much mysterious play of Kṛṣṇa here. If we are allowed to live for few days we shall have the opportunity of seeing much mysterious play of Kṛṣṇa. I want this.”

Then Mahāprabhu became sober for the time being and told: “Śrīvāsa, if you also remarked that I am mad, then just now I would have went to the Ganges and finished My life. At least you have understood what I am. That is My solace. Śrīvāsa, at least, if you had said to the public that He’s mad, then I’d have found no man to accept what I have come to deal with, so I must enter into the river, no necessity.”

In this way, the madman.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [*Bhagavad-gītā*, 2.69]

Night for some is day for others, and what is day for some is night for other’s, awakening.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

[Raghunātha] Dāsa Goswāmī Prabhu, the only son of the richest family of Bengal at the time, all desirable things for pleasure are around. But left everything, ran like a madman towards Purī for the grace of Mahāprabhu.

bahu ye gaur yangat vikra ya jani dinam asidya dina [?]

They leave their so-called own relatives. They're also very, he himself becomes very apathetic to any pleasure and runs out of his house, the place of comfort, from tree to tree. And those he leaves, his relatives, they also think themselves very poor and they also cry and shed tears and express much dissatisfaction, and wailing. Dinam asidya dina [?] Leaves them poor and himself also poor.

“As long as I have not got that for which I am out I am poorest of the poor.”

And whom he has left, by leaving their association, they who thought that they're rich, but when his association was snatched away, then they became poor. Dinam asidya dina [?]

That is the nature. Rādhārāṇī's accusing Kṛṣṇa. “Your nature is such. Whoever has come in connection of You, their condition is very poor, very poor. They can't find satisfaction anywhere. The real wine of their heart is drawn away. Whomever, in any way comes in Your connection, they're undone, they're finished, no prospect anywhere. Madly they will run in search of You. And so many, his friends and relatives, they will cry, they will find themselves very, very poor. So Your touch means to dispossess all of their prospects, all the prospects of their life gone whenever any touch of You anyone has got. He's finished, the enjoyment of his life, the spirit of his life is drawn.”

Shakespeare told, in Macbeth perhaps, when Duncan was murdered: “Duncan was a good man, good king, but when he was murdered,” Shakespeare has written: “The spirit of life is drawn, the spirit of life for everyone. If such a good man may be murdered, then what is the worth of living our life. The life is not worth living. Such a good man he's murdered. In this way, the spirit of life is drawn, to everyone it is drawn. That this is not a place to live for the gentlemen. Such a gentleman is murdered, is there any law? It's anarchy. One must not aspire to live here.”

So coming in connection of Kṛṣṇa consciousness all the prospects ever finished. Dinam asidya [?] Considers themselves meanest of the poorest of the poor. And searching, can't leave searching and thinks, poorest of the poor. That will be their attitude. Only with the help of the *sādhus* they can sustain their life. They're of equal status, one consoles another. In this way.

This *kīrtana*, when Mahāprabhu fainted the Name aroused Him. The Name has got miracle touch. Mahāprabhu fainted when He fell into the sea, and for a long time, the whole night, the waves are playing with His body, and ultimately cast on the shore from two miles off. Svarūpa Dāmodara and others searching the whole night. “Where has Prabhu gone?” Some say He jumped into the Yamunā where Kṛṣṇa is having His pastimes in the Yamunā, the moonlit night and He jumped into the Yamunā in the sea and carried away. Searching, searching after, and when the night was almost finished Svarūpa Dāmodara found Him thrown on the sea shore where He jumped two miles off. Then, as usual, they began to...

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