

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.04.B_82.05.05.A

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And Mahāprabhu came to senses, to the external world. Other times a small *samādhi*, but this time a long *samādhi*. And Mahāprabhu describing what, where He was engaged in, in Kṛṣṇa *līlā*. He said that, “In Govardhana some arrangement of Kṛṣṇa *līlā*. Rādhārāṇī with Her own group came there, and so many things are happening. I was watching from far away. How the jingling, wonderful jingling sound of the ornaments, how the beautiful voice, and what beautiful and charming the atmosphere. I was watching. Suddenly you snatched Me away from that position to here.” Began to cry aloud, Mahāprabhu. “I was engaged in seeing that wonderful atmosphere and all the pastimes there in Govardhana. I got it, but My fate could not keep it. You have all forcibly carried Me here in this plane. I have lost it.” Began to wail.

So the *Nāma*, *Kṛṣṇa-Nāma* is so forceful anyhow can take away from that deep *samādhi* also of Mahāprabhu. What peculiar things there in the *Nāma*, because He came with that *Nāma* so *Nāma* has the preference, even than direct participation in the *līlā*, took Him.

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

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes people wonder what is the necessity then, the *Hari-Nāma* has such potency, what is the necessity for formal initiation into chanting the Holy Name?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. The real standard, two things to be considered. One, the goal, highest goal, how valuable the thing and what is the price? The calculation should be according to that. How much is required of you and how valuable is the thing? It is all right, but the poison in you it requires some sort of adjustment to receive that Name, *aparādha*, *aparādha sunyai* [?]. So, *āmāra durdaiva*, *nāme nāhi anurāga*.

[“*sarva-śakti nāme dilā kariyā vibhāga / āmāra durdaiva, — nāme nāhi anurāga!*”]

[“You have invested Your full potencies in each individual Holy Name, but I am so unfortunate that I have no attachment for chanting Your Holy Names.”] [*Caitanya-caritāmṛta*, *Antya-līlā*, 20.19]

Something is necessary from your part. It is all right. Tuwa ada vichena param audarya [?] He’s generous enough to give you without any price, without anything in return. But the cooperation of your free will is necessary. Otherwise you would have got it from previous time automatically. Free cooperation, your freedom is not disturbed, so your free will is to be attracted towards that and to prepare your free will to cooperate with this bargain, these things are necessary, minimum. Minimum these things are required of you. And in comparison to your gain this is nothing. In other aspects the goal is of less importance, the object of our gain is not so high, but the process to gain that is more troublesome. But here, with the least price you get the highest thing. But what is necessary is cooperation of your free will, *laulya*, *śraddhā*, otherwise it is nothing to you. If you have got no *śraddhā* then thousands may be liberated and they get, but it is nothing to you, you are quite in the dark. So *śraddhā*, something is necessary from you, at minimum that is, “Yes, I want this, I want this.” At least sincere earnestness to get the thing. Other things will be managed from that side. This is what we are to think out. Hare Kṛṣṇa.

.....

Śrīla Śrīdhara Mahārāja: _____ [?] how? _____ [?] “My apathy towards Name can never be removed. That is my heart Lord, sympathy, I can’t find out sympathetic heart to accept. The trouble is there.”

So the *sādhus* come and they may begin their opposition and make him fit and then connects both of them and then the fulfilment comes. So *sādhū*, Guru, their room or duty with them, gradually. And they’re also the agents of the Name. The Name has captured their heart wholly and there, they want

also servant. That also comes from the Name. The Name Kṛṣṇa, or Mahāprabhu, the *sādhus* that come to relieve these ordinary people on their behalf, they're also His agency. He's coming and He's cleansing the heart of them, taking the throne and taking the Deity and asking worship, all these things.

Once, myself and Mādhava Mahārāja, Hayagrīva Brahmachāri, I am a *sannyāsī*, went to preach in some Padma [?] in some place in Purva Bangal [?] East Bengal. Then we are told that just in the vicinity of the town there were some people who were a little inclined towards this Kṛṣṇa *kīrtana* etc. We went there and asked them, "We want to go on with lecture on *Bhāgavatam*, *Bhāgavata-pat*, and *kīrtana*."

"Yes, you may come, you may do, and this is the place."

"Yes, we will come. At dusk it may be begun, half an hour after sunset, something." We went there with the party, no arrangement, then what to do? We hired a light from the market with our own money, and also gathered some mats to spread in that place. Then we began to play on *mṛdaṅga* and *karatālas*. Then one by one many gentlemen came and took their seat there, and there was *saṅkīrtana* and then perhaps discourse or something, and *saṅkīrtana*.

It was finished, then one old man stood up and told: "This is Gauḍīya Maṭha. The whole burden is on them. They have come from so far. We assured them that we shall make arrangements, 'you come and have *kīrtana* and lecture,' but we all were absent. They came, with their own money they hired the light and the mats, and then one by one we came, but all the burden is on them and nothing to us."

The Gauḍīya Maṭh. So the burden of the *sādhu* is to cleanse, and that is from Kṛṣṇa's side, so Kṛṣṇa is doing everything. Ha, ha, ha. Because His men, he's cleansing, making arrangements and anyhow taking him in, from his side. He does not want to interfere with the free will, then the *jīva* will be nowhere, it will be stone, if free will is snatched away it will be stone. Free cooperation, not sacrificing doing away with the freedom of the *jīva*. Then, what will remain? Nothing, so it is managed in this way.

.....
Śrīla Śrīdhara Mahārāja: _____ [?] something like defeat. There was another also. Lakṣmī, Arjuna. While Hanumān was carrying Gangamadhan [?], or Lakṣmaṇa saktise [?], he had a mind to test the heroism of Bharata. So passing over Ayodhyā, Hanumān. And there was some shade on the *padukar* of Rāmacandra and Bharata could not tolerate that someone is crossing over this *padukar* of Rāmacandra, so Bharata shot, threw an arrow, and Hanumān fell down, "Jai Rāma," with the sound of "Jai Rāma."

Then Bharata, "What? Jai Rāma? He must be a servant of Rāmacandra. What have I done?"

Bharata ran to the place and found Hanumān. Then one day Hanumān was pacified, Bharata got the news and Lakṣmaṇa is in saktise [?] and in sympathy Hanumān thought, how, whether that Bharata can lift this mountain, Hanumān told that, "My health is damaged by your arrow. I can't take up the hillock. If you manage kindly." Then of course Bharata with the help of his arrow set up the hillock in the sky and then Hanumān came.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Play, *līlāgram* [?] Everything is *līlā*, if we go to measure the *līlā* by reason, ha, ha, ha, it will be lost, ha, ha. *Līlā*, that cannot be measured, cannot be challenged, that is *līlā*. The flow is irregistrable and causeless, that is *nirguṇa*, *līlā*.

Dhīra Kṛṣṇa Mahārāja: Are you saying irresistible or irregistrable?

Śrīla Śrīdhara Mahārāja: Irregistrable, not registable, not to be registered, can never be registered or opposed, unopposable. *Ahaituky apratihātā*, it is causeless, we cannot find out any reason, any necessity. It is automatic. Absolute Good does not care for anything because it is Absolute Good, no necessity of caring for anything. So it is irregistrable, it is *ahaituky*, causeless, no cause. And irresistible also, that unopposable. Its credit is so high, that opposition is not necessary at all. So the stuff is such it is unopposable, no necessity of opposition. The prime cause, the prime wave, the causal wave, does not require any opposition because it is Absolute Good. No question of opposition, but that opposition that is seen, that is also a part of *līlā*. How?

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati

[“Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.”] [*Ujjvala-nīlamanī*]

Just as the serpent goes by crooked way, so also the *līlā*, *ato hetor ahetos*, sometimes with cause, slight, sometime with no cause. The opposition, the mock fight is there, the *līlā*, the beauty is enhanced by that. But that is a part of *līlā*, but other things can never oppose it. That is *nirguṇa*, in its own nature it is going in a crooked way. But nothing from outside can oppose its flow. So, *apratihatā*, cannot be overridden, or cannot be stopped, or cannot be checked, the wave cannot be checked or stopped by any other force, it is Absolute. Absolute Good, Absolute Beauty, Absolute Ecstasy, whatever you like to say. *Ahaituky apratihata*, *ahaituky*, no beginning, no cause, and *apratihatā*, no possibility of change in the future, the past and future both described here. *Ahaituky* means the history or the nature of the past is given there, *ahaituky*. Don't go to find the cause, no other cause. It is its own cause. No cause has produced this. Like that Hegel, “By Itself.” And *apratihatā*, there is no other foreign force can stop it, that is for itself. It is independent, un - checkable, unchangeable by any foreign force. So it is Absolute, otherwise it cannot be Absolute.

sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje / ahaituky apratihata, yayātmā suprasīdati

[“The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.”] [*Śrīmad-Bhāgavatam*, 1.2.6]

We are asked to catch that wave. *Sa vai puṁsām paro dharmo*. The highest duty of everyone is to accept that wave and to mix with it in the same tune, mix up with the tune of the Absolute wave, and that is *bhakti*, *nirguṇa*, beautiful wave, part. *Sa vai puṁsām paro dharmo*, that causeless wave underground connecting with the Absolute will and your attempt should be to reach to that plane.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[ahaṁ tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]*

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

And, *sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje*, submission to that plenary movement, to dance with that wave. That is what is necessary. You are all engaged in local interest of different type, a single, or a little family, or a nation, or a globe, all these are local interest, so give up all sorts of local associations and embrace the universal wave, Kṛṣṇa *līlā*. Mix yourself with Kṛṣṇa *līlā*. It is already there and you are to adjust yourself with that *līlā* which is going, *nitya-līlā*. That is what is necessary after all, with all our different phases of action, knowledge, devotion, whatever you may say. This is the end of your life. The eternal *līlā* is there, and you are to adjust yourself with that, then everything is finished.

Now in details how that is possible? First *śraddhā*, *tato sādhu-saṅga*, all this in this way, passing through these different stages you can find out in the deep that *līlā* is going and you are to participate there. And there are different divisions also. The wave is not an abstract non-differentiated, but it is differentiated, beautifully decorated, so many things, and according to your taste you can find a place there. And that is the happiest position, that is the goal. Not mere liberation from the negative engagement, that is local engagement, but to participate into the positive movement, that is *līlā*. This is Vaiṣṇava *dharma*.

The *līlā* also of different status, the Nārāyaṇa, the Rāmacandra, the Dvārakeśa, Mathureśa, then Brajeśa. The Supreme most, the deepest *līlā* every found is Vraja *līlā*. Why? For such reasons, such reasons. The speciality of Kṛṣṇa conception, that is the sweetest. Why so many things shed in favour of Kṛṣṇa consciousness, generally against Nārāyaṇa consciousness, Rāma consciousness, Dvārakeśa

consciousness? Crossing Them we should come to Vraja consciousness. The group that are serving in that plane, their nature is such and such, the most charming. And the sacrifice is also there to the highest point. So the gain, the remuneration is also of the highest degree. In general it is like that. Hare Kṛṣṇa.

Eho bāhya āge kaha āra, [“This is superficial; go further.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] Over the surface apparent things are going on in a particular way. Deeper reading, deeper reading, *eho bāhya āge*, “go deeper, go deeper.” The deepest is Vraja *līlā*, and again there, *mādhurya-līlā*. Rāmānanda Rāya, different layers, and the deepest layer in the service of Rādhārāṇī. Wholesale service of Kṛṣṇa. Negative, positive, in Their highest degree. *Rasa-rāja, mahābhāva-dui eka rūpa*, Both combined in Mahāprabhu, the greatest consumer and the greatest supplier. *Rasa-rāja*, the greatest aggression in the highest degree, and Predominated Moiety was also prepared to satisfy in the highest degree. *Rasa-rāja, mahābhāva*. Inconceivable, inconceivable, only distant ray, we can deal with very distant ray, not to be acquired by intellect.

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute [tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]*

[“One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone’s heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.”] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

This grand and most important factor to know the truth we must be kept in mind. That we cannot know Him, but He can make Himself known to us. Then what we are to do? Our capacity, how to invite Him? How to increase the negative side? That is our only wealth should be that, how to attract Him towards us? *Yam evaiṣa vṛnute*, how I can invite Him, *vṛnute, yam evaiṣa vṛnute*, how I can have His acceptance? *Vṛnute*, He will accept me, to make Himself known. Otherwise it is not possible to know Him. Only one way, that when He will come to make Himself known to me I will be able to know, only this path. Then the invitation, the prayer will be of that type. So *jñāna-śūnya-bhakti*.

*jñāne prayāsam udapāsya namanta eva, [jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]*

[“Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

Try to go down, increase your necessity. “I am so mean, I am so worthless. My need is the greatest. I am in the most want, so I invite Your attention towards me.” Repetition will be like that. Prepare yourself to go down. _____ [?] There is a Bengali proverb: “If you want to become great, straightly, go to think that you are very small.” Consider yourself very, very small, then you will have the chance of becoming great. But if you are puffed up with what you have got at present in your possession, then it’s the bar to progress. Try to find your need, your want, analyse you and try to see your need, that you are needy in various ways. And then a general tendency will be created that, “I am needy.” Analyse you and try to know your needy characteristic, *dainyam*, then from *dainyam, ātma nivedana* will necessarily come out. “I’m the meanest of the mean, so I want some help, some support. I am so fickle, so unsubstantial, nothing in me if I enquire.” So real invitation will come for the great. Otherwise when you think that, “I have got some peculiar capacity which others may not have,” with this egoistic feeling will be the bar, that will be your enemy. Sincerely if you can analyse yourself you’ll see that you are helpless by nature.

[*bālāgra-śata-bhāgasya śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate*]

[“When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul.”] [*Śvetāśvatara-Upaniṣad*, 5.9] & [*Śrīmad-Bhāgavatam*, 11.7.42, purport]

[*keśāgra-śata-bhāgasya śatāmśaḥ sādṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo 'yam sañkhyātīto hi cit-kaṇaḥ*]

[“There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair.”] [*Śrīmad-Bhāgavatam*, 11.7.42, purport]

[“ ‘If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all *cit-kaṇa*, particles of spirit, not matter.’] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.140]

It has been suggested for us to understand our position. That there is one hair, if you cut the hair into a hundred pieces, and again one piece into a hundred pieces, again that piece to a hundred. You are so infinite imaginary position, infinitely small, infinitesimal. So try to realise you, then you will come to the reality. “Oh, I am so small. Then how can I stand without some help from outside?” So your real inner hankering will come for *ātma-nivedanam*. “I want a support, I want a support. Otherwise I can’t stand independently. I am so small.” That sincere, intense desire, that will take us to some support, *ātma-nivedanam*. First *daiṇyam*, to find out the real meanness of the self, and necessarily there will come a natural search for some support, *ātma-nivedanam*. Then *gopīrtve varaṇa*, and when we get some sort of support, most earnestly to embrace that. “That without You I am nowhere so I can’t leave You, *gopīrtve varaṇa*, and You must protect me.”

[*ānukūlyasya sañkalpaḥ, prātikūlyā-vivarjjanam
rakṣiṣyatīti viśvāso, gopīrtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evam paryāyatas cāsminn, ekaikādhyāya-saṅgrahaḥ*]

[“The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa’s guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.100]

Avasya rakse krsne visvasye paran [?]

And at the same time what will be favourable to that activity to accept that and what is unfavourable to dismiss that, *ṣaḍ-vidhā śaraṇāgatiḥ*. *Śaraṇāgati* itself can give everything, it is mentioned somewhere. In *Prapanna-jīvanāmṛtam* also I have mentioned this. That only *śaraṇāgati* can fulfil all your desires. Other things will come automatically. You give your full attention to *śaraṇāgati*. Don’t mind anything, and other things will automatically come. You are to look out whether you are true there, may not deviate from that position, that *śaraṇāgati*. Others, *śravaṇa*, *kīrtana*, *smaraṇa*, all other things cannot but come to a *śaraṇāgata*, automatically, unconsciously. So only *śaraṇāgati* can drive away the whole trouble and deliver the highest thing, *śaraṇāgati* is such. It is graphic, and a very broad and very wide prospect, *śaraṇāgati*. *Śaraṇāgati* means, that is to be conscious of one’s helplessness. “I am born to be supported and not to give support to anyone. By birth I am such, *taṭastha-jīva*, no marginal position, no real position. I am such. What I can do? By constitution I am such. I am helpless. So my only support is as a dependent creation. So without support I can’t stand, so I don’t want false support, but real support.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Service, from *śaraṇāgati* comes service, and by the grace of the Lord service increases and takes different shapes, friendly, *sākhya*, *vātsalya*, etc. And *mādhurya-rasa* service is the wholesale service, unreserved, wholesale. It has been expressed in a Bengali *padāvali* (by Jñāna Dāsa in his *Vaiṣṇava-padāvali*): *prati aṅga lāgi kānde, prati aṅga mora*.

Only Rādhārāṇī can say so: “That every part of My body, every limb, every atom on My body, is crying for the corresponding atom on the other body.”

Prati aṅga lāgi kānde, prati aṅga mora. The Whole is crying for the other Whole.

Hare Kṛṣṇa. It is possible, in some quarters, and we are to conceive from a respectable distance, thinking that it is possible somewhere. And we must group ourselves to that side where so much intense and expansive unity is possible. We may group ourselves to that side. Then we may have best, which cannot be had.

Gaura Hari bol! Gaura Hari bol!

So it is said, categorically different from the *gopīs*. Here also in Rāmānanda Rāya: “The service of the *gopīs*, that is the highest, *mādhurya-rasa*. And then when Mahāprabhu told: “Any further?” Then came the case of Rādhārāṇī. “Her service, not in quantity but in quality also is superior to those of the *gopīs*.” It has been mentioned in that way. Not only in quantity or intensity, but quality also is of other type.

śata-koṭi-gopīte nahe kāma-nirvāpaṇa, tāhātei anumāni śrī-rādhikāra guṇa

[“Lord Kṛṣṇa’s transcendental desires for loving exchanges could not be satisfied even in the midst of billions of *gopīs*. Thus He went searching after Śrīmatī Rādhārāṇī. Just imagine how transcendently qualified She is!”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.116]

It is mentioned there. And from Jayadeva also we find:

*[kaṁsārīr api saṁsāra-, vāsanā-baddha-śṛṅkhalām]
rādhām ādhāya hṛdaye, tatyāja vraja-sundarīḥ*

[“ ‘Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the *rāsa* dance and the company of all the other beautiful damsels of Vraja.”] [*Gītā-Govinda*, 3.1] & [*Caitanya-caritāmṛta, Madhya-līlā*, 8.106]

Taking Rādhārāṇī, He left other Vraja *gopīs* and took Her to some solitary place. So categorically that in quality also some sort of difference, *prema-sevā*. The *gopī* love, that is also a high type of love, but again there is superior love which is found in Rādhārāṇī. So leaving all, Kṛṣṇa can accept Her service. There is such possibility. But we should learn to revere that ideal from afar and not try to rush in like fools where angels fear to tread.

pūjāla rāgapaṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

[“The path of divine love is worshipping to us and should be held overhead as our highest aspiration.”] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

That is the nature of teaching, of...

.....