

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

82.05.16.B

**Śrīla Śrīdhara Mahārāja:** ...all our senses we should apply in inviting Kṛṣṇa and avoiding the present. Just as a ship makes advancement, eliminating the water by its side, and going on by pushing the water on its side back, pushing on. So wherever we are in the midst of we shall push them back and enter into to, from subtle to subtler region. From material consciousness towards pure consciousness, and Nārāyaṇa consciousness, and ultimately Kṛṣṇa consciousness. It is possible by our cultivation of Kṛṣṇa, in all means. Taking *prasādam*, then this *arcanam*, then this Name, preaching, all these things, reading, serving Vaiṣṇava, in various means we may engage to earn that affinity, that real affinity, tendency, earnestness towards what we have got conception of from Guru and books, *Bhāgavatam*, Nitāi, etc. The culture which is given, if it is touching to my heart, I want to earn that jewel of my heart, for which my heart hankers. Total advance towards that, by all means. Even in dream also we shall try to have a dream of that type.

*Nahi laya koti laya* [?] Rūpa, Sanātana, when they were cultivating this Kṛṣṇa consciousness in such way it is described in *Caitanya-caritāmṛta*. *Avasar nahi laya koti laya* [?] Not a very smallest point of time was spared otherwise, continued *niṣṭhā*. *Niṣṭhā* means *nairantarya*, continuous attempt to approach towards Kṛṣṇa consciousness. When it is continuous without any gap, then it comes to the stage of *niṣṭhā*. Then the *ruci*, the real taste proper will come next, after the continued mentality about Kṛṣṇa we may have. *Niṣṭhā* means continuous, no gap, always thinking about Kṛṣṇa. Then the *ruci*, that is taste, will come, real taste, pure taste, not false imitating taste. Then *āśakti*, then *bhāva*. In this way the progress from the out towards to the inner world, it will come.

**Mādhava Mahārāja:** So Mahārāja, I've been doing those things very imperfectly for about eleven years, as a devotee, but I still feel that I'm not making any progress.

**Śrīla Śrīdhara Mahārāja:** Don't think that you have not made any progress. The test will be, suppose if you leave this, what will be your position? The challenge to you; one day you don't take Name, you don't talk about Kṛṣṇa, you engage yourself in other things. Can you do that?

**Mādhava Mahārāja:** No.

**Śrīla Śrīdhara Mahārāja:** Then, from the indirect.

*bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālah  
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]*

[“As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things.”] [*Śrīmad-Bhāgavatam*, 11.2.42]

Withdrawal from other topics, this is a measuring process also, from the negative side. Positive side, it cannot be measured. From the negative side, if you're asked to separate yourself from Kṛṣṇa consciousness, or if there is another topic of the worldly type, some political, social, or other, it won't be tasteful to you, you will come away from that, and that is the sign of progress.

**Mādhava Mahārāja:** But Mahārāja, even as a boy, before I joined Kṛṣṇa consciousness, I was tending toward God, always I was interested in God, never other things.

**Śrīla Śrīdhara Mahārāja:** That I know, that was a raw thing, and it is getting systematized. It is more valuable.

**Mādhava Mahārāja:** But I want to make definite more progress, positive progress. Now I'm doing so many scientific things, systematic things, so one should make some...

**Śrīla Śrīdhara Mahārāja:** Once, three *brahmacārīns* was wandering before our Guru Mahārāja, and Guru Mahārāja could understand that they want to say something to him, but they can't. Then Guru Mahārāja himself asked, "I think you want to say something to me, but you hesitate?"

"Yes. We came to say something to you."

"You say what you want to say, say."

"So long we have come, we have joined in the mission, but we don't find any progress."

"But is it? Are you saying this truly? Are you true when you say this?"

"Yes, as much as we can know sincerely, we feel that we could not making any progress."

"All right, go, you're all right. If you could think that you have got something, then there was danger. If you say that, "I have got Kṛṣṇa *bhakti*; Kṛṣṇa *bhakti* is such." The finite says that, "I have captured a portion of the infinite within me." That is dangerous. But, "I can't leave Him, I can't go back, but I have got nothing in my fist." That is all right. He was in relativity of Kṛṣṇa.

**Badrinārāyaṇa:** I think he means Mahārāja that he's not making as much progress as he'd like to make.

**Parvat Mahārāja:** He'd like to make more progress than he's doing presently.

**Śrīla Śrīdhara Mahārāja:** You see...

**Badrinārāyaṇa:** Faster.

**Śrīla Śrīdhara Mahārāja:** ...the measurement from the negative side. Positive side, no measurement possible. Mahāprabhu Himself says, "Not a bit, not a drop of the divine love I have got within Me."

*na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharam prakāśitum  
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose." ] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

"Then why You are crying, weeping, shedding tears so much?"

"Oh, you don't know. I want to show to the people I have got that divine love. Only to get this name to deceive the people, I'm showing so much tears, shedding so much tears."

"Why do You say so?"

*Vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān.* "It is a positive proof that I have got not a single drop of Kṛṣṇa *prema*, divine love. Why? Why I could not die without that? Why I am fostering My life? I'm dragging My life in Me without having that great thing? This is positive proof that I have no love. If I had a speck, a drop of love, then by separation, we should not have lived."

That is His idea. One cannot live without Kṛṣṇa. "So I'm living, so this is the proof that I have no love."

Do you follow?

**Mādhava Mahārāja:** Yes. So you're saying progress means to give up material things, this is \_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Others will see others progress, but he himself cannot feel any progress. *Taṭasthā*. Only this test, if I'm asked to leave all these things, can I do that? If the answer comes in the negative, "No, I can't, I can't leave this company, these books, these activities, taking the Name of Kṛṣṇa, I can't totally give it up." Then of course, I have got something by the grace of my Gurudeva,

\_\_\_\_\_ [?] because I cannot leave them. I have got some attachment, some attachment about the purity, about the divinity, some sort of conception. Otherwise if I'm asked to give them up just in this moment I can't do that. I can't withdraw myself from the present condition. So I have got some taste for this, indirectly we may calculate. But Kṛṣṇa is not such a thing that we'll have in the front talk with Him, and this; inform my grievances to Him, all these things. That is not possible in such position, that is very, very high.

**Badrinārāyaṇa:** What happened to those three *brahmacārīs*?

**Parvat Mahārāja:** The three *brahmacārīs* that talked to Bhaktisiddhānta, what happened to them.

**Śrīla Śrīdhara Mahārāja:** “You are all right, you may go, no apprehension, you are all right.”

**Parvat Mahārāja:** They advanced further?

**Śrīla Śrīdhara Mahārāja:** Yes. They remained up to death.

“I have got it,” it is most dangerous, “I have got Kṛṣṇa *prema*.”

“I have not got, but I can't leave. I can't leave this sort of life.”

Hare Kṛṣṇa.

Narottama Ṭhākura says in so many songs, “Mahāprabhu came with such a flood of divine love. All, animals, leaves, trees, they got it, but only with the exception of me. Mahāprabhu, Nityānanda Prabhu, have distributed it so extensively, but my unfortunate self, that is out of His mercy.”

Narottama Ṭhākura, in many of his songs he has mentioned like that.

*Narottama dasi kaya* \_\_\_\_\_ [?] *ami keval baki raya dandi* [?]

“With the single exception of myself, all delivered in general, inundated with the divine love, the whole country I see, with the single exception of this offensive soul.”

This is the feeling, a type, the finites dealing with infinite. This is the necessary nature, can never assert that I have got. Because the uncertain position, freedom is on that side, and you are taking shelter with. You may be eliminated, driven any moment. Such is our position, we may be driven away.

By right, if you want to establish any right, no right. But by affection we can have many things. Not a matter of right, but through serving affection. By serving we get an affection from the opposite side, and that is our property. That faith, that *śraddhā*, that is property, no claim, no claim can be established, externally, legally. Affection is above law, above justice, the mercy, the mercy plane. It is such in nature. Not legal document, but in possession by love may possess everything, but no document can force. That is the relation of the negative and positive.

The aggressor and the agressed; predominating and predominated. The negative right. Negative has got a right; positive cannot stand independent. The positive is aggressive and negative passive. But passive existence is also a kind of existence, a type of assertion, but not which imitates the nature, the demand of the positive. Not that qualification, it is otherwise, a different nature; a property of a different nature. That is where the affection, the love, that goes in that line. We can't establish any right over anyone's affection. It is always independent. We can't force affection. It is spontaneous. We can't demand and force to exact any affection, physically, but by service we can draw affection. Affection is there. By serving we can acquire affection of anyone and everyone. Not by demand, not by law. It is such a land, free land, free love. Hare Kṛṣṇa.

So that is the land of beauty, mercy, love divinity, affection, charm, not under justice, under law. Still they hold the supreme position. In Dvārakā in married life, some obligation, some influence of law, that is not very laudable, nor very tasteful. In Vṛndāvana it is free, so the highest play of love there possible. No obligation, or anything of the sort.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol.

Do you follow? Very abstruse. Abstract. Still, it is holding the highest position according to the *Bhāgavata*, and Mahāprabhu, and the devotees. Freedom. Love only exists in the land of freedom. Never obligation of law. It does not care for any force, or any law, or any obligation. It is free; then it is love, \_\_\_\_\_ [?] Above obligation. As much as above all these laws, so much the intensity, the representation of love. It is a very peculiar substance, commanding everything, even Kṛṣṇa. The Autocrat, the Despot, He's also controlled by love. What to speak of others. There's no other way to control Him, but He can be controlled only through love. Love is so powerful, and so independent, so free, and so pure. It does not care for anything for its existence, independent. Charm, beauty; it's going of itself. Gaura Hari. Who is, our Jayatīrtha Mahārāja?

**Jayatīrtha Mahārāja:** Tīrtha. Bhakti Vijaya Tīrtha Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Bhakti Vijaya Tīrtha Mahārāja.

**Parvat Mahārāja:** Bhāratī Mahārāja also.

**Śrīla Śrīdhara Mahārāja:** He has also come. Only with the exception of Akṣayānanda Mahārāja, Swāmī. Swāmī Mahārāja.

**Parvat Mahārāja:** Aranya Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Aranya Mahārāja also, they are engaged there, in the garden?

**Parvat Mahārāja:** The ploughman came, so they're ploughing the fields, and Akṣayānanda Mahārāja is feeling very tired and exhausted this morning.

**Śrīla Śrīdhara Mahārāja:** And Aranya Mahārāja is supervising the ploughing.

**Parvat Mahārāja:** Two ox teams came.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

**Bhakti Vijaya Tīrtha Mahārāja:** Bhāratī Mahārāja and myself were making a video to show that when he goes to South Africa in a few days. So, I introduced him to the devotees in South Africa on the video. And also I'd like to bring that machine upstairs for a few minutes and request Your Divine Grace perhaps to say a few words of blessings to the devotees now in our society, if it would be possible. I don't want to impose.

**Śrīla Śrīdhara Mahārāja:** I have got my sympathy for your independent preaching. It is already known to everyone.

**Bhakti Vijaya Tīrtha Mahārāja:** We may leave it at that? That's all right.

**Śrīla Śrīdhara Mahārāja:** Gaura Hari bol. Gaura Hari bol. What is video proper, we will speak here, and your words and photo, that will be in a ...

**Parvat Mahārāja:** Television. It's like a tape; like we are taping your voice, so we tape your voice and your image.

**Śrīla Śrīdhara Mahārāja:** And your figure, image, and it will be reproduced there?

**Parvat Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Television is something all right?

**Parvat Mahārāja:** No. The television is where the film is shown.

**Śrīla Śrīdhara Mahārāja:** Suppose I phone from here to Africa? And anything that, when I am making phone, they will see my photo?

**Devotees:** Yes.

**Bhakti Vijaya Tīrtha Mahārāja:** No, that is not possible. Not on a telephone, not yet.

**Śrīla Śrīdhara Mahārāja:** Who is making the phone, his figure is also there: television, something like that.

**Parvat Mahārāja:** This is like an instantaneous film. We film you and after finish, we can see the film. Electronic.

**Śrīla Śrīdhara Mahārāja:** It is localised. Hare Kṛṣṇa.

**Bhakti Vijaya Tīrtha Mahārāja:** Yes, localised. This tape would then have to be transmitted over one big antenna, broadcasting for other people to see it on their televisions.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Let Guru Gaurāṅga help in that way. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So our Mādhava Purī Mahārāja, he's in a fix. He says, "I don't find Kṛṣṇa, and also, I can't leave Kṛṣṇa, where I am."

**Bhakti Vijaya Tīrtha Mahārāja:** I'm very sympathetic. I'm in the same position. But you can give us Kṛṣṇa. You can please kindly do so.

**Śrīla Śrīdhara Mahārāja:**

*kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche  
[āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche]*

["Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying "Kṛṣṇa! Kṛṣṇa!"]

[From Bhaktivinoda Ṭhākura's *Ohe! Vaiṣṇava Ṭhākura*, 4]

This is going upwards.

*Nabyadi visva mate* [?] This line. There is a saying of Kālidāsa, the great Sanskrit poet. He was a very clever and a good poet. There was a king in the Karnata state, near Bombay. He was very fond of *paṇḍitas* and poets, but he has his court *paṇḍita*, one man by the name Hala. He was very clever. He did not allow any *paṇḍita* to meet the king. If the king appreciates the scholars, then he's benevolent, he gives many gifts to them. So, he guards. And he was very afraid of Kālidāsa.

"If Kālidāsa can enter in any way, then he will capture the whole state. The king will be so much enchanted by his poetry."

But one day Kālidāsa went there. His appearance was not very capturing. He went there, that, "I'm a *brāhmaṇa* boy, I can't eat, I'm very, very poor. If you allow me to go to the king and you plead on my behalf that he gives some \_\_\_\_\_ [?], some continuous help, then I can live. Otherwise I shall die without food."

“Oh, you are so poor boy.”

“Yes.”

“You are a *brāhmaṇa* you say?”

“Yes.”

“Do you know any Sanskrit?”

“Very little.”

“Oh, little. Can you compose any poems in praise of the king? Then it will be very easy for me to get some grant for you from the state.”

“Yes I can, I don’t think whether it will satisfy you or not.”

“Just try. Give me some specimen.”

Then Kālidāsa composed a poem.

*utistha tishta bho rajan mukam prakadaya asvattha arodhite navare kuku chavoituhi chavoituhi* [?]

“What is the meaning? *Utistha tishta bho rajan*. “O king, wake up from the bed. *Mukam prakā*. Wash your face, your mouth. *Prakadaya asvattha*. It is all right Sanskrit. But what is this *ta*? Oh, take it in hand at present. *Arodhite navare kuku*. The *ta* must be put here, a part of a word. That must be put there, the *kukuta* it will be. But there is no \_\_\_\_\_ [?] so it has been replaced here.”

He’s laughing in his heart, and “Yes, yes.”

“Then, *navare kuku chavoituhi chavoituhi*. What is the meaning of this expression?”

“*Chavoituhi chavoituhi, cha-vai-tu-hi*, it is only to fill up the gap. No meaning. So, the three parts I have composed anyhow, but the fourth part, no word came, so, these words twice repeated, *chavoituhi chavoituhi*, \_\_\_\_\_ [?] filled up only.”

“Yes, yes.” He thought that if I can represent such a fool, then my dignity will be increased. So, he took him to the king. And when Kālidāsa met, just, he presented before the king, he began his own poems, ready made poems.

*sriman natha tavananu bhagavati vane nāle nrityate* \_\_\_\_\_ [?]

In this way, \_\_\_\_\_ [?]

And then that man was benumbed, “O! Kālidāsa! No other gentleman. He has anyhow entered. What to do? Raja, he’s happy like anything, he’s pleased.”

“O! Such poem I have never heard till now, though I have got extensive study of so many ancient poetry. But such type of poetry I have never heard.”

The meaning is, *sriman natha tavanane bhagavati vane nāle nrityate* [?] “O my Lord, in your tongue the goddess of learning is dancing madly. *Sriman natha tavanane bhagavati vane nāle nrityate*. The mad dancing of the goddess of learning in your tongue.

*Nāle nrityate, tad dvista kamalāsana gata vati* [?] The goddess of wealth, Lakṣmī Devī, she came hearing that that goddess of learning is dancing there. The Lakṣmī Devī came, the goddess of wealth. *Tad dvista kamalāsana gata vati*.

*Laulapi vadagani* [?] Her name is famous that she’s very *cañcalā*, she does not stay in one place for a long time. She is very fickle, that is, money does not stand anywhere for some long time, she goes away. So, Kamala, Lakṣmī Devī, the goddess of wealth, she’s notorious for her quickly leaving the place, for leaving any place quickly. That is *laula*. But *vadagani*, but she’s tied down by your qualities. I came to see the dance of the learning, both learning and wealth that is within you, it is captured by you.

*Labdha badha gune* [?] By your quality she’s tied. *Guṇa* means quality, *guṇa* means also rope. She’s tied, and she can’t leave you. So both learning and *aiśvarya*, wealth, under your command permanently.

*Tad dvista kamalāsana gata vati. Kirtis chanda kalinda kuṇḍa kuṇḍa ksiro dhaniro praman* [?]

Hearing this, the *kirti*, the fame, the fame means *kirti*, that can be compared with successively these things. Chanda, it can be compared with the moon, but some say that moon has got some black spot so I reject, *chanda kuṇḍa*.

Then *kunda pushpa* is very white, very pure type it may be compared. No. Some sort of defect there.

*Kumuda*. Then this red lily. Then also some defect, may be rejected, that in daytime it becomes pale.

*Kuṇḍa kuṇḍa kṣiro dhanīro pramaṇa*. And it may be compared with *kṣīra-sumudra*, the ocean of milk.

*Karsa lambha vidhim vilambha carita* [?] It may be compared, your fame, your glory, that may be compared with these things successively. Crossing the ocean she has started, but she does not stop, by the fear that Lakṣmī is tied down here, and Saraswatī madly dancing, so she also may be caught here, so *kīrti* is running, crossing the sea towards the different directions for fear of being tied down here. *Kīrti* means *yaśa*, fame. As much as it is going away, so much it is very extensive, it is laudable, it is desirable, the fame has gone beyond the ocean, your fame.” In this way.

For which I began this *śloka*? What point I came to this *śloka*? What was the point of our discussion before?

**Devotees:** Mādhava Purī Maharaja he cannot find Kṛṣṇa. But he cannot leave Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** He’s in a fix. He can’t...what is the point of similarity? He’s not satisfied, he can’t leave also, from this point I came, to this point? Neither stay, eh?

**Bhakti Vijaya Tīrtha Mahārāja:** We said that only your mercy could give us Kṛṣṇa. \_\_\_\_\_ [?] discuss. You began to give us your mercy in the form of this discussion.

**Parvat Mahārāja:** About the poor boy that went to present himself to the king to ask for some...

**Śrīla Śrīdhara Mahārāja:** *Kṣiro dhanīro pramaṇa*, that point.

*kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche  
āmi to’ kāṅgāla, ‘kṛṣṇa’ ‘kṛṣṇa’ boli’, dhāi tava pāche pāche*

[“Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying “Kṛṣṇa! Kṛṣṇa!”]

[From Bhaktivinoda Ṭhākura’s *Ohe! Vaiṣṇava Ṭhākura*, 4]

*Kīrtis chanda kalinda kuṇḍa kuṇḍa kṣiro, karsa lambha vidhim* [?]

May be of certain similarity. I forgot the link.

That *kīrti*, the fame is running away for fear of being of bondage, for fear of bondage, *kīrti* is going away, flying away, running away. So, it is going up without limit, running up. *Kṛṣṇa se tomāra, kṛṣṇa dite pāro*. He says that, “My Guru, he can, he’s in a position to give Kṛṣṇa.”

That Guru says, “My Guru can give me Kṛṣṇa.”

He says, “My Guru in *paramparā*, it is running towards up, running. I have got nothing. My property all belongs to my Gurudeva.”

He will say in his turn, “I have nothing in my possession. It is the property of my Gurudeva.”

In this way, the telescopic system, everyone enhancing, and through that telescopic system it is coming here. That sun is there and telescopic system coming to us. This glass is in possession of this figure. No, the next glass is in possession. They’re reflecting; they’re conscious they’re given reflection coming down in succession.

Everyone thinks, “No no, I have nothing. But my Gurudeva, there I can see it is there.”

In the next layer, he can trace. In this way this is transparent Guru *paramparā*. Through them it comes enhanced vision. Self-abnegation, self-surrender, through that. That is the transparent characteristic, and through that passes to the sun is where, but it is coming here, in the reflection it can catch. So, Guru *paramparā* is a telescopic system that can show, but everyone says it is wonderfully found.

“That no, no, I have got nothing, but I see, here it is, there it is, my Gurudeva, through the Vaiṣṇava I can see clearly, there is Kṛṣṇa. But my position is very poor, and my faith is very bad.”

This is the peculiar line for the finite to approach the infinite. For the negative to connect with the positive, no assertion is possible, the right is there. No right given extensively, not ostentatiously, no right. But a right through affection, it is meant like that. Not physical right or anything, but a reflection. And that is not a gross, but to the fine heart it is very tangible. It is very tangible to a fine heart, that susceptible heart, tangible. In others, they cannot find its existence anywhere. But the fine estimate can catch, that such sort of existence is, and this is the highest type of existence. This sort of existence is of the highest type. So subtle, so fickle, so independent, so free, so expanding, so embracing. Such things remain in the world. Kṛṣṇa consciousness and there other, His paraphernalia, the *svarūpa śakti*; it is such. It is there, but not detectable so easily. So independent its existence. They are maintaining in this world, everything, but nothing. So command in its own existence it has got; appearing, non-appearing, withdrawing. A sweet will, so free, so...

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