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Śrīla Śrīdhara Mahārāja: Still I'm after that.
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Na hi kalyāṇa-kṛt kaścid.*

*[pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati]*

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] [*Bhagavad-gītā*, 6.40]

If you don't deceive your own self, none can deceive you.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We must be sincerely searching after truth, *kṛṣṇānusandhāna*, what is my object of life, the search after Kṛṣṇa. Wherever, which direction I find Him I must go that direction. I shall try at least. *Kṛṣṇānusandhāna*, we are out to search for Kṛṣṇa. That is our only one aim of life. Whatever direction my inner Guru, *caitya* Guru, will guide me, I'm after that.

‘Go this direction, there is Kṛṣṇa.’ ‘No, Kṛṣṇa is running that side, I shall run that side.’

In this way my only object is to find out Kṛṣṇa, where is He, I want to have Him, *kṛṣṇānusandhāna*. And He's not a static substance. He's of extremely dynamic character.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: My all object of life, every time, everywhere. Only to find out which side Kṛṣṇa we can expect to find, that should be our guide. Where to be traced, where to be traced most, about Him. We must run to that side. Not pinned down with any space. He's the spiritual attractor. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The mercy that was shown to Uddhava, that was mentioned in connection with the highest grace of Kṛṣṇa, Svayaṁ-Bhagavān, not Vāsudeva. And also the chivalric nature, in hero, there should be some heroic nature. And that requires this sort of doing away the opposition. So some are of opinion no Svayaṁ-Bhagavān, Kṛṣṇa, in Vṛndāvana Kṛṣṇa. It is His *līlā* but this is to be differentiated. There are two functions, they are not of the same nature, one negative-positive, that sort of difference, direct-indirect. But it is a part of the *līlā* with the *gopa* and *gopī*, in relativity to that. He's presenting Himself as a hero. That nature requires some sort of such display, so should be a part of the *līlā*.

Devotee: So all the *līlā* that took place in Vṛndāvana, that's all Svayaṁ-Bhagavān Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Bhagavān Kṛṣṇa. Yes.

Devotee: Then Vāsudeva Kṛṣṇa is in Dvārakā?

Śrīla Śrīdhara Mahārāja: In Mathurā-Dvārakā. The Nārāyaṇa means Śeṣaśāyī. Vṛndāvana is a place where He Himself tried His best to take the form of Nārāyaṇa but could not retain it when Rādhārāṇī came there.

When the other *gopīs* also approached Him, “Oh, He’s Nārāyaṇa. Please accept our obeisance and grant the boon that we may have our love, loving service towards Kṛṣṇa, passed away.”

But Kṛṣṇa could not retain His four-armed figure of Nārāyaṇa. He was forced to come to His original position there as Kṛṣṇa.

We are to understand that hero and heroine, to part a play of hero...
to drive away the opponents or disturbing elements. That should be a part and parcel...

...

But that is not His positive affectionate nature. Only by the indirect process He can manage all this, removal of the obstacles in the way of union.

Baladeva is also there. He also managed to do away with some other troubles. There was perhaps three was removed by Baladeva Himself.

_____ [?] we have seen there. To kill, to remove the difficulties of the world management, that is not the function of Svayaṁ-Bhagavān Kṛṣṇa. What is necessary for the administration, *bhuvar haran*, the necessity of the administration of the world at large, to remove the demons, that is not connected with Kṛṣṇa. That is the duty of Vāsudeva. But what is necessary for the background of His loving play in Vṛndāvana, that is connected with His highest personality, and connecting in the negative side.

It is necessary that the heroic nature of the hero can establish Him in a higher, good position and that is under special attraction of the heroine group, heroine and Her group. It is necessary. A necessary part of a hero that He will do such deeds which will attract the heroine and Her part. Such bravery is necessary in the hero, indispensable, to capture the charm of the beloved section.

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

Also we have been given to understand that when that sort of attempt comes from Svayaṁ-Bhagavān, a least attempt can produce a very big result.

In Rāma Avatāra He had to fight, sometimes defeating, sometimes being defeated, after much struggle He’s becoming successful.

And in Vāsudeva there is also some sort of fight: Jarāsandha coming and defeating Kṛṣṇa, several times He’s going away.

But in Vraja *līlā* slightest attempt _____ [?] most minimum energy He’s doing a very big thing. And those that are enemies in Vṛndāvana they are also of very high power than ordinary state. But very neglectfully He’s removing these things, playfully. Not in a challenging mood, fighting mood, but playfully, very negligent way they are being killed, removed. All these things. Svayaṁ-Bhagavān. All in the nature of play He’s doing. The *āsura* was not less powerful there, so in mild form there placed. All part of His play.

Hare Kṛṣṇa. Gaura Hari. Nitāi. Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja, what are the different types of *nāmābhāsa*?

Śrīla Śrīdhara Mahārāja: *Sāṅketyaṁ, parihāsyā, stobha, helana*, four kinds.

*sāṅketyaṁ pārihāsyāṁ vā, stobhaṁ helanam eva vā
[vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]*

[“One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsyā*, for musical

entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures.”] [*Śrīmad-Bhāgavatam*, 6.2.14]

These four types. Neither *aparādha*, nor *śuddha Nāma*. Neither exploiting tendency there, nor serving tendency. That in a marginal position, *mukti*, the stage of liberation it may come, *nāmābhāsa*. Its object is like that. *Nāmābhāsa mukti*, not *sevā prapti*, that is the goal, mere liberation.

Just as the evening or the morning when the sun does not rise, *sandhyā*, slight dark, neither dark nor day, something like that. Not this side, that side, the middle position, *nāmābhāsa*.

The sound aspect of the Lord, that contains all other things. Just here the sound is the most subtle. In *Vaiṣṇava*, sound, that is the most gross thing. And then the *rūpa* and other development are more and more subtle than the inner conception, inner representation.

The *gandha* which is the grossest in the here, the quality of the earth, *gandha*. *Śabda sparsa*, *śabda*, sound in ether, *sparsa*, in the air, *rūpa* [?] in the fire, *rasa* in the water, and *gandha* in the earth, the grossest, and there this *gandha* is the finest. Perverted reflection, the opposite there.

In *Caritāmṛta* it mentions Mahāprabhu is experiencing the *gandha*, in the very last developed stage He’s showing like that, *gandha, kṛṣṇa anga gandha* _____ [?]

Vague, and that’s a concrete thing, tangible, to have experience of Kṛṣṇa in the most tangible form, that is the highest stage of realisation. Sound Kṛṣṇa is very easily approachable. Then *rūpa*, the beauty, in this way it goes up. Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja, sometimes you speak of service proper, or real service. What is that service proper, what is that real service?

Śrīla Śrīdhara Mahārāja: That has got real connection with Kṛṣṇa, more accurate...

Badrinārāyaṇa: Does it have anything to do with *sādhana bhakti*?

Śrīla Śrīdhara Mahārāja: Not *siddha*. Real service is in *siddha* stage. When before that attempt of service from far. *Svarūpa siddhi* realisation is final, but still there is a barrier, fine barrier. Only at *vastu siddhi*, so much intense. It is told that where the *līlā* is going on in this *brahmāṇḍa* there you can have chance of participating direct. Then only we can have in touch with the reality. Before that more or less theoretically.

But there is gradation and it is only possible through the *Vaiṣṇava*. So we are requested, the stress is given so much, do under the direction of *Vaiṣṇava*, Guru. You cannot have any direct connection. Your direct connection is vague and abstract. But if you do under the direction of a *Vaiṣṇava*, because he has got the real touch, so your attempt will fetch more value. It helps touch with the direct thing, direct. And yours will be more or less imaginative character, your *bhajan*. So we are requested.

Sometimes we can’t appreciate that. ‘Why should I not approach direct? Why so much stress is given, do it under the direction of a *Vaiṣṇava*?’ Very much stress is given here. Always try to do under the guidance of *Vaiṣṇava*. Service means under the guidance of the higher agent. That is the purpose. Who is...

Devotees: Mādhava Purī Mahārāja. Dāsarātha Sūta is here also.

Śrīla Śrīdhara Mahārāja: Hmm. Ha, ha. The real touch with Kṛṣṇa, that means a great revolution that can play havoc. Man cannot stand the direct connection in his position. So that should be tempered.

Just as in the steel, different quality of steel, very hard and soft steel also there. The iron is being melt by the heat, and the pot which holds the melting iron, that is not being melted.

So, not in that rough way, that the Vaiṣṇava who can stand to be at the direct touch of the waves coming from Kṛṣṇa, that's made up of another metal, not this metal. And gradually that may be hard steel. We have to make hard steel, a process, or preparation for that.

So the eyes, nose, everything, the ears, should have got training of higher, finer type, that they can catch and they can tolerate that wave, catch and tolerate, stand.

Mahāprabhu showed that when He got *darśana* of Kṛṣṇa on the way back to _____ [?] how the whole system was turned into madness. In the _____ [?] of a madman.

So mean that, “Kṛṣṇa I can't tolerate. I can't tolerate My existence without that sort of vision again. My friends, show Me that thing. I can't retain Myself without that.” _____ [?]

So the vision is controlling the visitor, in such a way making him mad. To stand to that wave, that requires that sort of body, formation, everything. This, our ordinary mind cannot stand that, so,

*[maj-janmanah phalam idam madhu-kaiṭabhāre
mat prārthanīya mad anugraha eṣa eva]
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-
bhṛtyasya bhṛtyam iti mām smara lokanātha*

[“O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant.”]

[*Mukunda-Mālā-stotra*, 25]

The force of the first wave cannot be stood by ordinary person. The stuff is there who can manage, the first group, second group, third group. And whatever we get from furthest that is so much that we lose our sense. It is such.

Just as if we go nearer the sun ray we will be burned to ashes. From a particular distance we can have the fullest benefit of the sun ray. Not very far, not very near, proper adjustment.

So we are also told that *ānandam* is of so intensity and ecstatic, we can't tolerate that. Swāmī Mahārāja has told you will faint there. No perception, perception will reach to zero degree. Gaura Hari bol. The eye will not be able to draw the beauty in its own experience. So the ear, sound is also told to be like that. The biggest sound ear cannot catch, nor the lowest sound also cannot catch. Only in the middle. Such, so take your stand where Guru and Vaiṣṇava, from there you try to see.

Mahāprabhu used to see Jagannātha from far away, just from behind the Garuḍa-stamba, He taught us to do that. Fools rush in where angels fear to tread. So proper adjustment, we should keep it in our mind always, proper adjustment to our best benefit where we are to adjust it. _____ [?] Then we can have our best. Maladjusted we lose.

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

We are requested to take our stand just nearby, we should secure a position nearby Rūpa Goswāmī, Rūpa Mañjarī, Rūpānuga. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, in this song, *Śrī-rūpa-mañjarī-pada*, there's one line I want to ask a question about. *Anukūla habe vidhi se pade haibe siddhi*. Does this *vidhi* mean *vidhi mārga*?

Śrīla Śrīdhara Mahārāja: Not *vidhi mārga* but the difference between *adhokṣaja* and *aprākṛta*. *Aprākṛta* which is similar to mundane but not mundane. The highest part of the creation, of the existence, of the absolute, is similar to the lowest part. *Aprākṛta* means not *prākṛtam* but similar. There is signs of similarity, so generally one mistakes that this is ordinary thing. So here one is in *aprākṛta* layer, the highest layer, they think that they as if *jñāna-sunya bhakti*, as if they're in the midst of this mundane world.

So Yaśodā, she's trying to take the feet dust of a saint and putting it to the head of Kṛṣṇa, her son, that the troubles will be removed. All these things. The *brāhmaṇas*, the saints, so many things, *anukūla habe vidhi*, that we are under the administration of _____ [?] Brahmā. That will be the posing of the *jñāna-sunya bhakta* school. _____ [?] is making arrangement, everything. We are faulty people, we are under the administration of _____ [?] the administrator of this mundane world. And if he kindly grants something for our enjoyment, we can enjoy that facility. That is the posing. And it means it will go to Yogamāyā. If Yogamāyā kindly grants such circumstance, occasion, favourable circumstance is created, then only we can have that chance. Otherwise it is not in our hand. If the circumstance becomes favourable to us, then only can we have that great favour. Just as Rāmānanda Rāya.

*punaḥ yadi kona kṣaṇa, karāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālyā-candana, nānā ratna-ābharāṇa, alaṅkṛta karimu sakala*

["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.38*]

"Now suddenly Kṛṣṇa gave His *darśana* to me and I'm charmed. Now I have lost that my heart is hankering very ardently to have that repetition again. But now if any such chance comes to me, what should I do? I shall try to propitiate that time. The time that showed Kṛṣṇa to me, I shall worship the time so that time may stay, it can linger, and then I can have the *darśana* of Kṛṣṇa. So this time I shall try to satisfy the time, that time showed me Kṛṣṇa." This is the idea, the paraphernalia.

Devotee: Putting some ornaments on the time.

Śrīla Śrīdhara Mahārāja: Time is supposed not to be *cinmaya, cetana*, having personality. So the deity of time I shall satisfy by ornamentation and offering better food, all these things. I shall worship him and if he's propitiated with me, he stays, then Kṛṣṇa will also stay automatically, a figurative way. So also if Virata [?] is propitiated with us, Virata can deliver Kṛṣṇa to us. *Jñāna-sunya bhakti*. Virata can do anything and everything. If he's giving Kṛṣṇa to us so we get. If he withdraws then we're helpless. That is the idea, that is a form of *jñāna-sunya bhakti*. They do not know where they are and who is managing; managing of course the Yogamāyā. It is meaning to Yogamāyā. Yogamāyā is supposed to handle the whole pastimes in Vṛndāvana, uniting and then separating, always. That is also a part of Kṛṣṇa's will, Yogamāyā, having direct connection with Baladeva. Baladeva in His different function is managing the stage for the *līlā* of Kṛṣṇa. *Jñāna, bala, krīya, ca*, feeling, thinking, willing. The willing portion is mastered by Baladeva, the energy side. And the enjoyer side representing Kṛṣṇa. And the enjoyed side representing Rādhārāṇī and Her group, and Baladeva somewhat. *Sākhya, dāsya, vātsalya*, all included in Baladeva. *Jñāna, bala, krīya, ca*, thinking, feeling, willing. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: So the neophyte devotee he's under the management of Brahmā or this Yogamāyā?

Śrīla Śrīdhara Mahārāja: Neophyte according to the degree of their position, realisation. Sometimes in the beginning he has got his past *karma*. That is also playing a leading part there for the beginners. And then according to the stage of the devotee it should be considered. The relation finite and infinite we are to keep in mind, not conjecture everything as finite. If we think in the character of finite, that will be in the mental plane. The infinite is covering the whole circumstance also, environment, everything, in His subordinate function of Baladeva. The whole paraphernalia, time, space, the management, all. Ha, ha, ha. We must throw ourself into ocean. Ha, ha.

Devotee: Then *nirakhibo e dui nayane*.

Śrīla Śrīdhara Mahārāja: That is in a particular stage, *jñāna-sunya bhakti*, *anukūla habe vidhi*, if kindly He comes to show, then I can see, I can have the pleasure of seeing Him. But it depends on the hands of the administrator. It is not within my hands, my reach, only looking up at that fortune.

*āśliṣya vā pāda-ratām pinaṣtu mām, [adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāto, mat-prāna-nāthas tu sa eva nāparaḥ]*

[“Kṛṣṇa may embrace Me in love or trample Me under His feet. He may break My heart by hiding Himself from Me. Let that debauchee do whatever He likes, but He will always be the only Lord of My life.”] [*Śikṣāṣṭakam*, 8]

And that sort of aspiration is almost hopeless. It may be hopeless totally, still you can’t leave Him, it’s of such type. Though the highest complete type, but still not complete in our own conception. It’s the most hazy of the hazy, un-understandable, *adhokṣaja*, unthinkable, unknown, unknowable. But still it is, and we may have any touch of it, contact. So prepare yourself to that type level. You may or may not get it. You may not get it, still, if you want only Him and none else you are in the purest position, highest...

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