

82.07.08.A

Śrīla Śrīdhara Mahārāja: And Bhaktivinoda Ṭhākura has written in his aspiration for *dhāma līlā* that, “When the day will come that from near Śrīvāsa Aṅgan I shall look after that *sannyāsī veśa* of Mahāprabhu and try to bring Him to Śrīvāsa Aṅgan. Just as Mahāprabhu did in Purī, and the *gopīs* in Kurukṣetra. They left Kṛṣṇa but not in their same so they aspire after union only in Vṛndāvana. And Mahāprabhu in Purī also while taking from Jagannātha Temple to Guṇḍicā garden. With the same aspiration I’m taking Kṛṣṇa to Vṛndāvana as He promised in Kurukṣetra, He will come very soon to Vṛndāvana.”

Here Bhaktivinoda Ṭhākura he expressed his aspiration, inner earnestness. “That *sannyāsa* clad Caitanya Deva not desirable for us. We want that Gaurāṅga who continued *sankīrtana* day and night in Śrīvāsa Aṅgan. When I shall get that Gaurāṅga, home Gaurāṅga and not *sannyāsī* Gaurāṅga. It is giving much pain to the hearts of the devotees and He’s practising penances, penances of a *sannyāsī* which the devotee cannot tolerate. So we aspire after that Gaurāṅga who was with the devotees of Navadvīpa, continued in *Nāma sankīrtana*.”

Yadi anga ganga kari nama sankirtan antaranga sange kari rasa asvadhan [?]

“That Gaurāṅga, *grhastha* Gaurāṅga we want and not the *sannyāsī* Gaurāṅga.”

With this aspiration, *bhajana lālasā*, Bhaktivinoda Ṭhākura’s, it is mentioned there. The chariot pastimes if, should take place in Navadvīpa, then it should take place from Vidyānagara to Śrīvāsa Aṅgan, not otherwise. In consonance with the eternal *līlā* of Navadvīpa, a chariot as it was done in Purī, to take *sannyāsī* Gaurāṅga, that is, Dvārakā Kṛṣṇa, to Śrīvāsa Aṅgan, in Vṛndāvana _____ [?] That was the idea of Bhaktivinoda Ṭhākura, he has expressed in *bhajana lālasā*, my greed of the process of *bhajana*. In *Navadvīpa bhajana lālasā*, he expressed his *lālasā* that, “These things are my inner aspiration.” Bhaktivinoda Ṭhākura expressed. You can go through that booklet, it is a songbook. And I do not know anyone who will come to satisfy that into practice, if anyone will come.

Jayātīrtha Mahārāja: He wanted to have Ratha Yatra from Vidyānagara to Śrīvāsa Aṅgan.

Śrīla Śrīdhara Mahārāja: Yes. You can find the reference in that book, *Bhajana lālasā* perhaps the name of his book, *Bhajana lālasā*. There we found it.

Jayātīrtha Mahārāja: Yes, we would like to do that very much.

Śrīla Śrīdhara Mahārāja: *Sannyāsī* Gaurāṅga there has been compared with, in this Dvārakā, some form, to the Navadvīpa *vāsī*, *dhāma vāsī*, Navadvīpa, not desirable. *Sannyāsa* is not desirable for the *parśada* of Navadvīpa, ‘that we lost Gaurāṅga.’ Just as Mahāprabhu went to help the other, so many souls, others in bondage. Kṛṣṇa also came out from Vṛndāvana *līlā* to organize help, political help to the people at large to solve the administration, the Kāmsa administration, Jarāsandha administration, _____ [?] And other administration at that time was very bad type, demonic type. So to release the public from that sort of maladministration Kṛṣṇa came out from Vṛndāvana to help the public. And here also Mahāprabhu came out of His Navadvīpa *līlā* to help the ordinary souls to get out from that bondage. But just as *gopīs* did not like that He will come out to help the public by improving the general administration of the country. So also Navadvīpa people did not want that Mahāprabhu leave Navadvīpa and He will go and He will work for the public throughout the world leaving them alone here. They could not.. _____ [?]

Devotees: _____ [?]

Jayātīrtha Mahārāja: Perhaps I’ll go to Vidyānagara today.

Śrīla Śrīdhara Mahārāja: Your nature is always _____ [?]

Devotees: _____ [?]

Jayātīrtha Mahārāja: Rolling stock.

Śrīla Śrīdhara Mahārāja: Ready made seller.

Jayatīrtha Mahārāja: Easy to sell.

Śrīla Śrīdhara Mahārāja: To take the money and give the _____ [?] Not any debt. What is that? Ready made sale, something, immediate. Whatever you think, you try to do it immediately, anywhere and everywhere. You're ready, you're soul is in your hand and you are ready to give it anywhere and everywhere, whoever demands it. _____ [?]

Now I think your disciples are not in normal condition and their only help is you. So you should not delay to go to London or America so that they may be released from the present position as soon as possible. Then after a few months you may come. After the solution of this present problem, undesirable problem, you may come and live here.

Jayatīrtha Mahārāja: Thank you very much.

Śrīla Śrīdhara Mahārāja: I can't think that they're in Nepal, in Bangalore, here and there, they're expecting your grace, a drop of water they are waiting, and you are waiting here. It is a discord in me. They are fully dependent on you, so you should go hurriedly towards the west and to send some tickets or some money, anyhow, what is dire necessity in them, to do the relief work as soon as possible. *Bhakta sevā*.

Mahāprabhu gave the charge to Sanātana Goswāmī to look after His devotees.

kānthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa / vṛndāvane āile tāndera kariha pālana

[Śrī Caitanya Mahāprabhu told Sanātana Goswāmī, "All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small water pot. Therefore, Sanātana, you should give them shelter and maintain them."] [*Caitanya-caritāmṛta, Madhya-līlā, 25.183*]

"My poor devotees, their wealth is only one *kānthā*, to cover the body in the cold, and one water pot. These are the two wealth of My - one *kānthā* and one *karaṅgiyā*. *Kānthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa*. A very, very poor style they live. *Vṛndāvane āile tāndera kariha pālana*. When they go to Vṛndāvana you please look after them."

That was the heartfelt request to Sanātana Goswāmī from Mahāprabhu. The devotees are suffering. He can't tolerate.

At the same time He Himself says that, "I practice the austerity of a *sannyāsī* but My devotees cannot tolerate that. And they feel pain at their heart, and I can't tolerate their pain in the heart. As a *sannyāsī*, thrice taking bath and lying on the ground. Mukunda he does not say anything expressibly, but he's very sorry to see that, lying on the ground, and taking bath thrice, and taking some more limited diet. Mukunda can't tolerate, but he can't say anything. But I find that he's very sorry for that. And that sorrowfulness in him is very difficult for Me to tolerate. I can't."

Hare Kṛṣṇa. Hare Kṛṣṇa. They're looking at your face.

Madhavendra puri kabi sani thakur [?]

Just as the Gopāla in Govardhana, "When the day will come that Mādhavendra Purī will approach to take Me from this jungle and establish in a throne?"

So they're also with that expression. "When Jayatīrtha Mahārāja's help will come and relieve from this circumstantial trouble?"

Ha, ha. Gaura Hari bol. Gaura Hari bol.

And Jayatīrtha Mahārāja says, “Who is a genuine follower of mine, I want to test now.”

Devotees: (Group laughter)

Jayatīrtha Mahārāja: Śrī Kṛṣṇa Caitanya. I just pray for your blessings that I’ll become a genuine follower of yours.

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

Jayatīrtha Mahārāja: But so far since coming here I’ve been surrounded with auspiciousness. I’ve taken your *darśana*, I’ve gone to see Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s *samādhi*, and also Gaura-Gadādhara Mandir. So perhaps I can still visit Vidyānagara and then plan my journey back, with your permission.

Śrīla Śrīdhara Mahārāja: _____ [?] The aim to return, that is added. You go only to return.

Jayatīrtha Mahārāja: Gaura Hari bol. Hare Kṛṣṇa. I consider that your highest deputation.

Śrīla Śrīdhara Mahārāja: The followers of Mahāprabhu, Navadvīpa is our home after all.

Jayatīrtha Mahārāja: Thank you very much.

Śrīla Śrīdhara Mahārāja: You’re more generous. Generosity mixed with sweetness. Vṛndāvana is sweet but Navadvīpa distributing, the distributor of that sweetness of Vṛndāvana, something more, *mahāvadanyāya*. And that distribution both combined, the highest sweetness, the degree of the highest sweet *līlā*, that distributed here, the both party combined. With the consent of both the parties. The full positive and negative, distributing Himself.

svabhajana vibhajana prayojana avatārī

Jīva Goswāmī gives this adjective to Mahāprabhu, *svabhajana*. When He’s worshipping Himself, serving Himself, that is the type of perfect *bhajana*. *Svabhajana vibhajana*, and He’s distributing that to the public. And this distribution is the only end of His life, *prayojana*. What is the necessity of this Avatāra, to distribute something. What is that? His own *bhajan*. He’s serving Himself and that type of service He comes to distribute here, and that is the necessity of His life. And He’s not an Avatāra, but such Avatārī. That the highest position of Him, Avatārī, that from the highest position He’s distributing Himself, not of any lower function or lower part. Everything is sweet, but still there is degree. And when He’s the highest degree Avatārī, at that time this has been the necessity of His incarnation, coming down here. Why? To give His own thing, what He does Himself, to distribute to others, all. *Svabhajana vibhajana prayojana avatārī*. That is Mahāprabhu described by Jīva Goswāmī. So, such a magnanimous place where the highest thing is distributed, where shall I go to get, this place, Navadvīpa, Navadvīpa.

About our Guru Mahārāja I have written in a poem. *Gauḍe*, in Bengal, *gāṅga-taṭe*, in the vicinity of the Ganges, *gāṅga-taṭe*. *Nava vraja*, or *para vraja*, the higher Vṛndāvana, or new Vṛndāvana. *Nava-vraja-navadvīpa*. Then that is by name Navadvīpa. *Gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure*. And within that Navadvīpa area the Māyāpur, the part of the city. *Gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure*. *Śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ*. Who has established that great Maṭha by name Śrī Caitanya Maṭha. And the purpose of establishing that Maṭha was, *jīvaika-kalyāṇadhīḥ*. The only object in Him was to help the people at large, *jīvaika-kalyāṇadhīḥ*. *Śrī siddhānta-sarasvatī-vidito*. He was known to the public as Śrī Bhaktisiddhānta Sarasvatī by his name. *Vidito gauḍīya-gurvanvaye*. In the spiritual lineage of the Gauḍīya Vaiṣṇava his name was Śrī Bhaktisiddhānta Sarasvatī. *Vidito gauḍīya-gurvanvaye*. In the line of Guru of the Gauḍīya School. *Bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ*. And he shines just like the morning sun, *prabhātagagane rūpānugaiḥ*, like a sun in the morning sky, *prabhātagagane*. *Rūpānugaiḥ pūjitāḥ*. And he was worshipped

and shown reverence by all the *rūpānuga* who could appreciate what Rūpa Goswāmī has given, the nectar, the type of nectar distributed by Śrī Rūpa Goswāmī, inspired by Mahāprabhu and deputed by Mahāprabhu to Bhaktisiddhānta Saraswatī Thākura.

And Kṛṣṇa Dāsa Bābājī recorded that in Māyāpur, in a stone. Kṛṣṇa Dāsa Bābājī, he appreciated my poems very much. And this poem, he has, I'm told in _____ [?] or somewhere else, he has recorded in the Caitanya Maṭha.

*gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure
śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ
śrī siddhānta-sarasvatī-vidito gauḍīya-gurvanvaye
bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ*

[“That great personality who resides in Gauḍa-deśa on the banks of the Gaṅgā in Navadvīpa, which is new Vṛndāvana and is known as Māyāpur, has manifest Śrī Chaitanya Maṭha and is the only person concerned with the real welfare of the living entities. He is known as Śrī Bhaktisiddhānta Saraswatī who is in the succession of Gauḍīya Gurus; resplendent as the sun in the morning sky, he is worshipped by the followers of Śrī Rūpa Goswāmī.”] [*Encounters with Divinity*, p 215]

Gaura Hari bol.

Jayatīrtha Mahārāja: Gaura Hari bol. Your poetry recitals are the most highly cultured that I've ever heard. In the west they have poetry recitals and highly cultured people attend those. But your poetry recitals are from the highest culture.

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: He say, “In the west, they have poetry recitals, and very highly cultured people go there. But your poetry is the highest.”

Śrīla Śrīdhara Mahārāja: Poetry is readily appreciated by the devotees. _____ [?] My Lord has appreciated, _____ [?] Gurudeva, he appreciated my poetry. It is sweet as well as _____ [?]

Devotee: _____ [?] Jayadeva Goswāmī.

Jayatīrtha Mahārāja: He used to stay there in Chapahati.

Śrīla Śrīdhara Mahārāja: Sometimes.

Devotee: _____ [?] He read the poem *Dāsa Avatāra Stotram*.
_____ [?]

Jayatīrtha Mahārāja: Yes, our Guru Mahārāja used to sing that many times also. He liked it very much.

Devotee: But Mahārāja's _____ [?] is for...

Jayatīrtha Mahārāja: *Avatārī Stotra*.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari.

Jayatīrtha Mahārāja: *Premadhāma Stotram* is the highest poetry I've ever heard.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Badrinārāyaṇa: Is there a stage in between *nāmābhāsa* and *ruci*?

Śrīla Śrīdhara Mahārāja: The stage of *anartha nivr̥tti*, *niṣṭhā*. *Anartha nivr̥tti* and *niṣṭhā* there should be the position of *nāmābhāsa*. *Niṣṭhā* means *nairantarya*, continuance of a connection with Kṛṣṇa, that is *niṣṭhā*. Continued, not _____ [?] not cut, or forgetfulness. Continued memory of Kṛṣṇa, that is *niṣṭhā*. Before that the stage of *anartha nivr̥tti*. So *nāmābhāsa* will be very near *anartha nivr̥tti*. In the continuance of Kṛṣṇa *smṛti*, that real Kṛṣṇa, not this Māyāvādī Kṛṣṇa. His continued company, that is above *nāmābhāsa*, *śuddha bhakti*, His connection, but not very clear, but still it is Kṛṣṇa connection and no gap. Then *ruci*. The taste after that is called *ruci* proper, otherwise *ruci* coming and going, flickering, that is not *ruci* proper. After continued connection then the coming, the advent of *ruci* is possible, not before that. Then that develops into *āśakti*, then to *bhāva*. In *bhāva* the practical Kṛṣṇa connection has come, touch, particular touch has come. Then that *bhāva*. _____ [?] Just as blossoming stage.

Badrinārāyaṇa: Mahārāja, *ananya bhajana*?

Śrīla Śrīdhara Mahārāja: *Ananya bhajana*, that *niṣṭhā*, and the whole thing beginning with *śraddhā* also may be *ananya bhajana* where there is no possibility of the entrance of any other gods or entity within.

Within what the sun will do without. Within, *prema rasa*, that will soothe the body, whole thing. And what can do, the hot sun? I have experienced sometimes in the hot sun barefooted I'm going, chanting the name and meditating as if, while Mahāprabhu is going distributing the name in the south, Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa He. In this way going dancing distributing the name He's wandering in the south. That idea excited me very much, and I'm travelling barefooted and the sun hot. I felt that something oozing from my body and that is meeting the heat that emanates from the earth, something oozing, as if, from my body as if from my body something like gas oozing from my body. And that is meeting the heat and minimizing, the heat cannot touch my body. I had some experience once. Hare Kṛṣṇa. Gas is emanating and that is meeting with the heat of the earth. The heat does not enter my body.

Badrinārāyaṇa: Isn't there a story of Raghunātha Dāsa Goswāmī sitting in the sun all day doing *bhajan* and Śrīmatī Rādhārāṇī came and held something over him to protect him.

Śrīla Śrīdhara Mahārāja: That is a higher thing, Dāsa Goswāmī. And we had experience in this way from a lower position. We should not expect that, Rādhārāṇī will come, or our Guru will come to relieve us from this variation. That is not desirable that they will come to serve us. Rather we shall go to serve them in their *bhajan*.

Devotee: Guru Mahārāja, I have one question. In the twenty third verse of the third chapter of the *Prapanna-jīvanāmṛta* in one verse it is described in the commentary by Śrīla Bhaktivinoda Ṭhākura that it says here, "Abandoning all of these processes, I glorify the qualities of the personality of faith by whose mercy devotion can be attained." Can you please explain...

Śrīla Śrīdhara Mahārāja: What is the Bengali there, or Sanskrit?

Śrīla Govinda Mahārāja:

gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane
[*svamantra śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe*
sadā dambhaṁ hitvā kuru ratim apūrvām atitarā
maye svāntarbhṛtaś caṭubhir abhiyāce dhṛta-padaḥ]

[“O mind - my brother! I fall at your feet and implore you: ‘Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the Holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govindasundara.”] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 3.23]

Śrīla Śrīdhara Mahārāja: Oh. That is by Raghunātha Dāsa Goswāmī. You say Bhaktivinoda Ṭhākura?

Śrīla Govinda Mahārāja: No.

Devotee: There’s one commentary, there’s a comment on this verse.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura?

Devotee: Yes. And he says...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] What is the difficulty?

Devotee: He says here...

Śrīla Śrīdhara Mahārāja: Attention to *vipralambha*, why a Vaiṣṇava...

Śrīla Govinda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What is your point?

Devotee: I’m asking the question, he says here, “Abandoning all these processes, I glorify the qualities of the personality of faith, by whose mercy devotion can be attained.” Can you please explain the personality of faith.

Śrīla Govinda Mahārāja: Oh. *Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare.* [Śrīla Bhaktivinoda Ṭhākura has written: “Giving up everything, let us sing in praise of Śraddhā Devī, faith, whose grace can take us to Kṛṣṇa.”]

Jayatīrtha Mahārāja: It’s been translated as the personality of faith, Śraddhā Devī.

Śrīla Śrīdhara Mahārāja: Faith is producing, in one word, the faith is producing all these things. What is that faith? First we must have faith, and by the grace of faith we may have so many things. So by the very foundation he’s trying to concentrate all his attention and devotion towards the foundation.

Just as Rāmānanda Rāya told, “When again that Yugala Mūrti will come to reveal in my heart I shall try to worship, *sei-kṣaṇa-ghaṭī-pala* [*Caitanya-caritāmṛta, Madhya-līlā*, 2.38] without minding what the time is producing, without minding that, I shall give my attention to the time only, which can produce that.”

In this way the basis. *Ihān mālī sece nitya śravaṇa kīrtanādi jala.*

[*tāhān vistārīta hañā phale prema-phala, ihān mālī sece nitya śravaṇādi jala*]

[“The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.155]

The creeper of devotion has grown and has reached the feet of Kṛṣṇa, so far progress. But the *mālī*, the gardener, he will be more attentive to pour water into the root of the creeper, the foundation. Then automatically they will be enlivened, and I shall get the result, but not direct.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura says: “Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn.”]

If I give attention to the upper side more, it will disappear. Always towards *dāsya*, service, towards foundation. And indirectly everything will come to me. *Vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara*. Whenever I shall try to derive some consequence direct from the effect, it will disappear. But I shall to engage myself only in the service, of the lowest service, and that will grow more and more. *Dainyam*. Get yourself lower. To take Name, automatically the other things will come. But you neglect the foundation, everything will disappear. That is the idea. Always your attention should be drawn towards the lower form of service.

Rādhārāṇī says, “He wants to enjoy Me, but My attention is always to serve Him, not to be a partner of His enjoyment.”

That should be the attention always, *dāsya*. Pour water into the root. That is the nature of *śuddha bhakti*. *Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi*. Śraddhā Devī, it is all her product. If she's withdrawn, everything gone, finished. So I shall try my best to keep up my gratefulness, thankfulness, to the very foundation by whose grace I may hope to have so many things. It is not mine. It belongs to Śraddhā Devī, *svarūpa śakti*. I'm *tatasthā śakti*. All the wealth belongs to her. *Yogamāyā, svarūpa śakti, Śraddhā Devī*. By her grace I think that I have got so many things. But this belongs to her. I should not be ungrateful to her. I may be fully awake that it's only through her grace. This is all the extended grace that I get, not a matter of right. I must be conscious of the fact, all through. It is the wealth of my Gurudeva, *śraddhā*. I should be wakeful to this truth. And it concludes to *parakīya* again. It is very clear there, it does not belong to me. Any time I may lose, very rare. Only the chance is producing. I'm not fit. I have no right. So rare. And so with that attention we shall try to attain, to connect. *Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare*. Fully awake to the fact.

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