

82.10.10.C_82.10.12.A

Śrīla Śrīdhara Mahārāja: ...vanity, that we know, we possess many things of transcendental wealth. Transcendental wealth belongs to Him only. It is really the property of Gurudeva always. We're to see like that. Gurudeva also says, "No, it's not mine, it belongs to my Gurudeva." In this way it is ascending, *paramparā*.

Ultimately our Guru Mahārāja told that, "If we are able to look in a higher way, then we can see our Gurudeva is Rādhārāṇī." Our Guru Mahārāja told _____ [?]
If we look a little higher then, in this way, the *mula āśraya*. It is His property, Her property, the whole thing, Her property. But lent to us for this business to help others. The property ultimately belonging to Her, *āśraya vighraha*, the Predominated Half, Predominated Moiety. Predominating and Predominated, positive and negative, capital belongs to Her, and the transaction through so many agents, all agents, students.

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

Ha, ha. So Swāmī Mahārāja has written, "Without Her companion, Kṛṣṇa is not beautiful." All relative, dependent. Teacher depending on the students, students depending on the teacher. Kṛṣṇa the enjoyer depending on the enjoyed, and the enjoyed also is depending on the enjoyer, co-relative, one cannot be separated from the other.

guru-gaṇa-śīre punaḥ śobha pāya śata-guṇa

["All desirable objects, when offered to our Gurus, become glorified one hundredfold, as Their crown jewels."]

Bhaktivinoda Ṭhākura says, "When I try to look that the Kṛṣṇa's position is just on the head of my Gurudeva, thousandfold beautiful I see him. *Guru-gaṇa-śīre punaḥ śobha pāya śata-guṇa*. Hundred times more beautiful I see when I see, try to look at Him as just on the head of my Gurudeva, revered by my Gurudeva so intimate. I can see him."

This is the angle of vision of the inquired search, search after Kṛṣṇa, *brahma-jijñāsā* and *kṛṣṇānusandhāna*, the search of Kṛṣṇa. Reality the beautiful and searching is of the nature of die to live. Everything for Himself, thorough search. Without Him, my existence has got no meaning. No meaning of the existence of anything without Him, fulfilment of everything.

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

Akṣayānanda Mahārāja: Mahārāja, this *Śrī Śrī Kṛṣṇera Aṣṭottara-śata Nāma*, they have come, that *śuka, śuksayera daṇḍa*, Narottama dāsa. Tapana Prabhu just brought it.

Śrīla Śrīdhara Mahārāja: _____ *śata Nāma*, a separate poem? *Śata Nāma* is another thing.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Separate. The compiler of the book put together. But it is something, this is another thing. *Kṛpaya tabe suni...* [?]

Akṣayānanda Mahārāja:

[Song Name: Vṛndāvana Vilāsinī Rāī Amāder

Official Name: None

Author: Govinda Adhikārī

Book Name: None

Language: Bengali]

From, <http://kksongs.org/songs/v/vrndavanavilasinirai.html>

LYRICS:

(refrain)

*vṛndāvana vilāsinī rāī amāder**rāī amāder rāī amāder**śyāma tomāder*

(1)

*śuka bole amār kṛṣṇa madana mohana**śārī bole amār rādhā bāme je dekha noile sodhoi madhana*

(2)

*śuka bole amār kṛṣṇa giridhare chilo**śārī bole amār rādhā śakti saṁcarilo noile pārbe kyāno*

(3)

*śuka bole amār kṛṣṇer mātha mayur pākhā**śārī bole amār rādhār nāma pitāte rākhi lekha jaire dekhā*

(4)

*śuka bole amār kṛṣṇer cuḍā bāme hele**śārī bole amār rādhār caraṇa pābe bole cuḍā tāi to hele*

(5)

*śuka bole amār kṛṣṇa yasodār jīvana**śārī bole amār rādhā jīvaner jīvana noile śuṇya jīvana*

(6)

*śuka bole amār kṛṣṇa jagata cintāmanī**śārī bole amār rādhā prema pradāyīnī sei to tomār kṛṣṇa jāne*

(7)

*śuka bole amār kṛṣṇer bāṁśī kore gān**satya bole bole rādhār nam noile nechāi gān*

(8)

*śuka bole amār kṛṣṇa jagata guru**śārī bole amār rādhā vañcha kalpataru noile ke ar guru*

(9)

*śuka bole āmār kṛṣṇa premer bhikāri
śārī bole āmār rādhā premer laharī premer deu kiśorī*

(10)

*śuka bole āmār kṛṣṇa kadama tale thānā
śārī bole āmār rādhā kare ānā gonā noile deto nā jānā*

(11)

*śuka bole āmār kṛṣṇa jagater kāla
śārī bole āmār rādhā rupe jagata thālo noile no doy kalo*

(12)

*śuka bole āmār kṛṣṇa śrī rādhikār dāsi
śārī bole āmār rādhā satya bole sakṣiyāche bāmsī noile hoito kāsibhāsi*

(13)

*śuka bole āmār kṛṣṇa jagata jīvana
śārī bole āmār rādhā madhura pavana noile bāchibe jībana*

(14)

*śuka bole āmār kṛṣṇa jagater prāṇa
śārī bole āmār rādhā jibana prānadāna noile bācegi prāna*

(15)

*śuka śārī dui janāra dvanda ghuci gelo
preme bhari sobāi ekbār hari hari bolo vṛndāvane calo*

[TRANSLATION

(Refrain) The one who sports in Vṛndāvana is my Rāī (Rādhārāṇī). My Rāī! O My Rāī! Śyāma is yours.

1) Śuka (the male parrot) says, "My Kṛṣṇa is the enchanter of cupid." Śārī says, "Only when Rādhā is on His left side. Otherwise, He is just a cupid."

2) Śuka says, "My Kṛṣṇa lifted up Govardhana Hill." Śārī says, "My Rādhā empowered Him to do so. Otherwise, He couldn't do it."

3) Śuka says, "My Kṛṣṇa wears a peacock feather on His head." Śārī says, "My Rādhā's name is on there. Just go and see!"

4) Śuka says, "My Kṛṣṇa's crown leans to the left." Śārī says, "Yes, to touch my Rādhā's feet."

5) Śuka says, "My Kṛṣṇa is the life and soul of Mother Yaśodā." Śārī says, "My Rādhā is the life and soul of life, otherwise, life is void."

- 6) Śuka says, "My Kṛṣṇa is the *cintāmanī* (a jewel that fulfils desires) of the world." Śārī says, "My Rādhā is the giver of divine love and even Your Kṛṣṇa knows this!"
- 7) Śuka says, "My Kṛṣṇa plays the flute." Śārī says, "it calls Rādhā's name, otherwise we wouldn't hear of it."
- 8) Śuka says, "My Kṛṣṇa is the spiritual master of the world." Śārī says, "My Rādhā is a *kalpataru* tree (desire tree). Otherwise, who is the spiritual master?"
- 9) Śuka says, "My Kṛṣṇa is the beggar of love." Śārī says, "My Rādhā is the waves of love."
- 10) Śuka says, "My Kṛṣṇa stays under a *kadamba* tree." Śārī says, "Only because my Rādhā comes and goes. Otherwise, He wouldn't stay here."
- 11) Śuka says, "My Kṛṣṇa is the black of the world." Śārī says, "My Rādhā is the light of the world, otherwise the black cannot be seen."
- 12) Śuka says, "My Kṛṣṇa is the servant of Rādhikā." Śārī says, "You spoke the truth, as His flute is the witness. Otherwise, He'd be a beggar."
- 13) Śuka says, "My Kṛṣṇa is the life and soul of the world." Śārī says, "My Rādhā is the the cool sweet breeze, otherwise life cannot remain."
- 14) Śuka says, "My Kṛṣṇa is the life and soul of the universe." Śārī says, "My Rādhā is the giver of life. Otherwise life cannot remain."
- 15) Śuka and Śārī ended their argument. Filled with love, they chanted "Hari Hari Bol" and flown off to Vṛndāvana!]

...

Śrīla Śrīdhara Mahārāja: Composed by whom? The name is there, no? Composed by whom? No name mentioned? Whose poem? Composed by whom? Authors name is not there?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

The beginning of *Sata Nāma*?

Akṣayānanda Mahārāja:

Jaya jaya govinda gopala gadadhara krsna candra kora daya kora nasavara [?]

Jaya radhe govinda gopala bona hari sri radha prana dana mukunda murari [?]

Hari nama bine re govinda nama bine bifale manosa janma jaya dine dine [?]

_____ *radha krsna caranaravinda* [?]

Śrīla Śrīdhara Mahārāja: Crying and sighing, sigh, and to cry, that is love. Love, divine love, is only to, outwardly it is only feeling pain. "Where is Kṛṣṇa?" The search, painful search, earnest search.

"Where is Kṛṣṇa? And it is not easy to be in union always, very rare. I can't see, I can't meet, I can't help Kṛṣṇa. Where is Kṛṣṇa? I can't tolerate His separation, separation I feel to the extreme but I don't feel Him, don't get Him."

The major portion is pangs of separation. Still, anyone coming in connection can't forget _____ [?], the wine of life is drawn. Duncan. Wine of life is drawn.

When Kṛṣṇa conception enters into one's heart...

...

[14:40 - 16:10 ?]

The chance is lost, prospect, any other prospect of life is gone, no market, lost, for any charm for any new proposal of anything. Nothing can satisfy me. _____ [?] as beggar. The life of a beggar is preferable to them, from door to door, as they're searching for Kṛṣṇa. No possibility of any rest. Without searching I shall take rest, it seems to be impossible to take rest, continuous search. "Kṛṣṇa, where are You? I can't sustain my life without You, my friend." That is the general tenor of them. Market purchasing any other articles, finished. Captured, absolute, the whole heart. Even Nārāyaṇa, Rāmacandra, or any other, even those that have got the taste of the Vṛndāvana Kṛṣṇa. This Dvārakā Kṛṣṇa, Mathurā Kṛṣṇa, that is also tasteless to them. We want in Vṛndāvana. Why we want You as were in Vṛndāvana, nothing less than that can satisfy these poor persons of Your favour."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So Mahāprabhu says, "They think Me mad. Yes, in the worldly sense, I'm mad. I can't be utilised by anyone in this world in his project or prospect. I'm worthless in consideration of worldly utility, give up, give up. My life is lost, if I do not get the companion of Kṛṣṇa, everything is tasteless, no energy I can collect for any other work."

Kṛṣṇa conception, the flute, the sound Kṛṣṇa, Kṛṣṇa Name and the flute, two classes of sound.

Rādhārāṇī says, "My fate is lost forever because I have given Myself to many places, I have sold Myself. When I heard the flute I dedicated Myself to the owner of the flute. I heard the Name of Kṛṣṇa, I dedicated Me there. I saw a beautiful picture and I dedicated to that picture wholly. So in three places I have sold Myself completely. No possibility of any happiness, any peace in My life, because in three places I have dedicated. If it would have become one, then there was possibility.

Anyā sri vaṁśī ekasya chitra paṭe vikra natha [?]

Seeing the picture, I have dedicated, I can't contain but give Myself to Him, that beautiful figure, I dedicated fully. And the Name Kṛṣṇa also purchased Me fully. And the flute, the sweet sound from the flute, that also drawn Me to the extreme. Then how can I hope peace in My life. It is impossible, My friends."

But the source is one. She did not know. When She found that all three meet together, then that's possible. But that is also very difficult.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Idealism. Hegel's words, ideal realism. Idea is not to be dismissed as abstract thing, but this is the basis of all existence. Reality is there, ideal realism.

Mahāprabhu. Mahāprabhu. Mahāprabhu.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni

The basis given by Nityānanda, Baladeva, real basis, foundation. Mahāprabhu Gaurāṅga Sundar.

...

...paricaryā yākara dhana, bhaktivinoda tā'r māgaye caraṇa.

*[rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādharma pūjaye sa ajñāni.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇi, rādhikā-pada-raja pūjaye māni.'
umā ramā satyā śacī candrā rukmiṇi, rādhā-avatār sabe āmnāya-vaṇi.
heno rādhā-paricaryā yākara dhana, bhaktivinoda tā'r māgaye caraṇa.]*

["If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.

Just as the sun is not perceived without sunlight,
similarly I cannot accept Mādharma without Śrī Rādhikā.

One who worships Kṛṣṇa alone has imperfect knowledge and
one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.

Never associate with such a person if you at all desire the
transcendentally delightful pastimes of Vraja, to appear within you heart.

If you consider yourself to be a maidservant of Śrī Rādhikā,
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.

Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Srutis*)
and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.

The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
Candrā and Rukminī are all the expansions of Śrīmatī Rādhārāṇī.

Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇi
humbly begs the shelter of Her lotus feet."]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 129-131]

[Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 35-6]

[*Collection of Śrīla Śrīdhara Mahārāja's quoted ślokas from his books*, 286]

Bhaktivinoda Ṭhākura says, "Rādhārāṇī is such and such, and those that have got in their heart the service of such Rādhārāṇī, I want to serve them, feet dust of those that like to serve Rādhārāṇī and who is such and such. *Heno rādhā-paricaryā yākara dhana*. Those that have got their wealth only in the service of Śrī Rādhikā, I want to fall at their feet and get some dust of their holy feet. *Rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā*." Bhaktivinoda Ṭhākura's

verse. "If you cannot find your mind in the service of Rādhārāṇī then all your attempts towards Kṛṣṇa has gone blank, all useless, you see." Bhaktivinoda Ṭhākura. "*Rādhā-bhajane yadī mati nāhi bhelā*. If you cannot acquire your earnestness towards the service of Śrī Rādhikā, then all your labour for Kṛṣṇa gone to hell, *akāraṇa gelā*, useless.

Ātapa-rahita sūray nāhi jāni, rādhā-virahita mādharma pūjaye sa ajñānī. We don't understand any sun without his heat, his potency. So, also, no conception of Kṛṣṇa is possible without Śrī Rādhikā. *Ātapa-rahita sūray nāhi jāni, rādhā-virahita mādharma pūjaye sa ajñānī*. We don't, we can't know any Mādhava without Rādhikā. She's the other half, the Moiety, in Prabhupāda's language. Predominated Moiety, Predominating Moiety, other half, whole represented by Her, whole service. Service, dedication, the dedication as a whole represented by Her, both in intensity and the in-comprehensiveness.

Umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi. There are so many examples of so many pious ladies in the history, in the *Purāṇa* of the early times, Umā, Ramā, Satyā, Śacī. Umā means the Durgā, Goddess. Ramā, Lakṣmī Devī, Satyā, this favourite of Kṛṣṇa, that Satyabhāmā. Śacī, the faithful wife of Indra. Candra, even with the antagonistic of Rādhārāṇī, that Candrāvalī. Rukmiṇī, the principle queen of Dvārakā Kṛṣṇa. They're all different parts of Rādhārāṇī. They spring from the main potency which is known as Rādhā, *ārādhana*, who can serve, who can worship, who can give respect, who really loves Kṛṣṇa, can render loving service. All other famous ladies for their good actions, they're all product of Rādhārāṇī, partial product. *Rādhā-avatār sabe āmnāya-vaṇi*. If we note the scriptures then we'll find, scrutinise their position, we'll find their all their source is Śrī Rādhikā, and She's the main. *Heno rādhā- paricaryā yākara dhana*. Who has got their only wealth as the service of Rādhārāṇī, I bow down to their feet and take the dust of their holy feet. I hanker after nothing else. Bhaktivinoda."

Gaura Hari. Gaura Hari. To know this and to have sincere heart, to travel on that path, that is the most fortunate one. The ideal makes one great and not any possession of anything, high ideal. Highest ideal one has got he's really a rich man, a wealthy man, who has got the high ideal. Rubbish eliminated, less valuable things are eliminated. Concentration to the proper place, he's saved from wild goose chasing. Mahāprabhu came to show us that path. And what intensity we can find if we go through His life and teachings, and the whole *Bhāgavatam*.

Tomarana koron kulyata gavato bhagavat kukatare veda purana [?]

After union when Rādhārāṇī and Kṛṣṇa will separate themselves, at that time Rādhārāṇī putting to Kṛṣṇa.

"The people say that I have got some bad name in connection of You. But the *Bhāgavata-Purāṇa* sings very gloriously about Our, this connection. *Kukatara veda purana*. In the *Vedas* and in other *Purāṇa* also, not so expressive but still there's a hint, we find hint. But My Lord, My trouble in the heart is this, that I could not become, only I'm bearing the name, bad name, but really I could not give us to You wholesale. That is My trouble within. They say that I'm connected with You illegally, but I don't find that I could really give Myself to You. I'm not fit for Your service. I'm not satisfied. That's the trouble within My heart. I can't become, only I'm bearing their bad name, but really I could not have the thing, Your service."

One day when in the pasture ground Kṛṣṇa suddenly felt extreme separation for Rādhikā, suddenly. Sent Subal, "My Rādhā, go and fetch Her, I can't live. Suddenly I have got so much earnestness for Her union I can't stand, anyhow manage."

"How is it possible to take Her in the jungle in this daytime, broad daylight?"

"Anyhow manage."

Subal was very intimately connected with the family of Rādhārāṇī's husband, family. Then what to do? Subal came and proposed to the *sakhīs* of Rādhārāṇī, "That such is the condition, Kṛṣṇa can't stand, can't tolerate the separation of Rādhārāṇī. He's so eager, going to be mad. You have to manage anyhow."

"How is it possible, and nearby in the jungle?"

This is known as Subal *milan*. Then they discussed within them. And Subal was a boy, and fair looking. So Subal was managed to take the dress of Rādhārāṇī, the dress was changed, and Rādhārāṇī was given the dress of Subal.

The other party, anti-party, "Oh. Why Subal you have come here?"

"One calf is missing and its mother is roaring. So I have come to find out if the calf has come here, in this way."

So anyhow then Subal was, interchange of dress, and Rādhārāṇī was converted into Subal, and Subal took the dress and remained there in the room. And one calf was also given to Rādhārāṇī on Her breast, taking the small calf. She was given the hint where He's near the jungle edge, She's approaching in the garb of Subal.

Kṛṣṇa He's mad, He could not detect. "Oh, Subal, you have come back, you can't bring Her?"

"No." Rādhārāṇī is cutting jokes. "No. It is not very easy to get Her in daytime."

"Then what to do? I can't tolerate My life any longer. If You say, I may go to Candrāvalī?"

"No, no. Curd cannot satisfy the thirst of milk. It is not possible."

"So you could not manage." Kṛṣṇa just falling to be fainted, disappointed.

Then Rādhārāṇī embraced Him. "My Lord, You can't recognise Your servant, maidservant, You can't recognise, You fail to recognise."

Then He was again _____ [?]

So many pastimes are mentioned in the *śāstra*. These are all high things.

Grapes are sour for us, grapes are sour.

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

*kaḥibāra kathā nahe, kaḥile keha nā bujhaye,
[aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yāñre, haya tāñra dāsānudāsa-saṅga]*

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

It is not a thing to be expressed in the words, but still sometimes those that are outside themselves they are forced to speak. And what is the harm because...

ye lāgi kaḥite bhaya, se yadī nā jāne / ihā va-i kibā sukha āche tribhuvane

["For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?"] [*Caitanya-caritāmṛta, Ādi-līlā, 4.236*]

Kavirāja Goswāmī gives explanation. "We are afraid for the unfit persons, those that are not fit, up to mark, they will misunderstand and there will be some filthy thing created. But they really cannot know the thing. They're always on the outskirts. *Ye lāgi kahite bhaya, se yadi nā jāne.*"

.....