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**Śrīla Śrīdhara Mahārāja:** ...awake, arise, he'll awake and he'll arise. Hare Kṛṣṇa. Gaura Hari bol. So, be aware of your environment, and your activity. Your energy, how it should be utilised, to take you to what direction. Be very careful, and listen. Especially in this human life, there is possibility of choice here. And in other births no choice, only to go on with the duty that is imposed by nature to them. But here you can have the possibility of free choice of your future life. But it is not found in other species, not even in the position of a [demi] god, it is not there, because they're only enjoying the fruit of their good *karma*. But free choice is only left to this human species. Jīva Goswāmī says:

*labdhvā su-durlabham idaṁ bahu-sambhavānte, mānuṣyam artha-dam [anityam apīha dhīraḥ  
tūrṇam yateta na pated anu-mṛtyu yāvan, niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt]*

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."] [*Śrīmad-Bhāgavatam*, 11.9.29]

This serves the real purpose, this human birth, *artha-dam anityam apīha dhīraḥ*, but it is subtle and it is temporary, any moment I may lose this position. *Artha-dam anityam apīha dhīraḥ, tūrṇam yateta*. So we must not waste any moment, we shall begin. What is that, we shall take advantage of the special qualification that has been given to us now. *Viṣayaḥ khalu sarvataḥ syāt*. Without this enquiry, in other things that you may be engaged in that will continue always. What are they?

*Āhāra, nidrā, bhaya, maithuna*, etc. If you go into the species of a dog you can sleep better than a human being. In a hog's body you will devour the stools as your food and you'll relish. So wherever you go, these things where you are engaging yourself at present, that won't be snatched from you, everywhere you'll find all those things, more efficiently. This *āhāra*, the food; *nidrā*, the sleep; *bhaya*, the apprehension; everywhere you'll get and it will be with you, in any sex, in any species.

But the enquiry for a new path is only here in the human species. So give up those stale things and engage yourself in this rare facility that is granted in this human birth. Enquire about yourself. Start immediately the enquiry about yourself and your prospect of life, what is real. Don't pass time idly. The warning is coming in this way.

*Bhoga dinde satat tat* [?] Jīva Goswāmī says: "That below the human species they're unqualified because of their, *vilokara hitrat* [?] No faculty of judgement is sufficiently grown there, found there. And not found in the higher species, gods, etc. *bhoga dinde satat tat* [?] They're also unqualified, for their special possibility of being engrossed in deep pleasure. They have already acquired facility to enjoy pleasure, *pūrṇam*, and they're deeply engaged to enjoy in that, deeply engaged. That won't allow them to come out of that present enjoyment and be engaged again in the search of their own self, and mentally that won't allow them. They're already intoxicated with the feeling of enjoyment, that sentiment, captured, and that won't allow them free choice. Deeply absorbed in enjoyment in higher species, *devata* and others etc. But only in the human position, in the via media, you're left in balance and you have possibility of using free will to begin a free search. This qualification is only with the human species and not in any other position in the creation.

Gaura Hari bol! Gaura Hari bol! So we may stop here today. Jaya Om Viṣṇu-Pāda...

...

**Śrīla Śrīdhara Mahārāja:** ...so Acyutānanda fasted there, he used to fast one day and a half, then and again when he came here.

"Dāmodara Mahārāja's \_\_\_\_\_ [?] was given to me \_\_\_\_\_ [?] *prasādam*, that is finished. I fasted the whole of yesterday. And today also so long I have not taken anything.

Then, of course he stayed here for few days again and Govinda Mahārāja asked: "How have you taken this incident?"

He replied in a very good fashion. He told: "I do not mind it. Kṛṣṇa's dancing. Kṛṣṇa is mad, engaged in His own mad dancing and the waves of His dance going on all sides. And He has no time to look after anyone, especially insignificant persons like we are. Whether we are getting food or not is of no concern with Him. He's dancing in His own way. So Kṛṣṇa dancing and we're cast by the flow, we're cast hither, thither, inside and how we fair, He has no time to care for that." That was his answer. "He's dancing. And we must be satisfied from any position to see His dancing. He's dancing, this idea will feed us, should feed us, He's dancing."

Die to live, learn to die for Kṛṣṇa's satisfaction.

*[rādhā-kṛṣṇa prāna mor jīvane maraṇe,] more rākhi' māri' sukhe thākuka du'jane*

["In life or death, Rādhā and Kṛṣṇa are my life and soul. May They always be happy, whether They choose to protect me or kill me."] [From *Gītāvalī*, 8b, 6]

Bhaktivinoda Ṭhākura writes, "*Du'jane* means Rādhā-Govinda. We are Their servants, slaves. They have every right over us, over me, so They can keep us or They can kill us, make or mar. That right is with Them. Anyhow, whether by killing me or saving me They may go on with Their own cheerfulness."

That should be our object of life. If it is necessary for me to sacrifice life for Their pleasure I'm ready. If it is necessary to kill me for Their service I'm ready equally. To live or to die, that should be equal to us. Only at every stage our prayer will be, "Let Them remain cheerful in Their pastimes. And for myself, whatever is necessary to maintain Their cheerful pastimes, we should accept that on our head, to die or to live." That should be our attitude, *more rākhi*, may keep us, or *māri*, may kill us, it does not matter. It matters nothing, our staying or going. But what is our inner necessity, that They may remain cheerful. That should be the object of our search.

The suicidal squad, the *kāma-rūpa* group, their temperament will be such. "For the cause of the country our lives dedicated." Whether to die or to live it is only for the country, it is understood by the Westerners but the object is such at present, to die for the country or to live for the country, they may understand.

But what is this? This is a negligent part of the whole infinite. And who is Kṛṣṇa? So many infinite are under His feet. Ananta-Svayaṁ, He's lying on the infinite.

So many infinite, we may say, because infinite minus infinite is infinite. One and many, zero, one and many, no difference, many zero and one zero, no difference. Zero from zero, minus zero, minus zero is zero. Zero plus zero zero, zero into zero, zero, zero divided by zero. So infinite is also of that characteristic, equal characteristic with zero.

*om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."] [*Śrī Īṣopaniṣad*, Invocation]

Inconceivable, minus infinite from infinite, infinite remains, so the conception of our infinite is at the disposal of His grace.

"Arjuna, whatever you can conceive, that forms My negligent one part."

Hare Kṛṣṇa. Hare Kṛṣṇa. One day, Acyutānanda had an interview with me and asked some questions about the Holy Name, Divine Name. And I replied and he took notes and *Back To Godhead* they sent an article...

**Vidagdha-Mādhava:** I remember that article Mahārāja.

**Śrīla Śrīdhara Mahārāja:** ...and there was mention of Cārvāka Ṛṣi, the ancient doctor, of medicine, of Cārvāka. His example I quoted there, the Mahā Ṛṣi Cārvāka, his opinion about epidemic.

He has written in his book, that when in the name of justice, the court, pleader's, advocates, they're supposed to help the justice, but when they themselves do injustice, conceal the truth for their own selfish purpose, then there is an anomaly in the air vibration. That lying in the name of justice is a very subtle thing, most treacherous. And that creates a vibration in the atmosphere, and by that atmosphere the water, the earth, and the plants also, they're polluted, coming in contact with that atmosphere. And the crops also polluted, when that crop is taken, water taken, by the animals, then that breaks out as an epidemic. The beginning, the cause of the epidemic of the wholesale disease in a particular province, the cause is traced there. The atmosphere is polluted by the lies of those that stand to advocate for justice. So much degree of treachery in the name of justice when committed that pollutes the atmosphere, and in their contact the whole thing is polluted and when that food is taken a general epidemic breaks out.

That he mentioned there in that article. The vibration, the Name, the Holy vibration, how that can effect this gross world. Perhaps to give example to that I cited that instance from Cārvāka Ṛṣi. And many other things about the Holy Name, the sound divine. That article was given in that *Back To Godhead*. He gave me the information that that was very popular, that article was very...

**Vidagdha-Mādhava:** It was very nice. Much of Acyutānanda Swāmī's preaching in those "Indian days" was not from [Śrīla AC Bhaktivedānta] Swāmī Mahārāja's books, but no one complained, "This is not from Swāmī Mahārāja's books," because it was very high *kaṭha*.

**Śrīla Śrīdhara Mahārāja:** He lived here for nine months continuously. And then I saw that he's sitting there idle, of course hearing me, and also reading books. I wanted to engage him in some service. With a few other *brahmacārīs* I sent him to Calcutta to collect some funds. But the *brahmacārīs* after a week came back and Acyutānanda also came with them. But they told that:

"After reaching the Howrah Station, Acyutānanda vanished, and again, after finishing our collection, we came back to Howrah Station he joined."

Very wonderful. I asked Acyutānanda: "What's the matter? Where you remained for a few days, five, six days?"

"In Kasimitra *dharmasālā*," he told. He was there.

"Do you think that you should not do service for anyone but your Guru Mahārāja?"

"Yes. I want to serve my Guru Mahārāja."

All right. Then I recommend Mādhava Mahārāja, to keep you there, and your proper field will be at Calcutta. There you will find English knowing people, these people, and try to canvass them to secure land in that place.

And he did, Mādhava Mahārāja accommodated him there and he met many a life there and managed to secure a person to pay for the land. Then the problem came, in whose name that land will be purchased?

I told, They have no Indian nationality. I recommended Mādhava's mother's name, Pishima, Swāmī Mahārāja's youngest sister. She is our Godsister in *Hari-nāma*. And in *dikṣā* she came to take from me but I did not give any *dikṣā* at that time, nor *Hari-nāma*, nothing. I sent her to Goswāmī Mahārāja and there she took initiation. And she paid me the money for the first publication of *Prapanna-jīvanāmṛtam*, Mādhava's mother, Swāmī Mahārāja's youngest sister, she paid for that. I told that in her name you can purchase the land here. But anyhow they managed, but Swāmī Mahārāja has not got American nationality, so in her name it may be purchased, and that was done there.

And Jayapatāka Mahārāja said that: "Just at that time when that land transaction was going on, I joined here."

I don't remember so much. Anyhow, then they began their work.

Akṣayānanda Mahārāja come? Gaura Hari bol. Have you got those letters?

**Akṣayānanda Mahārāja:** Nitāi-Gaura-Premānande. Yes.

**Śrīla Śrīdhara Mahārāja:** And what are they? I forgot. One Badrinārāyaṇa?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** In your name?

**Akṣayānanda Mahārāja:** Yes.

...

**Śrīla Śrīdhara Mahārāja:** Disappearance of Ṭhākura Narottama. This Kṛṣṇa Pañcamī, month of Kārtika.

[Kārtika is the lunar month of the autumn season, Oct-Nov, in which the Dāmodara form of the Lord is worshipped; represents Śrīmatī Rādhārāṇī].

Kārtika, the name of the month, Kārtika, from Kīrttikā comes Kārtika. The origin is Kīrttikā. Kīrttikā is the name of a particular *nakṣatra* who was supposed to be the daughters of Dakṣa Prajāpati [a son of Brahmā].

[*Nakṣatra* means a star, constellation or lunar mansion, the moon's location within one of the twenty-seven sections of the zodiac, personified as daughters of Dakṣa married to the Moon].

All the *nakṣatras*, Aśvinī, Varuṇī, and wife of Candra, Moon, these twenty-seven *nakṣatras*, their wives have been introduced as wives of Candra, the Moon, and daughter of Dakṣa Prajāpati. And Dakṣa Prajāpati was also the father of Satī, and she was married to Śiva, and that Dakṣa *yajñā*, all these things.

So, there was a fashion to keep the name of the daughters according to that *nakṣatra*, we find. Rohinī was the name of Baladeva's mother. Revatī, another name, the last *nakṣatra* name, given to Baladeva's wife. Then Kīrttikā, this was the name of Vṛṣabhānu's wife, Rādhārāṇī's mother, father, mother, both.

Rādhārāṇī was found to float on a lotus, and Vṛṣabhānu collected Her from there. They had no children, so they took Her, he was a chief of a particular portion, took Her from there. So one of the Names of Rādhārāṇī is Kārtikī, the daughter of Kīrttikā, so Kārtikī, "She who comes from Kīrttikā." Whose origin through motherly affection is Kīrttikā. So Kārtikī is one of the Names of Rādhārāṇī.

Sanātana Goswāmī has explained all these things. And because in *Gītā* we find: *māsānām mārga-śīrṣo 'ham*, "I am here. I am there."

*[br̥hat-sāma tathā sāmnam, gāyatrī chandrasām aham  
māsānām mārga-śīrṣo 'ham, ṛtūnām kusumākaraḥ]*

["Of all the mantras in the *Sāma-Veda* I am the *Br̥hat-sāma* mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy *Gāyatrī* mantra. Of the months I am the foremost, Agrahāyaṇa, and of the seasons I am spring."] [*Bhagavad-gītā*, 10.35]

"*Pāṇḍavānām dhanañjayaḥ*. Amongst the Pāṇḍavas I am Dhanañjaya."

*[vṛṣṇīnām vāsudevo 'smi, pāṇḍavānām dhanañjayaḥ  
munīnām apy ahaṁ vyāsaḥ, kavīnām uśanāḥ kavīḥ]*

["Of the Yādavas I am Vāsudeva, of the Pāṇḍavas I am Arjuna, of the sages I am Vyāsadeva, and of the scholarly knowers of the scriptures I am Śukrācārya (Uśanā)."] [*Bhagavad-gītā*, 10.37]

"Amongst the months I am *mārga-śīrṣo*, Agrahāyaṇa [Nov-Dec]."

Kārtika [Oct-Nov] and then next Agrahāyaṇa. So Kārtika has some connection with Rādhārāṇī, with Rādhā-Kṛṣṇa. Kṛṣṇa is Agrahāyaṇa, and just before that is Rādhikā, Kārtikī. So this Kārtika *vrata* has got some special reference within *cāturmāsya-vrata*. Four months durable *cāturmāsya-vrata* generally observed by the *sannyāsīns*.

Mahāprabhu as He took *māyāvādī sannyāsa* for *pracāra* purpose, He's also seen to observe this *cāturmāsya*. But a special stress is given to this last month of *cāturmāsya*, that is this Kārtika, because it is connected with Kīrttikā and Kārtikī, Rādhārāṇī. So Vaiṣṇavas are very fond of observing this month.

And also we find in Vṛndāvana the *gopīs*, they observe this *vratā*, taking vow the whole month of Kārtika. And they are seen to go on with worshipping Kātyānanī [the demigoddess to whom sixty-thousand *ṛṣīs* prayed for birth from the womb of *gopīs*]. Praying before her: *nandagopa-sutaṁ devī patim me kurute namaḥ*. Their general prayer was that, "Oh, You, Devī, Yogamāyā, Kātyānanī, make arrangement for our marriage with the Son of Nanda." That was their main prayer. "That connect us with the Son of Nanda." With that prayer they observed the whole month with austerities, penances, so many rules and regulations they observed for that.

So Kārtika, Kīrttikā, Kārtika month is representation of Rādhārāṇī. And just after that: "*Māsānām mārga-śīrṣo 'ham*. I am especially to be traced in the month of *mārga-śīrṣo*, Agrahāyaṇa [Nov-Dec]." We find in this Kārtika month.

And in this new moon, new moon and full moon, the new moon section, the *pañcamī*, the fifth day, that is the day of disappearance of Ṭhākura Narottama. And who is this Narottama Ṭhākura? There is a book named *Narottama-Vilāsa*. There it is elaborately mentioned about Narottama Ṭhākura.

Narottama Ṭhākura he came in a rich family, ordinarily a rich family. His elder brother was Kṛṣṇa by name, Kṛṣṇacandra. Narottama Ṭhākura he did not marry, he remained all along the life of a *brahmacārī*.

Of course, before his birth perhaps, when Mahāprabhu went to Rāmakeli, after five years of His *sannyāsa* He came again to Navadvīpa. And from here He started for Vṛndāvana through the banks of the Ganges, along the banks of the Ganges, and went to Rāmakeli where Rūpa and Sanātana were in service life at that time. And at that time He had to pass by the sight where Narottama was born.

When this Ganges is divided into two, the *padma* [?] on that side, and *balidaki* [?] this side. Almost near the confluence, just on the other side of *padma*, there was a land Kheturī. We visited the place.

Narottama Ṭhākura installed there in his after life so many Vighrahas.

But when Mahāprabhu was passing by on the other side of the Ganges, and on the right side, opposite the Ganges was the birthplace of Narottama, Kheturī, Mahāprabhu, He shouted by taking the name of, "Narottama! Narottama!" At the top of His voice He shouted this name.

But His followers could not understand. "Why does He say so, Narottama! Narottama!"

We are told in that way.

Anyhow, Mahāprabhu went and saw Rūpa and Sanātana and did not go to Vṛndāvana, came back and straight went to Śāntipura, and from there to Purī again. And then after a year He went to, from Purī via Benares He went straight to Vṛndāvana.

So, we are told that Mahāprabhu knew, He of course knows everything, but still showed that any of His favourites, thereby Narottama expected to come soon.

There Narottama Ṭhākura he was born in a Kāyastha family, but well to do family. So the not well to do, the local people, used to refer to them as 'king.' Rāja Kṛṣṇa, some such, well to do family.

And from the beginning his attitude was towards this Kṛṣṇa *bhakti*, automatically inspired by Kṛṣṇa *bhakti*, chanting, dancing, etc, in the boy time. When he was a little grown up, about fifteen or so, he anyhow came in connection with Śrīnivāsa Ācārya. And they came to Navadvīpa and circumambulation of all the different islands in Navadvīpa was first performed by them. Mahāprabhu's garden servant, Iśana, he showed them all the places of the pastimes of Mahāprabhu first.

So we are told, previous to that, first Nityānanda Prabhu along with Jīva Goswāmī, His circumambulation is the first, and next, this Narottama's and Śrīnivāsa Ācārya and Íšana. And the third *parikramā* was performed by one descendant of Advaita Prabhu later on.

After that our Guru Mahārāja began this Navadvīpa *parikramā* and that is still continuing without gap, Navadvīpa Dhāma *parikramā*. Now in different parties, but continuously it began about [nineteen] twenty or so, and that is continuously being performed without any stop every year.

Then, Narottama Ṭhākura, we are told, with Śrīnivāsa Ācārya and another, Śyāmānanda from Midnapur, they planned to go to Vṛndāvana. These three combined and went there.

At that time, the Rūpa, Sanātana already passed away when they were on the path, the way.

Jīva Goswāmī only, no, Jīva Goswāmī, Gopāla Bhaṭṭa. Rūpa, Sanātana gone away.

Jīva Goswāmī and Gopāla Bhaṭṭa Goswāmī, there, Raghunātha dāsa also. Jīva Goswāmī, Gopāla Bhaṭṭa Goswāmī, and Lokanātha Goswāmī, are staying.

And these three they lived there for some time. And Śrīnivāsa Ācārya took initiation from Gopāla Bhaṭṭa Goswāmī. And Narottama Ṭhākura took initiation from Lokanātha Goswāmī. And the third, Śyāmānanda, took initiation from... [Śrī Hṛdaya Caitanya]

**Akṣayānanda Mahārāja:** Jaya Om Viṣṇu-Pāda Paramahaṁsa Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** From...

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

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

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