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**Śrīla Śrīdhara Mahārāja:** *Naumi kṛṣṇa svarūpam.* Then who is Caitanya? *Rādhā-bhāva-dyuti.* The lustre and the mood. The inner self and outer expression of Rādhā, and Kṛṣṇa, Both combined we find Him as Caitanya now. The outer expression, the apparent side is Rādhā, the energy, that expresses outwardly to the environment like Rādhā, searching for Kṛṣṇa, to be united. Kṛṣṇa Himself is searching for Himself. When influenced by the tendency Rādhā, then, coloured by that, then Kṛṣṇa Himself searching for Him. That is Kṛṣṇa.

*[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād  
ekātmānāv api bhuvī purā deha-bhedam gatau tau  
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam  
rādhā-bhāva-dyuti-sualitam naumi kṛṣṇa svarūpam]*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā, 1.5*]

This is written by Svarūpa Dāmodara what is the highest conception of Śrī Caitanya Avatāra, who is Caitanya internally. That Svayam Avatāra of Caitanya, that Kṛṣṇa in the mood of Rādhā, mood and lustre, as Rādhā we find Kṛṣṇa. She is the truth is searching Himself. "What am I? Who am I?" This is the nature of infinite.

And in another place Vṛndāvana dāsa Ṭhākura also has given an example like that.

*Lab bali chari rasa sindu chadi baya* [?] There is a competition between Nityānanda and Caitanyadeva. Baladeva, represented by the devotional section, and towards whom the devotion is pointed. Both are infinite. Devotee class as a whole is infinite, *śakti*, potency. And to whom devotion is directed He's also infinite. There is a competition. He's serving with infinite hankering, taking the Name.

"I shall try to finish Your glory." Nityānanda Prabhu, the devotee says. "I must know You wholesale."

But this side is also infinite. As much as he's opposed, can't finish, in this way both the parties are in competition, the potency and the substance. Then both combined can't finish.

I have got a *śloka* in *Premadhāma-stotram* [66]. I put there the dancing temperament of Mahāprabhu shows that dancing as if in madness that He's self realised. What He searched He has got, He has attained that. So in satisfaction He's dancing. Dancing is an emblem of satisfaction. The highest type of dancing is the satisfaction of highest realisation. So madly dancing. He has attained His object. So, that *ānanda*, when in dancing mood, He expressed that 'I have attained everything.' And *kīrtana* is distributing Himself to the environment. These two symptoms in the most intensified way is proof positive that Mahāprabhu is the ultimate reality. The dancing showing that He's self sufficient, and His *kīrtana* He's distributing Him to the environment. This is its nature demand. *Ātmā vaṅṭanam* and *nathanam*, this shows that Mahāprabhu is the ultimate reality, by dancing and chanting about Himself in the extreme order. Shows, proves His own reality of ultimate stage.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād  
ekātmānāv apī bhuvī purā deha-bhedam gatau tau*

So in Goloka the finding is this, by the Ācārya, that two compartments in the highest stage. In one compartment Kṛṣṇa is enjoying with His paraphernalia. Another compartment where they all combine, giving His own capital, own wealth to the public, giving Himself. Two types of ideals in the ultimate reality. One, He's enjoying within Him. Another, the distribution of the enjoyment of the same degree to others. These two compartments in the same level. That is to be shown in that temple, in Goloka Dhāma two compartments, *audārya*, *mādhurya*. *Mādhurya* where Kṛṣṇa is playing amongst, with His own, and *audārya* when they're distributing it for others. The same thing, same level, the thing of the highest order is being tasted and throwing to others. Of the same level, that highest love of the highest degree.

But how gradually, the Svayaṁ-Bhagavān, then Svayaṁ-Prakāśa, then Vilāsa, Vaibhava, Prabhāva, in these gradations there in Kṛṣṇa also. Kṛṣṇa when by the side of Rādhārāṇī, and then when by the side of a *gopī* then He's Prabhāva-Prakāśa. When He's in Mathurā He's Prabhāva-Vilāsa. When He's in Dvārakā Vaibhava-Vilāsa. In this way a gradation in Kṛṣṇa. Then from Dvārakā, next lower position, Ayodhyā, *vātsalya-rasa*. Then the Nārāyaṇa. Nārāyaṇa has got His fourteen delegated selves, for different, four groups, and fourteen in number. There is that Nṛsimhadeva, and one Kṛṣṇa Name is also there, Nārāyaṇa. In this way. Then below that is Śivaloka, Mahā-Viṣṇu, Śivaloka. Below that there is Brahmāloka. Below that there is Virajā. Below that this perverted creation begins, exploitation, this black-marketing. That is to think that 'this is mine' and to try to enjoy. I belong to the highest owner, deviate from that. 'I own all these things and I want to enjoy.' A perverted reflection. And that is from Satyaloka coming down gradually. In different stages these fourteen worlds here, fourteen planes of enjoyment, exploitation.

In this way it needs to be shown, cleverly, to penetrate into the scientific brain. "That you all are leaders, encouraging exploitation and ruling them, and bidding them with reaction. Your Newton says so, everywhere action and reaction. You are the culprits, all culprits. You scientists you are looting glory but all calculus black-marketeer agents. To attack them wholesale, to make them find that, the foundation should be taken from under their feet. To attack them.

Swāmī Mahārāja had this, "Remove this fossil conception, fossil conceptions are the prime cause. You are to demolish them, pulverise them."

Hare Kṛṣṇa. Hare Kṛṣṇa. So exploitation, renunciation, and then dedication. And degree of dedication, degree of exploitation, and a degree of renunciation also. The Buddhist of the Virajā, renunciation of the type of Virajā that the verge of exploitation. And then the beginning of the foot of dedication, the buffer state, the margin. Margin also of two conceptions, near the *prakṛti* exploitation, near the dedication. This is the marginal plane and that is renunciation, then nothing.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.  
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. We may finish here today.

**Akṣayananda Mahārāja:** Jaya Om Viṣṇu-Pāda Paramahansa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** A.C. Bhaktivedānta Swāmī Prabhupāda kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Śrīpād Bhakti Vicār Yājāvāra Mahārāja kī jaya!

**Devotees:** Jaya!

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**Śrīla Śrīdhara Mahārāja:** You have questions go to Akṣayananda Mahārāja.

**Vidagdha-Mādhava:** I was wondering if you might explain to us something about transcendental sound, and how that can be recognised, and received.

**Śrīla Śrīdhara Mahārāja:** How to recognise the sun?

**Devotees:** No, sound.

**Śrīla Śrīdhara Mahārāja:** How to recognise the sun? My question, how to recognise this sun?

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ  
[vyartha 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt]*

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever."] [*Śrīmad-Bhāgavatam*, 11.22.34]

The sound will say that, "I am transcendental, and this is mundane."

Light says that, "I am light, and other than myself is darkness."

So the capacity is there to make us understand the peculiar, special, and unprecedented nature.

"I'm something else about which you have no experience of so far."

That will say. Everything transcendental is of such nature that they make them understood, at the same time they will make understood about the value of non them, that is mundane. Have initiative on that side, to differentiate. Love is there. And we're to be astonished.

"What sort is this new experience, not ever found, what is this? Very charming."

*māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu, mādhyam eva nu mano-nayanāmṛtaṁ nu  
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya*

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛtam*, 68]

*Māraḥ svayam nu*. Conduct of Cupid, the most charming ever known in this mundane world. Is it that very thing which attracts us most here? *Māraḥ svayam*. No, no, it is not like that. *Madhura-dyuti-maṇḍalam nu*. This is not mass of matter, but this is I find light concentrated and showing a picture of matter. Concentrated light, and very sweet light. Light means knowledge, *caitan*, consciousness. Consciousness condensed and mixed with sweetness. It is not this worldly Cupid. *Madhura-dyuti-maṇḍalam nu, mādhuryam eva nu*. Oh. What we have heard, sweetness personified, we find that there is that, so much condensed. And with some personal characteristic and fine, this light mass. Light, sweetness, and personal conception is here. It is not inert, but it can take initiative, existence, super than the plane in which I exist. *Mādhuryam eva nu mano-nayanāmṛtam nu*. What is this? As if my eyes are not getting tired to see it, so that will increase more. But it is more like ointment helping my eyesight, improving my eyesight. And my eye cannot come back from its connection. It's nectar to my eye. Eye nectar, I realise this, *nayanāmṛtam*. *Venī- mṛjo nu*. Oh. What is this? As if I'm a girl, and that sweetness personified is adoring me by rubbing, by placing my *venī*. The girl has got *venī*, it is adoring me by touching, by placing my *venī*. What is this? *Venī- mṛjo nu*. That I'm converted into a girl, *mādhurya-rasa sakhī*, and she's capturing me in this way. *Jīvita- vallabho nu*. Oh. He's my master and my friend of my whole life. I'm given shelter under His feet, guardianship, permanently."

Gaura Hari bol. Bilvamāngala realises. Gradual realisation of that reality, that sound, of the *rūpa*. And sound excited to have a conception of figure. Then gradually the development, and the eyes may put a rival into the most favourite camp. The sweet camp of His shelter, Her shelter. So, that is the subjective side, and we're objective there. The responsibility is in that side, to make Him known or unknown. Our attempt is of a negative nature. We should keep it in our mind always when we're going to deal with that thing, this point we should never forget.

So, the *jñāne prayāsa*, the hammer, our attempt to know Him, that has been hammered, *jñāne prayāsam udapāsyā*. No subject we can be to make Him object. But when He comes to make Him object, make Him as subject at His sweet will, pleasure, then it is possible to have a sight, scent, everything. It is all dependent there. In every aspect He holds the superior position. We're going to negotiate with the transcendental, supernatural, the higher entity, in all respects. And we're lower in all respects. So the connection is very rare and uncertain. If you want to cast yourself to seek your fortune in the uncertain sphere, come forward. Otherwise don't, so, and if you come at all - who can come?

Who have finished all their prospects here. *Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9] The way of exploitation and renunciation, both have been rejected by the *sukṛti* gathered previously. Then they will venture to offer them selves at the mercy of this knowledge.

"Let us try." Gambling. "Let us try if we can come in the favourable, in the consideration of the high realm."

And they have found out the Vaiṣṇavas, the benevolent section of the servant. They have devised some ways, means, path, that is improving the negative side. If you have to do something, like to do something, that is try improving your negative side, *śaraṇāgati*, this *dainyam*, *ātma-nivedana*, *goptṛtve varaṇa*. They have devised some method of negative nature. In this way

you can only try to invite His attention towards you. But no active path, all to improve the passive side.

So draw His attention. He's all in all. He can accept, He can reject. But only to draw His attention you may try your lot in this way, representing your negative aspect. That you are the most needy. You are unsatisfied with anything, any achievement of this plane, both exploitation and renunciation. You don't find any prospect or any pleasure there. So you're running after some phantasmagoria as this endlessly you're roaming hither thither.

Only the concentrated prayer that, "I want association of any higher, and higher substance about which we have heard, but not any experience. We hear from time to time agents come from that land and say that they're happily giving their, 'this is our connection.' But I don't see any chance of entering that domain."

So disappointment duly comes out. No taste for this world, but only wants something else, in this way. And then the agent connection, then the recommended formula of program. And then if we risk ourselves to go to that uncertain position, whose dealings with us not any conditional, not under any law. But whimsical and autocratic. Any moment may reject. And they'll do also. Uncertain, all uncertain. If you go, are you ready to risk your fortune for that thing, in this way?

"Yes. Like *cātaka*, the bird, peculiar, particular bird, it nowhere takes any water, how much inundated the country to water, but only a drop from the sky."

*viracaya mayi daṇḍam dīnabandho dayām vā, [gatir iha na bhavattaḥ kācid anyā mamāsti  
nīpatatu śata-koṭīr nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena]*

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]

[*Śrī-Rūpapādānām*] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

With this sort of attitude, "He can make or mar. You can kill or save. But I have no other alternative but to pray for a drop from the sky. So many waters all around. No, it is not for me. I've no taste for it. It is like poison to me. I'm only waiting, if necessary for the whole life, for a drop. Otherwise, but instead of giving a drop a thunder may come and efface me from the whole atmosphere. The whole existence may be finished, but still I have no other alternative but asking for a drop to quench my thirst my Lord from upward."

This has been recommended to us by Rūpa Goswāmī, and Mahāprabhu asked,

*āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampaṭo, 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]

"He has got many things to attend, He's so busy. But I've got no other alternative but only single aim, to get a drop of His grace. He's busy in many *crores* of engagements He has got. A negligible

part I am, like an imaginary point I am in His consideration. Still, I have no other alternative but His grace.”

This will be the attitude, and when that will come, that will make me know.

As our Guru Mahārāja told, “That taken from the dungeon, a dark prison house, and forcibly, ‘see the sun. No light necessary. Not with the help of the light you will see things. The sun will show the world, you, and everything, and sun. Sun will be seen by his own light, sun will show you, and the environment.”

It is like that. So He will make Himself known to us. And it is not that we shall distinguish, discriminate, not a part of this knowing world, world of experience, that with the help of any other thing we shall calculate and find out the result like mathematics, not like that. By mathematical calculation we cannot reach there. The brain, the experience cannot produce Him.

A novel experience, and it is unique, and every time unique, every second *nava-navaiyana*, not stale, not stagnant. Every time, every second new, ever new, *nava-navaiyana*. Never becomes stale.

*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.”]

Sudden flash, and whenever I’m ready to see it again - nowhere. *Vicakṣaṇa kari’, dekhite cāhile haya, haya ākhi-agocara*. Whenever I’m attentive - Rāmānanda says,

*ye kāle vā svapane, dekhinu varṣī vadane, sei kāle āilā dui vairi  
‘ānanda’ āra ‘madana,’ hari’ nila mora mana, dekhite nā pāinu netra bhari’*

“When, in the dream I get His *darśana*, I could see Him, two enemies approached and finished my connection, disconnected me. Who are they two? *Ānanda* and *Madana*. *Mādhurya-rasa* so some sort of high feeling of service to Him, and also the ecstatic mood. They attacked me suddenly in such a way that I was disconnected with that sight of *sevā*. And now I repent.”

*punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala  
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala*

“Now I have come to a new sense. If a second chance I get of such vision, then my duty should be to, without attending Him, to serve the time, that moment, that I can make the moment to remain here sometime more. I shall worship the time, that second, when that vision will come. Ignoring Him, keeping Him in the background, I shall direct, connect with the moment. That moment will be satisfied and it will stand, and so necessarily, He will have to stand.” Rāmānanda Rāya says like that.

[These two *śloka*s, *ye kāle vā svapane*, and *punaḥ yadi kona kṣaṇa*, were spoken by Śrī Caitanya Mahāprabhu in the company of Svarūpa Dāmodara and Rāmānanda Rāya, while in trance in the mood of Śrīmatī Rādhārāṇī.] [*Jagannātha-vallabha-nāṭaka*, 3.12-3] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.37-8]

The basis, the foundation, if I put my mark towards Him, He will vanish. But the foundation towards the leg, towards the Holy Feet, towards the lower position I shall try to engage myself. And thereby there may be possibility of His standing on that platform.

*sakhyāya te mama namo 'stu namo 'stu nityam, dāsyaaya te mama raso 'stu raso 'stu satyam*

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhyā*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category." ] [*Vilāpa-kusamāñjali*, 16]

I won't try to climb up to see Him from the same platform. But I shall always try to - the foundation, to make friendship, intimacy with the very foundation on which the \_\_\_\_\_ [?] on which He appears, the foundation. The devotees, the Guru, the Dhāma, I shall put my attention, and from the background He will come to embrace me, to swallow me. And my attention will be - this is the secret of having His *darśana* to keep Him in my connection - that not upward but towards the lower.

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

Neither to be equal, no question of being superior, but always towards downwards. If any connection any time then the clue of success of maintaining our connection with Him, to attending towards His Holy Feet, downwards, and the foundation. Then He will show Him, and I shall conceive. But direct if I cast glance, face to face, finished. This is the secret given by the devotees to us for His connection. This should be the relation of the negative and positive. They come to remind us, this is the science of devotion. Always go to think yourself mean, and in the background you will find Him. Gaura Hari bol.

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