

83.03.08.A

Badrinārāyaṇa:

*deva-siddha-mukta-yukta-bhakta-vṛnda-vanditam
pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam
[kṛṣṇa-nāma-śuddha-dhāma-dhanya-dāna-sāgaram]
prema-dhāma-devam eva naumī gaura-sundaram]*

[Śrī Gaurasundar is the Personified Form of that oceanic consciousness of the flavour of nectar which is found in the Holy Name of Śrī Kṛṣṇa. Demigods, perfected beings, salvationists, mystic *yogīs* and dedicated devotees of Śrī Kṛṣṇa sing the glories of the Holy Name of the Lord. Like a rain cloud showering nectar, the mere shadow of the Name extinguishes the blazing forest fire of tormentful cravings and insatiable desires that chain the *jīva* within the material world, a place where the *jīva* again and again experiences the agonies of birth, death and rebirth. I sing with joy the unending glories of my sweet Lord, my golden Gaurasundar, the One and Only Divine Abode of Pure Love.] [*Śrī Śrī Prema Dhāma deva stotram*, 1]

Mahārāja, can you talk on that, speak on that.

Śrīla Śrīdhara Mahārāja: What is translated there in the book?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: *Deva*, the demigods. *Siddha* means the mystics who are masters of subtle powers, *siddha*. *Mukta*, the liberated salvationists. *Yukta*, the *yogī*, that wants union with Paramātmā, or wants the *darśana*, the touch or sight of Paramātmā, that is the inner voice of the Supersoul. Then *bhakta*, who is a devotee. Then, who is praised and worshipped by all these sections, *vanditam*. Admired and praised and praised by all these different sections of higher personalities, *vanditam*.

Pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam. By whom all the troubles that come out of all these circumstances are quite finished. What are they? *Pāpa*, the sin. *Tāpa*, the pain that is the outcome, product of our sin. *Dāva-dāha*, *dāva* means *dāvanal* [?] that in the forest, the conflagration in the forest, automatically some fire breaks out in the forest and the whole forest is burned to ashes, that is *dāvanal*, *dāva-dāha*. *Pāpa*, from the general sin, the fire of suffering that comes from our, the sins of the past years, past ages, lives, and that is quenched, extinguished. That fire is extinguished by whom? Who can do away with all the pains which comes like conflagration, rising from different births of previous lives, they're all finished, extinguished.

And *kṛṣṇa-nāma-śuddha-dhāma-dhanya-dāna-sāgaram*. And who is the giver of the nectar of the Holy Divine Name of Kṛṣṇa? *Śuddha-dhāma*. The Name which is the very abode of divine nectar. *Dhanya-dāna*. Such a very notable gift, *dhanya-dāna*, which makes us very fortunate. That sort of gift, who is the ocean of such gift, ocean of such gift. *Dāna-sāgaram*. There the technical meaning of the word *dāna-sāgaram* means a ceremony in which different types of gift are offered, including even elephants. Various things are offered as gift in some occasion, that is known as *dāna-sāgaram*. He's the ocean of various divine gifts, *nāma-śuddha-dhāma*, His gift is the abode of the divine nectar, the very Name of the Lord Kṛṣṇa. That is whose gift.

Prema-dhāma-devam eva naumi. We praise in hymns, we offer our prayer to such God only Who is the abode of divine love. *Prema-dhāma-devam eva naumi gaura-sundaram.* We chant in praise of such God only adored Who is Gaurasundara Whose gift is such. That is the meaning.

First inauguration that He has, He's in an established position hold up and commands respect of different sections of high personality. The second, the negative side of He is, He can extinguish the fire of all our troubles, the fire. And the third, the positive gift, that nectar which makes us very caught, everyone, very fortunate that the Name Divine. And Who is the abode of such love and sympathy to others, that Gaurasundara alone we shall bow down, none else.

What is this? Flag? Only? Not mosquito?

Devotees: Yes. Flag.

Śrīla Śrīdhara Mahārāja: tomari godhiya avidya bilai vidhita rasana more [?]

I am forgetful of You. So my tongue is influenced by ignorance. Avidya bilai. Attacked by the disease of ignorance, the tongue. Kṛṣṇa-nāma-śuddha. That nectarine Name of You does not please me, does not produce any hankering, earnestness. No taste for me, it is not tasteful to me, the Divine Name. But the devotees they say only one tongue, one mouth is not sufficient. *Crores* and millions of mouths are necessary to take the Name of Kṛṣṇa. There are such devotees, and they deplore their own construction, blame Vivarta [?] Only one mouth he has given to him who is to take Kṛṣṇa *Nāma*. Millions of mouths, lips, and tongue is necessary for him who will take Kṛṣṇa *Nāma*. So much tasteful honey is there, but we're devoid of that. Why? *Avidyā, ajñāna*, misconception. We're not getting the proper conception or touch of the thing. It is so sweet, but to us we do not feel so much sweetness there. That is covered with ignorance, the tasting sense is covered with clay, so no direct touch with the honey, so we can't taste. But those that have got their uncovered tongue, they can feel the sweetness of the Name, *Nāma*. And the eye, the figure, the mind, the quality, and the *līlā* holds that also the heart and mind. So very sweet, so very loving, and so very sweet. But our barren heart does not produce anything useful - thing of truth, of the creeper of devotion which will connect with Kṛṣṇa and connect me with Him. *Bhakti-latā*, will go to Kṛṣṇa and roll on His feet.

...

sado bhasya sri mam detamoni ya cari pranayitam bahid vidyadvan grihisa parames cit prakrti bhi [?]

Who is always being worshipped, alovasya. Sri mam. For His beautiful appearance, worshipped by so many. In the garb of human body. Ditamani yacarhay. Who has accepted this human body, come down here to worship Him. Anyatam bhahadvi. And who has great affinity towards Him, love, affection towards Him. Pranai tahai dibyanai. The gods, dibyanai. Pranai tahai dibyanai giri sa parames cit prakṛti. Girisa means Śiva and parames cit means Brahmā. Brahmā, Śiva, and so many other gods coming in disguise of this human body are worshipping the earnestly charming figure of Śrī Gaurasundara. Beautiful appearance that is related anywhere and everywhere, they're all eye witness. Rūpa Goswāmī, Ragunātha Dāsa Goswāmī, Sanātana Goswāmī, so many writers, they're all

eye witness to His beautiful figure. Very charming stalwart. And eyes are very lotus like. And charming complexion, tall figure, and every limb has got the charming representation. They've all described Him, the exceptionally beautiful figure, Mahāprabhu. So many gods came here and in human form, came to worship Him in the form of devotees.

sado bhasya sri mam detamoni ya cari pranayitam bahid vidyadvan grihisa parames cit prakrti bhi [?]

So many gods whose - the principal amongst them, Brahmā, Śiva, etc, the creator and the destroyer of this universe, including them, all the demigods.

sarvatbya sudarn bhajana mudrani [?] And who is showing to His own devotees, His own Name, what is the real line of worshipping the Lord, who He Himself is.

sabhaktay bhasya sudham nija bhajana mudra uprarisam nija bhajana mudra [?]

The way in which He's worshipping that, and also His own worship how it will be managed, it will be done. In both meaning He's showing. sa caitanya kinme pundara pivitoria [?] Rūpa Goswāmī says, "Should I be able to see that holy figure again? Will that come again? Will that appear on my eye again, what I saw previously? Would I be fortunate enough to have a view of that extraordinary wonderful figure? Should I get once more, once more?" Rūpa Goswāmī, he saw first in Rāmakeli. Second he saw in Allahabad, Prayāga. Third he saw, he came to Jagannātha, there. Thrice he had direct experience of His beautiful *darśana*. In this poem he says, "Should I see Him again that beautiful figure whose just directing us how to worship our Lord of heart?"

su esa nama durgam [?] The gods can approach Him with great trouble. It is not easy for them to approach Him, for the gods even. Even the gods could approach Him but with much difficulty.

durgam koti lati sai nopati saran [?] *Upaniṣad*, the highest type of revealed scripture also anyhow showing Him far-fetched. Patishai naiva [?] not very plain. If we can study very deeply, then we can find the *Upaniṣad* is giving hints that He's the most original, the Lord of love, He's the fulfilment of everything. Deep study can disclose only these things. Patishai naiva. The *munis*, the speculationists, good normal speculationists, they will find everything what we want, all is embodied here, it can satisfy all our hankerings.

mahinam sarvasyam prano pati nama madhuri nama [?] And those that surrender, submit to Him, they find Him sweetest of the sweet, madhuri nama.

bedhi jasa prema nama esa pati baddhi bhava [?] And who is seen by the fortunate. He's the very substance and the gist of the divine love of the *gopīs* in Vṛndāvana. As if the divine love of the *gopīs* is personified in Him.

vini jyasa premna nihila pasu balam _____ [?] The heart, the object of the thirst of their heart, as if personified, wholesale. Such said Caitanya Deva.

"Will She come once more before My sight, My eyes? Will She come? Will He come?"

svarupam divyano jagata tulam advaita dvaita [?]

She showed His figure as above everything that has been showed up till now, jagata tulam. Which can never be compared with anything in this world. In such a way he has showed His beautiful sweet figure. And at the same time another meaning, svarūpam, Svarūpa Dāmodara, He showed that Svarūpa Dāmodara he's the possessor of the unparalleled wealth, capital in Him. Svarupam divyano jagata tulam. He's incomparable in the whole of the world. Who? Svarūpa Dāmodara. Because he's in possession of the highest capital of the Divine Love of the highest order. Jagata tulam advaita dvaita. And he showed himself that he's very devoted to Advaita, Kṛṣṇa, or the Advaita Ācārya Prabhu, he's very favourite to Him. By his request He had to come here, as if. Prapanna srivasa. He showed Himself as surrendered in the holy feet of Śrīvāsa, Lakṣmīpati, Nārāyaṇa. And at the same time the devotee Śrīvāsa who was always surrendered under His feet.

prapanna srivasa janito paramananda galima [?] One meaning, that due to ecstatic divine sentiment in him, he's seen by the public as a proud figure, galima. Nothing, incomparable difference he has got in his figure from the whole other beautiful things. The pride of beauty as if very clear in his figure, Paramānanda.

And another, Paramānanda, the *sannyāsī*, Paramānanda the disciple of Mādhavendra Purī, he was a staunch supporter of Śrī Caitanyadeva, and for that he felt himself proud. "That my Guru's brother," Godbrother of his Gurudeva Īśvara Purī, he was a staunch supporter and follower of Śrī Caitanyadeva. For that he felt much pride. "That my Guru appreciates me. My Guru's Godbrother he appreciates me." This sort of high feeling was in him.

paramananda vaina hari dinodhari gagapati devosay gatha _____ [?] And He, the Lord Hari, He's dinodhari. Who is the friend and deliverer of all the fallen souls, the deliverer of the fallen, of the poorest of the poor, that Hari He is. And here also the suppressed meaning, dinodhari. "We're very poorest of the poor." Rūpa Goswāmī says. "And this fellow is also delivered by Him, dinodhari, because He's deliverer and friend of the poor, so this humble person has got a position in His holy feet, dinodhari."

gajapati krpoo seka sataka [?] Nārāyaṇa, the Kṛṣṇa, He delivered the elephant Gajarāja. Gajarāja in his past birth he was a king in the Pāṇḍava country. For some fault, he committed some offence against some devotee, so he became an elephant. He showed some gesture of an elephant towards a devotee without caring for him. So he had to become an elephant in the next life. And when that elephant went to take bath in a lake there was a big crocodile and that attacked him, And there was a long fight, and ultimately the elephant he was very much troubled, tired, and prayed for the help divine. And Kṛṣṇa went and destroyed that crocodile and saved that elephant. That reference is here, gajapati krpoo seka tavata [?] Whose heart is melted by the prayer of that elephant devotee, and who went to deliver him from his danger. And the other side the Gajapati, Pratāprudra the king of Orissa, Whose heart melted with kindness for the king, Gajapati. And he was taken in within his home. _____ [?]

"Will it be possible that I shall again have the chance of having a *darśana* of that Caitanyadeva whom I saw in this way previously? _____ [?] Will He come? Will He appear in the jurisdiction of my fleshy eye again?" Rūpa Goswāmī. _____ [?] Whose

appearance is like kamad budha madhura dhama ujaratano [?] If it is possible that the god Cupid, millions of Cupids, Cupid who is supposed to be the most beautiful god, and when that is in the fullest stage of its excitement, full grown Cupid and millions in number, if we can imagine, such appearance we find in Him when He's surcharged with the divine love and taking the Name of the Lord."

rasodama kama dhyo madhura dhamo jana tano [?] Looking at His beautiful figure it seems that millions of the beautiful Cupids they're combined into one in its most proud position in its highest glaze. His figure seems like that. _____ [?] That beautiful figure and in the garb of a *sannyāsī*, red robe. _____ [?] And His dress is also seen modified by the lustre of His body, just like the lustre of the sun's glaze. The dress has also been merged by the glaze of His lustrous body. In this way we find Him.

herana nama laksmi _____ [?] The golden colour, all the high quality gold they have got their lustre and beauty, and that has been subdued, such a colour, by His colour. Such a colour we find. The good gold, not this tampered, bad gold, but good gold of the highest type. And that ray, that has been subdued by His ray. Defeating the lustre of so many gold of different high types of gold, that has been defeated by His lustre. Such was the glaze of His body. Should I be fortunate enough to have a look of that figure once more? When He's chanting Hare Kṛṣṇa at the top of His voice, and at the same time He's counting the beads. And around His waist there are the *sutra* and the counting bead bag, and there He's counting, the *sutra*. And there His hands were seen to play with that. The great big lotus eyes. And the hands seem to be like the...

The stand by which we close the door, what is it? Bamboo or wooden? Latch, or bar? A bar, generally, is very flat. Long like that door closing stand.

His hands are playing like that _____ [?]

Both the hands, which can be compared by the door closing stand, they're playing in various ways when He's counting His beads. In such playful posture, Śrī Gaurāṅga. Should I be able to see Him again, by these eyes once more?" _____ [?]

As I've seen, will that come on my eyes once more? Just before the chariot of Jagannātha _____ [?]

Just a little in the front, a little distant _____ [?] He's dancing madly. And the sweat, and so many symptoms of devotion coming on His, apparent, patent on His body. His body is sweating, and He's dancing, and so many signs of devotion are expressive on His body. Will I be fortunate enough to see that figure any more, once more?

_____ [?]

And His own devotees are all chanting the Name of the Lord, surrounding Him. And with pleasure He's dancing. If such a beautiful scenery will come in my eye once more in my life?

_____ [?]

When He was seen just on the shore of the ocean, in Purī, _____ [?] And there were so many jungles, forests. And He took them, took the scenery, just as the forest of Vṛndāvana. _____ [?] And there, "This is, I'm in Vṛndāvana." With this excitement His tongue used to pronounce the Name of the Lord very sweetly. _____ [?]

And with the excitement that "I'm in Vṛndāvana" His gesture, posture, used to take some divine lustre. A new, or exceptional beauty, came, emanated from His figure, that He's in Vṛndāvana.

Should that figure will come to my sight once more in my life?

_____ [?] Sometimes He was seen that He's shedding tears profusely. And near about land all becomes wet with water of His tears. _____ [?] And His body is full of that - the hairs stand on end. And some inflammation like boils also come, during the root of the hairs in the body. _____ [?] And His body appeared like a kadamba flower.

Have you seen this kadamba flower? In the flower, so many branches oozing on all sides. It's a round flower, and on all sides something oozing from the middle, in a circular way. So many stems are coming out.

"His body seemed to be like the flower of a kadamba tree. The hairs all standing on their end. And the lower part of the hair also like so many boils are coming. Such a beautiful figure. When He's shedding tears, taking the Name, the whole surrounding earth is being wet. And His body is such, with the extraordinary feeling that the Divine Kṛṣṇa and His *līlā*. That appeared in His body very plainly, showing such signs, like a kadamba flower. Will it be possible? Should I get that fortune once more, to get such a figure just floating on my eye?"

In this way Rūpa Goswāmī, who saw Him with his own eyes, he's giving description of His beautiful figure. So it is not an abstract conception from a different place. Like a poet he's describing the beauty of a person in an abstract way. But the eye witness, that had got eye witness of His beautiful figure, they're describing His beauty in such different ways.

"Will it be possible once more to have that appearance before my eyes?"

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