

83.04.16.B

Śrīla Śrīdhara Mahārāja: That sort of blessing. "You may go."

Vidagdha Mādhava: It's almost like being invited. The higher plane has to invite a person into this process of *bhakti*?

Śrīla Śrīdhara Mahārāja: Yes. His will. Prabhupāda thinks that 'I won't allow anyone to occupy my throne. Let it be rather in the bush within jungle.' Hare Kṛṣṇa.

*[dvārakāyām ca na stheyam, bhavadbhiś ca sva-bandhubhiḥ]
mayā tyaktām yadu-purīm, samudraḥ plāvayiṣyati*

["You and your relatives should not remain in Dvārakā, the capital of the Yadus, because once I have abandoned that city it will be inundated by the ocean."] [*Śrīmad-Bhāgavatam*, 11.30.47]

Kṛṣṇa told before His departure, "Left by Me, My capital Dvārakā will be inundated by the ocean, the ocean will devour, swallow the place where I had My capital Dvārakā. Place of My pastimes, that will be, that will come under the ocean, the ocean will devour."

But He could not do a similar thing in Vṛndāvana. In Vṛndāvana also those particular places of pastimes were you know forgotten. This Vajra tried his best, only with help some, his best to discover, then again that ignored, undercover. Then by the order of Mahāprabhu, Rūpa, Sanātana, they tried their utmost to bring them again, out to our consciousness. *Lupta-tīrtha-uddhāra*. Mahāprabhu ordered Sanātana Goswāmī four things.

[kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana / lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa]

["You will also have to explain Kṛṣṇa's devotional service, establish centres for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage, and teach people how to adopt the renounced order."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.80]

"*Bhakti śāstra pracār*, the pure devotional scriptures, collect and publish. And the *tīrtha*, the places of holy pastimes, you bring them to the notice of the people. And Śrī Mūrti, *lupta-tīrtha-uddhāra*, and to preach the worshipping of the Śrī Mūrti in a proper way. And to prepare *bhakti śāstra. Bhakti sadācāra*, how one should practice in a formal way. According to devotional standard, how one should live, form his life, and his daily routine, how, *bhakti sadācāra*."

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu Gaurāṅga Sundara.

Aranya Mahārāja: When we we're just in Vṛndāvana, we also noted that many of the places of pilgrimage that were established by the Goswāmīs were again becoming dilapidated, or becoming hidden. And so much misinformation is going - about what is this, what is that.

Śrīla Śrīdhara Mahārāja: Ha, ha. The *adhokṣaja* realm. It will be always above our possession. And because it is of higher order, we aspire after that. But that never be taken under our nature, or

utilisation, or practices, or possession. He's so, His nature is so, *adhokṣaja*, unaccountable. He won't come under and rules and regulations. Only He's under the higher laws of love. The Infinite cannot be forced to come under any regulation. We must not forget that.

Still, by negative approach, surrender. "We're fallen. Without Your help we can't stand." Appealing tone. Sometimes He comes to contact, but He's independent. Higher appeals also, sometimes take Him within this. But on the whole His very nature is of that type. Unmanageable, from this plane, but quite naturally. We're calculating people, we want something concrete within our palm. But the nature of the existence of that substance is not at all of that type. Super subjective, your highest intelligence, acquisition, hankering, aspiration, hardly reach Him. So how much possession? You're to measure the extent of your possession over Him.

Only from far away we may see. "Oh. He seems to be come within our knowledge." Talking and mixing with Gurudeva, that higher Vaiṣṇava, we may have, should be satisfied with such look. And suddenly may appear in your level, and whenever you're giving more attention, He disappears. That is His nature. Suddenly at His whim, at His whim, He may come and appear in your level, but whenever any attention you fix towards Him, it's finished. Ha, ha. Not to come in any regulation, under any regulation. If you like to try any connection with Him you may do, otherwise you are to do in your own way, go on your own. *Adhokṣaja. Yato bhaktir adhokṣaje.*

*[sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihātā, yayātmā suprasīdati]*

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

When we consider finally all these which we can bring under our regulation, they're all trash, no value. I want to inquire after something which is unapproachable, unknown, unknowable, higher thing. Then we may be allowed to go on that path, with that risk. With that risk you're to go. *Yato bhaktir adhokṣaje.*

Yaśodā, who once found her supremacy over Him in such a way that she's punishing, whipping. Then that very Yaśodā, whole life shedding tears and crying. "How can I go on with my very existence without You my boy?" But no response.

The *gopīs*, who had given everything, at every cost they wanted, they were also apparently seen to live the whole life disappointed. Crying, wailing, in this way. But that very crying has got a great value. That separation of Him, that fetches also a great value. That is not of ordinary value. That is also concrete thing - separation for Him. And there's degree of separation. And in the market the valuation is according to the intensity of the thing. Separation is also valuable. To aspire after a good thing, that is also valuable. And to get under possession a bad thing, that is undesirable. And to aspire after a good thing that is desirable. That is our capital, the desire for the good is our capital.

Men of such type they hate anything that can be kept in possession here. "No. That is to be dismissed. I want to be vacant. I want to only aspire after the highest thing. It may be imagination, still, my food will be that, aspiration for the highest. That is my food. That is my everything. I shall go

on life after life with aspiration for the highest. And not caring for anything which can be easily got in my possession. 'I can be master.' I hate to be a master."

*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]

Anyhow to remain in connection with that. That is its own reward. Virtue is its own reward. I'm on the path, I'm in the trying mood, that is enough, such value. And any way I'm treated by Him, still I aspire after nothing but Him. Such value. I can't tolerate that I'm not one of His. However neglected position I may have to remain in, but I can't tolerate the idea that I have no connection with Him. From my side, the highest aspiration for Him, that is my want. I cannot think myself so great that to have in possession that highest good. That audacity I must not indulge in, any way, in any slightest connection. On the other hand I dismiss all other aspirations, whatever it may offer to me. That ideal. *Āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma*. Any way connection, any way, slightest connection, however long in the future it may be, does not matter. But I'm not going to contact with anything else, alternate proposal.

He's superior. Why should He come under my direction? It must be *māyā*. It must be an erroneous implant I'm suffering. I want a thing of my position, can have command over that highest thing. Then that is all concoction, naturally. In my position, a slightest, any connection, I must be satisfied with that. And that will be true. 'And Infinite will come under my guidance?' I'm a finite. What is this? This is madness. The least possible connection, but with the highest. I aspire after that. That is valuable to me. Then I'm normal of the highest type.

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

Nitāi Gaura Hari bol. Goal, ideal, is Caitanyadeva. But His life is horrible to us. So much madly hankering after Kṛṣṇa, ignoring His whole physical aspect. What is that? Why? How to take, accept His ideal? We're rather afraid of going in His connection, so mad separation pangs there. So outwardly such sacrifice, then the treasure inward. Who will come to risk so much? Ha, ha.

Kṛṣṇa *bhakti* is so risky, who will care to adore the ideal of the *gopīs*? But Uddhava and some other devotees, they say, Śukadeva, then we think, 'Oh, that then it may be.' We cannot give respect in the middle man. And they say, in their gradation, 'they're the highest.' Otherwise, where's the place of the *gopīs* in ordinary intellectual section? Nothing. 'Who are they? What is their position?' Then they say that,

"Brahmā is not My favourite, nor Mahādeva, nor Saṅkarṣaṇa, nor Lakṣmī Devī. Even not Myself as you are My loving friend Uddhava."

And that Uddhava says, "Oh. I aspire after a birth of a creeper here. The feet dust of those great sacrifice divinity may fall on my head."

Without these steps, how I can know what is their noble position. Of those that are very fortunate in any way, in the course of their roaming in this universe got some favour from those *sādhus*, they can appreciate. I do not want anything, we don't want anything. But we want Vṛndāvana, I want.

*kam prati kathayitum īse, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭi-vitaṁ brahma*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]
[*Padyāvalī*, 98] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.98]

Who will believe this, that that Para Brahma is in Vṛndāvana, and He's making friends with these ordinary people? Who will come to believe, that He's carrying the shoes of Nanda on His head? Who will come to believe this? Such a madman's where to be found that he'll come to believe that the Highest Entity is carrying the shoes of Nanda on His head? What's this?

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

Devotee: They say that we're all crazy _____ [?]

Śrīla Śrīdhara Mahārāja: Crazy, to the ordinary is a relative term. Someone said Einstein to be crazy, Newton to be crazy.

"We do not get full bellied food, and they're showing this luxury and doing some researches, atom bomb and all these things. We don't get food, belly full. These are all luxuries. What is the necessity? Give us food, we're hungry, this is concrete. And that is all abstract, exercise of your intelligence, all luxury."

The demand of flesh, we're under so much intense trouble to meet the demand of our flesh. All unnecessary business. They're all mad.

*yā nisā sarva-bhūtānām, tasyām jāgati samyamī
yasyām jāgrati bhūtāni, sā nisā paśyato muneḥ*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Day to one is night to another. That is their position, under necessity.

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

What is valuable to one that is nothing to another, according to the necessity.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

The robber told to Alexander, "What necessity you had for conquering all these countries, and troubling so many men, and killing so many? For satisfaction of your whim? What more than that there? So much trouble to so many countries, so many human beings, and other's devastation. Only your whim to satisfy, the fodder of your whim? You're a great general, to establish you."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

*kiṁ karma kiṁ akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]*

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

The great scholars they're perplexed to know what is good and what is bad. What we shall get and what we shall dismiss. Ha, ha. Hare Kṛṣṇa. *Kavayo 'py atra mohitāḥ*. The great scholars they fail to understand what is their real necessity. This is a perplexed jungle. Different types of consciousness.

*jalajā nava lakṣāni, sthāvarā lakṣa vimśati
[kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam
triṁśal lakṣāni paśavaḥ, catur lakṣāni mānuṣaḥ]*

[In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species."] [*Viṣṇu-Purāṇa*]

So many souls of equal position with us. Manu says these trees, out of their own *karma*, are under such hopeless position today. They've got similar feeling for pain and pleasure like us; not of less standard. But they're in such position, and it is their own *karma*, none to blame. Such is the fun going on in this world outside. We're living in the environment which is so afflicted with serious misconception, misunderstanding, misguidance, misbehaviour, how we are. How to ascertain what is good, what is bad, what should I aspire after, and what we should reject? Innumerable alternatives are thronged in a crowd, coming to influence over me. So, this area covered by illusion, influenced by misunderstanding, is of so different, diverse type.

Then what about Infinite, Vaikuṅṭha? This finite world is so diverse in its characteristic. And Infinite - with what attitude we should approach that *adhokṣaja*? In any way we're to accept any alliance, whatever less fruitful, or less giving, less gain. Whatever it may be we shall try to have connection with that perfect thing of our internal, innate aspiration. Slightest connection. We're helpless, we're hopeless, in the midst of disappointment, in danger to the extreme. We're to rely on our free will, our capacity of selection for our own good, but it's so helpless. Our guide is so helpless, then what danger we're in, we're getting witnesses all around.

So how? A real Guru is important who can guide us to our real way. Guidance is the most important thing at present for us, proper guidance. Forces of different nature, we're being drawn towards them, attracted towards them. We're in the midst of that. Proper guidance is the most valuable. How valuable is Gurudeva's guidance. Nitāi Gaura Hari bol.

Dhyeyam sadā paribhava-ghnam. After mentioning Who is the incarnation of Kali-yuga, Yuga-Avatāra, *Bhāgavata* suddenly begins the song in praise of that great Yuga-Avatāra.

*dhyeyam sadā paribhava-ghnam abhiṣṭa-doham
tīrthāspadam śiva-virīñci-nutam śaraṇyam
bhṛtyārti-ham praṇata-pāla bhavābधि-potam
vande mahā-puruṣa te caraṇāravindam*

["O guardian of the surrendered, O great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee - *mahā-bhāgavata*), You alone are the reality to be constantly meditated upon by the pure souls. You are the destroyer of the soul's illusion, You are the divine wish-fulfilling tree, the refuge of all devotees. Worshippable by Śiva and Virīñci (Sadāśiva in the form of Śrī Advaita Ācārya, and Brahmā in the form of Haridāsa Ṭhākura), You are the shelter of all and everything, and You are the dispeller of Your devotees' suffering which originates in offences to the Holy Name (*nāma-aparādha*). You are the only boat for crossing the ocean of this material world of suffering. I do worship Your holy lotus feet."] [*Śrīmad-Bhāgavatam*, 11.5.33]

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm
dharmiṣṭha aṛya-vacasā yad agād araṇyam
māyā-mṛgam dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam*

["O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the *brāhmaṇa*'s curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful."] [*Śrīmad-Bhāgavatam*, 11.5.34]

With a grand temperament the *Bhāgavata* has come to sing in praise of that guide in Kali-yuga. This occurs just after...

*kṛṣṇa-varṇam tviṣā 'kṛṣṇam sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."] [*Śrīmad-Bhāgavatam*, 11.5.35]

[*Śrīmad-Bhāgavatam*, 11.5.32] & [*Caitanya-caritāmṛta, Ādi-līlā*, 3.52]

In a covered, disguised way, only giving hints Who is the Avatāra of Kali-yuga. *Kṛṣṇa-varṇam*. Who is always describing about Kṛṣṇa. Or, Who has got on His lips the words 'Kṛṣṇa Kṛṣṇa Kṛṣṇa' always. Or, Who is Kṛṣṇa Himself, but by His lustre He looks yellow. But really, if we can look with deep attention, we shall find that hidden under that yellow lustre there is the blue body.

Kṛṣṇa-varṇam tviṣā 'kṛṣṇam sāṅgopāṅgāstra-pārśadam. With His own paraphernalia He has come.

Yajñaiḥ saṅkīrtana-prāyair. And service is continuing under the cover of *saṅkīrtana*. Only with the help of the sound in a mass prayer, and processional way. That will be His real symptom. With the masses He'll go on chanting divine sounds. Through that symptom we shall try to understand Him. He's a *channaḥ* Avatāra, because in Kali-yuga He'll come in disguise. So the hint is given in this way, not very clearly. *Channaḥ kalau, tri-yuga*. Prahāda Mahārāja says.

[*Ittham nr-tiryag-ṛṣi-deva-jhaṣāvatāir, lokān vibhāvayasi haṁsi jagat pratīpān dharmam mahā-puruṣa pāsi yugānuvṛttaś, channaḥ kalau yad abhavas tri-yugo 'tha sa tvam*]

[Prahāda Mahārāja said: "In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You (as Śrī Caitanya Mahāprabhu playing the part of a devotee) remain hidden to the common people, and do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Tri-yuga, or the Lord who appears in only three *yugas*."]]

[*Śrīmad-Bhāgavatam*, 7.9.38]

The Yuga-Avatāra in Kali is in disguise. So some describe You by the name of *tri-yuga*, You appear in only three *yugas*, not Kali. But those that know that in disguise Kali-yuga comes, they only understand the fact, why this *tri-yuga* has been added in Your Name. *Channaḥ kalau*.

*kṛṣṇa-varṇam tviṣā 'kṛṣṇam sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*

And such group is worshipped by the special intellectual section. Intellectual means divinely intellectual. *Sumedhasaḥ*. Who has got good guidance. *Su* means good, *sumedhasaḥ*, the inner suggestion is good. They, are generally attracted by such affairs, that with the Name of the Supreme, and with guide in a group, taking the Name of Kṛṣṇa. And He's blue within, but by lustre He seems to be yellow. That Avatāra. Extraordinary personality, uncommon merit, that way He'll come, and just only in a very - riddle. What is riddle?

Devotees: Puzzle. Enigma.

Śrīla Śrīdhara Mahārāja: Puzzle. In a puzzling way, describing in this way these things, the *Bhāgavata* comes out to chant the nobility, the greatness of that Avatāra. *Dhyeyam sadā paribhava-ghnam abhiṣṭa*. And very sublime and grave way comes to praise Him, and sung in this

śloka. Kali-yuga Avatāra. And traces that Who came as Rāmacandra, Who came as Kṛṣṇa, He's here. We're to look with that temperament.

Dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ. The real fulfilment He has come to deliver to you. For you, He's drawing the sweetest juice from above. You meditate on Him only. *Sadā paribhava-ghnam abhīṣṭa-dohaṁ.* All your troubles will be finished there. Such juice He's drawing from upper world for you. *Abhīṣṭa-dohaṁ.*

Tīrthāspadaṁ. And He'll be *the* agent of supplying purity to all the *tīrthas*, by His touch, by His *saṅkīrtana*. By His drawing the highest things of fulfilment, and connect with all the holy places.

Śiva-viriñci-nutaṁ. And such high type of things will come, take here, that even Śiva and Brahmā, they will also be puzzled to find the nature of His noble gift, and will begin to praise after Him. They will eagerly aspire to take shelter under His feet. *Śaraṇyam.*

Bhṛtyārti-haṁ. And all that will come to serve Him, their inner wants will be removed, satisfactorily. *Bhṛtyārti-haṁ.* Their praise, their inner necessity, that will be fulfilled.

Praṇata-pāla bhavābdhi-potaṁ. And who will come to take shelter under Him, submissive, totally submit to Him, they will be taken charge by Him. And they will be protected, given protection, and the supply in their life. *Bhavābdhi-potaṁ.* And in this position where the mortality coming and going, coming and going, this change undesirable, none wants to live in this area. A great ship will come for them and take them within the ship and take away from this unpleasant position. *Bhavābdhi-potaṁ.*

Vande mahā-puruṣa te caraṇāravindam. Let me fall at His feet, of this great personage, Who will come with such high nectar...

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