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**Śrīla Śrīdhara Mahārāja:** ...He puts His foot step after step. And the Vṛndāvana, the plane, is feeling the ecstasy, the joy of *ramana sukha, vṛndāranyaṁ sva-pada-ramanam*.

*[barhāpīḍaṁ naṭa-bara-vapuḥ karnayoḥ karnikāraṁ  
bibrad vāsaḥ kanaka-kapiśam vajjayantīn ca mālām  
randhrān venoradhara-sudhayā purayan gopavṛndair  
vṛndāranyaṁ sva-pada-ramanam prāviśad gīta-kīrtiḥ]*

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vajjayantī* garland made of *tulasī, kuṇḍa, mandāra, parijāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorhood upon being embraced by the touch of Kṛṣṇa's lotus feet."] [*Śrīmad-Bhāgavatam*, 10.21.5]

The highest form of ecstasy which we find, by the touch of the foot of Śrī Kṛṣṇa, the land is feeling fulfilled in it's satisfaction of heart, as if he has got so much pleasure, joy, happiness, forgets himself. So every touch is like that.

Opulence, no want, and no calculation, desirable things very ample. Infinite. All accommodating. We're told of that goal of our life. So first thing we must have to leave the, however it may be, the charm for this gross world, and must be ready to make journey towards that. And the second, there are so many proposals from so many religious conceptions. After this in eternal life you get this kind of heaven, this kind of heaven, that these things will be allowed you, for your good livelihood. And there is a comparison, and in that comparison we shall have to select that Kṛṣṇa conception, the Vṛndāvana conception.

That is the supreme most, that is the duty of ISKCON to prove to the world. The Supreme most destination and fulfilment of life is only to be found in Vṛndāvana. It is unparalleled. You're to understand this and make your journey towards that without caring for any loss or gain in this plane of our life. This is what ISKCON wants to say, Swāmī Mahārāja wanted to say, and Mahāprabhu wanted to say. *Śrīmad-Bhāgavatam*, the last treatise of Vyāsadeva wanted to say.

The land of divine love, we're inhabitant of the land of divine love. Highest fulfilment of life we can only have there. So, all of you who want to help your own self, sincerely, necessarily you'll have to come to hear us. We're trying our best to make you all understand that the Kṛṣṇa conception of Godhead, that is the highest attainment of all existence, what so ever.

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

[?]

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

Are you in the service or business?

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

...

Hearing from me, but are you able to gather something? To get something?

**Devotee:** A lot.

**Śrīla Śrīdhara Mahārāja:** Much. Of course it is admirable, because my lecture is generally very steep.

**Devotee:** Of high type.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. You are attracted by what aspect of Kṛṣṇa Consciousness? ISKCON. You have joined ISKCON attracted by what aspect of it's preaching? Can you say? Kṛṣṇa consciousness. But it was in Gujarat, the Vallabhi *sampradāya* \_\_\_\_\_ [?] They also deal with Kṛṣṇa consciousness. But it is up to date, and that is in old fashion. Kṛṣṇa consciousness was known to India before ISKCON. But from ISKCON, you have got the up to date nature of preaching. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Are you satisfied with your present life? What you have understood, how to continue the life? What sort of life we live. First vegetarian, then next, that Kṛṣṇa is the only Supreme Lord, all are subordinate. Then how to attain Him.

**Devotee:** Chant sixteen rounds.

**Śrīla Śrīdhara Mahārāja:** Taking through the sound divine and how one should take the name. The name Vaikuṅṭha, the name divine, and the name mundane. The ten offences, avoiding that. What is the nature of the divine name taking? *Sevonmukhe*, serving, with serving attitude. That is the very life of spiritual existence, serving. Here, we're filled up fully with the energy of exploitation. Without exploitation we cannot maintain our existence here.

*ahastāni sahasānām, apadāni catuṣpadām [laghuni tatra mahatām, jīvo jīvasya jīvanam]*

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

The handed animal they're living on the flesh of non handed. *Ahastāni sahasānām, apadāni catuṣpadām*. And the four legged animals they're living on the non legged animals. And the big is devouring the small. So a man's living means *lākhs* of animals he's devouring, using as his food. Either vegetable or non vegetable. So without exploitation none can live here. And exploitation means it has its reaction. To every action there is equal and opposite reaction. We're disturbing the existence of the environment to maintain this body, mind, and the reaction must come to me. I shall have to go down, and they will come to exploit me.

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna  
[mām upetya tu kaunteya, punar janma na vidyate]*

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

So going up and down, up and down. How to get out of the tendency of this exploitation?

By renunciation, Śāṅkara, Buddha, they say about, recommend about renunciation, wholesale renunciation. And thereby the soul is reduced to some zero, as we are in our deep sleep. In deep sleep we have no existence, we don't feel anything of our existence. They say here is the limit of life. We can meet successfully a life of exploitation only with the life of renunciation.

But the third school, Vaiṣṇava, they say no, renunciation is no solution, real solution is in service. We are, our soul is real unit of service. And the mind has come to become a member of the world of exploitation. The mind, this ego, must be dissolved, and the inner soul we shall be able to find, through help of the saints, that there is the seed of serving unit. That wherever we shall be, we shall not exploit, but we shall render services. It is possible in the plane of soul and that is service as duty, considered as duty, we shall be in Vaikuṅṭha, in the Nārāyaṇa-loka hemisphere, lower half.

And the full globe, Goloka means solid circle. In the fullest conception of the Absolute existence, there the loving service. All unit, serving unit, different gradation. And their remuneration is also according to that, but all serving unit, and there spontaneous, automatic service. Everyone is depositing money in the bank but no cheque, to take money from the bank. All directed towards Kṛṣṇa, but without any expectation from Him. So automatically they get the remuneration that their tendency to serve is gradually improved. Service and the reaction, improvement of serving nature. In this way it is going on there. Our loving service, sacrifice for the environment, and the centre is Kṛṣṇa, Reality the Beautiful. *Satyam śivam sundaram*. The truth. Then it is above mortality, *śivam*, but to enjoy and then, *sundaram*, all capturing sweetness, harmony.

In a nutshell this is so, and *Śrīmad-Bhāgavatam* announces this truth. The last book of Vedavyāsa who has given all different types of religious conceptions in India, and Śrī Caitanya Mahāprabhu has given that in toto. Come and take through the sound cultivation. Vaikuṅṭha *Nama*, but the Name must be Vaikuṅṭha, must be infinite character, otherwise only the sound has no value. A homoeopathic globule, it must be judged with the potency, and not the figure outside. So the Name Kṛṣṇa that must be surcharged with real spirit within, and not the sound only, which can be produced by the lips, and by a machine also. The sound, there must be present the very gist, the very life. So it is necessary to take it from Gurudeva. Otherwise we can hear from here, there, and everywhere, Kṛṣṇa, Kṛṣṇa, what is the necessity of hearing it from Gurudeva? Because that sound is surcharged with some particular potency which is in the consciousness of Śrī Gurudeva, in heart of Śrī Gurudeva. And we're to cultivate that, and that will sprout and fulfil my demand of all my heart.

In this way the sound cultivation, the name, the sound, *nāmākṣara*, the physical aspect of the sound, and the internal gist of the sound, which is represented in the sound, this is *māyā*, which the ear can grasp. But our heart, the *śrāddha*, the soul can grasp. Souls food must be there, not only ears food, some music, or some harsh words, Kṛṣṇa, not that. It is within and that must be developed by our serving attitude, in connection with a proper saint whose soul influence may come, enter into my heart, and rouse my soul consciousness to that type, which is fit for that type.

This is underlying this *Nāma bhajan*, *Nāma saṅkīrtana* in Kali-yuga especially, congregational, offensive for offensive. From different forces from the environment, from the four walls are coming to influence me, but I create *saṅkīrtana*, that will attack the force of the environment. Congregational chanting to attack, offensive for offensive. Go on with loud sound of the Lord, otherwise all things may be stopped. This will bring the best benefit for us all.

These industrial things, research laboratory, all these things, these things, mundane body, the whole world will be crushed and vanish in the infinite one day. So this civilisation and its paraphernalia, all not only useless, but it is harmful, for every soul. It is not fruitful or distributing welfare for any perception. All *māyā*. The whole world, the whole universe will vanish. The scientists also admit that. Again it may come, again it may go. This is *pralaya* and *sīsti*, it is going continuous. And the soul is eternal factor within us, and we're there. Our proper self is there in the soul, not in the mind which also changes, the body also changes, but soul is eternal factor. And there is another eternal plane where the soul is really a member of that plane.

Anyhow, misguided, we have come here, fallen souls. Fallen means, who has come to search for their specific pleasure, satisfaction. Either pleasure for his own, or for a particular group, extended selfishness. Country lover, or society lover, or nation lover, that is all for extended selfishness. All these things must be left and we merge in the soul's original harmony. For that the whole energy, because only in human form is it possible to do something. But if I die, next moment I may be posted somewhere else, where I may not have any connection with the Kṛṣṇa consciousness. I may be a tree, I may be a beast, I may be an insect. It is not sure that after this human life, where I shall be posted, it's uncertain. So this human life as long as I live, I must try to utilise to its best, without caring for any other interest.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

That clarion call. "Give up everything. You are wholesale Mine. You come to Me. I shall look after you."

Bāl Gaṅgādhara Tilak, he has written in his commentary, in this *śloka*, there the last, "The Lord has served nectar on a golden plate."

"Wherever you are posted it does not matter, you immediately leave your duty and join Me. I shall look after you."

**Devotee:** How can we surrender to Kṛṣṇa?

**Śrīla Śrīdhara Mahārāja:** That is possible only with the help of scripture, especially living scripture, that is living *sādhū*, saint, agent, who can guide me well to that. So Guru means that divine agent, where we can place our confidence that he will guide us there, safely, that is Guru. It is not a fashion,

but a necessary demand of the craving soul. Craving soul's first demand is Gurudeva, the guide who will take me there. For so many things to disturb me of different types, they will try, "Oh come to me, come to me, come to me." So many things in the world of experience. But avoiding all, to follow him. And of course by judging, not blind following, but conscious following. Dismissing everything by judging, this is bad, this is bad. And faith will develop and he will know his own, the soil of it's own nature, intuitively. Without calculation there is intuition, which even defeats the human calculation. So many animals and birds are there, that they can understand which the human scientific brain cannot do. That intuitive knowledge, that will help him, faith.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]  
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Those that are well meaning, wants to, 'God helps those that help themselves,' who are sincere, want to help him, from that side, that is not a dead matter, all conscious, all knowing, omniscient. Help will come from that side to guide us.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.  
Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari.  
I feel tired.

...

*Ahāṅkāra* of different types, ego of different types, for the service of Kṛṣṇa, that is all welcome, no harm, rather that is necessary part.

One devotee of Mahāprabhu sang the poem in this way, "What should I, praying, praying, of Mahāprabhu. He made, by the least attempt, making the people singing and dancing, from iron He made them gold. natariya dahaya koriya gosanaī [?]

Only the simple method, process of singing and dancing, the most pleasing, easy thing. Through singing and dancing He converted the iron into gold. What charm. \_\_\_\_\_ [?] Iron became converted into gold, only through the process of singing and dancing. Dance in the name of Kṛṣṇa. You'll be converted into Kṛṣṇa Dāsa. The disease will be cured forever. Try to dance and sing. By the simple and sweet method He converted the whole world. That goal of life, how beautiful, how reasonable it is. \_\_\_\_\_ [?]

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

Another devotee also. "What greatness \_\_\_\_\_ [?] Where shall we find such a friend of the fallen? Who else is there, in finding the fallen souls He began to cry, began to weep and cry aloud. 'Save the fallen souls.' Is there so magnanimous heart wandering in this world? Mahāprabhu has gone. There is none who will cry whenever meeting any fallen souls, but Him. \_\_\_\_\_ [?] Who will be kind enough to the fallen, the needy? \_\_\_\_\_ [?] Who is there who will cry at the...

Mahāprabhu cried aloud seeing the condition of the fallen souls. "Oh you are so adorable to Kṛṣṇa and you are in such wretched position." He could not tolerate. \_\_\_\_\_ [?] "With the simple process of singing and dancing He made gold out of iron." \_\_\_\_\_ [?]

**Devotee:** Mahārāja. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Gaura prabhu prema vilasa bhaumo niskincana bhaktivinoda nama [?] Kovistito bhakti kutira na kustir sutradi \_\_\_\_\_ [?] Do you know this *śloka*?

**Devotees:** No. Where is it from Mahārāja? No. We've heard you quote this verse many times, but we don't know the meaning. Mahāprabhu gaura prema vilas sad niskincana bhaktivinoda nama [?]

**Śrīla Śrīdhara Mahārāja:** Gaura prabhu prema vilasa bhaumo niskincana bhaktivinoda nama [?] Kovistito bhakti kutira na kustir sutradi \_\_\_\_\_ [?]

Bhaktivinoda Ṭhākura constructed a small building in Purī \_\_\_\_\_ [?] and the name was given *bhakti kuṭīra*. Perhaps that ISKCON has taken - there a marble tablet fixed in the wall, on the front of that mandeer. The *śloka* composed by Bhaktivinoda Ṭhākura about his home.

Gaura prabhu prema vilasa bhaumo [?] This is the place where Mahāprabhu showed His pastimes of Divine love. This is the land where for a long time Mahāprabhu displayed Himself here, union in separation with Kṛṣṇa, inundated this place, with that *śloka*.

Niskincana bhaktivinoda nama [?] One man who was Bhaktivinoda by name, he lived in this quarter.

Gopi stitu bhakti prati prakasti [?] Some unknown person, where his name was Bhaktivinoda, he used to live in a room in this small building for some time. Gopi stitu bhakti prati prakasti \_\_\_\_\_ [?]

And he tried to lose himself, always in the memory of, and taking the Name, and trying to meditate and merge in the pastimes of Murari. Someone lived here by the name Bhaktivinoda, in a room in this quarter, and he tried his best to pass his days in the memory, and taking the Name of Śrī Kṛṣṇa. Sometime lived here.

gaura prabhu prema vilas bhaumu niskincana bhaktivinoda nama  
gopi stitu bhakti prati na kasti \_\_\_\_\_ [?]

Bhaktivinoda Ṭhākura tried his best for this. One day he went to the shores of the sea and began to roll there. "Oh my Lord, none will come to respond to my appeal. \_\_\_\_\_ [?]

All in deaf ears. So I have failed in my attempt to try to get the people to take Your Name. Now I find that now please order me, the rest of my life I shall pass only taking Your Holy Name. Please give me such order."

\_\_\_\_\_ [?] The golden sand bed, rolling, he told like this, sincerely. Generally when the time comes to get away from this world, for the great men, they at last find such disappointment. "I

feel that what I wanted to do, I could not do. Now nearly my duties finished, please take me up, recall me.”

**Badrinārāyaṇa:** Did he go to Kurukṣetra after that Mahārāja, Bhaktivinoda Ṭhākura? After Jagannātha Purī, he went to Kurukṣetra?

**Śrīla Śrīdhara Mahārāja:** Last he went to Vṛndāvana, and Kurukṣetra also. And coming from Kurukṣetra, we heard from Guru Mahārāja, he stressed his opinion.

“That, I thought that I should live in my later days in Vṛndāvana. But now I find that Kurukṣetra is the highest place. Because the degree of separation is very high there. There is Kṛṣṇa, there is the *gopīs*, getting, they have got, but they can’t meet, and get, so separation in the highest intense degree.”

Vision is there with both parties there but still they can’t mix, they cannot give and take. So at that time, the *āśraya vigraha*, the serving party, for long time they’re in separation, they’re eager to serve, and the object of their service is also at the front, but still they’re not getting the chance to serve. The highest separation feeling is there. And when the *āśraya vigraha*, the higher servitors, they’re in that position, the greatest pangs they’re feeling, at that time their service is most. Do you follow?

At the time of war the contractors they can make much money. According to the necessity, dire necessity. Thy necessity is greater than mine. That Sidney, he has become immortal, because in the war-field the dearth of water, no water available. Mostly the wounded soldiers are complaining they’re thirsty, but anyhow one glass of water came for Sidney. He was a volunteer soldier, and he was a big scholar. He wanted soldier, the wounded, one glass anyhow came to him, and another soldier, side by, “I want water.”

He patiently handed over the water towards him, “Thy necessity is greater than mine. Your wound is greater, blood passing from you, you take.” The value of water, price of water according to the degree of necessity.

So at that time Rādhārāṇī and other *gopīs*, They’re at the highest condition of separation pangs.

“There is our Lord, and we can’t approach Him, for long aspired service, we can’t.”

That the zenith of their aim of separation, but that need, we shall try to ease there, thereby we shall be given to gain. In short time we shall gain very much by their benediction. The least service at that time will fetch the greatest remuneration from our masters. If we can serve them, anyhow we can, or supply any water or anything, any service. So Kurukṣetra is the place of highest *vipralambha*, separation. There we must, at the time of Their need, we must go to serve there.

“So Kurukṣetra I have selected, and I shall construct a cottage in Kurukṣetra near that great place and I shall pass my days there.”

But Mahāprabhu’s will was otherwise, when he was about to start that side.

“Oh where are you going? My birthplace is unknown, and you’re to discover them, you’re to discover the service, you’re to do. So you must not go to Vṛndāvana, or Kurukṣetra. You must remain here and discover My birthplace with the devotees. You do that.”

He retired, again he took the service, in Kṛṣṇanaga. \_\_\_\_\_ [?] Kṛṣṇanaga he took again, entered into the service and began to investigate the old documents, maps, other papers,

and consult the old books, how it has been related about the place. In this way he tried to find. And also he got some vision, he aspired after some vision, some mysterious vision where it was at that time. And two types, Navadvīpa side, and from Godrum, from the books he could trace, suddenly light, and there the *saṅkīrtana* going on. Next morning he went there and tried to find location under some palm tree, in a vision he traced...

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