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Śrīla Śrīdhara Mahārāja: \_\_\_\_\_ [?] Ha, ha. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

*yadi gaura nā hoīta, tabe ki hoīta, kemone dharitām de  
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke  
madhura vṛndā vipina mādhuri praveśa cāturī sāra  
baraḥa yuvatī bhāvera bhakati śakati hoīta kāra]*

[Vāsudeva Ghosh said, "How could I keep up my life if Gaurāṅga Mahāprabhu did not come down? If I did not come in touch with Gaurāṅga Mahāprabhu, how could I live at all? That is so near to life, so near to vitality. It is the vitality of the vitality. If I had not come in touch with such a potent vitality, I should have been finished. I could not live at all if such nectar had not been extended into me. It would have been completely impossible to go on with my life."] [*Sermons Of The Guardian Of Devotion*, 1, p 109]

A very wonderful expression. *Kemone dharitām de*. That body we're already bearing. The future is going to influence the past. *Kemone dharitām de*. Already I was existent. The prospect is such I have come to, he says, "How could we - if such valuation could not come to me then how could we bear a body in the past? *Kemone dharitām de*. That means it shows that who says this he's a *pārsada*, already he had scent of the thing. "I had some peep of prospect of this nature in life fulfilment, this sort of fulfilment I had suppressed in my life. I was searching after that. Now finding this I come to conclusion that my here in this body has been successful. In other words, what the inner search of my heart at last I have found what was the thing of my inner search, inner-most search, at last I have come to that. And Gaurāṅga has given that fulfilment of my inner-most demand, thirst. He's mine. Without Him none should have any conception of life."

*[pāiyā mānuṣa janma, ye nā śune gaura-guṇa, hena janma tāra vyartha haila  
pāiyā amṛtadhunī, piye viṣa-garta-pāni, janmiyā se kene nāhi maila]*

["Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago."] [*Caitanya-caritāmṛta, Ādi-līlā*, 13.123]

*Janmiyā se kene nāhi maila*. The thing is here and if anyone cannot have it what is the worth of his life? He should better have died, he should have died. If living he cannot come in touch of such valuable thing he should have died. *Janmiyā se kene nāhi maila*. Wherever he was born he should have died if he cannot come to his eternal prospect, fulfilment. This sort of expression coming to show about this extraordinary wonderful characteristic of the goal in Kṛṣṇa. Our goal in Kṛṣṇa is of such type, the devotees are giving description in different ways, wonderfully strange. The fulfilment of life how, without that one should not live to that value. Kṛṣṇa. That the devotees - to the present, to the market, the canvasser is to take the choicest thing for canvassing. The capitalist also is astonished by his choice, and sometimes showing gratitude to him.

“You have represented highly valuable things of mine to the others. So much to say I was not myself conscious that such things were in Me. You have taken from My storehouse so many tasteful things. Was it in My store? Your choice makes Me more valuable. So I submit to you. So beautiful things you have found in Me. I cannot but feel proud by your touch. By your connection these beautiful things have come, have been discovered in Me, I wonder.”

It also may be possible, this also may be possible. So Kṛṣṇa’s obligation towards Rādhā, the wholesale dealer. Partial dealers there are of different groups but wholesale dealer of every commodity available there in the store, that wholesale dealer. Hare Kṛṣṇa.

Kṛṣṇa napay par [?] Kṛṣṇa Himself cannot measure the greatness of Rādhārāṇī.

So our Guru Mahārāja asked to keep Her in reverence on your head, over your head. Don’t be bold enough to approach direct.

*pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]*

["The path of divine love is worshippable to us  
and should be held overhead as our highest aspiration."]

At respectful distance above, try to keep Her with Her group. Don’t rush towards that thing, it is not of that type. So how valuable they are this *rāga-mārga* who worship Kṛṣṇa in this way, the way of love. The loving service, *prema-sevā*, it is not ordinary thing, not a mechanical thing. Don’t try to finish, to limit it. It is of unlimited type. Don’t rush to enter, make trespass, don’t commit offence. This is the prospect of your lives after lives, in this way live. Infinite has everywhere centre nowhere circumference. Don’t try to put any circumference there, the centre of your prospect thing.

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

*sakhyāya te mama namo 'stu namo 'stu nityam  
dāsyāya 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, *dāsyā*, 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]

Let my respect be towards the friendly connection with the Supreme Master. Respect to friendly connection, but servant connection I pray to my own self try to connect with the service connection, service taste, try always towards that. Expressively invite service and learn to give respect to the friendly service. Don’t venture to tread on your foot on that plane, don’t. "Where angels fear to tread fools rush in." Don’t become a fool but try to follow the angels. Keep it always on a respectable higher level and try to connect yourself with the service.

When Pratāparudra began his apparently mean service as a sweeper, then Mahāprabhu gave him an embrace. We should not forget that, that is the very backbone of devotion. Always towards lower services, and automatically from the other side the choice comes for you for higher plane. Don't you try to force in there, but show your modesty, tendency to go to the lower level. And it is the duty of the higher to take you in a proper place. *Dāsyāya te mama raso 'stu*. My sincere attraction may be towards lower service, the service of a servant. But I must be conscious of a friendly service, I show respect to that. That should be our attitude. We must have the knowledge that that is high, but I'm not fit, it is high, I'm not fit. So many Vaiṣṇavas of higher character are there. I must engage myself to the lower level, then automatically from the Yogamāyā party, they're not sitting idle, whoever will be fit for any particular plane the Yogamāyā is there. Others will forcibly take him from particular plane and put to some higher plane. They're not inanimate objects, they're all conscious. So your modesty would not be ignorantly accepted as your unfitness, no fear of that.

*trṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtaniyaḥ sadā hariḥ*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Of infinite meaning and prospect, the general direction. Oh, do you take the process of divine sound? Only the easy course to reach that goal by the divine sound? Then, to come to that level you will have to accept such attitude. Then you'll feel that there is a very fine level through which you can reach there, the finest level is there. But you're to accept such attitude real, then it will be possible. Not by no necessity of removing a mountain, or to oppose a river current, big things won't be necessary. But only by cultivation of the spiritual sound you'll be able to reach the goal, but you'll have to take such attitude. Then you will feel that you've come to a very particular subtle level, only through sound we can go there. Our soul can be attracted, can be connected with that. But if we can pose ourselves with this, *trṇād api sunīcena, taror api sahiṣṇunā*, that means much. That is not an outward statement. If we go to adopt that sort of mood we shall have to cross many oceans, many oceans I shall have to cross, I shall experience. But from my present position of egoistic boast, when I'm to go far to the lowest level of a blade of grass, countries after countries I'm to go through, planes after planes. *Taror api sahiṣṇunā*. To get into, to reach into that sort of attitude, so many suns and moons, earths, that will be passed in my way. Concrete things I shall have to bid adieu. So many basic thoughts of the concrete bigger things that has to bid adieu, leave, only to go, to reach to that attitude properly. And *amāninā mānadena*. My connection with the subtle and higher things, that will have to ignore, *amāninā mānadena*. The plane of life will be changed, the activity, the plane will be changed where activity should be, energy should be invested. Not in this plane what we see about us, concrete.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Milton told: "Peace hath her victory not less renowned than war." In his sonnet I read: "Peace hath her victory not less renowned than war." If we search the meaning of that deeper then we may come to: *trṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena*, the adoptability of such

plane of life practically in our utilisation. The many victories to be conquered to reach to that plane, your peaceful. "Peace that hath victory not less renowned than war."

Mohammed's direction, "Koran in one hand, sword in another hand. If anyone does not accept, behead immediately." War, ha, ha.

And Mahāprabhu saying just the opposite. *Sunīc*, don't forget giving resistance. *Taror api sahiṣṇunā*. If any resistance comes, try to forbear with the best of your energy. *Amāninā mānadena*. Don't try to encroach upon the prospect of others, all physical prospect. *Mānadena*. And don't give any opposition to them. With these such adoptabilities, this is war, peace, war in peace, peace hath her victory, this is victory in peace, peace, not physical war. If you can attain these victories, then you're automatically led to a particular plane where you'll find ample beyond your expectation and your conception.

Wonderful things, renowned they found all the sound representing Kṛṣṇa. Only through the Name this Kṛṣṇa is overflowing, all pervading, and it has got its wonderful flow all full of meaning. Not that inanimate flow in the plane as if the flow of the ether, and full of meaning. Who can catch? The scientists who can come to the level of ether s/he may find many wonderful things in that vibration, must come to the plane of ether. So only the sound aspect of the whole is so sweet, so attractive, so happy, we cannot conceive or think out it is there. Not unscientific.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. *Sevonmukhe hi jihvādau*.

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

All the attempts must be made in that spirit. "I'm for Him." That will be the main principle of our advance. "I'm for Him." *Sevonmukhe hi jihvādau*. Then it will be able for us to reach that plane. "I'm for Him." "Die to live." The whole process. "The peace that hath victory," but "Die to live," that process always. Dissolve this ego, considering that ego, to leave this ego means to embrace death, subtle death, to leave a particular ego, one layer of ego may require many births to satisfy its death. The different covers of ego, but the wholesale ego should be dissolved. "I'm for Him. I'm for Him. Die to live." I want the property of my wonderful dream to be satisfied. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

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

**Śrīla Śrīdhara Mahārāja:** Ah. *Trṇād api slokete pare alovar* [?] One says, "I had much hope that I shall be a Vaiṣṇava. But when the *trṇād api śloka*, that advice came to me, oh, that is impossible."

**Devotee:** Swāmī Mahārāja he also said one time, Lord Zetland asked, "I want to be a Vaiṣṇava, I want to be *brāhmaṇa*. What do I have to do?"

So Goswāmī Mahārāja told him, "You have to give up meat, women, intoxication and gambling."  
He said, "Impossible. It cannot be done."

**Śrīla Śrīdhara Mahārāja:** Lord Zetland previously was Lord Ronaldshay, he was Governor of Bengal. And when the first non cooperation movement began we were in the College Square, just in front of the university there is a [water] tank and just on the eastern side the Boddhi [?] Society was founded at that time and Ronaldshay came to open. I did not know. Suddenly I found some students they're crying, "Shame, shame, shame." Lord Ronaldshay is passing in his car after opening that recent ceremony, he's going away by the street. And some students they were aware of the fact, they began to cry, "Shame, shame, shame." Then afterwards I inquired and I heard that Ronaldshay is passing and they're crying, "Shame, shame, shame."

He was a very meek, mild gentleman, Ronaldshay. Then I heard that he after leaving India he went to England. And he, perhaps after the death of his father he was the owner of Zetland perhaps, a locality, some *zamīndār* or something like that, Lord Zetland. Lord Ronaldshay afterwards was known as Lord Zetland and he was Secretary for State for India.

He gave lectures about Vaiṣṇavism, I have got, it was out in *Statesman* or some newspaper, the cutting I have got perhaps with me in praise of Vaiṣṇavism.

"I went to Navadvīpa. I saw the Vaiṣṇavas. I had from my memory those twelve followers of Christ, and this and that, so many mentioning this and that." He has praised about our Guru Mahārāja, that, "He has started that Vaiṣṇava cult to preach and come here." And Vana Mahārāja met him and Goswāmī Mahārāja also met him. And he had some appreciation of the Indian scriptures.

In another time when I was in Madras Maṭh, in some publication I found that Zetland says - they gave some reform government, proposed some reform government to India, but Indian political leaders not going to accept that.

"That the veto power is there so it is nothing. You are giving something, election, this parliament always, but the Viceroy can give veto to everything." The Indian leaders said, "This is nothing, in many things they may give veto."

But Zetland was remarking at that time, "That they're suffering under *māyā*." Ha, he quoted this that just as in Indian philosophy the position of *māyā*, "so they're suffering from the influence of *māyā*. It is only their imagination that we shall give veto to everything. No, veto in special cases, so there is other things this right they're getting from this reform proposal in this way. The *māyā*, the thing it is existing and not existing, they're afraid of the existence of the veto, but veto is not to be used always, so they're only suffering from *māyā*." And this was his argument.

And also it was too that Goswāmī Mahārāja asked, "You'll have to give this and that."

"But it is impossible." Ha, ha. Hare Kṛṣṇa.

**Aranya Mahārāja:** Mahāprabhu, He instructed Raghunātha Dās Goswāmī to always wear this verse, this *śloka*, *trṇād api*, around his neck as a necklace.

**Śrīla Śrīdhara Mahārāja:** Ah. And asked him.

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe*  
*[bhāla nā khāibe āra bhāla nā paribe*  
*amānī mānada hañā kṛṣṇa-nāma sadā la'be*  
*vraje rādhā-kṛṣṇa-sevā mānase karibe]*

["Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."]

[*Caitanya-caritāmṛta, Antya-līlā, 6.236-7*]

*Grāmya-vārtā nā kahibe, grāmya-kathā nā śunibe.* The worldly talks you must not attend, neither you engage yourself in that. *Bhāla nā khāibe āra.* Don't seek after the satisfaction of your tongue and belly. Or don't try to get any good dress which is appreciated by the people. *Amānī mānada hañā kṛṣṇa-nāma sadā la'be.* Give honour to all, but don't seek honour from anyone. In this way you will take the Name of Kṛṣṇa always, continuously. And *vraje rādhā-kṛṣṇa-sevā mānase karibe.* But internally in your mind try to serve Rādhā-Govinda in Vṛndāvana. As you are in Vṛndāvana you are serving Rādhā-Govinda. That will be your mental aspiration. And externally you are to go on and live your life in this way, not good dress, nor good food, nor indulgence in the worldly topics, either saying or hearing, and always giving honour to all and don't seek honour from anyone. In this mood you go on."

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

There is one verse in Bhaktivinoda Ṭhākura.

*vaiṣṇava caritra, sarvada pavitra, jei ninde himsa kori'*  
*bhaktivinoda, na' sambhase ta're, thake sada mauna dhorī'*

["Bhaktivinoda always keeps a vow to abstain from speaking any type of envious blasphemy unto such a pure devotee, whose life and characteristics are in all ways pure."]

[Third Branch of *Kalyāṇa Kalpataru, Ucchvasa*, Swelling and overflowing spiritual emotions.]

[Section Two, *Prarthana Lalasamayī*, Prayer of eager longing.]

[Song 7, verse 6, The pure devotee.]

"The character of Vaiṣṇava is always very pure. But if anyone out of motive cruelly speaks ill about them, then this Bhaktivinoda he don't want to talk with them and he will keep silence. No cooperation with them if anyone comes to abuse Vaiṣṇava, then full non cooperation."

Then Goswāmī Mahārāja who proposed Zetland, he told,  
 sri dvaita das kirtaniyal dyas sada maray rati mati lati bahi [?]

Bhaktivinoda only keeps silence. But Bhaktisiddhānta won't stand there idle, he will give some punishment to that. Ha, ha. He's inspired with that sort of...

**Devotee:** Vṛndāvana Dās Ṭhākura \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Vṛndāvana Dās Ṭhākura has gone further.

"Most appealingly I'm presenting the characteristic and advice of Gaura and Nityānanda. You people come to understand this. I fall at your feet and I pray that with good motive you come to approach, and you will find that all this is true, and it is the best. But in spite of my so much fervent and modest appeal, if you revolt then I shall kick you and break your head by my kick." tari rakhi maro tano [?]

And Kavirāja Goswāmī has said, "I fall on your feet dust and do something for you so far you say otherwise." Very mildly.

But Vṛndāvana Dās Ṭhākura has, I had in my mind previously when I read, "This does not look well with the Vaiṣṇava's, specially with the followers of Śrī Caitanyadeva who has given *trṇād apī sunīcena, taror apī sahiṣṇunā*. Vṛndāvana Dās Ṭhākura he being a bona fide devotee, how can he have such a cruel and proud statement?"

But when I heard from Guru Mahārāja, Bhaktisiddhānta Ṭhākura, just the opposite meaning. He approached this statement from quite a different direction. One who had no other alternative but to go to eternal hell, Vṛndāvana Dās Ṭhākura has come out to do some good for him. The approach from a different quarter altogether. No hope, for them Vṛndāvana Dās Ṭhākura has come and given some hope. Why? How? He's punishing with his kicking them, and for these actions Kṛṣṇa will be moved, Nityānanda Prabhu will be moved for them. "Oh, he's cursed, he's abused by My devotee." So He will come to nourish him and thereby he will get some benefit and connection. Vṛndāvana Dās Ṭhākura by such bold and cruel sayings has insulted them, and Kṛṣṇa He'll be not be able to stand unaffected. "Oh, Vṛndāvana Dās Ṭhākura has insulted you that he will kick you. No, no, don't mean so. I am for you." Ha, ha, ha. Kṛṣṇa will come in his favour. So Vṛndāvana Ṭhākura has done in the negative side, he has done some good for that person. By such bold assertion of hateful punishment to them attracted Kṛṣṇa's attention for them in their favour. "Oh, you are so much insulted by My devotee, all right, don't be affected, I shall help you." In this way he has opened some way for their future benefit. That sort of argument I heard from him.

Whenever any bona fide devotee does something wrong to a particular man, when the son beats another boy, the one who beats, his father comes to nurse him. "Oh, my son has beaten you?" Then he comes and with soft hands - this theory. When a bona fide devotee has done something wrong to a particular person then the guardian of that devotee he's inclined to sympathise with him and in that way some good must come to him. So who had no other alternative, Vṛndāvana Dās Ṭhākura has opened the way for them. Ha, ha, in this way. I found meaning in that way from him. Who had no other way to get out from the hell, but Vṛndāvana Dās Ṭhākura has managed to provide something for them, for those persons by showing rude attitude towards them, has moved the heart of Kṛṣṇa sympathetically towards those.

Hare Kṛṣṇa. Gaura Hari.

**Devotee:** Guru Mahārāja. Kṛṣṇa empowers certain souls to write Vaiṣṇava literature and others to distribute Vaiṣṇava literature. In this way as you explained Śrīnivāsa Ācārya has a very exalted position because he's the greatest distributor of Vaiṣṇava literature.

**Śrīla Śrīdhara Mahārāja:** Yes. Jīva Goswāmī sent all the Vaiṣṇava scriptures prepared by them in his custody. And there was Narottama Ṭhākura and Śyāmānanda Prabhu with him, but Śrīnivāsa was given the main charge. And they came to Bengal and here near Bakura District. They came in a bullock cart and there was one native chief, of the aborigine *ādivāsī* section, aborigine sect. And his name was Birhambir. He had some astrologer, and there were in those days some dacoit type, whatever passing through his state he sometimes wanted to loot it, plunder. But a devotee at the same time, but plundering was some of their occupation with the *ādivāsī*.

And the astrologer told, "Highly valued things are within that casket."

Then he ordered, "Take it off from the street and put it in my custody."

And that was kept...

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