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**Śrīla Śrīdhara Mahārāja:** ...underground, most precious mineral, substance is within you. And it is for Me. I have come to discover from within you.

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau  
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam  
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [Caitanya-caritāmṛta, Ādi-līlā, 1.4]

Discoverer of my highest worth. One who discovers my highest worth, highest value, He has come down to utilise me for that highest call. I do not know what value I have got. Hare Kṛṣṇa. Hare Kṛṣṇa.

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

Aparadha bade mano citya helo batra sam tuwa na me madhave [?] pikar [?]

Neti, neti, neti. Not this. Not this. Not this.

Kṛṣṇa is inconceivable. Our hope is with the Vaiṣṇava more. In the beginning of a life of a devotee, he thinks that, 'My necessity is with Kṛṣṇa. Why, in the scriptures so much stress has been given for the Vaiṣṇava? Between Kṛṣṇa and me they're placing so many barriers.' So though they outwardly have no other way but to admit this. "Yes, vaiṣṇavera." But really, the inner heart is not satisfied. "My necessity is with Kṛṣṇa." But when he really comes to have any touch of pure realisation he begins to understand that Vaiṣṇava is all. Without Vaiṣṇava we cannot have any trace of Kṛṣṇa. So abstract, so fine, so free, and so *cañcalā*, restless, that it's impossible for us to have any connection. The Vaiṣṇava, they're our solace of life, so many posts of consolation standing on our way. We can find peace also in our heart that they're of my nature, my friend. They know my pleasure and pain, of my type that's at present in my heart, what's the nature of the pain and pleasure in me. They're my friend.

Kṛṣṇa is almost untraceable, abstract thing. He's so unapproachable, and so unattainable, and so fickle, and so playful, that we cannot have, we cannot fix any real prospect in Him. But the Vaiṣṇavas are standing like pillars, easily approachable, and they can give us consolation, and they can help in our disaster like sympathetic friend. They're really our necessity, Vaiṣṇava, than Kṛṣṇa, the Vaiṣṇava they will be - must have more interest for me.

Unknown and unknowable, untraceable, and so many disappointing qualifications we find in Him. But the Vaiṣṇava they're all sympathetic, always helping. So they gradually come to hold the important position in us, not for the time being, as long as I cannot have intimacy with Kṛṣṇa, so long we have some necessity with them. It's not like that. Permanently and eternally they're our everything. This will be our realisation as much as we shall go deep towards the goal.

Kṛṣṇa's nature is something like treacherous. Ha. Rādhārāṇī, when helpless She says that, "I can't walk any longer. You may take Me where You like, You may carry Me, I can't."

Then disappeared suddenly, disappeared.

Then, of course She was of that strong type. "I know You can't go away. You are nearby, but You have concealed You." With this attitude She was going, and again perhaps for some time She met.

He's of that type.

So the *śakti* group, the *svarūpa-śakti*, they're all helpful towards us.

So Dāsa Goswāmī he was very clever, cunning fellow. He told, "Kṛṣṇa, I don't want You if I don't have Rādhārāṇī. First I want my position to be certain, a sure position. A real relationship with Rādhārāṇī, then my first necessity will be that. And You must fall around Her. So I don't care to have any independent connection with You. But their post, around which You are hovering always, I want my real bona fide position with Her. I want Her service. To get one, that means service. I want, I appreciate the service of Rādhārāṇī to be the highest. Because I know to have any direct service, direct connection with You, that is rather imaginary and uncertain. But if I can acquire my intimate relationship in the service of Rādhārāṇī, You are already conquered, You cannot but hover above Her. So I've understood what is my real position. You are permanently sold to Her. So I'm nothing to do with You. You're not independent, You're dependent. I've found it out that You're dependent, and where Your dependence is, I want to fix my whole attention there. Where Your unknown and unknowable characteristic that has left You, where Rādhārāṇī's position is concerned. She's so pure that You can't hope to leave Her side. I have found out this truth, so I'm no longer running after You."

So Vaiṣṇava should attract our heart's attention and care. Then it will be hopeful, it will be better prospect for us, sure prospect, with our relationship with the Vaiṣṇava. Which in our present life of a beginner we can't realise. Rather, we feel disturbed with that proposal to us. That is substantial, that is real progress, and sure progress. *Kāṛṣṇa. Viṣṇu bhakta vaiṣṇava kṛṣṇa bhakta jñānī. Kāṛṣṇa.* Viṣṇu is also used in the sense of Kṛṣṇa in many places.

*vikṛīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ, [śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ bhaktim parām bhagavati pratilabhya kāmam, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

*Vraja-vadhūbhir, vikṛīḍitaṁ*, that is only reserved for Kṛṣṇa conception of the truth, not Who is known generally as Viṣṇu. But sometimes in this - every word in its full fledged meaning is bound to go to Kṛṣṇa, because He's the centre of everything, really. So all words may be used when the rein of the universal discourse withdrawn, then every meaning of every word will have to go to Kṛṣṇa. To the highest centre. He's the source of every vibration, every wave. So every wave as having origin from Him. But for our understanding from our own position the meaning has been located somewhere else, here, there, so many centres. But that is the only centre controlling everything. But for our facility, we're finite souls, for our facility so many working centres have been opened to us.

Mahāprabhu, coming from Gayā began to explain grammar, and in grammar he used to give explanation of *Bhāgavatam*, from *vyākaraṇa*, a book of grammar. He was explaining grammar and He's taking meaning of every word to Kṛṣṇa. And not a mental skill, but His eyes are shedding tears. He's finding Kṛṣṇa. *Dhātu, sūtra*, He's finding everything coming from Kṛṣṇa.

"To go, to walk, to speak, to see, these potencies they have got their origin to that sweet Kṛṣṇa, My Master, My Lord."

Everything is reminding Him of His Loving Lord. He can't see anything else than Him. Every point of experience carrying quickly with lightening speed to its origin, Kṛṣṇa. All loving centre. And He's shedding tears for His separation. That is possible.

*vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'  
[yāhān nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndī']*

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā, 17.55*]

Any mountain, taking to the Govardhana. Any jungle, taking to the Vṛndāvana forest. He does not see all these things. Whatever He sees, to that unknown highest quarter He's attracted.

"All belongs to Him. Everything belongs to My Lord. You are everywhere. How can I live without You? My friends, show Me the Lord of My inner heart. I can't go on living. I can't stand. I can't live. I can't exist. I'm going to be finished."

What is this? This is also possible. Hare Kṛṣṇa. Hare Kṛṣṇa. Navadvīpa, the land of Mahāprabhu. Gaura Hari bol. Gaura Hari bol. Vṛndāvana, Navadvīpa. And the *viraha ksetra*, Purī. Kṛṣṇa has become cruel, and come in Dvārakā. Purī Kṛṣṇa is that of Dvārakā Kṛṣṇa. The land of separation for the *gopīs*, *gopī* mentality. He's in an ocean of separation, sorrow, in Purī. Separation, long separation of Rādhārāṇī.

These things are all - dream becomes dumb, and dream dumbering affairs.

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

**Devotee:** Guru Mahārāja. Can you explain the difference between *audārya* and *mādhurya*.

**Śrīla Śrīdhara Mahārāja:** *Audārya* and *mādhurya*. When *mādhurya* wants to distribute Himself outside becomes *audārya*. When within a particular group, and previous circle, there is *mādhurya*. And when it thinks to be surplus and export to other places, export Himself to other surrounding places, that is *audārya*. He has a mind to give these things beyond the circle, extending Himself, when He wills to extend Himself, though infinite. Every point is infinite. Infinite minus infinite is infinite. We're to think it in that level.

Otherwise, if He extends Himself then He's limited. The consideration will come, "Then is He limited, within limitation? And He can extend outside? Then there's outside also that's not within Him?"

Such intellectual satisfaction is not possible in the world of infinite. The intellect of the finite won't have its play there. Seeming non Kṛṣṇa that is *māyā*. So many gradations there. So when He likes - it is a fact that all do not know about Him - but when He exerts Himself to make Himself known to those who are not knowing about His sweetness, then He becomes at that time, in that function, of that pastime, He's said to be *audārya*, generous, magnanimous. *Audārya*, magnanimity, the sweetness becomes magnanimous. Sweetness, *mādhurya*, and magnanimity added, Kṛṣṇa becomes Mahāprabhu.

They're side by side, so Navadvīpa and Vṛndāvana of same plane. In one portion the highest sweetness is being tasted, displaying itself in a particular group, that *līlā* function. And another, that thing is being distributed to those that are not within the camp, outside. But the substance of the same level, that highest *prema*. Dedication to a despot. Desperate dedication to the Despot. That is the highest plane. Desperate dedication to the Despot. Centre. Three Ds.

**Devotee:** But there are some devotees are in Vṛndāvana and also Navadvīpa at the same time?

**Śrīla Śrīdhara Mahārāja:** Yes. Some exclusively there, some representing both the places, some more nearer to one and little indifferent to another. Different types their classes. Equally interested in both, and less interested in one and greater interest in another. And some may be absent here, and present there. May be, according to His will, according to *līlā*.

**Aranya Mahārāja:** Then would that coincide with the *bhajanānandī* and *goṣṭhyānandī*? *Bhajanānandī* who's only doing his own *bhajan*, or he might stay just in Vṛndāvana. And the *goṣṭhyānandī* who's the preacher, more concerned with *audārya*, distributing.

**Śrīla Śrīdhara Mahārāja:** It may be of different order. In Mahāprabhu's section like that. But there are also apparent Vaiṣṇavas of some other type, that Nimbarka, Rāmānuja, they may not care to come in the group of Mahāprabhu. But they're always conceiving they're mainly in connection with Kṛṣṇa, in a particular plane. That is also to be found. They do not understand what Mahāprabhu is. Still, they've got some connection with Kṛṣṇa. According to their capacity they come in their own plane and conceive like that. Some think Kṛṣṇa is a *vilasa* Mūrti of Nārāyaṇa. Some say Vṛndāvana Kṛṣṇa is representation of Vāsudeva Kṛṣṇa, He's higher, Vāsudeva is higher and this *gopa* Kṛṣṇa is lower. As He Himself likes to show to a particular group they have to see like that.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smarō mūrttimān  
gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ  
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ paraṁ yoginām  
vṛṣṇinām paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ*

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

In different phases there are different types of recipients, and He also has corresponding contact with them in that similar way.

*ye yathā mām prapadyante, tāms tathaiva bhajāmy aham  
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

According to our approach He comes to respond that way. But comparison, which is higher in degree, *raso vai saḥ*. That fine understanding will allow us to know that Svayaṁ-Bhagavān, that *gopa* Kṛṣṇa, or Rādhāramaṇa, He holds the supreme-most position. The fine understanding in judging the quality of *rasa*. All may not understand that.

So to have admission in the group of Mahāprabhu that is the highest fortune.

A professor who has got greater education, he can understand the position of the professor of lower education. But the lower education cannot measure the higher. Sometimes in some points he may have any conception that, 'Oh, he's higher than me.' But he faints, in the words of Swāmī Mahārāja. He faints there unconscious, can't enter that abstruse discussion. All the scientists cannot enter into the discussion of Newton or Einstein, though they have to admit that Einstein, by the success of his theory. But they cannot understand, follow the whole thing, the whole argument, and the process and the practice, practical system.

Gaura Hari bol. I close here the class.

...

**Bhakti Vijñāna Bhāratī Mahārāja:** Mahārāja. There was one *paṇḍita* who lived in Bhaktapali. And his name is Śrī Yukta Rāmeśvara Bhaṭṭācārya. Have you heard of him?

**Śrīla Śrīdhara Mahārāja:** No.

**Bhakti Vijñāna Bhāratī Mahārāja:** No.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

...there are many seats of so many scholars of different scriptures in Sanskrit. *Nyāya, Śruti, Purāṇa, Śaṅkara*, all these things.

**Bhakti Vijñāna Bhāratī Mahārāja:** There's also another gentleman whose name is Gokula Candra Goswāmī.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Vijñāna Bhāratī Mahārāja:** It doesn't name his residence. But he's the person who printed this edition of the *Śrī Nārada-pañcarātra*, in 1902.

**Śrīla Śrīdhara Mahārāja:** Where from? It's not mentioned in the book? Calcutta? Gokula Goswāmī. Maybe. There was one Śyāmalal Goswāmī, he was very submissive to Bhaktivinoda Ṭhākura,

connected with Bhaktivinoda Ṭhākura, Śyāmalal Goswāmī. He wrote *Gaurasundara* and *Śyāmasundara*, two books.

**Bhakti Vijñāna Bhāratī Mahārāja:** It was printed in Calcutta, Upper Chitpa Road, by one Yogendra Candra Cakravartī, 1902.

**Śrīla Śrīdhara Mahārāja:** I do not know him.

**Devotee:** Mahārāja. What is the significance of the fossil record?

**Śrīla Śrīdhara Mahārāja:** What does he want to say?

**Bhakti Vijñāna Bhāratī Mahārāja:** What's the question?

**Devotee:** Why don't we save it for tomorrow.

...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] some *brāhmaṇic* tendency we found specially in him.

Unlike others, or like Nityānanda Prabhu, Gadādhara Paṇḍita appeared in Radadesa, the stock from the western side of the Ganges. Whereas Mahāprabhu, Advaita Prabhu, Śrīvāsa Paṇḍita, these three come on the eastern side lineage. And Nityānanda Prabhu in Radadesa, and Gadādhara Paṇḍita also. He was born in Bharatpur, near Kasi [?] in the district of Bashilabad [?] at present, in Birbhum, perhaps in Birbhum or \_\_\_\_\_ [?] Bharatpur.

But his father had a house in Ramchandrapur, what they say as Pratchin Māyāpur.

Ramchandrapuri bati Paṇḍita Gadādhara [?] Bhaktivinoda Ṭhākura mentioned. A very meek and modest temperament, unassuming. Always pushing the back side, not pushing forward nature.

When Mahāprabhu took *sannyāsa* and went to Purī, among His followers, Gadādhara Paṇḍita was one. Before that we're told, from the very childhood he was given to devotional listening, Nārāyaṇa, Kṛṣṇa. Mahāprabhu after coming from Gayā - before this Mahāprabhu knew that he's very much addicted to His personality. Before coming from Gayā when Mahāprabhu came with full fledged devotional activities He met Paṇḍita Gadādhara.

And every now and then He's shedding tears. "That My life has been useless. So long I have lost My time and energy without any gain. I did not try to attain Kṛṣṇa *bhakti*."

This is the nature after He comes back from Gayā, at the age of eighteen or twenty or so. He met Gadādhara Paṇḍita.

Gadadhara sisugal hoite tomar krsneti murti [?] "From the very childhood you are devoted to Kṛṣṇa. Your life is successful. But Mine is lost. I've spent...

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