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**Śrīla Śrīdhara Mahārāja:** ...a great scholar, when he's going to teach a child, he must have to come in the lower position of a child and to educate him. So the whole religious representation they have got such consideration, that these persons they must be allowed to eat anything, and to do something, and they must be satisfied. When that course is finished then they'll have a birth in a proper soil and then get higher chance of religious realisation. In the organic whole some sort of connection one must have with the other then everything is all right. From Islam, Christianity, everything has got its place, either direct or indirect.

\_\_\_\_\_ [?] Some will help us direct, and some from indirect. Everything has got its purpose. And principle if absolute we can harmonise everything, even stealing, lying. That has also got position. Position means respectable position in the absolute system.

And in Kṛṣṇa *līlā* only that sort of peculiar harmony is seen. He's lying, and devotees are also lying. Then stealing, they're conscious they're stealing. Everything belongs to Him, so really, no stealing, if we do it on His behalf. He's the Absolute Master of everything. So if I use anything for His cause no stealing. He has got absolute right over everything - that is rather. But still, stealing has got peculiar process due to it, that is in Vṛndāvana only, *parakīya*. It does not belong to me.

Just as a family head, everything belongs to him. Still he may say, the guardian may say to his child, "Give me your pen my boy." Or a play ball, "Give your play ball to me." It belongs to him, but absolute sense everything belongs to the guardian of the family.

...

That is the only way to harmonious life, harmony, synthesis.

In our body, if a finger, or anything, any smallest part, if they work for their own selfish end there'll be a clash, in the interest of the whole. If the finger says, "I shall work for me, and I shall work for the palm only," greater extended selfishness. Then there'll be clash.

But when every atom of the body will say, "We shall work for the welfare of the whole body," then only the body will be healthy, wholesome. Otherwise if any selfish attempt, provincialism, or localisms, these are all disease. It will hamper the cause of the whole. So faithfully we must work for the whole - nothing less than that. Then, there will be disease in the whole, diseased part. Just as if you pour water into the root the whole tree is fed. If you put food into the stomach the whole body is fed. So whatever might you have, can command, devote for the centre \_\_\_\_\_

[?] That is the key to live a healthy life - nothing less than that.

Not that I shall be master, subduing the whole environment. "I'm monarch of all I survey." Fascism, or democracy, or anything. Something will go against, only human civilisation, human body will live, and other bodies will be treated as their food - this is not. It's a very deplorable life that we'll live in the plane of exploitation. Without exploitation we cannot, for a moment we cannot live. Only with the breath, then with steps, so many small insects, with the water we're causing death, that is pain to so many living bodies. The trees, they've also got pain. Causing disturbance, creating pain, our existence means to create pain in the environment, and the reaction must come to us. Action, reaction.

So cent percent surrendered life, and not for country, not for society, not for humanity, but for the Absolute. And the conception of the highest Absolute has been found in Kṛṣṇa conception of Godhead, the beauty, the harmony, the ecstasy, the sweetness, the charm. Charm attracts. That attraction is service, that is surrender. Everything surrenders to the beauty, charm, submits, unconscious of his own. We must sacrifice to that function. Be worshipper of the beauty, serve the

beauty, *sundaram*. *Satyam, śivam, sundaram*. The harmony is beautiful, *samañjasā*. Harmony means *samañjasā*, proper adjustment. Proper adjustment is beauty. No complaint, everyone's demand met there, unconscious of his own self, charmed by the beauty. The purest existence, self forgetfulness, in beauty, we find, self forgetfulness.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Self sacrifice, and self forgetfulness, that is said to be of higher conception. Self forgetfulness is considered as higher to self sacrifice. Subtle difference.

**Devotee:** What is the difference?

**Śrīla Śrīdhara Mahārāja:** In sacrifice one is conscious of himself, and he's doing, he's giving something, he's conscious. "I'm giving something, for some cause." And self forgetfulness, in the plenary movement. He's giving something, he's moving, but he's been wholly captured by the interest of the whole. *Gopīs* say,

*deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra*  
[*viraha-samudra-jale, kāma-timīṅgile gile, gopī-gaṇe neha' tāra pāra*]

[Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timīṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timīṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 13.142]

"We do not care for our - no separate interest. Kṛṣṇa is satisfied. We do not care whatever be our condition. We're not conscious of our own existence."

*Deha-smṛti nāhi yāra*. Who has got no conception of his own body, then, *saṁsāra-kūpa kāhān tāra*, then the debt of this material world, the hell, all these things, nothing for him. He's not conscious of his own body. 'What hell will do to me?' All full of Kṛṣṇa consciousness, self forgetfulness. So no pain can come to touch them, approach them. If there's self consideration then the pleasure and pain will come to affect, wholly.

All Kṛṣṇa-ised, Kṛṣṇa interest-ised. So they offered their feet dust for Kṛṣṇa's headache to Nārada. When Kṛṣṇa, to preach the nobility of the *gopīs*, of the devotion of the *gopīs*, love of *gopīs*, He made a plan. "That I've got a headache, and only the feet dust of the devotee can cure that."

Then Nārada went there in Dvārakā. Nārada was very busy, went to the harem. "Oh. Kṛṣṇa's suffering from headache. You are all devotees, give some feet dust."

"What do you say Nārada? You are also devotee, give your feet dust. Why you have come to us? Should we go to hell? He's our revered Lord - we shall give feet dust to Him? No, no, no, it's not possible, go. You give your feet dust."

Then Nārada came back disappointed.

"What Nārada, have you got?"

"No, none will give You."

"Eh? No one is approaching to remove My difficulty? So much affection for Me they all show? You go to Vṛndāvana Nārada. By your mystic *yogīc* power you can go immediately."

Nārada came. All the *gopīs* collected. "Oh. You're coming from Dvārakā, is it? How's Kṛṣṇa doing?"

"Now He's suffering temporarily from a very bad headache, and only feet dust of the devotee can cure His headache."

"So better then, so many queens, so many devotees. You all are there, you can give it."

"No, no, none ventured to give feet dust \_\_\_\_\_ [?]"

"So feet dust you have come to collect feet dust from here?"

"Yes, yes, hell, you all come."

"We don't know who is the devotee. But still he's come. 'Give your feet dust, because my offence to take it."

Nārada was struck dumb. "All other pure devotees they denied, and you are coming so earnestly to offer your feet dust."

"Nārada, we do not care for us. Eternal hell - we don't care for that. Let Him get satisfaction, even for a moment. At the cost of our whole life's future, His instant pleasure has got more value."

Hare Kṛṣṇa. Such degree of sacrifice, self forgetfulness for the cause, for the centre. So much conscious of the benefit of the pleasure of the centre - self forgetfulness. They do not care for their society, nor for scripture, nor for any religious conception. Kṛṣṇa is all, over wholesale attraction. Suicidal squad.

Gaura Sundara. Gaura Sundara. Gaura Sundara. High talks, but how much we're prepared for this?

Mahāprabhu began to take the name of *gopī, gopī, gopī*, in a time of His trance.

And some *paṇḍita* scholars that hold some social position - "You, Nimāi Paṇḍita, you are a big *paṇḍita*, but now you are a devotee, does not matter. But why do you take the name of *gopī, gopī*? Take the name of Kṛṣṇa. That will fetch something for you, we're told in the scripture. But you're taking *gopī, gopī* - what effect you'll get? You're mad."

Then Mahāprabhu, with a stick He chased them.

"Oh. Nimāi Paṇḍita has become stark mad. We went to speak something good to him, and he came with a stick to kill us. We're not sons of ordinary men, we've got our position, our family dignity. We will see him." They began to make conspiracy. "Nimāi Paṇḍita should be given a good beating, good lesson he must be taught."

Then Mahāprabhu suddenly cried out,

*korila pippalikhanda kapha nibārite, ulatiyā āro kapha baḍila dehete*

"I took the greatest measures to deliver these retched souls. But I see the more sin is being collected. I'm rather creating more sin in the public. They're abusing Me, and they're making conspiracy to punish Me. What for I came, and what is going to be effective? So I shall have to take the role of a *sannyāsī*. I'm one of them, a *gṛhastha*, householder. But if I become a *sannyāsī, gṛhastha tyāgī*, a preacher, then they may have some respect for Me. They say we're all householder, he has become *sannyāsī*, he should be revered. Then from that reverence they'll get some benefit. Otherwise they'll have to go to hell, thinking that \_\_\_\_\_ [?]"

"Oh, he's my maternal brother, or paternal God-brother. In this way they're thinking. So I have to take some step in such way that they'll have to come to revere Me. I'm to take the role of a *sannyāsī*."

And He told to Nityānanda, and very few, "I'm coming to take *sannyāsa* on the last day of this Pauṣa Maka, Makara-sāṅkrantī, and He went to Katwa and took *sannyāsa*."

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. What's the time?

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Did you talk with them?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** They're advanced. Many questions he has given - answered by them.

**Devotee:** Mahārāja. I've one question. He took *sannyāsa* from Keśava Bhāratī, is it because there were no advanced Vaiṣṇavas at that time?

**Śrīla Śrīdhara Mahārāja:** No, not that. \_\_\_\_\_ [?] His *sannyāsī veśa*. At that time the Śāṅkara School was holding respectable position of the people. So He took *sannyāsa*. And also He gave mantram to Keśava Bhāratī. "That this mantram I have got in My dream. So see what this will do."

Keśava Bhāratī told, "Yes. This will do."

So He first gave to Keśava Bhāratī and Keśava Bhāratī repeated that to Him. And in the form, not so much importance He attached as form of *sannyāsa*. The role of a preacher, not in mantra especially. Just as Kṛṣṇa accepted Sandīpanī as a Guru. For Him it's a fashion, a formal thing. Not real help to be got from the Guru. Rather the Guru was converted into disciple after this function. Only He wanted to enter the group of the preachers. The Śāṅkara *sannyāsīns* they felt the prestige of the *sannyāsa* school enter, and with that advantage He began preach, took *sannyāsa*.

When He went to Benares, that was the headquarters of the *sannyāsīns* of the Śāṅkara School. And when He meet first - the leader of the *sannyāsī* group, Prakāśānanda, he addressed Him. "You're *sannyāsī* of our group, but why don't you meet us? We're here. You come and take seat along with us."

"No. I'm the lower type of *sannyāsī*. I have no courage to take My seat along with you. You're so respectable *sannyāsīns*."

The attack from the negative side. He was invited in some party, and He went and took His in a very lower place, the place where they're washing their feet. He took His seat nearby and taking the Name, and they're discussing about *Purāṇa*, and He's modestly taking the Name in a place \_\_\_\_\_ [?]

Then after casting his eye to the appearance of Śrī Caitanyadeva, Prakāśānanda who was boasting so much before, he was captivated. "Oh. Such a figure, beautiful, charming, and no trace of any egoism there. Very, very simple, candid, no ego that He's come to conquer us, protest, or nothing of the type. So simple that He's desirable for us, for everyone to acquire such temperament." So Prakāśānanda was disarmed. "In this figure there cannot be any cheating

tendency. It is plain, simple, grand, and divine." So he himself came, the leader of the Śāṅkara School, from the high position and inquired, "Why do You take Your seat here? You belong to our group, Śāṅkara group, *sannyāsī* of Keśava Bhārati, his disciple. You belong to our group."

"No. I'm a mean fellow. I can't venture to take My position as you are so big."

"No, no, no. That cannot be, You must come. Then I ask one question to You. Before I heard that the great Paṇḍita Sārvabhauma was converted by You, and You dance and chant and take *prasādam* of high preparation. This does not behove a *sannyāsī* to take. So I thought You are a magician. You can capture anybody and everybody like hypnotist. But now, after looking at Your body, I cannot but think that You have no bad motive anywhere to be located in Your figure, or in Your gaze. Plain, simple. Then I ask one question to You. Why don't You, as a follower of Śāṅkara School, *sannyāsī*, then why don't You discuss about the *Vedānta*?"

"I'm not of that higher type of scholar. Guru asked Me - 'You're not of such scholarship to understand what is the real purport of *Vedānta*. You go on taking the Name."

"All right, You may take the Name, that is not bad, but why do You dance and in a mad way You show so many symptoms, all these things?"

"I do not do it Myself. It is written in the scripture - when these sort of feelings came in Me I went to My Guru and asked, 'What is this? While taking the Name of Kṛṣṇa I cannot contain Myself. So many feelings come and make Me dance and cry, and move this way, that way, in a mad way.' I asked My Gurudeva."

He told, 'You are the most fortunate man in the world. It's mentioned in the scripture, the real devotion will produce such symptoms in ones mind and body. So You are fortunate, and I also consider myself fortunate that I've got the disciplic connection with You.' He told like this. 'And go on taking Kṛṣṇa *Nāma*.'

"Then, the *Vedānta* consideration that is not necessary?"

"No, it's not necessary. The Name can do anything and everything."

In this way the discussion began, and Prakāśānanda could not put his points against His argument. And he was down, anyhow that day's function finished.

Another day, Mahāprabhu was engaged in *kīrtana* in the Bindu-Mādhava temple, and one disciple of Prakāśānanda told, "Oh. Śrī Caitanyadeva is chanting and dancing in the next temple. If you'd like to see let us go there."

They all went and saw that wonderful dancing and chanting of Him in trance. They're all charmed, and from thence they gave up abusing Śrī Caitanyadeva's extraordinary personality. Only from that connection the leader of the group came to take.

"Unassuming feature, no assertive nature to be traced there in that simple and noble figure. No crookedness or any trace of any policy. He's plain and simple. Truth is embodied in Him, found in Him."

He was converted.

Hare Kṛṣṇa. And some say he was converted and took the name of Prabodhānanda and lived in Vṛndāvana. Some are of that opinion. But our line, Guru Mahārāja did not. That Śīśir Ghose, Founder of *Amṛta Bazaar Patrikā*, he's of that opinion. But our Guru Mahārāja discarded that. That Prabodhānanda is...

Prabodhānanda was Tuṅgavidyā incarnation, one of the eight *sakhīs* of Rādhārāṇī. He cannot be a *māyāvādī*. Hare Kṛṣṇa. Gaura Hari.

...

He was also a scholar, moderate type, and was a pakash [?] *smārta*, something, atheist type. He was tutor of His early life, Gaṅgā dāsa.

When after returning from Gayā, Mahāprabhu was interpreting when teaching the grammar, He was giving interpretation of Kṛṣṇa *Nāma*, Kṛṣṇa \_\_\_\_\_ [?] all related to Kṛṣṇa, explaining Sanskrit grammar.

Then the students they thought that, "For which we have come to learn this grammar from Him, it is not going to be satisfied. \_\_\_\_\_ [?] coaching we got from Him, Nimāi Paṇḍita, that is never to be had anywhere else. So we can't abandon Him immediately, can't leave Him. But how to improve the style of teaching of Him?"

So they went to see His early teacher, Gaṅgā dāsa Paṇḍita. "Nimāi Paṇḍita, we're very much pleased by reading under His care. But now, after coming from Gayā, He's explaining everything in Kṛṣṇa *Nāma*, and other things. Though that is very valuable, but for which we have come to learn, no effect found in that. So if you please can influence Him."

Gaṅgā dāsa told, "Oh. You ask Him to see me."

And the students told Nimāi Paṇḍita that, "Gaṅgā dāsa Paṇḍita, Your previous teacher, tutor, he wants to see You."

And Nimāi Paṇḍita went to him, paid His respect.

And Gaṅgā dāsa inquired, "How are You?" All these things. "I'm very happy You went to Gayā, and You've offered *piṇḍam* to Your predecessors, very good." All these things. "But how don't You teach Your students in the previous way? They all appreciate Your teaching. But now after coming from Gayā You have taken a novel style of teaching. So don't do so. I say 'properly teach them.' You've become a devotee I hear from the people. But whether Your fathers, forefathers, were they not devotees? You have become a devotee of new extra type. So don't go astray, remain calm, and follow Your predecessors. And teach well the boys, so I may not have to hear in future any complain against You. Your students, they won't go to any other school. They're very fond of You. So please teach them well. In this way."

Then Mahāprabhu told, "By the dint of your foot dust, who can come to give challenge to Me in the teaching affairs, and all these things? You remain satisfied. I shall teach them well, in this way."

**Devotees:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Hare Kṛṣṇa.

Today is the day of advent of Śrī Nṛsiṃhadeva. He's supposed to be - of course He's eternally in His Vaikuṅṭha. Only He came down here, this particular day to relieve Prahāda, devotee, to save from trouble. And hence we all are after Him.

"If any obstacles or hindrance in the path of devotion, my Lord, You saved Prahāda. So we also file a petition to You to do away with all the obstacles that may come in our way, when we try with our small capacity to approach towards the Supreme. Naturally there may be many difficulties on the path. And You were gracious enough to remove the great difficulty in the case of Prahāda Mahārāja. So we also expect hope that You will also remove all the thorns that may be fallen in our

path towards the object of our aspiration. Kṛṣṇa. Without grace. In my past history I must have done many things which will come against me. And the illusory energy in general, that also won't allow me without clearing the debts that I incurred in so many previous lives under her control. So You are the only saviour. If You come to our help then easily all these things may be managed, and we may pass over to our desired end. So be specially gracious on us."

So to Nṛsiṃhadeva we pray to do away with the difficulties that may come in the way of our progress. And He generally helps the devotees in that way. So particularly, with this idea, that my little capital, that brings some success by Your Grace. I'm nothing. So many difficulties are sure to come and stand in my way, to check my progress...

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