

83.05.25.A

Śrīla Śrīdhara Mahārāja: ...this is our goal. With that sort of prayer we're to pass this day, and observing fasting. And after the advent, in the evening, offering *pūjā* and *bhoga* to Him. Then we shall take some *anukalpa*. That is our arrangement. But though if anybody's sick, or too old, they may take according to their measure of the occasion, and some sweet liquid, or a little milk to keep up the body. Hare Kṛṣṇa. Otherwise fasting, and after offering *pūjā* and *bhoga raga* to Nṛsiṃhadeva, then in the evening we're to take some *anukalpa*. And tomorrow we're to do some festival, small, in His Name.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Here is Nṛsiṃha Mūrti, Vighraha. In the South, the Nṛsiṃha Temple is found, and more in number. Nṛsiṃha Jiyada near Waltiar [?] Then again Maṅgālagiri, near Bijwada [?] Andhradesh is fond of worshipping Nṛsiṃhadeva. Then another Nṛsiṃhadeva in Ahovala. Now it is a forest. Once we went there, within the forest, near Aranga [?] in Andhradesh. These three temples all within the boundary of Andhra. This Waltiar [?] as well as Bijwada [?] and Ahovalam, not far from Waranga [?], the nearest city, Waranga, Andhra. Three Temples of Nṛsiṃhadeva there.

Gaura Hari bol. Gaura Hari bol. Mahāprabhu visited them, it is mentioned in *Caitanya-caritāmṛtam*. Our Guru Mahārāja also visited those places and constructed the Pāda-pīṭha Temple of Mahāprabhu in two places, Maṅgālagiri and Nṛsiṃha-caran. And we were the pioneer party, Bon Mahārāja, myself, Mādhava Mahārāja who was then Brahmācārī Hāyagrīva, and two others, we went on establishing and installing Pāda-pīṭha of Mahāprabhu. About twelve-hundred steps in Nṛsiṃha-caran. Six-hundred steps to Maṅgālagiri. And Ahovalam also, within the forest, no rock, but unapproachable. The tigers and other animals are in that forest. Only at daytime one priest comes and offers something to the temple and then flies away. That was the position there we saw. Now we do not know. That was in the 1933-34, like this.

Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Nitāi Gaura Haribol.

*ito nṛsiṃhaḥ parato nṛsiṃho yato yato yāmi tato nṛsiṃhaḥ
bahir nṛsiṃho hṛdaye nṛsiṃho nṛsiṃham ādim śaraṇam prapadye*

["Nṛsiṃha is here, Nṛsiṃha is there - Nṛsiṃha is wherever I go. Nṛsiṃha is outside, Nṛsiṃha is within my heart. I am surrendered unto that primeval Lord Nṛsiṃha."]

With this *śloka* Mahāprabhu climbed up the hill. When we find it is necessary to secure the help of Nṛsiṃhadeva for my benefit, then we're to absorb wholesale in Him to remove the difficulty. Here is Nṛsiṃha, there is Nṛsiṃha, within Nṛsiṃha, outside Nṛsiṃha. Nṛsiṃha is all in all. With this spirit we're to approach.

śrī nṛsiṃha jai nṛsiṃha jai jai nṛsiṃha prahlāda eśa jaya pādma upa pādma vrnda [?]

You are full of all resources. Let victory be with You. Then everything will be peaceful. *Jai jai nṛsiṃha*. Let victory after victory may come to Your will spontaneous, and that will be beneficial for us fallen souls. *Prahlāda eśa*, You are exclusively sought by Prahlāda Mahārāja. His connection we can't sever from You. *Jaya pādma upa pādma*. At the same time we must not forget that You are

the object of divine service of Śrī Lakṣmī Devī herself. And You have come to take such a half-jungle figure to save Your devotees. But really You are in such a position that Lakṣmī Devī always serves You with whole heart. Your position is such. But to save Your devotee You have come in the figure of a half-jungle, half-human figure, You have come. But we won't forget that Your position is such.

Gaura Hari. Nitāi. Nitāi. Nitāi.

bardhi sa yasya badaney laksmi yasya baksati yasyasti rdhaya samvitan nrsimha mahaproha [?]

Bardhi saran saraswati. The goddess of learning, she's residing in Your face. Laksmi yasya baksati. And Lakṣmī Devī, the goddess of resources, she's always at Your heart. Yasyasti rdhaya samvit. And within Your heart the seats of real knowledge, real consciousness, the consciousness of the Absolute is there. *Samvit* means knowledge, consciousness. Consciousness, higher consciousness of Your heart, that is consciousness of the Absolute, even Kṛṣṇa consciousness also there. I bow down to You repeatedly.

In this way, so many hymns in praise of Nṛsimhadeva we find.

ugra panugra evayam savatra nayam kesari kesari basa kutanam pandisam upa vikrama [?]

Ugra panugra evayam. Apparently Your figure seems to be fearful, dreadful, but really You are very affectionate to the devotees. Savatra nayam, anugra. Kesari basa kutanam. Just as the lions, they're fearful to others, but to their own cubs, own children, very affectionate. That is Your position.

namas te narasimhāya prahlādāhlāda-dāyine, hiranyakaśīpor vakṣaḥ-śilā-ṭaṅka-nakhālaye

[I offer my obeisances to Lord Narasimha, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stone-like chest of the demon Hiranyakaśipu.]

I show my obeisances to the Lord, half-human, half-lion. And whose very appearance and necessity to please the devotee like Prahlāda. And for that purpose to save the devotee He does not hesitate if necessary to tear off the body of the enemies of the devotee. *Hiranyakaśīpor vakṣaḥ-śilā-ṭaṅka-nakhālaye*. The enemy of devotion was Hiranyakaśipu and his chest was just like a stone, stony-chested man. But You tore it to pieces. *Śilā-ṭaṅka-nakhālaye*.

In this way so many hymns, songs, in praise of His Grace, we find.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

We are devotees, we, or rather, we want to be devotees, so our great need for the grace of Nṛsimhadeva, that the obstacles may be removed and we can go on smoothly in our way towards the desired Kṛṣṇa consciousness. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. So I beg your leave.

Vidagdha Mādhava: Is there any significance that Mahāprabhu visited many places in South of India but He did not tour the holy places extensively in North India?

Śrīla Śrīdhara Mahārāja: One of the reasons may be that South India was free from the Mohammedan attack. And they mostly, the scholars of different schools have their origin in that place. The Rāmānuja, the Madhvācārya, Viṣṇuswāmī, all these three, this culture is very big scholars of Vaiṣṇavas. The scholars, the followers also come from that part, Rūpa, Sanātana, Jīva, from Kanada, and Gopāl Bhaṭṭa, then Prabodhānanda Saraswatī they came from Tamil Nad, Śrī Raṅgam.

Devotee: Guru Mahārāja. Did Lord Nṛsiṃhadeva have some connection here in Navadvīpa, at Nṛsiṃha Poli?

Śrīla Śrīdhara Mahārāja: Yes. Because in Navadvīpa, different representations of theism they're absorbed in Navadvīpa Dhāma. Just as in a capital, so many, in Delhi, Bengal, Madras, Bihar, all have their representations there in the capital. Provincial authority must have some representation in the central. So Navadvīpa is the highest conception of theism, so here, naturally, the representation of all other theistic conceptions should be represented in some form or other. Devī Simantini [?] is there, Jaganātha is there, Nṛsiṃhadeva is there, so many, in this way, the Śiva is there, Devī, so many persons. They should represent themselves to pay honour to the highest conception of theism. They think it necessary They must have some representation. It shows how it is adjusted in the full-fledged theism, different conceptions of theism. They are posted in some parts with the full, *viśiṣṭādvaita*, not exclusive all but including, all inclusive. And they're also of eternal type, but only the difference in degree of intensity of theism.

Bhaktivinoda Ṭhākura could conceive when he was putting up in Godruma, he marked that every day early in the morning one flow of wind goes through his front towards Yoga-Pīṭha, birthplace of Mahāprabhu, early every morning. What's the matter? Then he began to search most earnestly and to detect in a prayerful motive, mood, he wanted to survey what's the matter. Then one day he found that in the birthplace of Mahāprabhu, when the *ārātrika* in the morning, *maṅgala-ārati*, Nṛsiṃhadeva goes there every day to attend from that Nṛsiṃha Poli. Nṛsiṃhadeva Himself He every day attends that *maṅgala-ārati* of Mahāprabhu.

All personal representation, all conscious personal, personality, the degree, the degree, the intensity in the degree of conscious personality, more attraction. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Guru Mahārāja. Is there some story that Prahlāda Mahārāja in his former life cleansed the Temple of Nṛsiṃhadeva?

Śrīla Śrīdhara Mahārāja: Yes. It is mentioned from *Purāṇa*, there it is shown. Jīva Goswāmī he found out that. *Api cet sudurācāro, bhajate mām ananya-bhāk*, [*Bhagavad-gītā*, 9.30] *Kim punar brāhmaṇāḥ puṇyā*, [*Bhagavad-gītā*, 9.33]

*[api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasīto hi saḥ]*

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

*[kim punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā
anītyam asukhaṁ lokam, imaṁ prāpya bhajasva mām]*

["So who can doubt that the pure devotee *brāhmaṇas* and *kṣatriyas* will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births."] [*Bhagavad-gītā*, 9.33]

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā sūdrās, te 'pi yānti parām gatim*

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

Kṛṣṇa says. *Mām hi pārtha vyapāśritya*. "I'm such that if anyone comes in My connection with some evil motive, then also he may catch the connection and come up. *Mām hi pārtha vyapāśritya, apāśritya*, to come in connection in a mean way, *vyapāśritya*, particularly mean, very nasty way. If in a very nasty way also, anyone comes to My connection he gets the chance to go higher and higher."

And an instance has been given from *Prahlāda-cariter* by Jīva Goswāmī. It is found in some *Purāṇa*, that when, before his birth, Prahlāda, how he came to this side. He was a man supposed in the South, of mean nature. And he made arrangement with a lady for union in some dilapidated temple of Nṛsimha. And for that purpose he brushed some, cleansed some portion in the compound. And that day was the day of advent of Nṛsimhadeva. Any good day and Prahlāda cleansed a portion of the part which was very dirty, and perhaps there he was united with the woman or so. But because he cleansed that place in a particular day that was recorded. And through that he got connection with Nṛsimhadeva's service. He took that and gradually improved and came to reach that stage. *Līlā* in this way.

Devotee: Guru Mahārāja. There's one temple in South India that's called Mantralay [?] It's the *samādhi* of one saint called Ragavendra Swāmī. They say in their books that Ragavendra Swāmī is an incarnation of Prahlāda Mahārāja. And for eight hundred years he'll be giving *dāśana* to people.

Śrīla Śrīdhara Mahārāja: Who? Ragavendra Swāmī?

Devotee: Yes. He was, in his live body he was entombed in the cellar of that temple, in the basement of this temple, about four hundred years back.

Śrīla Śrīdhara Mahārāja: Living?

Devotee: Living. And he says for eight hundred years he will be giving *dārśana* and helping people who come to that temple.

Śrīla Śrīdhara Mahārāja: What is the temple? What is the Deity there?

Devotee: Mantralay. I don't think there's any Deity.

Śrīla Śrīdhara Mahārāja: Only the tomb?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Where it is?

Devotee: It's about a hundred and fifty miles from Hyderabad.

Śrīla Śrīdhara Mahārāja: Towards Mangalas?

Devotee: From Hyderabad.

Śrīla Śrīdhara Mahārāja: Hyderabad, which side?

Devotee: It's midway between Bombay and Madras.

Śrīla Śrīdhara Mahārāja: And the line?

Devotee: I think it's Rāmānuja line.

Śrīla Śrīdhara Mahārāja: Ragavendra?

Devotee: Yes. Actually, this temple became very famous about a hundred and fifty years back when one Englishman who I think was a collector of the area. He came to demolish this temple because he wanted to use it for some other purpose. And when he came there some man named Thompson, then Ragavendra Swāmī gave him *dārśana* and immediately he fell flat before Ragavendra Swāmī and he instead of, he donated many acres of land to this temple. And it was recorded in the *British Gazette*.

Śrīla Śrīdhara Mahārāja: That may be, not impossible, that he was a *yogī*, and the last line of Prahlāda.

Devotee: But there's one thing which doesn't seem right in what they say. They say that Ragavendra Swāmī had got so much pious activity that it prevented him from going back to Vaikuṅṭha. So he's distributing his pious activity to all the people for eight hundred years so that he can go back to Godhead.

Śrīla Śrīdhara Mahārāja: The Vaikuṅṭha means Godhead, to go to Godhead is to go to Vaikuṅṭha. But anyhow he chose to stay here for eight hundred years. It is not impossible with a *yogī*. If he

likes he can live. But why he lived in that fashion? Ordinarily on the surface he could live so many years and help the people. But this is also a particular desire by which he wanted him to be led. It's not impossible, maybe.

But that is not our concern. Our concern is 'what for?' The quality of the things he adopted. There are many other *yogīs* also, they may live a long, long time, but that is not the necessity for us. The quality in the conception of the theism. Even Lakṣmī Devī, she can't have the *mādhurya-rasa* service which is available in Vṛndāvana. That sort of thing we want to be connected with.

The Rāmānuja section, they're more concerned with Lakṣmī-Nārāyaṇa, two and a half *rasa*, not confidential service available in Vaikuṅṭha. Confidential service is only available when we get Kṛṣṇa conception of Godhead. And that stage of theism is known as Goloka, or Vṛndāvana. Solid circle - full fledged. Goloka means solid circle, like a ball, full fledged. *Akhila-rasāmṛta*. The centre is connected with all classes of *rasa* of different type. And the very nearer approach through love, confidence. So that in *sākhya rasa* the friend can climb up His shoulder. He also can play like that. So nearness, or closeness, is possible only in *anurāga*, love, to acquire, to come in the area of love. Not reverential service which is found in Vaikuṅṭha in connection with Nārāyaṇa, the reverential, awe inspiring, the grandeur. By this we cannot approach the nearest position of service which is possible only through love divine, very closest connection, of equal position.

So much so, when Jayadeva was writing his famous book, *Gītā-Govinda*, in Rādhā-Govinda *lilā*, he came in such stage of mind. Rādhārāṇī, She's, *abhimāna*, that She had some reaction in Her sentiment against Kṛṣṇa. That Kṛṣṇa is not giving His due, lovingness, or something, to Her, honour for Her love. She had some reaction, reactionary mood. And Kṛṣṇa trying His best to satisfy Her, so much so, that Kṛṣṇa wants to touch the feet of Rādhārāṇī. But Jayadeva, he can't allow himself to write that.

"What is this? These thoughts coming to me, this seems to be too much. How I can, the Supreme God, how I can write that He has come to hold, to touch the feet of Rādhārāṇī?"

Dehi pada-pallavam udāram [*Gītā-Govinda*, 10.7] This flow is coming to him, this level, but he can't write it down in black and white.

"How I can? The Supreme Personality He will be in such a lower level that He will beg, by touching the feet You be propitiated with Me, My beloved?" He can't, so he stopped there, went to take his bath, leaving there the writing.

In the meantime, Kṛṣṇa came in the figure of Jayadeva, and Jayadeva's wife Padma, she was there, she was also a very perfect type of devotee. Padma saw a little earlier perhaps her husband has come. Then he took *prasādam*, also Padma ate early. Then also he went to the room and he took that book, that paper he was writing, and Padma saw something he did there, and then disappeared. After here and there Padma could not detect, she thought that he is here.

But real Jayadeva came at the time. At that time Padma she's taking the remains, after that Jayadeva Kṛṣṇa has taken away, then real Jayadeva came and found that Padma was taking *prasāda*. "What is this Padma? You're taking *prasādam*?"

Padma also saw Jayadeva and was astonished. "What is this my lord? You are coming far away now?"

"You are taking *prasādam*, I have not taken yet."

"No, no. You came and took *prasādam*, and then I'm taking the remains. Not only that you also wrote something in the book."

"What I have written? Let me see." He went and inquired that what he faltered to write, could not write. "How can I say that the highest conception of God, 'I want Your holy feet to My head?'" He saw it's written there.

dehi pada-pallavam udāram, mama sirasi mandana, dehi pada-pallavam udāram

"Please give Your, which is ornamental to My head, give that holy feet to Me."

It is written there. "Padma, you are fortunate, you have seen. Kṛṣṇa Himself came in my imitation or something. I'm coming now and who came and who took *prasādam* from you, your hand, He Himself has taken. So you're fortunate." Jayadeva also began to take.

"What do you do? I have taken."

"No, no. This has been taken by Himself. And you are fortunate. Let me also have the share."

So, such closer relationship, closest relationship is possible to get by the way of love. Possible has been shown, but we don't think that we will be in any day we shall have progress to that that audacity may not come to touch our mind, then it will be a great offence. But the Lord to His beloved devotee shows such humiliation, it is recorded. It is possible, such *anurāga*, the love divine is such a powerful thing. *Śrī-kṛṣṇākarṣiṇī ca sā*.

*[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]*

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17*]

So many effects we can get through devotion. And the highest is that we can draw, we can catch Kṛṣṇa, attract Him to be submissive to the devotees in any way and every way. This is the force of this *anurāga bhajan*. The way to approach to the Lord through the affection, through love divine. Love means sacrifice for Him. Everything for Himself. Through the science we're to understand that, and the degree of sacrifice will be infinitely higher, and the response also will come from that direction like that.

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