

83.06.10.B

Śrīla Śrīdhara Mahārāja: ...one more given to Kṛṣṇa *līlā*, another more tended towards Navadvīpa *līlā*, another having tendency to be accommodated in both the places. In Kṛṣṇa *līlā* also some attracted towards Rādhārāṇī's camp, some to Kṛṣṇa's camp, and some holding middle position. So this sort of division we find which is necessary for *līlā* by Yogamāyā. So in the highest plane, two kinds of pastimes we find, Kṛṣṇa *līlā* and Gaura *līlā*, of same value. One, transaction within a limited camp, and another where the transaction, how that can be distributed to others. Valuation of which is to be distributed, which is being treated, that is of one and same value. Ecstasy, sweetness, or love, or beauty, of similar, but two camps. Some within themselves, and some with a plan to give it to others, same thing. Some are more given to this *līlā*, some more given to that *līlā*. In Gaura *līlā* also we find some Narahari Sarakāra and his followers, they were more given to Kṛṣṇa *līlā* than Gaura *līlā*. And in Gaura *līlā* we also find others who were more inclined towards Gaura *līlā* than Kṛṣṇa *līlā*. This is by Lord's grant, by the Supreme Will, *līlā*.

Gadādhara Paṇḍita is holding the helm here in Gaura *līlā*. It's his, though everything belongs to him, still, as if, he's dispossessed. Gaurāṅga has taken everything. Exhaustively dedicated to Gaurāṅga, in this way.

So Kavirāja Goswāmī says,

[baḍa śākhā, — gadādhara paṇḍita-gosāñī] teṅho lakṣmī-rūpā, tāṅra sama keha nāi

["Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him."] [*Caitanya-caritāmṛta, Ādi līlā*, 10.15]

He represents the main potency of Gaurāṅga and no one to be compared with him. This is the utterance, statement of Kavirāja Goswāmī we find about Gadādhara. Gaura prema mayam Paṇḍita Gadādhara.

And Bhaktivinoda Ṭhākura he has got his own position, in general, but from the consideration of the disciples, Prabhupāda has seen Rādhārāṇī in him. A relative vision. Prabhupāda told once, "That Rādhārāṇī represents full play of *aṣṭa-nayikā*, eight classes of *nayikā*, heroine characteristic. That is perfectly represented in Rādhārāṇī, we see. In other places we find partial representation, but full in Rādhārāṇī, eight *nayikā*." Our Guru Mahārāja told that, "I look at my Gurudeva, Guṇa Mañjarī. As *mañjarī* he's got some partial representation. But if I look with a deeper attempt I find him identified with Rādhārāṇī, *aṣṭa-nayikā*, full eight classes of display in the service of Kṛṣṇa to be found there." _____ [?] "If I look at him with my head a little more erect then I can find that he's one with Rādhārāṇī."

*ācāryam mām vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

“Give more attention to the *śāstric* rule and try to find out, then Rādhārāṇī comes to take the place there, in the position of my Gurudeva.”

So in that way he has seen in general Bhaktivinoda Ṭhākura as the fullest representation of the cult of Śrī Gaurāṅga. That is expressed in his poem. Śrī Svarūpa Dāmodara - he saw Svarūpa Dāmodara in Gaurakiśora. And Gadādhara in Bhaktivinoda Ṭhākura.

Gadādhara din hari pai hati gaura hari [?] He has written in one place. “We have accepted your day of disappearance identifying with Gadādhara.”

Another place in *Caitanya-caritāmṛta*, finishing poem he has written. “Here in Navadvīpa Dhāma the eternal pastimes are going on continuously. Only those that have got that deep vision, they can mark it, trace it.”

Avatara gaura krsna yadi sri gaur ichay dui moihe magi kahe [?] It is very difficult to trace the sweet will of Śrī Gaurāṅga. So if we can lift ourselves to that level we can find that always they’re doing their service here in Navadvīpa. Sometimes suppressed, sometimes over the surface.

Sri gaur ichay dui moihe magi kahe aprakṛta parisada katha [?] By the sweet will of Gaurāṅga without any law. What should I say? I find that those two, Svarūpa Dāmodara and Gadādhara, they’re now over the surface as Gaurakiśora and Bhaktivinoda Ṭhākura.

Sri gaur ichay dui moihe magi kahe aprakṛta parisada katha [?]

Sakat hoiliya bhaja krsna gaura bheli aprakasa katha yata yatha [?]

“I have seen it with my own eyes, of service divine. But this is not to be advertised, not to be given publicity to anywhere and everywhere. They will laugh at it. But my heartfelt experience is such.”

He has written in his poem, finishing in *Caitanya-caritāmṛta* _____ [?]

So Gadādhara Paṇḍita was identified with Bhaktivinoda Ṭhākura, and that was the vision of our Gurudeva Śrī Bhaktisiddhānta Sarasvatī. Could see same thing.

He considered *śikṣā guru paramparā* to be the most substantial thing. Eliminating the *sahajiyā bābājī*, they’re making much of the outer cover. Have deeper vision within and try to see things deeper outside also. Try to read in the environment deeper vibrations, and within you also. Dive deep and you’ll find a plane of finest vibration which will take you, that news will carry to you and you’ll see that.

sarvataḥ krsne murti kari janmal se deketi pai jal arkini amarṇ andhibata yat kuyar visaya dhuli te [?]

The prejudice, our past experience, that is caught in subtle form that has covered like dust, our eye of soul. Our inner vision is covered thickly with the dust. What is the dust? So many different conceptions of separate interest, eliminating the universal interest, has covered us. Prejudice, that mental cover has been made of the prejudices, of local, provincial interests. So we cannot see the reality outside.

visaya dhuli te kamana sei para tattva bayhile dekhi te [?] How he'll be able to read the universal wave? He's engrossed, his mind is fully engrossed and covered with local interest of different types. How he can detect the universal interest, universal wave? But who has fully eliminated their local interest of any type, and eager to read only the universal wave, they can see it clearly. And these things are superficial and non existing.

Artheṣu abhijñāḥ svarāt [Bhāgavatam, 1.1.1] What is the purpose of the movement of this world?

Only one word. For Itself. Reality is for Itself. Not to satisfy so many, but to satisfy One Reality. All the waves meant to satisfy that One. And if we can put ourselves in that level we can read the truth. Otherwise we're all cheaters. We're far from the truth when we cannot read that everything, all the waves carrying to the satisfaction of One, Svayaṁ-Bhagavān. We're labouring under _____ [?] We're deceptive unit, not for myself but for the world also, misreading. We're faulty of misreading and carrying that false knowledge to others. False unit, everyone, *baddha jīva*, everyone more or less all false unit, cheater. That is our position. We're to be relieved of such misreading, misrepresentation, of our own self as well as the environment, and to be placed in a proper place, and then we can go there to that fine jurisdiction.

Darśana, darśana means to see. How to see, that is to be learned, what to see, how to read what is going on in you and outside. Proper reading, that is education proper. Proper reading of ones own self and also of the environment, that is education proper. The education must be Vedic, the standard must be drawn from outside this area of *māyā*, misunderstanding. It must be extended from the perfect realm, through *Veda*, revealed truth. And we're to accept revealed truth and to bid goodbye to the knowledge of experience, scientific, all these things nasty, which is earned by the false experience, false *Veda*. 'That belongs to me, belongs to him, belongs to them' in this way it's all false calculation. We're to be relieved wholesale is necessary from this mal - conception. And not only to get relief from the mal - conceptions, by misleading of the external waves, but the positive line, to learn to read the waves, the vibrations of Goloka. Goloka, most universal, fundamental vibrating plane, and to harmonise my own self with that we may be led to Vṛndāvana, or Navadvīpa. There we _____ [?] Hare Kṛṣṇa.

So Bhaktivinoda Ṭhākura came for this. "Gadādhara Paṇḍita you are the Half Predominated Moiety of The Whole." Predominating Moiety, Predominated Moiety, half. One half of the truth, Absolute Truth one half. And Bhaktivinoda Ṭhākura as he preached, inspired by Gadādhara Paṇḍita and Mahāprabhu, that in his teachings also we find all the materials that are present in that half of _____ [?]

So connection of both these great souls, of great Gurus, guides, has combined, connected with this *tithi*, a particular nick of time. And by showing our reverence to it we can sow the seed of our highest beneficial cause. And by the grace of that great Guru Mahārāja Bhaktisiddhānta Sarasvatī, we're given to understand in this way, not to belittle things of the highest consideration, it is there.

In *Rāya Rāmānanda saṁvāda* we find how step by step, eliminating the cover after cover, Mahāprabhu is allowing us to enter the highest position.

"*Eho bāhya, eho bāhya.* [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] This is also superficial. This is also superficial. Go deeper, deeper. Yes. Here we can begin to trace. Go further. Yes, it is good. Go further, more. Yes it is the highest place. Anything more there?"

Then Rāmānanda came with *Gaurāṅga līlā*.

Mahāprabhu stopped his mouth. "No further. Here we stop."

Gaura Hari bol. Jaya Om Viṣṇu-Pāda...

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