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**Śrīla Śrīdhara Mahārāja:** Kṛṣṇa can't be prisoner in our brain cage. Ha, ha. Hare Kṛṣṇa. The first condition must be this. Then if you like you approach. Ha, ha. Your thirst won't be satisfied, take it in the beginning, then if you like you can come. It will always go increasing, increasing and increasing. I won't have Him. With more intense hankering. I can't.

"They say that I've got Him. But I know fully well that I've not got anything, any small part of Him." Rādhārāṇī says so. "They say that I've got His connection. But where? No. They say it, let them say. But I can't approach Him really, so far; what to speak to get Him."

Hare Kṛṣṇa. What is this? This is the proper relationship with the finite and infinite. "I'm in touch, I belong to Him, I'm a part and parcel of Him; but still I can't understand what is He? How is He? Nothing of it." Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa Infinite thirst.

One gentleman in Madras asked me, "You say that Mahāprabhu Śrī Caitanyadeva, is the highest ideal?"

"Yes."

"Then, its a horrible thing. His last life it seems to be horrible. Sometimes rubbing His face in the wall, jumping into the ocean, then running through the thorn jungle, bushes. What is this insanity? This is madness; a furious thing. We're afraid to get such state of realisation; it's horrible. Horrible search for the truth."

How? What is it? But the meaning has been given to us in this way - Kavirāja Goswāmī.

*bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]*

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

Internally full of bliss, externally showing so impatient gesticulation. I want more, I want more, I want more. Tasting a drop of nectar, I want more, furious. The taste is of such quality, of such degree, makes him mad to want more.

...

...realisation. To remain in connection of the upper suggestion, that is service. And not amount of activity in this plane. Still it is necessary sometimes. Otherwise in solitary life so many past incidents come to our plane and try to disturb us. So *sādhu-saṅga, bhajana*, this is safe and fruitful.

\_\_\_\_\_ [?]

Gaura Hari. Gaura Hari. Gaura Hari. \_\_\_\_\_ [?]

...

*Mā śucaḥ* [From *Bhagavad-gītā*, 18.66] "All the debts incurred in your past life I shall pay off. You won't have to mourn. From any position you may come, join Me, and I shall take the full

responsibility, that you may not be disturbed from any side. Such assurance, because, you are My..."

When here, once, first batch of Swāmī Mahārāja, put it in Vṛndāvana near Bon Maharaja. Bon Maharaja seduced one. One man he was taken away from Swāmī Mahārāja. Again that gentleman leaving Bon Mahārāja came to see Swāmī Mahārāja here. Swāmī Mahārāja is here somewhere.

That gentleman, "I committed mistake, I have come back, please accept me."

Some of his followers took him here. Swāmī Mahārāja he was here, he told, "Yes, I forgive you, you are my boy. You are my boy, you have committed some mistake, I forgive, I accept you. No worry, go on"

So, "You are Mine, I forgive you. Because you belong to Me, you have got the right to demand from Me everything." Ha, ha, ha. "By My own law I'm bound to do anything and everything for you, because I'm your owner, you belong to Me. So whenever you come to Me I take the whole charge: past, present, future, everything. It is Mine, it is Mine. I take the risk. You might have done something wrong; you could not understand. I forgive that. I forgive that, with this spirit. *Mokṣayiṣyāmi mā śucaḥ* [From *Bhagavad-gītā*, 18.66]. Won't have to repent, I take the whole burden for you, your past also."

Such is the nature of the infinite truth, all-accommodating, all-sympathetic, all-embracing, all-fulfilling. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Such ideal was shown like exhibition in this *prapañca* Vṛndāvana. It was shown to attract.

We're told that once during Akbar Batsa's [?] time, he although Mohammedan by creed, he was very generous to all religious conceptions. In his time there was a show of the different Hindu Gods. And he was visiting, "Who is this God? What is this? What is His *līlā*, where He came down?" In this way. Then when he came to Kṛṣṇa in Vṛndāvana, He's playing the flute, the after visiting everything, "O, this God is the highest of yours." Akbar's remark. "Because He's not in the worry of any management. He's completely free enjoying His life, playing the flute. No worry of anything. So the highest conception of your God is here; no cares, no trouble, nothing."

So to enter, to get His company, that will be very much effective. To play without anxiety; engaged in play, playful, Kṛṣṇa *līlā*. Exhibition, in this *prapañca* exhibition of different types shown to test our taste, to give chance to our taste. "Do you want this?" In the exhibition so many things are shown for our choice. So different *līlā* comes here to examine, to test our choice. "Do you want this? Do you want this, that?"

One *vairāgī* came here, an old woman with red cloth, follower of Śiva *śakti*.

I asked her, "What do you want after death? Do you want that Kālī? Do you want to be her maids? Or Śiva? That Nandi, *berangi* [?] they're described in such a way. Do you want to become one of them? Or do you want of four handed Nārāyaṇa, servitors? Or you want to become a *gopī*, or a cowboy, and wandering with Kṛṣṇa or Nanda-Yaśodā? Or what do you want?"

She told, "Yes, if it is such, then it is, I really want to be in Vṛndāvana, not in Vaikuṅṭha, not to be one of the Nandi *berangi* of Śiva's friends, servants. Or this Kālī, the she maids of Kālī that are chewing cut hand, or drinking blood, all these things, horrible."

"It is a peaceful life in Vṛndāvana after death, then why do you follow this path? You see the ultimate position, consider what is suitable?"

Plane peaceful, beautiful life. So exhibition comes to take place here. And to test our choice a chance is given to us. "Say where your taste is, and accordingly come forward for your future ambition. What do you want really? What appeals your innermost heart?" Hare Kṛṣṇa.

*kṛṣṇera yateka khelā, sarvottama nara-lilā, nara-vapu tāhāra svarūpa  
[gope-veśā, veṅu-kara nava kiśora, nata-vara, nara lilāra haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-lilā, 21.101*]

Caṇḍīdāsa says, suno he manusa bhai, savar upare manu sashata, tare upare nai [?]

Addressing towards human race, that Caṇḍīdāsa, "Oh, my man, brother, please note, that this human form is above all, and nothing over that. I appeal to you all. You all members of human race, please note to this advice of my experience heart, heart-felt: that this human form, pastimes, movements, is above all."

And this is misrepresented by the so called Ramakrishnaites. They says that, "Human is above all, Caṇḍīdāsa has said, so only serve the humans, this fallen soul."

But *Caitanya-caritāmṛta* has cleared it more. *Kṛṣṇera yateka khelā, sarvottama nara-lilā*. "Of all the pastimes of Kṛṣṇa, the highest is in human form." And after this, it is in the creation, very, very valuable. Utilise this to reach, to arrive at that. It is very suitable, human birth is very, very suitable to reach the highest plane. It is very similar, many things. *Su-durlabhaḥ*, if you avoid this, you commit suicide. Not a small mistake you are committing, but the greatest mistake you lose this chance, it amounts to suicide, not less than that. So, try, try.

And it's not sure that if you're taken away from this birth, there's no guarantee that again you'll get this human birth. You may have to go some other species, visit. Remember the case of Bharata, only at the time of his death he had some intense attention for the child of that deer. "Who will look after this cub?" So next birth became \_\_\_\_\_ [?] That impression caught him and gave it shape. So dangerous a position we're in. So don't keep it for future, take the whole responsibility in the present. Act, act in the living present, trust no future however pleasant. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

And how to improve one's own condition? You want, you have got this capital, join and make some arrangement with a capitalist. Then your business may grow a little in a developed way. Get a capitalist, you have got less capital, by transaction you may not gain so much, but make arrangement with capitalist. With their help you go on, try. And that is of two kinds, *sādhu, śāstra*. *Sādhu*, the living agent, the active; and the passive, *śāstra*. No other way, *sādhu, śāstra, kṛpa*.

*kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'* [*kṛṣṇa-prema janme, teṅho punar mukhya aṅga*]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.83*]

The very root, the origin, the very beginning is with the help of *sādhū*. *Kṛṣṇa prema janme*. Then you grow up. *Terho punar mukhya aṅga*. In that stage also, he's the principal to help you. The birth from there, and the nourishment will also from there. And also in the end when you have finished, you have attained this stage, then also with the help, with some superior, under some superior you are to go on your services. So *sādhū* is all important to you. From the birth to the final goal, there also, no direct connection with Kṛṣṇa. But you are supposed to do some service only under the direction of the *sādhū*s in different departments. The eternal servitors are there, and you will be taken, "O, serve Kṛṣṇa under his direction, or under her direction." So *sādhū-saṅga* is always necessary, *sādhū-saṅga*.

Don't be disgusted of *sādhū*, "O, he's a man. Why should Vaiṣṇava *sevā*, why it is recommended so much here and there? I want God Himself. And they say it is, you are dependent of *sādhū*, why he will come between us?" It is not.

Then I gave the illustration of the telescope, this spectacle, coming between helps the vision. *Dāsa dāsa dāsānudāsaḥ tad dāsa dāsa*. That means telescope system. So many guardians thinking about my welfare. So many Gurus means so many guardians who are always trying for my fortune. As a man in this world find so many servants are waiting for his order he thinks he's in a very better position. So many servants, *lākhs* of servants he has got, so high position he owns. But just the opposite, so many guardians, so many Gurus, they're looking after my welfare. I'm a wealthy man, a fortunate man. So many guardians are looking for me, for my interest, pleading for my case there. *Tad dāsa dāsa*. Guru *paramparā*, to be under the guardianship of the great Vaiṣṇavas is your great fortunate life. Gaura Hari. Gaura Hari. Gaura Hari.

So in the beginning, faith in Vaiṣṇava does not appear. "I want Bhagavān, God, Kṛṣṇa. Why impression is always given to us, 'O, get *kṛpā*, the blessing of a Vaiṣṇava! Go to him, have your \_\_\_\_\_ [?] thing only Vaiṣṇava is coming between." But when grown up then this Vighraha, the *śāstra*, we may cast aside, but we may, must have to submit to the Vaiṣṇava, the living agent of Him. So the *Nāma aparādha* in the beginning. *Satam ninda namnah paramam aparadham*. [*Gauḍīya Kaṅṭhahāra, 17.69-75*] In the beginning of taking the Name, the first warning, "Be aware of your association with the *sādhū*. They're your well-wisher to the utmost. Really they're the agents carrying good things to you. Very much alert, don't commit anything wrong against them, don't misunderstand them. Try to, their goodness is beyond your understanding. They love you so much, you yourself cannot love yourself that much. Because they see you as the property of their Lord. From that standpoint they loves you; and that is very high in quality and quantity. So be always careful, don't commit anything wrong towards them." Only this.

*yadi vaiṣṇava-aparādha uṭhe hātī mātā, upāḍe vā chinḍe, tāra śukhī' yāya pātā*

["If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.156*]

If any great crime anyhow comes up against them, then the whole thing will be demolished; because the Lord will be enraged. "Who is going to give him every wealth, and he's kicking him. What is this? The most wretched." So we must be careful about that *Nāma aparādha*, the first, *satam ninda*.

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

Ha, ha. Nityānanda. Nityānanda Prabhu is a peculiar type. Ha, ha. Mahāprabhu rejecting, He's keeping, giving assurance. "No, no." Ha, ha. He's such.

Kālā Kṛṣṇadāsa went with Mahāprabhu and did something wrong. But this is for our instruction. Direct in the company of Mahāprabhu he's taken away. That was in South Karnataka, where we're told - Gandhi also told, "the land of fairies." There, men and women they're very beautiful; this colour also very good. That portion Karnataka, South Karnataka, Madhvācārya's area. From there he was enticed, Kālā Kṛṣṇadāsa by the Bhaṭṭathāris. Mahāprabhu took him anyway, utilising His special power.

Then after taking him to Purī, He told that, "He's such and such, so I have taken him anyhow from the hands of those vilifiers, then I now release him, he may go anywhere."

But Nityānanda Prabhu utilised, gave him again service, "Oh, you go to Śacī Devī, and inform Her that He has come, Mahāprabhu has come safely from two years tour in the south, safe arrival. You give this news to Śacī Mātā." He utilised him.

So in Madras there was such a case. One *brahmacārī* was misguided. We sent him to Madras centre from that place, myself and Hayagrīva Brahmacārī - Mādhava Mahārāja was there, sent him to the Madras centre. There was that old Tīrtha Mahārāja, he gave, punished in such a way, and drove him away from the Maṭha. He used to manage to stay in some other place in the town. And again after Tīrtha Mahārāja left Madras came to us. "You please give permission, take me in the Maṭha."

We told him that, "Guru Mahārāja is very soon coming here, you come at that time."

Then when Guru Mahārāja went there to open the lecture hall he came. We put this case to Guru Mahārāja that, "That boy he's coming and going, and he wants to stay in the Maṭha. But we've told him that Guru Mahārāja is coming, and you come at that time. He has come, what to do with him?"

He told, "Mahāprabhu did not take Kālā Kṛṣṇadāsa, when he was seduced by \_\_\_\_\_ [?] lady, a girl. So I can't accept him. But Nityananda Prabhu kept him, gave him engagement. So you should keep him."

Ha, ha, We found a fine thing. "You are our all in all, our leader, unconditional Lord. You can't accept, and how we can give him shelter being under your guidance?" That was a puzzle. "How we can? If you can't accept, we can't do it." But he says, "I can't accept, but you should keep him."

It's a peculiar position; a peculiar position, the line of benevolence, and that causeless mercy. The line of causeless mercy, from the centre the extension gets the more intense position.

"Go to see, go to the mercy department, and perhaps there is arrangement to - the general department disappoints the patient. "No, I can't accept such patient here, but you may try to the other department more accommodating." They went there, and after checking, "O, here we can accept all. There is arrangement for you."

tomara bhaktir kripa toma hoite bora, bheda bheda bhagavate ei a koilo doru [?]

“Inconceivable, the servants are more benevolent. I came to some revolutionary understanding.”

Kavirāja Goswāmī while writing the book, he has expressed so much humility of so much degree.

“That one who will - my position is so worse, *purīṣera kīṭa haite*, worse than the worm in the stool. Sinner than even the Jagāi, Mādhāi. If anyone comes to hear my name his merit diminishes, and if anyone takes my name he commits sin. I’m such a wretched person. And the grace of Nityānanda Prabhu has taken me up from such a nasty pit to Rūpa, Sanātana, Vṛndāvana, Raghunātha Dāsa, there. I should not say in such a way, that I have got something, but if I do not say this then I will be, it will be ingratitude to Nityānanda Prabhu. I’ll be a traitor. So I shall have to say, commit, that I’ve got something by the grace of Nityānanda, and nothing, no worth in me.” So with so humility Kavirāja Goswāmī approaching, and also appealing to the public to come to Gaura-Nityānanda.

And where as Vṛndāvana Dāsa Ṭhākura he says, “I appeal most fervently and with the greatest humility to you all: accept Nityānanda and Śrī Gaurāṅga. You will get the best benefit of life. So fervently with straw in my teeth I’m appealing to you. But if with so much, if such an appeal fails, and still if you want to put blame on Nityānanda-Gaurāṅga, then I just, I won’t care to kick you off from the ordinary plane.”

[?] “Then I kick you, kick that person, that demoniac person.”

So ordinary linguists they’ll say, “How Kavirāja Goswāmī and others, they’re appealing in the most humiliated way, and this Vṛndāvana Dāsa he’s what a type of egoistic fellow! He kicks those that don’t come to hear his Gaura-Nityānanda, he’ll kick him. Such a boast, and proud he is. Is he a Vaiṣṇava? Is this a type of Vaiṣṇava?”

*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]

“Is it this, that type?” In this way they say.

But I first came to hear in Gauḍīya Maṭha a revolutionary remark from Guru Mahārāja.

“That one who had no chance of entrance, Vṛndāvana Ṭhākura has created a path for them. You see how peculiar the explanation, the meaning. Who has no chance Vṛndāvana Ṭhākura has made a chance for them, by kicking. Why, why? Because he has pronounced such a bold expression to others, then to wound their feeling. So Kṛṣṇa is there, if anyone, any attendant, or any son of a gentleman does something wrong to another, his guardians come, ‘O, don’t mind it, I’m giving something to you, be pleased, then go.’ So because Vṛndāvana Ṭhākura has committed ostentatiously something wrong to the particular section, it will draw Kṛṣṇa’s attention. Mahāprabhu’s special attention will be drawn towards them, that ‘My son has done some damage to you, don’t, forgive and forget. I’m giving something, come.’ In this way he has made a new path by threatening the unbelievers in Gaura-Nityānanda. By his strong remark in a very abusive

character he has given the chance to those fellows, to draw greater and special attention of the authority.”

Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. How? What sort of interpretation is this? It may come from where? Fully surrendered, fully surrendered, they can say such things. That everything in Vaiṣṇava that cannot but be goodness. Every part of a Vaiṣṇava, his wrath, his abusing, everything is Kṛṣṇa, it cannot but be Kṛṣṇa giving, Kṛṣṇa *kīrtana*. Their curse also; that Nalakūvara who was cursed by Nārada to become a tree. Ha, ha. But anyhow that was managed in such a way that here they [Nalakūvara and Maṇigrīva] came to have a birth in Vṛndāvana. And then when it will be broken by, uprooted by Him, they will get, go to the Goloka where from. So any connection. Then that does not mean that we'll go to offend the Vaiṣṇava, we shall consciously go and offend Vaiṣṇava.

**Akṣayānanda Mahārāja:** To get more blessings.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Should not be taken in that way, then it will be suicidal, inconsistent, with the thing. Just as “God is independent, God is free, He can do anything and everything; can He commit suicide?” Something like that. “Can God can commit suicide? If He does not do so then He's limited, not unlimited.” But they commit suicide in Brahmāloka. Ha, ha, ha, ha. To the atheist also, they can't see Him, commit suicide. Gaura Hari.

...

Nitāi Gaura Hari bol. Hari bol. Nitāi Gaura Hari bol. Mercy unbounded, unbounded Nityānanda.

Nitāi. Nitāi. keyo nai, tumi acha par [?] Who has none to look after, Nityānanda Prabhu He's after him.

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