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**Śrīla Śrīdhara Mahārāja:** ... your punishment. No, it is My reward. Others may think, say that it is punishment. But it is possible that punishment one may get as a reward and may be very happy. What is the instance?

Sanātana Goswāmī told, Jagadānanda, Mahāprabhu told, praised Sanātana and blamed Jagadānanda. Then Sanātana Goswāmī told, "Oh, it is my misfortune You are giving, supplying me so much bitterness in the form of, in the coating, in the dress of praising. But Jagadānanda's fortune is higher. You are putting blame on him, You are punishing him, saying ill words to him. And that means that You think him to be Your own, and I am at respectable distance. It is his good fortune and my bad fortune, my bad fate that You are praising me. You are keeping me at respectable distance, but You are punishing, using punishing words to Jagadānanda, that is, You are in his favour. He's Your own, You are treating him in such a very affectionate way."

So, it is difficult, but still it is the truth, very difficult but truth is here.

*Āśliṣya vā pāda-ratām pinaṣṭu mām, sa eva nāparaḥ.*

*[āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."]

*[Śikṣāṣṭakam, 8]*

With inner satisfaction we are required to do. Hare Kṛṣṇa.

agast karin aham niyamaya jivitam tavi joge [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

To err is human, to forgive is divine. Forgiveness on their part, err on our side. We may err, we may commit mistakes, it is not very rare, every possibility of committing some mistakes. But divinity is there. His character is always to forgive and to extend grace to us from the deeper plane.

Sometimes if the dress of the boy is taken away he may feel disturbed, dissatisfied. Again if a new dress is supplied instead of that, a better dress, then he'll be ecstatic with joy. He does not know what is what.

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

Equally, adverse circumstances, our test is there.

kedo dukha me hari bhaja, sukhha me hari bhaje dukha kasa se hari [?]

Concentration only on the surface without caring about the consequence, not come for any reward.

"But Your satisfaction, not any external reward, I have come for Your holy feet."

That should be our vow, our vow will be that and one will be fortunate if he has such principle in life.

“Come to satisfy You, not for any reward, either in name, fame, money, men, or anything else. My connection with You, that is of eternity, not a voluntary connection, that I can keep it, I can disconnect it, no. Eternal connection and the basis of such understanding that You are all, I am Your slave. Whatever You will order I shall do without caring for any good or bad concerning me.”

This is *śuddha-bhakti*. Sometimes there must come some test, how far we are making progress really, may come and we are to stand erect.

“Oh, my Lord, yes, I am here, I am here. I am not washed away by the external wave.”

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.  
Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So we may stop here today. Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda ki jaya!

...

**Śrīla Śrīdhara Mahārāja:** ... devotion proper, devoid of knowledge, calculation, does not care, *jñāna-śūnya-bhakti*. And Mahāprabhu asked us to take shelter in that plane. Our guardians will take care of us wholesale. To live under guardianship, that is the best position of so many tiny souls as we are.

The responsibility of your own charge, give it to the highest guardian. That is the most peaceful life, according to *jñāna-śūnya-bhakti*. Surrender to such extremity, to such extent, as forgetfulness in the grace of the Almighty, to live there. Automatic section of the world. Hare Kṛṣṇa. Hare Kṛṣṇa.

The highest goal of entities like us is that. Don't take any responsibility. There are different forms also.

*Eho bāhya āge kaha āra*, ["This is superficial; go further."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59]

*Dāsya, sākhyā, vātsalya, mādhyūya, svakīya, parakīya*, gradation. But the plane is altogether this *jñāna-śūnya*, self-forgetfulness, the plane of self-forgetfulness. Not only sacrifice, the Christian missionaries also say like that. That sacrifice is seen in the life of Socrates, sacrifice. But Christ's recommendation is the plane of self-forgetfulness, it is higher than that. Self-forgetfulness is higher than self-sacrifice. Self-sacrifice is the beginning, and in the higher stage self-forgetfulness. But that does not mean that there's no sentient activity, ha, ha. In that plane also fully conscious of their interest. One party, another party, competition, everything is there, but the background is such, and it is difficult to understand the background. *Tam eva bhāntam anubhāti sarvaṁ*. Whatever we find here, everything is there. But this is of opposite type, and the original is the ideal type. *Tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā*. Keen competition is also there, in the plane the foundation is self-forgetfulness, the peculiarity is that.

[*na tatra sūryo bhāti candra-tāraṁ, nema vidyuto bhānti kūto 'yam agniḥ  
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti*]

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme

Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists.”]

[*Muṇḍaka-Upaniṣad*, 2.2.10-2] & [*Kathā-Upaniṣad*, 2.2.25 - part 5, mantra 15]

Centre consciousness, and here, this plurality, this selfishness of the plurality. That is the difference.

*[ataeva kāma-preme bahuta antara] kāma-andhatamaḥ, prema-nirmmala bhāskara*

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caityanya-caritāmṛta, Ādi-līlā*, 4.171]

*kāma-preme dekho bhāi, lakṣanete bheda nāi / tabhu kāma 'prema' nāhi haya*

["My brother, lust and love appear as one and the same; yet, lust is never love."]

[*Kalyāṇa Kalpataru, Upadeśa*, 18]

*Kāma-andhatamaḥ, prema-nirmmala bhāskara*. Similar but not same, but opposite rather. That is to be understood, it is difficult. *Aprākṛta, prākṛta vat*, just like this extreme mundane but it is not so, don't mistake, it's difficult. Everything like this mundane world, but faithful to the centre to the highest degree. Everything is done for the satisfaction of the centre. And here, satisfaction of the so many meagre parts. Local interest and universal interest, that is the distinction, so much. To put food into the stomach, and to put food into the ear, or the eye, or anywhere else, this is sheer foolishness to put food into the eye, or ear, for their nourishment. But to put food into the stomach is the highest intelligence. Something like that. Hare Kṛṣṇa.

*[yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ]  
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything." ] [*Śrīmad-Bhāgavatam*, 4.31.14]

*yasmin vijñāte sarvam evam [vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati]*

["By knowing Him, everything is known - by getting Him, everything is gained."]

To know the centre. So our Guru Mahārāja said, "Religion is proper adjustment. Adjustment with the whole, with the centre particularly." Adjustment, proper adjustment, and the keen competition is also not eliminated in the adjustment. Adjustment does not mean there harmonious static condition, but it is dynamic to the fullest extent. Harmony is not a static thing, harmony can be dynamic.

As a machine when working it is in harmony, rather, the harmony has got its test when the machine is working, the harmony. When static it is undetectable whether it is harmonious or not. But when in dynamic condition the harmony has got its test. What is harmony? Movement, but no collision. Without collision free movement of every part, that is harmony.

...

... if not manipulated by intelligence, guided by intelligence, energy has got no meaning. Guidance is necessary. So also, guidance or intelligence has no meaning if it does not connect with fulfilment, or satisfaction, or happiness, or sweetness, *prema*, love. Everything is meaningless if that aspect is eliminated from life. Fulfilment is in love, in beauty, in sweetness, in charm, *sat-cit-ānandam*, fulfilment. And guidance next, then energy, third, *karma, jñāna, bhakti*. Without *bhakti* in the conclusion everything is useless, no purpose served. *Bhakti* is fulfilment, devotion, and devotion means acceptance of higher entities.

Bhagavān means, *bhajanīya-guṇa-viśiṣṭha*. Jīva Goswāmī gives this explanation, meaning of the word Bhagavān. Another plane of life is opened. When we come in His connection our heart wants to worship Him, to serve Him. Such qualification is there, they want to surrender, sacrifice, give himself for the satisfaction of that thing. He's Bhagavān. A third plane of life is opened when we come in connection with the conception of Bhagavān. *Bhajanīya-guṇa-viśiṣṭha*. He has got such quality that automatically our aspiration will be to surrender and to serve Him. A new plane of life. We want that everything will serve me, that is the general tendency here. But if we come in connection with the conception of Bhagavān, then at once the whole thing will be opposite.

"I must serve Him." From the core of the heart such wave will come that "He wants service, He should be served by all means." That plane comes in the eye. Bhagavān, *bhajanīya-guṇa-viśiṣṭha*. Not self-aggrandisement, or survival of the fittest tendency of elimination, elevation, all disappears. And even the complete retirement, that also eliminated. "I shall enjoy a retired life, *mukti*, renunciation, retired life of peace." Peace means retirement from the life of labour. But no, again in some tendency awakens. "I must serve. I want a life to serve. I have come in connection with such beautiful, and connection with such noble conception, heavenly conception of heart. Heart, such a heart I have noticed there, I cannot give my heart to that." Bhagavān, and Svayaṁ Bhagavān, what to speak of Him? Madly, everyone is mad to serve, to render his service. That is the stage of Svayaṁ Bhagavān.

And Uddhava was astonished to find. "We have some experience of surrendering and serving the Master. But such mad tendency to serve the Master as I find in Vṛndāvana and among the *gopīs*, we can never imagine in our life. So Svayaṁ Bhagavān, they have come in connection with Svayaṁ Bhagavān."

Bhagavān As It Is, independent of the spectators. Svayaṁ Bhagavān means Bhagavān.

[Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja told, wrote, *Gītā As It Is*. Not modified by the different interpreters or onlookers of different meanings, but *As It Is*. So Bhagavān *As He Is*, free from the relative conceptions of so many. He's such. And who comes in connection with that they become mad to serve. Self-forgetfulness is complete, merged, that is a class of merging. This *mukti-karmī*, the salvationist, they say of this physical merging, but real living merging is there, life retained still merging. *Mayātma-bhūyāya ca kalpate vai*.

*[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me  
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

*Viśate tad-anantaram.*

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā, viśate tad-anantaram]*

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non different from Mine."]

[*Bhagavad-gītā*, 18.55]

That is not this physical, material merging, but merging in the dynamic characteristic of the Lord. Not static merging. They also merge, and, *mayātma-bhūyāya ca kalpate*. enters into the family life of the Lord, that is that sort of merging, in a dynamic system, to merge in a dynamic system, not in a static substance.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

*yadī gaura nā hoita, tabe ki hoita, kemone dharitām de  
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke  
madhura vṛndā vipina mādhuri praveśa cāturi sāra  
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

["If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic rasa has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

"If Gaurāṅga did not come with all this astonishing findings then how could we live?" Vāsudeva Datta says. "How could we live? The very vitality of our life He has taken out to us, the inner most vitality, that we are so great, so loving, so noble. If He did not come then who would have known about our own nobility, that so much noble self is within us, so much dignified self is within us, we are so big, so great."

Our Guru Mahārāja, in Dacca University, he gave the heading of the lecture: “Gauḍīya Maṭha stands for the dignity of the human race, not slavery.” You fool, you think it’s slavery, Gauḍīya Maṭha preaches slavery. Not slavery as you understand but the dignity of the human race. That human soul, any soul, how higher he can get his chance and he can rise, get up. So much prospect a *jīva* has got. The adoration of the Almighty, of Svayaṁ Bhagavān. As you give, so you have. So much giving and so much having also there. The Svayaṁ Bhagavān, the God As He Is, is not bankrupt, that He’s only gathering loans from different parties, not so.

Uddhava was astounded. Vāsudeva Datta says: “Śrī Gaurāṅga has taken for us such a proud and wealthy and noble self, our position, our ideal position of what is this. Then how could we live if I could not come to know my so much dignified position? Without knowing that, that is a life of death, life in death. Without proper knowledge of one’s own self, own wealth, own noble self, that is a sort of life in death. He has given us our life. Otherwise we could not have lived without knowing that I am so noble. He has come with these tidings to us, Gaurāṅga. Now we think without that we could not live. I have got such a fortune, greatness, wonderful degree of fortune we have got. And Gaurāṅga is saying that. You Vasudeva, you people, you devotees, you do not know how great you are. With these tidings He has come to our door.”

And Nityanānda Prabhu rolled from one door to another door. “Accept Gaurāṅga. What is going by your side, by the road of your gate, you do not know. Don’t eliminate My friend, don’t eliminate. Try to have and your joy, your fortune, will know no bounds. Don’t avoid Gaurāṅga.” Nityanānda Prabhu carried this news from door to door. “Don’t avoid Gaurāṅga. You know not what treasure He has taken for you My friend. Accept Him, accept Him, take Him in, give yourself to Him. And what fortune you’ll derive you cannot estimate. Accept Him, accept Him.” This was the duty of Nityanānda, door to door. He has got inner appreciation for the breeze. By two sides of the Ganges Nityanānda Prabhu along the sides of the banks of the Ganges so many villages and inhabitants He appealed with utmost earnestness. “Accept Gaurāṅga, accept Gaurāṅga.”

*bhaja gaurāṅga, kaha gaurāṅga laha guranger nāma,  
yei jana gaurāṅga bhaje sei amāra prāna*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga’s Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

“Accept Gaurāṅga and you’ll become heart of My heart.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. This is the place.

*kuliyā-grāmete āsi’ śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya*

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavata, Antya-līlā*, 3.541]

The most magnanimous expression came out here in Kuliya when He dissolved so many Vaiṣṇava *aparādhī*. So many persons that committed offences against the Vaiṣṇava, here in Kuliya and Govardhana. *Aparādhā-bhañjan-pāt*, their greatest crime was pardoned here, forgiven here. So I have selected this position. All the serious, grave offences will be forgiven. Hare Kṛṣṇa. Govardhana, Girirāja Govardhana, very favourite, selected abode of our Guru Mahārāja. The Rādhā-kuṇḍa is the highest, but there our Guru *varga*, our senior and superior guides will be there, and we shall be a little far off. We cannot encroach that highest position. From there we shall come and serve them and go back. That is Govardhana.

nijana katonī varsan dehi govardhana stan [?] In his last days he liked very much to hear this poem of [Raghunātha] Dāsa Goswāmī and Rūpa Goswāmī, nijana katonī varsan dehi govardhana stan. And that is the meaning, Rādhā-kuṇḍa is the highest, but,

*pūjāla rāgapāṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]*

["The path of divine love is worshipping to us  
and should be held overhead as our highest aspiration."]

Giving respect to the highest position, to the superiors, we shall come down a little so our pride will be a little checked in normal position. There not in the verge, in the highest position, but a little less, trying to climb. Vaiṣṇava dāsa not Vaiṣṇava. That is the position very advantageous and intelligent position to be taken, that "I am not Vaiṣṇava, I am Vaiṣṇava dāsa." The promising, *kīśora*, not full youth but only climbing, going to the youth, *kīśora*. That is the best position, only progressing, not fully attained, but only going to get the full attainment, that position is good. Nijana katonī varsan dehi govardhana stan [?] Govardhana.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

...

... [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja, he mentioned in his diary or somewhere else that once circumambulation of Vraja-maṇḍala in Kosi or somewhere, Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] told that: "Today in the evening I shall take a class." But many of the *sannyāsīns* went away to see the Śeṣāśāyī, and few remained to hear him.

**Badrinārāyaṇa:** ... temple in Vṛndāvana, it's in the *Lilāmṛta* [Vol 1, page 67] by Satsvarūpa Goswāmī.

**Śrīla Śrīdhara Mahārāja:** I heard from someone that Swāmī Mahārāja mentioned that he stayed. I also stayed to hear Prabhupāda rather than to go to some other place and have *darśana* of Śeṣāśāyī.

To avoid that *darśana* Prabhupāda he himself told that, "This evening I shall take the class."

But some remained and some went. Because the next day we'll have to start to some other direction and that *darśana* will be avoided. And there, that's also an important place where Lakṣmī Devī is serving Nārāyaṇa, Śeṣāśāyī, Nārāyaṇa. And *gopīs* when they went to see they felt the highest degree of separation there.

yat te sujata saranam buhastā neshu, priyo dadhi mahi kat kadesu [?]

tena tabi mata citad batati na kincit, kutpalavi bham bhauma tadit bhava taya samunu [?]

There we heard from Prabhupāda a new meaning of Govardhana. Govardhana, he told that just as the breeding of the cow section does not care for any social rules, so also the devotees of Kṛṣṇa, they do not care for any social rules but go on extending their group. Neither *brāhmaṇa*, *vaiśya*, *śūdra*, *kṣatriya*, or *vaiśya*, *caṇḍāla*, *mleccha*, they do not care. Without caring for the social rule they go on increasing their own nationality, ha, ha, ha, their own group, own section, Kṛṣṇa *bhakta*, Kṛṣṇa conception. Without caring for any stage of environment they can try to continue to extend the thought of devotion to anywhere and everywhere without caring for the *yogyatā*, or the capacity of the disciples, without caring.

But there is one Lakṣmīdar *śloka*.

*ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccāṭanam cāmhasām  
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktīśriyaḥ  
no dikṣām na ca sat-kriyām na ca puraścaryām manāgīkṣate  
mantra 'yam rasanā-spr̥g eva phalati śrī kṛṣṇa nāmātmakaḥ*

["The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with ones tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."] [Śrīla Rūpa Goswāmī's *Padyāvalī*, 29]

The mantra, the sound of the Name of Śrī Kṛṣṇa is so powerful it does not care for any capacity of the soil. Anywhere it may be thrown down and it will spread out, this so powerful seed. *Ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccāṭanam cāmhasām*. Only those that have got some sort of previous *sukṛti*, they are attracted and captured by this Kṛṣṇa conception, the mantra of Kṛṣṇa conception where within the mantra where the subject matter is Kṛṣṇa. That only can attract a particular group.

As Acyutānanda told to a local headmaster, [after the headmaster said], "We are so near, we can't understand Mahāprabhu. But you have come, you are attracted from far away under the banner of Mahāprabhu. What is the cause?"

*brahmāṇḍa brhamite kona bhāgyavān [jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]*

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.151]

The answer. "It's not a question of locality. But in the whole of the *brahmāṇḍa* that peculiar qualification may be seen, *kṛta-ceta*, who has got some *sukṛti*, some *sādhu-saṅga* in any form or other. Only they're attracted, from all sections, only selected few they're attracted. *Kṛta-cetasām sumanasā-muccāṭanam cāmhasām*. And very easily it can drive away the sinful tendencies, very easily it brushes away. *Kṛta-cetasām sumanasā-muccāṭanam cāmhasām* means *pāpa*, or sin.

*Muccāṭanam cāṁhasām. Ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccāṭanam cāṁhasām. Ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktīśriyaḥ.* And it is open to all except those who can't speak, those who are not dumb only, they can have this chance of getting the Name, mute and dumb...

.....