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Śrīla Śrīdhara Mahārāja: ...your knowledge will come, will try to do here. It is above. And all sincerity. No pleading of the barristers or advocates about law. Simple, sincere. No diplomacy. Everything is there, but not like this. Diplomacy is also there, but all sweet. Just as the leaf of this neem tree, tamarind little sour, the neem is bitter, but if it is made of sugar, then it is not bitter, it is not sour. Something like that. All possible fashions there but the very material is sugar. The cost is the highest cost; wholesale presentation, then you can get. Not partial value, that I shall purchase that thing partially. Existence, independent existence cannot be maintained. Nor treachery may enter there. Through sincerity, it is sincerity of such a degree that treachery is not possible. Wholesale giving, wholesale surrender. The land of wholesale surrender, and there is play of diplomacy. No separate interest, all show. _____ [?] Difficult. But looking at the other stages of existence we have to be assured of that highest goal. *Aprākṛta. Prākṛta vat*, the difficulty is there, we have to differ from *sahajiyā* section. *Prākṛta vat*, just like mundane, there's the trouble, the highest transcendental quarter is very similar to this mundane. They're extremely selfish, that extremity; and extremely God-ward, Godly. That extremity, extremely, there is the similarity. Extremely selfish and extremely Godly. In that extremity, there is some similarity. But just opposite.

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

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

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

Farthest distance, but similarity, that extremely in character, extreme character. Enjoyment, exploitation at its highest intensity. And that is also sacrifice for the highest extreme pleasure of Kṛṣṇa. So Mahāprabhu said,

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*]

Bhāgyavān, unknown good fortune which is not to be traced now, the seed of good fortune. *Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*.

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.152*]

*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'para-vyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', ['kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

To dive deep into reality, I told. Mahāprabhu's characteristic showed us how one can dive deep. How much diving into the depth is possible, that is shown clearly in the life of Mahāprabhu in His search for Kṛṣṇa. He's unconsciously jumping in the ocean, thinking Yamunā. The thorny place He's running through. Sometimes unconsciously hands and feet enter into the body, and falling on the gate of Jagannātha. Sometimes rubbing His face on the walls, can't find any door. Sometimes crossing over unconsciously with the compound walls and running hither, thither. How much withdrawn consciousness, withdrawn from the world of our reality. Dive deep into where? Kṛṣṇa consciousness, how powerful it is.

And so sweet consciousness He's experiencing there, when He comes out to this worldly consciousness by the attraction of the Kṛṣṇa *Nāma* uttered by Svarūpa Dāmodara and higher grade of their personality.

"Oh, this noise! How sweet experience, inconceivable, I was feeling, and where have you taken here? And you were creating some noise in My ears, disturbance."

Diving deep into Kṛṣṇa consciousness to what degree, what intensity? It is possible.

We go to have a *darśana* of Jagannātha. Mahāprabhu when came to have *darśana* of Jagannātha first, from few, one or two miles began to run by the attraction. Entered surprisingly in the temple, and went to embrace the body but fell, fainted. He was not a fool. Even in the external sense, the brightest scholar of the ordinary historian, wrote it. Born of a *brāhmaṇa* family at Navadvīpa and was the brightest scholar of the day. And His *jñāna-śūnya-bhakti*, that *jñāna*, that scholarship, where? Running to embrace the Deity and fainted. How deep, what sort of depth is there? Dive deep into reality, to have the experience of the holy pastimes of the Lord. Hare Kṛṣṇa. Hare Kṛṣṇa. And He says,

*na prema-gandho 'sti [darāpi me harau, krandāmi saubhāgya-bharam prakāśitum
vaṁśi-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.45]

"Not a little drop of divine love is within Me. I'm shedding tears so much. It is all show, all show to capture popularity, that I have got. That rare divine jewel I have got in My possession. To canvass to the people, this is My mercantile hypocrisy, to canvass Me to the people, "I'm a devotee."

Then where the standard of purity lies? *Pavitra, śuddha-bhakti*, where is the standard? Hare Kṛṣṇa. Inconceivable, *acintya, acintya bhedābheda*. So *bhakti*, pure devotion to Kṛṣṇa is somewhat of this type. We may not make any bad bargain, beware of bad bargain.

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

*ātmārāmāś ca munayo, nirgranthā apy urukrame
[kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ]*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 176]

Śukadeva in his assembly of the great religious scholars, "It is unknown and unknowable, but still there are signs here and there, where the stalwarts, who commands the great religious prestige, they are attracted towards that, somewhat, in some corner in the spiritual world. *Ātmārāma*, self-satisfied. Nothing within this mundane world but they feel attraction towards that. My case is so, such. I'm clear, my life is clear to you all. I have no affinity for this world, anything. But some regard for transcendental has captured me wholly."

*prāyeṇa munayo rājan, nivṛttā vidhi-śedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ*

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."]
[*Śrīmad-Bhāgavatam*, 2.1.7]

Like this mundane *līlā*, activity, play. But it's towards some higher unknown quarter it is to be located. That central and pure, divine quarter. Such is the thing. Throw off this *Veda*, the *Upaniṣads*, there is so many scriptures, holy scriptures. *Aham iha nandaṁ vande, yasyālinde*.

*[śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde param brahma]*

["Those who fear material existence worship *Veda*, some worship *Smṛti*, and others worship the *Mahābhārata*. But I choose to worship Mahārāja Nanda, because in his courtyard the Supreme Cosmic Truth, Param Brahma is playing."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96] & [*Padyāvalī*, 126]

They're all interested people who want to get above this mortal world, they are after this *Veda*, *Upaniṣad*, *Koran*, *Bible*. But who has got no fear of this mundane, I want to fall on the feet of Nanda Mahārāja. Where the Parabrahman, tale of the wonderful story is crawling on the ground and sucking the breast of Yaśodā. In such a concrete way it can be handled, impossible. Why I should go to read *Koran*, *Bible* etc.? I find here concrete thing. That Parabrahman, the wonder of the wonderful. So anyhow, leaving everything aside I want to take shelter of that Nanda and Yaśodā. The direct attempt. Why the indirect path I shall lose my, waste my labour? Hare Kṛṣṇa. *Jñāna-sūnya bhakti*. Anyhow fortunately try to have a devotee's association and nothing will be necessary. By following him you will be able, through that quarter, the shortest route. *Jñāna-sūnya*.

"Eho bāhya āge kaha āra." Eho bāhya, eho bāhya, eho bāhya [Caitanya-caritāmṛta, Madhya-līlā, 8.59]

They may connect gradually or may not connect. May take other way. But if I accept this path, life is ensured. Devotion, pure devotion, pure devotee. Company, association, service of the pure devotee, life is ensured. And in other processes, may or may not be, many troubles, difficulties.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Nityānanda. Such Gaurāṅga, Nityānanda wants to distribute to us. From door to door He's wandering, door to door in this Navadvīpa Dhāma. "Anyhow have some recognition, have some relationship with Gaurāṅga. You don't know what gain you will have in future life! Accept Gaurāṅga, He has come here to your door." With folded palm Nityānanda appealing fervently. "Only connect, have any connection with Gaurāṅga, My Lord Gaurāṅga. And nothing you will have to do, only some connection with Gaurāṅga you have. You do not know what highest thing is wandering by your door here." Nityānanda Prabhu, He appealed in the fervent way, fullest degree of His heart. "Anyhow don't dismiss Gaurāṅga. He has come to your door. You do not know what you can get in your future life. What fulfilment of life He has taken for you. You souls fortunate." Navadvīpa in the banks of the Ganges Nityānanda was wandering, roaming.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger 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.]

"My very inner life and bosom, if you connect yourself anyhow with Gaurāṅga, your place is in the throne of My heart. I shall worship you."

Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi Doyal. Nitāi Doyal.

*preme matta nityānanda kṛpā-avatāra, uttama adhama kichu nā kare vicāra
ye āge paḍaye tāre karaye nistāra, ataeva nistārilā mo-hena durācāra*

[Kṛṣṇadāsa Kavirāja Goswāmī says: "Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute *jīvas* and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified."]
["He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified."]

[Caitanya-caritāmṛta, Ādi-līlā, 5.208-9]

Whoever is coming across His view, He cannot but connect, grace, show His grace towards him. His grace means Gaurāṅga's grace. Gaurāṅga's grace means Rādhā-Govinda, in different, common and little distinction in the play, of same *rasa*. In one place They're tasting One Another, in another place it is being distributed to others, the same *rasa*.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Gaura Hari. Gaura Hari. Jaya Nityānanda Prabhu.

I close here.

...

Śrīla Śrīdhara Mahārāja: ... Caran dāsa's Guru was Bhāgavata Bābājī. They are disciple of Jagannātha Dāsa Bābājī. Bhāgavata Dāsa Bābājī, he accepted anyhow, he was not really pure, but still the Rāmadāsa Bābājī, he came in the line of Bhāgavata dāsa Bābājī and Caran dāsa Bābājī. And that Caran dāsa, he devised that, *nitāi gaur rādhe syāma hare kṛṣṇa hare rāma, nitāi-rādhā, gaur-syāma*. So this fundamental blunder in the *siddhānta*, that can never be encouraged, so we cannot have any connection with them.

Akṣayānanda Mahārāja: So Bhāgavata Mahārāja was *veśa* guru of?

Śrīla Śrīdhara Mahārāja: Bhāgavata and Gaura Kīśora Bābājī they were Godbrothers in *veśa* from Jagannātha Bābājī. Two disciples, Bhāgavata dāsa and from Bhāgavata dāsa came Caran dāsa. From Caran dāsa came Rāmadāsa. Caran dāsa he founded that mantram and different things, so he was _____ [?]

Akṣayānanda Mahārāja: And Bhāgavata Mahārāja was *veśa śiṣya* of Jagannātha Dāsa, no?

Śrīla Śrīdhara Mahārāja: Bhāgavata dāsa he was a _____ [?] criminal pleader in Mymensingh court. Then he left and went to Vṛndāvana and took *veśa* from Jagannātha Dāsa Bābājī.

But Caran dāsa, his history is otherwise. He was a _____ [?] something, and he was working under the *zamīndār* of Jessore. And there was a riot, and that gentleman, what his name was previously, that Caran dāsa, he committed a murder. And he absconded, and in the meantime he was in Vṛndāvana in disguise. Then when after twelve years he was safe from criminal orders, then he again went to home and after a few days he again came back. So this took *veśa* from that Bhāgavata dāsa. And he began to preach very forcefully. He was a man of gigantic type. And of high voice, he began to chant and dance, and he created that *nitāi-gaur-rādhe-syāma*, all these things. And he wanted Prabhupāda also to support him, Bhaktisiddhānta...

Akṣayānanda Mahārāja: Yeah, but Prabhupāda smashed him.

Śrīla Śrīdhara Mahārāja: ... from the beginning he approached him and asked him "Where have you got this? Is it mentioned in the *śāstra*? You have created a new mantram?" And so many things were charged.

And that man was also characterless. He asked that, "You should not build a paka latrine." Meaning that don't marry. "Whenever there is necessity to pass stool, wherever you are, you may pass the stool. But don't built any permanent latrine. That is, don't marry." That was his idea we're told.

Akṣayānanda Mahārāja: So that Bhāgavata Mahārāja was *veśa śiṣya* of Jagannātha Dāsa then, is it?

Śrīla Śrīdhara Mahārāja: Bhāgavata dāsa Mahārāja and Gaura Kīśora Bābājī, both took their *bābājī veśa* from Jagannātha Dāsa Bābājī. And Bhaktivinoda Ṭhākura later he connected with Jagannātha Dāsa Bābājī, directly. Jagannātha Dāsa Bābājī lived for one hundred and twenty five years, very, very old.

Akṣayānanda Mahārāja: Yes, I heard it. We were told that Gaura Kīśora Dāsa Bābājī and Bhaktivinoda Ṭhākura were good friends, as brotherly friends.

Śrīla Śrīdhara Mahārāja: Godbrothers. Bhaktivinoda Ṭhākura, later he took *veśa* from Jagannātha Dāsa Bābājī. And Gaura Kīśora Dāsa he took *veśa* from Bhāgavata dāsa Bābājī, so little junior. Bhaktivinoda Ṭhākura took *veśa* direct from Jagannātha Dāsa Bābājī, so he comes in the standard of Bhāgavata dāsa realm, Bhaktivinoda Ṭhākura. And Gaura Kīśora Dāsa Bābājī comes from Bhāgavata dāsa, so a little lower rank. And Gaura Kīśora Bābājī he used to hear *Bhāgavatam* from Bhaktivinoda Ṭhākura in *Svānanda-sukhada-kuñja*, in Godrumadwīpa. There is a small paka, room is built there in Godruma where Gaur Kīśora Bābājī used to take his seat and hear *Bhāgavata* explanation from Bhaktivinoda Ṭhākura. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Then if these people would give up that conception, then we could allow them to stay with us?

Śrīla Śrīdhara Mahārāja: If they disassociate with them, they may be accepted. _____ [?]

Akṣayānanda Mahārāja: Yeah. I was worried about that. I knew there was something wrong, nasty. Hare Kṛṣṇa. That we shall see. Caran dāsa. And Sakhībhekī is another, not the same one?

Śrīla Śrīdhara Mahārāja: Sakhībhekī was another. Lalitā Sakhī. He was also living in the same place, that _____ [?] same place, Sakhībhekī. I saw him, before joining Gauḍīya Maṭha, once I visited this Navadwīpa to find out any *sādhu*, if I can take initiation. I went to see Caran dāsa's camp and I found that Sakhībhekī, Lalitā Sakhī, he passed in the name of Lalitā Sakhī..

Akṣayānanda Mahārāja: So he was a friend of Caran dāsa.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Contemporary. So in Navadwīpa we see now and then quite a few *bābājīs* are walking around. They're in that line, or maybe Lalitā Prasāda line?

Śrīla Śrīdhara Mahārāja: All mixed together. Some others came, disciples of so many Goswāmīs, the flesh Goswāmīs.

Akṣayānanda Mahārāja: Yes. They wear this Rādhā kuṇḍa, not *gopī candana tilaka*. And of course we adore Rādhā kuṇḍa *tilaka*, but then we see on them and it gives it *asliśa dosa*. What can be done?

Śrīla Śrīdhara Mahārāja: We may say we are generally, not particularly Rādhā kuṇḍa, it is very, very high. But we may not disregard it, Rādhā kuṇḍa.

Don't venture to assert that I'm holding such and such position, because it is uncertain. Super subjective. Always we must think like that. That wherever I am, that is a grant, a gracious grant. If necessary, next moment I may be thrust down from that world of thought, pushed down.

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."]

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura says, "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Rāmānanda, tabe sei-kṣaṇa-ghaṭī-pala. "I have worshipped the time, to fix it, so automatically the Kṛṣṇa conception will be in the background. If I can make the time a little permanent, propitiate the time, and to make it stand, wait for some time."

Hare Kṛṣṇa. _____ [?] Strategy, what is strategy? What is the meaning of strategy?

Akṣayānanda Mahārāja: Adopting some very intelligent method, some very clever course of approach, special approach.

Śrīla Śrīdhara Mahārāja: The cleverness in this line we hear that we shall try to see that it is the property of my Gurudeva, not mine. He's there. Guru jana sine puna sobha pai sata guṇa [?] Shines very beautifully on the head of Gurudeva. We are required to regulate our vision in that way, that he's there. So Guru jana sine puna sobha pai sata guṇa [?] Very beautifully that can be seen, can be traced there, on the head of my Gurudeva, there his abode. But just beyond my touch, transcendental. Come very close to Gurudeva, he has come down, so far.

Gurudeva in his personal capacity in Vṛndāvana *līlā*, he may be seen as a particular *mañjarī*. Prabhupāda told once that, "My Gurudeva is Guṇa Mañjarī, Gaura Kīśora. But if we can look at him at heart, in a very spacious way, very generous way, then I can find Rādhārāṇī in her." *Mañjarī*, they are supposed to represent the partial *līlā*, not the general. But he told, "If I look with a very high tension, broader outlook, I can find Rādhārāṇī in her."

Antaryāmī, in that way. She's representing Her, Her whole heart is devoted to Rādhārāṇī. In that way we can follow. And everywhere we can, if possible, everywhere we can see that. Mahāprabhu says, "You are *mahā-bhāgavata*." – to Rāmānanda Rāya. "Wherever you cast your glance, you find Kṛṣṇa easily."

[rādhā-kṛṣṇe tomāra mahā-prema haya] yāhān tāhān rādhā-kṛṣṇa tomāre sphuraya

[Lord Caitanya Mahāprabhu continued, "My dear Rāya, you are an advanced devotee and are always filled with ecstatic love for Rādhā and Kṛṣṇa. Therefore whatever you see — anywhere and everywhere — simply awakens your Kṛṣṇa consciousness."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.277*]

Deeper sight, insight, eliminating, everything, when we are thinking of Her. By Her grace it is possible, it may be possible for us to think about Her. And that may be more intense, spacious, by which we can have some estimation or some conception of Her. In this way everything, *Vaikuṅṭha darśana* means this, transcendental view. But something, some sort of ecstasy is there that these so-called concrete things does not capture our mind, our heart. And that is more than imagination, that can attract us, so that is reality.

And this is rubbish, these concrete things, they seem to be rubbish for their character, the mortal characteristic and so many other. This is our opposition. Soul will have contact with soul; that is natural. But soul, forced to come down in the material conception; that is abnormal, that is *māyā*, illusion. Soul cannot feel himself. Soul is forced to focus to feel fossil. What is this? Soul cannot move in his own soil? Soul is forced to move in the soil of the fossil, that's abnormal. Then soul must live in his own soil and then he can go up to the higher soil.

Even we're told in this worldly *kāma śāstra* of Bharata bhumi, the lady-love, they're also, ladies are also classified, and men are also classified.

Generally in four headings; men, *arsrajatiya* [?], the lowest, in the type of horse. Then the next higher is *visajatiya* [?], ox-class section, that is little better. And then *mrgujatiya* [?], this deer, they're second class. And the first class *sasojatiya* [?]. *Saso* means carcass [?], hare. The four classes of men.

And the women are also four classes; *hastini* [?], the most crude class, fourth class, *hastini* [?]. Then next higher is *sankini* [?] And the second class is *citragnini* [?] And the first class is *padini* [?]

And the classification is according to their temperament of gratification in the gross. And the higher class, their union and their pleasure is only singing, dancing and talking, not gross sense experience. Higher class, only they are satisfied with talking, conversation, these things, giving, taking; in this way. And the grossest sense experience, carnal desire, that is in the lowest. So accordingly that has been classified. So the fine things satisfy us, that must be higher class, not existing in the fossil world. High thinking men they're always busy. Newton, Einstein, in their zone they're always engaged with fine things, not so very gross things here.

So in this way it may be conducted in the spiritual side. Their satisfaction is therein with the fine things. They do not require for their satisfaction anything gross. That existence is higher existence. Satisfied with the high ideals, they can live, move, everything. Always, twenty-four hours they can retain that position and from there again to higher, in this way. But a gross mentality they cannot maintain that sort of life in the very subtle world. They want gross things for the tongue, for the nose, this sensual attraction is the main thing in their life. Some more attached towards tongue, some towards touch, some towards sight, in this way, in the level of the sense experience. But higher type of creation they find their satisfaction in the higher plane. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

So Prabhupada told, "If I look at my Gurudeva with some higher aspiration I can find Rādhārāṇī in her." That was his expression. "In her." That look deeply at his heart, inner existence...

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