

83.10.27.C_83.10.28.A

Śrīla Śrīdhara Mahārāja: So, pure devotion. *Karma-kāṇḍa*, *jñāna-kāṇḍa*, *kevala viṣera bhāṇḍa*.

[Śrī Narottama dāsa Ṭhākura has sung, *karma-kāṇḍa*, *jñāna-kāṇḍa*, *kevala viṣera bhāṇḍa*. "The path of *karma-kāṇḍa* [fruitive activities] and the path of *jñāna-kāṇḍa* [speculation] are just like strong pots of poison." *Amṛta baliyā yebā khāya, nānā yoni sadā phire*. "A person who mistakes this poison to be nectar and drinks it travels in different species of life." *Kadarya bhakṣaṇa kare*. "And, according to his body, he eats all types of abominable things." [Śrīmad-Bhāgavatam, 4.25.11. Purport]

The *karma-kāṇḍa*, that energy and power, will help us in our highest realisation. *Jñāna-kāṇḍa*, that knowledge will satisfy, quench our highest inner thirst. *Kevala viṣera bhāṇḍa*. But they're all poisonous. Who accepts them as nectar, he will have to die. So *śuddha bhakti*. *Karma, jñāna, anāvṛtam*.

[*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-sīlanam bhaktir uttamā*]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

& [Śrīmad-Bhāgavatam, 11.21.11, purport]

The pure *bhakti* proper, devotion proper, is above knowledge, above calculation. It is something else, it is automatic, it is innate, it is intuitive line. Through faith we can, *śraddhā*, we can be lead towards that. Neither our calculation, calculative knowledge, or our energy can give that position in us. Only through faith, with the help of the *sādhus* of that type, and the *sāstra* also of that type, we can go. The natural course, the natural way we're to pass, not by the logical path, *nyāya*, logical, *yukti*, reason.

Our Guru Mahārāja used one line, "Puppy-brain, cannot give you any help to your progress towards infinite. Your puppy brain how much it can understand? And your energy, how much you can depend on your energy? Your own position is not stable, in any moment you may be removed from this life. You boast of your command over energy, that is all futile."

Only take the way of surrender, "I have nothing." Going towards infinite, the real qualification which is necessary in you, that you finite, you have no position in the infinite. That is the truth. As much as you can realise that in the relativity in the infinite, you finite, you have no position. Come to realise this fact. That is the first thing necessary for your negotiation about the infinite, that you have no position. No position, this is true, this is the fact, and your attempt must be based on this real fact that you have nothing, no position. Surrender. Come to this sort of realisation, and begin from there. Then you will find that there is ample arrangement around you, to help you. To help you, there is divine arrangement. Come to realise your own helpless position for what you are. Then you'll be able to come in connection with the agents that are wandering about to take you to that high domain.

Narottama Thakura, his advices, his life and advices, are pure devotional writings. Great resources in the Vaiṣṇava, Gauḍīya Vaiṣṇava literature. Truthfully, that is to its full meaning. That full truth, whole truth is there. Not tampered, naked truth, he has given in his writings.

There are so many stories also in connection with his divine life.

One day, he's coming to take his bath in the Ganges, just come out, Padma. And two *brāhmaṇa* sons they're taking two he goats to be sacrificed to Durgā Devī. Suddenly they met Narottama Ṭhākura. They knew that Narottama Ṭhākura is a great *sādhu*, though in *kāyastha-kula* [?] Narottama Ṭhākura came in the *kāyastha-kula*. *Kāyastha*, that are generally told, that *kṣatriya* male and — *brāhmaṇa* male and *kṣatriya* girl; that combination produced *kāyastha*. _____ [?] That production was known as *kāyastha*, they demand; but there is some controversy. Anyhow he came in the *kāyastha-kula*. Their, they may have some of their customs, practices, may be near to those of the *brāhmaṇas*. But these two *brāhmaṇas* they knew that Narottama Ṭhākura is a, has come from the *kāyastha-kula*, but they are rich, and he has got much *vairāgya*, this apathy to the worldly life. Some respect for him was created in that locality.

And there was a talk.

"What are you doing?"

"We're taking these two, these child he goats to be sacrifice to the deity."

"Why you are engaged in such heinous action? To kill an animal is it helpful, can be helpful for any worship of the deity?" In this way began. "You are *brāhmaṇas*. Who are really to be worshipped by the *brāhmaṇa* school, the Nārāyaṇa, you know; Viṣṇu, Nārāyaṇa, everything. But it is only meant for those that cannot be *niṣkāma*, free of worldly aspiration. Why you lose your life, especially *brāhmaṇa* life?"

In this talk they were converted. One Ramakrishna Bhaṭṭācārya, and Gaṅgā-Nārāyaṇa Cakravartī, converted.

Then, "Yes, we heard of your name, and now by our fortune anyhow we have met you. What you say that is very appealing, and we're convinced, and we'd like to follow your creed. But we shall take them, these goats to the party and coming back."

"No, no. Why you will be party to the killing of those innocent animals?"

"Then what should we do? We have taken money from them, we have purchased them, and we must deliver them to the party."

"No, no. That is not necessary. You unloose them, let them go anywhere."

They did so, and came to his feet and accepted they were disciples of Narottama Ṭhākura.

And one from there, that line came Viśvanātha Cakravartī, as a great commentator of the Gauḍīya School. *Gītā*, *Bhāgavatam*, and many other books we get from Viśvanātha Cakravartī, a great scholar, came in the line of Narottama.

Then, from that time, many *brāhmaṇa paṇḍits*, scholars, they used to attack Narottama. "What you are doing, you are spoiling the society. You say the Vaiṣṇava they're above *brāhmaṇas*; they have no caste distinction, you do not observe strictly. You are destroying the social structure." In this way many *brāhmaṇa* scholars came to discuss with him about the scriptural advices. And they came and generally they were defeated and went away.

Then, one day, this Gaṅgā-Nārāyaṇa and Rāmakrishna, they have also learned something, and generally when the *brāhmaṇas* came they faced them. But when they can't then Narottama Ṭhākura is approached, in this way, during their life passing. Now Narottama Ṭhākura has disappeared.

And one *brāhmaṇa* party has come to discuss. "We want to discuss with you. That you are breaking the Āryan society, Vedic society. You are enemies to the Vedic culture."

But Narottama Ṭhākura disappeared.

It is told that a miracle came. Narottama Ṭhākura he's on the funeral pyre, and that will be lit with fire and will be burnt to ashes.

They're crying, and Gaṅgā-Nārāyaṇa Cakravartī, and Rāmakrishna said, "Prabhu, our Lord, you are disappearing, but those *brāhmaṇa paṇḍits* have come to challenge us. But we're not so fit that we can face them successfully. But if you, it is your pleasure, you are going away it is your pleasure. If you like you can again come into life and do anything you like."

But these *paṇḍits* also followed them to that funeral place.

And Narottama Ṭhākura he sat, he was lying in dead body, then he sat on that funeral structure.

Then all the *brāhmaṇas* were scared. "What is this? A dead body is again enlivened and sitting. Then of course a man of miracles. We should not disturb him." And they went away, without coming in the face to face discussion. They were frightened and went away.

And then again he took his posing of a dead man and went away.

And some also say that after his body was taken into water, that became milk, the body transformed into milk. Everything is possible, that is to deceive our fleshy eye, or brain.

Narottama Ṭhākura was on the other side of the Padma river, and on this side there was one Govinda dāsa and Rāmacandra, disciple of Śrīnivāsa Ācārya. Two brothers, Rāmacandra, younger, and Govinda dāsa elder. They were *kavirāja*. They had some property on the banks of Padma, perhaps inherited from maternal, or some other line. They used to live there for some time, specially Govinda dāsa. Rāmacandra and Narottama they had some intimate connection.

[doyā koro śrī-ācārya prabhu śrīnivāsa] rāmacandra-saṅga māge narottama dāsa.

["Please grant Your blessings O Lord Śrī Śrīnivāsa Ācārya; for the company of Śrī Rāmacandra Cakravartī Narottama dāsa does pray."] [*Sāvaraṇa-śrī-gaura-pāda-padme Prārthanā*, 6]

[*A Prayer to the Lotus Feet of Śrī Gaurāṅga*, by Śrīla Narottama dāsa Ṭhākura]

Rāmacandra was a disciple of Śrīnivāsa Ācārya, who is friendly to Narottama. So just like nephew, like a friend's son, Rāmacandra. Very beautiful, exceptionally beautiful figure, and he was bachelor, and fully given to this Vaiṣṇava faith, Rāmacandra. And his elder brother was Govinda dāsa. He was a devotee of Śakti, Kālī. Sometimes between two brothers there was some discussion, but Rāmacandra could not influence him. Stealthily some progress was there. Anyhow he did not leave his Kālī worship, Śakti worship. But Govinda dāsa in his last time he was attacked by dysentery, though he himself was a *kavirāja*, physician. Dysentery, and he was about to die, at that time, he fervently prayed to Devī, Kālī.

"Please release me, give me salvation, emancipation from this world."

But Kālī appeared anyhow _____ [?] "I cannot do that. It is Nārāyaṇa can give that, Kṛṣṇa can give. I'm not empowered to give you emancipation. I can supply worldly things."

Then he woke up. "What my brother says that is then true. So I falsely went on to argue with him, but he's in the right side." Then he began, he left this Kālī worship, and came to Kṛṣṇa *upāsana*, and lived for some time.

*bhajahū re mana śrī-nanda-nandana-abhaya-caraṇāravinda re
[dūrlabha mānava-janama sat-saṅge taroho e bhava-sindhu re]*

["O mind, just worship the lotus feet of the son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of worldly existence through the association of saintly persons."]

[*Bhajahū Re Mana Śrī Nanda-nandana*, 1. By Śrī Govinda dāsa Kavirāja]

This is his song, that Govinda dāsa, the elder brother of Rāmacandra, his song is this. *Bhajahū re mana śrī-nanda-nandana-abhaya-caraṇāravinda re*. This song, a very good song, educating, that Govinda dāsa. Had some influence through Rāmacandra from Narottama Ṭhākura.

So Narottama Ṭhākura's life was a great life, we can learn many things from him. He preached very liberally Mahāprabhu's creed, most extensively, though his Guru did not do so. Just as if he was going against his Guru apparently. His Gurudeva was strictly - not to preach, not to initiate. But coming from him, he initiated in a large number, very liberal. Very liberal disciple of a very strict miser Guru, we find. We find in preaching, the essence of his teachings is pure devotion. No tampering in his judgements, or in his descriptions, in his writings, poems.

Then, we find another thing, that though so much faithful to his own Guru, he has expressed and he did in his practice, but still he has recognition that his Gurudeva will take him to a proper place, the central office, to Rūpa Goswāmī, *rūpānuga*. We should be ultimately accepted by Rūpa, and to join his group, that will be our highest aspiration of life.

All these things. So Narottama Ṭhākura's day of departure. Anyhow coming in contact with them we can have their influence and blessings, thereby. And we can alleviate our own position in the line of pure devotion. So we ask for his blessings on us.

One gentleman from Sthilet, he was not a follower of Gauḍīya Maṭha, but he wrote one poem about our Guru Mahārāja. He mentioned there, thakura sei narottama tomate tahara guna dekhi [?] "We have heard about the preaching of Narottama Ṭhākura with pure devotion, and we find his inspiration in you." He composed.

Narottama Ṭhākura, he found Narottama Ṭhākura in Bhaktisiddhānta Saraswatī, extensive attempt to give everyone, distribute the pure devotion.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
So we all invoke blessings of Narottama Ṭhākura today.
Gaura Hari bol. Nitāi Caitanya. We close here.

Devotee: Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Śrīpad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

...reading *Bhāgavatam* from the higher seat, and Swāmī Mahārāja sitting by he used to play the *mṛdaṅga*. In that house specially, where Mr. Karnani _____ [?] in that house there was one coal merchant. Karnani has purchased that house, where some coal merchant was there, ____ Banergee.

When perhaps his father or his mother passed away, invited me to deliver this *Bhāgavata* and *kīrtana* there, that occasion. I could not go, I sent Govinda Mahārāja. And Govinda Mahārāja - Swāmī Mahārāja was in charge of the party. Swāmī Mahārāja took them, Govinda Mahārāja began to explain *Bhāgavatam*, and Swāmī Mahārāja with the party playing the *mṛdaṅga* and chanting in the beginning and the end. And it was successfully finished. I went to see that gentleman, he was a good, big coal merchant. _____ [?]

Then he told me that, "I thought that you did not give much attention to this occasion, to this sitting; that you sent only a boy to explain *Bhāgavatam*. There were at least eight Doctors here present in the assembly, audience. But that boy has explained *Bhāgavatam*. We are much satisfied. They could not think he will be able to explain *Bhāgavatam* in such scholarly and beautifully way." That gentleman told.

And Karnani living in that house now. The old one, father Karnani.

Hare Kṛṣṇa. So Swāmī Mahārāja had much affection for him, like a child he used to treat him. As a guardian he took him there, and he was from the lower seat playing *mṛdaṅga*, and Govinda Mahārāja on the higher seat to explain *Bhāgavatam*.

At that time we were staying next door, in the laboratory. He was living in a house, and the next house is on the ground, that is ground floor laboratory, and the top floor, four rooms we occupied and lived there, in the next house.

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

Śrīla Govinda Mahārāja: _____ [?]

[25:56 - 27:20 silent]

Śrīla Śrīdhara Mahārāja: ...What to speak of the whole of *Bhāgavatam*. Every constituent part is infinite. So such is the thing we are going to deal, we must be conscious of the fact. That whatever we say, we try to touch, something of that. But the reality is beyond our jurisdiction, only we try to touch, but it's immeasurable. So full conception of anything can never be given by anyone, only they're touching the infinite. That is enough.

Sparśa matra. Achandale sakale udare, jiva sparse [?] touching the tongue a man is delivered. Jive sparse achandale sakale udare [?]

The Vaikuṅṭha *Nāma*. Vaikuṅṭha means *kunṭhasana* [?] *Kunṭha* means limitation, as unlimited Name, the name of unlimited characteristic.

[sādhu saṅga kṛṣṇa nāma ei matta jai] vaikuṅṭha nāma grahaṇam aśeṣāgham haraṁ vidun

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

Any amount of sin, or misconception may be cleared by the touch of one drop of that sound, revolutionary change comes. So, it is evergreen, ever new. And it is His will, He's working...

[29:44 - 30:22 ?]

...

...then I could try, tried my best, would have tried. If it's possible that he may see me. Because by whose influence Sundarānanda went astray, he also tried to take me out of this line. He questioned me, he called for me. I had some reverence for him, for my previous life; I learned many things from him, so I had some respect. Vasudeva Prabhu. And I went.

And he put to me, "Where is your name Śrīdhara found in the scripture? Only ten names, or twelve: Purī, Giri, Bharatī, all these things are mentioned in the scripture we find."

But I told that, "You have published a book, *Gauḍīya Kaṅṭhahāra*, before I joined the Maṭha. And there it is mentioned hundred and eight names, and one is Śrīdhara amongst them. The reference you have given to *Ānanta-saṁhitā*."

He told, "All this is concoction. We have suggested these names, and *paṇḍit* he has composed the *śloka*. As we suggested the name of a fictitious book *Ānanta-saṁhitā*."

Then I told him that, "The *ṛṣis* of the ancient time they saw, they felt what they have recorded. What they felt in their heart they recorded. And that is *Veda*, *Upaniṣad*, all these things. And if I think that *Bhāgavata* is the full fledged theism, it is the real natural fruit of the *Veda*, *Purāṇa*, everything. The full-fledged conception of theism is *Bhāgavatam*. Then one who is earnestly preaching about the truth of *Bhāgavatam*, that is the highest conception of theism, whatever comes in his mind for the sake of the service of the preaching of that truth, that is more valuable to me than any of the so called *ṛṣis*, who felt this Brahman hazy conception of the theism. And highest conception of theism is in *Bhāgavatam*, and who is preaching earnestly that, and anything coming in his inspiration: 'that this is necessary, this is necessary,' then that has got more value in me than those previous *ṛṣis*.

The *śruti* we find in *Bhāgavatam*, they are repenting, they are praying for forgiveness to Kṛṣṇa that, "We could not express You fully. What we have expressed, that is going to that hazy conception of Brahman, not Your conception of such type: the fulfilment Parambrahman, the highest type of Parambrahman, Svayam-Bhagavān. We could not express that. So we beg Your forgiveness for this."

I told him, Vasudeva Prabhu, by whose influence Sundarānanda did all these things.

Then Vasudeva Prabhu answered. "If, what you say it is true, but if the man is *svarūpa siddha*, he has got fullest realisation, then of course, whatever he feels inspiration in him that must be, have highest value."

And that means he does not accept our Guru Mahārāja as *svarūpa siddha*. But he uttered this word, and he was silenced. He thought that he has told the extreme thing. And I also thought he has gone to the extreme point that Guru is not *svarūpa siddha*. So conversation stopped, cut off.

That was my answer to that. That one who is in the service of the full-fledged theism, whatever inspiration comes in him, for the service of that, to preaching that truth, that is more valuable than that ordinary *Upaniṣad*, *Veda*, and other revealed scripture. And I still hold that. And it cannot but be so. If you are to accept the Svayaṁ-Bhagavān, *akhila-rasāmṛta-murtiḥ* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.142], that the full-fledged theism in *Bhāgavatam*, then, those that are earnestly, whole heartedly trying for the service for the preaching of that truth, whatever comes within, inspiration, that cannot but be.

I went further, that Bhaktivinoda Ṭhākura wrote *Jaiva-dharma* like a novel style, novel; as if that is imaginary conversation. He, through the conversation of the imaginary persons he has dealt that *Jaiva-dharma*. One is asking, another is answering; in this way. But I think that this is not fictitious, fiction. In some *kalpa* or other such things really happened. May not be this *kalpa*, but there are so many *kalpas*, there is so many days of Brahmā. And things are repeated with little modification. In some *kalpa* Varāha Avatāra is *śyāma varṇa*, in some *kalpa cheta-varṇa*. With little difference the repetition we find.

So, Jīva Goswāmī when there is any difference, anomaly in the scripture, *Purāṇa* description, he has written *kalpa Veda*. In particular *kalpa* it was in this way, in another *kalpa* it came. One *kalpa* means Brahmā's one day.

sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ
[rātriṁ yuga-sahasrāntām, te 'ho-rātra-vido janāḥ]

["A day of Lord Brahmā lasts for one thousand *caturyugas* and his night is of the same duration. Persons who know this have the true conception of day and night."] [One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *caturyuga* in the time calculation of mankind, or 4,320,000 years.]

[*Bhagavad-gītā*, 8.17]

Just as we, our days are also, generally goes on similar, not same. In the morning I wake, I wash my head and take something and went to the work. The next day similar, not exactly the same but similar with little difference. So, also Brahmā's every day repetition with some difference. So, Bhaktivinoda Ṭhākura what he wrote that was transcendental thing, and that must have happened in any of the *kalpa*. It is moving, moving somewhere. All the thoughts, especially transcendental thoughts they're not mortal, so no death for them. No beginning, no end, that is eternal. Such thoughts floating in the thought world, so many.

Mahāprabhu also coming repeatedly every Kali-yuga, Yuga-Avatāra.

aṣṭāviṁśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-dhāma."] [*Caitanya-caritāmṛta, Ādi-līlā*, 3.10]

That *Rādhā-Kṛṣṇa-Milita-Tanu*, Mahāprabhu absorbed in this Kali-yuga Avatāra. In this way, eternally moving.

So, we're to understand things by quality, by *ruci*, and not by *yukti*. *Yukti*, the reason fails to understand. But it is more _____ [?] *yajña* reliable; our heart's taste, inner taste of our heart more reliable to understand soothing things for us, *ruci*, and not *yukti*. So, *jñāna* eliminated, the knowledge eliminated from the epistemology as *pramāṇa*, the prove, evidence to the existence of the transcendental, higher transcendental. Knowledge eliminated, power and knowledge both eliminated. Third thing, *śraddhā*, faith, that has got recognition to understand things of the highest type. Automatic, God given things something like intuition, to know, 'This is my own.'

So, *bhidyate hṛdaya-granthīś, chidyante sarva-saṁśayāḥ*. [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30]

To be out of all doubts and suspicion, that is a result, a consequence, consequence of which? *Bhidyate hṛdaya-granthīś*. When the tie of the heart - the heart is sealed, that *aharikāra*, the *bhada-jīva*, the ego of the fallen soul, that means their heart is sealed. And the sealed is broken, *bhidyate*, untied, and the natural flow comes out, and it can recognise its own plane, own thing, own friend. And that is faith, and faith is reliable, never reason, or the faculty of judgement, nor any power or position, to understand this truth.

So Sundarānanda and so many other scholars they, Śaṅkarācārya and other scholars, they're scholarly, they're not of less position, so many scholars in the existence. But still we can take, the first consideration faith, and reason may help them to certain extent. That sort of service we can get from the reason, but it cannot produce, it cannot deduce the faith. It is only in faith, and reason can help to certain extent, in some cases, not always. But it is not a bona fide proof that the reason, that faculty of judgement, that will give me God, never. So, it is told that *sukṛti*, then above *sukṛti* there is *śraddhā*. From *śraddhā* then *sādhu-saṅga*, coming in the association of the similar persons. And from there something comes and goes and conversion begins. That is the way.

And who will - *Hari-bhakti-vilāsa* - who will study?

yāha, bhāgavata paḍa vaiṣṇavera sthāne [ekānta āśraya kara caitanya-carāṇe]

["If you want to understand *Śrīmad-Bhāgavatam*," he said, "you must approach a self-realised Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

If one goes to study the scriptures himself he won't understand it. Only *ācāryavān puruṣo veda*. ["Only one who has a Guru can know the truth."] [*Chāndogya-Upaniṣad*, 6.18.2] & [*Gauḍiya Kaṅṭhahāra*, 1.2]

One who has got Ācārya, *ācāryavān*, has gurun ca vidya [?], you must have to go to a bona fide person, and by his connection, he can understand the meaning, real purport. Otherwise it...

.....