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**Śrīla Śrīdhara Mahārāja:** ...*dharma, artha, kāma*, the hankerings of the material pleasure, they will wait far, far away. Whenever a calling bell sounds they will rush: "What do you want?" The *bhakta* is there. They're always eager to serve him but he does not want. He does not want, no attention towards them. No attention, no time to spare for thinking about them. Deeply engaged in the service of Kṛṣṇa.

Where from Queen Kuntī Devī is inviting. "You come," the worldly adversity, she's inviting, "You come. When you come I get the chance of being united with the blessing of the touch of Kṛṣṇa Himself. So you come." She's directly inviting the adversity.

These are standing like lighthouse, beacon light for us encouraging to go on that path. There is something for which they're inviting we see and we must go on this path towards the land of Kṛṣṇa. *Kṛṣ - ṇa, Kṛṣ - ṇa*, All-Attractor. The best friend of everything, the natural friend of the whole, *Kṛṣ - ṇa*, attracts and gives pleasure. *Kṛṣ - ṇa*. To be connected with Him direct process. Hare Kṛṣṇa. Gaura Hari. There is more nobility there. Both the Parties combined, the greatest giver, the greatest taker. Who is giving, who is taking? It cannot be determined clearly who is giver and who is taker. Apparently seen that the potency is the giver and the consciousness is the taker. Anyhow, Both combined come here to distribute Themselves to one and all.

"This is the process. Accept this and come to Me." Very magnanimously, and almost the sole agent was Nityānanda Prabhu. He preached: "Anyhow, accept Gaurāṅga. Nothing to be done. I shall look after all other things. Take His Name, enlist your name in His group, I shall look after."

But it is unbelievable. We're so far, that to understand our own interest, we're so far from our own inner interest that it is difficult to believe what is interest, what is not. The interest Himself is running, wandering from door to door, "Accept Me, accept Me, accept Me. I have come to your door. You take Me, accept Me." It is also possible by His magnanimous *līlā*, pastimes, it is also possible.

*nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smarāṇe na kālaḥ  
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam idṛśam ihājani nānurāgaḥ*

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name."] [*Śikṣāṣṭakam*, 2]

Many say that it is one hand giving and another hand taking, so much magnanimity is there! But some sort of *durdaiva* is opposing me to accept that. Then, what is giving, what is the fun of such preaching and distribution? Because it is not possible to get in a forced way, free, free achievement is necessary. Without disturbing our freedom, we are invited and welcomed. If freedom is not disturbed then everything will be spoiled. We are given to understand in such way, the harmony. Without interfering in our free will we are to be led to that, then we'll be benefited. This is the general way.

amara dutyaeva nami adhikara, tuwa daya vaicana parama uddara, patisara nandanata bhaga amara [?]

To say so, that also wants some devotion, he's already within the compound who can show so. "That it is my misfortune that I do not get You my Lord. You are so great. But I am the most unfortunate fellow." Who can say such, he's also within the jurisdiction, he is in the line. To be entitled to utter such words and thought, that requires something great. He's already in the compound.

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

He's already in the relativity of the Absolute happiness, or good, then only he can utter such words, "that I can't get." And that is extended to the highest position. That is nature, that is the law. For the finite to get Infinite the only law is that, "that I can't get." Finite cannot finish Infinite. So his deepest connection can only make him utter such words, "that I'm not fit. I'm not getting, I'm thirsty, I'm not getting." That should be the real position of a finite in the relation with the Infinite. "I can't get." Infinite connection coming to him and influencing him and through his mouth, "I can't get, that I can't finish. I want more and more."

Even it went to Rādhārāṇī Herself. "I could not do justice what I should have done. What to speak not up to level, up to mark, I can't do. The service should have been of more higher and deeper type, but I failed."

This will be the region, no circumference. No satisfaction, where there is satisfaction there is limit, that is limit, but it is unlimited satisfaction. And the health also increases, hunger also increases, health develops, to consume more. Hunger increases. As much as it is coming in connection and identifying with the Infinite, he's also being of that type. But still it is cultivation, it is culture, it is serving, the service is there, culture is there, mutual transaction is there. For Reality. Die to live.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca  
[na tu mām abhijānanti, tattvenāś cyavanti te]*

["Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"Arjuna, I am everything. You are My intimate friend. At least I won't deceive you. What to speak, I am everything. *Man-manā bhava*."

*[man-manā bhava mad-bhakto, mad-yājī mām namaskuru  
mam evaiśyasi satyaṁ te, pratijāne priyo 'si me]*

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

"Whole mind you give to Me. *Mad-bhakto bhava*. Become My devotee. Whole devotedness due to Me. *Mad-yājī*. Whatever you do, do only for Me. Be selfless to the extreme. *Mam evaiśyasi*. You will enter and stay in Me for eternity. *Pratijāne*. I promise to you. *Priyo 'si me*. You are My favourite friend. At least I won't deceive you. I am everything. I am everything."

Another place: "You have come into this world many a time, I have also come. But I know them all, you do not know."

*aparam bhavato janma, param janma vivasvataḥ  
katham etad vijānīyām, tvam ādau proktavān iti*

[Arjuna said: "Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed that You previously instructed these teachings to him?"]

[*Bhagavad-gītā*, 4.4]

"How can You say that You told this advice to Vivasvān, who is long and long ago born?"

Then Kṛṣṇa says: "Many a time you also came here and I also came, but you do not know any one of those previous lives, but I know them all fully well. This is the difference. I am everything." What is the most wonderful that Infinite has come in our form and He's asserting that, "I am everything." He has come in our level in such a way to assert, "I am everything. I am your heart's friend. I am all to you. Come to Me. You will get everything. Give up all your engagements, all the conceptions of your duties. They're all sham, temporary, cheating. But everything due to Me is reality. I am so. Such a thing exists in this world, the fulfilment of everyone's life. I am so and so."

Hare Kṛṣṇa. Gaura Hari bol. What's the time? Ten? So I drop here.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** What about her, that Vinode Bhani? You asked why?

**Bhakti Sudhīra Goswāmī:** Oh, I just wanted to know if in his presence, Śrīla Prabhupāda Bhaktisiddhānta had made any *rtvik*?

**Śrīla Śrīdhara Mahārāja:** No. Prabhupāda gave permission, and I was present there. "You can give *Hari-Nāma* there if anyone takes." I heard, I was present on the occasion.

**Bhakti Sudhīra Goswāmī:** Also, we were reading in *Śrī Guru And His Grace* when you were talking about Bhaktivinoda Ṭhākura and Vipina-vihārī Goswāmī. So sometimes you say that, "Vipina-vihārī Goswāmī was in the line, so many lady gurus, they had passed the mantram down." But you say, "We don't give recognition to them. What is their realisation?" But Ṭhākura Bhaktivinoda, his

formal connection is with Vipina-vihārī Goswāmī. So, we always say that there must be connection of a genuine Vaiṣṇava, of a real Vaiṣṇava. So we find in the writings...

**Śrīla Śrīdhara Mahārāja:** That is necessary in the case of a general man. But when any particular *pārśada* comes, his initiation is only a formal one. In that case it maybe supported. So a *śikṣā-guru paramparā*. The formal *dīkṣā-guru paramparā*, that is cancelled. That is not important in the case of a *pārśada-bhakta*.

**Bhakti Sudhīra Goswāmī:** Yes. But I mean in the case of Bhaktivinoda Ṭhākura, we don't see with our limited vision, any other teacher of him. But he's giving so many things, his books, *Jaīva Dharma*, *Navadvīpa Dhāma Māhātmya*, *Caitanya Śikṣāmṛtam*, he's giving the...

**Śrīla Śrīdhara Mahārāja:** That is the proof that already all this wealth was in his possession. So he's sent from, looking at the chaos, chaotic condition, he was sent here from above to re-establish things.

*yadā yadā hi dharmasya, glānir bhavati bhārata  
abhyutthānam adharmasya, tadātmānam sṛjāmy aham  
paritrāṇāya sādḥūnām, vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world. I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion."] [*Bhagavad-gītā*, 4.7-8]

"Whether I come down, or I send some representative, in this way."

**Bhakti Sudhīra Goswāmī:** Sometimes, as in the case of Mādhavendra Purī, you mentioned what we find in him we cannot trace that in Mādhva...

**Śrīla Śrīdhara Mahārāja:** Found in the Mādhva school, yes.

**Bhakti Sudhīra Goswāmī:** So did you say once he could be considered *kṛpa-siddha*?

**Śrīla Śrīdhara Mahārāja:** Yes, *kṛpa-siddha*. The development in the midway cannot but be so. In the line, some high development in the midway, we're to take it like that. Because ultimately we're to give judgement only seeing the material, we're to ignore the form.

**Bhakti Sudhīra Goswāmī:** Yes. So in one of the next books when we have *The Lives of the Saints*, like *Sādhu-jīvani*, we want to make one book with all the lives of great devotees. You wrote one article called *The Pontifical Position of Mādhavendra Purī* many years ago in the *Harmonist*, so we want to include that.

**Śrīla Śrīdhara Mahārāja:** Yes I did.

**Bhakti Sudhīra Goswāmī:** Very wonderful article on the *sampradāya*.

**Śrīla Śrīdhara Mahārāja:** Long ago. I was in Madras perhaps at that time.

At that time Prabhupāda was living, our Guru Mahārāja he was here when that article was written.

**Bhakti Sudhīra Goswāmī:** Yesterday, you mentioned how Kavirāja Goswāmī has spoken of Vṛndāvana Dāsa Ṭhākura as the Vyāsa of Caitanya *līlā*. And in that section of *Caitanya-caritāmṛta* he mentions that in the future that more, that Vyāsa will come again and describe Caitanya *līlā*. How are we to understand that?

**Śrīla Śrīdhara Mahārāja:** Vyāsa, is something like a title. Whomever gives exposition to the Vedic meaning, they're known as Vyāsa. Vyāsa, Somāsa and Vyāsa, to harmonise, to elaborate things when they're put in a substance, that is Somāsa, to combine many into one. And Vyāsa means when one is extended, one thing extended in different ways by branches, that is Vyāsa. When the Vedic truth, the revealed truth is extended in such a way that it may be acceptable and understandable by many.

Veda tapa vinihita [?] The meaning of the *Veda* is taken from the source, and it is differentiated, and it is distributed to many. That is the title of the Vyāsa. This is a function of the Vyāsa. So there are many Vyāsa, and this Vyāsa is known as Kṛṣṇa Dvaipāyana Vyāsa, from whom we get the *Bhāgavatam*, *Māhābhārata*, all these, he's one of the special Vyāsas whose name was Kṛṣṇa Dvaipāyana Vyāsa. But there are many other Vyāsas previously. Whoever expands the meaning of the *Veda*, they're known as Vyāsa expansions, they're Vyāsa. So Vṛndāvana Dāsa Ṭhākura is recognised as the first Vyāsa of Caitanya *līlā*. And there may be in future many Vyāsas that will come to make expansion of the, that is to give detailed meanings of the *līlā* and the teachings of Śrī Caitanyadeva. Many Vyāsa will come and they will go on giving relation about Caitanyadeva and His teachings. The meaning is that. Vyāsa is not one, Vyāsa is rather a title. "Who gives expansion, explanation of the inner meaning of the *Veda*, He's Vyāsa."

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Don't say so.

**Bhakti Sudhīra Goswāmī:** Yes. You're the living representative of Vyāsadeva.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Bhakti Sudhīra Goswāmī:** Because you expand the meaning.

**Śrīla Śrīdhara Mahārāja:**

*artho 'yam brahma sūtrānām, bhāratārtha-vinirṇayaḥ  
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribṛmhitah*

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Māhābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of

all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*.” [Garuḍa-Purāṇa]

In *Bhāgavatam*, new light, the very substance taken out and given to the public. “This is the meaning of the *Veda*, cannot but be.” Just as I am always trying to take out the meaning from *Gāyatrī*, this *Brahmā-Gāyatrī*, how it’s coming to the sweet sound of the flute of Kṛṣṇa. *Gāyatrī*, in the lower conception, is the *Brahmā-Gāyatrī*, and in the highest, the *vamsī-nātha*, the sound of the flute of Kṛṣṇa, one and the same thing. Religion is proper adjustment, and the flute sound is helping the devotees to adjust in their present function of respective duties. The sound, attracting the *gopīs*, instructing. “Come here, come there.” All these. Yaśodā also serves hearing the sound of the flute, that says when He will come, making arrangement for His food etc., that *vamsī-nātha*, the sound giving direction to adjust everyone in their respective service.

That *gāna*, that song, and *Gāyatrī* is also in the beginning, *Brahmā-Gāyatrī* song which takes us out of the material world towards conscious world, Brahman. First stage *Brahmā-Gāyatrī*, the song that engages ourselves in Brahman that is all-conscious thing. From the fossil conception to subject consciousness, from objective to subjective consciousness. *Brahmā-Gāyatrī*’s first call is from objective consciousness to subject consciousness. Then that develops in the subjective world. The hierarchy is there. There is *Guru-Gāyatrī*, *Gaura-Gāyatrī*, *Kāma-Gāyatrī*, in this way *Gāyatrī* develops in the meaning and goes to the Bhāgavata conception. So Mahāprabhu’s *kīrtana*, that is also *Gāyatrī*. By chanting the Name of Kṛṣṇa we get emancipation: *gānat trāyate*, by singing which, the song that helps our self-determination, our emancipation, liberation. Liberation in the negative sense, and self-determination in the positive sense.

*muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ*

[“Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.”] [*Śrīmad-Bhāgavatam*, 2.10.6]

What is *muktī*? What is salvation, proper? That culminates in self-determination, the positive side. And the negative side it takes us away from the conception of the objective world. So *Gāyatrī*, the song that helps us from the objective consciousness to the subjective. And then go further in the subjective world, up to self-determination. Mahāprabhu’s *kīrtana* song also helps for self-determination. And Kṛṣṇa’s flute also helps us in our immediate self-determination in the adjustment of respective service, as a guide. So, the same line, is *Gāyatrī*, going to *Kāma-Gāyatrī*, *Gaura-Gāyatrī*, in this way, above, to the acme, highest position of self-determination. When already in self-determination then also every day’s programme, “Go there, go there, do this for Me, and all these things.” That adjustment call also coming from the flute of Kṛṣṇa there. So song, of this *Gāyatrī* culminates in *Kāma-Gāyatrī*, ha, ha. Hare Kṛṣṇa. The same, one and the same, harmony, *advaya-jñāna*, undivided absolute, from the surface towards the, He is such, innermost existence. Home, from foreign land to home. And home duty is also guided by that flute of Kṛṣṇa, by sound.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

**Devotee:** *Go-pūjā* \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *Go-pūjā* \_\_\_\_\_ [?] Vṛndāvana, Vaikuṅṭha, super-subjective world everything is to be worshipped, to be respected, to be served. *Go* in Vṛndāvana, generally *śrutī*, that is *śānta-rasa*, represented by *go*, there in Vṛndāvana. *Sādhu-pūjā*, especially, Kṛṣṇa is maintaining, sustaining, feeding, taking interest for their growth, Kṛṣṇa Himself. So, not only that from the *go* section, generally the food of Kṛṣṇa, the favourite food also coming from that species, of the food of Kṛṣṇa. So we must show our veneration, our respect for them, for everything. Especially for the *go*, for the food supply of Kṛṣṇa, that sort of service. Kṛṣṇa comes mainly from the *go* section. His favourite diet. \_\_\_\_\_ [?]

**Devotee:** Why the Vāmanadeva should be worshipped?

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Every incarnation of God to be worshippable in different positions. Vaiṣṇava also of different sections, of different types, of different sections, different *Avatāra*. We should give our reverence to all, one and all, and special veneration towards Vṛndāvana.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] He's congruent where His day of - Vāmanadeva came and Bali Mahārāja surrendered to Him, ignoring the direction of his Guru. So that is a very important thing and we should respect. Perhaps that came in this day, congruent, Bali Mahārāja *pūjā*. Bali Mahārāja surrendered to Vāmana, in this day. So He should be given respect in general, we should worship Him. That is not connection with Vṛndāvana *līlā*, Govardhana *pūjā*. It is a separate thing. That took place in this day.

Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Hare Kṛṣṇa.

**Bhakti Sudhīra Goswāmī:** Mahārāja. Sometime you said that Śrīla Prabhupāda Bhaktisiddhānta, he would, in his last days said to construct a cottage in Govardhana, that his disciples should construct a cottage in Govardhana and he would go there.

**Śrīla Śrīdhara Mahārāja:** Yes. The tenor of his life on that preaching was: *pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viśaya range]* ["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."] He himself behaved in that way, also taught us, "That don't think that you have reached that *rāga* stage. Always try from the lower position to give your reverence to *rāga* stage. Don't think that 'I'm established there, I have got my position in that higher stage,' then you will miss it.

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

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

Whenever you will make the subjective thing as the object of your experience, that higher subject will vanish. So if you want to make that permanent, always keep at a higher respectable distance. So he told the plane of our highest service is Rādhā-kuṇḍa. That is our goal. Service of the Vaiṣṇava of the highest type, they serve there, Kṛṣṇa is served there. The highest quality of service is found in Rādhā-kuṇḍa and we're concerned with that only. But if we pose that we are there we won't be able to maintain our position there. Only, the strategy is this, that if we pose we are in the lower plain and just in the front view, above that highest plane, then we can maintain our position safely. So he tended that Rādhā-kuṇḍa is the highest position of our service, and all our masters, lords, they are playing there. And from a little lower position we are to look at that, then it may be permanent. So close by we shall get the place Govardhana. *Vṛndāraṇyam rāsotsavād udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ*. Then *rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt*.

*[vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]*

["Superior to the spiritual realm of Vaikuṅṭha is Mathurā, where Śrī Kṛṣṇa first appears. Superior to Mathurā is the Vṛndāvana forest where Kṛṣṇa enjoyed the *rasa* dance. Better still is Govardhana Hill, which was the site of even more confidential pastimes of love. But best of all is Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill, and holds the supreme position because it is over-flooded with the nectar of the highest kind of divine love. Who is acquainted with the science of devotion who will not aspire for the divine service of Śrīmatī Rādhārāṇī at Rādhā-kuṇḍa?"] [*Śrī Upadeśamṛta*, 9]

The next lower position is Govardhana. We shall stay there and we shall go from that place to Rādhā-kuṇḍa and we shall serve our Guru and...

.....