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**Śrīla Śrīdhara Mahārāja:** That is the strategy of remaining in the relativity of the highest quarter of service of Kṛṣṇa.

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

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

[Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

He wanted us to teach in that way. So he ordered that a cottage should be built in Govardhana.

"I shall live there. And from there - I'm not fit to live in Rādhā-kuṇḍa, I'm little lower - but my Gurus, Gaurakiśora Bābājī, Bhaktivinoda Ṭhākura, and others, they're fit to serve there. We shall go and serve them and come in the next lower position and there we shall stay."

To maintain the subjective position in the subjective world that is a tactic, tact. Otherwise, if we think we're in the highest quarter, that will vanish from us. Only from a little down, with respectable eye, we can have the vision. And whenever we think that we're there, it is nowhere, it is the nature. So at respectable distance we can have a look of that thing. That is a peculiar principle. If you look straight you lose, but if you try to look at it with some screen, or any other hiding place, then you can see. A peculiar type of posing of seeing, or coming in contact with the thing of the highest order.

*vicaṅkṣaṇa 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 It was withdrawn."]

If you like to see it, to contact with it direct, then it will vanish from your experience, from your look. Ha, ha, ha, ha. Espionage, through spy you can know things of the enemy land but not direct. Ha, ha, ha. They can't come in direct connection, but through spy you can, something like that. Espionage. If you go to know direct it is impossible, something like that. Hare Kṛṣṇa. So become spy, only from behind the screen you can handle, interfere, but not direct. Things are such. Hare Kṛṣṇa. Hare Kṛṣṇa.

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

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa.

**Bhakti Sudhīra Goswāmī:** So that is the eternal position of the *jīva-śakti*?

**Śrīla Śrīdhara Mahārāja:** The land is such. Kṛṣṇa is also playing like that, something like a thief. The play in that particular order and there, in that way, we can have the highest experience of the

ontological truth. By chance, as if by chance, ontological truth comes to us. He accepts us suddenly we can find Him. He's Absolute, He's autocrat, He's independent. Whenever whimsically He comes to give His connection to me, then I can have that. It is never within my clutches. So through the, it won't come directly within my control, by nature. But the highest position, to have Him in closer connection, has been devised by the devotees in that way. Because by nature He's not a thing to come direct within my control, always above. So by this system we can come to the highest realisation.

In the highest order in the *līlā* of Rādhā-Govinda, Rādhārāṇī's always *bhāma*. Kṛṣṇa asks Her to do something, "No, I won't do that." And this has been accepted as the highest mood of the negative side. "I won't." Whatever He will want, to deny that. That is *bhāma-bhāva* and Rādhārāṇī's full of that nature, and that enhances the eagerness, earnestness of Kṛṣṇa. So the whole thing is a crooked one. And this is the way recommended for the poorest to come in contact with the highest. It is a wonderful device. Hare Kṛṣṇa.

Direct transaction, clear, face to face transaction, is absent there. Everything is stealing, all stealthily performed. And there you'll be gainer, like black marketing. In the highest area, in the area of autocracy that is wholly black marketing. *Aprākṛta*, *aprākṛta-vāt*, just similar to the lowest conception of things, the highest is that. Autocracy is considered to be the lowest in our present living, we can't tolerate, but autocracy is there. So, *aprākṛta*, the highest quarter of the transcendental world which can harmonise with everything which is considered to be of the lowest type, all harmonised. That is the beauty, the beauty, what is undesirable, what is nasty, what is bad, that is harmonised in such a way that that gives the highest position. The harmony, the harmonious strength is so much there. His peculiar position is so much there where the lowest has proved to be the highest by His magical touch. Because He's there, no dirt is dirt, that is purest. His magical touch means that. The Kṛṣṇa consciousness, the touch of Kṛṣṇa, the Beauty of the highest order, just as the touch-stone, whether one wants not only silver to make it gold, but iron, lead, anything of the lowest order, that may be turned into gold. The touch-stone is so powerful. The lowest type of everything of our conception gets the highest position by the magical touch of that wonderful substance, and He's Kṛṣṇa, He's Kṛṣṇa. All the dirty things coming in contact with Him, harmonised in such a way that holds the highest position. The highest centre is so wonderfully powerful, or whatever you'll like to say.

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

Ha, ha. [Raghunātha] Dāsa Goswāmī says: "If you are not up to mark to accept this as truth, then you'll be thrown down into *paravyoma*. Go and live there where there's the general law and rules, fair dealings, go there. Go down to the land of fair dealings." Ha, ha, ha, ha. "Vaikuṅṭha, there are simple dealings there, you can calculate and go on veneration."

But this most diplomatic position, even Brahmā, Mahādeva, they're all bewildered to know.

Brahmā confessed: "How I can know that a cowboy with the rod in His armpit and taking His morsel with His friends in a one pot giving in the mouth, and going in search in the forest, and He's the highest? How can I know?" Brahmā says: "I have got some intimacy with my father, Nārāyaṇa. Sometimes whenever any difficulty I approach Him to get some instruction and do accordingly. But I have not come in connection with any Supreme Power of such nature. A cowboy in one dish taking food with His friends and with a rod in His armpit He's going in search for cows

and He's the highest? So now I see that You are far above than my father Nārāyaṇa. That is fair field we can know but these most tactful and obscure diplomacy we have never experienced any time that this is in the highest quarter. How? We should not be blamed for that. Wonderful, obscure."

"Full many a gems of purest ray serene  
The dark unfathomed caves of ocean bear;  
Full many a flower is born to bare unseen,  
To lose its sweetness in the desert air."  
(Thomas Gray's *Elegy in a Country Churchyard*)

There may be unknown quarter, there may be so much wealth and so much sweetness unknown to us.

Hare Kṛṣṇa. Hare Kṛṣṇa. To find our highest Mastership, our Lordship, as a thief, what peculiarity. Who is the Master of everything, He's a thief. Ha, ha, ha, ha, ha. Everything in Whose possession He comes as a debauch. Everything belongs to Him, but He's playing the part of a debauch. All wonderful. He's a thief, everything belongs to Him and He behaves as a thief, as one of us. A peculiar plane, all equal, superior also, father, mother. Mother whipping and He's weeping, mother whipping and the Lord weeping. A peculiar type of *līlā*, pastimes. The *bhakti*, here is *bhakti*. Where is *bhakti*? What is the symptom of pure devotion? Where the highest authority is submissive to the servant, there is devotion. Devotion to be located there where the Master is subservient to the servant. That peculiar power of devotion is to be found there. *Bhakta-parārdhīno*.

*[aḥam bhakta-parārdhīno, hy asvatāntra iva dvija  
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

The highest has been forcibly taken down to serve the devotees, His servants. A peculiar power of devotion, devotion means this. *Kṣetra-hari prema bhajana*. The last acquisition of devotion is this, that that can control the Supreme Lord and forcibly take Him to the devotee as a friend, as a friendly servant. The Master submits and surrenders to the servant, a peculiar thing that is there. So what more we can expect?

The Infinite is at the disposal of the finite. So much to say. Can we conceive? And that is done stealthily in various diplomatic ways. So finite has got its supreme most unthinkable position, that the Infinite is coming to serve him, the finite. The most glorious unthinkable position a finite can have, unthinkable that the Infinite is at the disposal of the finite. What is this? Impossible, this impossible can be effected by devotion, *rāga*, love. Love is such a powerful, unthinkable jewel. It is impossible, the Infinite's defeat to finite. What is that unthinkable position? It can be attained through love only. Love. So how adorable and how precious and valuable the love is. And to acquire a drop of that, what sacrifice we should do? Nothing is bigger. To acquire a drop of that

divine love, no sacrifice is sufficient, is enough. Die to live. So wholesale death is adorable life. It is the impossible of the impossible.

Gaura Hari bol. Gaura Hari bol. And Mahāprabhu came to give you that. And who is He? How magnanimous is He? He Himself is in that position, He has come to us begging from door to door. "Enlist your name to purchase that thing." He came as a canvasser from door to door. "Enlist your name. I have come to recruit for that highest quarter where the Infinite will be slave to the finite. And that valuable thing, a drop take, from the land." It is the impossible of the impossible. Is it possible? Ha, ha.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.  
 Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.  
 Inconceivable of the inconceivable.  
 Nitāi.  
 Gaura Hari bol. Gaura Hari bol. So I close here.

**Bhakti Sudhira Goswāmī:** Jaya. Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Devotees:** Jaya.

**Śrīla Śrīdhara Mahārāja:** Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

**Devotees:** Jaya.

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

**Devotees:** Jaya.

...

**Śrīla Śrīdhara Mahārāja:** ...that is also a peculiar plane of the conception of the Infinite. I heard once said by a servant of a Vaiṣṇava that it is the sweet will of his Guru, our Gaura Kīśora Dāsa Bābāji Mahārāja, to live as long as he likes, it is his sweet will. The basis is that what Vaiṣṇava wills, Kṛṣṇa sanctions that without any hesitation. So we take it what a Vaiṣṇava wills that is absolute. Sometimes there is a line of understanding in this way. That is to find the Infinite in every part of it. Every part represents the whole, that is a peculiar nature of Infinite. What a servant wills, we can take it for certain that it's Kṛṣṇa's will and it cannot be violated. In that sense that Infinite represents Himself fully in every part of it in His own zone.

So from there, this expression, "As you have kept Me I am so." Ha, ha. This line of thought originates from this conviction. Mutually. A Vaiṣṇava says to another Vaiṣṇava, "As You like, I am like that. As You have kept I am so and so." The fashion, the etiquette is like that, and the truth behind is like that in the ontological calculation. What a Vaiṣṇava wills Kṛṣṇa wills accordingly, and what Kṛṣṇa wills then it is Absolute, in this way. "As you have kept Me I am so and so." The background of such statement is like that. Kṛṣṇa. The Vaiṣṇava commands Kṛṣṇa, His will. Every part of the Absolute is Absolute. Ha, ha, ha. He's so.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. His parivasa. Kṛṣṇa.

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

**Bhakti Sudhira Goswāmī:** Mahārāja. In this regard, sometimes you say the Vaiṣṇava Guru has two aspects. His own *adhikāra* and level of attainment and capacity, and the inspired side of the Vaiṣṇava is the Guru.

**Śrīla Śrīdhara Mahārāja:** Yes. With his personal and delegated power, two sides. Inspired side, that is inspiration given by Kṛṣṇa. Just as an officer, a private man, and the man in the service. A District Magistrate, or a Captain, General, anyone, his personal capacity and his official capacity, in this way the difference. As delegated power as representative of Kṛṣṇa, he talks in a way of official style. But independent of that he's a person and he's very humble. "I'm nothing." In that way, *niṣkiñcana*.

"Everyone is delivered from the sinful world, only with the exception of me." Narottama Ṭhākura says. "Mahāprabhu came and delivered the whole world. All the fallen souls delivered, save and except myself." tuwa narottama aloila bhadi jagat udhar he jalu e avatari [?] "In this incarnation the whole sinful world is absolved, only with the exception of my most fallen soul."

That is a sort of feeling in them as regards personal position. Kavirāja Goswāmī he says, *Puriṣera kiṭa haite muñi sei laghiṣṭha* ["I am so mean, lower even than the worm in stool."] [*Caitanya-caritāmṛta, Ādi-lilā, 5.205*] And when he's in the office, official side: "This is *the* truth what I say and there is nothing to concern it. Whoever does not care for this is doomed." Kavirāja Goswāmī, the man who says, "I am the worst of the worms in the stool. A greater sinner than even the Jagāi and Madhāi etc.," he says, "That Mahāprabhu's Avatāra is doing such and such magnanimous work. If anyone misses this chance he's gone forever."

*[pāiyā mānuṣa janma, ye nā śune gaura-guṇa, hena janma tāra vyartha haila  
pāiyā amṛtadhunī, piye viṣa-garta-pāni,] janmiyā se kene nāhi maila*

"Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago." [*Caitanya-caritāmṛta, Ādi-lilā, 13.123*]

"Who loses this chance, what is the good of his living? It would rather have been better if he'd died immediately after his birth. He could not take the chance of human life in such a great magnanimous opportunity." In this way he's asserting. Personal capacity who thinks himself even worse than a worm in the stool, in official capacity his statement is so courageous. That those who have not accepted the grace of this great magnanimous incarnation of the Lord, his position is the worse type of suicidal person. *Pāiyā amṛtadhunī, piye viṣa-garta-pāni*. There is the flow of the nectar, and neglecting that he's drinking the water of a poisonous pit. In the poisonous pit there is water and that he's drinking, leaving the flow of the nectar. *Janmiyā se kene nāhi maila*. That is so worthless, useless and unfortunate. This strong assertion, from whom? Who thinks himself independently of his inspiration that, "I am worse than a worm in the stool."

So two sides, one inspired by Kṛṣṇa, and another taken away from that grace of Kṛṣṇa. Two types of personality we find. As a servant of the Vaiṣṇava, that is in the official function in the office of Kṛṣṇa. Doing something, in charge in his duty, that is one personality. "I have got this responsibility to do from the higher. So like a District Magistrate I must do it." In this way. Two-fold functions we see, one personal, another official, in the service of the Lord. Hare Kṛṣṇa.

**Akṣayānanda Mahārāja:** Mahārāja. One question here. We've got *Śrīmad-Bhāgavatam* published by Tridaṇḍī Śrī Bhakti Prajnan Yati Mahārāja. And in the introduction, the beginning, he has written a statement here. He says, "Fallen, fallen, still fallen am I. Who else except Śrī Gaura Hari's mercy embodiment, Śrī Nityānanda's other self, Gurudeva. His Divine Grace Śrīmad Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none other but Bimala Mañjarī. He has operated on my eyes with the collyrium.

*om ajñāna-timirāndhasya jñānāñjana-sālākayā, [cakṣur unmilitam yena, tasmai śrī-gurave namaḥ]*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

This line, so...

**Śrīla Śrīdhara Mahārāja:** Then?

**Akṣayānanda Mahārāja:** Then he says, "I record the fact that one day in a spiritual vision my divine master commanded me to follow him and soon I could see myself present along with him at an enchanting dalliance of the Rasa-Rāja and Mahābhāva at that transcendental sportive land of Vraja. What a marvellous sight. But soon, I lost myself in ecstatic rapture. Alas! I lost the vision and lamented so bitterly when my divine master, once again appearing before me, behested me to penetrate upon *Śrīmad-Bhāgavatam* and commissioned me...

**Śrīla Śrīdhara Mahārāja:** What is the next? I could not follow.

**Akṣayānanda Mahārāja:** He had a vision of Rasa-Rāja and Mahābhāva in Vraja. "And after some time I lost that vision and lamenting, again my Divine Master came, Gurudeva appeared and ordered me to take this task, take up this work of *Śrīmad-Bhāgavata* \_\_\_\_\_ [?] translate *Bhāgavata*.

**Śrīla Śrīdhara Mahārāja:** And I am engaged by special request after coming down from the highest position.

**Akṣayānanda Mahārāja:** Yes. So we feel a little difficult.

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

**Śrīla Śrīdhara Mahārāja:** Question \_\_\_\_\_ [?] is this your question?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** He's posing in this way, the *Bhāgavata* \_\_\_\_\_ [?] our Gurudeva Bimala Mañjarī \_\_\_\_\_ [?] Rādhā-Govinda Rasa-Rāja Mahābhāva \_\_\_\_\_ [?] must be of perfect nature, most perfect nature, that is the \_\_\_\_\_ [?] What is the purpose underlying? But what I say, that is perfect and infallible. After getting the perfect vision by the grace of my Gurudeva, by his special request I have come down and I am explaining *Bhāgavatam*. So you should be taken as the highest angle of vision. \_\_\_\_\_ [?] Is it true [?]  
\_\_\_\_\_ [?] How far this is true? \_\_\_\_\_ [?] Is it?

**Devotees:** Yes.

**Śrīla Śrīdhara Mahārāja:** That how far we can accept this as true?

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

**Śrīla Śrīdhara Mahārāja:** Itihāsa, history.

**Akṣayānanda Mahārāja:** He's recording history.

**Śrīla Śrīdhara Mahārāja:** What I avoided in case of our Goswāmī Mahārāja. So many things what I know, but if I say it will create havoc. Ha, ha, ha. \_\_\_\_\_ [?] So far I know in this connection that when \_\_\_\_\_ [?]

**Śrīla Guru Mahārāja:** It is confidential, something.

**Bhakti Sudhīra Goswāmī:** Right. We just want to know for ourselves Mahārāja.

**Akṣayānanda Mahārāja:** That can be taken off also.

**Bhakti Sudhīra Goswāmī:** Yes.

**Śrīla Śrīdhara Mahārāja:** But when [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, that is Kuñja Bābu at that time, Kuñja Bābu we considered himself to be the co-founder of this Institution, Gauḍīya Maṭh Mission. But sometimes we are told that for the financial difficulty he had to accept a service in the war field in Mesopotamia in the First Great War. The staff, he was working in the Post Office, then the clerks who took the risk of going to the war field they could get a big remuneration. So he accepted that service and went, risking his person, to that place. And it was told that for financial difficulty, to meet the expenditure of the Mission he was compelled to do so for greater remuneration.

At that time Prabhupāda found himself...

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