

83.11.07.C_83.11.08.A

Śrīla Śrīdhara Mahārāja: ...highest in the creation meant for you in the eternity. So give up your wild goose chasing habit, and collect and concentrate all your might to progress in this line, to try to go to the temple of love divine. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. What's the time?

Vidagdha Mādhava: Nine fifteen.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

*āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padaviṁ śrutibhir vimṛgyām*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

Svajanam ārya-patham ca hitvā. Risk, the background of risk, that also enhances mood. A necessary part of the highest form of love, to risk the so-called achievement, worldly achievement. The standard of so much so-called purity ever found in this world, at the risk of that, the quest of love divine, that is, that commands the highest position. Kṛṣṇa. Kṛṣṇa.

Very carefully that should be taken. The line of Newton, the greatest knower of everything, he said that, "I know nothing." That is the way. As much as one is in the midst of purity, so much he thinks that, "I am impure." That is the nature of infinite measurement. "I have nothing." Because the charm is so infinite, it cannot but be estimated in that way. The more they achieve, the more they thirst. Thirst, more earnestness. Realisation toward infinite is of that characteristic. As much as one can progress, so much he thinks himself to be helpless, to go further for measurement. It does not come into the plane of measurement. Nothing.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Nitāi. Nitāi. Ha. Ha.

*mukam karoti vācālam panghum langhāyate girīm
yat kṛpā tam aham vande [śrī gurun dīna-tāranam]*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram*, 1]

We cannot understand, we cannot find ourselves qualified to give any expression about that, so we become dumb. "What shall I say?" But He makes us to open our mouths. Otherwise, the reader, the knower, he becomes dumb. A bona fide searching person becomes dumb with His ways. Cannot give any expression to that. But the power from high comes to make him give some statement. In that way the truth from that part comes here. *Mukam karoti vācālam.* They begin to say, give vent to their feeling, pressed by the higher plane, entity. *Panghum langhāyate girīm.* He

has got no power of his own that he can walk, but His wonderful power can help him to cross the mountains. *Yat kṛpā*. This is the nature of the grace of the Almighty, of the Absolute. By His power, everything can move, live.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, [tad brahma tad vijjñāsa]*

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]

[*Taittirīya-Upaniṣad*, 3.1]

The cause of production, the cause of sustenance. Production, sustenance and again withdrawal. Evolution and dissolution, and sustenance in the middle. The prime cause, universal cause. *Yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanty abhiṣamviśanti. Prayanty abhiṣamviśanti*. Twice, this is repetition. Superficially it is repetition. *Yat padyanty*. Towards whom, then *abhiṣamviśanti*, and finally enters. At the time of dissolution that is _____ [?] Everything disappears into the subtle existence, at the wholesale dissolution of this world. But again with the evolution, they come out. And *abhiṣamviśanti*, they enter into the permanent *līlā*. They do not come back into this world of exploitation and renunciation.

Tad brahma tad vijjñāsa. Enquire after Him. What do you do? Make enquiry where you are. Where you are, and enquiry must have such broad form. Making enquiry always, but for trifle things? But give a wide, widest shape of your enquiry. Where you are? Who are you? Where you are? How you are to go? This is our dire necessity for our own purpose. We can't avoid. And that enquiry contains, we can't predict level of thought.

Brahman, Paramātmā, Bhagavān. So Bhagavān enquiry, that is the highest, search for Śrī Kṛṣṇa, Reality the Beautiful. A natural necessity within us, for our own interest, can't avoid. A sane man, a man who does not want to deceive himself he can't avoid search for Kṛṣṇa, for his own best benefit. The most general thing of our nature, to enquire for happiness, *raso vai saḥ*. Enquire for our best comfort. This is the general question. This should be the only question of the whole animation. Search for Kṛṣṇa. Searching, searching for *rasa*, ecstasy, the highest form of ecstasy.

Read and Cry. What have I done? What is my necessity, and how I'm passing my days? Repent, cry. I have passed my days uselessly. I'm a traitor to my own self. I'm going to commit suicide. Complain against yourself, and your so-called friends. We have nothing to do here. Read and cry, do or die! Progress in the right way, or you are inviting your death. The general tenor of life, of all existence will be this.

In the most scientific way, search for Śrī Kṛṣṇa, Reality the Beautiful. That is the ever-found highest goal of humanity, not only, but all animation. And all problems are combined here. All problems, they're all harmonised, all the problems. So no complaint against this attempt can be normal. Deviation from this general instruction, the general call, all false, unnecessary, and ill-doing, injurious. So this is *the* truth, *the* necessity of everyone, wherever there is animation. The most generalised march, call for such march. Most grand and extensive and friendly. Friendly call to the all, to the whole of the world, the only call. "March towards Kṛṣṇa!" The only call. All should be silenced. All other topics should be silenced, should be stopped, and only if this call remains, the real welfare of the world remains. Everything becomes...

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

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

So comprehensive call.

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

Non sectarianism is here. Apparently it is thought sectarian by the abnormal thinking. But every normal thinking, that is the most general, universal thing you are dealing with. Search for Śrī Kṛṣṇa, march towards the divine domain, universal march towards divine domain. Save yourself, back to home, back to God, back to Godhead. Call. Back to home. We're quarrelling in the foreign land for fictitious gain. Save them, and take them all home. Only by the grace of that Absolute it is possible to certain extent. The wave coming from there to take us home. Home-knowing man can only give us such news, and can take us there. The home-knowing man. So the call comes from the home. The origination of this call is from the home.

Gaura Hari. Gaura Hari. Gaura Hari. I close here. Nitāi Gaura Hari bol.

Śrīmad Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!

Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

...

*[deve varṣati yajña-viplava-ruṣā] vajrāśma-varṣānilaiḥ
sīdat-pāla-paśu-striy ātma-śaraṇam dṛṣtvānukampy utsmayam
utpātyaika-karena śailam avalo lilocchilīndhram yathā
bibrad goṣṭham apān mahendra-mada-bhit priyān na indro gavām*

["May that Lord of the cows be satisfied by us. Who is Indra when compared to Kṛṣṇa? Kṛṣṇa is the master of Indra. And yet He has appeared as the master of cows; the Supreme Absolute Truth has accepted a simple position as the keeper of cows. Superficially, He is a mere cowherd boy. But let that cowherd boy, who holds within Him the power of controlling the whole universe, be satisfied with us. We want to worship that Lord who has taken the humble position of the king of the cows."] [*Śrīmad-Bhāgavatam*, 10.26.25]

The other say I told that I should speak something about the Govardhana Girirāja, that day I missed.

So this is the very gist of the whole narration. In this *śloka* the very substance has been represented.

What was the matter, the whole Govardhana? Previously, at that time the *gopa*, the milkmen, they used to observe some sacrifice to satisfy the king of the heaven, Indra.

...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Indra, the king of heaven, at whose command the air, the clouds and other subtle elementary powers are supposed to be commanded by Indra, the king of heaven.

And the *gopas*, their main wealth is cow, and the food of the cow is mainly the grass. And in that part of the land only rain can produce grass. And the grass can come only by the rain. So they used to satisfy the subtle power who is supposed to be at the command of the natural, subtle substances. And by satisfying him the favourable rain will come, there will be grass, immense. And the cows will graze easily and they may get milk profusely. And that is their living, occupation. Different preparations from the milk, and to sell that, and then to earn their livelihood.

So sometimes from one forest they will have to change to another forest. When the grazing ground is finished then they used to change their position. Sometimes in Vṛndāvana, sometimes Nandagrāma, sometimes Gokula, they were wandering, only for the purpose of grass, fodder for the cows. So first we find that Nanda Mahārāja was in Gokula, then again find sometimes in Vṛndāvana, then again find sometimes in Nandagrāma. Only for the grazing purpose.

Deve varṣati. When Kṛṣṇa, He wanted to assert Himself in His own way, to modify. In other words, He wanted to discover His own *dhāma*, Vṛndāvana, to put it in its pristine glory. So though boy, He was supposed to be an extraordinary boy, a boy of extraordinary capacity, so *sapta hayana*, seven years old, Kṛṣṇa only. But in *Padma-Purāṇa* we find that the special personality, their development, their growth is one and a half more than ordinary standard. So *sapta hayana* _____ [?], one and a half. That sort of growth we expect generally from uncommon personality, it is mentioned in *Padma-Purāṇa*. So *sapta hayana* _____ [?] eleven, in general age.

But that boy announced that, "Why should we supply the - accept the sacrifice of Indra? We have direct concern with Govardhana. Really we get fodder from the Govardhana. So let us worship Govardhana and not Indra." This sort of announcement He made among the *gopas*.

Anyhow, willingly or reluctantly, the *gopas* anyhow had to submit to the advice of Kṛṣṇa.

"Yes, let us do that."

Nanda Mahārāja was influenced by the affection of his boy, and because he was the king, he announced that, "This time we shall worship Govardhana Girirāja, and not Indra."

And some reluctantly, some willingly, the other *gopas*, milkmen, they followed. And they began the sacrifice for the Govardhana.

Intimation reached Indra. "A boy of special capacity has grown there and he has taken the leadership and he has stopped my, that eternal, that sacrifice. For long time it is the usage of the *gopas* to sacrifice in my favour, and that one boy, he's the cause of stopping my sacrifice." Then he was very much enraged and ordered the clouds and the wind, and the electricity, that is the lightning, all these elements, they are supposed to be personified.

Here also I like to say something, that in ancient days the Āryans, the Rājaṛṣi, they used to see everything as person. Their behaviour, conduct was such, that they saw and thought everything around them, this creeper, the tree, all person. That person according to *karma* is wandering through these species. So all person.

And I also told, when our Svarūpa Dāmodara he asked me that, "Guru Mahārāja told me to crush the fossil theory. How it is possible?"

I advised him on the basis of Berkeley's theory; that whatever we think, really it is part of our consciousness. And part of consciousness means person. Part of consciousness that is person, *cetana*. So everything is such. Then the wind, we think it is an inanimate object, but it was thought in the Vedic line, no, it is person. The lightning, all person. Whatever we consider to be elementary, matter, gross and subtle, all had consideration of personality.

Deve varṣati. Then when Indra commanded that, "Go and devastate the whole Gokula. They have insulted me. They have rejected, closed my worship and worshipping that mountain, that hill, Govardhana. I can't tolerate this insult. You go and devastate the land."

By the order of Indra, who is supposed to be master of all the higher, subtle elements, *deve varṣati*, heavy rain began to fall. *Yajña-viplavaruṣā*, and backed by the anger which came from the stoppage of the sacrifice of the higher elements, *yajña-viplavaruṣā*. How? *Vajrāśma-varṣānilaiḥ*. *Vajra* means thunder. *Āśma* means hail. *Vajrāśma*, rain. *Anilaiḥ*, and storm. Hail, storm, heavy rain, and thunder, simultaneously they attacked the whole of *Vraja-maṇḍala*. *Varṣati yajña-viplava-ruṣā vajrāśma-varṣānilaiḥ, śīdat-pāla- paśu-striy ātma-śaraṇam*. And consequently the whole *Vrajavāsī*s they were thrown into great disaster. *Śīdat*, the application, the pain in general came down there, affliction, misery. *Pāla-paśu*, the animals and the protector of the animals, *pāla, gopāla*, who maintain the animals, *pāla-paśu*. *Striya*, the women. *Śīdat- pāla-paśu-striy ātma-śaraṇam*. Then they had no other alternative but to take refuge to Kṛṣṇa. They all came to Kṛṣṇa for their relief.

"Now, what to do? You have influenced us to stop the sacrifice meant for Indra. And the vindictive Indra he has begun to afflict us in this heavy way. How we can live? Please make arrangement for our life."

Striy ātma-śaraṇam. They all came to Him for protection, *ātma-śaraṇam*.

Dṛṣṭvānukampy utsmayan. Seeing this He had much pity, Kṛṣṇa, was pitiful on them. *Ātma-śaraṇam*. *Dṛṣṭvānukampy utsmayan*, and smiled a little. "They've all come to Me for relief." *Samvik*. *Dṛṣṭvānukampy utsmayan*. Smiling. *Utpātyaika-kareṇa śailam abalo lilo*. Only with one hand He took the mountain up. A very simple thing. *Utpātyaika-kareṇa*, only with one hand, single hand, He uprooted the hill, *utpātyaika- kareṇa*.

How? *Lilocchilīndhram yathā*. Just as a boy he deals with his play ball. *Ucchilīndhram*, the ball of a child, *lilocchilīndhram*, the play ball, the ball with which the child plays, just like that. Very easily He took up the heavy mountain up. *Utpātyaika-kareṇa śailam abalo lilocchilīndhram yathā*. As a boy, as a child, he lifts his play ball, just like that He took up. *Utpātyaika-kareṇa śailam abalo lilocchilīndhram*.

Bibrad goṣṭham apān. And holding that up He gave protection to all those who were living in that Gokula. The men, women, cow, their luggage, bags, baggages, everything. Or if any bullocks, everything, they took protection under that hill. _____ [?] *śailam avalo lilocchilīndhram yathā, bibrad goṣṭham apān*. The whole *goṣṭha*, those that deals with cows, the whole camp was given shelter under that hill. *Bibrad goṣṭham apān mahendra-mada-bhit*. And thereby He disarmed, or He crushed the pride of the great king of heaven. *Goṣṭham apān mahendra-mada-bhit*. He gave protection as well as crushed the pride of the lord of heaven, *mahendra-mada-bhit*.

Priyān na indro gavām. And that Lord of the cows, such Lord of the cows, let Him be satisfied, propitiated with us. *Mahendra-mada-bhit priyān*. Let Him be propitiated with us. *Indro gavām*. Who is He? He is also Indra, master. Master of the cows. The simple position, the *rakhaldra*, the cowboy, the keeper of the cows. Superficially, He's a mere cowboy. Let that sort of cowboy, who within Him holds the whole power of controlling the whole universe of our conception, apparently

cowboy. But really He's the controller of the universe. *Mahendra-mada-bhit*. Let Him be propitiated, satisfied with us, that cowboy. We want to worship that cowboy, the king of the cows, in a humble position, in this way."

That is Govardhana. Govardhana, then when, it is also described, when the Vrajavāsīs, they worshipped Him, sacrificed for His satisfaction, they saw that Govardhana also spreading one hand, He's taking the things and feeding Himself.

And Kṛṣṇa pointed out. "You see! You thought that it is only a material heap of stone. No. It is living, it is God, you see." So He showed that, that is also an extended self of Kṛṣṇa, Govardhana. We're told that Rādhā-kuṇḍa is extended position of Rādhārāṇī, and Govardhana that is the extended self of Kṛṣṇa Himself. So we're not to look for Girirāja, we worship a part of Girirāja. The part of the infinite is infinite. So a pebble as our ordinary vision, but that is the part of the infinite is infinite. That was in our material vision, it is a piece of stone. But its possibility is infinite, it is there.

In the general sense Einstein, his law of relativity has announced that anything is that thing plus something more. *Turya*, something more. More possibility, prospect, it is not standstill. In his scientific way he says.

But we also want to continue, produce this to infinite. What is seen by our senses, that is not limited to that conception of our senses. It may be, the possibility, the probability is added to that. Our vision, estimation of anything is limited, but its prospect may be unlimited, unknown, no limitation. We do not know even what is the prospect, what possibility is, a particle of sand may have. A creeper, a leaf of a creeper, what sort of possibility is there we do not know. In medicinal purpose...

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