

83.11.09.B

Śrīla Śrīdhara Mahārāja: ...culminate in Kṛṣṇa conception of Godhead. Because we shall be able to find gradually our innermost hankering is for that sweetness, that sweet consorhood. According to their position, *vātsalya, sākhyā*, a little modified. Hare Kṛṣṇa. We can't ignore. It is *the* truth, we can't avoid. Wherever we go, we're in the tree section, or in the insect, animal, wherever we go, this is within us. The eternal search, within for something. And that thing is. And how? Try, try again to find out the innermost satisfaction, the object of innermost.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

["Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]

[*Śrīmad-Bhāgavatam*, 7.5.31]

Prahlāda Mahārāja says we can't understand, the very object of our selfish nature is Viṣṇu conception, Kṛṣṇa conception. Generally misguided, we make much of the cover. Is it that? Is it that? Is it that? All cover. But when we come to the *sādhu* and get *sukṛti* and some help, then we can understand, not the cover, but my inner heart is searching after Viṣṇu, after Kṛṣṇa conception. Prahlāda Mahārāja says. We can detect. Then we can understand our own self, *ātmā-darśan-ātmā-sakthakar*. When we can meet our own self we can find, according to our progress, that what our innermost demand, what we want really. And each calculation to full-fledged theism that is Kṛṣṇa conception. There we are, so far, no further. It stops its journey there.

So it is not thrust on anyone against his will. No force, no enforcement, no application of any force, it is natural only to understand. Favourable circumstance help us to understand our own necessity. We're to be educated about our own self and selfishness proper. What is our real self and what is selfishness proper. Then we can come gradually to understand that Kṛṣṇa, it culminates there, Kṛṣṇa conception of the environment, Vṛndāvana can satisfy us. Vṛndāvana is a place that can fulfil all our inner hankering to the fullest extent, no further. It is natural. So comparative study is allowed, not a blind faith, led towards a corner by a designing man, no. March in the plain line.

Satyam śivam sundaram. First existence, unassailable existence assured. Next, *śivam*, general satisfaction that is above death, to conceive oneself above death. Beyond the attack of the negative side, safe position. Then positive progress, *sundaram*. *Śivam* means to get out of the negative side, attack, torment, difficulties, trouble, to go above that, *śivam*. *Satyam, śivam*, then *sundaram*, that sweetness or beauty, march towards that. Three stages of life, to feel where we are, really our position. That we are assailed by our environment, attacked and subdued. Action,

reaction; to get out of that, in the abscissa, that is *śivam*, out of the negative influence. Then third position is fulfilment, to merge in the beautiful atmosphere of Vṛndāvana.

And very akin to them we also can find Navadwīpa, a little generous Vṛndāvana. Generous, magnanimous Vṛndāvana, we're concerned more with that, fallen souls. Very palatable dishes are being served among the friends inner circle, and then that being distributed to the public, two forms of the highest.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi-Gaura. Nitāi-Gaura. Nitāi-Gaura. Nitāi-Gaura. Nitāi-Gaura.

So to be adjusted in this way, unassailable position. So we admit the necessity of only one thing; back to home. March towards home. All engagements must be subservient to that. If it hinders the royal march back to home, that should be rejected. And what will help our march towards home, that is accepted, favourable, what is. The only thing, only duty we have got to discharge, we must go home. Where the innermost part, with the innermost part wholesale satisfaction we get. Every nerve gets its satisfaction of our existence. Full-fledged theism. Consideration for the necessity of the fulfilment of every nerve in our system. Every nerve will find its satisfaction in that soil. Wholesale satisfaction of our whole existence, automatic, found in that land. That is home, where full attendance is given to us, to our every nerve of existence. We want to go there.

Here it is impossible, in this atmosphere to have. We cannot lead a treacherous life. We must be sincere to our own self. And that requires that we must be, we cannot be but a devotee of Kṛṣṇa, cannot but be members of Kṛṣṇa consciousness. So that is the universal march, and that is necessary for everyone, wherever there is animation, self-consideration It cannot be avoided. Most universal form of life and the fullest utilisation of our energy is only there.

It is not non-scientific. Higher science where the mortality is also, is given its due position. With death everything finishes, not that haphazard program. The program is a full program. We must live, crossing the boundary of mortality, concerned with our eternal life. Only we are trying our hardest only up to death, then after death that is unknown? We cannot be satisfied with that unknown propaganda. The unknown must also be taken within our program, and we are to provide for that. Such broad, wide program we want to have for us as well as for others. There is a clear program of us. Live in the eternity. Live in the eternity and the demand of that we find eternal aspect within ourselves. Our soul is eternal factor in eternity. We can find out in course of that search that who am I? Really I am a factor in the eternity.

And when we come to make much of this flesh and blood, we come down in the level of mortality. We are immortal. And Socrates had to pay up his life for that. Soul is immortal. At the cost of his life he had to prove that soul is immortal. Our innermost factor in this world is immortal, and the environment is also immortal. And we're a member of the immortal world. And then not merely immortality will satisfy. What is the positive gain, to be a member of the immortal world? To first get out of all these undesirable troubles that come to disturb us. And the next, the positive fulfilment.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

*nityo nityānām cetanaś-cetanānām, eko bahūnām yo vidadhāti kāmān
[tam ātmastham ye 'nupaśyanti dhīrās teṣām śāntiḥ śāśvatī netareṣām]*

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."] [*Kaṭha-Upaniṣad*, 2.2.13]

What is expanded here from the domain of immortality, there we find somewhat about the immortal world. What type of that world is, which is said to be immortal. There also men are living, there also persons are living and they're living, they're enjoying their life. And they send something down to this world, that we're so-and-so, we're living men in the sukra, Mars? _____ [?]

Akṣayānanda Mahārāja: Seminal.

Śrīla Śrīdhara Mahārāja: Venus?

Akṣayānanda Mahārāja: No. Seminal.

Śrīla Śrīdhara Mahārāja: Mars is mangal. Jupiter Bṛhaspati. Venus perhaps?

Bhakti Sudhīra Goswāmī: Planet. Which planet?

Śrīla Śrīdhara Mahārāja: Ah. The planet where they suppose that higher civilisation is there. Venus. So they're more civilised. But a recent finding is that Venus is also a desert. Ha, ha, ha. No persons may live there. Hitherto they supposed that the higher civilisation may be found in Venus, than this Earth. But now they're disappointed finding no higher civilised life. No life, no human beings can be traced.

But Indian philosophy it does not say that. They are living, but not in this flesh and blood, their bodies are otherwise. Just after death the mental system, they leave centring about Moon, Pitrloka. Pitrloka is located in the moon. And Devaloka towards the Sun, more light. The Moon is connected more with Earth. After death they go to the Moon and then they're in connection with the Earth, again they have to come here to live and do *karma*. In this way.

But those that get liberation from the Earthly enjoyment, they go towards the Sun. Crossing the boundary of attraction of the Earth, they go forth to the eternal atmosphere of the Sun. That is another thing.

And Druvaloka is considered to be holding some position of devotion, Druva, the polar star. That he has not yet investigated, by the scientists. Druvaloka. And Druvaloka and this Earth, it is very peculiar; they are holding similar position always. All moving, but still Earth and this Druva planet, they're holding similar position. So the Indian *yogī*, scientists they are of opinion that this Earth is not moving. In consideration with the Sun it is moving. But if we fix all movements are relative, if we think whether Earth is moving or not with our concentration in relation with this Druva, the Mars, the polar system, then Earth is here, standstill. And the Sun and the others are moving.

You take a photo, thinking that Earth is immovable, and that Druva. Druva and Earth, they're holding similar position always. In consideration of taking the Sun in the centre, so many moving.

But if Druva is taken in the centre, then Earth is always maintaining the same position with it. Then you take the place of Sun and others, all moving, but Earth is fixed. We can think like that. So movements, motion means relative conception.

Two persons, if two trains are going parallel, two persons who are face to face, they think that we are not moving, always face to face. Though the trains are moving at the same rate of velocity. We are changing no position.

*[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam]
tatra cāndramasam jyotir, yogī prāpya nivartate*

["If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth."] [*Bhagavad-gītā*, 8.25]

After death for some time they want to get some mental peace, they went to this Moon. But with the astral body, not to be traced by the Earth's observatory. Then they will again come back here. They have charm for the enjoyment of this Earth so they do not go out of the circle of attraction of the Earth. They go up to the Moon, and come back. And crossing the gravitation of the Earth, those that go towards the Sun, they have no charm for any attraction, enjoyment on the Earth. *Uttarāyaṇa* [*Bhagavad-gītā*, 8.24], *dakṣiṇāyaṇa* and *uttarāyaṇa*. *Uttarāyaṇa*, that goes crossing the boundary line of gravitation of the Earth. No charm for the Earth, earthly pleasure. And those that have still got attraction for the earthly pleasure, they go to the Moon and can come back. The Moon is the satellite of the Earth.

But anyhow, our argument basis will be subjective evolution. Evolution of the most revolutionary thing, in the line of hypnotism. As Kṛṣṇa showed Arjuna Viśvarūpa, that line. It is His sweet will, He can display in any way His creation as He likes. He controls the whole subject, and as He likes to show anyone He can do that. He controls the whole subjective area, the seer, the hearer, the thinker. The Absolute thinker controls all the thinkers under Him.

Just as Earth attracts all our bodies. All material substance attracted by the Earth, controlled by the Earth, or there is Sun, or something else. So also, the Absolute thinker controls all thinking agents. It is His *līlā*, then. His *līlā*. And also partly freedom is given for the time being, as He wills, to the so many thinking units. Thinking units also given their independence to certain extent, but not absolute. It is His *līlā*.

Everything for Himself. And He is by itself and for itself. This Hegelian theory covers the whole thing. By itself and for itself. In consideration of the existence, and in consideration of the fulfilment, both sides controlled by Him. But He's such, His nature is such that we can live happily with Him. He cannot live in a desert. He wants to live in a family. He's a family man. Sonhood of Godhead, according to us. Peace, home, Vṛndāvana, home. Plain, simple, loving, promising, and infinite resources.

There was a mock fight between Śrīvāsa Paṇḍita and Svarūpa Dāmodara. Śrīvāsa Paṇḍita wanted to plead about Vaikuṅṭha. Svarūpa Dāmodara after hearing to a certain extent, could not tolerate.

He told, "You, Śrīvāsa, you forget what are the wealth in Vṛndāvana. The ordinary tree holds the capacity of all the resources of your Vaikuṅṭha. The milk cows they are like such, these creepers

and these trees and so many simple. But the grandeur, awe, reverence, the wealth side, that is suppressed within their foot. That is Vṛndāvana."

Such is Vṛndāvana. It is pleasing. Grandeur cannot please one for long time. He will vex himself, cannot be tolerated. But this homely life, the plain life, the simple life, the forest life, that is health giving.

Now also the scientific persons, they discover that trees are necessary for our living. If we do away with the forest then we won't be able, who will supply the carbon dioxide, the oxygen for us? So in towns also they're trying to create trees, forests. The forest is life giving place, and town is not so, life killing, and forest life giving.

So Vṛndāvana, life giving. Supplying vitality from all quarters, Vṛndāvana. Vaikuṅṭha is not so. Ha, ha. All concentrated in Kṛṣṇa. Others living helpless, dependent life to Kṛṣṇa.

"Oh, Kṛṣṇa will see, Kṛṣṇa will do, Kṛṣṇa will." In this way.

The friends, when Kṛṣṇa held up the Govardhana, the friends told, "Oh, You could not hold it by Yourself alone. We also put our sticks to hold it up. Without our help You could not do." The friends are saying.

rakṣā koribo tuhuṅ niścaya jāni, pāna korobuṅ hāma yamunā pāni

["Fearless and confident of Your protection, I shall drink the waters of the Yamunā, whether they are poisoned or not. I am Your property. You must take care of me; You can't leave me."]

[*The Songs Of Bhaktivinoda Thākura*, p 26-7]

At the bottom of their heart they're so confident of Kṛṣṇa's assistance, continuous Kṛṣṇa assistance at their back, they're going and rushing towards poisonous thing, and swallowing poison, drinking poison. "Oh, Kṛṣṇa is at our back. Whom do I fear? We don't fear anyone." They're going to the Kāliyadaha, the poisonous place of Yamunā by this serpent venom. They're drinking that water and fainting, but without any fear. "Oh, Kṛṣṇa is at our back. He will look after, whatever calamity befalls on us, He will ultimately take care of that." Then Kṛṣṇa had to go and again to revive them from the poisonous effect.

Rakṣisyatīti viśvāsaḥ, in *Śaraṇāgatī*, in the process of surrender there is one great part. "That He will protect me. Whom do I care? I don't care for anyone. He's, my master is there on my head. He'll protect me. No necessity of any apprehension from any quarter at all." In the *sākhya rasa* that is very, very clear. *Rakṣisyatīti viśvāsaḥ*.

And at the same time challenging in the time of play. "You could not do this. I gained over You. You failed." Ha, ha. Such homely play. God and His servant in equal position on the surface. Sometimes holding lower position even. Family life, sweet family life. And the devotees of the higher type they see devotion only there when the Absolute is defeated to the part. The peculiar thing is devotion, Yogamāyā. Devotion, leaving everything, say, "We want devotion only. If we get devotion, the Absolute will come to our door." Devotion is such. So go on praising devotion, devotion, devotion. Is all-in-all, devotion. Where is devotion? Where it is found that the master is defeated by the servant. There is devotion. There you can trace what is devotion.

aham bhakta-parārdhīno, hy asvatantra 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]

"That My absolutism is forgotten at that time, that I am absolute, I forget that. I go as one of them, sometimes, approach them to serve."

That peculiar thing is devotion. So high. Then what this worldly energy, or that knowledge will come to cope with it? Because devotion means mystique, miracle. Devotion.

Nitāi Gaura Hari bol. Ha, ha. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

With what capital Nityānanda Prabhu wandered along the two banks of this Ganges _____ [?]

So both the banks of this river.

*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."]

Nitai loile janma bhiti hari bole ke hari bole kere gaura hari bole ke?

Who else than Nityānanda, He's roaming around the banks of this Ganges with the Name of Hari and Gaura Hari. Surely, this Nityānanda, so bold assertion, careless. Careless of any individuality Nityānanda boldly asserting. "Take the Name of Gaura Hari, Gaura Hari, and you will have wonderful promise of your life. Take the Name of Gaura Hari! Gaura Hari!"

High potentiality. Distributing the high potentiality along the banks of the Ganges, that great Nityānanda. How we're to judge the efficiency and utility of a thing? We can judge it only in connection of its goal, of its highest prospect, things should be judged whether how valuable it is. If we can understand what was distributed in *Bhāgavatam* and by Śrī Gaurāṅga, that how that is the highest attainment of all of us, all animation, then we can appreciate that vagabond, Nityānanda. In a vagabond life, He was only crying hoarsely, "Take the Name of Gaurāṅga! Take the Name of Gaura Hari!"

Ultimately that half-educated and fat and strong gentleman of high, tall figure, and carelessness, moving anywhere and everywhere. But He had one precedent record in His back; that He delivered Jagāi and Mādhāi, the greatest *guṇḍās* of the time. That was as His back, Nityānanda roaming like a vagabond, here and there and, "Take the Name of Gaurāṅga." But at His back that record supports Him. Jagāi and Mādhāi are there, we cannot ignore them, that is a concrete fact. Whatever *tantric* or *nyāyic*, the logicians, or so many miraculous, whoever we are, we cannot dismiss from our experience that Jagāi and Mādhāi. Those horrible thieves that were converted by that vagabond Nityānanda. So, something, some attention, some apprehension we must have for that man, ha, ha, Nityānanda. Gaura Hari bol.

Came from _____ [?] unknown man, joined Gaurāṅga and became His most favourite. And now Gaurāṅga is there in Jagannātha Purī, and His representative is here. A dreadful figure to the whole culture of the then Navadvīpa, the logicians as well as the *tantrics*.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. But approach was so mild.

Ata bhauli nityananda bhumi kori jaya sana padma jana dhulay lotai [?]

Appealing, appealing, appealing. No response. Then He's rolling on the gate. "Listen to Me! I have come to give you the highest thing. Don't drive away! The highest nectar is passing through your door! Take it! A drop, take a drop!" And as if one big, beautiful and fair body, just as golden peak of a mountain is rolling on the gate. Nityānanda. So much earnestness to do good to the people.

Nadiya ya kore gaura jaya de [?] When Mahāprabhu went to take *sannyāsa*, the devotees, some of them sang this song. "Oh Gaurāṅga is going out of Navadvīpa. The whole Navadvīpa is enveloped in darkness. As long as He was here, the great light. His passing away, His leaving Navadvīpa at His back. And Navadvīpa seems to be a dark area. You inhabitants of Navadvīpa, go and take Him back. Fall at His feet and take Him back to Navadvīpa, reinstate there. Otherwise, all dark."

Ata baya dayi pi arey nadiya bar gaura jaya [?] "The light of Navadvīpa is going away from Navadvīpa. You don't appreciate this. You don't know what wealth you're missing. Go and fall at His feet and take Him, reinstate in Navadvīpa." In this way the devotees are singing.

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

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

Adjustment. To take the Name of Gaurāṅga and Nityānanda, to maintain the adjusted position. Position may be disturbed by some influences from outside. But when we take the Name we find we think that we're again having my proper adjusted position, taking the Name of Gaurāṅga and Nityānanda. I am at Their feet.

Kṛpayā tava pāda-paṅkaja-sthita-dhūli-sadṛśam vicintaya. "Please consider me a dust of Your holy feet. That is my position. I like to be adjusted there. By dealing the topics of so many kinds, my attention is drawn towards this and that. But I like to have my own permanent position as the dust of Your holy feet. There is my located position. From there I can serve best, I can do my duty best. Consider." Mahāprabhu says.

*ayi nanda-tanuja kiṅkaram, patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-sthita-dhūli-sadṛśam vicintaya*

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of My own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider Me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

"Please consider Me as a dust of Your holy feet."

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

["I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service. "No, you are no longer to serve there; now you must serve in this higher category.""] [*Vilāpa-kusamāñjali*, 16]

"I do not like to be holding a higher position in the service. But my natural trend will be to go towards lower service. But the Yogamāyā will come, "No, no, I like to give you this sort of service. Don't disobey me." In this way they go upward to do that duty. But their natural tendency, inner tendency, always to go down. "Oh, I'm not fit for this service. I like to serve, any smallest, meanest service I want to have. This is my prayer. The meanest service I want. I'm not fit to do the higher service." But Yogamāyā will come, "No, no, you must do, you must obey me, you are to do this service." Then we have to, we do that. That will be the attitude, Dāsa Goswāmī says. The *sākhya*, to come in the same level, no. The confidential, no, no. I must go down, lower service. That should be the tendency of pure devotee, all. A tendency to go towards the lower part. And never any aggression towards the higher. That is only forced. Forced from the common interest management...

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