

83.11.23.B

**Śrīla Śrīdhara Mahārāja:** ...of that land, and it must have to come from there. Anyhow it must have to come from that plane, to here. And that will be accumulated, and with the help of that we'll be led there. So *sādhu saṅga, śāstra saṅga*. All right reserved. So Kṛṣṇa *bhakta*, that is our solace, our consolation. Anyhow if we meet them, to satisfy them, through them to know how to satisfy Kṛṣṇa, Vṛndāvana, Rādhārāṇī, all these things, that land, that Navadvīpa. Navadvīpa also in that layer Navadvīpa and Vṛndāvana. One within the party, another distribution to the outside. Some are more addicted towards the internal dealings, and some are more addicted when it's being distributed to the public - that is Navadvīpa. And there is another group who bears same sympathy, common sympathy to this side and that side also.

Just as in Vṛndāvana also, three kinds. One group especially interested to Kṛṣṇa, another to Rādhārāṇī, and there's a particular group who keeps the balance, this side, that side, both. Lalitā with her maids, she exclusively supports Rādhārāṇī, she does not like to hear anything right or wrong. Whatever the Rādhārāṇī's side she must hold up under any condition. No rhyme or reason she will care to listen. There are others also towards, they're always supporting Kṛṣṇa in all sorts of dealings. And there are mediators also. Viśākhā inclined towards holding middle position, doing some sort of justice to Kṛṣṇa, partially. In this way Yogamāyā, the potency of Baladeva, They're arranging the *līlā* of Kṛṣṇa. We're told. And if we're attracted by the internal charm of such things, then gradually we may hope to enter into that plane one day in future. *Ruci*, taste, *laulyam api mūlyam ekalaṁ*.

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate  
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.70]

The only passage money is our sincere inclination, heart's natural flow, taste, that is the passage money, nothing else, our sincere earnestness. Sincere earnestness to get that thing, that is the only price we're to pay, then entrance is easy there. *Laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*. Not that your good deeds that you have acquired in your previous innumerable births, that's not to be accountable. Only recognition of the sincere earnestness within you. That is they want you, not anything of your resources. The very gist of your ego they want, that is their demand. And that plane is built up with that material, the most sincere part of the heart. That is the material by which that domain has been created, if we're to say like that. It is eternal, but it's with that substance. So back to home means whose home? The home of your eternal, inner self, home is there. Outwardly, karma strestha ajnana \_\_\_\_\_ [?] Externally by our so many demands of the senses we're being carried forcibly to this direction, that direction, they're dragging us there. But we're to find out our innermost existence, and that is the member of Vṛndāvana. Heart of the heart.

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

The commodities there of such type. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. The *rasa lilā* is finished recently, *rasa*, ecstasy, joy. But what do you understand about *rasa*, sweetness? *Rasa*, sweetness, *rasa*, beauty for the eye, sweetness for the tongue, in this way, softness for the touch. But all common, you may say anything, sweetness, beauty, *rasa*, *rājūjya*. And extensively that is dealt with. Just as in a festival we make arrangement for lavish dishes, tasteful dishes lavishly in a festival. So also in the *rasa* in the common plane that *rasa* has been displayed by Kṛṣṇa. In a general way *mādhurya rasa* has been dealt with, *rasa*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

We're told, some hundred or two hundred years back, suddenly one afternoon there was some sound of flute of Kṛṣṇa, some afternoon. A peculiar sweet sound rang. And we're told, we do not know for certain, only it's coming down through the persons, that all began to run towards Yamunā automatically. From the cows, from the calves, from the men, women, all running towards the sound, madly. They say sometimes that sweet flute sang in such a peculiar way, that knowingly or unknowingly, all animation is running madly towards Yamunā. They of course went there, could not find anything, and gradually they're calmed and came back to home.

So what degree of sweetness in the sound? It is impossible for us from our plane. Our eye can see a particular degree of light. If light is very high our eye can't see, we see darkness. Sound also like that, a particular stage of sound our ear can - not less, not more. High degree sound, ear cannot catch. So another ear necessary.

So we'll faint there. Swāmī Mahārāja told Acyutānanda. Acyutānanda came, and Swāmī Mahārāja and myself we had some talk. And Acyutānanda going to that there, Swāmī Mahārāja put up in that blue house. Acyutānanda asked, "What talk you had with Śrīdhara Mahārāja?"

"But you will faint, you won't be able to understand."

So faint, can't catch, we'll faint there. Hare Kṛṣṇa. Degree of sweetness, or degree of beauty, only relatively a particular stage may be known to us, given, so we may taste. But higher degree we can't receive. That is our condition. But if we're given,

*[na tu mām śakyase draṣṭum, anenaiva sva-caṅkuṣā]  
divyam dadāmi te caṅkuṣuḥ, paśya me yogam aiśvaram*

["You will not be able to see Me through your present eyes, and therefore I give you supernatural vision by which to behold My almighty, supreme absolute power."] [*Bhagavad-gītā*, 11.8]

"I'm giving you a new eye. See Me."

And to Dhṛtarāṣṭra, Kṛṣṇa told, "No, your blindness need not be removed. I say you see Me, you'll see. Though you're blind you'll be able to see Me. To see Me it does not require any fleshy eye, it's transcending that."

A peculiar thing. Dhṛtarāṣṭra wanted, "For the time being remove my blindness so I can see You."

Kṛṣṇa replied, "No blindness to be removed to see Me. Remaining blind you'll be able to see Me. Only I say you see Me, you'll see Me."

What is the conception, eh? So many, Nārada, Bhīṣma, Droṇa, they're praising the beauty and the noble appearance of the Lord. And hearing that Dhṛtarāṣṭra appealed, "I'm astounded to find that those great personages they're seeing You in some colour or figure that they're charmed and they're praising in such a way. For the time being please remove my blindness so I can see. Again You make me blind."

"No, no, blindness not required to be removed. I say you see Me, you'll be able to see."

What type of vision? Of course Dhṛtarāṣṭra saw as a man with eye can see, he could see that. So come in touch with that potency, or the holder, possessor of that potency.

*Icchā mayi, icchā śakti, meli kṛṣṇa. [Caitanya-caritāmṛta, Madhya-līlā, 20.252-257]*

Kṛṣṇa, Vāsudeva, Balarāma, of different functions of the same Entity. But Kṛṣṇa's conception, He controls the *icchā deva* desire, *icchā śakti*. Everything For Himself, to satisfy Him. No other function, no other power, no delegated power necessary for Him, only guidance. He's the Master of guidance, suggestion. "I want this, I want this." And there are others, they're to supply. The Master of that desirability, or suggestion, or guidance, He's Kṛṣṇa. Whatever He wants, He desires, that comes to be effected, *icchā śakti*.

And how to please, that is at the control of Rādhārāṇī, *hlādinī*. How to supply fulfilment, *hlādinī*, that is with Her. And other internal arrangements, that is with Baladeva, a supply officer, making arrangement for all this. Three principal, this trinity, these first three principals of the world, thinking, feeling, willing. *Jñāna, bala, kṛyā, ca*.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.

Big words to pronounce. Nitāi Gaura Hari bol. Surrender, surrender, surrender. *Śaraṇāgati, śaraṇāgati*, for Them. Degree of self surrender, degree of self surrender, that is the price, self surrender towards the principal. That is the only - not to fight as a matter of right. Though, still some devotees they say like that, assert like that. "It is my right." Ha, ha, ha.

In *Bhakti-rasāmṛta-sindu* there is a *śloka*. I don't remember the *śloka* but the purport is like this.

One devotee he's making assertion, "That to serve You it's my duty. Kṛṣṇa, to serve You, it is my duty. If Baladeva, Lakṣmī, any other devotees they come to serve You, I shall remove them forcibly. I shall say to them, 'No, I'm the servant. My duty is to serve. I won't allow You to serve Him.'

In a challenging mood, outwardly, "Lakṣmī Devī she can serve higher. Baladeva and others They can also render higher services, higher type." But he says, "I won't allow Them to serve. It's my right to serve You. I shall do it direct. I won't allow Them."

In *Bhakti-rasāmṛta-sindu* when it was being prepared here, then another of my Godbrothers, Rāma Gopāla Bābū, coming to this *śloka* he was perplexed. "The devotee, he must not have so much pride that he can render service eliminating those higher servitors. This is an egoistic statement."

How? Then he read it and found out and told, "Here the attitude is some other. He says that Lakṣmī, Baladeva, or other devotees, I'm servant of Them also. In my presence I won't allow those

masters to render service to You. They must take Their stand along with You and alone I shall serve all of Them. They're also my master. Baladeva, Lakṣmī Devī, in my presence why They will serve You? I'll be here, I shall do everything. And They will take position by Your side and They will render my service?" That is the spirit here. "I'm the servant and They're masters. Your closer servants They're all masters. I can't allow Them to serve You. I shall do the whole thing. And along with You They will - must receive my service." That is the spirit. "I'm servant of the servant, of the servant of the servant of the servant. When I'm present I won't allow anybody to serve You. I shall do it myself. And They're also my masters. They must sit and accept my service." Ha, ha. In this way.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.  
Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The existence of the purest type. Surrender. Not to family, not to village, not to country, not to nation. All extended selfishness. To the whole, to the whole of the whole. The whole is in one part.

*athavā bahunaitena, kim jñātena tavārjjuna / viṣṭabhyāham idam kṛtsnam, ekāmsena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"I'm enumerating, I'm here, I'm there, I'm so, I'm so, all these. What more I shall speak to you Arjuna? The whole you can conceive is in My negligent part. In nutshell I say to you. The conception of your infinite is in My negligent part, I'm such."

And at the say time He says, "I'm everywhere, everything in Me. I'm nowhere, nothing in Me. Try to understand My peculiar position. Impossible. I'm something impossible. The contradiction, no contradiction in Me. The conception of your contradiction, that is also a part in Me. Which is absurd in you, that is a part in Me. I'm such. I'm above your absurdity."

Hare Kṛṣṇa.

"So don't keep anything in your hand. Empty handed clearly surrender. What I am, or whatever I shall try to make you know, you will know that. You remain satisfied there. Don't go to form any estimation before your gain. Don't go to give any program to Me, don't try, don't make any program beforehand, you'll be loser. Whatever you'll ask that will be beneath the degree of your own goodness. Whatever your tiny brain can conceive as the Absolute Good to you, that will be very, very small. So surrender, surrender to Me and you'll be benefited there."

Gaura Hari.  
No assertion. Hare Kṛṣṇa. Hare Kṛṣṇa.  
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

*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."]

To come through Gaurāṅga, to come to Gaurāṅga, means to be qualified in this way, He'll couch you in this way. The camp of Gaurāṅga, it is Both parties combined, They know well what is necessary, the best, Gaurāṅga.

*[tabe hāsi' tānre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa*

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."]

*[Caitanya-caritāmṛta, Madhya-līlā, 8.282]*

I've got much attraction for Godāvarī, and Rāya Rāmānanda *saṁvāda*. From the beginning to the highest, the whole possible surveying of the whole spiritual life is there, is given vent there. Beginning from *varṇāśrama*, beginning from ordinary theistic life, step by step to the highest attainment. And Mahāprabhu had to show who He was clearly there. *Rasa-rāja, mahābhāva*. And we never find anywhere that He showed Himself in that way, the combination of Two, only He disclosed to Rāya Rāmānanda. And never in His *līlā* in any other place we find that. And that also most reluctantly He had to show who was He. The pressure came from Rāmānanda Rāya, Viśākhā Sakhī.

"When You have come to grace this fallen soul, what is this Prabhu? You are dealing so miserly with me. It does not behove You. You'll be so much miserly to me. You Yourself have come to this place to deliver me, it does not behove that You'll deceive me."

Mahāprabhu could not stand before his earnest heartfelt appeal. He had to come out clearly, "I'm such and such." And Rāmānanda fainted, could not stand. Rāmānanda could not stand - fainted. Then He touched him and took him to his previous stage of consciousness. Rāmānanda found that *sannyāsī* standing. And what drama was shown and finished. A very peculiar place, Godāvarī. Rāya Rāmānanda *saṁvāda*.

Sarga digni gana ganendra vinite godavari gata ke  
Sri caintanya mahaprabhu pada yugam bhakta caitanya sambavo  
Sri siddhanta sarsavatiti gaura dine radhe gauri rasamyaka [?]

In such and such time, worshipped by Rāya Rāmānanda, the Divine Feet of Mahāprabhu was decorated here, shown here. And in such and such date the leader of the Gauḍīya, the Ācārya of the Gauḍīya, he's putting these footprints in stone, and making arrangement for worshipping that. It is mentioned therein.

Gaura Hari. Gaura Hari. Gaura Hari. Godāvarī, that gosthpada kṣetra. Gosthpada, there is a fashion that in that shore, in the bank of that Godāvarī river, sometimes by the current it comes

breaking the bank. But a peculiar type of holes, just as the footprints of the cows, that is always, that will always remain there. The soil is such that some holes, just like the footprints of cows is seen there. So goshpada kṣetra the name, *go*.

And Kṛṣṇa has much connection with *go*. Ha, ha. *Go indriya, go veda*, then *go* in that cow. Govinda, that the Master of senses. If we try to look attentively in the function of all our senses, then we can see that they're meant for Him only. He's the Master of all our senses. Govinda. *Go* means *indriya*. If we look carefully to the function of the *indriya*, then we must find that it carries us towards Him. He can satisfy. They're meant to satisfy Him only. And *go* means *śruti, Veda, vedaiś ca sarvair aham eva vedyo*.

[*sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

If we can notice into the inner meaning of the scriptures then we can also see that it's going towards Kṛṣṇa, Govinda. And the *go* in Vṛndāvana, *śanta rasa*, the innocent, all benefiting temperament animals that have finished their previous *karma*. And they're created only for the benefit of the society, of the world. There is also Kṛṣṇa, all Kṛṣṇa dedication. The highest species of dedication in the animal kingdom.

\_\_\_\_\_ [?] There is - then they're released from their *karma*, again the soul will have to begin. The soul in transmigration, last species he reaches to cow section. They're of less demand, and more giving, and their gift also towards the Deities, to the children, such holy contribution from that species. And they're satisfied with some grass or anything, some small reward, and more giving. In the animal type that is considered to be the highest stage, they're released from their previous bad action, in the last layer. Then again they're to begin new life of *karma* in human species, no more in the animal world.

Govardhana. As was their species, *go dhana*, our Guru Mahārāja told, in Śeṣaśāyī. I heard that Swāmī Mahārāja mentioned that incident. Many of the *sannyāsīs* went to see Śeṣaśāyī mandira, though Guru Mahārāja himself announced that, "Today I shall speak something." But some did not go, I did not go, I attended his lecture. And I think Swāmī Mahārāja also attended that lecture, did not go to see some places of pilgrimage there, Śeṣaśāyī.

That day in his lecture he told, "The Kṛṣṇa *bhakta*, the breeding, is like that of the cows. Not much restriction, any place, every place, they may talk about Kṛṣṇa. To spread Kṛṣṇa consciousness not much formality is necessary. Only the spirit should be there, sincere spirit. And external formality is not required very much there in that in preaching Kṛṣṇa consciousness. Like the breeding of the cow species."

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

*āmi - eka bātula, tumi - dvitīya bātula / ataeva tomāya āmāya ha-i sama-tula*

[Caitanya Mahāprabhu then said, "Indeed, I am a madman, and you are also a madman. Therefore we are on the same platform."] [*Caitanya-caritāmṛta, Madhya-lilā, 8.291*]

Mahāprabhu says to Sanātana [in this *śloka* - to Rāmānanda Rāya], "What I talk to you that is a kind of mania, a madness. But you are a type of madman, I'm also so. So you and Myself are of same rank. Talking all these things, this delirium. What we say it is all delirium to the public. So I'm also a madman and you're also so. You are giving attendance and I'm speaking. So all delirium. What value in the so called world of reality these things have got?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

*yad-anucarita-lilā-karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ  
sapadī gr̥ha-kuṭumbaṁ dīnam utsrjya dīnā, bahava iha vihaṅgā bhikṣu-caryāṁ caranti*

["The transcendental *lilā* of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life."] [*Śrīmad-Bhāgavatam, 10.47.18*]

Rādhārāṇī says to Uddhava. "What should We say Uddhava to you? Your Master has got such a charm that coming in connection with Him everyone becomes mad. Only a slight drop of His connection can make everyone mad. *Yad-anucarita*. The least part of His life, least part, a drop, of His activities or life, any connection can make everyone mad. *Yad-anucarita-lilā-karṇa-pīyūṣa-vipruṭ*. If enters through the eye it's like nectar of nectar. *Karṇa-pīyūṣa-vipruṭ*. If given a smallest drop. *Sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ*. If anyone has taken, has swallowed only a drop, he's finished. *Dvandva-dharma*. The good or bad, heat or cold, or enemy and friend, or husband and wife, all ties at once dissolved. *Dvandva-dharmāvinaṣṭāḥ*. Duality. The love for duality, for any other, environment, friend, what we find in the midst of, everything dissolved. *Karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ*.

*Sapadī gr̥ha-kuṭumbaṁ dīnam utsrjya dīnā*. Then, what is the effect, consequence? They have no charm for anything else in the world and environment. They leave, from the core of their heart, everything. *Gr̥ha-kuṭumbaṁ*. Their friends, their house, family, *gr̥ha*, no charm for anything else, leaves at once. *Gr̥ha-kuṭumbaṁ dīnam*. They're also very - think themselves very poor, very helpless. But who cares for them? The wife, the father, the mother, the son, the friends, they become very, very - considers themselves very unfortunate and suffers, they have to suffer much. But this genuine who has got the connection with Kṛṣṇa he does not care for them at all, nothing. *Gr̥ha-kuṭumbaṁ dīnam utsrjya dīnā, bahava iha vihaṅgā bhikṣu-caryāṁ caranti*. Just like the birds who have got no attraction for any particular tree, only from this tree to that tree, that tree, that tree, in this way. So he also without caring for any comfortable environment, from here, there, he

wanders in search of Him. *Vihāṅgā bhikṣu-caryām caranti*. A king, he's giving up his throne, comes on the street and he wants to live on begging. King comes to be a beggar. A scholar comes to be on the street like a madman. So in this way, all the possession of this world becomes trash to him and he comes out on the street as a beggar, madman. And he's hunting after Him, "Where shall I get that kind of taste once more?"

Mahāprabhu,

*kāhān mora prāna nātha muralī-vadana, kāhān karoṅ kāhān pān vrajendra-nandana*

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā, 2.15*]

"Oh, My friends, if you help Me, help in this way, you say where should I go, I shall get that...

.....