

83.12.19.B\_83.12.20.A

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

In love divine no possibility of any selfish appeal. Selfishness completely eliminated. Still it seems to be selfishness but that is all God centred, His interest centred. Different centres but still all on His behalf. So many working places, so many centres on His behalf. Fully eliminated from any special interest, or no interest. Self interest and no interest, both should be condemned, and God interest should be placed in that. All agents of the Lord Supreme. The Lord of different type, the Lord of love, and charm, beauty, ecstasy, joy. Be a member, try to have membership in that spirit, in that domain. Everyone become an agent of divine love. Selflessness and also no interest-less. *Bhukti-mukti-sprhā, piśācī.*

*[bhukti-mukti-sprhā yāvat, piśācī hṛdi varttate / tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrvva, 2.22*]

They have been compared to the ghost, she-ghost, two aspirations, either to enjoy or to renounce. These two functions have been condemned like a she-ghost. Relieve yourself from her hands, these two ghosts, witches, be free. Then you'll be able to understand what is service divine. Two enemies, to work, anomaly, or to retire. Hare Kṛṣṇa. Nitāi Gaura Hari bol. But very difficult.

*kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā / sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā*

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."] [*Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17*]

Such devotion is very valuable and very rare to meet with.

*jñānataḥ sulabhā muktir bhuktir yajñādi puṇyataḥ  
seyam sādhana-sāhasrair hari-bhaktiḥ sudurllabhā*

["By practice of enlightenment, *jñāna*, liberation is attained easily enough. By pious work such as sacrifice, *yajña*, etc, worldly pleasure in the next life is attained easily enough. But devotion for the Supreme Lord, Hari *bhakti*, is very rarely attained."] [Mahādeva] [*Bhakti-rasāmṛta-sindhu, Pūrvva, 1.36*]

By pure knowledge we can get *mukti*, we can attain *mukti*, by culturing about the basic knowledge of the environment. But all reactionary so give it up. Disconnect yourself with everything what is tempting you and binding you with the reaction, give up the charge. *Jñānataḥ sulabhā muktir bhuktir yajñādi puṇyataḥ*. And also good enjoyment we can have by performing so many sacrifice in the *karma-kāṇḍa*. The offerings to the local agents, they will carry enjoyment for

you, as a reaction. You'll be much satisfied, you'll attain much satisfaction with this mundane sacrifice. *Seyaṁ sādhana-sāhasrair hari*. But by thousands and thousands of processes to acquire real devotion, that is very rarely found. No pure agent is found in this world. What is devotion proper, to know that, to ascertain that is very, very difficult, from this plane of life.

Raghupati Upādhyāya says. *Kam prati kathayitum īṣe, samprati ko vā pratītim āyātu*. "To whom should I say, and who will trust in me, in my words, in these tales, that the damsels of Vraja they're object of hunting of the Absolute, Beauty? The Absolute Beautiful He has come to hunt after the damsels of Vṛndāvana, eh? It's a ludicrous thing. To whom should I venture to speak all this nonsense? And who will believe in these delirious statements?"

*kam prati kathayitum īṣe, samprati ko vā pratītim āyātu  
go-pati-tanayā-kuñje, gopa-vadhūṭi-vitaṁ brahma*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.98]

...

**Śrīla Śrīdhara Mahārāja:** ...has come to search after the peace, a hint is there. After Śrī Caitanya Deva has come, and when He will preach this in some original way, then people may come to put their faith in such action, that the Absolute, He's hunting after the girls of Vṛndāvana. When Caitanya Deva will come and He will set an example by His personality, and will preach in such a way that then people will be able to put faith in such statement, otherwise not. For him, it is impossible, for a tiny brain, or tiny heart, to think of so high things. And also, *yasyālinde param brahma*.

*[śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ  
aham iha nandaṁ vande, yasyālinde param brahma]*

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child." ] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

That Param Brahma, the highest of the high, He's crawling in the compound of Mahārāja Nanda. *Yasyālinde param brahma*. These idle statements will have no value in the world. No gentleman, no scholars will be able to put faith in such statement. 'That Param Brahma He has no other duty, He has come and crawling on the veranda here. And He's stealing and eating the butter from Nanda's house. He has no other serious activity and engagement. He has come to do all these childish things. It's futile.'

But when Caitanya Deva came and supplied the basis, the ground, the plans, and from this *karma*, the elevation, nor renunciation, all these grave things were pushed down. And put in the highest rank the simple affection of the *gopīs*, how it is, why it is capturing the heart of the highest, by His own personal example. Then people will come to put faith - it is possible.

*kṛṣṇera yateka khelā, sarvottama nara-lilā, nara-vapu tāhāra svarūpa*  
*[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara lilāra haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-lilā, 21.101*]

The most ordinary things in this human nature, that is in the proper ideal of the highest quarter. In the highest quarter of the Absolute a play is going on, and that is similar to this human. *Aprākṛta*. Everyone will take it as a human thing, but it's not so. This is the fun. The human system is created when the ideal of the highest position in the Absolute it is created. So very similar, but it is here in the mundane, and that is there in the highest quarter. Only similar but not same, because the materials are different. The colour is almost the same but matter is quite different. One is highest sacrifice and another is crude sensual-ism. But this human social play, form, is not to be blamed, it is *the* highest. This has been told. *Kṛṣṇera yateka khelā, sarvottama nara-lilā, nara-vapu tāhāra*. Very similar, the pastimes of the highest quarter they're very similar colour with this human society. Very befitting. At the same time there's much apprehension that we may forget, we may take this as that. That *sahajiyāism. Aprākṛta-rasa-sata-dushani*. Written by Guru Mahārāja, and being translated by Akṣayananda Mahārāja.

*'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya / tabe yāya tad upari 'goloka-vṛndāvana'.*

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*  
*tabe yāya tad upari 'goloka-vṛndāvana'; 'kṛṣṇa-carāṇa'-kalpavrkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-lilā, 19.153-4*]

Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satyaloka. So many planes of subtle enjoyment, enjoying tendency. Then Virajā then Brahmaloka, towards excelled renunciation. Then Paravyoma, a routine and controlled process of service towards the Supreme. And then gradually comes Vṛndāvana, Goloka.

So very difficult. Come so far, now difficult. We come very far, far away from the home, but still that is our hope. This is the hope, the hope is there, that that is our home. But we have come so far, far away. Back to home, back to Godhead, back to home. Home means home comfort can only be found there, and we're quite at home. That heart's approval. "I do not want anything further. All loving atmosphere. Everyone will take care of me. Every atom of the whole will take care of me." Home means this, that without any paying, without any remuneration, every atom in the environment will take care of me. That is home. All affectionate, every atom on all sides of me are affectionate, to take care of me, my interest. That is home. And not to pay for that. \_\_\_\_\_

[?] Nitāi. Nitāi. Nitāi. What Nārada paid that was not sufficient, even Vyāsadeva, but Śukadeva had to intervene. One Śuka was necessary to represent such thought. *Śuka-mukhād amṛta-drava-saṁyutam*.

*[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam  
pibata bhāgavatam rasam ālayam, muhur aho rasikā bhuvi bhāvukāḥ]*

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]

*[Śrīmad-Bhāgavatam, 1.1.3]*

Then the test passed the examination, amply. It must have to come through Śuka whose indifference to this world is more than a story. Young man of sixteen, no trace in his look or understanding of any man and woman, boy and girl. No trace in his movement or in his look or any attempt from him.

When it came through his mouth to this world then people had some respect. "Yes, there may be. A man who's taste is fully drawn from the charm of this mundane world when he's young, then there must be something. Let us enquire."

A Śukadeva was necessary to inaugurate this *Bhāgavata* truth to this mundane world.

Otherwise followers did not care to give it admission. "Eh? This filthy thing filled with idea they're going to ascribe over the highest conception of the Param-Brahman. They want to carry these filthy ideas to that Param-Brahman. Are we fools to accept such proposal?"

But when Śuka came and he gave impression, "You know me, who I am, what is my aspiration, what is my ideal. I'm charmed by that transcendental, loving pastimes of the Lord. It is on the highest plane." Śukadeva told.

And again, Śrī Caitanya Deva came with His brightest scholarship, which could not be found in debt. And He declared that, "That loving devotion is the highest quarter of our attainment." And He showed through His life, proved how it's possible.

Then people had some easy faith, "That yes, there may be existence of such high love divine. Love may be the highest. The highest quarter of existence is love. No dirt, all good, all purity, no dirt, all purity."

Hare Kṛṣṇa.

*kam prati kathayitum iśe, samprati ko vā pratītim āyātu  
go-pati-tanayā-kuñje, gopa-vadhūṭi-vitam brahma*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

*[Caitanya-caritāmṛta, Madhya-līlā, 19.98]*

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ  
aham iha nandaṁ vande, yasyālinde param brahma*

["Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

This Raghupati Upādhyāya, a devotional scholar in Tirhuta, met Śrī Caitanya Deva and told, "Those that are very much afraid of death and mortality, very earnest to get out of the mortal pain, let them run after searching the *Vedas*, the *Purāṇas*, the so many scriptures, *Mahābhārata*. They're all afraid of their future, or of their eternal mortality. I don't care for that. I'm not afraid of any death. *Bhava-bhītāḥ*. To come to the world to suffer. I'm not going to enlist my name among those that being afraid of the mortal influence of the world run after this *Bible*, this *Koran*, the *Veda*, the *Purāṇa*, all these things. But I'm astounded to find what is the position of Nanda."

**Devotee:** Mahārāja. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** "I'm dumbfound to find the Paraṁ Brahma may be so closer, so affectionate, so loving. Though I'm not afraid of my - of the jaw of death - but I'm attracted by the positive aspect of Paraṁ Brahmā. That He comes so nearer to our heart, we can have Him in such an intimate way, is it possible? This is a charming thing. I cannot evade this thing, I can't avoid this. I'm not afraid of mortality, of destruction. But this positive aspect is attracting me very much, that He can come so close to our heart that we can have Him in every way. Even through the so called senses also we can have Him is wonderful."

Hare Kṛṣṇa. Senses are created only to misdirect us, eh? These things have no positive and some happy conception of their existence, eh? No! If properly utilised, properly adjusted, then every atom in our constitution can enjoy the embrace of the Divine Lord. Every atom in our body may be utilised for His service. No *vyādhi*, I'm not violent. Whatever I think to be my enemy, they can be turned into friend. My eye, my nose, they're only meant to capture myself to this mundane satanic world, eh? They have no other positive and real purpose of existence, eh? Yes! Everything...

*prati aṅga lāgi kānde, prati aṅga mora*

[Jñāna Dāsa says in his *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*.

Śrīmatī Rādhārāṇī says, "Every part of My being cries for the corresponding part of Him."]

The *Vaiṣṇava-padāvali*, of course the highest stage. "Every atom of My body is crying to have a touch of the corresponding atom of the Lord. Every atom in My body has got its optimistic position." It is possible. Every atom in me is crying for the corresponding atom of the Lord's feet divine. It is possible. Gaura Hari. Gaura Hari. Gaura Hari bol. Such is the gift of Śrī Gaurāṅga Deva. *Prati aṅga lāgi kānde, prati aṅga mora*. My connection with the Supreme Entity is such that every atom in my body is crying to have an embrace of the corresponding atom of my Lord. Gaura Hari bol. No further. I stop here.

Jaya Om Viṣṇu-Pāda...

...

**Śrīla Śrīdhara Mahārāja:** ...that will gradually reveal in the heart of the devotee, in the Name proper. Spiritual Name that uses, not this worldly *rūpa*, colour, or feeling. But the Name will produce some peculiar *cinmaya rūpa*, the spiritual substance. Sphirite canmukhe nanam sphiranam [?] After that the qualities will come from that, the Absolute relativity. From the relativity of the transcendental sound the figure will come, and from the relativity of them both the quality will come. Again from the same relativity paraphernalia must have to come. And then the pastimes between them that will also come. And the devotee who's taking the Name he will gradually find himself there in some quarter, serving position. That is a course.

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]  
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

*[Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234]*

But that *Nāma* from the physical to the spiritual, if there is *śaraṇāgati* and also serving attitude, then you'll take to that spiritual realm, gradually. The progress will be that type, that life.

And under the inspiration of the devotee and the Lord Himself, in any stage one may come in the preaching field also. That is also to preach the nobility, the divinity, divine character of the Holy Name. *San̄kīrtana*, *Nāma san̄kīrtana*. The cultivation of the sound God. Book writing also cultivation of the sound. Sound God \_\_\_\_\_ over everything and everything, sound transcendental. If we come in touch with the transcendental sound then that won't allow us to sit idle, that will inject energy within us and maybe will make us active. That is also service of the Name, to preach. *Kīrtana* means to preach, to assert the divinity of the transcendental sound, some *Nāma san̄kīrtana*. *Nāma*, the Name is one and the same with the original Godhead, Kṛṣṇa. Kṛṣṇa and His Name is not separate. *Acintya bhedābheda*.

The Name will suggest, will bring us to His other respective positions and aspects. Beginning is the sound, then entering into the domain of *līlā*, through gradual process. The sound will draw the internal aspect of the sound, and enter the room of the house, make us see anything and everything. From far away He represents Himself in the terms of sound. And the sound will invite you to approach nearer and nearer. And then gradually we can have, to see, to hear, try to have Himself got there. Everything we get, sound comes, to ask us to go to Him, to go back to Godhead, the sound comes.

"Come and see Me. Realise Me. I'm everything of you. Try to understand Me."

The sound through Name, in the scripture also, sound, one sound, but what is one? The Name is all important. In the mantram or in the scripture, so many things are mentioned. But if instead of Kṛṣṇa we put there Kālī, and if instead of Kālī we put there God or Allah, then everything will be taken to that. But if we put Kṛṣṇa, scripture producing, preaching so much things, "Do this, do this, do this, do this." But do this work for the satisfaction of whom? For the satisfaction of Allah, or God, or Kālī, or Śiva, or Kṛṣṇa, it will change, wild change, revolutionary change. So Name is all

important. And without anything, go on taking the Name of Kṛṣṇa, it will suffice to take you nearer to Him. So the mantram also has been discussed, that so many words they're there, but the centre may be Kṛṣṇa, or Kālī, or Śīva, or anyone, it will take you there.

"Take me, take me, take me. Take me to India. Take me to London. Take me to America. Take me."

So that is all important. America. If I say, "America, America," I can't say anything else.

Then some person will say, "He says America, he wants America. Oh. You're to take this ship, or you're to take this plane. If you do not know anything you'll only pronounce 'America, America, America.' Then people will come to help you. Oh, America, he says America, he wants America. Oh, you go this way, and get the plane and go to America."

"I want to go, I want to go, I want to go." Where, it's not mentioned. If you put then, "I want to go to Calcutta, I want to go to Japan, this is limited," Oh, he'll go there.

In this way the Name is all important, in the mantram, everywhere. Ke?

**Viraha Prakāśa:** Viraha Prakāśa.

**Śrīla Śrīdhara Mahārāja:** Viraha Prakāśa Mahārāja. And there?

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

**Śrīla Śrīdhara Mahārāja:** Here?

**Gauravāṇī dāsa:** Gauravāṇī dāsa.

**Śrīla Śrīdhara Mahārāja:** Gauravāṇī. Then?

**Badrinārāyaṇa:** Badrinārāyaṇa. And Purnānanda Prabhu.

**Śrīla Śrīdhara Mahārāja:** If we conceive ourselves to take the Name, to culture that spiritual sound, then \_\_\_\_\_ [?] first it will purify, the Name will purify our heart. There are so many desires, these will all be brushed aside, and only the Name will stand. Then the *rūpa*, figure and colour will come. Not mundane, not as we find in the scripture, or in the idol, not that. The spiritual colour will come, spiritual figure will come, then the quality, then the paraphernalia, and then the *līlā*. And when the *līlā* will flow you will find that you have got also a position there, somewhere. This is the proof.

Sphurite canmukhe purika vaisistham tata lilyam puresha [?]

Jīva Goswāmī has scrutinised, analysed all these things. But the seed must be genuine, should be genuine, spiritual seed. The capacity of the whole thing depends on the genuine nature of the seed.

*kṛṣṇa-nāma dhare kata bala viṣaya-vāsanānale,  
mora citta sadā jvale, ravi-tapta marubhūmi sama;  
karṇa-randhra patha diyā, hr̥di mājhe praveśiyā*

*variṣaya sudhā anupama*

(1)

*hṛdaya haite bale, jihvāra agrete cale,  
śabda-rūpe nāce anukṣaṇa;  
kaṇṭhe more bhaṅge svara, aṅga kāpe thara thara  
sthira haite nā pāre caraṇa* (2)

*caḅṣe dhārā, dehe gharmma, pulakita saba carmma,  
vivarṇa haila kalevara;* (3)

[From the final song of (8 verses) of Śrīla Bhaktivinoda Ṭhākura's book, *Śaraṇāgati*.]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 59-61]

[*Gauḍīya Kaṇṭhahāra*, 17.60]

[*The Search For Śrī Kṛṣṇa*, p 126-129]

Controlling the whole physical world, including the body.

*Kari' eta upadrava, citte varṣe sudhā-drava, more dāre premera sāgare.* (verse 4)

Creating so much apparent trouble in me, but the nectar it flows, the nectar is oozing from them and flowing in the whole heart.

*Kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta saba hare.* (verse 4)

Gradually I shall find I'm lost. It has taken the upper hand and using me, my mind and body, everything under the control of the Name. Sometimes making me dance, sometimes making me weep. In different ways the Name is utilising, using me. \_\_\_\_\_ [?] apparently it would seem to be so many further disturbances in the physical and mental world.

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