

83.12.20.B

Śrīla Śrīdhara Mahārāja: ...such abnormal way He's using me. But whatever transformation is in my body or mind, but I find that a nectarine solution is always all pervading in me also within me.

*lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala (5)*

Gradually I come to realise that He's my master. In whatever way He may utilise me, He's satisfied, let it be fulfilled. He's my own heart's friend, and He's utilising me in His own whim. Let Him use His own thing. I belong to Him fully.

*lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala (5)*

He's the master. I'm to serve Him. This feeling comes and transforms me to think that He's my Lord. In any way He may be satisfied I should follow that. This surrender complete arouses in me. Let Him be happy at my cost. And there lies my highest quality of fulfilment and ecstasy. I feel it from innermost heart. That by His handling independently over me, His lording it over me, and I'm finding that is the way of my fullest satisfaction.

*premera kalikā nāma, adbhuta rase ra dhāma, hena bala karaye prakāśa;
[īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa (6)]*

Gradually I come to find that if He's a seed containing a marvellous quality happiness is there, and it is oozing from that, and it's spreading through the whole of my nature.

īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa (6)

Sometimes like a lightening that Name is expressing His own real nature and attracting me towards Vṛndāvana *līlā*. And there He puts me in the adjustment with the *līlā* of Vṛndāvana in a way inherent in my nature. *Sākhya, vātsalya, mādhyura*, I'm posted, I'm finding among that ecstatic paraphernalia. And a very favourable environment, and homely confidence and comfort. And feel that my whole life is transformed into something divine which I never could conceive previously in this way.

*pūrṇa vikaśita hañyā, vraje more yāya lañyā, dekhāya more svarūpa-vilāsa;
more siddha deha diyā, kṛṣṇa-pāśe rākhe giyā, e dehera kare sarva-nāśa (7)*

Then I shall find that this is the goal of my life. My highest attainment is here. I don't want any further progress. This is the position I have got by the grace of the Name. Kṛṣṇa, in the form of Name, went to the mundane world and has attracted me to such position. He's given everything. All my innate tendencies find their fullest satisfaction in the favourable environment here. No necessity I feel for any sort of want, all fulfilled. Full fledged theism.

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

[*Gauḍīya Kaṅṭhahāra*, 17.60]
[*The Search For Śrī Kṛṣṇa*, p 126-129]

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

But who is to believe this, eh? Who preaches this he's also mad, and who accepts this he's also mad, all abnormal. This ignoring the present reality of the civilised world, and running after phantasmagoria. Eh? Kṛṣṇa, He's so, He's God, He's of such spiritual type.

yā nīśā sarva-bhūtānām, tasyām jāgarti samyamī
[yasyām jāgrati bhūtāni, sā nīśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is night to one is day to another. The world of the present civilisation is night to us, and we want to awake in the day of Kṛṣṇa's *līlā*, Vṛndāvana. We ignore this, as night we don't like to look at, it's all in darkness. We may awake in the day of Vṛndāvana. But that is mania. What is mania to one is reality to another. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: Guru Mahārāja. I've heard that Gaura *līlā* and Kṛṣṇa *līlā* they coexist in the transcendental plane.

Śrīla Śrīdhara Mahārāja: Yes, coexisting. Sometimes when the enjoyment within His own group that is Kṛṣṇa *līlā*. In a particular stage He's playing with His own group. But when He's out to give it to others it becomes Gaura *līlā*. Only the fixed group they will avail of this ecstasy, that is Vṛndāvana. Why should not the outsiders be allowed to taste of this? When this is added to Rādhā-Kṛṣṇa then it becomes Gaura. And with the company of Nityānanda-Balarāma He's out to manage things in such a way that the outsiders also have chance to enter into that plane and have new fortune. That is Gaurāṅga, magnanimity is added to beauty, magnanimity, *mahā-vadanyāya*.

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne [gaura-tviṣe namaḥ]

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]"]

Rūpa Goswāmī is composing this *praṇāma* mantra. *Namo mahā-vadānyāya*. The great magnanimous personage I bow down to Him. *Mahā-vadānyāya*. Why? *Kṛṣṇa-prema-pradāya te*. He has come to distribute the highest nectar in the creation, so He's *Mahā*, He's great, magnanimous, because He has come to distribute that love divine. *Kṛṣṇa-prema-pradāya te*. Who is He? *Kṛṣṇāya*. He's Kṛṣṇa Himself. *Kṛṣṇa-caitanya-nāmne*. And He has taken the name of Kṛṣṇa Caitanya, that He will produce Kṛṣṇa consciousness in the heart of the world and all.

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

And He has not that black colour, but He has come in a yellow glow _____ [?]

Devotee: Golden.

Śrīla Śrīdhara Mahārāja: Yellow, golden, garb. Why this is? Oh. Rādhārāṇī is also there, mixed and combined with Kṛṣṇa. So Both have come in the name of Kṛṣṇa Caitanya to distribute Their Own internal jewels, to scatter them, to distribute them at large to the ordinary public. Oh. The great Lord, I bow down to Him. Such magnanimity is possible, eh? He has come to enlist members, to recruit members for His own family affairs, eh? He will recruit us and take me in, and allow to work in His own family service. So magnanimous He has come here. Ke?

Badrinārāyaṇa: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Nitāi Gaura.

Devotee: Guru Mahārāja. What is *audārya lilā*?

Śrīla Śrīdhara Mahārāja: *Audārya* means generosity, *dār*. *Mādhur* means sweet. *Audār* when He becomes very much kind to distribute to others, that is *audārya*, kindness, generosity, magnanimity. That is *audārya*. *Audārya* means in a giving mood, not only in a fixed circle, but it must be distributed to a greater boundary, *audārya*. *Audārya* means one who gives enough. *Mādhur* he tastes himself, within his own. *Audār* he gives it to public.

Devotee: Gurudeva. A devotee he may relish the two things, by internally participating in Kṛṣṇa *lilā* as you say, and externally by *pracāra*?

Śrīla Śrīdhara Mahārāja: There are mainly three kinds. One group are very fond of serving within. Another group they're very eager to give to others. And another group who wants to engage in both the *lilā*, here also, there also, they have their tendency. When they're engaged within the circle, very deeply they do that. And when they find that the Lord wants to distribute to others, there also begins to help that *lilā* with whole heart. Gaura *lilā*, Kṛṣṇa *lilā*. Some have special attraction for the *mādhurya lilā*. Some have special attraction for the *audārya lilā*. And there are some who partakes in both of them - they find satisfaction. When they engage themselves in a particular *lilā* - self forgetful, he's engaged fully there. And again when by the wish of the Lord is given to another, he forgets everything and deals it cent per cent engagement there. It is possible.

[16:12 - 18:06 ?]

Devotee: ...those two *lilās*, *mādhurya* and *audārya*, they're existing in the transcendental plane, simultaneously existing in the transcendental plane?

Śrīla Śrīdhara Mahārāja: Yes. What is not in the transcendental that cannot come here. What is not in the cause cannot come in the effect. In effect we see we'll have to trace that within the cause, there. In the transcendental plane it is there, because they're fully conscious. Not only conscious Vraja, but conscious of Ayodhyā, Vaikuṅṭha, and Devī Dhāma, fully. They know that there are so many devoid of this, only selected few in Vṛndāvana, and outside Vṛndāvana there are so many. They should also be given chance, in this way.

Devotee: So preaching is all over?

Śrīla Śrīdhara Mahārāja: Ah. The preaching - only the outer expression of His internal will, because He wills, so we like to preach. His will is at the bottom of everything.

Viraha Prakāśa Mahārāja: _____ [?]

Devotee: Viraha Prakāśa Mahārāja is asking if Nityānanda Prabhu is *audārya lilā*?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Baladeva in *audārya lilā*?

Śrīla Śrīdhara Mahārāja: *Audārya lilā*. Nityānanda Prabhu's jurisdiction in general resurrection, in general. But in *mādhurya rasa*, where *mādhurya rasa* is concerned, there Rādhārāṇī's department is there. And Nityānanda Prabhu in another form as Anaṅga Mañjarī, He enters the camp of Rādhārāṇī, *mādhurya lilā*. Nityānanda Prabhu is represented there as Anaṅga Mañjarī. And in Jāhnavā here.

Devotee: Jāhnavā?

Śrīla Śrīdhara Mahārāja: Ah! Anaṅga Mañjarī. Yogamāyā. In Rādhārāṇī's camp Baladeva represents Himself as Anaṅga Mañjarī. What does he want?

Devotee: Ha, ha. He said that "How is that?" We read yesterday in your book, that in *mādhurya rasa* Baladeva is represented as Anaṅga Mañjarī.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So Viraha Prakāśa Mahārāja is asking "How is that?"

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. This is the fact.

Devotee: Ha, ha.

Śrīla Śrīdhara Mahārāja: Just as Baladeva is brother of Kṛṣṇa, Anaṅga Mañjarī is younger sister of Rādhārāṇī. Intermingled. *Jñāna, bala, kṛiyā, ca*. The three principles, thinking, feeling, and willing. Though we can understand them in different ways, still they're interconnected, not separate three wholes. Three combined becomes one whole. Three phases, and they're not completely separated, they're intermingled in some way or other. Both, out and in, they're both out and in, within them.

...

Devotee: Lately me and Viraha Prakāśa Mahārāja we've been a little curious to know something about Lalitā and Viśākhā, especially Viśākhā.

Śrīla Śrīdhara Mahārāja: Lalitā Devī exclusively given to the cause of Rādhārāṇī. And Viśākhā Devī more considerate towards Kṛṣṇa. Though she also espouse the cause of Rādhārāṇī, but still she has some consideration for Kṛṣṇa, in the management and administration of the inner relationship of Both Rādhārāṇī and Śrī Kṛṣṇa. Sometimes negotiation between Them, sometimes when there's reaction, they're to serve for Their particular cause of *līlā*, pastimes, helping hand.

Lalitā Devī she does not care for Kṛṣṇa so much, for the interest of Kṛṣṇa so much. She's always proud with the righteousness of Rādhārāṇī's side, life. And for that sometimes she ventures to chastise Kṛṣṇa, finding its necessity to keep up the dignified position of Rādhārāṇī. Rādhārāṇī's dignity, she's always very careful for that.

And Viśākhā is moderate nature, and she also considers the case of Kṛṣṇa and represents His cause to Rādhārāṇī and to Lalitā, to effect Their union, minimise Their difference. All these things in *līlā*, nature.

But both of them they're in the camp of Rādhārāṇī.

There's another camp of Candrāvalī, so many other small groups also.

But main group of Rādhārāṇī, Lalitā, Viśākhā, they're main sister attendants of Rādhārāṇī. And they manage the department and the group of Rādhārāṇī. Innumerable departments, innumerable persons are serving in that department, their Master, Mistress.

Eh? What do you say?

Devotee: And Rūpa?

Śrīla Śrīdhara Mahārāja: Rūpa is under Lalitā, in the lower camp, *mañjarī* camp of less aged, their age is less, not so much advanced as Lalitā, Viśākhā. But they're small, they're younger, and the service suitable to the younger group is given to them. And Śrī Rūpa Mañjarī is the leader of them, of the younger group in the line of Rādhārāṇī. She enjoys the confidence of Rādhārāṇī in the administration of the lower group and in their services. And speciality in them that they, if any advanced aged *sakhī*, they don't think it good to enter into the room where Rādhā-Govinda Both, and none else, these *mañjarīs*, the younger girls, they're allowed to enter at that time in that room where Rādhā-Govinda only the Both, none else there. The advanced aged *sakhīs* they do not enter there. But the younger group They may send for their service. So in some way the younger, the *mañjarīs*, they enjoy greater confidence in the *mādhurya līla* when Rādhā and Govinda and none else they're allowed to enter. But advanced aged friends of Rādhārāṇī they can't enter at that time. Or, they do not enter out of some etiquette, courtesy.

Hare Kṛṣṇa. *Rūpānuga*. These are very higher things, and naturally we want to have them, then we shall have to wait while crossing different planes of service. But from far we can see in some hazy way that it is there. It is there on the top, and from here if we can progress regularly, one day we shall climb up to that plane. In this way we can discuss. The *sahajiyās* they're engaged in those things only, in the physical plane imitating, imitation. But we do not have any faith in that. We want real, to follow reality in its own course, considering that there are so many stages between these two. Kṛṣṇa *jñāna* is the highest. How? So many other stages of consciousness and that must be passed on. So many stages and they're all superior to us at present.

A servant will enter into the land of masters, all masters. Big or not, low or high, but all masters. When we're crossing the masters of the lower group, to be connected with the masters of the higher group, and they're to go on according to their direction. In this way they're all venerable. *Vaikuṅṭha*, *Paravyoma*, very subtle, very touchy, still the development cannot be denied. Spirituality as a whole is superior to us, our existence. Still it is possible, by the order of Kṛṣṇa we can enter into that, and pass through that, only for the interest of Kṛṣṇa. Not otherwise, never otherwise. Only for the interest of Kṛṣṇa we can enter that domain which is made of higher materials than I am. We must be, such consciousness within us. Only for the interest of Kṛṣṇa we can pass through that holy and holier land. Otherwise we can't go over that land.

Some genuine interest there must be for Kṛṣṇa, then they'll invite us, welcome us. "Yes. You can render this service to Kṛṣṇa so you're welcome. Go over there." Sympathetically they will allow us to pass through them. "You have got the visa so you're allowed to pass, but only due to visa. In the interest of our country you are allowed the visa, so we should allow you to go. That similar attitude, otherwise no one can, without visa none can enter, because there's no certainty that he'll not do any harm to the country. Not allowed." So that is there, "Yes. You have got the certificate of your Gurudeva who is acquainted with such and such. With this certificate you can go, we allow you."

In this way to pass through the higher spiritual realm. In one, in interest with the higher plane, common interest. To have common interest with the interest of the higher plane, then we may be allowed to have. We must have that sort of interest within, genuine interest for that.

Devotee: Mahārāja. _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...holy, most holy. You can understand that? Eh?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And why?

Devotee: Why?

Śrīla Śrīdhara Mahārāja: Ah, what for?

Badrinārāyaṇa: Why is there holy, more holy, and holiest?

Śrīla Śrīdhara Mahārāja: The very fundamental principle of holiness, and degree of holiness. Eh? The principle of holy, or the degree in holiness, what is the cause, you think?

Devotee: I think there are gradations everywhere in the world.

Śrīla Śrīdhara Mahārāja: Yes, gradation. The gradation for which? Why they are so, gradation?

The interest of Kṛṣṇa. The gradation of the divinity should be considered, measured, in the interest of the satisfaction of Kṛṣṇa, and His devotees. *Kārttika mās*, Kārttikī. Kīrttikā is the mother of Rādhārāṇī. And Kārttikī - so one of the names of Rādhārāṇī is Kārttikī, the daughter of Kīrttikā. So *kārttika* is representing Rādhārāṇī. And then *mārga-śīrṣaḥ*, next after *kārttika*, *mārga-śīrṣaḥ*, representing Kṛṣṇa. *Māsānām mārga- śīrṣo 'ham*.

*[br̥hat-sāma tathā sām̥nām, gāyatrī chandasām aham
māsānām mārga-śīrṣo 'ham, ṛtūnām kusumākaraḥ]*

["Of all the mantras in the *Sāma-veda* I am the *Br̥hat-sāma* mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy *Gāyatrī* mantra. Of the months I am the foremost, Agrahāyaṇa, and of the seasons I am spring."] [*Bhagavad-gītā*, 10.35]

In *Gītā* you will find Kṛṣṇa says, "Of all the months I am *mārga-śīrṣaḥ*."

And just before *mārga-śīrṣaḥ* there is *kārttika*. What is *kārttika*? Kīrttikā, from Kīrttikā *nakṣatra* this name has come, and Kīrttikā, coming as the shadow of Kīrttikā, mother of Rādhārāṇī. So Kārttikī, Sanātana Goswāmī has explained this in *Hari-bhakti-vilāsa*. The Kārttikī, one of the Names of Rādhārāṇī, the daughter of Kīrttikā. So we consider that to be the purest month, representing the connection anyhow of Śrī Rādhārāṇī.

Devotee: In *Bhakti-rasāmṛta-sindu* it is explained that if one practices *bhakti* in Vṛndāvana during *kārttika* even if he's not very sincere he will get the chance to become sincere. It is so much *maṅgala*.

Śrīla Śrīdhara Mahārāja: Oh! But genuine connection of Vṛndāvana is very difficult to have, so Navadwīpa was necessary.

...

...such was the age, and he wanted to devise some sort of language and alphabet etcetera.

Devotee: Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: What's Viṣṇupriyā's position?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Viṣṇupriyā, Mahāprabhu's wife.

Śrīla Śrīdhara Mahārāja: No. Potency. Mahāprabhu. Gaura-Nārāyaṇa - when connection with Viṣṇupriyā, at that time Mahāprabhu is Nārāyaṇa, not Rādhā-Kṛṣṇa combined, from that aspect. Viṣṇupriyā-Gaurāṅga. Viṣṇupriyā-Lakṣmī. Śrī Bhu, two kinds of potency, Śrī Lakṣmī and Bhu, *līlā*. Two potencies of Gaura -Nārāyaṇa...

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