

## 83.12.22.A

**Śrīla Śrīdhara Mahārāja:** ...*Nāma Saṅkīrtana*. That is Yuga Avatāra. Every Kali-yuga That comes. But Rādhā-Govinda combined, Gaurāṅga, that is another. That comes only once in Brahmā's day.

*aṣṭāvimśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāṣe]*

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-*dhāma*."] [*Caitanya-caritāmṛta, Ādi-līlā*, 3.10]

The twenty-eighth Kali-yuga. Thousand.

*sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ  
[rātrim yuga-sahasrāntām, te 'ho-rātra-vido janāḥ]*

["A day of Lord Brahmā lasts for one thousand *catur-yugas* and his night is of the same duration. Persons who know this have the true conception of day and night."] [*Bhagavad-gītā*, 8.17]

[One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *catur-yuga* in the time calculation of mankind, or 4,320,000 years.]

In *Bhagavad-gītā. Sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ*. One day of Brahmā contains thousand of *catur-yugas*. Every *catur-yuga* comes only Yuga Avatāra to preach *Nāma Saṅkīrtana*. And only twenty-eighth *catur-yuga* comes, in Dvāpara also, Svayaṁ-Bhagavān Kṛṣṇa, and Rādhā Svayaṁ-Rūpa. And also that Kali-yuga Rādhā-Govinda-milita. Not every Kali-yuga that combination comes.

Four *yugas* makes one *divya-yuga*. Satya, Tretā, Dvāpara, Kali, these four *yugas* combined makes one *divya-yuga*, or the heavenly *yuga*. And one thousand such heavenly *yugas*, that is four thousand *yugas*, makes one day of Brahmā.

So only in the twenty-eighth number the Rādhā-Govinda-milita Mahāprabhu, and Svayaṁ-Bhagavān Kṛṣṇa, Svayaṁ-Rūpa, in Vṛndāvana comes, not all Dvāpara or all Kali. Every Dvāpara or every Kali comes only Yuga Avatāra. In Satya-yuga to preach meditation. *Dhyāyato viṣṇum, tretāyām yajato makhaiḥ*.

*[kṛte yad dhyāyato viṣṇum, tretāyām yajato makhaiḥ  
dvāpare paricaryāyām, kalau tadd hari-kīrttanāt]*

["Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*."] [*Śrīmad-Bhāgavatam*, 12.3.52]

And to teach sacrifice in Tretā-yuga, and *arcana* in Dvāpara-yuga, and *kīrtana* in Kali-yuga. That is the *yuga-dharma*, and every Kali-yuga comes to preach *saṅkīrtana*. But the Purī *līlā*, Puruṣottama *līlā*, Radha-bhava vibhāvita, the earnest separation for Kṛṣṇa, it is not found there.

So Viṣṇupriyā, she's the partner of *yuga* Gaura-Nārāyaṇa, when Mahāprabhu gives Hari *Nāma* to the people. Ha. Peculiar things, inconceivable.

And in *mādhurya rasa* there is Gadādhara, Gaura-Gadādhara. Though Rādhārāṇī combined, still, something like shadow, external, that is Gadādhara. Bhāva Mūrti. Heart drawn. Kṛṣṇa draws the very substance, the heart of Rādhārāṇī, and Rādhārāṇī represents as Gadādhara. He's always attracted by Gaurāṅga and running after Him. As in the wealth of his heart the gist, the nectar of his heart has been taken away by Kṛṣṇa. Empty hearted he's running, following after Gaurāṅga, helplessly, helpless. And the very gist of his heart has been captured by Kṛṣṇa and He has become Gaurāṅga, and he represents only the frame, running after Gaurāṅga, silently. This is the position of Gadādhara. Gaura-Gadādhara in *bhajana-mārga*.

And Gaura-Viṣṇupriyā, *viddhi-mārga*, Nārāyaṇa, Lakṣmī Nārāyaṇa.  
Peculiar things. Nītāi Gaura Hari bol.

**Devotee:** And Lakṣmīpriyā?

**Śrīla Śrīdhara Mahārāja:** Lakṣmīpriyā is also like Viṣṇupriyā...

**Devotee:** Same.

**Śrīla Śrīdhara Mahārāja:** ...in the similar, two potency.

**Devotee:** Guru Mahārāja. And when in every other *yuga*, Yuga Avatāra performs the *līlā* of Mahāprabhu in Navadwīpa?

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** But not in Purī?

**Śrīla Śrīdhara Mahārāja:** In every Kali-yuga. But not full of...

**Devotee:** In Purī?

**Śrīla Śrīdhara Mahārāja:** Purī also He may go, but He will preach Hari *Nāma*, and not about Rādhā- Govinda *līlā*, the *vipralambha* of Rādhārāṇī, of Kṛṣṇa as Rādhā. That is absent. Hari *Nāma Śaṅkīrtana* He preaches everywhere.

**Devotee:** Guru Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Devotee:** And Tulasī Mahārāṇī?

**Śrīla Śrīdhara Mahārāja:** Eh? Tulasī?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Tulasī also has two aspects. One with Nārāyaṇa, the Śālagrāma-śilā Tulasī. Then another internal representation in Vṛndāvana, in Kṛṣṇa *līlā* some function. Tulasī, Vṛndā.

**Devotee:** Can we consider that Tulasī although many is one?

**Śrīla Śrīdhara Mahārāja:** Eh?

**Devotee:** Tulasī although many, we see in our imperfect vision...

**Śrīla Śrīdhara Mahārāja:** With Nārāyaṇa, one phase. Then in Vṛndāvana another function, internal. Mainly with Nārāyaṇa, the peculiar function as *mañjarī* in Vṛndāvana.

**Devotee:** So although we see many Tulasī plants, Tulasī is actually one?

**Śrīla Śrīdhara Mahārāja:** Plant, under Nārāyaṇa as Śālagrāma, and Tulasī plant, they come in the surface that way.

Ha. No end of the search enquiry, infinite. Only as much help according to our capacity we may try to grasp as much as possible. All infinite. To try to know much about them that is useless, because unfathomable. We can't make them the object of our knowledge. All *adhokṣaja*, unknown, unknowable. Only a slight connection we may have by Their Grace. It's not that we shall finish them and put within our fist. That is offensive. Ke?

**Devotee:** Viraha Prakāśa Mahārāja.

**Devotee:** Sometimes when we're out in the preaching field, we have to deal with this kind of mentality.

**Śrīla Śrīdhara Mahārāja:** We're always to see that this is not approachable by our knowledge. Our tiny knowledge cannot capture those infinite conceptions. That is the basis.

*jñāne prayāsam udapāsyā namanta eva, [jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

Ha, ha. That is not to come within the cage of our knowledge. Ha, ha. A basic truth is this. So give up your vanity about knowledge, that you will know everything, you will finish everything. It is

all Vaikuṅṭha. Vaikuṅṭha means it is unlimited, they're all unlimited. We venture to approach the unlimited area, we must keep it in mind. So it's not possible that like a tiger I shall put in a cage and show to the people.

As Napoleon was caught and put in a cage and he was taken through the roads of London. So Napoleon was posing in such a way that nothing happened seriously. And he used to talk with the public in a most friendly way. Then the British found that he's creating a danger, infusing the spirit of independence into the subjects. Then took him away and put into the cell, St Helena, that island. So to put Napoleon in the cage and to make a show, as a fun in the public, it's not possible.

These Vaikuṅṭha affairs, that means we may have by their grace, and we must be satisfied with that, grace. We're not masters of that land. We're not masters of them that we can tackle them in any way we like. Then if we have such temper we'll have to wander in this mundane land where we can make other things objects of our research laboratory. It is not so. In the research laboratory also we cannot finish anything to the end. Analysis, analysis, analysis, go on.

*aṅor aṅīyān mahato mahīyān, [ātmasya jantor nihito guhāyām  
tam akratuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ]*

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātr] he realises the superiority of the Supreme Soul."] [*Kaṭha-Upaniṣad*, 1.2.20]

If we want to seek, search for the smallest, no end. Analyse, analyse, analyse, analyse. Atom, proton, in this way it goes on. And to the big, bigger side also like that, no end. Only in the middle we can have some knowledge, and we can do with that, must be satisfied with some middle knowledge. Not extremely subtle, nor extremely big. It's always only in a limited circle we can work.

"But it's better to serve in heaven than to reign in hell." This is the underlying principle, the better. Not like Satan, "It's better to reign in hell than to serve in heaven." No, the opposite. "Better to serve in heaven than to reign in hell." That principle we're to carry out. We want to be servitors to the higher existence, and never we shall be lords of the lower creation. That is the main principle of life. Mix with the higher, associate with the higher, though it is a type of service that is more paying. And to lord it over the lower creation, apparently it may be a very happy thing, but when the reaction will come we shall have to repent.

Gaura Hari.

**Devotee:** Guru Mahārāja. Yesterday I was reading in *Caitanya-caritāmṛta*, and at one point...

**Śrīla Śrīdhara Mahārāja:** I don't follow what you say.

**Devotee:** Yesterday I was reading *Caitanya-caritāmṛta*, and specifically when Lord Caitanya Mahāprabhu is about to leave for South India. And He says that, "I'm going alone to look for Viśvarūpa." His elder brother. So I venture myself to take this that to look for Viśvarūpa one has to go alone.

**Śrīla Śrīdhara Mahārāja:** That was a plea. Really He wanted to preach Himself, to distribute His grace to so many places, outwardly in the form of preaching Hari *Nāma*. And He expressed to some place that, "I like to go in search of Viśvarūpa."

But that was a plea, that ordinary people may accept that, "Yes, it is a legitimate cause." They did not like His absence. They were not granting His tour.

So He told like that, "That I must go for search of Viśvarūpa."

Then the friends thought, "Oh, of course, that should be done."

So that was a plea.

Only when He went to Pandapur there Śrī Raṅga Purī, who was a follower of Mādhava Purī, who visited Navadvīpa along with his Guru Mādhava Purī, when he met Him, this new *sannyāsī* Caitanya Deva, he told that, "Where do you come from?"

Mahāprabhu told that, "From Navadvīpa, Bengal."

"Oh. Navadvīpa, Bengal. There is one ideal *gṛhastha* Jagannātha Mīra. With my Gurudeva Mādhavendra Purī we were guest in his house, he's very hospitable. And we took there a particular curry of mocha, the plantain flower, and that was very, very tasteful. The wife of Jagannātha Mīra she's a very, very good cook. And they have most earnestness to serve the guest, specially the *sannyāsīns*. And one of his sons he took *sannyāsa* and he lived here, and he disappeared here in this Pandapur."

That Śrī Raṅga Purī gave this news to Śrī Caitanya Deva.

Then Śrī Caitanya Deva gave, told, or answered, privately, in a private talk, that, "I'm son of that Jagannātha Mīra, and Viśvarūpa was My elder brother. I come from..."

"Oh. You come from that house, that very happy, religious household there."

Śrī Raṅga Purī told, in Pandapur, Maharastra. Perhaps in Maharastra, or Nagpur, somewhere there, or Karnatak? Pandapur, Maharastra perhaps.

There He met Śrī Raṅga Purī who gave this information that, "Viśvarūpa disappeared in this *tīrtha*, holy place. And he was the son of Jagannātha Mīra of Navadvīpa. And You are his younger brother?"

"Yes."

A private talk took place of the two *sannyāsīns* there.

"The Śacī Devī is like a mother to the *sannyāsīns*. She has much affection, specially for the saints, and very expert cook, and with much earnestness she satisfies the saintly guests."

Hare Kṛṣṇa. Hare Kṛṣṇa. Badrinārāyaṇa Prabhu.

**Badrinārāyaṇa:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** The telegram will go in the name of both, Viraha, Pramāṇa?

**Badrinārāyaṇa:** \_\_\_\_\_ [?] The telegram came in both. Both were requested.

**Śrīla Śrīdhara Mahārāja:** Nine?

**Badrinārāyaṇa:** Yes. Mahārāja. [26:32 - 26:50?] Mahārāja, this mantram...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Where do you read from?

**Badrinārāyaṇa:** This is called the *Śrī Śrī Gaura Pariṣada Caritavalī*, by Haridāsa, Harikṛpā dāsa.

**Śrīla Śrīdhara Mahārāja:** I do not know him.

**Badrinārāyaṇa:** He's a disciple of Ananta Vasudeva.

**Śrīla Śrīdhara Mahārāja:** Oh. So we do not accept him as authority.

What was written about Prabhupāda that during his stay there was a *Sarasvatī-jayaśrī*, that is considered to be authentic, *Sarasvatī-jayaśrī*, that book. And these books compiled by Ananta Vasudeva when he left Prabhupāda.

\_\_\_\_\_ [?] Hare Kṛṣṇa.

...

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

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

**Devotee:** To be cultivated.

**Śrīla Śrīdhara Mahārāja:** To be cultivated?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** It depends on the stage of realisation. How far one should be intimate to different stages of *bhajan*. In the service there are different stages, and according to realisation, and also the Supreme Will, Supreme Order, one is to adjust. Who are supposed that in the Vṛndāvana service, Lalitā, she becomes Svarūpa Dāmodara. Viśākhā becomes Rāmānanda Rāya. Rūpa Mañjarī becomes Śrī Rūpa Goswāmī. So according to the realisation. These are fully realised souls. They're also playing different parts of duty.

And in the case of the *sādhaka*, according to their stage of realisation they will accept. In the beginning to take the Name of the Lord. And also to preach the grace of the Name, of Mahāprabhu, devotee, all these things. And to reach, and also to think, the highest end of life, our goal, is there, somewhere in the high infinite, which we do not realise fully. But our prospect is there. But at the same time - "Fools rush in where angels fear to tread." We must be attentive to that truth. That is the goal of our life, but I must not march in such a foolish way that I'll be finished in the way.

A military general finds his goal to approach the capitol of the enemy camp. That is in his end, destination, but he must make progress very carefully, so that he may not be nipped in the bud in the middle.

Goal is there, but I must considerately and carefully I must march towards that goal. If I'm out of consideration then I'll be nowhere. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** So considerate progress in the realisation of the higher goal, that will be our goal. But we must make progress carefully, leaving no enemy in the back. In the gradual and sure process we must march. That is devotion. Rādhā-Govinda *līlā*, or Nanda-Yaśodā, Kṛṣṇa, Bala-Gopāla, all friendly Kṛṣṇa, whatever it be, but that must be approached carefully. Conquering the nearest outside environment I must march. That is,

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā  
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ  
athāsaktis tato bhāvas [tataḥ premābhyudañcati  
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindu*, 1.4.15-16]

This is the method of making progress further towards the high. This scientific advice we must try to utilise. Otherwise our too much hurriedness may be our own enemy. Whatever progress I shall do I must consolidate my position there, again I shall go and consolidate myself. In this way the progress should be made towards the highest goal, to Rādhā-Kṛṣṇa, and Mahāprabhu also.

Gaura *līlā* is also there. Gaura *līlā* is more safe. To approach through Gaura *līlā* to Kṛṣṇa *līlā* that is the most advisable and most safe way. Kṛṣṇa has come here as Gaurāṅga to advise us how we shall go towards Him. Because there is much possibility of committing offences against Kṛṣṇa *līlā*, but less offence in Gaura *līlā*. It's especially arranged for the fallen how to take them up towards the high position. Gaura *līlā* is designed for the fallen souls like us, to take us to that high destination. So through Gaura *līlā* we must try to approach Kṛṣṇa *līlā*. That will be found. And there we shall find our pleasure, enjoyment, joy, both in Kṛṣṇa and Gaurāṅga *līlā* similar.

*Mādhurya rasa* is all capturing *rasa*, all accommodating, but that is very high type which accommodates all sorts of *rasa*, most valuable. So though we want that, but we must be very careful that we can enter really *mādhurya rasa* and not this similar thing, this *kāma*, this worldly thing. That is perverted reflection here in this world, the friend, the parent, and the *mādhurya rasa*, all here reflection. And I must not be very eager to catch things here and we shall make statement that 'I have got that thing, transcendental.' We must not accept mundane and give a statement that 'I have got some transcendental truth.' And there's the difficulty and danger.

We must not be too confident in our own self, so that I shall have to lose everything, and only collect some offences in the meantime. The road is clear, clearly shown to us. *Śraddhā*, *bhajana-kriyā*, *anartha-nivṛttiḥ*, *ruci*, all these steps have been given to us to go to that transcendental realm. So I must not be traitor to my own self. Only for the fame, the glory, that 'I'm a big man, a big *sādhu*, I've finished all these things,' that will be all suicidal to ones own self. 'I've got everything within me. I'm a big man. I'm an Ācārya of the highest order.' To get some position and fame I must not risk my own life. \_\_\_\_ Ke?

**Badrinārāyaṇa:** \_\_\_\_\_ Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Badrinārāyaṇa Prabhu.

**Badrinārāyaṇa:** And Gauravāṇī.

**Śrīla Śrīdhara Mahārāja:** Gauravāṇī. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

There is a tendency to make Nityānanda as Rādhā. \_\_\_\_\_ Bābājī. They say that Nityānanda is Rādhā Himself.

**Devotees:** \_\_\_\_\_ Mahārāja. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Nitāi.

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