

83.12.23.C

Śrīla Śrīdhara Mahārāja: ... and the song through me, so by trying to sing that song today also I want to terminate this function.

*śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana
sei mora prāṇa-dhana sei mora abharaṇa, sei mora jīvanera jīvana*

*sei mora rasa-nidhi sei mora vāñchā-siddhi, sei mora vedera dharama
sei vrata, sei tapaḥ, sei mora maṅtra-japa, sei mora dharama-karama*

*anukūla habe vidhi se pade haibe siddhi, nirakhiba e dui nayane
se-rūpa mādhuri-rāśī, prāṇa-kuvalaya - śaśī, praphullita habe niśī-dine*

*tuyā adarśana ahi, garale jarala dehi, cira-dina tāpita jīvana
hā hā prabhu kara dayā, deha more pada-chāyā, narottama laila śaraṇa*

["The divine lotus feet and shelter of Śrī Rūpa Mañjarī are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfils all my desires. They are the conclusion of the esoteric meaning of the *Vedas* for me. They are the goal of my vows, austerity, maṅtras and meditation. They are the purpose of my inner divine existence and the spiritual activities of my soul. I am earnestly praying that the divine will of providence will greatly favour me so I may maintain perfection in the pure loving service of her lotus feet. At that moment the moon-like beauty and radiance of Śrī Rūpa Mañjarī will appear before my eyes captivating and bathing the lotus of my heart with rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfilment. I am in such desperate need therefore, O my divine mistress Śrī Rūpa Mañjarī, please shower your ambrosial mercy upon me, soothe me, and embrace me in the shade of your lotus feet. Narottama dāsa takes complete shelter of you."]

[*Śrī-Rūpa-Mañjarī-Pada, Prāthanā Lalasa, 16*]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare
Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare
Nitāi Gaura Hari bol. Hari bol. Hari bol. Hari bol. Nitāi Gaura Hari bol. Hari bol. Hari bol. Hari bol.

Jaya Om Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhu-pāda kī jaya!

Tadīya _____ mahotsav kī jaya!

Gaurakiśora Bābājī Mahārāja kī jaya!

Śrīmad Bhaktivinoda Ṭhākura kī jaya!

Ṣaḍ Goswāmī Prabhu kī jaya!

Ācārya Vṛnda kī jaya!

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi, Śrī Gaura-bhakta-vṛnda
kī jaya!

Hari Nāma Saṅkīrtana kī jaya!

Navadwīpa Dhāma kī jaya!

Samaveta bhakta-vṛnda kī jaya!
Gaura Hari bol. Gaura Hari bol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

[Devotee: Some people can remember their previous birth?]

[Śrīla Śrīdhara Mahārāja: Very few can remember about their previous life.]

Śrīla Śrīdhara Mahārāja: Jñātisya [?], a Sanskrit word there is jñātisya [?]. There are some, very few, who can remember their past birth.

Here, a few days before, one Bengali gentleman, Mr Banergee or so, he, in order to prove transmigration of soul, he began to collect the name of those persons who could remember their previous life. And he found and mentioned names of several persons.

He tested that one person is here, he says: "In my previous life I was there, and there is an almirah [chest, wardrobe] and there are some things stored by me. I want to have them."

And it was tested and found it is so. Such cases, several cases he enlisted. So birth and rebirth is proved here. Whether there is rebirth, birth after birth, it is proved by this instance scientifically.

"In my previous birth I was so and so. Let me take there. I kept these things in my almirah."

In this way a few examples were found in India. About twenty years or so ago I found one gentleman he was after this campaign, the birth and rebirth is there. They are told as jñātisya [?] They can remember, they have previous recollection of life incidents. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I also heard that during that second great war some head and some body, one head is all right and that body is all right, and after cutting, and one head of a particular man was connected with the body of a particular man. And it was in the hospital under the care of the doctors they were well connected and they lived. And they tested that the brain of the man that was guiding his life. Whose head was connected with the body of another, the body had no value, but the man whose head was taken, after the connected body is fully cured, told that, "I have left my things there, I have such and such things here." He could tell, the head. An Italian head connected with a French body. Italian head, according to the head he told that "My father, my brother, my things, my wife, all these things." According to the head.

I saw in paper. Hare Kṛṣṇa. Kṛṣṇa.

Devotee: Guru Mahārāja. Viraha Prakāśa Mahārāja is asking, "How is that *ātmāsamiksa* begins?"

Śrīla Śrīdhara Mahārāja: *Ātmāsamiksa* begins? It is the results of the previous actions, previous *sukṛti*. The same thing to be traced. *Ātmāsamiksa* of different type. The elevationist, salvationist, then dedicationist, all may have their different types of *ātmāsamiksa*. "Who am I? Who am I?"

Elevationist, a *karmī*, he also may have *ātmāsamiksa* according to Jaimini and others. "If we do in this and this way then I shall flourish. I shall live long in good health, in good mind, with good enjoying life. In the *karma-kaṇḍa*."

Then the salvationists, Buddhists, Śāṅkara, their *ātmāsamikṣa* will be of another type. "This is not the world to live in happily. So I must retire from this mortal life." This sort of *ātmāsamikṣa* there.

But these are artificial according to us. Our *ātmāsamikṣa*, of the devotional school is otherwise. Though the same question, "Who am I?" I am not only a factor of this material world. Neither a factor of the *taṭasthā*, that is only mere tiny soul in the world, but above that there is a huge world, Vaikuṅṭha, Goloka. There, *ātmāsamikṣa* is of another type. From the *sukṛti* gathered from different lives they will come to find that, "No, there is God. I have some relation with Him and I must get His service. A life of service is the elevated form of life. Renunciation and elevation in this life that is not satisfactory."

So different types of *ātmāsamikṣa*. The *ātmāsamikṣa* of the devotees, the perfect form of *ātmāsamikṣa*, self-analysis, self-search, that comes from *sukṛti* as it is told *ajñāta-sukṛti*, *jñāta-sukṛti*, then it flows over the surface as *śraddhā*. "There is One, if we can successfully connect with Him properly, then I shall be best benefited." That will develop in that way.

Does he understand my language, statement? The same thing, *ajñāta-sukṛti*, *jñāta-sukṛti*, then *śraddhā*.

*bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is *guru*, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the *guru* as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradya-Purāṇa*]

Ajñāta-sukṛti, *jñāta-sukṛti*, that accumulated gives birth to what is *śraddhā*. *Śraddhā* means the faith that if I do my duty towards the centre then the whole is fed, whole is served. Put food to the stomach whole body is served. That sort of knowledge comes from the *sukṛti* that is ultimately by the grace of the divine agents.

Just as when by accident a man fallen on the street, no knowledge. Some good persons come with a need to help him. Then by their treatment, by their nursing, if he has got some knowledge, then he will say, "Oh, I am so and so. Please take me to my home and they will take care of me." That man, getting consciousness by the nursing of the street persons, he will say, whenever his knowledge will come, "Take me to my home." He will cooperate with them, or they may take him to hospital. When the consciousness will come he will say, "I am so and so, please inform them, they will take care of me." Again he may be unconscious, but whenever consciousness comes only he will suggest.

So, the *jīva* is moving unconsciously, whenever particular conscious will comes with the help, first help when unconscious, first help will come from the outsider. Then when consciousness comes, he may begin to help himself, self help will come. So after *sukṛti*, *śraddhā* will come, then self help will begin. Before that, *sukṛti*, that in an unconscious condition only the passers by in the

street they can help him. But when he has got his consciousness then he may help his own cause. Before that it is not possible.

Devotee: Guru Mahārāja. One should always wait for revelation to come down? Or also one should make some effort towards?

Śrīla Śrīdhara Mahārāja: Effort in the proper line in submission with the superior efficient persons. Whimsical effort won't bring much success everywhere. Effort in the proper channel that will be effective, will be of use, otherwise, whimsical action won't produce much good result. Regulated action is necessary, always, and regulation must be by the experts. *Vaiṣṇava anugatya he_____* [?], Vaiṣṇava, Guru, Ācārya, *anugatya, śāstra*, regulated effort is necessary to attain success. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Guru Mahārāja. What should be the *sannyāsīs bhajan*?

Śrīla Śrīdhara Mahārāja: *Sannyāsī?*

Devotees: *Bhajan*.

Śrīla Śrīdhara Mahārāja: *Sannyāsī bhajan?*

Devotee: His worship. The *bhajan* of a *sannyāsī*, which nature should be?

Śrīla Śrīdhara Mahārāja: *Bhajan?* What do you mean by *bhajan*?

Badrinārāyaṇa: What is the nature of the *bhajan* of the *sannyāsī*?

Devotee: The nature of his worship.

Śrīla Śrīdhara Mahārāja: Ah. *Sannyāsī* means *kāya-mano-vākya*, thought, word, deed. *Tridaṇḍa sannyāsī*. One who has controlled these three aspects of him and engaged them in the service of the Lord. Thought, word and deed, *kāya-mano-vākya*. By word he will speak only for the cause of the divinity. He will labour with hand, leg, whatever, body, wholly engaged in the service of the Lord. Body, *kāya*, *mano*, and mind, he will think only in the interest of the Supreme Lord. Three aspects, one who has dedicated to the service of the Lord, he's *tridaṇḍa sannyāsī*.

vāg-daṇḍo 'tha mano-daṇḍaḥ-stathaiva ca [yasyaite nihitā-buddhau tridaṇḍīti sa ucyate]

["One who accepts the rod of chastisement for the speech, mind, and actions, and who keeps his senses in check with that rod of chastisement is known as a *tridaṇḍī*, or one who has accepted the threefold rod of chastisement and renunciation."] [*Manu-Saṁhitā*, 12.10]

He has controlled these three. He has punished, *daṇḍa* means punishment. He has punished these three aspects of him, and engaged them in the service of the Lord. Not for exploitation, not for gratification of his own senses and mind. A *sannyāsī* is he who has renounced the worldly connection and engaged himself in the service of the Lord. He's a *sannyāsī*. He has devoted

himself wholesale to the service of the Lord. Not for his own sense gratification, nor the gratification of his mental concoction. There are so many scientists that have controlled their senses from all sorts of worldly pleasure, and engaged in the laboratory. But they're not called *sannyāsī*, not *bhajan*. Must be connected with the Supreme. That For Itself. Reality is For Itself. And he must live a life in consonance with reality, for the central cause, dedicated to the central cause. Retiring from selfish adventure and engaging himself for the central cause.

*sarva-dharmān parityajya, mām ekam śaraṇam vraja
aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

To surrender everything to Him, and want His cent per cent service, and the Lord will come to help him, so that he may give up his whims, tendencies towards other things and can easily concentrate towards Him. He'll also come if he surrenders to Him, "Please utilise me," from the core of his heart, and He will come to help that he may utilise for Him. That is *bhajan*, *bhajan* means not *bhoga*, and *bhajan* means sacrifice, self dedication, *bhajan*. To give, to sacrifice. *Bhogan* means to satisfy him, and *bhajan* means to dedicate, sacrifice.

*ye yathā mām prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

["As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

As one conducts himself towards Him, He also makes Himself with such reaction, similar reaction comes to give. The soul is giving him to the Lord, Lord also giving Him to the soul, visa versa.

Bhajan, do for the interest of another. Generally meaning to serve, *bhajan* means to give, to serve, to sacrifice. And *bhogan* to take, to enjoy. *Bhogan* and *bhajan*, *bhajan* to give, *bhogan* to take. *Bhogan* means to consume, and *bhajan* means to sacrifice. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Devotee: Lord Caitanya instructed Nityānanda Prabhu to preach about Rādhā and Govinda.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Śrī Caitanya Mahāprabhu instructed Nityānanda Prabhu to come to Bengal and preach the glories of Rādhā and Kṛṣṇa. But instead of doing that, Nityānanda Prabhu He started preaching the glories of Gaurāṅga Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: And Viraha Prakāśa Mahārāja is asking that how He did that?

Śrīla Śrīdhara Mahārāja: Oh. Mahāprabhu came to give Rādhā-Govinda *bhakti*, but devotion to Kṛṣṇa in the line of Rādhārāṇī. To help Rādhārāṇī in the service of Kṛṣṇa. For that Mahāprabhu came. And Nityānanda Prabhu found that "If I can give, I can make one to surrender to Gaurāṅga, Gaurāṅga is Rādhā- Govinda Himself, you may not speak it to others. Automatically he'll get Rādhā-Govinda very easily."

Gaurāṅga left Kālākṛṣṇa dāsa. "That he was going astray. Anyhow I have collected him from the south. And now, you all gave him to Me for My attendant, I have anyhow taken, and I now make him free. I don't require him any further."

Then Nityānanda Prabhu did not deject him. He gave him some engagement. "Go to Śacī Devī and say that Mahāprabhu after two years tour safely arrived in Purī. This news you say." He engaged him in service.

Nityānanda Prabhu He realises fully that anyone if connected with Gaurāṅga his life is ensured. Gaurāṅga is Rādhā-Govinda, sometimes combined, sometimes separate. Sometimes Both combined, searching, mutual interest. And sometimes being separated They're performing *līlā*. *Deha-bhedam gatau tau*. Even we can't say - it is in the eternal world - Who is first, Who is second. Whether Gaurāṅga first, Rādhā-Govinda after. Or Rādhā-Govinda first, then combination is after. Both eternal.

*[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā] deha-bhedam gatau tau
caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritamṛta, Ādi-līlā*, 1.5]

Svarūpa Dāmodara says, "What is Caitanya Deva? Rādhā-Govinda combined. He's searching for Himself in the mood of Rādhā." That wholesale searching of Kṛṣṇa for Himself when combined. And sometimes They divide Themselves and They want to search Their union with another. Rādhā searching union with Kṛṣṇa, Kṛṣṇa searching union with Rādhā, when separated, sometimes. And sometimes combined, then Kṛṣṇa searching Himself in the mood of Rādhā. The two classes of *līlā* in the eternal highest quarter. *Rasa-rāja mahābhāva*. The searching and the searched, searching object and the searching function, the function of searching and the object of search, these two things. This is *līlā*.

And when combined, as the *māyāvādī* says, "If Both combined it will be a static thing." No, it becomes Gaurāṅga, that He's searching Himself in the mood. It is dynamic always, never static, according to Vaiṣṇava philosophers. The Absolute is dynamic. When Both sides, Both halves combined, Both Moiety. Negative Positive combined, then also dynamic, not a static. Searching Himself - that is His movement, always dynamic, *vilāsa*, and never static, stagnant. Hegelian philosophy is also of that type.

Devotee: By Your Grace we can have a glimpse of life.

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: By Your Divine Grace we can get a glimpse of life.

Śrīla Śrīdhara Mahārāja: By *paramparā, guru paramparā*. In the line He wants to express Himself. We can have that clue.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

What is that *śloka*? I forget. What is the beginning I can't definitely remember the beginning of the *śloka*.

Caitanya Deva is none but Kṛṣṇa, but mixed with the mood and halo, mood and lustre, nature and lustre, of Rādhārāṇī.

Badrinārāyaṇa: *Caitanyākhyaṁ*. _____ [?]

Śrīla Śrīdhara Mahārāja: Beginning?

Badrinārāyaṇa: Rādhā-Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Oh. *Rādhā kṛṣṇa-praṇaya-vikṛtir*. Yes. Not *Śrī Rādhā* - but *Rādhā-Kṛṣṇa praṇaya-vikṛtir*. What is Rādhā? Kṛṣṇa has three potencies mainly. Kṛṣṇa and His potency, three potency, *jñāna, bala, kṛiyā, ca. Sat, cit, ānanda. Ānanda, hlādinī. Hlādinī* is *ānanda*. So...

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