

83.12.27.A_83.12.29.A

Śrīla Śrīdhara Mahārāja: ...of love of Kṛṣṇa. Rādhārāṇī, *hlādinī śakti*. The main potency of Kṛṣṇa is *hlādinī*, that which makes happy, makes pleasing. So eternally connected with Kṛṣṇa, Both cannot be separated.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir [asmād
ekātmānāv api bhuvī purā] deha-bhedam gatau tau
caitanya-khyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-sualitam 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]

So that is coexistent with Kṛṣṇa, so sometimes the potency and the owner of the potency become one. And sometimes They bifurcate and becomes two and begin Their pastimes. Sometimes closest and sometimes far. In Vṛndāvana *līlā* we find Both divided, and Gaura *līlā* we find combined. Because one cannot exist without the other. Kṛṣṇa, the *cit śakti*, Vāsudeva, *jñāna śakti*, the feeler, the enjoyer, and Rādhārāṇī the enjoyed, *hlādinī*, enjoyed and enjoyer They're automatically one and same. Sometimes They come very close, then becomes Gaurāṅga. And sometimes They divide and They begin Their pastimes.

That is the meaning of that *śloka* given by Svarūpa Dāmodara who is considered to be Lalitā Sakhī in Vṛndāvana. That They cannot be thought out separately, always They're connected, sometimes very closer, and sometimes little far begin Their pastimes. In Vṛndāvana we find They're divided and They're making pastimes. In Navadvīpa They're combined and searching Himself and distributing to others.

Devotee: Guru Mahārāja. By the grace of Guru one can realise himself.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: By the grace of Śrī Gurudeva one can come to realise himself, can come to understand, *ātmāsamiksa*, to the highest degree. And he can find himself in Rādhā-Kṛṣṇa *līlā*, or he can find himself in Gaurāṅga *līlā*?

Śrīla Śrīdhara Mahārāja: In both the *līlā*, but tending more towards one, some group. And some tending more towards another. And some in the midway. Three classes amongst them. Some more addicted to the separate pastimes. And some more addicted to the closer, Gaurāṅga. And some in the middle, both this side that side also. This is found. Some wants more to see Gaurāṅga *līlā*, they're very eager to find Gaurāṅga *līlā* when Kṛṣṇa Himself in the mood of Rādhā searching Himself and distributing to others. Very fond of serving that *līlā*. And another group when They separate Themselves and begin Their pastimes and to help in that affair, another group is more

attracted. And there's a third group who likes this and that also, mainly. Then there are so many sub-divisions.

Devotee: So if somebody is partaking mostly in Gaurāṅga *līlā*, if somebody is mostly attracted to Gaurāṅga *līlā* he's at the same time partaking of all the pastimes of Rādhā-Govinda *līlā*? They're all also in Gaura *līlā*?

Śrīla Śrīdhara Mahārāja: Yes. In a different percolated way. Just who serves Rādhārāṇī she's serving Kṛṣṇa the best. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: How? Rādhārāṇī can render highest form of service to Kṛṣṇa. So another may not be trespasser between the Two will help Rādhārāṇī. And his energy will be utilised by Rādhārāṇī for the service of Kṛṣṇa, that man will be best benefited. Can you follow, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Because his energy when it comes in the hand of Rādhārāṇī is being more qualitatively better and being utilised to Kṛṣṇa and fetching more gain to that man. Can you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So also here, by serving Gaurāṅga *līlā*, Both combined, he may serve the most. And it depends on the sweet will of Those, Both. So it can't be said definitely because according to Their necessity it will be designed. And it cannot come under law because They're above law. Their whim, any moment demanding anything, and that should be supplied. That's not a stereotype stale thing under law. Independent, every second They're having new demand and new pastimes. *Nava-navayana*. Every moment new, ever new, that does not become old. Always above law.

And we should not try to bring Them under law, that is above law. This is the primary thing we must keep in our mind. That we'll put Them under law and I shall read the law, understand the law, and I shall get Them in the cage? It is not like that. Always free. Only we can have a glimpse towards, some glimpse, some spark towards the Whole, that we may expect.

Dig-darśana, towards this, He's this side. Not within this cage we can say. So far we can say 'this side.' *Śrutibhir vimṛgyām*. All the revealed scriptures are showing the direction, 'He's in this direction.' That much they can assert. Big philosophers, the theistic philosophers, or scholars, or devotees, they give some glimpse, some ray to us. 'Go this side, this direction.'

Of course, Baladeva Vidyābhūṣaṇa has written when he was singing the grace of Rūpa, Sanātana.

"That the Rūpa, Sanātana, what type of devotion, devotee they were?" *hastastha ratnadhi vat* [?] Just as a jewel is within the palm of one man's hand and he can show it this side, that side, every side, in this way. Rūpa, Sanātana, they showed that ecstatic jewel, that transcendental jewel,

Rādhā-Kṛṣṇa, in that way. This side, that side, as if a gem within the fist they could show. By the grace of Them, they're so favourite of the Supreme Lord that they could do so."

Sanātana Goswāmī when writing he said, "What am I? A tiny soul. And I'm writing about the harem of Kṛṣṇa? That this queen was this type, this queen this nature, this and that. What a fallen poor soul I am, like a dust of the earth. And I'm dealing, I'm giving descriptions of the beloved queens of Kṛṣṇa in the harem. But believe me my friends, someone is forcibly conducting my hand and making me forced to write, not myself. Please believe me." He said. So that is the matter.

Kavirāja Goswāmī also said,

ei grantha lekhāya more 'madana-mohana' [āmāra likhana yena śukera paṭhana]

["Actually *Śrī-Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Śrī-Caitanya-caritāmṛta, Ādi-līlā, 8.78*]

"What I'm saying here it is not mine. I'm like a parrot. The Madana-mohana is forcing me to say I'm saying."

It is He expresses Himself through them. A quite surrendered soul is instrumental in that affair. He can, *yam evaiṣa vṛnute*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad, 1.2.23*] & [*Muṇḍaka-Upaniṣad, 2.3.2*]

He can give Himself, none else. He can only give Himself. Those that are saying about Him they're ultimately saying that. "That I'm mere instrument. He's doing through me, I can feel."

When Mahāprabhu saying to Rūpa, Sanātana, He also says like that. "Something passing through Me to you Sanātana. I feel that Kṛṣṇa, as He is, He's in the sound, He's passing through Me thought. Some thought is passing through Me through some sound and He's embracing you. I do not know the meaning that is passing through Me." In this way. *Vyāso vetti na vetti vā*.

*[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavatam grāhyam na buddhyā na ca ṭikayā]*

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*, Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very

difficult to conceive and can only be known through *bhakti*.”] [*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

Sometimes the Guru may not feel what’s passing through him to a particular disciple, he may not know. It is also possible. *Vyāso vetti na vetti vā*. Vyāsa, through whom so many divine scriptures have come, he may not know the full meaning of that. He can control, the Absolute, everything in His hand. Everything is under His control. He’s using A.B.C. according to His own whim, and they cannot but do so.

*mukam karoti vācālaṁ panghum langhāyate girīm
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam]*

[“I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry.”] [*Bhavārtha Dipikā, maṅgala stotram, 1*]

If He likes, a dumb man may speak, be an orator. *Mukam karoti vācālaṁ panghum langhāyate girīm*. A crippled man can cross the mountain. *Yat kṛpā*. His grace is such miracle. Miracle of all miracles. *Adbutkrāma*. His every stride is wonderful, every movement is beyond our conception and law. He’s such.

And we have come to know Him, to understand Him. We have left everything. Nothing in the world has any charm for us. We want to know that unknown thing. Our mania, not to search the concrete things what can be had, but what can never be had, our mania is to search after that. The unknown and unknowable. *Adhokṣaja*. Who always keeps all the senses, the instruments of knowing, under Him. Always His existence always transcending the layer of our understanding. It is His sweet will. Sometimes suddenly He may come, appear, and give some impression “I’m so,” then withdraws, we’re helpless. Still our mania to search after Him. We may not have, does not matter. Still we must not lose our energy in the search of so many trashes, so many brickbats and fossils. Hare Kṛṣṇa.

Devotee: Gurudeva. Whatever glimpse of such a high truth one may have, may have had in the past, to remember that it is no good, no?

Śrīla Śrīdhara Mahārāja: Sometimes yes, remembering also good. And that remembrance also lives on His will. If He likes He can make him forget everything. All Rights Reserved. So we’re slave, after all we’re aspiring after slavery, the position of a complete slave. He may make or mar. He may efface me if He likes. His position is such. Wholesale with Him, nothing with me. And only I want that my submission to Him, that is the truth. He’s all in all, I’m nothing of the nothing. Still, I want His consciousness, His association. That is enough for me, that my Lord, that I’m connected with some magnanimous great divine hope. That is all, Kṛṣṇa dāsa.

More rakhi madhi sukhe thakur vedam [?] “Their every right at the expense of us They may enjoy, Rādhā-Govinda.” That should be our aspiration. “Let Them go on with Their pastimes happily, making me or doing away with me. If dealing death to me is necessary for Their free pastimes, I

want to go forever." That sort of surrender we should try to have, try to reach to that standard. "That He has every right over me, deface me."

And we're told by the spiritual scholars that is the highest position of having Him. Those that are so much forgetful for Their pastimes, really they live in the high order. So much intensity of self sacrifice comes - takes us nearer to Them. So much self abnegation takes nearer to Them, self surrender takes nearer to Them. That is die to live. Die to live. Ha, ha. If you want to have a real life you'll have to die as you can conceive yourself to be ever in this world. And all your so called prospects, you will die, then your real figure will come out in pristine glory. Die to live. So as much as we can we're to embrace death. Ha, ha. Death in connection with Him of course.

Self effacement. The renunciation school they also want to efface them, but that is another thing. That has no connection with the positive truth. They want to retire into darkness, no consciousness. And here the sacrifice is conscious sacrifice. To welcome death for the satisfaction of the Universal pastimes, the positive connection. This death of the Vaiṣṇava school has got positive background. And the renunciation, self abnegation of the Buddhist and Śāṅkara school no positive background, not hunting for the satisfaction of the Whole, not that, the difference. This death is a positive death, and that is some negative.

Positive death, I die for a good cause. Just as a soldier dies for the cause of the country, the patrons die for the country. And the *guṇḍā* they also die for selfish quarrel. Both may be brave. But one for some exploitation, because can't exploit, there's hindrance in the exploitation he's risking his life. And here, the risk for the cause of the Universal *līlā* has a positive background, just no death. Death means highest form of emancipation, a free - they rather enter into the most confidential group of the servants. Suicidal squad, just as suicidal squad they hold the highest patriotism. So here the devotees they're like suicidal squad, they're dependable. In time of need for the pastimes they're ready to be martyred for that. So in the highest rank they hold the service, positive. Nitāi Gaura...

...

Śrīla Śrīdhara Mahārāja: _____ [?] It's clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Anything else? Eh? You?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] In ordinary sense Hare in vocative, sambodanay, Hare. Kṛṣṇa Who is attracting through affection, through love, attraction. *Kṛṣ* means attract, and *ṇa* means to give pleasure, satisfaction. *Kṛṣ ṇa*, two parts in the word Kṛṣṇa. *Kṛṣ* means who attracts, and *ṇa* means who in reaction gives some satisfaction, is Kṛṣṇa.

And Hare means who can deliver us from all environmental difficulty, and wholesale who can capture me, Hare. Who can capture me, captivate me, who can swallow me wholesale, who can embrace me, welcome me. And as a part of Him He can accommodate in His family.

*[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ]
tato mām tattvato jñātvā, vísate tad-anantaram*

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty (*aśvaryamaya-svarupa*). Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non- different from Mine."] [*Bhagavad-gītā*, 18.55]

And in *Bhāgavata*.

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Ātma-bhūyāya kalpate. "He's accepted within My family."

Hare. From the all attraction from outside, and also our inner heart also is captured by Him, Hare, Kṛṣṇa.

And Rāma means who can please me, please us. Rāma. And Hare, another meaning is Harā. In higher realisation they find Hare Kṛṣṇa means Rādhā-Kṛṣṇa. Harā. Harā, Who can capture everything, even Kṛṣṇa, the mind of Kṛṣṇa. He's also attracted. So though negative, She can attract the positive side, He or She can. So Her name is Harā, Who can captivate, or capture everything, including Kṛṣṇa. She can attract Kṛṣṇa by Her negative qualification. That means surrender, surrender to the extreme for the service of Kṛṣṇa. That is Her quality. So Hare Kṛṣṇa means Rādhā-Kṛṣṇa, Rādhē-Kṛṣṇa, Rādhē-Kṛṣṇa.

That means we may not approach direct to Kṛṣṇa - there we'll be loser. Just as if we can get the best benefit of the sun if we're a little distant. Otherwise if we're nearer we'll be burned to ashes. So as *jīva* our position will be in some respectable distance with Kṛṣṇa - that is behind Rādhārāṇī. The first Predominated principle, negative, She will be on our front, and from our particular position behind Her, then we can get our best benefit. Very closer we won't be able to tolerate that and to get properly, we'll be loser.

Adjustment, question of adjustment is necessary, the all important. According to my position and the position of the Whole, where, in what group, and in what service I shall be adjusted in what place. Proper adjustment, religion is proper adjustment. *Svarūpa*. If internally I'm able to serve in the cooking department, but if I go in the dressing department then I'll be loser. According to my capacity I should be adjusted where the maximum service will be drawn from me.

So Harā, Hare Kṛṣṇa, the final, the highest play is possible between Those Two. Predominating Moiety and Predominated Moiety. Negative half, Positive half. And we're on the negative side, and from the back of the negative side, properly adjusted, we can render our highest service and we can have also our best interest. Am I clear? Eh? What do you say? Eh?

Hare Kṛṣṇa, Hare means in general Hare means,

Haran kari pap haran kari tap haran kare _____ [?] [30:35 - 31:20?]

Have *you* any question?

Devotee: Yes. You have been talking about this Rādhā and Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So somebody suggested to me like that will be easier to worship Rādhikā, Rādhā, than Kṛṣṇa, as the devotees says, that it is easier then. So how to serve? How are we to do it?

Śrīla Śrīdhara Mahārāja: I can't follow. Badrinārāyaṇa Prabhu?

Badrinārāyaṇa: He says that "Someone has suggested to him that the worship of Rādhā is easier than the worship of Kṛṣṇa." So he's asking, "How to worship Rādhā?"

Śrīla Śrīdhara Mahārāja: Not so easier, but more dignified. More dignified, and also it is in consonance with our personal position. She's also of same nature. She's also serving Kṛṣṇa. And we're also servant. So serving we shall get more help from Her how to serve Kṛṣṇa. In that way it is easy. But it does not mean that it's easy means direct service to Kṛṣṇa that will be more profitable, not that. But by direct service to Kṛṣṇa we rather become loser. And if we do service through Rādhā, Rādhikā, then we become gainer.

Do you understand that?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Suppose one is an expert cook, his cooking may satisfy many. And if I go to cook my cooking may not satisfy others. But rather if I do some subordinate help to a good cook, I help her and she'll cook, then my energy will be well utilised. Do you understand? If I go to myself then it will not be better. But if I allow who knows to cook better, well, and I give some supply to that person, then my energy will be utilised more, proper utilisation. My energy will be properly utilised if I help the best cook, than I go forward and try to cook, because she's the expert and I'm not expert. So I'll be best benefited by helping another.

So Rādhārāṇī She can serve Kṛṣṇa best than any other servitors. And so if I go to serve Kṛṣṇa direct then it will be below standard. Rather, if I help Rādhārāṇī in Her direction, "Do this and that," that will be really worthy of service towards Kṛṣṇa, through Her, when it will pass through Her. So it is more profitable to follow the direction of Rādhārāṇī than to approach Kṛṣṇa for direct service. Indirect service that brings me more, because by the hand of the superior expert my energy is best utilised. This is the principle.

Am I clear?

Devotee: Yes, very clear. Follow the directions of Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: So Rādhā-dāsyā has been recommended than our direct service to Kṛṣṇa. It won't satisfy Kṛṣṇa very much. But if I help Rādhārāṇī for rendering Her service my energy

will be best utilised to serve Kṛṣṇa when passing through Her. Whatever defect is there She will make it perfect and my energy will reach to satisfy Him, very well. This is the goal.

Devotee: So all glories directly to Rādhārāṇī, not Kṛṣṇa. Then how to serve Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Service of Rādhārāṇī is not very easily obtained. First there must be transformation in general way towards Kṛṣṇa. And when we shall be within the area of Kṛṣṇa's special mercy then Kṛṣṇa will adjust us in our proper position. "Go there, go there, in this way, go." That will be your - Guru, Kṛṣṇa, will help us in that matter. "Try to secure for that particular service in that particular group. That will be best help, beneficial to you." In general towards Kṛṣṇa.

Kavi sri caitanya more kore mana daya kabe ami paibe vaisnava pada chaya [?]

By the grace of Caitanya Deva then we get the service of Vaiṣṇava. Vaiṣṇava service is more higher. Generally people may admit the existence of the Supreme Lord. "I'm in direct communication with Him." But when he attains some sort of service then next his attention is drawn towards Vaiṣṇava. When one has tendency to serve Kṛṣṇa, or God, then he's of lower class. When he reaches middle class then his attention has come to serve the Vaiṣṇava. By serving Vaiṣṇava I can utilise my energy best, than my attempt to serve Kṛṣṇa direct.

Mad-bhakta-pūjābhyadhikā [Śrīmad-Bhāgavatam, 11.19.21] "The service of My servant that is of higher grade, than direct service to Me."

So generally it is easy to be attracted towards God. But to be attracted towards Guru and other Vaiṣṇavas it is more difficult. And only when we attain some real position and status into the service world, then only we can revere Vaiṣṇava. Otherwise some apprehension comes within us, "I shall serve my Lord. Why another thing will come between us?" But afterwards when really we enter into that domain we shall feel that a real connection, direct connection with God, that will be less productive to me. And if I can see through a Vaiṣṇava my vision, my attempt will be more realistic.

Just as that is the telescopic system. At present I may think that a particular thing and my eye there is some barrier, the spectacle. The spectacle enhances and helps me to see more clearly. So in the telescope, many hindrances, many glasses, but they all help us when a distant thing can be seen only with the help of telescope.

So the Vaiṣṇava they're seen - Mahāprabhu Himself said, *tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho. Gopī-bhartuḥ pada-kamalāyor dāsa-dāsānudāsaḥ*. "I'm the servant of the servant of the servant." We find that the Vaiṣṇava they say like this. "I'm not in direct service to Kṛṣṇa." In general, but particularly they say, "The servant of the servant of the servant."

There are so many guardians, they're not barriers. Vaiṣṇava, so many Gurus, *śikṣā* Guru, *dikṣā* Guru, they're all well wisher, they're all guardian. They're thinking good of me. So I'll be benefited by accepting so many guardians. And they help in different ways how we can feel the Supreme Lord, they help us to understand. So though they're barriers, apparently, but that is not barrier, that helps our sight, just like glass.

Do you follow?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: So in general we may have some attraction towards Kṛṣṇa, but in particular when we find special attraction for Guru and Vaiṣṇava, *śikṣā* Guru, we're more elevated. This we're to understand. So in *Bhagavad-gītā* and many places says,

*ye me bhakta-janāḥ partha, ne me bhaktāś ca te janāḥ
mad bhaktānām ca ye bhaktās, te me bhaktatamā mataḥ*

[Kṛṣṇa says, "Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

"If you love me, love my dog." If one can love ones dog then it's sure he loves the man more. So if I regard your son, then you'll be satisfied and the son will be satisfied. But if I try to satisfy you, neglecting your son, then son will not be satisfied, and your satisfaction will be less. But if I satisfy, serve your child, then the child will be satisfied - moreover you'll be satisfied more than direct respect to you. This analogy you may think of.

So I'm serving the servant of the Lord. Why? My service, my devotion is so much deep to my Master that I can adore His servant also. So to adore the servant of the Lord that means the depth of my serving temperament towards the Lord is greater. Then I can adore His subordinate and servant.

Devotee: _____ [?]

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