

84.03.22.C

Śrīla Śrīdhara Mahārāja: ...cannot disturb his mind. When there's loss of any type cannot disturb the balance of a devotee. *Kṣānti*. The death of the son, or the destruction of a kingdom, or anything, any news of separation or destruction cannot disturb him.

Avyārtha-kālatā. And another - he's very particular that a moment, a second, may not go unattended, unnoticed, but attending to Kṛṣṇa consciousness. A moment may not be lost, that will seem to be a great loss to him. *Avyārtha-kālatā*. Every second must be utilised. This sort of mentality will come in him.

Virakti. And if anyone will come with some other topic to him, he'll try to avoid. "This is unnecessary, this is painful." *Virakti*. "I don't want all these topics, nationality, leadership, politics, all these things."

Māna-sūnyatā. If anyone incites him - 'let it be done.' He doesn't find insult is doing some harm to him. "I'm not ready to give proper response attack, fighting for that, not ready. He has done, he has said, insulted me, let it be done. Yes, I'm to be insulted, I'm so low, all these things." *Māna-sūnyatā*.

Āśābandha. *Kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā, āśā-bandhaḥ*. Then he'll foster a kind of hope, "Yes, I must have a successful life. Kṛṣṇa is gracious, He will, His grace I must have." He'll foster such prospect in his future devotional life.

Samutkañṭhā. And at the same time, "So long I'm trying, but still I do not find any real position in the plane of devotees. What is my position? It's not reliable. The reliable position of a devotee I've not acquired so long. When should I get that? Let that position that I shall have the *darśana*, the chance of serving Kṛṣṇa, or His higher devotees, when that day will come?" Some sort of impatient waiting. *Samutkañṭhā*.

And *nāma-gāne sadā ruciḥ*. Always he'll find some taste for singing the Name of the Lord. The Name of the Lord will be very much tasteful, and relief for all the troubles. *Sadā ruciḥ*.

Āśaktis tad-guṇākhyāne. And he'll feel much pleasure when talking about the Divine Qualities of the Lord and His devotees. *Guṇākhyāne*.

Prītis tad vasati-sthale. And he'll find some peculiar liking to the place of His *līlā*, the *Dhāma*, *vasati-sthale*.

*gaur āmāra, ye-saba sthāne, koralo bhramaṇa raṅge
se-saba sthāna, heribo āmi, praṇayi-bhakata-saṅge*

["All those places where my Lord Gaura-sundara travelled for pastimes I will visit in the company of loving devotees."] [From Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati, Śuddha-bhakata*.]
[*The Songs of Bhaktivinoda Ṭhākura*, p 37-38] & [*Songs of the Vaiṣṇava Ācāryas*, p 53]

"Wherever my Gaurāṅga went, where Kṛṣṇa went, or notable devotees went, I shall have some ardent likeness to visit those places. And to have my recollection about the divine *līlā* - that encouragement from the incidents that occurred in those places. In this way I shall have some peculiar attraction for the places where the Lord and His devotees came and lived and spread about His pastimes, His particular attraction for those places."

Āśaktis tad-guṇākhyāne prītis tad vasati-sthale. Āśaktis tad-guṇākhyāne. And special attraction to describe about the divine qualities of the Lord and His devotees. "He's so, such and such."

In the *Bhakti-rasāmṛta-sindhu* so many qualities have been given to us. The ordinary *jīva* has got fifty kinds of qualities, very meagre. And there are so many [demi]gods they may have fifty five. And Nārāyaṇa has got sixty qualities in full. And in Kṛṣṇa conception of Godhead, Svayaṁ-Bhagavān, sixty four qualities in full. Then we shall try to understand all these qualities and analyse them, in this way.

āsaktis tad-guṇākhyāne prītis tad vasati-sthale, ityādayo 'nubhāvāḥ syur jāta

*[kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā
āsā-bandhaḥ samut-kañṭhā nāma-gāne sadā ruciḥ
āsaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane]*

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āsābandha*); 6-They are always eager and anxious to serve (*samutkañṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

These and similar qualifications will be seen in a devotee who has attained the level of *bhāva bhakti*, that is the stage of a real bud. And the bud means it will develop very soon into flower, and the scent will attract Kṛṣṇa towards that heart. *Śrī-kṛṣṇākarṣiṇī ca sā*. In another place Rūpa Goswāmī has written in another way development of *bhakti*.

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]

These are the stages of bona fide devotion. What are they? *Kleśa-ghnī*. By its first strike it will demolish, it will kill all the afflictions that we feel from the present mortal environment. Then that will be finished. *Kleśa-ghnī*. Then many auspicious things will come to help us in our progress.

Śubhadā mokṣa-, laghutā-kṛt. We'll be able even to look down to the conception of liberation, or mere emancipation, and liberation from the negative side, that will lose charm for us. *Mokṣa-, laghutā-kṛt*.

Then *sudurllabhā*, there also we do not attain - after we reach the stage of eliminating from our ideal the liberation or emancipation, then also it is not very cheap. We're to pass for some time to enter into the positive conception of the thing. *Sudurllabhā*.

Sāndrānanda-viśeṣātmā. And what is its positive attainment, conception? It is a class of infinite magnitude, joy, ecstasy. *Sāndrānanda-viśeṣātmā*. The *ātmā*, or soul, will come in touch of an infinite character of joy. Just as we have a vision of the ocean when we go on the shore, or just as when we cast our eyes at the sky at night, so many stars and infinite sky. So the soul will come in closeness of an infinite ocean of joy. I may be lost there. It's such infinite joy. My particle, I'm a particle, and if that I come in connection of this huge ocean of joy I'll lose myself. *Sāndrānanda-viśeṣātmā*. In the relativity of such ecstatic feeling will come.

Śrī-kṛṣṇākarṣiṇī ca sā. Then these are the effects of devotion, what devotion contributes to us. After this, *Śrī-kṛṣṇākarṣiṇī ca sā*. This type of devotion will attract Śrī Kṛṣṇa by his side. From the ocean of joy we'll find the charming personality - as Bilvamaṅgala says in his experience.

*madhuraṁ madhuraṁ vapur [asya vibhor, madhuraṁ madhuraṁ vadanam madhuraṁ
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ]*

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."

[*Kṛṣṇa-Karṇāmṛta*, 92]

*māraḥ svayaṁ nu [madhura-dyuti-maṅḍalaṁ nu, mādhyam eva nu mano-nayanāmṛtaṁ nu
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya]*

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛta*, 68]

"What do I feel? *Māraḥ svayaṁ nu*. The most charming experience what we find in this world in sexual pleasure, similar to that it is all attractive. Leaving aside all calculations, all consciousness, it is giving me a call of finer attraction. *Māraḥ svayaṁ nu madhura-dyuti-maṅḍalaṁ nu*. Very sweet halo I find, not this material. *Madhura-dyuti-maṅḍalaṁ nu. Mādhyam*. What should I say? Rather it is the very gist of sweetness, what more I can say, I have ever found, ever experienced. *Mādhyam. Nayanāmṛtaṁ nu*. What is this? It is coming before my eye like an ointment, capturing my eye, attracting my eyes wholesale. The sight aspect is wholly captured, *nayanāmṛtaṁ nu*, like nectar on my eyes it is coming to me. *Nayanāmṛtaṁ nu. Māraḥ svayaṁ nu madhura-dyuti-maṅḍalaṁ nu, mādhyam eva nu mano-nayanāmṛtaṁ nu*.

Then fully converted into another plane. *Venī-mṛjo nu*. First capturing the eye with the extraordinary colour and figure, beauty. Capturing the heart by the way of beauty, then *venī-mṛjo nu*. What He's doing? He's rubbing very softly my - he's converted into *mādhyam rasa*, and finding that Kṛṣṇa is softly rubbing the hairs, *venī-mṛjo nu. Mama jīvita-vallabho nu*. Then he found that He has become my Lord of heart.

Venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya. Bilvamaṅgala says, "In this gradual process He captured me."

So *śrī-kṛṣṇākarṣiṇī ca sā*. This *bhakti*, this is the power of the devotion that ultimately he will attract Kṛṣṇa and put in his side. This is the process. Then this *bhāva bhakti*, after that *prema bhakti*, when the bud of the flower it grows into full flower, blossoming. Then *sneha, mana, praṇaya, rāga, anurāga, bhāva, mahābhāva*. That can be analysed into so many stages when he enters the real domain of divine love. According to different *rasa* the constituent parts are there in such way. *Sneha, mana, praṇaya, rāga, anurāga, bhāva, mahābhāva*. Then *mahābhāva* is only in Rādhārāṇī - nowhere. And *bhāva* may come to *vātsalya rasa* and to certain portion of *sākhya rasa*. All others may come to *dāsya rasa* also, *sneha, mana, praṇaya*, may come. But *bhāva* and *mahābhāva - mahābhāva* only in one place, and *bhāva* in *vātsalya* and selected *sākhya rasa*, just as Subal. Subal can get *bhāva* stage sometimes for his connection with *mādhurya rasa*. And *vātsalya rasa* that also has some particular connection with *mādhurya rasa*, so there is also *bhāva* in higher agency. And all others may be found common.

This is the *sādhana bhakti* beginning from *śraddhā* and coming to *prema bhakti sādhanā*. In this way it has been given to us. And before that *śraddhā*, there is *sukṛti*, when unconsciously our energy is utilised by the *sādhu* for the purpose of the service of Kṛṣṇa, the Lord. That is *ajñāta sukṛti*. And when *ajñāta sukṛti* is collected to certain considerable stage we find some inclination to utilise our energy through the devotees of Kṛṣṇa here. But we do not want to take participation direct into the service, devotion of Kṛṣṇa, that we feel. That is also *sukṛti*, and that *sukṛti* sufficiently accumulated it creates *śraddhā*. 'That all may be eliminated, and if I take to only one duty, everything, my life will get fulfilment thereby.' From there *śraddhā* begins and he then gets out of his association, and searches for the association of the *sādhus* only, those that are culturing about Kṛṣṇa. And then by that association and culture, gradually in this path the devotion of Kṛṣṇa begins, develops, and attains the stage of *prema*, divine love. And his object is fulfilled gradually in different *rasa*.

So here I stop today. Nitāi. Nitāi. Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: _____ [?] Mahāprabhu advised Gadādhara Paṇḍita, "Śrīnivāsa will come very soon to you, and you please teach him *Bhāgavatam*."

And when Śrīnivāsa went, after the departure of Mahāprabhu, Gadādhara Paṇḍita remained for some time, and Śrīnivāsa went to him.

Then he told that, "My Lord has ordered me to teach you *Bhāgavatam*. But this book you can't, won't be able to follow. This is by the tears many letters have been washed away, you won't be able to follow. So get another good book from anyone, by my name from Narahari Sarakāra of Śrīkhaṇḍa, and then I shall teach you *Bhāgavatam* - carry out the order of my Lord."

So we're told that by the tears when he was reading the book, tears fell down from his eyes and that damaged the letters of the book. So, *āśru-pāyanaiḥ pūjayan*. When Gadādhara Paṇḍita lived there he did such help to his Master, and as well as he was worshipping *Bhāgavatam* with the - instead of flowers, only by the tears of his eyes he used to worship *Bhāgavatam*. Such Gadādhara Paṇḍita may be my only object for fulfilling my purpose what I'm going to do in this book in this way.

*nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavam
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vībhūr-bhūyāt mad-ekā-gatiḥ*

["On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, Who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa *līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Gosvāmīs, be my only object in writing this book."] [Composed by Śrīla Śrīdhara Mahārāja] [*The Golden Volcano Of Divine Love*, p x, xi]

[23:53 - 26:05 ?]

Devotee: Śrīla Śrīdhara Mahārāja. So this verse about Gadādhara Paṇḍita, that is one of many verses you've written for an introduction to a book about *Śrīmad-Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Ah! Introduction. Many *śloka*s are there, but where it is at present I forget. May be somewhere. Vedavyasa rsi asesā semasī ausesā yat [?] So many things I forgot.

[27:20 - 27:50 ?]

Devotee: Also this next book, you've given a title, about Mahāprabhu, *Śikṣāṣṭakam*, you've given the name *Golden Volcano*.

Śrīla Śrīdhara Mahārāja: Ah! *Śikṣāṣṭakam*. *Golden Volcano*. Divine Lava. And the query, He's lava, love, die to live.

Devotee: Ha, ha, ha. Can you repeat that again. Title.

Śrīla Śrīdhara Mahārāja: In the beginning it is like that is die, that is like lava. But in the end it is live, life, that is it is lava - love, lava. Any connection in root meaning - lava and love? What is the root of lava?

Devotee: Lava I think is an oriental word.

Śrīla Śrīdhara Mahārāja: That must be Roman or Greek? Eh? Lava, a Greek word or Roman?

Devotee: Lava is Latin.

Śrīla Śrīdhara Mahārāja: Or Hebrew?

Devotee: I thought it was oriental.

Śrīla Śrīdhara Mahārāja: Lava, and volcano, lava. So Mahāprabhu, *vipralambha*, Kṛṣṇa *viraha*, like a huge fire it's coming out. *Viraha duḥkha - dvādaśābda-banhi-garbha-vipralambha-śīlanam*.

[Śrī-svarūpa-rāya-saṅga-gambhirāntya-līlanam, dvādaśābda-banhi-garbha-vipralambha-śīlanam rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuñjaram, prema-dhāma-devam-eva-naumi-gaura-sundaram.]

["His pastimes culminated in the Gambhīrā *līlā* with His closest associates Śrī Svarūpa Dāmodara and Śrī Rāmānanda Rāya. For twelve long years He remained within the fire of deep feeling of separation from Kṛṣṇa, which He relished and discussed with His associates. At the same time He was like an elephant, intoxicated with love for Rādhārāṇī and His being was vibrant with Rādhā *bhāva*, for He was beautiful Kṛṣṇa Himself illuminated by the beautiful bodily effulgence of Śrī Rādhikā. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."]

[*Prema Dhāma Deva Stotram*, 54]

He was vomiting painful separation about Rādhā-Kṛṣṇa, painful, very painful, can't tolerate. That is *banhi-garbha*, like fire, so it is lava and volcano. The *viraha*, Kṛṣṇa *bhakta*, in *Rāmānanda-saṁvāda* it is mentioned what is the highest conception of pain.

*['duḥkha-madhye kona duḥkha haya gurutara?']
'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*

[Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.248]

No such intense pain can be found than the separation with the devotee of Kṛṣṇa. So separation from Kṛṣṇa - as much as ecstasy or joy we can have from the association of Kṛṣṇa, by separation so much pain. It is reasonable. By, when in union, as much intensity of joy, in separation so much intensity of pain. So it may be compared with lava.

Mahāprabhu giving out. "Oh! You can't understand under what painful situation you are. Your senses have been all destroyed. Otherwise the separation of Kṛṣṇa, how painful, you can't feel, understand."

Mahāprabhu has shown that, that separation from Kṛṣṇa is so painful, and union is so happy.

So die to live. In the beginning it is lava, fire. But really it is nectar, love. Whether love and lava, coming from the same root. Ha, ha. The volcano. It's intolerable pain Mahāprabhu can't tolerate. Coming out, Kṛṣṇa *viraha*, how painful it is.

[Śrī-kṛṣṇa]-viraha āṛ sahite nā pāri, parān chāḍḍite āṛ din dui cāri

["I am unable to further tolerate this separation from my Lord Śrī Kṛṣṇa and am ready to give up my life in two days or four." [*Jhāṅphi-Lophā*, Song 7, verse 8] [*The Songs Bhaktivinoda Thākura*, page 139-140]

Bhaktivinoda Ṭhākura says, "I can't tolerate any longer the separation of Kṛṣṇa. Only perhaps three or four days I shall have to leave this body." Bhaktivinoda Ṭhākura says. "*Śrī-kṛṣṇa-viraha ārahite nā pāri, parān chādīte āraḍin dui cāri*. Within four or five days, three or four days, I shall have to meet death, to leave the body. I can't tolerate this separation of Kṛṣṇa in this life."

So in *Śikṣāṣṭaka* [8],

*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo, [mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace Me in love or trample Me under His feet. He may break My heart by hiding Himself from Me. Let that debauchee do whatever He likes, but He will always be the only Lord of My life."]

What sort of feeling is coming out from Him? Like lava, comes a volcano, but it is golden. "We're severed from our Lord and we're living our life. What is this? Inconceivable, that we're living separate life from Whom, Who is all in all in us. Tumi vina kalena nahi hela radha raman [?] Wholesale I belong to Him. He's all in all in me. And I can't see Him. I'm forcibly separated from Him. How can I tolerate?"

So many persons in this ordinary world frustrated in love, so many persons committing suicide, becoming mad, can't tolerate pain. But the pain which is the outcome of the separation of Kṛṣṇa, as represented by Mahāprabhu to certain extent to us, that is compared with lava. But, not injurious like lava.

bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-lilā, 2.50*]

Externally it works like a poison, but internally it saves the life, makes the life full of joy. *Kṛṣṇa premara adbhuta carite*. Such is the peculiar characteristic of the divine love of Kṛṣṇa. Suffering.

In English poetry, "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;

Our sweetest songs are those that tell of saddest thought."]

(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

Sītā Devī, Rāmacandra _____ [?] So cruel the action that when we go to read that we can't but shed tears profusely. Still, so painful, still we cannot leave reading. We're shedding tears like anything, but still we cannot leave the reading, we go on reading. And so there's a particular form of joy there within that pain. Apparently there's pain, tears falling, but within there's some sort of happiness, we can't leave it. So this is ordinary in us. And what about

Kṛṣṇa *viraha*? It's very painful but we can't leave it. Can't leave it. Within we feel a sort of ecstasy. It is of such type.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi. Nitāi. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. New faces come, with new resources it will come out. He has got the first class press in the world, German planed press, that is considered to be highest in the press section.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mukundamala Prabhu will go and then publish _____ [?]

Devotee: Mukundamala Prabhu _____ [?]

Devotee: _____ [?] Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: We're taking the treasure, we're trying to plunder the treasure.

Śrīla Śrīdhara Mahārāja: Gaura Hari. _____ [?] Dreadful.

[39:10 - 41:14 ?]

.....