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Śrīla Śrīdhara Mahārāja: ...dark night, and talking with one another. Then they could find they have met their friends by talking in a dark night, though not seeing anyone.

Then one of them told ultimately, "Do you feel the existence of a fourth person here?"

Another said, "Yes, a fourth person is here."

About Whom they're talking, that is the Lord Himself. These three devotees, and one suggested a fourth person, about Whom they're talking, He's also there.

[nāham vasāmi vaikunṭhe, yoginām hṛdayeṣu vā] mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [*Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35, purports]

They felt in that plane, that line of knowledge, they tried to understand this better. The fourth Person about Whom they're talking, He's present here. And His presence was felt in some other means, way, and that was reality. Just as a scientist in his research laboratory, he can find something what ordinary persons cannot understand. But he's sure in his laboratory, in his machine, this is such, cannot be otherwise. Something like that. And that sort of layer they use in their understanding, there they can feel something. Otherwise all will say, "The devotee can - he finds something in a devotee. They give up everything, all the charm of the world, and go to serve the Guru and the devotee. But ordinary world they ridicule. Oh. They're suffering from mania. And this man was good, but now he's attacked by some mania and running after that thing." That will be there.

*ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10]

So especially to establish the reality and dignity of devotion, the _____ [?] those that are very proud of knowledge, they're the greatest enemy. But when anyone of that section goes to devotion gets stability there.

So when Śukadeva, who was, who had his dignified position amongst the *jñānīs*, that *brahma-jñāna*, always in connection with conscious mood. He's always living cent percent in the relativity of consciousness, ignoring this world of exploitation. In his eye, no search for any exploitation, but oneness with subjective reality, always subjective reality. He never comes down to see the objective world for exploitation. Always at that level. And when *he* comes to establish - and that is very similar to some non specified, non differentiated thing, that Brahman - but when *he* comes to say about personality, about specification, differentiated world, then the *jñānīs* they gave some attention to his talk.

So Catuḥsana, they're not idolaters, they're not concocting anything. Already have got the broadest idea of the basic fundamental consciousness. And they're going to say about specified things, about the activity, about the relationship with the paraphernalia, then there may be something.

Śukadeva says in that assembly of the higher authorities of different sections of highest realisation.

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā / grhīta-cetā rājarṣe, ākhyānam yad adhītavān,

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."]

[*Śrīmad-Bhāgavatam*, 2.1.9]

"I'm Śukadeva. You all know that I'm well established in the continued thought of consciousness. And fully eliminated from material representation of plurality. But I was attracted by some cosmos. I was well established in the chaos of non differentiated perception of pure consciousness. But I came, my mind was attracted towards another cosmos. So a cosmos is in the higher association, on the other side, on the higher side of this ordinary general conception of consciousness. And that is not constructed by, or produced by any material things here. There is also earth, there is also air, there is also light, there is also sky, these luminaries, persons living there in that conscious world. In that conscious world also the specification there is in the fullest ecstasy, fullest development, everything. Rather, whatever we find here, everything is in causal position there. And that is very charming, attractive, beautiful, and that captured my heart towards it. So don't think that what I say about Kṛṣṇa *līlā* it is a part of this mundane world. Don't mistake that. It's something transcendental, supernatural, supra-mental. There *is* such thing, similar thing, but that is very ecstatic, joyful, and charming. In this way, *cid-vilāsa*."

Gaura Hari. Gaura Hari.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: All right. So here I stop.

...

[08:35 -

Devotee: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

17:20 ?]

Śrīla Śrīdhara Mahārāja: There was one epic in Sanskrit, written by _____ [?] who was contemporary of Kālidāsa, he has written a verse there.

“What I have written here, that may not be appreciated by the present generation. But still I foster this hope that kāla _____ [?] Time has no end, and _____ [?] and the earth is also immeasurable. So in any time, in any corner of the earth, anyone may come up who will appreciate this epic.”

Mahāprabhu has given out the highest thing here. And in any time, in any corner of the world, someone may appreciate.

Akṣayānanda Mahārāja: Yes. And Kavirāja Goswāmī also something told, “I cannot give, but I cannot not give. I should not speak all these things, but I cannot avoid.”

Śrīla Śrīdhara Mahārāja: *Kahibāra kathā nahe* [*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

*[śuddha-prema-sukha-sindhu, pāi tāra eka bindu, sei bindu jagat ḍubāya]
kahibāra yogya naya, tathāpi bāule kaya, kahile vā kebā pātiyāya*

[“Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. But even though he speaks, no one believes him.”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.49*]

Mahāprabhu Himself says, “This is not to be spoken out, *tathāpi*. Still the mad they cannot check him, go on expressing. *Kahile vā kebā*. And if it is given out, who is there who will come to put faith in these things? No one will have, no one will trust, no one will have faith, believe such things.”

‘Oh this is all imagination.’ Still, the extraordinary brain...

Akṣayānanda Mahārāja: Tuṅga-vidyā.

Śrīla Śrīdhara Mahārāja: ...you may call him mad, still he’ll go on, continuing to say that thing.

Tuṅga-vidyā dāsī. Tuṅga-vidyā is one of the eight friends of Rādhārāṇī. And she’s much well versed in music, dancing, etc. Tuṅga-vidyā. And you are her maidservant.

Akṣayānanda Mahārāja: Dāsī. Dāsī means maidservant.

Śrīla Śrīdhara Mahārāja: Maidservant, she friend of that Tuṅga-vidyā.

Akṣayānanda Mahārāja: Very wonderful.

Śrīla Śrīdhara Mahārāja: One of the eight bosom friends of Rādhārāṇī. Tuṅga-vidyā.

Akṣayānanda Mahārāja: Very wonderful name.

Śrīla Śrīdhara Mahārāja: Tuṅga-vidyā perhaps the Prabodhānanda Sarasvatī in Gaura *līlā*. He's famous for his sentimental and fervent writing, about Rādhārāṇī, what She has said, He has said.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Tuṅga-vidyā dāsī.

Akṣayānanda Mahārāja: *Mahā bhāgya*, most fortunate, you're the most lucky.

Śrīla Śrīdhara Mahārāja: Anurādhā says that she's very earnestly serving in different departments. And I ordered her to take care of the cows also.

Tuṅga-vidyā dāsī: _____ [?]

Śrīla Śrīdhara Mahārāja: Cleansing the cow house.

Akṣayānanda Mahārāja: I have seen, when the Vaiṣṇavas take *prasāda*, after she comes with cloth and cleans. I have seen it yesterday.

Śrīla Śrīdhara Mahārāja: Yes. There was one king, Pratāparudra, in Orissa, Jagannātha. On his behalf many requested Mahāprabhu Śrī Caitanyadeva, "You please show Yourself once. He's very eager to have a *darśana* of You."

But Mahāprabhu did not give. But when He found that when Jagannātha is coming out in the chariot, the king, he himself he's brushing, cleansing the way, that attracted Mahāprabhu. "Oh, he sits on the throne, but to Jagannātha he's a sweeper." Now His heart was melted, and a little after that very day embraced that Pratāparudra Mahārāja. A sweeper, mean *sevā*, which is considered to be very mean service, that is highly appreciated in the higher circle.

So *trṇād api sunīcena*, a soul thinking himself, or herself, so low, who can really think himself very low he's very noble. Only the noble can feel and think themselves to be very low. As one comes in connection with infinite, truly he cannot but see him very small, smallest of the small. So that is the criterion how far one has progressed in his conception about infinite. The proof is that how much he's feeling himself to be the lower and lowest. That is the standard of measuring how much he's made progress towards infinite conception, *sambandha jñāna*. Who is he in this universe? What degree of real conception he has got about that? One who can think himself very, very low, smallest of the small, then he should be understood by the experts, 'He's a real devotee. He has got real connection with the Lord. So he has become so low, showing himself so mean.'

Akṣayānanda Mahārāja: Mahārāja Pratāparudra he told,

*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īḍitaṁ kalmaṣāpaham
[śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvī gṛṇanti ye bhūridā janāḥ]*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who

spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers.”] [*Śrīmad-Bhāgavatam*, 10.31.9]

Śrīla Śrīdhara Mahārāja: Unconsciously Mahāprabhu showed, “Who are you that are pouring nectar in My ear?” Mahāprabhu unconsciously embraced him at that time. “You are pronouncing that verse, *tava kathāmṛtaṁ*. Who are you that’s helping me to drink this nectar?” And embraced him, as if unknowingly who is he.

Tuṅga-vidyā dāsī: I have a question. Behind the material form there are many spirits. We can see them and can we communicate also with them? Behind this I see many people, many faces everywhere, and I draw them.

Akṣayānanda Mahārāja: She says, “Behind the material form there are many spirits. I think I see that behind the material form there are many spirits. So can I communicate with them?”

Tuṅga-vidyā dāsī: Or have any hope?

Akṣayānanda Mahārāja: “Can I have some hope?” She says.

Śrīla Śrīdhara Mahārāja: Yes. They’re also getting help.

Tuṅga-vidyā dāsī: I see and I draw.

Śrīla Śrīdhara Mahārāja: It depends on their disposition. If they’re recipient then from there also they can have help.

Akṣayānanda Mahārāja: _____ [?]

Devotee: _____ [?]

Tuṅga-vidyā dāsī: The spirits all fly, also then they’re like the sun and the wind and the clouds.

Śrīla Śrīdhara Mahārāja: With what attitude the spirit you come in connection, what attitude they’ve got?

Akṣayānanda Mahārāja: She says like the sun and the wind and the moon.

Śrīla Śrīdhara Mahārāja: The personality behind the sun, the personality behind wind?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: There are different phases of existence, so that when one comes to *siddhi* he comes in connection with all those. But without God connection if you indulge yourself in experiencing their association that will be waste of time. Whatever you’ll do there must be some interest for satisfaction of Kṛṣṇa and His men. Whatever you do, that must have the interest, the satisfaction of Kṛṣṇa. Otherwise you must not indulge yourself to be charmed by so many different

type of visions. There *siddhi, yoga siddhi*, may take ones own self towards so many phases of the existence of the world. Infinite classes are there.

But our business is with Kṛṣṇa consciousness, eliminating all different conceptions that are found in this material and subterranean, and super material, that is very fine material world. Infinite. There is also Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, different planes of conception of the material world. But we're not concerned with that, we're concerned with Kṛṣṇa consciousness.

Tuṅga-vidyā dāsī: So I shall not draw?

Śrīla Śrīdhara Mahārāja: Otherwise our lives after lives may be devoted in different aspects of this infinite world, but there'll be no end. No end, search or quest, even of the material - suppose space, or time, whatever you search after, no end. So you must not allow yourself to be misled, misguided, to know about so many things in the creation. It is infinite. You are to withdraw rather from all such tendencies and concentrate yourself only in the service of Kṛṣṇa and His own. So withdraw from the world. Otherwise my spiritual life will be snatched by them and we shall have a birth in those different planes. But Kṛṣṇa is not to be found there in different planes strata of life. Only through the *sādhu* which is very rarely that connection can be had, *sudurllabhā*. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. Then Virajā, Brahmaloaka, *siddhaloka*, so many planes of life of subtle experience. But we won't go towards them, eliminating, all elimination. Even eliminating Nārāyaṇa consciousness we shall try to have Kṛṣṇa consciousness only. So many demigods are there, they have got their own sphere, we're to avoid them.

[yadi karibe kṛṣṇa-nāma sādhu-saṅga kara] bhukti-mukti-siddhi-vāñchā dūre parihara

["If you are going to chant the Holy Name, keep the association of the pure devotee and totally abandon all your desires for enjoyment, liberation, *yogic* perfections or miracles."] [*Prema-vivarta*]

All these ultra engagements should be avoided.

anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.167]

Only concentrate, focus.

When the Pāṇḍavas and Kauravas they were having training from Droṇācārya, then one day to test their education about the weapons, Droṇācārya put a doll of a bird on a branch of the tree. And asked them to pierce the eye of that bird. Then one by one, so many, Yudhiṣṭhira, and Duryodhana, they're all asked, "What do you see? You are to pierce the eye of that bird which is pushed on the branch of that tree. What do you see?"

"Yes, I'm seeing everything."

Yudhiṣṭhira told, "Yes, I'm seeing the bird, whole bird and the tree."

And so many "Oh, we're seeing."

"Oh. Keep your weapons." Then he asked another, "What do you see? It is necessary that you will only pierce the eye of the bird. What do you see?"

"Yes, I'm seeing the bird, the tree."

"Oh. Take off your weapon."

Then Arjuna was asked to pierce the eye, and he was asked, "What do you see?"

"I'm seeing the bird."

"No tree or anything?"

"No, I can't see anything."

"Are you seeing the whole bird?"

"No."

"What do you see?"

"Only the eye of the bird."

"And nothing you are seeing?"

"No, I'm not seeing anything else, but only the eye of the bird I see."

"Yes. You throw the arrow."

So our attention towards Kṛṣṇa will be such, all eliminating. I can't see anything but Kṛṣṇa. And all my energy must be directed towards service of Kṛṣṇa. Kṛṣṇa and *kāṛṣṇa*, His agent. Kṛṣṇa and His agent, I'm seeing them, I can't see anything else. If I see so many things then I'd not be able to hit the mark.

Do you follow?

Tuṅga-vidyā dāsī: Yes.

Śrīla Śrīdhara Mahārāja: So we shall try as much as possible only to look at Kṛṣṇa and His own, and eliminating all else. Even forgetting sometimes my own body, self forgetfulness to the totality. And not only self forgetfulness, that is the negative side, but Kṛṣṇa remembrance, only looking at Kṛṣṇa and His own. That is the positive side. And self forgetfulness the negative side. All, with everything self forgotten, only Kṛṣṇa consciousness. I even do not feel myself in the service of Kṛṣṇa. That we're to acquire.

Do you understand?

Tuṅga-vidyā dāsī: Yes. But they give me message.

Śrīla Śrīdhara Mahārāja: So eliminate all those impressions of past life, or your *yoga* practice, or this, that. That should be eliminated wholesale, and only Kṛṣṇa consciousness. And that also as represented by Mahāprabhu Śrī Caitanyadeva.

Kṛṣṇa is also represented by many. Even the anarchist party they also have reverence for Kṛṣṇa, for *Gītā*. They get their encouragement from *Bhagavad-gītā*. 'Life is nothing, death is nothing,' and that is utilised for their anarchism. So that is not Kṛṣṇa consciousness. So many men appreciate the *Bhagavad-gītā* from different directions.

But as Mahāprabhu has directed us to see Kṛṣṇa we want to see Kṛṣṇa in that type. That type of Kṛṣṇa we want to see. When Kṛṣṇa entered the playground of Kamsa where he made some

conspiracy to kill Kṛṣṇa, Balarāma, by his appointed hooligans, and Kṛṣṇa entering, different mentality having different estimations about Him.

*mallānām aśanir nṛṇām naravaraḥ strīṇām smaro mūrtīmān
gopānām svajano 'satām kṣitibhujām śāstā svapitro śísuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ param̐ yoginām
vṛṣṇīnām paradevateti vidito raṅgam̐ gataḥ sāgrajah*

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

In this way. One section looking at Him and feeling something. Some say, "Oh. He's a great wrestler." Some say, "Oh. He's a dreadful thing." The *yogīs* say, "Oh. We try to have meditation on Him. We're searching about Him and He's that wonderful thing of our meditation." The parents say, "Oh. He's my own child." In this way. And the wrestlers they say, "Oh. He's the God of death approaching towards us." In this way the different sections having different view about Him.

So we want to have a view as Mahāprabhu has given us. As Vṛndāvana, Vraja, His cowherd friends, Nanda, Yaśodā, the *gopīs*, how they're seeing Him and got, we - our aim is that, the loving, overflowing with love, sweetness. That Kṛṣṇa we're searching after, the object of our search, Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol.

Today the departure day of Śyāmānanda. He was first initiated into as friend, *sākhya rasa*, friendly service. But anyhow his fortune was somewhat different.

One day when from Nandagram he's marching towards Kalivan [?] in the early morning chanting the Name of Kṛṣṇa very cheerfully. Suddenly he found that one beautiful girl she's searching for something near the boundary line of the land on the way. Just before that he found one very bright piece of jewellery ornament. He, Śyāmānanda, took that and put into his *Hari Nāma choli* and going on chanting. Now he found, he cast his eyes back towards that space where he found that jewel, and found a very beautiful girl is searching after something there. Then he went back and approached the girl. "What do you search here?"

"At night when we came to be united with Kṛṣṇa, and going back at that time, our Mistress Rādhārāṇī, some ornament slipped away from Her body. And I'm searching after that."

"Oh. I have got it. Is this it? Does this belong to your Mistress?"

"Yes."

This *nipur*, the ornament of the ankle, and that was given to her and she disappeared. She put it on his forehead, the girl put that *nipur* on his brow, forehead, and disappeared suddenly.

Then he had some awakening in the heart from the friend service towards this *mādhurya* service, the consorhood, suddenly awakened in him. And he approached Jīva Goswāmī, and Jīva Goswāmī gave him *dīkṣā*...

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