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Śrīla Śrīdhara Mahārāja: ...may be done within, search within, searching, and trying to utilise, trying to adjust. That is not less important work, to arrive at the conclusion of our life's immediate future, how to utilise. A perplexed - perplexion means unsatisfied, dissatisfaction in the present circumstance. Which way to find out I can be used in the service of the Lord?

If Lord says, "You take your seat here," and if I want to run hither and thither, and if Lord says, "No, you stay here, sit here by My side," what should we do? We should sit here - no, I want some work." That is also a sort of temperament. "I can't sit idly by Your side, some sort of service I must have given to me."

In good connection everything may be good. The connection is all-important, Kṛṣṇa connection, Kṛṣṇa consciousness. In different ways, different persons may go on with their service. All may not be stereotyped thing, stale things. Generally leaders are seen to sit idle, externally, the guide.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Our sincere attitude for the truth, that is all-important. Searching mood, searching Kṛṣṇa and nothing else, that mood is very valuable here. *Kṛṣṇānusandhāna*, search for Kṛṣṇa. Not satisfied by this and that, so many things. My heart aching. I have heard from any source about Kṛṣṇa. I want to be very near to Him. But nearer to His devotees, that is more tangible, and more real. When we've got some practical faith in the association of His real servitors then we acquire something substantial in our way. That is possible, available, helping. So one who has got abstract attraction for Kṛṣṇa, his position is considered to be primary. But better position who has got aspiration for His servants, than Kṛṣṇa.

*īsvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ*

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

Then,

*arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

The beginner they want Kṛṣṇa and not His devotees. But those that have got some tendency to get friendship association with the devotees of Kṛṣṇa, that is something tangible. That is real, higher position, and his life is insured, has got some tangible action, something. So that is considered to be higher.

*arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

Ordinary primary stage, who are avoiding the servitors, but only about Kṛṣṇa want to cultivate by Arcā- Mūrti, or by books, or any other way. But when from practical sympathy felt in the heart for His devotees, then his position is more reliable and more safe and more progressive. Got something tangible. And when from every direction nothing but Kṛṣṇa conception can satisfy him then he's got a good position. All the waves coming to him, all connected with Kṛṣṇa, whatever, good or bad coming to him, but concerning Kṛṣṇa, then he's in a better position.

Bad means one devotee he's going away from the ISKCON. Came by his fortune to connect with ISKCON but now going away, that pains his heart - then he's in a bona fide position. His heart is aching for that man whose fallen from Kṛṣṇa consciousness. Though not very palatable, but still giving pain, so his position is good. He's feeling pain for the devotees going away from Kṛṣṇa consciousness. And so many are coming to preach Kṛṣṇa consciousness, carrying the flag from corner to corner of this world, heart is feeling pleasure. That is also good. Anything relating to Kṛṣṇa consciousness, good or bad, satisfaction or dissatisfaction, but concerning Kṛṣṇa, that is good.

Nitāi. Nitāi. Nitāi. Nitāi.

Disappearance. He was the only *sādhu* who had recognition from our Guru Mahārāja as *sādhu*. Vamśi Dāsa Bābājī. He was living in the strict sense the life of a *bābājī*, indifferent to the world. And he was seen smoking, and so many things were scattered around his *āśrama*, the fish scales, all these things. He wanted to keep himself aloof from the present society by these things, smoking publicly. But he was indifferent to all these worldly things, and really in the heart searching after Kṛṣṇa. In spite of so many opposite signs in his character he had recognition from our Guru Mahārāja. "He's a real Vaiṣṇava living here." But so many Vṛndāvana *bābājīs* they're cancelled, imitationists. But Vamśi Dāsa Bābājī is not imitationist, but really hankering after Kṛṣṇa.

Once he told there was an earthquake and the temple was demolished. And Gaura-Nitāi was within the temple and They were smashed. He's talking to his audience. They say that, "They're not children of such type that They'll be smashed - They fled already." In this way. Not material substance, Nitāi-Gaura, that They'll be smashed by temple crash, fled away.

Peculiarity is this, he lived whole live almost in Navadvīpa, but before passing away he went to his own home in Mymensingh District somewhere, and there he left his body. And before his passing away there were many itches and blood oozing, something like that. And he used to advertise, "What type of *sādhu* I am, you come and see. Oh, you neighbour you come. What class of saint is myself? You see all these results of my bad *karma*. I'm a worst type of man. Don't take me as a saint, as a *sādhu*. I'm the worst of the worst. Otherwise you can't trace that so many things have come in my body." In this way.

Went once to Vṛndāvana and came away, and went to his previous home and there he died. Vamśi Dāsa Bābājī. Half mad he was wandering in the streets of Navadvīpa.

I saw him several times when I came here to stay alone. Sometimes I used to go to his *āśrama* at night. One night I'm seeing - night means in the evening - I was sitting there, I saw him very much enraged.

"Why you so many men here? Don't you find here is Rūpa Mañjarī? Rūpa Mañjarī is here. And why you are so many men are wandering?" Like perhaps in the mood of Yaśodā he's talking like that, apparently irrelevant. "The Rūpa Mañjarī, the young girl has come here, and you men are making crowd here, quarrelling. Go away."

One gentleman was singing some Narottama poetry, song of Narottama. Then after it was finished he remarked, "You only repeated the sound." But the real influence, impression, he caught, he realised. "You are only superficially repeating the sound only, but the inner voltage is not known to you." He told.

_____ [?] "The strong feeling suggested by that song, that hits whom he can know the power underlying that song. But you are only repeating physically. You do not feel what is what volt energy within, you do not know. Only superficially you are repeating the sound. But the voltage within, the meaning, that strikes whose heart he feels how much energy is there." He remarked like that. "Like an ordinary man on the surface you're only repeating the sound. But the deeper meaning underlying the sound that has touched ones heart, whose heart he knows what is there contained in that song."

Ha, ha. What of song? Only the Name, the simple Name of Kṛṣṇa, what voltage is within? Who can understand? According to the depth of ones realisation the word will react, simply the Name of Kṛṣṇa.

*tunḍe tāṇḍavinī ratim vitanute tunḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅgāṁ kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.'"]

[*Vidagdha Mādhava*, 1.15]

That is said by Paurṇamāsī in Vṛndāvana. "Oh. What power is behind this word Kṛṣṇa? *Tunḍe tāṇḍavinī ratim vitanute*. When I take it on the tongue, I pronounce, then it creates a force making mad. *Tāṇḍa ratim tunḍāvalī*. One tongue is not sufficient. I should have many tongues so I could, may be satisfied, something, by taking the Name of Kṛṣṇa. That aspiration, that deep intolerable feeling within. One tongue is not sufficient. Millions of tongues necessary to pronounce the word Kṛṣṇa. So sweet, so sweet. *Tunḍe tāṇḍavinī ratim vitanute tunḍāvalī. Karṇa-kroḍa-kaḍambinī*. When I hear that sound Kṛṣṇa, *karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ*, millions of ears I feel necessary. One or two ears is not sufficient, but ears on all sides will appear the sweet Name of Kṛṣṇa. That sort of feeling arises within, *karṇārbudebhyaḥ. Cetaḥ- prāṅgaṇa-saṅginī vijayate*. And

when it goes and enters the heart, paralyses all other activities. Such a feeling comes within that whole thing is paralysed.”

*tuṅḍe tāṅḍavīnī ratim vitanute tuṅḍāvalī-labdhave
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

“I can’t estimate, with how much, and what type of nectar the Name Kṛṣṇa - these only two letters, but it’s the production of what wonderful thing I can’t estimate. What is this?”

Then Rūpa Goswāmī says, *babhrāma vaṁśī-dhvaniḥ*.

*[rundhann ambubhṛtaś camatkṛti-param kurvvan muhus tumburum
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir balim caṭulayan bhogīndram āghūrṇayan
bhindann aṅḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ]*

[The most attractive sound is the sound of His flute. Śrīla Rūpa Goswāmī has given a description: “Arresting the movement of the clouds, astonishing the Gandharvas headed by Tumburu and breaking the meditation of the sages headed by Sanandana; astonishing the heart of Lord Brahmā, distracting the mind of the indomitable Balirāja with intense ecstasies, reeling the head of Ananta, the Serpent King who supports the earth planet, and piercing the covering of the universe - the vibration of Kṛṣṇa’s flute wandered all around.”]

When the sound of the flute came from Kṛṣṇa, what was the effect? Visitha tulayam [?] Rūpa Goswāmī has given description. “The Brahmā he’s looking this side, that side. From what side this sort of sound is coming?” Eh? The creator of this world he’s perplexed. “What side is this peculiar sound coming from?” He’s looking this side, that side. The Anantadeva Who is supposed to carry this whole world on His head, visitha tulayam [?] and *bhogīndram āghūrṇayan*. His head is reeling. Who’s the support of this whole material creation, His head is reeling. So from where this vibration is coming? So sweet, so capturing. And in this way so many others Rūpa Goswāmī says when the sweet sound of the flute of Kṛṣṇa came.

Sweetness, makes a type of madness in us, makes mad. So sweet we cannot adjust, we cannot capture it, utilise it for our purpose. Surpassing all our feeling of taste, the feeling of measurement, of good and bad, of pain and pleasure, all paralysed, surpassing everything. So sweetness making mad, forgetting everything I’m nowhere in the ocean of joy.

How much sweetness, or ecstasy, or pleasure, satisfaction, how much we can take? How much capacity we’ve got to taste sweetness? Ha, ha. Our capacity is very limited. Ha, ha. That may be covered by a tinge and superfluous things may drown me in that ocean of sweetness.

Here I stop today. Gaura Hari bol. Gaura-Nityānanda. Dayal-Nitāi. Dayal-Nitāi. Dayal-Nitāi.

Śrīla Śrīdhara Mahārāja: ...to Nityānanda that is nothing. Eh? While enjoying such quality ecstasy, the Jagāi, Mādhāi is throwing something on forehead, blood oozing. "That does not matter." They're Kings, They're Masters of ecstasy, satisfaction, pleasure, joy. What this blood shedding can do, the pain of blood shedding? Nothing.

"What of that? You take this sort of pleasure, this sort of joy I'm distributing to you. It does not matter that you have shed blood in My body, does not matter. You take this. Jagāi, you take this. You cannot affect Me, blood shedding cannot affect Me. I'm in such a position, it cannot make Me abnormal."

But at the same time Mahāprabhu could not tolerate. "Eh? Who has shed blood from the body of Nityānanda? I shall finish him."

"No, no, My Lord. This is the *līlā* We have come to play, the drama. Not befitting Your image in this position, such disposition. Please control Yourself, and come out with more magnanimity."

Appeal of Nityānanda to Mahāprabhu.

From our side the sinner who wants to hurt the Guru, Vaiṣṇava, the agents that are coming to help us and we're so ingratitude we want to beat them, to give them good beating. Such is our attitude. So Nityānanda Prabhu's Grace and recommendation for the sinners it is inestimable. Nityānanda Prabhu.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda.

Swāmī Mahārāja kī jaya!

Bhakta-vṛnda kī jaya!

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

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