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**Śrīla Śrīdhara Mahārāja:** At that time she's said Bhadra Kālī.

So when she released [Jaḍa] Bharata in Kurukṣetra, Bharata was an innocent *brāhmaṇa* boy watching the land and a dacoit party came and took him, to sacrifice him in front of Kālī in Kurukṣetra. And thereby satisfying the goddess of Kālī they will get a very good prey of looting, with this idea they took him. And just the moment they're going to kill, just before the Kālī figure, Mūrti, then Kālī Devī she could not tolerate that such a good, innocent person will be killed there to satisfy their evil motive. She came forth and cut, beheaded those dacoits, and released Bharata, the innocent *brāhmaṇa* boy. That is Bhadra Kālī in Kurukṣetra.

And here also, Bhadra Kālī, when Mahiravan [?] was killed, when he planned to sacrifice Rāma -Lakṣmaṇa there, by Hanumān.

[01:45 - 04:02 ?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

...dreadful punishment, so you will be very much careful, that because she is your mother, you are...

[04:20 - 06:47 ?]

A noble ideal. The conception of the ladies, the lady conception of the ego, that is of a very noble type. Sacrifice is very much there, negative aspect. And the man's aspect that is aggressive. But they're not aggressor, they're sacrifice personified, that gradually that came to me. And I learned to appreciate that Sītā, Draupadī, all these, and ultimately the *gopīs*. The *gopī* group, the sacrifice, self-forgetfulness, self-sacrifice, self-surrendering, that is in acme, in the highest conception the lady aspect. The lady aspect, the passive aspect, that holds the highest, that came gradually in my mind. So *mādhurya rasa*, that consorhood, the highest position of Rādhārāṇī. So sacrifice, affection, that is there. Aggressor, the males are aggressor, they're responsible for all difficulty and trouble, not the ladies. That came gradually, developed from inside, and some respect for their clan came within me.

So in *varṇāśrama* generally *strī-śūdra*, the *śūdra* and the *strī*, they are set apart. They have no right in the high religious functions. They should participate from little far, not direct participation. Indirect participation of the *śūdra* and the lady. A *brāhmaṇa* lady also, she does not get any sacred thread. She has got - though the boy, the son *brāhmaṇa*, he's touching the feet of mother, but he's worshipping Nārāyaṇa, he's touching the feet, taking the feet dust of his mother, but mother can't touch Nārāyaṇa. Such is the position in *varṇāśrama*, *śūdra-strī*, generally they're considered unfit, below the standard of coming direct service to the Lord. It is general, in *varṇāśrama*. But in the Vaiṣṇava conception no such strictness about that.

But, so generally some sort of disregard and hate grew in my mind about these two sections. We must be far from them, they're untouchable. But when I got a push from my aunt, in that way,

she marked my nature, my conduct, and made some remark about me, in an affectionate way. Then that was the cause of a turn.

“O, yes, Lakṣmī Devī, they belong to the same section.” And then the attention of their nature of sacrifice and submission was very much plain and clear in their section. So they should be respected. And the aggressive nature that is to be blamed. And ultimately I found that *mādhurya rasa*, the *vātsalya rasa*, when in connection with the supreme *līlā*, that has got their highest position there. And our aspiration is for the service of Rādhārāṇī, Rādhā *Dāśya*, as been considered by Mahāprabhu. Vāsudeva Datta said:

*yadī gaura nā hoita, tabe ki hoita, kemone dharitām de  
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke  
[madhura vṛndā vipina mādhurī praveśa cāturī sāra  
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

[“What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?”]

The position of Śrī Rādhā is that of the highest service. Who could disclose this holy, divine fact, if Śrī Gaurāṅga did not appear on this earth? Who could make ourselves know, could inform that the highest conception of the highest servitor is Rādhārāṇī? Gaurāṅga came and He showed it clearly the highest conception of the servitor is in the service of that highest negative potency.

We’re all included in the negative side. Our aggressive nature of a male, that is the disease in us.

So we stop here.

Vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca  
Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!  
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!  
Hari Nāma Saṅkīrtana kī jaya!  
Navadwīpa Dhāma kī jaya!

**Devotees:** Jaya!

**Badrinārāyaṇa:** Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Kṛṣṇa is there nothing else. Try to push on your ways with such energy and perseverance, try to find out Kṛṣṇa everywhere.

**Devotee:** Mahārāja. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** This should be the subject. He's all in all in my life, interest, as if, exclusive interest, no other thing \_\_\_\_\_ [?] captured. He will be allowed to capture my whole existence. He's all in all. I have got such connection with Him, and that is normal, and anything otherwise abnormal.

*Svarūpa. Svarūpe sabāra haya, golokete sthiti.* This is our existence in Goloka, that in connection with Kṛṣṇa wholesale. All else is other places. There may be Vaikuṅṭha, may be Brahmaloaka, Virajā, then Bhūr, Bhuvah, Svah, Mahā, Jana, Tapa, Satyaloka. But Goloka means a solid circle. The whole is a circle, and like a ball Goloka means a full bright football, a solid circle, not a plane circle - circle in the plane, but solid, that is Goloka. And my existence it will be in connection with the full circle, solid.

Kṛṣṇa consciousness, sweetness, the autocrat. Very sweet, sweet but autocrat. Beauty, autocrat, capturing the whole thing around Him, whole existence within His fist, the autocrat. But He's absolute good, absolute love, sweetness, charm, whatever is capturing, all capturing centre God is, the conception of God. All capturing means consorhood, not fatherhood of Christianity can capture the whole thing. Fatherhood or friendship, only consorhood is supposed to capture the whole of us. Consorhood, and independent, absolute consorhood, not regulated by any law, then it will be lower. If any regulations comes from outside to control our relationship with Kṛṣṇa, then Kṛṣṇa will be secondary, no. He's absolute. And our binding with the scripture that is secondary. Because it comes from Him, my lover and well wisher, so it has got, I have got obligation for that, otherwise not. And the society also like that, if it is in consonance with Kṛṣṇa relationship, then the society I shall have some regard, otherwise not. So,

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja  
[ahaṁ 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]

All representing, satisfying religious book is *Bhagavad-gītā*, there also that clarion call.

"Give up everything, come to Me. My absolute connection with you, relationship with you, not any dependant, not conditional. My relationship with anyone and everyone, is that of absolute character, not any dependant thing."

To understand that and approach, go forward. *Sarva-dharmān parityajya*. How deep rooted, and the commanding call, the most commanding call, straight, straight approach to His own, to establish His own right.

"I have got My ownership, My right over you all, and that is absolute. Whatever duty you are engaged in, give up at once, come to Me. That is My relationship with you, and I'm neglected. This

is our relationship, and I'm neglected, and you are passing your days, lives after lives, without Me. How are you My friend?"

It is mentioned in *Bṛhat-Bhāgavatāmṛtam* of Sanātana Goswāmī, when a soul is restored from this world and meets Kṛṣṇa first, Kṛṣṇa welcomes him and faints, and gets fainted.

"O, after so long, you left Me and lived alone, independently? How could you do it My friend? How you could do? Because I gave you free will? Is that My crime? Am I a criminal? Because I bestowed free will to you My friend, so I'm to suffer so much?"

...

... came in the field of preaching, that the glamour of the western civilisation has captured the leading section of the society. So he prepared to give fight with the western civilisation. What is their charm? The scientific civilisation, civilisation of invention, of different new elements from the nature: that is their pride.

Swāmī Mahārāja told in New York, "So many big buildings standing there, and that will stay for generations, but what about the engineer? The man who constructed such a big building, mountain like, where is he? The building will stand for generations, but where is he? What is his state? None take care of him, he's lost. The building staying but he's lost. Where is he? What is the good of this production?"

So present civilisation ignoring the interest of the proprietor, going on to develop the property. The proprietor is ignored, who is he, what is his interest? But production of the brain that is stools from the body, that is getting much recognition, the stools. And the man from whom the stool coming, he's ignored. It may be compared with stools, product of brain, brain stool, if it is not to be utilised for the benefit of the proprietor. *Viṣṭhā, kāka viṣṭhā*, ha, ha, it has been compared in the scripture with the stool of a crow, not even of a human body. *Kāka viṣṭhā*. Even the position of the creator Brahmā, who has created, supposed to create this mundane world, his prospect is like, has been compared like with the stool of a crow, *kāka viṣṭhā*. This whole structure, material structure, so much glamour with *kāka viṣṭhā*. The shower, the seer, the observer is of such plane, position. The whole creation is like the stool of a crow. *Ā-virincyād amaṅgalam*.

*[karmaṇām pariṇāmitvād, ā-virincyād amaṅgalam / vipścīn naśvaram paśyed, adṛṣṭam api  
dṛṣṭa-vat]*

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

What about any member within this area, but even the creator is in the relativity of this mundane and mortal, nasty world, his fate is also like that. The creator of this he's in the relativity of this such nasty thing, created, evolved, what is the position of ordinary person? We're to realise this.

Mundane property, *kanak, kāmīnī, pratiṣṭhā*, three division. Direct charm for the senses, and the nourishment behind for sex life, sense pleasure; and the credit in the market for such

commodities, three, *pratiṣṭhā*, credit for these mundane commodities. One he's in possession of so much this crow stool, *pratiṣṭhā*, in possession of crow stool. A mountain of a crow stool in his possession, and he's feeling so. This has been seen by the proper seer, proper estimator of things. And in comparison, contrast with that, what is Kṛṣṇa conception, opposite, *asaṭ, acit, nirānanda. Sat-cit-ānandam*, and crossing the conception of *sat* and *cit*, only *ānandam*, keeping *sat-cit* in the background, only *ānandam*.

*Ānanda Vṛndāvana Campū*. Written by Kavi Karṇapūra. Karṇapūra was a very good Sanskrit poet and scholar. When a boy, he was taken to Purī by his father and mother, a small boy. Mahāprabhu - he went to see Mahāprabhu with the boy.

Mahāprabhu requested the boy in a playful mind. "You take the Name of Kṛṣṇa. You speak Kṛṣṇa, Kṛṣṇa."

Boy does not speak anything. He tried His best to make him pronounce the sound Kṛṣṇa, boy did not.

Mahāprabhu told, "O you have defeated Me. I'm preaching Kṛṣṇa, and the whole world I'm almost forcing to take Name of Kṛṣṇa, and you boy only have defeated Me. Won't take the Name of Kṛṣṇa?"

The boy did not speak a word.

Then Svarūpa Dāmodara came to save Mahāprabhu. "O, You have given the Name Kṛṣṇa to him, and it is, he has taken it as his *mantram*. He won't speak it to anyone. He has accepted You Guru, and the Name as *mantram*. And he does not like to give it out to anyone." In this way a compromise was affected.

Then Mahāprabhu perhaps extended His toe to the boy, and the boy began to suck His toe, Mahāprabhu's toe. And in his afterlife he became a good poet, and he described so many things in a high style. *Ānanda Vṛndāvana Campū*, then so many other books.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Kavi Karṇapūra. \_\_\_\_\_ [?]

Very beautiful *śloka*.

gourendra ca shyabha vibhu sanakabhi [?] Sanātana Goswāmī.

rupe svarupe nayana virupe [?] in this way Rūpa Goswāmī, many *śloka*.

srimad chaitanya padau charakamala jigau bhakta bringo madhuttan, gourettau  
payayantau bhaya vibhingatau bhoja yukto samattkan \_\_\_\_\_ [?]

Kavi Karṇapūra, Śivānanda Sen's *putera*.

Nitāi. Nitāi. We are in the midst of *māyā. Mā - yā*, what is not that, we're in the midst of that, what is not, misleading, misconception. Our main disease is this, we're suffering from misunderstanding, misconception, misguided. Only this is the disease, all comprehensive disease. Whatever we think, we do, we want to have, everything is false. So we're very highly civilised section people, everything is wrong. All of our deeds all false, busy, false. everyone of us is suffering from false conception, falsehood, *mithya*. This is the disease, common disease here. And what is the medicine? And who is the doctor? The wholesale cure, not curing of a particular

symptom of the disease, but the wholesale cure of the disease. Suffering from error, erroneous calculation of life. The whole program is a false one of our life. False errand we're running after, *māyā*.

And what is not *māyā* that does not springs up from the region of *māyā*, that will have to come from outside. The relief must have to come from outside of this illusory world, through revealed scriptures and those agents that are living beyond this area, *sādhu*, *śāstra*, that is gradation also. The Kṛṣṇa conception is the exhaustive, all comprehensive conception which can deal with every problems in our life. Fully convert. Keeping all the background, it can fulfil our whole life. It is so close to this *māyā*, even *māyā* is utilised by His connection. The stealing, the lying. To tell a lie, to steal others property, that also can be harmonised by Kṛṣṇa connection. So *aprākṛta*, extended to the extreme infinite in the closest connection with the finite. All the characteristics of the finite are retained, but only His connection makes everything gold.

ega kihar korilo mahima nataiya gaheia korilo shuna [?]

One devotee is talking about Mahāprabhu. "What wonderful character Mahāprabhu has got. Simply He's making us sing and dance. You sing with the Name of Kṛṣṇa and dance, and from iron you'll be transformed into gold.

nataiya gahiya korilo shona kahe bhakti mahima [?]

How noble is He, and how wonderful is His characteristic, that only through the method of singing and dancing, He made the whole world transform into gold.

nahiya gahiya kol kore tale dahiya matiya phile [?]

Singing, dancing, running, moving madly with the Name. And all apprehension disappears from the place by fear of His movement. The spiritual movement was inaugurated in such a style, the difficulties automatically fled away far, running from the place. The penances and other troublesome method of realisation is unnecessary, because the ultimate reality is full of ecstasy. So the method to attain Him, that will be also ecstatic, joyful. Why that should be so painful? The end is joyful, and the way to that end, that also must be joyful, not painful.

**Devotee:** Mahārāja \_\_\_\_\_ [?]

ar din kohe prabhu poro puri das ei sloka kori deho korila prakash [?]  
 sabarsho kubalaya magnor ranjana murasa mahendra mani dhama [?]  
 vrndavana ramaninai mandana makilan hari vijayate gopi daya bhusan krishner jaya [?]  
 sada basare shusho nahi adhayan oi cheshloka kore loke chatmatma karma [?]  
 chaitanya prabhure ei kripar mahima brahmadi deva jan nai vaisnava [?]  
 kavi karna krita adhya shata keto uttamashloka [?]  
 \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Ki sloka ta?

**Devotee:** sabhaso kubalaya magno ranjana muraso mahendra mani dhama [?]  
 vrindavana ramaninai mandana makilan hari vijayate gopi daya bhusan krishner jaya [?]  
 \_\_\_\_\_ [?]

ar din kohen prabhu pore puri dasa ei sloka kori deho korila prakash [?]  
 sabarsho kubalaya magnor ranjana murasa mahendra mani dhama [?]  
 vrndavana ramaninai mandana makilan hari vijayate [?]  
 sada basare shusho nahi adhayan oi cheshloka kore loke chamatma karma [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha.