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Śrīla Śrīdhara Mahārāja: '*Duḥkha-madhye kona duḥkha haya gurutara?*' Of all sorrows and pain, what is the most severe? Then, '*kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para*'. The answer is given there.

['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*]

The separation of the devotees of Kṛṣṇa, that causes the highest degree of painfulness. *Duḥkha*, the sorrow or the pain or departure is in its highest stage we can feel when we're separated from a devotee, departure of devotee and Gurudeva. Then everything becomes dark, the connection gone off. Through a spectacle I'm seeing so many things, but if it's removed I can't see anything. Then a great disaster comes in my heart. "At once everything became dark to me. Through them we were so hopefully we were enjoying so many spiritual experiences. And that is removed like a spectacle and I'm left in darkness." At heart feels like that, so *duḥkha vinā*.

And that has been described by Dāsa Goswāmī. "Even Rādhā-kuṇḍa and Govardhana comes to devour me. A python and tiger coming to devour me."

So such should be our affinity towards Guru and Vaiṣṇava. They're everything. By their grace only we can have a pleasant position in the spiritual life. They're the mediator, they're giving connection, through Vaiṣṇava we can have.

So our Guru Mahārāja in his Vyāsa Pūjā address, which will be published very soon, he's addressing his disciples, vipadha uddharan bandhu gana. "O my friends that are saving me from the dangerous situation."

Without the devotee company one feels alone, feels in the ocean in a dangerous position, in chaotic condition. And when so many Vaiṣṇavas like so many lights are showing so many different shades of things and they're sustained, "Yes, all right, we're doing all right. Substantial thing we're devoted to, in this way.

So Dāsa Goswāmī Prabhu it is the day of departure of him. We should try to show our greatest reverence to him. And then his direct disciple was Kavirāja Goswāmī, the giver of *Caitanya-caritāmṛta* you know.

We're told, if all the theistic books lost, and only *Caitanya-caritāmṛta* saved, then everything is saved. The very gist of the highest theological substance is there. In *Bhāgavatam* it is Kṛṣṇa *līlā*, and here Kṛṣṇa *līlā* and Gaura *līlā* combined. Guru and Kṛṣṇa Both combined - Kṛṣṇa and the giver of Kṛṣṇa. Without giver of Kṛṣṇa, Kṛṣṇa is nothing to us. But Kṛṣṇa and the giver of Kṛṣṇa, both combined in *Caitanya-caritāmṛta*.

And who has given that to us, what should I say about his - our gratitude, our indebtedness to him?

He was born nearby Kāṭwā, in a place Jhāmaṭapura, there some sort of Deity worshipping going on.

Swāmī Mahārāja recreated a task to recover, reconstruct so many places of pilgrimage, holy places.

I asked the ISKCON people, "Go and try to improve the Jhāmaṭapura, the birthplace of Kṛṣṇadāsa Kavirāja Goswāmī, the giver of the best thing in the whole of the world in creation."

The Jhāmaṭapura is there, and there Kṛṣṇadāsa born of a badya [?] which means this Indian doctor family. Narahari Sarakāra, this Śivānanda Sena, they're of respective position, and many, Murārī Gupta, they came from the same section and they're devoted, they're famous devotees of Mahāprabhu, helped His cause greatly.

So Kavirāja Goswāmī, in his house there was Deity, and Deity are being worshipped. And one Rāmadāsa, a devotee of Nityānanda Prabhu, he went there and exhibited some feats of divine love. That could not be appreciated by the priest of the temple and he made some apathetic remark. And then Rāmadāsa depreciated there he went away dissatisfied.

And Kavirāja Goswāmī he told something to the priest. "Priest, that you could not appreciate the devotee of Nityānanda Prabhu. You are conducting formal worship, but you have eliminated, you could not understand the real divine love, all these things, something." To one Guṇārṇava Miśra.

And Nityānanda Prabhu He was so much satisfied with these dealings of Kṛṣṇadāsa Kavirāja Goswāmī, that He, that very night He came in a dream to Kavirāja Goswāmī and told,

āre āre kṛṣṇadāsa, [nā karaha bhaya / vṛndāvane yāha, — tānhā sarva labhya haya]

["O My dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.195*]

"O Kṛṣṇadāsa, I'm saying to you, come to Vṛndāvana, you will have a very bright future life. I say you leave everything and come to Vṛndāvana. I'm much satisfied with your behaviour. You have given clear appreciation for My devotee Rāmadāsa, and chastised the *smārta paṇḍit* scholar of the ordinary *varṇāśrama* fashion of worship, and gave supremacy this loving service. So I'm very much satisfied and I ask you to come to Vṛndāvana, and you will have a very bright future there."

And he told that, "By that dream in the morning I woke up and thought what is this? This is not an ordinary dream, this is really the grace of Nityānanda Prabhu, and He calls me to Vṛndāvana. That very morning I made arrangements and left everything and came to Vṛndāvana. And it is shamelessly I'm describing that Nityānanda Prabhu's grace has given me so much. Though it is very haughty to show, anyhow undesirable that one should boast that I have got this thing, that thing. This is out of courtesy that a Vaiṣṇava, a servant of a Vaiṣṇava will show his pride "I have got the grace of Kṛṣṇa or Vaiṣṇava." This is boastfulness, it is very criminal, degraded mentality. But still I can't say, can't keep it in secret, the grace of Nityānanda Prabhu, whatever I've got, only by the grace of Nityānanda. I'm not fit for that. Nityānanda Prabhu's grace that is causeless, and I'm such a fallen soul, and His grace has took me up in the high standard. I've got Rūpa, I've got Sanātana, I've got Raghunātha Dāsa as my Guru. I've got Govardhana, I've got Rādhā-kuṇḍa, Vṛndāvana. I've got so many things. I can't be thankless, it will be ingratitude for me if I do not say that I have got so many things. The grace of Nityānanda has given so much. I can't be a traitor to His

graciousness, so I'm to disclose that "Yes, I have got Rūpa, Sanātana, Raghunātha, so many masters, and Vṛndāvana, and such great thought, Vṛndāvana I have got."

This way Kavirāja Goswāmī - at the same time he says, *purīsera kīṭa haite muñi se laghiṣṭha*. "What of Jagāi, Mādhāi, they came from *brāhmaṇa* school, they approached Nityānanda and Mahāprabhu face to face, but I have not got such a good chance. Only dream Nityānanda came and showed Him. And I was, *purīsera kīṭa haite muñi se laghiṣṭha*, I am lower than a worm of a stool. *Jagāi mādhāi haite muñi se pāpiṣṭha*. I am sinner of the sinner-most than Jagāi, Mādhāi - more sinner than Jagāi, Mādhāi, *muñi se pāpiṣṭha*. *Mora nāma śune yei tāra puṇya kṣaya*, if anyone hears my name his merit decreases. And *mora nāma laya yei tāra pāpa haya*, and who takes my name he commits sin positively. Such a nasty position I have got, and only the causeless grace of Nityānanda Prabhu has raised me so high. So it the grace of Nityānanda. O you people, I widely circulate to you all, come to the feet of Nityānanda. He's so gracious, so noble, does not look for any qualification at all. Whoever may come, can fall on his way, He will embrace him. Causeless mercy, causeless grace we have found in Nityānanda. So come to Him, come to that department, where that divine love is being distributed so widely and without any qualification from the beggars who want this. Come to the feet of Nityānanda and His grace." [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205-6]

Heno nitāi vine bhāi rādhā-kṛṣṇa pāite nāi [From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*]

By the grace of Nityānanda you will come to Śrī Gaurāṅga. And when you have Gaurāṅga, Rādhā-Kṛṣṇa Both combined, you have got everything of the highest order in Vṛndāvana.

So these three Gurus, spiritual guides of our Gauḍīya Vaiṣṇava theology, they departed this very day. So how should we behave, we should observe, we should look, associate with this day, how? How should be our heart? What we have lost, the greatest jewel, the mediator of the Supreme wealth they're withdrawn from us. But still they're eternal, their grace is everywhere. We shall hanker after a drop of their grace in this very day of their departure. Without that we can't lead our spiritual life. Our spiritual life is impossible without the drop they've kept for us in *Caitanya-caritāmṛta*, in Raghunātha's _____ [?] all these things. That is our food, our diet, to sustain. Both diet and medicine, everything we shall have from there. So invoke their grace today that we may live, we may serve them, we may serve their master, we may fulfil their end of life. And we may show that we can be of some service and utility to their cause, in this way.

Vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca.
 Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
 Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!
 Bhakta-vṛnda kī jaya!
 Hari Nāma Saṅkīrtana kī jaya!
 Navadvīpa Dhāma kī jaya!
 Chaitanya Sāraswat Maṭh
 Śrīpad Kavirāja Goswāmī Prabhu kī jaya!
 Śrīpad Dāsa Goswāmī Prabhu kī jaya!
 Śrīpad Raghunātha Bhaṭṭa Goswāmī Prabhu kī jaya!
 Vṛndāvana Dhāma kī jaya!
 Puruṣottama Dhāma kī jaya!
 Navadvīpa Dhāma kī jaya!

Bhakta Vr̄nda kī jaya!
Gaura Hari bol. Gaura Hari bol.

Devotee: Jaya Om̄ Viṣṇu-Pāda Paramahaṁsa Parivr̄jakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...
Śrīla Śrīdhara Mahārāja: ...mad atheism, our Guru Mahārāja came to push all these thoughts divine to fallen souls like us. And through him Swāmī Mahārāja also approached by his grace to the world abroad and drawn so many of you to this Navadwīpa Dhāma. Gaura Hari bol. Gurudeva, by whose grace we're able to have a glimpse of the light of that order, Bhaktisiddhānta.

...
Śrīla Śrīdhara Mahārāja: ...gratitude towards the disciple group.

...
Śrīla Śrīdhara Mahārāja: ...from a dangerous position, how to harmonise.

In a market, not only the capitalist but the customers. Customer's position is primary, considered. So the recipients, the man in the market, customers are the helpers of the merchants that supply the commodity. The current society is like that. If no customer then the sellers they consider them that they're helpless.

So dynamic characteristic of the Absolute requires this - every part has got its important position to play. Positive, negative, to the details. Positive is not sufficient in its own position, the negative has also got its position. Both combined the *līlā* is possible, the pastimes possible. So everything has got its necessity.

When the *gopīs* met Kṛṣṇa in Kurukṣetra they hankered after the environment of Vr̄ndāvana. Both main parties were present, but still they felt the necessity of the paraphernalia. "Here we cannot meet, we cannot discharge our duty without the help of our friends that help us favourably."

So everything has got its own necessity in a particular *līlā*. In a drama also, a king is necessary, and a sweeper is also necessary. So every part has got its own importance in the dynamic characteristic of the Absolute. We're to understand in that way. The supplier, the giver is there, the mediator is there, and the customers must be there. One is feeding, another is eating. Without the help of the eater feeding is not possible. Festival means everyone's part to play is that. So unity and plurality, adjusted in this way, one is nowhere without the help of the other. So potency and the possessor of the potency, both are inseparably connected in constitution of the whole. So the relationship not of exploitation, not of predominating over others. In the plane of love that everyone expresses his gratitude to another. This is the land of love, the land of affection. Everyone has got his recognition of his position. All revered, no exploitation. Union, husband, wife, but that is everyone is respecting another, serving another. Not that one consuming another is being consumed.

Prasāda sevā. When we take *prasādam* - not with the spirit of consumption but to honour. Everything is *sevā*, service, everything is done with the temperament of the service. So no debt, no reaction, no such possibility. Honouring, the transaction is there. And apparently the transaction may be sometimes cruel, but still, keeping the independence of the other party, another party is dealing, serving, it is possible.

So Guru expressing his indebtedness to the disciple. "Without you I cannot have the position of distribution of the, about the subject, about God. So your help is also indispensable. Without you I'm nowhere. Knowing I want engagement it is a favour that I'm engaged in distributing, I'm a medium, if you're not present then how I can be a medium? My service finished."

So everyone has got his necessity, honourable position. So this revolutionary thing that Guru Mahārāja in his address to the disciples. *Vipadha uddharan bandhu gana*. "O my friends that are saviours to me." Apparently it seems to be how it is too much modesty, humility, not true so much as humility. That there is also an angle of vision like that, but at the same time the necessity that should also be appreciated what is the characteristic really. A relative position and absolute position.

Honouring, we should learn from this. If no *prasādam*, no honour to *prasādam* we're lost. But at the same time no spirit of consumption, but honouring the *prasādam*, _____ [?] So this Vaiṣṇava expression *prasāda sevā*, serving the *prasāda*. Apparently he's consuming and the fashion he says he's serving. So it's not a fashion but it's the real, very life of the thing to honour *prasādam*. Everything to honour, this is the position in the positive kingdom, every unit is honouring another unit. And not one exploiting another and showing some action. In action one is utilising many but not by force but the opposite we're told. The land of no reaction but opposite reaction. The land of debt and the land of - here working, movement means undertaking, undergoing loan, and there the opposite, movement means to give loan to help. That is the conception of service, no one is taking any loan, but all capitalist. Everyone is capitalist in his own position, he's giving, contributing, and they don't want to take back. So opulence is there. If in an administration all the staff they're thieves then it will be bankrupt if the staff are thieves. That administration or that victim will be bankrupt very soon. Where all members are contributing then there will be opulence. So the land of opulence, no want, all giver, no black marketing. Even there is black marketing, but in the style of black marketing one is giving, sacrificing. By stealthily one is giving but not taking, stealthily.

We're told that there was one Mohammedan gentleman in Hoogly, Harjid Mohamed Marsin, he had enough money, and there were so many approaching him and he's helping them. But those householders that had got some social position they can't come to beg to him. He kept some information and at night when he's passing by his door he threw something, some money in some bag or so, in his house, stealthily. Explicitly he's not coming to beg to him but he's in want. So the man, the donor, the giver, he stealthily threw some money within his house compound and ran. They say, "What is this?" Then sees there is some money here, and no one. At night he used to do like that.

So stealthily also one may give. Black marketing is there formally, but in the black marketing only giving not taking. And black marketing apparently in Vṛndāvana, through apparent misdeeds the blissfulness is being distributed by Kṛṣṇa and others also.

Hare Kṛṣṇa. Hare Kṛṣṇa. Our Guru Mahārāja, "Some people come and show us honour and say, 'why you also showing honour?'" Our Guru Mahārāja he used to show the honour, the *praṇāma* to the disciples, and that is not hypocrisy. His vision was such, to give honour to all. Everyone connected with God, and if God should be honoured then any connection of God that should be honoured to the extreme. That should be loved from the heart of the heart. Heart will be such, and as a part of heart, within and without, part of heart. We're advised to see by his conduct this way.

That is the land we're aspiring after to enter and to live there. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. vipadha uddharan bandhu gana. "O you my friends who have come to deliver me from danger." Not flattery, not hyperbolic, but it is real, it is the nature of the soil. And we're to be conscious that we're going to live in such a plane. So such will be our heart, clean and giving mood.

And die to live. Hegel is there. Ha, ha, ha. Not only the disciplic order, but the very order of the existence of that plane is die to live. At every step, every second, the service means die to live. Apparently dying, giving, seen, it felt, 'O he's given, dissipation.' But no, it is just as merchant he's removing the commodities from the store but it's coming in the form of money. Apparently so many things are removed from the store to the party, but in return the money is coming again to fill up the store. And whatever quality we can give us, whatever plane, we can get back higher than the value in that plane, in terms of dollar against dollar, gold against gold, things against things. Different planes of life. Mahāprabhu. Infinite transaction with the Infinite. Take the Name with that spirit, with that *sevonmukhe hi jihvādau*.

*[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

["Therefore, [because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and is beyond the realm of sense experience] the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee."]

[Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.234]

So Rūpa Goswāmī he's taken out the very life of the thing. They must be giving this symptom of die to live must be everywhere in our transaction with the divinity, otherwise we're here in this plane. *Sevonmukhe hi jihvādau*. We shall take Name, but taking the Name, that also this spirit must be cultivated within, the spirit of giving. Not to take the Name to show to the others 'I'm a *sādhu*, I'm taking the Name.' That is exploitation. *Nāmākṣara*, only the physical sound is being repeated, not we've got any touch with the real spirit, real Name. *Vaikuṅṭha nāma grahaṇam*.

[sādhu saṅga kṛṣṇa nāma ei matta jai, vaikuṅṭha nāma grahaṇam aśeṣāgham haram vidun]

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

Not this physical sound, but it must have got origin in the Infinite. Vaikuṅṭha, no *kuṅṭha*, no limit, must have connection with the unlimited - Vaikuṅṭha means, unlimited. And that unlimited connection only can be got through giving, sacrificing, by service, because that is of higher status. Only through service we can connect with Him. We can exploit things of lower nature. And if we want to have any connection with the higher than we are, then the connection of service only gives connection, otherwise not. So Vaikuṅṭha *Nāma*, if finite wants its connection with the Infinite, the mood must be that of service, never otherwise. We can avoid or we can exploit, that is here, we're out of the reality, we're outcasts, no connection.

So it is reality, it is not imagination. Devotion, Kṛṣṇa conception, all reality, and real reality, above all conception of reality. But the position is such, we must learn to sacrifice. Then we shall come to that group of that section, that mentality, that temperament, *sādhū-saṅga*, and the cultivation will go on. It will be easy if we get favourable association, then our culture will be, cultivation will be easily done. Alone it is difficult, paraphernalia is opposite. So *sādhū-saṅga* has been given so much importance, the association. If we get second, third, fourth, fifth, so many in a way when we're going to the unknown distant land it helps us a great deal, *sādhū-saṅga*. And also some map consulting, *śāstra*, like map. And *sādhū-saṅga*, the real guide with us, company. The guidebook, *śāstra*.

Hare Kṛṣṇa. Hare Kṛṣṇa. So no devotion, no God. And devotion, everywhere God, connection with that plane, conscious of that plane, resident of that plane. It is concrete reality, not abstract viewed from a distant abstract. The stars are also like abstract to us, but when we can go and see and examine it is a concrete. The moon is abstract to us, only considered to be mentioned in the poetry or in any epics, moon. Sun, moon.

Rāma. Rāma. Rāma. So acquainted, there's a symptom. When a finite comes in connection with Infinite his thirst never quenched, satisfied. Only going on increasing, increasing. As in the connection of Infinite so it's increasing, hankering will increase. More we get, more we have, more we want. That will be the temperament. More we have, more we want, necessity. This is also a peculiar symptom of our connection with Infinite. The more one gets, no limit, no satisfaction, and more he will want. "I want more." But it is Infinite, it is not finished. How many recipients there may be but no bankruptcy. So any member living in the Infinite, as much he gets he wants more and he's also accommodated there.

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