

85.11.14.B_85.11.15.A

Śrīla Śrīdhara Mahārāja: ...highest reach of all revealed ... *Bhāgavatam. Śrutibhir vimṛgyām* [*Śrīmad- Bhāgavatam*, 10.47.61] All revealed advices are searching after that conception. How to attain, how to get the Absolute, for finite persons, how to get Him? That is the necessity of all revealed scriptures, they take us to Him, closely, as closely as possible.

...

Veda means revealed scripture, and their fulfilment of attempt is this, by delivering Kṛṣṇa to us, the Absolute to us. The whole attempt of the *Veda*.

*kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma*

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]
[*Caitanya-caritāmṛta, Madhya-līlā*, 19.98]

"His hunt is there, after the affection of the *gopī* girls? Are we to become so mad as to believe this? Eh? What is this?"

Rāma Rāma. Nitāi Nitāi. Keval nisyasu - Kahe kohiva keva sunive amara dukhera katha [?]
Bhaktivinoda Ṭhākura says, *kṛṣṇa nā bhajīnu duḥkha...*

[durllabha mānava janma labhiyā saṁsāre, kṛṣṇa nā bhajīnu duḥkha kahiba kāhāre?]

["The human form of life is the rarest opportunity for attaining spiritual perfection. But now I am lamenting, because I've somehow or other been born with such an opportunity, and I wasted it by never worshipping Lord Kṛṣṇa. Oh, to whom shall I tell the tale of this misery?"] [Śrīla Bhaktivinoda Ṭhākura]

...

[01:42 - 02:35 silence]

"...human birth, and especially when Mahāprabhu and Nityānanda Prabhu has come in a group to distribute this thing to the public. And if I lose this chance whatever great loss I shall incur, to whom should I speak, and who will go to believe this?"

Kahe kohiva keva sunive amara dukhera katha [?] Self deceivers, self treachery, I'm going on without utility. Without utilisation of our time and energy for Kṛṣṇa consciousness we're committing treachery to our own self, whatever small, and to the world also. So near, and specially in Kali-yuga. After it is granted for a general amnesty, for general good, granted by Mahāprabhu, whoever, wherever.

pr̥thivīte āche yata nagarādi-[grama, sarvatra pracāra haibe mora nāma]

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."]

[*Caitanya-Bhāgavatā*]

"All come from every corner of the world. These sort of things do not come always. So spacious, so higher things are going in the market very cheaply. *Laulyam atra*, only sincere hankering, nothing in value. Value is only if you want sincerely, properly, proper demand. Utilise it and I shall give. Don't misbehave. Try to utilise it properly in sincere way. I'm extending the hand. *Laulyam atra, lobha*, you desire it sincerely. So I'm sure that you'll try to utilise this capital, you'll surely prosper. So general supply, *laulyam atra*, sincere demand, sincere hankering, earnestness. Only this is the price, so what price, nothing, but everything, our highest need.

...

...excused our minor faults, if the sincere hankering is there, everything we've got.

Nitāi. Gaura Hari bol. Rāma. Rāma.

...

...Vṛndāvana. Specially meant for such cultivation, such realisation. Realisation of such quality. So how much good given to the foreigners by Swāmī Mahārāja - over estimable. Anyhow he has linked, he has given the connection with such a thing, with such stage of theistic consideration. The greatest stage of theistic consideration, that has been linked to the whole of the world, indiscriminately. Good or bad, connect, give connection. It is over estimated what sort of benefit is done through him in the whole world.

Gaura Hari bol. Gaura Hari bol. Any appreciator of the true cause cannot but have admiration for such a great, graceful work for Swāmī Mahārāja. So it is divine attempt. I like to say Śaktyāveśa Avatāra. A divine power came in him and he did such a great use work. Specially consideration of the highest standard of theism, not only ordinary acceptable things. Hare Kṛṣṇa. Hare Kṛṣṇa.

[08:55 - 09:26 ?]

Dayādharma Gaurāṅga: Śrīla Guru Mahārāja. In *The Hidden Treasure*, on the back of the book we put one picture of the Maṭh. And the *śloka* that you composed, "The flag flies high over Chaitanya Sāraswat Maṭh. And the glories of Mahāprabhu sung all over the world." And we relish that composition. But now I'm wondering what is the depth of the sacrifice, which is required for that flag to fly?

Śrīla Śrīdhara Mahārāja: We feel disconnected. I can't gather the meaning. You say disconnected part by part.

*śrīmac-caitanya-sārasvata-maṭhavara-udgīta-kīrtir jaya-śrīm
bibhrat sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje
yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā grṇanti
śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāsā*

Now what do you want to say?

Devotees: (Group laughter)

Dayādhara Gaurāṅga: I wanted some appreciation for the depth of sacrifice.

Śrīla Govinda Mahārāja: _____ [?] Depth of sacrifice, wants appreciation for the depth of sacrifice, necessary.

Śrīla Śrīdhara Mahārāja: I can't follow. _____ [?]

The flag flutters highly over Chaitanya Sāraswat Maṭh. *Udgīta-kīrtir jaya-śrīm, bibhrat sambhātī.* The flag of Chaitanya Sāraswat Maṭh is fluttering in Navadvīpa on the banks of the Bhāgīrathī, high in the over sky. Now America is trying to control the super high sky...

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: ...and all are afraid for that. He'll be master of the over sky, then thereby he'll capture - he'll catch by the tuft of hair of everyone, he'll be in his fist. The tuft of hair...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] To flutter the high over the sky, that means to have control over the whole globe.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. America is just showing that. Ha, ha, ha. All clamouring, complaining, the high sky will be controlled by me single handed, then where we'll be.

So flutters high to control. *Udgīta-kīrtir jaya-śrīm, bibhrat.* And singing the glory of His capturing the whole, by Śrī Caitanya thought. And what is that? *Śrīmad-rūpānuṅga śrī.* Their object is to enter into that loving service which is directed by Śrī Rūpa in the camp of Śrī Rādhārāṇī. And that is the wealth of their heart, and there is their aim and they're following the method of Śrī Caitanya. And they're high over the sky their flag is flying, in the banks of the Ganges in Govardhana.

That has been showed when I was in a cottage here. Only a thatched cottage was, and I myself was cleansing the clay and dirt in my own hand. At that time this was composed, came through me. I had some inner thought that Mahāprabhu Who is accepting my service in such a lower level, that cleansing the clay and all these things, there is some future grant, foretells some future resourcefulness of this place. It will be some high order. He's accepting such service from my own hand. That was my feeling at that time. I composed that. Anyhow it came. And one big bamboo was put here and that flag was fluttering above, and that gave some inspiration to me.

Śrīmac-caitanya-sārasvata-maṭhavana-udgīta-kīrtir. It's glory is sung high in the sky. *Udgīta-kīrtir jaya-śrīm bibhrat.* And He's holding the victorious colour with it, *jaya-śrīm bibhrat.* The victorious resourcefulness is foretold by this fluttering of the flag which is so high posted on this over sky, on the banks of the Ganges in Navadvīpa. That may have such potentiality it may have.

Udgīta-kīrtir jaya-śrīm, bibhrat sambhāti gaṅgā-ṭaṭa-nikaṭa-navadvīpa-kolādri-rāje. The location of the place Govardhana Kola, Koladvīpa, *kolādri-rāje.*

Yatra śrī-gaura-sārasvata-mata-niratā. Those that have devoted in the cultivation of the grace of Gaurāṅga, *gaura-sārasvata*, that interpreted by Saraswatī, Gurudeva, Bhaktisiddhānta Saraswatī, from Gaurāṅga, that came through Saraswatī, Gurudeva. *Gaura-sārasvata.* And who engages himself fully in that opinion, that idea and thought.

Mata-niratā-gaura-gāthā grṇanti. And that quality glorification of Śrī Gaurāṅga, for that quality they're singing here, which comes from Gaurāṅga up to Saraswatī, Gurudeva, that quality flow of *gaura-gāthā* they're singing here. And their object is to attain that highest position in the *rūpānuga* service in the camp of Rādhārāṇī. Their mentality is there, and their activity is here. Activity under the guidance of Śrī Gaurāṅga, and their object is in the camp of Rādhārāṇī, guided by Śrī Rūpa Goswāmī. That was the idea.

Dayādhara Gaurāṅga: And I was wondering, is that the same banner of Bhaktivinoda Ṭhākura?
In the not too distant future when...

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Dayādhara Gaurāṅga: And I was reminded of Bhaktivinoda Ṭhākura when he told, "I cannot see how in the not too distant future..."

Śrīla Śrīdhara Mahārāja: When, eh, Bhaktivinoda Ṭhākura?

Dayādhara Gaurāṅga: In the not too distant future that...

Devotee: _____ [?]

Dayādhara Gaurāṅga: ...intellectuals and scholars all over the world will appreciate the message of Śrīman Mahāprabhu.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. What of that?

Dayādhara Gaurāṅga: Er? Um?

Śrīla Śrīdhara Mahārāja: He could see in his common sense of devotional feeling, that quite, this is so natural and so...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: ...and it is so natural, and so holy, that all the sincere scholars they will feel that there cannot be more natural spiritual realisation than given by Śrī Caitanya Deva. And they'll come automatically under the flag of Mahāprabhu with *saṅkīrtana*. That was his prophesy.

And I feel in his prophesy that his natural realisation is so plain that the scholars cannot but appreciate that this is the highest attainment of our life. Highest fulfilment, *rasa, ānanda*, the real *ānanda*. The Absolute we get within our family concern is there. Day to day life, whole life may be utilised in His service. He can come within the jurisdiction of so sincere and affectionate area we can get Him. The sincere scholarship will not fail to realise this truth. It is so natural, not artificial, it is so natural. That every sincere soul, and so all other religions have to merge here. In no time, all conceptions of different religions will have to disappear or to merge here. This is all comprehensive and all capturing, heart capturing thing. And there I hope, there must not be such a scholar, sincere man, who won't be able to understand this natural truth. He could not believe that it's so natural in our heart that it cannot be ignored by any sincere scholarship. I think that this, his meaning of prophesy, basis is here, the ulterior. So that day is not far away when the whole world will come under the banner of Śrī Gaurāṅga. So natural and so fulfilment giving, none can ignore. That was hope, and his realisation.

Dayādhara Gaurāṅga: And then I was feeling the continuation of that prophesy ... was your composition, your composition of the flag flying high over Chaitanya Sāraswat Maṭh...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, it came from inner compartment of my heart it came, and I produced in that way. By my hope, some mystic hope, or ambition, whatever you may see, say. Ha, ha. That mystic something made me to write this. Self glory. Ha, ha. Is it?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dayādhara Gaurāṅga: Then I was pondering, what sacrifice is necessary?

Śrīla Śrīdhara Mahārāja: What?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Who made me write this, and who supplied this thought in Bhaktivinoda Ṭhākura, he will guide you.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: It may not come by the lips to ear, but heart transaction may be. *Tene brahma hṛdā ya ādi-kavaye [Śrīmad-Bhāgavatam, 1.1.1]* Transmission from heart to heart, to Brahmā. Kṛṣṇa He gave first knowledge to Brahmā the creator through the heart. *Brahmaveda* was

given to Brahmā, creator of the world, through heart inspiration, not coming through the lip to the ear. *Tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ*, the *Bhāgavatam* says. The transmission, the transaction, the flow of the heart, heart to heart. Otherwise ear cannot catch and lips cannot pronounce. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Today is finished. Guru Mahārāja not feeling OK.

Sāgara Mahārāja: Jaya Om Viṣṇu-Pāda Paramahansa Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Kī jaya!

...

Śrīla Śrīdhara Mahārāja: ...what is day to us, that will evaporate, that will go. Ke?

Bon Mahārāja: Bon Mahārāja only. Now you're already committed to speak more.

Śrīla Śrīdhara Mahārāja: Ha, ha.

Bon Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja said, "I am speaking _____ [?]

Bon Mahārāja: No, now you continue, please.

Śrīla Śrīdhara Mahārāja: The order supply caller, you put order supply?

Bon Mahārāja: No, no. Just a request, just hankering for that.

Śrīla Śrīdhara Mahārāja: _____ [?] naturally. Hare Kṛṣṇa. Hare Kṛṣṇa. Day to night, night to day.

*yā nīśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā nīśā paśyato muneḥ*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

So we must work with indomitable spirit. Mahāprabhu's last verse of His eight *śloka*s.

*āśliṣya vā pāda-ratām pinaṣṭu mām, [adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampaṭo, 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."] [*Śikṣāṣṭakam*, 8]

[?] Raghunātha Dāsa.

"My Lord does not know to accept any plea. What ordered why You have not done? Until You die. You may die but You're living and You've not carried out my order. I won't hear it."

Śivaji, the Maharastra leader Śivaji administration was like that. "Whatever ordered I shall issue. At the cost of your life you may carry out that." He does not know, he's not ready to hear any plea, any excuse.

So I must, as Raghunātha Dāsa honoured the commander - he was ordered to carry some information to a particular fort before sunset. With the sunset the fort will be closed, doors will be closed.

"You must carry this information to that fort before this evening."

And he was riding on a horse, then they were very much tired and taking little rest in the rocky way, jungle. And suddenly found that clouds are coming, and one or two drops of water fell on his lips. Then again, what to do? "If the rain comes heavily it will be very difficult to go on this rocky way." So very tired also but he's reminded that, "My master's nature is not to hear any plea. If you've got life, why you've not done so? You might have died." So when he could remember this again, he had to rise up on the horse and began to start. "He won't hear any excuse, only no excuse." That everything is good. "I shall say I could not do it for this" no. Be prepared for all eventuality and make progress. So everything is good.

Prahlāda, replying to his father's questions straightly, and reaction also coming to him furiously, but Prahlāda does not withdraw, he's straight. And the answer also was given in that way at length, from the broken pillar the Lord has appeared. Prahlāda's dealings were so straight and truthful, clear, the Lord could not deal otherwise.

"Yes, here is my Lord."

"How? Where is your lord? I shall..."

And Lord came.

Hare Kṛṣṇa. Not diplomatic there.

*ye yathā mām prapadyante, tām̐s tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: "As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

Kṛṣṇa consciousness also little diplomatic, one may not always have straight dealing. Diplomatic, diplomacy is there, accepted there. But there is also different dealings. But ultimately everything is good.

Pūtanā took the mother's dress - or?

Devotee: Came in the garb of mother.

Śrīla Śrīdhara Mahārāja: Mother's robe. So Pūtanā, *rākṣasī*, she demon, she approached Kṛṣṇa the boy, in the hypocritical mood of a mother, to suck her breast and thereby to kill Him. But Kṛṣṇa consciousness in Vṛndāvana approach her in twofold ways. She approached direct for killing, and she was killed. But the motherly approach, that was rewarded. After death she's promoted to the section, to the grade of motherly plane, she was sanctioned.

*aho bakī yaṁ stana-kāla-kūṭam, jighāmsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām tato 'nyam, kaṁ vā dayāluṁ śaraṇam vrajema*

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Śrīmad-Bhāgavatam*, 3.2.23]

Approached with mischievous fate to kill the Absolute in a hypocritical way. But by direct attempt she was killed, but indirectly she was helped inconceivably.

This is Absolute Good, this is mercy above justice. We may always talk, mercy above justice. Here we find mercy above justice, and that is above law. Law comes from Him, but there is a most spacious area where there is no law. The Absolute direct connection where He lives, Svayaṁ-Bhagavān where He lives, there no law. Law begins from a lower stage, where there are many and ones approach to another may be right or wrong, then law has to come there. But above that no law. He and His paraphernalia, no law, in the higher realm. That is Vṛndāvana, no law, sweet will. That is the plane of the sweet will to play, plane of sweet will.

Went to murder Him, and she was murdered, and she was given the promotion to the motherly affectionate class. It is also said, "The demons that are killed by Him, he gets a good future."

That is mercy above justice. We're habituated to live in the land of law, so this to us it seems that it's not proper, it is wrong. "Justice is all right, it should be..."

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