

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.12.C_81.11.13.A

Devotee: ...they were dancing crazily.

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Worshipping Durgā. The locals in the streets last night were drunk and intoxicated and dancing crazily.

Śrīla Śrīdhara Mahārāja: Taking wine and madly dancing, enjoying.

Devotee: No enjoyment.

Śrīla Śrīdhara Mahārāja: There, enjoying means - like ghost or something. _____ [?]
So, you may manage to stay here this night. It will go on in the street, this mad dancing up till late at night, nine, ten, it will go on, this mad dancing, chanting and sometimes bombing also may not be impossible between the parties. So if you'd like to stay here for this night I shall ask Hari Caran to look after that.

Jayatīrtha Mahārāja: But Bhāvānanda is expecting me and we have to speak tonight, so I have to take the risk.

Śrīla Śrīdhara Mahārāja: Oh! Then you will try to go by the eastern side by the banks of the Ganges as far as possible.

Jayatīrtha Mahārāja: Yes. Different route we can take.

Śrīla Śrīdhara Mahārāja: All right. Hare Kṛṣṇa. Gaura Haribol. You three have to go, is it?

Jayatīrtha Mahārāja: Just two of us; myself and Śrīmad-Bhāgavatam dāsa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Higher existence in the subjective way, we are to have a conception of that truth. Not only human consciousness is the highest thing ever created or existing, but more than human intellect, higher and higher and higher intellects are still existing. We are object and they're as a subject. Within the subjective existence we're objects. Then we can have some idea whether the domain of the Lord God is existing or not.

The human consciousness, the Māyāvādīns, the Śāṅkara School, they say that human consciousness, that is the highest thing ever existing. And independent of flesh connection, the soul consciousness of the human stage, *jīvātmā*, that is the highest thing, and not more finer and higher things can exist.

But the *śāstra* says the Paramātmā is superior existence to *jīvātmā*, and the *Bhāgavata* conception, the Vāsudeva conception, is more high. And Nārāyaṇa conception is again higher, and Kṛṣṇa conception is the highest. And there also division in Dvārakā, Mathurā, and Vṛndāvana. Mahāprabhu and *Bhāgavatam* says, *kṛṣṇas tu bhagavān svayam*.

[*ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ, mṛḍayanti yuge yuge*]

[“All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.”] [*Śrīmad-Bhāgavatam*, 1.3.28]

The Vṛndāvana conception of Kṛṣṇa, of the Supreme Entity, is the highest, because the beauty is above all, all grandeur, all power. Beauty and love, that is the ultimate controlling power, and not this physical power, or mental power, or intellectual power, or anything else. And Absolute Good is Absolute Beauty is the Absolute Controller. Mercy is above justice. We cannot think that anything can be greater than justice. Justice must be the highest thing. But we are told that mercy is above justice. But who can show mercy? Not an ordinary person, but king, who can compensate for the loss in the justice, he can give mercy. So, the highest God which can compensate, is able to compensate anything and everything, there is a realm and there He is making pastimes with His paraphernalia of equal type. There is such a law, provision, beyond the justice, beyond the sense of our justice in our puppy brain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

[*kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

Stealing, quarrelling, beating, all these apparent anomalies, that contributes to the sweetness of the atmosphere there. The stuff is of such material. Apparently which is wrong, that is more enjoyable, such is the plane, such is the plane. He can just ask, “Mother, give Me some butter.” A simple thing! Mother is ready, “Yes, yes, how much, how much?” But He won’t do that. Stealthily He’ll go and take butter. Not only Himself, sometimes to His friends, and even sometimes to the monkeys. But everything His own, but He’s using in a particular manner, and is exciting, which is apparently an aggression but it pleases the mother, the fine *naths* of the mother very much. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: What is called mind?

Śrīla Śrīdhara Mahārāja: *Saṅkalpa vikalpa kamatmanah*, the faculty within which aspires something and despises something, that principle within is called mind. “I want this, I want that. I won’t like this, I won’t like this. I won’t take this.” *Rāga-dveṣa*, inclination for something, and also hate for another thing, the plane where these two things exist within us, that is known as mind, *saṅkalpa vikalpa*. “I shall do this, I shall do this. I won’t do that, I won’t do that.” These two opposite propensities or tendencies which are within us that is known as mind.

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

...

Yoga-kṣemaṁ vahāmy aham, nityābhīyuktānām, yoga-kṣemaṁ vahāmy aham

[*ananyās cintayanto mām, ye janāḥ paryupāsate
teṣāṃ nityābhīyuktānām, yoga-kṣemaṃ vahāmy aham*]

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."] [*Bhagavad-gītā*, 9.22]

What is necessary, supply, and what is in possession, protect.

*aho bakī yaṃ stana-kāla-kūṭam, jighāṃsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām tato 'nyam, kaṃ vā dayāluṃ 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]

Uddhava's statement, the principal devotee Uddhava, his version in *Bhāgavatam*, *kaṃ vā dayāluṃ*. "Where should I surrender? Where should I surrender? When I find that Pūtanā in the garb of maternal affection went to kill Him, and how the wonderful reaction. She was given the higher post, that of a motherly position: so kind, so benevolent. Except Him, where should I surrender? *Aho bakī yaṃ stana-kāla-kūṭam*. Smearing with poison the breast put into the mouth of the child Kṛṣṇa, infant Kṛṣṇa, and she was blessed with such a high and affectionate post. Then how to measure His grace, His mercy, infinite mercy? Beyond expectation – grace and mercy is beyond expectation. Rather, the opposite, such magnanimous behaviour towards the greatest enemy. Beyond justice there is mercy, and such degree of mercy, such type of mercy, such quality of mercy, quality and intensity, both. Where shall I find such a standard of grace? So I must fall flat at the divine feet of such _____ [?] such Lord. Why should not any man of intelligence; man of normal thinking, should not run to fall flat at the feet of such magnanimous personality, aspect of the Absolute love?"

*aho bakī yaṃ stana-kāla-kūṭam, jighāṃsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām tato 'nyam, kaṃ vā dayāluṃ śaraṇam vrajema*

Who else are here? _____ [?] And here?

Vidagdha-Mādhava: Vidagdha dāsa.

Śrīla Śrīdhara Mahārāja: Vidagdha. Oh, you have come after long time.

Vidagdha-Mādhava: I've been coming Mahārāja.

Śrīla Śrīdhara Mahārāja: Then?

Devotee: Jagadīśa.

Śrīla Śrīdhara Mahārāja: Then?

Devotees: Kāśīrāma dāsa.

Devotee: Kāśī Miśra dāsa.

Devotee: Mukundamālā.

Devotee: Kāśīrāma dāsa.

Śrīla Śrīdhara Mahārāja: We should approach, the finite should approach the infinite with this spirit, that if justice is applied I have no hope. So that department I omit. I only come to seek my saving, to seek my fortune, to search my fortune in any department where there's no calculation of right and wrong, merit and demerit. I have come to that department my Lord because I do not know what is in me. I can't analyse and study my own heart. I'm unknown to my own self. I'm so helpless, so wretched, that I do not know myself. Then how should I venture to appeal in a department where there will be calculation of credit, demerit, and then something will be granted? So I don't want that. I don't want any decision – no decision, surrender. I surrender. Whatever You may like You may do with me. I'm the worst of the sinners, you may take it, admit it. Now what to do with me? I have come. You saviour I have come to You, if there is any possibility save me. This open appeal!

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. One sided, one sided, nothing to expect from my side, nothing to be expected from my side. What to do? This is my condition. That will cleanse our – this sort of self abnegation will automatically cleanse our heart, our innate nature. And the greatest attention from above can be invited by this attitude. So *śaraṇāgati*, that is the only way to be reinstated in our loss if we can say so, disconnected from our possible prospect. The possible prospect which we may cherish in the inner most quarter of our heart; very easily and also very quickly if we want to have that privilege. That plain speaking and with naked body, mind, everything exposed. *Parihāre 'pi lajjā me, kiṁ bruve puruṣottama*. My Lord, I feel ashamed to give out the nature of my misdeeds in my past life, or at present also, so many things are within my mind. I myself feel ashamed. How shall I take out to You? So many pure things, flowers, and other pure things are offered to You. And what of me, I have come with the most filthy thing to offer to You. I myself feel ashamed with my offering that I've come to You for Your worship.

*mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana
parihāre 'pi lajjā me, kiṁ bruve puruṣottama*

[“There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, ‘please forgive my offences.’ What more can I say than this?”] [*Bhakti-rasāmṛta-sindu*, 1.2.154]

There is not any parallel to me, *pāpātmā*, sinful, *nāsti pāpātmā, nāparādhī ca*, criminal. Everything bad what can be conceived is in me. It is very difficult to give publicity about the characteristic of this heinous sin and crime. Still, Your nature, Your existence, Your fame, Your benevolence, cannot but attract me, that You can save me. You can save me, You can purify. With that hope, hoping against hope I have come to You. And only one solace I have got, consolation, that I'm the real object of Your tendency to purify the meanest. Those that are most needy, the most needy, they have got some claim, from the negative side, because needy, so worst needy I am, and that is my qualification, I'm the most needy, meanest of the mean. So only by that I can attract Your attention and appeal to Your magnanimity. That is my only hope that I am needy. I'm

the most needy. And I feel or I do not feel, but still some sort of subconscious element in me. *Mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana, parihāre 'pi lajjā me, kim bruve.*

*yuvatīnām yathā yūni, yūnañca yuvatau yathā
mano 'bhiramate tadvan, mano 'bhiramatām tvayi*

[“Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all material paraphernalia. And by sincere surrender, at once, our progress begins. And the development of that kind of attraction takes us to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You.”] [*Bhakti-rasāmṛta-sindu*, 1.2.153]

_____ [?] *parihas upahas*, what is the English? Ridicule, ridicule of the providence inevitable, is this, that my ambition is of such type, that just as a young boy feels attraction for a young girl, *yuvatīnām yathā yūni, yūnañca yuvatau yathā, mano 'bhiramate tadvan, mano 'bhiramatām tvayi*, the attention, I want that sort of attention towards You, may be engrossed forgetting all paraphernalia, *bhiramatām*. Then it takes the turn. By surrendering the work began. Sincere surrendering automatically at once progress began, *yuvatīnām yathā yūni*, the topmost rank. That sort of connection, intimate connection, I want with You my Lord. The neediest of the needy, at the same time I have got such sort of ambition. I'm so much disgusted with the world outside that I want most intense and comprehensive encroachment of You on me. Then with this, the result of the surrendering began and it is rising step by step, *yuvatīnām yathā yūni, yūnañca*. That standard I want, my intimacy with You. I want to dive deep within you.

*govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā
[tvadīyam iti jānātu, govindo mām tvayā saha]*

[“O Śrīmatī Rādhārāṇī, the dearest of Lord Govinda, this is always my request to You - please let Lord Govinda, along with Yourself, consider me to be one of Your assistants.”]
[*Hari-bhakti-vilāsa*] & [*Arcana-Paddhati*, page 70]

This is in the *sandhya mantram*, all these prayers.

Jayatīrtha Mahārāja: Which *śāstra*?

Śrīla Śrīdhara Mahārāja: In *Arcanacana*.

Jayatīrtha Mahārāja: Yes, I know those verses, but which *śāstra* do they come from?

*govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā
tvadīyam iti jānātu, govindo mām tvayā saha*

Śrīla Śrīdhara Mahārāja: It comes from, the *Arcana* comes from Gopāla Bhaṭṭa Goswāmī's *Hari-bhakti-vilāsa*. From there it has sprung, through him. It is there, the *śāstra* that is eternal, eternal flow of a particular current of knowledge. Everything is eternal, Vaikuṅṭha, Goloka. But

just as Sun comes up and goes down, appears and disappears, the thought is eternal thought. In a particular stage it is there, but sometimes appears and sometimes gone down. *Govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā*. Suddenly a turn towards:

[Kṛṣṇa says] “Oh, do you want that sort of *rasa*, nature of dealings with Me? It is not within My department. You’ll have to go to another department. Go then to the department of Rādhikā.”

Then at once his thought is transferred towards that side, *govinda-vallabhe rādhe, prārthaye tvām*, he’s monopolised there. It is Her monopoly.

[Kṛṣṇa says] “What is your inner quest, it is not within My department. You’ll have to go elsewhere, and file a petition there.”

And with this inspiration at once he’s putting his petition to Her, *govinda-vallabhe*, “Oh You Śrī Rādhikā, whose master and sustainer, or whose Lord of heart is Govinda, I have come to You, the Lord of Your heart is Govinda. Govinda means, we find Him in the *Veda*, Who can give engagement, give fulfilment to all our channels of knowledge and perception, *indriya*, *go* means *indriya*, sense. We can feel perception as well as knowledge. The master gives fulfilment to all the senses, all the channels of our acquisition: Govinda. *Govinda-vallabhe*, and that Govinda is Your Lord. And *vallabha*, just the opposite also, vice versa, You are Mistress of the heart of Govinda. You are Mistress. You are the Queen of the heart of Govinda. I’m directed to come to You with my petition. *Prārthaye tvām ahaṁ sadā, tvadīyam iti jānātu*. You will enlist my name within Your group. Then I can be admitted in that department. You may reckon me along with You as a servitor in Your group.

rādhe vṛndāvanādhīse, karuṇāmṛta-vāhini
[*kṛpayā nija-pādābja, dāsyam mahyam pradiyatām*]

[“O Rādhe, O Queen of Vṛndāvana, You are like a flowing river filled with the nectar of mercy. Please be kind upon me, and bestow upon me some small service at Your lotus feet.”]

[*Hari-bhakti-vilāsa*] & [*Arcana-Paddhati*, page 70]

You are the Queen of the whole of Vṛndāvana. *Rasotsava*, the Master, or Mistress, what should be? The Queen of the whole management of *rasotsava*, *raso* means *rasa*, ecstasy, and that is immensely, infinitely flowing, infinite flow of ecstasy, *rasa, prachuja*, enough, sufficient, unlimited. This is of *rasa*, that is *rasa*, _____ [?] and that is the speciality of Vṛndāvana. *Rasa*, the *ādi-rasa*, the original *rasa*, is *mādhurya*, and other *rasas* are so many branches of that *rasa* in its peculiar developing characteristic. *Ādi-rasa*, the *mukhya-rasa*, if analysed all the *rasas* are to be found there. So *rasa, rasa prārthaye* is possible in *mādhurya-rasa* in Vṛndāvana plane.

vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam [udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]

[“The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa’s *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṅḍa stands supreme, for it is over-flooded with the ambrosial nectarine *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then,

is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”] [*Upadeśāmṛta*, 9]

Where is *janma-līlā*, the *vātsalya-rasa* in Mathurā, or in Vṛndāvana, that is *eho uttama*, Mahāprabhu says in *Rāmānanda-Sarṁvāda*: “Yes, this is good, so far, yes, it is.” When there is contamination of reason and rhyme, He said that “*eho bāhya*, this is superficial.” Then *jñāna-sunya-bhakti*, “Yes, it is, here you are, it is *bhakti*. We can recognise it as devotion proper.” Then *sākhyā-rasa*, *eho bāhya*, *dāsyā-rasa*, *eho bāhya*. *Vātsalya-rasa*, *eho uttama*, the son-hood of Godhead, “It is good.” *Mādhurya-rasa*, yes it is good.” And at that stage *rasa*, *vṛndāraṇyam*, that is the suitable place to deal with that *rasa* in extensive character, *rasa*, *mādhurya-rasa* in extensive character that is in Vṛndāvana; that is *rasa*, *rāsotsavād vṛndāraṇyam*. Then again, going, developed, Govardhana, Rādhā-kuṇḍa, but *rāsotsavād vṛndāraṇyam*. *Tvadiyam iti jānātu, govindo mām tvayā saha. Rādhe vṛndāvanādhīśe*. You are the Queen of that sort of *līlā*.

The highest type of nectar is flowing. You are like a river, a nectarine river of nectar flowing.

sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite ‘hlādinī’-kāraṇa

[“Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts.”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.158]

The very nature of Kṛṣṇa has been given to us that He’s ecstasy Himself and He Himself is tasting Him, He’s tasting His innate ecstasy Himself. Self conscious, happy principle, self conscious, He’s ecstasy, He knows it, He feels it. And to distribute that innate ecstasy to the outside, *hlādinī*, a particular potency is indispensable, and that is *hlādinī*. And the gist of that *hlādinī* is Rādhikā, whose drawing the inner most *rasa*, ecstasy, of the highest order, extracting as if from the – from within and taking without, to outside, taking and distributing it outside, *hlādinī-śakti*.

So, *karuṇāmṛta-vāhini*, it is mentioned there that *karuṇāmṛta*, that is the ecstasy mixed with magnanimity, the flow is coming from that great fountain, carrying out. Just as the river coming from the womb of the mountain may carry many valuable minerals with its current to the outside. So the *hlādinī* potency is carrying out that from the abode of the *rasa-svarūpa*, of the ecstasy, so many valuable things to distribute it to the others, the *rasa* flow, flow of sweetness and also magnanimity, taken out. *Karuṇāmṛta-vāhini, kṛpayā nija-pādābja, dāsyam mahyam pradiyatām*.

Another change categorical effected in the meantime in the progress. What is that? The change came in the mind, ‘Oh, Kṛṣṇa is secondary to me. My primary connection I find is with You. I want Your service direct and not that of Kṛṣṇa.’ This sort of awakening in the heart comes in a surrendered soul. That intimate adherence and obligation to the next agent, nearest agent, I shall thrive thereby, more. More benefit I’ll be able to draw by my closest attention in the nearest agency. And it is His lookout to see the upper connections. My best interest is to preserve and to improve my connection with the next and nearest agent. Of course that should be pure, genuine, and it is the business, the lookout of that agency, that agent, to keep his connection, his favourable, normal connection with the hierarchy, higher hierarchy, so:

Guru bhakta tat sarvam gurum bhaktya surujaya [?]

Concentration, all one's attention should be concentrated in the service of his Guru, with this idea.

*govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā
tvadīyam iti jānātu, govindo mām tvayā saha*

Rādhe vṛndāvanādhīse, first to go to Kṛṣṇa. First thing, 'I'm helpless,' of course, all things are sincere, helplessness, then protection from Kṛṣṇa, then protection for sweetness, and then sweetness of particular type, preference, and then to go to that department. And then to pray there for the final closest connection or permanent membership as a servitor there, *kṛpayā nija-pādābja, dāsyam mahyam pradīyatām*. Here is the end of the highest achievement of the Gauḍīya School.

[Raghunātha] Dāsa Goswāmī: *bakārināpi* [from the *śloka āśābharair-amṛta-sindhu*], Dāsa Goswāmī says, who, for sixteen years continuously was living in the association of Śrī Caitanyadeva, Svarūpa Dāmodara, etc, and after their disappearance, disgusted with his future days he went to Vṛndāvana to finish his period. But when he met Rūpa and Sanātana he saw another vision, a dream of new life. 'That Mahāprabhu and Svarūpa Dāmodara from the physical eye disappeared, but He's living here in Rūpa and Sanātana within His activities preaching tendency He's here as living as anything.' He could not, he had to reject the idea of going away from here, and with new vigour he began to serve there...

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