

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.02.22.C

Śrīla Śrīdhara Mahārāja: ...not *yogīs* that we will be satisfied with abstract thinking about You. Are we *yogīs* that we shall be satisfied with abstract thinking? Thinking, or imagination, concoction, all these things, we're not a party to that. Neither we are *karmī* that we are incurring so much debt from the nature, and to get relief of that we shall come to Your door, 'Oh, please relieve me my God from my previous bad activities, please relieve me.' We do not belong to any of these two sections. But what are we? *Geham juṣām api manasy*. We want to live with You as a family man. Not that abstract thinking, nor to use You to clear off the fault of the nullified activity, to use You for any other purpose. We want to have a direct family life with You. Don't You know that? And You come to, first by Uddhava and now You Yourself. Are You not ashamed of that?"

This is their inner meaning. *Geham juṣām api manasy udiyāt sadā naḥ*. So mildly they're putting, that, "We won't be satisfied by anything else. You know it for certain. You know it better. But if You kindly come, You as we had You wholesale in our midst, our prayer is there, and we're not satisfied with anything less than that. Anything less than that cannot satisfy. We're talking, not abstract thinking, nor we want to utilize You to relieve us from the entanglement of this material nature. We have got no conception of our body, no body conception we have got."

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra
[*viraha-samudra-jale, kāma-timīṅgile gile, gopī-gaṇe neha' tāra pāra*]

[Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timīṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timīṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence."] [*Caitanya-caritāmṛta, Madhya-līlā, 13.142*]

"We have no body consciousness, so we do not get relief from the reactionary suffering of this material life. We don't care for that. We are unconscious of that. So what is our real need? That we want to serve You direct in our loving cell, to please, try to do that."

And then Kṛṣṇa's answer, that had got also inner aspect.

mayi bhaktir hi bhūtānām, amṛtatvāya kalpate
[*dīṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ*]

["My dear *gopīs*, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts."]

[*Śrīmad-Bhāgavatam, 10.42.44*]

"You know all the people they want Me through devotion to attain, to help them for the acquisition of the highest position in the eternal world, the world of eternal benefit. Fortunately, if they get such connection with Me they consider themselves fortunate. But on the other hand,

I consider Myself to be fortunate because I got your affection. The whole world wants to show their affection to Me. And that I, Myself, consider that I am fortunate because I have got your affection towards Me. *Diṣṭyā yad āsīn mat sneho*. That fortunately for Me that I have come in touch with such valuable affection what I found in your heart. I consider Myself to be fortunate.”

The inner meaning, the *gopīs* read like that.

[*eta tāñre kahi kṛṣṇa, vraje yāite satṛṣṇa, eka śloka paḍi' śunāila*]
sei śloka śuni' rādhā, khāṇḍila sakala bādhā, kṛṣṇa-prāptye pratīti ha-ila

[While speaking to Śrīmatī Rādhārāṇī, Kṛṣṇa became very anxious to return to Vṛndāvana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Kṛṣṇa.] [*Caitanya-caritāmṛta, Madhya-līlā, 13.159*]

When Rādhārāṇī She could look into the meaning of Kṛṣṇa's answer, reply, “Yes,” She became satisfied. “Wherever He may be in the physical sense, but at heart He's mine alone. So He could compose His troubles within, and He came back to Vṛndāvana. But very soon He cannot but come to join our party again.”

And what I was going to say little after, the *śloka*, the meaning of the *śloka* collected by Rūpa Goswāmī, when Kṛṣṇa met in Kurukṣetra.

Kim pardante yutusye vibane swamino he satantra kancit kalum kachit [?]

_____ [?] When Kṛṣṇa came to the camp He found suddenly Rādhārāṇī. And just He stooped down as if to touch Her feet. *Kim padante* [?] And Rādhārāṇī is shrinking away, She says, “What You do?” *Kim pardante yutusye vibana* [?] “I found You on My feet and coming to catch My feet, what's the matter?” She shudders. *Kim pardante yutusye* [?] “You have no fault. You are as pure as anything. You have not done anything wrong.” *Swamino he satantra* [?] “You are My master. You are My Lord. You are at liberty to do anything and everything. I am Your servitor. We are Your servitors, our position under You. We shall try our every nerve to satisfy You. By nature our position is such. And You are master, You are our Lord. You can do anything and everything. Why do You come and stoop to low as to touch My feet? I can't tolerate.” *Kim pardante yutusye vibane swamino he satantra kancit kalum kachit* [?] “For a little time You have got engagement in some other place, but what harm there? No Harm. _____ [?] “No crime for You, for that.”

_____ [?] “I am criminal, the crime I have committed, on the other hand.” *Avaskarini aham eho māyā* [?] “Why: how?” _____ [?] “I still dragged down My body and life. I could not die for Your separation. So great and holy affection I came in touch of, and I could not die. I am showing My face to the public. I am not worth Your divine affection. I could not die for the separation of Yourself, and I had to show My face to the public, *avaskarini* [?] So I am criminal of the first quarter.” *Avaskarini aham eho māyā jivitam tad viyoge* [?] “I maintained My life till now.” *Bhakti prayanasī* _____ [?] “It is, in the scripture it has been arranged, that the wife should be the wholesale subservient to the master, to the husband. And not that husband should be very submissive to the wife. It is not the scriptural standard. So You are all right. The whole burden of breaking the law of love is on My head.”

In this way She told, as Mahaprabhu also told:

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

Śrī Caitanyadeva also echoing the same thing, *na prema-gandho 'sti darāpi me*. “Not a bit of divine love in Me for Kṛṣṇa, even little, a bit of scent, of divine love of Kṛṣṇa is in Me, *krandāmi saubhāgya*.”

“Then why You are shedding tears profusely, uninterruptedly? Always day and night You are shedding tears for Kṛṣṇa, Kṛṣṇa.”

“Oh you don’t know it. To show to the public, to canvass that, ‘Oh I have got Kṛṣṇa *prema*, I have got divine love for Kṛṣṇa. Only to show to the people and thereby to get some good name of a Kṛṣṇa dāsa: to deceive the people I have all hypocrisy in Me.”

“Why? Why do you say so?”

Vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā. “The positive proof is there. That is still I live, I could not die. If I had some real love, by separation I must have died. That is positive proof that I have not a bit of, the scent of Kṛṣṇa *prema* in Me. Kṛṣṇa *prema* is so high, so attractive, once coming in contact with that none can maintain his life without further connection with that thing. It is impossible, it is so high, so enchanting, so attracting, so beautiful, and so heart swallowing it is impossible. It is such, it is of such higher degree, that love is, *na prema. Prāṇa-pataṅgakān vṛthā*.”

Sanātana kṛṣṇa prema nilokena haya yadi haya tyaja yoga kahuna ya...[?]

“Sanātana, that divine love for Kṛṣṇa is not to be had, to be traced in this mundane world. It is impossible that a human can come in connection with that sort of divine higher love, *yadi haya*. If anyone by chance comes in connection with that, then no separation is possible, he can’t forget that. He cannot live separately without that connection.”

[?]

If by chance any participation, any separation, he will die instantly. It is so attractive, so high, he will have to die instantly without that sort of vital, vital devotion, higher, noble life. It is such, so great, so noble, so beautiful, so magnanimous, that is what is. Gaura Haribol. We are out to search for that thing in the world. For that thing in the world Mahāprabhu came to inform us that there is such vital thing, vital of the vitality. Without that given us chance to come in contact with that it is impossible him to go on living without that connection with that. There is such prospect for us all, and Mahāprabhu came to distribute that to the world for us.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

A little connection. I am told that a section in South Africa, they committed suicide in a collective way.

Dhīra Kṛṣṇa Mahārāja: In South America.

Śrīla Śrīdhara Mahārāja: Eh? South America, somewhere, South Africa, somewhere, because their faithful process of life is going to be disturbed by the present civilization, they could not tolerate. Rather, “Take the poison and be off, take leave from this world, that we can live safely in the world of our faith. Faith divine, no charm for anything in this mundane world, let us go with peace. And as members of the peaceful world, let us enjoy that peace which is independent of the material acquisition. So here is no charm that we shall hesitate to withdraw us from this world.’

But we shall say that this life is valuable relatively, why, because higher aspiration we can acquire. We can have the chance of acquisition from this plane. The seed from this human life is so valuable that we can take the path of the highest divine conception.

*labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viśayaḥ khalu sarvataḥ syāt*

[“The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life.”]

[Śrīmad-Bhāgavatam, 11.9.29]

Su-durlabham idaṁ, very highly valued, and rarely found, this human body: because there are so many forms of life.

*jalajā nava lakṣāni, sthāvarā lakṣa vimśati
[kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam
triṁsal lakṣāni paśavaḥ, catur lakṣāni mānuṣaḥ]*

[In the laws of Manu, it is written: “There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species.” Manu says that the trees are in such a hopeless position as a result of their own *karma*. Their feelings of pain and pleasure are similar to ours; their souls are not of a lower standard. Still, they are in such a deplorable position as a result of their own *karma*. They have none to blame but themselves. This is the state of affairs in this external world.”] [Viṣṇu-Purāṇa]

The water animals, the vegetable kingdom, the animals, the birds, and so many ghosts and others also above, but only in this human position that one – this is the key for the solution of whole path, all the forms of life we are to travel in. If we can utilize this valuable life, the time of this valuable life in a valuable way, then we can acquire such a thing that we can avoid the whole chain of the life of this troublesome world. We can get rid of all sorts of troubles in our physical life, our mental life, the key is here.

In the lower stages, *viveka ha hitvat* [?] Jīva Goswāmī says *viveka* is not sufficient understanding is awakened in the lower life, and in the higher life that, *ved gandharva bhoga*

vinivesa etat syat [?] Previously acquired enjoying energy is sufficiently accumulated there on all sides. So it is difficult for them. So chief enjoying elements are surrounding, it becomes difficult for them to get out there of the charm of those and to engage one to begin the prospect of a fresh life. So this is human life is the highest form of advantageous position to go out of this entanglement and to reach to the highest object of our life divine.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Crete manu davati* [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Whenever I go to talk about, my mind is always drawn towards that, towards...

Hari Caran Prabhu: Gaura-premānande hari hari bol!

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Ha, ha, ha.

Hari Caran Prabhu: *Jaya om viṣṇu-pāda...* [etc.]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. The forced retirement! Nitāi-Gaura. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Hari Caran Prabhu: *Jaya om viṣṇu-pāda...* kī jaya! [etc, etc.]

Śrīla Śrīdhara Mahārāja: Hari Caran Prabhu kī jaya!

Devotees: (Group laughter)

Hari Caran Prabhu: (continues)

Śrīla Śrīdhara Mahārāja: Jaya.

Hari Caran Prabhu: (continues)

Śrīla Śrīdhara Mahārāja: Jaya.

Hari Caran Prabhu: Gaura-premānande hari hari bol!

Śrīla Śrīdhara Mahārāja: Jaya. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Hari Caran Prabhu: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Any question?

Devotee: Why did Caitanya Mahāprabhu choose to give the highest conception of love of Kṛṣṇa to the lowest class of people, to the people of Kali-yuga?

Śrīla Śrīdhara Mahārāja: Eh, what’s the point?

Akṣayānanda Mahārāja: Why did Mahāprabhu like to give the highest love of Godhead to the lowest persons of this Kali-yuga?

Śrīla Śrīdhara Mahārāja: That is the very nature of Śrī Caitanya Avatāra. Why the *gopīs* they came to form the neglected social position, the *gopa*? It looks: it is the most befitting. The highest conception of magnanimity means what? The highest point, the conception of the highest magnanimity, how should be nature of that? To help the most needy, and because He comes from the high position He cannot give ordinary things. The valuable things He must give, and His attention must be drawn to the most needy. Is it unnatural? What do you think?

Devotee: No, that’s correct.

Śrīla Śrīdhara Mahārāja: The highest magnanimity must take notice of the lowest needy. And if He wants to help them by His own coin and that is His coin. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He cannot distribute them only the grass, or the stone chips. What He thinks to be real wealth, He must extend that to the lowest, the poorest people. There is opulence of jewels and gems, and He will go to search some stone chips for the distribution to the lowest level. What should be the natural thing?

Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So we all try to fall at the feet of that Great Messiah, Śrī Gaurāṅgadeva. The devotees say, “We can’t keep up our life to conceive that there may be a place where Gaurāṅga won’t be. We shudder to think that without such a magnanimous friend how one can live his life? This is impossible.”

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke*

*madhura vṛndā vipina mādhuri praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]*
[Vāsudeva Datta/Gosh]

The world is not worth for living. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, Śrīla Swāmī Mahārāja writes that we can become free from offences to the Holy Name if we chant the names of Lord Caitanya and the Panca Tattva. So how is this?

Śrīla Śrīdhara Mahārāja: What does she say?

Akṣayānanda Mahārāja: She tells, Swāmī Mahārāja, Śrīla Prabhupāda, he writes if we chant Pañca Tattva mantra then we can get free from the *nāmāparādhās*. Why is that; how is that?

Śrīla Śrīdhara Mahārāja: Yes, he has rightly done so. They're so magnanimous They're meant, the Pañca Tattva is meant to raise up the souls from their fallen condition. Only the deserving person can have entrance in Vṛndāvana, Kṛṣṇa *līlā*. But Kṛṣṇa has come down to cure the offenders from their offences and then to allow them entrance into Vṛndāvana. So Pañca Tattva, by taking Their name and by remembering Their *līlā* in our lowest position we can be purified and we are prepared for the participation of Vṛndāvana *līlā*. And in Vṛndāvana *līlā* there is the twofold *līlā* going on. In Vṛndāvana, in Goloka, one Vṛndāvana the *mādhurya rasa prakāśa* where within their own circle they're enjoying the pastimes of divine love: and there is another quarter where *Śrī Rādhā-Govinda milita Gaurāṅga* He Himself tasting in the mood of Rādhārāṇī His own qualifications, His own sweetness with His paraphernalia. That is also there, we are told. And we are to realize gradually by the recommended processes. Gaura Haribol. Gaura Haribol. Who is she?

Dhīra Kṛṣṇa Mahārāja: Her name is Bhakta Priyā.

Śrīla Śrīdhara Mahārāja: Bhakta Priyā. Comes from?

Dhīra Kṛṣṇa Mahārāja: She comes from San Jose with us, she's helping us there.

Śrīla Śrīdhara Mahārāja: She comes with her husband or alone?

Dhīra Kṛṣṇa Mahārāja: She's a widow.

Śrīla Śrīdhara Mahārāja: She's a widow. And she's disciple of Swāmī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Twofold initiations, she got?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right. And she has come with whom?

Dhīra Kṛṣṇa Mahārāja: With myself and Brahmā and Bhakta Jeff. We all came together.

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. The Japanese lady she has gone to Vṛndāvana or to Japan?

Dhīra Kṛṣṇa Mahārāja: Japan.

Śrīla Śrīdhara Mahārāja: And this Iranian lady who came from Ceylon, she's here?

Dhīra Kṛṣṇa Mahārāja: She is here.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I can't see, so I have to enquire one thing so many times. I beg to be excused for that, by you all. It is difficulty enquiring one for his identification, of course it is objectionable, un-courteous, but can't help. So you be all gracious to me and excuse such defect and fault in me.

Devotee: What you are seeing, we are all aspiring for that.

Śrīla Śrīdhara Mahārāja: Of course, by God's grace as I told before, Mahāprabhu said, "Sanātana, Kṛṣṇa is sending grace to you through Me." It cannot be the acquired property of any one of us, it is free. And we may be utilized like a channel. He's having His own *līlā*, His *līlā*, His pastimes in different way is in a movement. As much we can make ourselves empty it is easy for us to see His *līlā*. Withdraw once our ego.

*īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā*

[“O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours.”]

[*Bhagavad-gītā*, 18.61]

He's acting through us. The inner plane everywhere is the plane of His own *līlā*, and our existence on the gross surface, gross coating. Hare Kṛṣṇa. *Ṭaṭasthā*, *svārūpa-śakti*, then *ṭaṭasthā-śakti*, then this material coating: but the inner most substance all filled up with the flow of His pastimes, in the sweet, sweetest, and most generous way, Kṛṣṇa and Gaurāṅga.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, what is the meaning of the higher energy of the Lord, the internal energy, the most intimate energy of the Lord?

Śrīla Śrīdhara Mahārāja: That is go to the similar direction. We may apply some approximate word for the same. Sometimes we say higher, sometimes innate. In this way we try to give some direction by using such words according to our mentality and capacity of the direction. But what we direct, what we want to mean by those words, that depends upon the circumstance when

we're dealing with a particular thing. We are *taṭasthā* position and higher, inner, that means towards the, higher means inner, deeper, sometimes higher, sometimes deeper, sometimes inner, in this way only a directive meaning. *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61], the *Vedas* also are directing, "Toward this side." Unknown and unknowable, inestimable from this plane of life: only some vague, some nearer expressions to be used by us. *Adhokṣaja*, *aprākṛta*, supernatural, transcendental, still we are trying to deal in our own way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, when Kṛṣṇa or Mahāprabhu descends to this world, what is happening in Goloka Vṛndāvana?

Śrīla Śrīdhara Mahārāja: There also.

Devotee: Also? So there's two?

Śrīla Śrīdhara Mahārāja: Yes. He can extend Himself. He's such. The characteristic of the infinite is such. Infinite minus infinite is infinite. Infinite plus infinite is infinite. Infinite into infinite, that is also infinite. Infinite divided by infinite is infinite. You may take the case of zero. Zero plus zero is zero. Zero minus zero is zero. Zero into zero is zero. Zero divided by zero is zero. Just the opposite you are to think.

*om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."] [*Śrī Īśopaniṣad* – Invocation]

In *Upaniṣad* we find the basis of such existence. It is possible. What we can't conceive, it is there, it is such. The nature of infinite is such.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So what's the time?

Akṣayānanda Mahārāja: Five to ten.

Śrīla Śrīdhara Mahārāja: Five to ten.

Akṣayānanda Mahārāja: Almost ten.

Śrīla Śrīdhara Mahārāja: So we should show some respect to Hari Carana's request.

Devotees: (Group laughter)

Gaura Hari. Nitāi Gaura Hari. *Jaya om viṣṇu-pāda...*

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