

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...suffered so much from the hands of his own dear father. So what his father, mother, and other friends in this world, that is exposed there. The father is trying his best to kill the son, because he's a devotee of Viṣṇu. This is his fault, the only such. The only such, though disinterested life, leaving here is not possible. All connected with some mundane purpose. The combination of a family, father, son, wife, and others, all others had some relation, mala fide object combined together. A gang of *guṇḍā*, they have got also some rules and regulations of their life.

I have written one *stotram* of Prabhupāda. There I mentioned,

*vātsalyam yac ca pitro jagati bahumataṁ kaitavam kevalam tat
dāmpatyam dasyutaiva svajana-gaṇa-kṛtā bandhutā vañcaneti
vaikuṅṭha-sneha-mūrtteḥ pada-nakha-kiraṇair yasya sandarśito 'smi
yatṛāsau tatra śighram kṛpaṇa-nayana he niyatām kinkaro 'yam*

[“Parental affection, so highly esteemed in the world, is a colossal hoax (as an obstacle to *Hari-bhakti*); socially recognized pure matrimonial love is nothing but dacoitry (in that it plunders away both the husband's and the wife's eagerness for the chance to acquire the treasure of love unadulterated by the superficiality of familial prejudice); and common friendship is merely deception: I have gleaned these thoughts from the rays of light that emanate from the toenails of the holy feet of that great personality, the embodiment of supramundane affection. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there.”] [*Śrī Śrī Dayita Dāsa Daśakam*, 3]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, p 203]

After the departure of our Guru Mahārāja I wrote those stanzas. The meaning is, *vātsalyam yac ca pitro*, material love, affection, which we see, we get from the parents, *jagati bahumataṁ*, so much praised in this world to be the genuine affection. *Kaitavam kevalam tat*, that is nothing but deception, deceiving, *kaitavam kevalam tat*. *Dāmpatyam dasyutaiva*, and the conjugal love shows nothing but, *dasyu* means duty.

Akṣayānanda Mahārāja: Robbery.

Śrīla Śrīdhara Mahārāja: Robbery. *Dāmpatyam dasyutaiva*. *Svajana-gaṇa-kṛtā bandhutā vañcaneti*, and whatever affectionate feelings are shown by the mere relatives in the body connection, that is all deception, cheating. It was seen by whose, by the ray of whose nails of feet, *pada-nakha-kiraṇair yasya san*, by the ray of the nail of the feet, of whom, that is Guru Mahārāja. It was seen, shown to us. *Yasya*, *yatrāsau tatra śighram*, Oh my miser eye, take me straight and quickly, to that place where he has gone, where he's living. *Tatra śighram kṛpaṇa-nayana he niyatām kinkaro 'yam*. Take this servant, servitor, to that place. Why you do not take me quickly, dealing miserly? Take me.”

So all these:

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivam na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta mṛtyum*

[Rṣabhadeva says: “Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once.”] [*Śrīmad-Bhāgavatam*, 5.5.18]

Those cannot give me relief from this mortal life. Always changing my position, can't stay even for a second in a particular position, always shift, compelled to shift position every second. And these who cannot save me, *na mocayed yaḥ samupeta mṛtyum*, the *mṛtyu*, the death is devouring me, and who cannot release me from that greatest danger, then what sort of friend he is? What sort of utility I can get from him? So who can deliver me from this dangerous position of every second, he's my

friend. I must seek help from him who can relieve me from my highest danger. I must take shelter under him, seek sympathy of him. That is natural, who can keep me, who can give shelter to me. I'm being devoured every second by the eternal time, *kāla*. Eternal time, the representation of death is devouring everything. My very existence is at stake, and who can protect me, sustain me, he's my friend. I must take to him.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

In the southern part, many devotees are seeing Nṛsiṃhadeva, not so much here. Only one Vighraha there, nearby Kṛṣṇanaga, Nṛsiṃhadeva.

Bhaktivinoda Ṭhākura while he lived there in Svarūpa Ganga, he marked that early morning, one breeze, or wind, comes from Nṛsiṃha temple towards Māyāpur Yoga-pīṭha. Every day he marked. "Why at this time some wind passes?" Then by concentration he could detect that Nṛsiṃhadeva goes to attend the *maṅgala-āratī*, that morning *āratī* of Śrī Gaurāṅga in Yoga-pīṭha. Nṛsiṃhadeva attends every day, and that is the indication that the wind, He passes there. That was his finding.

These are all, adjustment in the spiritual heart. Nṛsiṃhadeva. Nṛsiṃhadeva, our hope and solace, that He's very favourable to do away with the hindrances and any opposition that comes to deviate us from the path of devotion. A general help comes from His grace. And it was very clear in Prahlāda Mahārāja, His nature. Nṛsiṃha, He's in Vaikuṅṭha. Nārāyaṇa is in the centre, and on His four sides, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. And again, five of each, so all together, six in every side, six into four, twenty four Viṣṇu Avatāras in Vaikuṅṭha on all sides of Nārāyaṇa. Nṛsiṃhadeva is there. And Nṛsiṃhadeva's special care for the devotees, to do away with their hindrances that come in the way. Nṛsiṃhadeva. And Prahlāda's case has been traced by Jīva Goswāmī how he began his life of devotion. And it is an example to the great poem of *Bhagavad-gītā*.

...
[*mām hi pārtha*] *vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ*
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

In *Bhagavad-gītā*, *mām hi pārtha vyapāśritya*. "Oh Arjuna, those that may come to Me, adopting a mean connection, *vy apa*, *apa* means mean. *Vy apa* means *viśeṣa apa*, very mean, very lower, very lower type of connection. Even one begins, anyone comes to My connection adopting very, very lower type. *Te 'pi yānti parām gatim*. They will also, are taken to the highest position. *Mām hi pārtha vyapāśritya, vy apa āśritya*. Accepting Me, or taking shelter in Me, in a very, very, mean way connection. *Ye 'pi syuḥ pāpa-yonayaḥ*. Because their origin is of that type, the very filthy company they leave. *Striyo vaiśyās tathā*. They may be women, they may be this ordinary trader, *striyo vaiśyās tathā śūdrās*, or the lowest labour class. *Te 'pi yānti parām gatim*. They can achieve to the highest, purest level."

This example, Jīva Goswāmī has accepted this Prahlāda Mahārāja's story, that in the beginning the Prahlāda was born, we may not commit any offence against Prahlāda Mahārāja.

Devotee: *Puṣpa* _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayananda Mahārāja: Jaya Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. That Prahlāda Mahārāja in his very previous life before he has come to be a devotee. He was born in a very lower family. And there was a temple by the side of his house, of Nṛsimhadeva, in a broken condition, he was there. Sometimes someone used to come at noon and offer something, and almost deserted. There was a compound, and Prahlāda in his previous life he took a girl in that compound. And before that he cleansed a place in that compound, and took a girl and enjoyed her. But he cleansed the place, and that was this Nṛsimha Caturdasi, and Nṛsimhadeva was satisfied with him.

Neglecting, or ignoring his purpose, his bad motive, Nṛsimhadeva took only the good, the bright side, “That he has cleansed My compound in this auspicious time.”

So His grace came to that gentleman. In that deed the connection came, and that grew, developed, gradually. And Prahlāda was taken towards Nṛsimhadeva. And now we get the present Prahlāda Mahārāja. He gave the example of a *śuddha bhakta*. But the beginning was such. *Mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ*. He came from that sort of clan and did such a thing, but that he cleansed the place and went here. With that connection the first relationship came, and that took him there, so:

mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ, striyo vaiśyās tathā śūdrās

“I have got so much purifying capacity that the other side, the worth of the other side may not be considered at all. Any connection, any slight connection, that can purify.”

It's so high, so pure, so benevolent. And our prospect with that encouragement.

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim*

*kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā
anityam asukham lokam, imam prāpya bhajasva mām*

[“So who can doubt that the pure devotee *brāhmaṇas* and *kṣatriyas* will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births.”] [*Bhagavad-gītā*, 9.33]

“What to speak of the higher classes, the *brāhmaṇas*, the *kṣatriyas*, who have got some good behaviour, good custom, good life devotee.”

*kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā
anityam asukham lokam, imam prāpya bhajasva mām*

“You are in the midst of this uncertain and unhappy atmosphere. Anyhow connect with Me and attain the highest position. It is straight.” Kṛṣṇa says. Kṛṣṇa putting the thing straightly. “Wherever you are you are in the midst of uncertainty, *anityam*, and *asukham*, unhappy atmosphere. Anyhow get some connection with Me, and ameliorate, improve your fate. Direct call. I am such and such. You are such and such. This is the fact. You have got your prospect. It does not matter whatever lower level you are staying at present, does not matter. But the matter is that My connection is all important. And that must be sincerely accepted, not insincerely. Sincere connection of Mine will give you immense, you cannot expect so much.”

So Nṛsimhadeva and Prahlāda, and you all know the Nṛsimhadeva and Prahlāda, the history. When he was tortured to the extreme by his own guardian. None could come to his relief. But Nṛsimhadeva came, in the most trying moment. So He's there. He's everywhere. He's all conscious of our different stages. Only when our demand is very acute, very intense, He appears here.

“I am your guardian. I am here. I am here.”

In some way He's existing. Other things are all flickering, no stability. It is all vanishing, passing, but within, the spirit, that is constant. And our inner factor is also constant. And the world outside, the inner substance is constant, and due constant must meet. And this atomic constant substance, when he comes in connection with Infinite constant substance, he's rather astounded to find the resources. Not only the grandeur, power, but that of affection and love. We are concerned with that aspect of the outside. Inner constant substance is attracting everything towards Him.

Just as the sun attracts the planets, the planet earth attracts so many things. So attraction is a general quality of things. Attraction, the most universal, and most original quality we find here, attraction. And this attraction is physical we find here on the surface, but the inner attraction that is living, and that is love, that is affection. When physical attraction endowed with life, living attraction, that attraction, this is the attraction existing from the physical thing. One physical thing attracts another physical. But when ones soul, the spiritual substance attracts another spiritual substance, that is love, that is affection.

And the greatest dynamo of attraction is Kṛṣṇa. And His attraction is infinitely greater, which is not possible for us to tolerate. So our Ācāryas say that, "You'll not be able to deal direct with that dynamo. You please bring back to that, every group, so many types of attraction. And there the original reacting devotees are around Him. And you put yourself in the back of the greater attraction giving persons, behind Nanda, Yaśodā, Śrīdam, Sudam, Rādhārāṇī, etc. Don't go direct. You won't be able to tolerate. That sort of attraction will be nonplussed. Don't face yourself, the direct. So Vaiṣṇava *kiṅkarāḥ*, be Vaiṣṇava *kiṅkarāḥ*. That will be most for you."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Attraction living attraction, personified. Everything is person. Living means person. The attraction personified, and the attraction is He in the highest form, He's beauty, He's charm, beauty. The real representation of the centre of attraction is that of beauty, not of pomp and power. Ostentatiously it may be seen that power attracts us, grandeur, pomp, attracts us. But no, that is of general type. But higher, deeper attraction, is that of beauty. And beauty, love, charm, and the real attraction that is not only selfless but self giving. Self giving, the generosity can attract us more, not selfishness. One who is generous, who is generous he distributes himself for others, eh? That is generous. But generosity attracts, that self giving. The centre of attraction, beauty means self giving, charm means self giving, self distributing principle. And that attracts us, most. The plane is of such type. All gives himself for the other's interest. So self dedication, self sacrifice, self distribution, and that is spontaneous, that is the realm of love. Love means self giving, and that can attract us most, and not aggrandisement or exploitation what we find here. Another world. And we can come in touch of that if we like, if we have sincere regard, if we have earnest prayer, that maybe found. It is there. It is not non scientific, ultimately. But our position, abnormal position, has made this natural attainment far away, distant.

kṛṣṇa bhuli sei jīva anādi-bahirmukha, [ataeva māyā tāre deya saṁsāra dukḥa]

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.117*]

Bhaktivinoda Ṭhākura laments, *hari dāsa hari nāhi pāy*.

*[nāhi mane nitya-rupa, bhajiya manduka-kupa, rahe tahe udasina pray
e bhaktibinoda gay, ki durdaiva haya hay, hari-dasa hari nahi pay]*

["Those who live in this universe but are not interested in Your eternal form remain completely oblivious just like ignorant frogs who live in a small, shallow well. Now Bhaktivinoda sings, alas! What an unfortunate, sorry situation has arisen here! For it seems that the eternal servants of Hari have not become fixed up in the service of their eternal Lord Hari."] [From *Śrī Śrī Gītā-mālā*]

[*Yamuna-Bhavavali*, (The Ecstasies of Śrī Yāmunācārya), song 3, The Importance of the Scriptures]
[Translation by Dasaratha-suta dāsa]

“Whose very intrinsic position is the servitor of Hari, and he does not, he can’t see Hari. What is this? A most strange thing. Whose ultimate acquaintance is that he’s with Hari, and he’s devoid of Hari. The most astonishing, puzzling thing. *Hari-dasa hari nahi pay. Vinoda bhade haya hay. Hari-dasa hari nahi pay.*”

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

[“The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

Summarizing Mahāprabhu. Who is *jīva*?

'ke āmi, 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemane hita haya']

[“Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.102]

This question of Sanātana Goswāmī, general question. “Who am I? Why I am troubled by these different types of misery? *Ihā nāhi jāni -- 'kemane hita haya.*’ I do not know how I can get relief.”

Mahāprabhu answered, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.* “The Kṛṣṇa is there. All love Lord is there. All goodness, absolute good is there. And everything has got some sort of connection with Him. *Jīva* has got also subordinate connection with Him, but he’s unconscious of his connection with his great guardian. And that is at the root of all his troubles.

Just as a madman, only his brain should be connected with his previous life. Everything stopped immediately. All his misery stopped immediately. His consciousness has come out of his own friendly circle. Only he’ll be connected to his previous memory. A slight difference, then he’ll find everything is all right. Home, quite home, sweet home. The problem is like this. The home is all right, and he’s also a proper factor to live in home. Only disconnected, passed, his memory is - self consciousness passed away from his own interest of home. And all these methods to take him back only means that. Only *'svarūpa' haya-kṛṣṇera 'nitya-dāsa.*’

kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva [māyā tāre deya saṁsāra dukha]

[“The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.117]

Anyhow to take to Kṛṣṇa consciousness. It is not necessary that the rockets and atom bombs, all these things will be prepared, and the Himālaya should be cast into the ocean, and the ocean will be dried. No, nothing is necessary, only do that. Only Kṛṣṇa consciousness connect the soul, the party, with Kṛṣṇa. It is already there, infinitely full. But it will draw us from this physical surface, this body consciousness, go to soul consciousness. And when we’re taken to Kṛṣṇa consciousness automatically without soul through the body we cannot connect. But if soul connection is vague, body is also utilised, body will do the service, and the *pūjā*, so many things, *prasāda sevā*. But meaning to go to the soul, and from soul to Supersoul. The relief will come in that way. The connection must have all these exertions on the surface, must have connection through faith, towards that soul and Supersoul plane. To go, must be willingness to go deep to the soul and Supersoul area.

For this we are doing, we are recommended to do many things, this *arcan*, this *kīrtana*, the writing, all these, but object is to dive deep into the level, into the plane of soul, Supersoul. It must, all these activities must promote us to that subtle conception of our existence, and of the world. And the subtle

conception there is also so many differentiation. The Paravyoma, the service conception, and Paravyoma, then Goloka, and Kṛṣṇa, all these things, details, we are to hear and go on.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So many troubles may come. Does not matter. We have got our perseverance. If we're true to our self, everything will vanish, if we're true to our self. That is the first thing necessary, we shall be sincere in our quest.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Circumstances, outer circumstances, or environment, that is in the hand of Kṛṣṇa. He may change any moment. Any moment, foe may be your friend, and friend may be foe. But our more concern, real concern with my self. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*. May come some disturbance on my way, but I must be sincere in my quest of Kṛṣṇa. That is my capital. And none will be able to frustrate me because He's there. I'm working under His eye. I have come for Him. And He's omniscient, omnipotent, all, everything, and no error in His sight. Only the error is possible for my sight. I'm responsible for my error. I only must be careful for my own defect, then everything will be all right.

"That is *na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*. "I guarantee it. I'm guarantee for that."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari.

*uddhared ātmanātmānam, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ*

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

"All concern within you."

*bandhur ātmātmanas tasya, yenaivātmātmanā [jitaḥ
anātmanas tu śatrutve, vartetātmaiva śatruvat]*

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."] [*Bhagavad-gītā*, 6.6]

"Because your free will is responsible for your deviated life, not Me, Mine. Responsibility is not Mine. It is, however small, the imaginary quantity may be your soul, still, the responsibility is there. It is not in Me."

"I'm not a party in the creation of this _____ [?]

In *Gītā* it is mentioned, *svabhāvas tu pravartate*. What is the beginning? *Svabhāvas tu pravartate*.

"I'm not responsible for this worldly suffering. That is *svabhāvaḥ* at present, the nature of *jīva* that he's responsible."

[na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ

na karma-phala-samyogam, svabhāvas tu pravartate]

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

Vestitar kama hetunā [?]

“The defect is there. Defect is not in Me. I’m perfect. But the *jīva* soul is defective, and their defect means this. And that defect can be removed by the help of My devotees who have come in My connection.”

Hare Kṛṣṇa. *Ke?* So I stop here. Nitāi Gaur...

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