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Śrīla Śrīdhara Mahārāja: ...much, is your qualification. But to get it or not to get, that is at His disposal. So you should be prepared for that. If you like you may come, or go other way. That may embrace you or may finish you. Rūpa Goswāmī says, “Like thunder.” The *cātaka*, a kind of bird, they only drink the water of the rain and never any water on the surface. They’re always with their face upwards, “*Pati jala*, Oh water, Oh water.” In this way they make noise. But the cloud may send a thunder or drops of pure water for him. With this attitude we are to approach towards Kṛṣṇa. I may get, may not get, that also may be. But still to hanker after His connection, that is the highest position. Not, eliminating all others. *Anyābhilāṣa*, *karma*, *jñāna*. Elimination of the whole and only to wait for His favour. I may get it, I may not get it. If you like you may come, otherwise go away. This is so dear, so rare. It is Your sweet will, Kṛṣṇa conception is like that.

*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparah*

[“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]

Whether I get it or not, I admit that that is the highest ideal of life, to aspire after Him. So you are to understand, scrutinise, how and what for, only hankering should be the best aspiration. How it is possible? We may get it, may not get it, still we must aspire after, and that aspiration is our highest goal. How it can be possible? What is in the process, have they not achievement of the fruit. But in the attempt there is such purity that everyone should hanker for that, even without surety that you may get that. What is there in the process that we should adopt for eternity. We are to wait for eternity, may or may not get, still we want that. What is that? If you can understand that the beauty in the way of search, that to search for Kṛṣṇa, that is the highest beauty and nothing else. Exclusive search for Kṛṣṇa, that is reward of its own. Virtue is reward of its own. In that way you are to analyse, think, realise and have your satisfaction. Virtue is its own reward. I am victorious because I want that I will be rewarded, not that. I am virtuous, it is itself its purity. So of all the conception of all the virtues the search for Kṛṣṇa as truth, that is the highest virtue. In this way we are to understand what is devotion to Kṛṣṇa and who is Kṛṣṇa.

Devotee: Sometimes people give up aspiring, they reverse positions, and they say, “I did not get it, therefore Kṛṣṇa’s will is that I do not get it.”

Śrīla Śrīdhara Mahārāja: “It’s futile. I won’t try that path.” This is? Yes, they may go. They’re at liberty to do so. And there are so many, because very, very rare, we may or may not achieve. So the big research scholars, what they do, “I may be successful or I may not be successful. Should I go in this way?” If you ask them, what they will answer? “I may be successful or may not be but still I want to research this thing.” Their determination will be like that, the high scholar.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, some *śiṣyas* find hope when they see someone has been successful, when they see someone has succeeded, he has reached the goal.

Śrīla Śrīdhara Mahārāja: I don’t follow.

Vidagdha-Mādhava: When someone follows the process and is successful in the attempt, he reaches the goal, he gets *darśana* of Kṛṣṇa, then that gives hope to others to see that. To see someone who has perfected...

Śrīla Śrīdhara Mahārāja: Someone is successful and they say that, “You come and follow me and you’ll be successful.”

*svayaṁ samuttīryya sudustaram dyuman, bhavārṇavam bhīmam adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*

["O Self-revealed One, You are *bhakta-vāñchākālpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *śrauta-panthā*) - because, they are greatly affectionate to all beings."]

[*Śrīmad-Bhāgavatam*, 10.2.31]

There is a *śloka* in *Bhāgavatam* that when they cross this ocean:

*svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*

So many, that is of the lowest conception. So many saints after using Your name, after taking shelter in the service of Your name they have crossed the dreadful ocean of life and death and left that boat. By the help of the boat of the praise of Your holy feet, they have crossed this ocean of death and birth, and again they have left behind that boat for others to go by that way, to cross this. This is only about *mukti*, taking the name of Kṛṣṇa to acquire liberation, the example for that, here. And what you want to take. Some have already experienced.

Vidagdha-Mādhava: No. If someone has attained Kṛṣṇa *prema*, that is the goal, Kṛṣṇa *prema*.

Śrīla Śrīdhara Mahārāja: Yes. Then? They come to distribute that, recruit us persons for that?

Vidagdha-Mādhava: Then others will be attracted to make the attempt because the goal has been reached by someone. Then the process has been shown to be correct because the goal has been reached. Someone has reached the goal.

Śrīla Śrīdhara Mahārāja: Yes, if we can go properly then of course we generally can hope that we shall reach the goal. That does not affect my point, because it is very rare, I say that it is not so easy to capture the goal. We should not think like that. We have the real conception of the thing, and we have also at the same time the conception of what is He and what is called to get Him. That getting may not be according to our picture of the present time. Union in separation, we must try to conceive that thing. Though I do not get I cannot leave the search. Once search begins the right way, then one cannot leave that search. In searching, he's in the searching also about Him, so they can't leave. The search of Kṛṣṇa is also Kṛṣṇa, of a particular type.

Vidagdha-Mādhava: Our Swāmī Mahārāja, he was asked, "Have you seen Kṛṣṇa, have you seen Lord Kṛṣṇa?" How would *you* answer such a question? If someone comes to *you* and says "Have you seen Lord Kṛṣṇa?" How would you answer such a question?

Śrīla Śrīdhara Mahārāja: Have you touched the ocean? With one finger touching one verge of the ocean, "Yes, I have touched the ocean. I have got it, I have got the ocean." What do you say?

Vidagdha-Mādhava: Some want to say, "Have you seen the Lord, have you seen His form?"

Śrīla Śrīdhara Mahārāja: That is to draw the idea from this material world, and that should be cured. That is a disease and that disease should be cured first, that we can take Kṛṣṇa like this. What is Kṛṣṇa? One who has no idea, they can say so, "Have you seen Kṛṣṇa?" Like a man, Kṛṣṇa can be seen. He has also said that He cannot be seen by these present senses. And what do we mean when we say, "Have you seen Kṛṣṇa, have you seen with these present eyes. In the _____ [?] it's mentioned that He's beyond the experience of our senses. *Adhokṣaja*, that is His first, the first nature, that He's beyond the range of our senses; and even mind, and even sometimes our reason. And we must go to that plane to have the idea of seeing Him. Then what will be the form of sight, the nature of sight, seeing Him? We are to learn from A,B,C, that what does it mean to see Kṛṣṇa. That is also possible but not so near, the unconscious of this world. Seeing Kṛṣṇa is not

like the seeing of these material things here. In the beginning we are to be acquainted with this principle experience.

He can be seen, we may think, in the soul's eye. The illumination of this physical body, mental body, then a body of service and that will have so many senses and perceptible by such senses, that soul's eye, soul's ear. In a general way you may think of it in that way. Not this mental eye, or physical eye, mental ear, physical ear. To have experience of Him, the body is of another element. It is made by *cid-ānanda deha*. That is the highest type of conscious body, full of service and love. Not this body of exploitation, eager to exploit the environment, nor to get rid of the unfavourable circumstances. There is another body you will have and He's approachable by that figure. At least you may think like that, in a general way. That that eye is not this eye, that mind is not this mind, all different, all Kṛṣṇa-ised. The transformation, Kṛṣṇa consciousness, in its process will transform me wholesale and give me some sort of body with which I am to experience Him and His *līlā*. We may think in that way.

So through the service, a transformation will take place within us, Kṛṣṇa aiming transformation. He's all-in-all. He only can satisfy all our hankerings. In this way the transformation will come for Kṛṣṇa interest, for interest of Kṛṣṇa. We must be converted into interest of Kṛṣṇa wholesale. And we shall find that from within a body has come out who can play there with Him, eligible to work there in Vṛndāvana.

Ane ṛday more more vrndavana gane gane eka kori mane [?]
Tahe tomar pari daya yado koro aya daya samakud [?]

We must find out Vṛndāvana within us, and there my own self and others also must come to such paraphernalia. It is there. If sweetness, if love is there, the land of love is also there. From so far we are captured by the perverted reflection of sweetness, love, beauty, charm, all these things, mercy, beyond the law of nature. So if we make progress fairly towards that goal, then we are told we shall come in a plane where we shall find our own self in a proper adjustment with the paraphernalia where we will see Kṛṣṇa and His paraphernalia there. We are to attain Vṛndāvana from this mundane world of exploitation, the world of renunciation, then that calculative devotion, and then spontaneous devotion. No rhyme and reason, but most tasteful, taste is our guide, *ruci*, our guide. And we shall enter deep within and find our own beautiful, our sweet self, as well as the sweet paraphernalia, as well as the master of that land, all these things. You have got some charm for such a news from far away. You try to catch this train to go there.

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

[“Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]

A ticket to go to that land of dream. That land of dream, sweet dream, feeling our feeling. We're feeling keenly this present circumstances, present environment. The feeling should be raised to such a standard when we're to traverse through the long, to make a long journey, leaving aside so many proposals, enticement of different types. And to go to Kṛṣṇa consciousness area. Kṛṣṇa consciousness, it is real. This world which we think real, this is transient. We are told, and we can understand also, the sun, moon, earth, everything will vanish. It was not there, and it will not be there again, coming, going, unsettled. But there is a plane that is really existing, and where there is real knowledge, and over that there is real love, sympathy, sweetness, beauty. We want to live in that plane of life. We abhor this plane of life. This is not worth living. We're disgusted with the highest proposals of the scientists to explore the moon, the sun, the *sukla* and other planets. In spite of all these big hoax we neglect, we despise it, for the reason of *janma-mṛtyu-jarā-vyādhī* [*Bhagavad-gītā, 13.9*] And we want to live in another soil. And that soil, the proposed soil, in *Bhāgavatam*, that is that Kṛṣṇa Brajaloka. And we have particular taste and attraction for that plane of life. We want to purchase ticket to go to that land, however distant it may be, and however troublesome may be the journey. At all risk we want to go to that land of our ideal conception given by *Bhāgavatam* and Mahāprabhu. That is the general conception behind.

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

Devotee: Mahārāja, you were mentioning this morning about how some Vaiṣṇavas were emanations from the dust particles of the body of Śrīmatī Rādhārāṇī. What was that word again? Could you please describe the Sanskrit word.

Śrīla Śrīdhara Mahārāja: It is mentioned sometime the *jyoti*, the figure has got the lustre, and that lustre means that so many atoms of electrons of light, whatever you say it. Who has got some relation with, relativity with that centre, they will be ultimately drawn towards that. That is adaptability you may think. The far fledged relation, the connection with that, undetectable in the present.

If it is there, the difficulty is, if it is there, how that can come here? That will be the problem. So whenever these type of things are mentioned we are to take the connection of adaptability. In the undetectable position of the *jīva* soul, of both sides. In this side also, how lower he can come in relation to *māyā*, and how higher it can go in relation to *Yogamāyā*. These two possibilities are always in the marginal potency, the unit of marginal potency. The possibilities, without that we cannot attribute anything positively to that. The possibility you may think it. Otherwise there will be difficulty in the law of thought, mundane.

And we must not forget the qualification general, given by Mahāprabhu, *acintya bhedābheda*. We must not forget inconceivable. We're not master to conceive anything and everything. The whole conception with the Absolute. And we being infinitesimal, we want to devour the whole administration, plan, and everything.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You want that infinitesimal, though they feed on infinity, they live devouring infinity. *Acintya, jñāna sunya bhakti*. We neglect all these things and want to devour, the finite wants to devour the infinite. And that is loss, waste of energy. Somewhat workable knowledge we may be imparted with. Not that I shall get the whole thing in my fist, then I shall start. The very nature is condemnable and it is mundane in its worst type. _____ [?] then I shall make follow on one leg. I want the future held in my fist then I shall begin starting. This is not possible even in this mundane world, and what to speak of the world of infinite.

Hare Kṛṣṇa. Gaura Hari bol. What's the time?

Badrinārāyaṇa: Quarter after nine, fifteen after nine.

Śrīla Śrīdhara Mahārāja: Oh. So I want to dissolve the class now because...

...

...and well-read man and *parśada bhakta* has been disguised. They're consulting the scriptures and waiting, the time has come when the Avatāra of Kali will come, the time is up. And searching His birthplace, it will be in Navadvīpa. Navadvīpa Dhāma at that time famous for learning _____ [?]

and philosophy, all these things. Navadvīpe _____ [?] in some *Purāṇa* it is mentioned _____ [?] where the Yuga Avatāra is coming.

In the mean time Mahāprabhu began *Nāma saṅkīrtana*. Then they came to understand that the Yuga Avatāra has come here, the Nimāi Paṇḍita. He wrote a few letters to Him, and Mahāprabhu also answered.

They were letters of such type that, "We are very mean. How men like us may be delivered from this trouble of the world?"

And Mahāprabhu also replied in a Sanskrit *śloka*.

*para-vyasaninī nārī, vyagrāpi grha-karmmasu
tad evāsvādayaty antar, nava-saṅga-rasāyanam*

["A married lady who has love and affection for another gentleman may be seen to be always engaged in her household activities but her heart always realises, or tastes, the company of that person whom she loves. Though outwardly she is seen to be very busy with household work, at heart she's always enjoying the company of her beloved. (Similarly, outwardly you may be captured and may be seen to be busy in the association of the government's activities, but your heart is not there. It is searching something, and it is receiving the benefit of the association of that inner substance."] [*Caitanya-caritāmṛta, Madhya-līlā, 1.211*]

Gave consolation. "It does not matter that you are engaged in political affairs, and in the association of the *mleccha*. It is your external self. But internally you are all right. Your hankering for the truth is evident, and you have no fear." In this way. And this example He put, "A lady who has got some attraction for another person than her husband, she's seen to be very busy the whole day in the household affairs, but internally she's always associating herself with the company of her paramour. So your position, don't be afraid of that." In this way.

But after *sannyāsa*, Mahāprabhu when He came here, went straight to Ramakeli and there Dabhir Khas [Rūpa Goswāmī] and Sākara Mallika [Sanātana Goswāmī] they met Him. At that time it is told that Jīva Goswāmī was a boy. He also saw Mahāprabhu only at that time, had a view. Then both of them came and fell flat at the feet of Śrī Caitanya Deva at that time.

And Caitanya Deva accepted them. "You are My eternal servitor. Very soon you will join Me."

In this way they had a talk. And also Sanātana Goswāmī put a word to Mahāprabhu. "Oh, *lākhs* of people coming along with You and You will go to Vṛndāvana. In this way they will create much disturbance, this over burdening crowd, and You won't find peace there." And gave some hint that is under Muslim control. "And with so many persons You will go and if any disturbance is created by anyone You will have no peace in wandering through Vṛndāvana."

Mahāprabhu took this in His heart and came back through Śāntipura, via Śāntipura to Purī. And from there with only one attendant He started for Vṛndāvana.

After this incident Rūpa Goswāmī, Sanātana was at the head, so no difficulty, Rūpa with all his articles, family, has removed to his house in Yasobad. Sanātana Goswāmī was there. Anyhow this news reached to Orissa Emperor and found the able administrator Rūpa, Sanātana is no longer helping the Nawab. He attacked the border of Bengal and Vatsar had to go to the battlefield. Asked Sanātana, a very supernatural talent to accompany him.

But Sanātana told, "It is not possible for me to do all these things." Sanātana in the meantime is indifferent with the political affairs, and he's deeply engaged in *Śrīmad-Bhāgavatam, Gītā*, etc. and not attending the court.

And the King when he informed this, "That I'm not keeping well." Then he sent the doctor. Doctor reported that, "I did not find any physical trouble but indifferent."

Then what to do? The King had to go alone to the battlefield to guide his soldiers, and he thought that, "Sanātana's temperament is not reliable. In my absence he may fly away, as his brother Rūpa has done." So he asked, "Put him into, intern him, put him into concentration camp and keep a vigilant eye until I come back from the battlefield." With this order he went away.

In the meantime Sanātana he's thinking very severely, furiously, how to get out of this entanglement of *māyā*. In the meantime Rūpa Goswāmī he sent a man in Purī and told him, "Whenever Mahāprabhu will start for Vṛndāvana, at once you will come and inform." In the meantime the man came there. "Mahāprabhu started with an attendant towards Vṛndāvana via Benares." Then Rūpa Goswāmī when he got this information he sent a man with some mystic poetry. *Yadi ranga rdham naya* [?]

*yadu-pateḥ kva gatā mathurā-purī, raghu-pateḥ kva gatottara-kośalā
iti vicintya kuruṣva manaḥ sthiram, na sad idam jagad ity avadhāraya*

["Where has the Mathurā-purī of Yadupati gone? Where has the Northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is not eternal.'"]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.3, within the purport*]

In a figurative way, others cannot understand, only those know, those that are aware of this mystic meaning they can read. So this was given to Sanātana, anyhow.

And also the man told, “Ten thousand rupees have been kept with some merchant there to help you, Rūpa Goswāmī has managed. So anyhow with the help of that rupee you get out of the prison house. And I’m running to join Śrī Caitanya Deva on His journey towards Vṛndāvana, and you also anyhow come hurriedly.”

Then Sanātana Goswāmī managed. He, with the jailer, bribed him and he told, “You are all in all above us. When you were in administration I liked to help you, but I’m afraid of the punishment of the King. How can I do?”

“I’m giving, a policy I recommend. You say that ‘I took the prisoners from the side of the Ganges for their, to answer the call of nature. And the chain was on their leg. And Sanātana suddenly jumped into the river. And I tried my best but could not find him. Carried by the current where he went I don’t know.’ You give this explanation.”

And the money he got and the advice was given. In this way. And he was ready. At dusk, just before the evening time he released Sanātana. Then Sanātana Goswāmī he went to the banks of the Ganges and there he prayed with folded palms. “Oh Gaurāṅga, how can I cross this river?”

Suddenly found at dusk a piece of wood perhaps. He was so eager, as much as he can make progress, so he took a step on the wood floating, which was apparently floating on the Ganges, and he suddenly found that the floating wood is moving. That was a crocodile. And the crocodile carried him to the other side of the Ganges.

Anyhow - offering obeisance to Mahāprabhu, Sanātana started on the other side. One man with him and he had eight golden coins. And he took shelter under the chief of that, that is mountainous. The chief showed very much courtesy, hospitality, made good arrangement as for the respectable guest.

Sanātana Goswāmī thought, ‘Why this gentleman is showing so much respect for me? So much care he’s taking for me. There must be some meaning.’

Then he asked his attendant, “Have you got any money with you?”

“Yes I have got.”

“Why have you taken? This is death direct you have kept with you. _____ [?]

This you have taken with you and this will be the cause of killing..