

83.01.26.B

Śrīla Śrīdhara Mahārāja: ...the most eliminative *anurāga*. Love does not mean that whim. Love does not mean whim. The purest thing most eliminative. Even *viddhi bhakti* is eliminated. Only love and beauty. Nothing else. Which is tasteful to the Autocrat. Not under law. The Autocrat to be satisfied. Such thing, such is the standard of what is called love divine. Who does not, Autocrat means does not care for anything. He's to be satisfied. So how much attention and absorption towards that is necessary? All eliminative, all exclusive.

Devotee: Mahārāja, you said love and duty. [Guru Mahārāja actually said love and beauty].

Śrīla Śrīdhara Mahārāja: Loving?

Devotee: Love and duty.

Śrīla Śrīdhara Mahārāja: Duty's far below devotee. In consideration of duty there is, in conception of duty there is room for law. 'I'm duty bound.' Four tendencies excites us to our action. First is fear. In the lower creation they work only for fear, the animals and others, fear, *bhaya*. Then next higher section they work for hope, expectation, prospect. In the first step only out of fear one works, and the next higher step he works out of prospect. 'If I do then I shall get something.' The third is duty, sense of duty, third. And fourth is *anurāga*. No question of duty is also there. 'Duty, yes, I have got some understanding, some obligation. If I do not do I'll be blamed like this or that.' The third stage actuated by the motive of discharging duty. And the fourth - no consciousness of duty even. Duty even, it is only through love. 'Cannot but do this. I cannot but do. I'm helpless.' That is *anurāga*, the fourth stage which excites us to any action. The fourth and purest, *anurāga*. 'I can't but do this.' That is *anurāga*. And the sense of duty next lower. And then prospect for which we do. And the last by fear - 'We had to, had to do.' Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura has given this light in *Caitanya-śikṣāmṛta* perhaps. *Bhaya, asa* [?] *pasa buddhi* [?] *anurāga* [?], four stages of action, movement. _____ [?] Cannot but do this, that is their position. They can't withdraw, can't, helpless. Heart is wholesale captured by Kṛṣṇa. The attraction of Kṛṣṇa has captured their heart wholesale. No way out. Hare Kṛṣṇa. God's grace is of such charming nature, and such intense, that no way out but to serve Him. So sweet. Not by, neither by fear, nor by hope, nor by duty, sense of duty, but helpless. Cannot do without that. Can't do. Serve and feel satisfaction. The monopoly. No marketing possible there. No one, no capitalist can enter and open shop there. Ha, ha, ha, ha.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitai.

Lakṣmī Devī she herself wanted to participate, but that was impossible for her even. How the market, tight market. Lakṣmī Devī could not. All swallowed by Kṛṣṇa conception, Kṛṣṇa consciousness. Only one thing in the market. Kṛṣṇa consciousness ruling everything there. Everything controlled by Kṛṣṇa consciousness. The harmony, not only harmony by patch up work, but natural and most intense harmony existing there. Not a patch up work, laboured harmony. Living harmony.

Brahmā, Śiva, they're bewildered. "We had never such previous experience."

Ha, ha, ha. Not only they attract the service, but the servitors they feel they cannot continue their life, they can't live without that service. That is their food, and their dress, everything, is that.

Mahāprabhu how He says. "My friends, show Me Kṛṣṇa. Otherwise I can't live, I cant stand. I can't stay, maintain My existence without seeing, what I saw like lightning I saw, without further seeing that I cant tolerate the separation. Save Me by showing where is He. Where is He what I saw? That beauty like lightning touched My heart and then withdrew Himself. I can't stand." And He says, "The unit of measurement, in a second how many times one can die to earn that fortune? That is the unit of measurement. To get a seconds perception I'm ready to die one *crores* of times. By that unit it is to be measured."

rādhā-mukunda-pada-sambhava-gharmmabindu-, nirmmañcanopakarāṇe kṛta-deha-lakṣyām

[Rūpa Goswāmī says when Lalitā Devī finds a drop of perspiration at the feet of Śrī Śrī Rādhā-Govinda, she furiously engages herself to remove it. "How has it come there? We are circumambulating Them to see that not the least pain can enter this domain to trouble Them. But how without our notice has this perspiration appeared? Perspiration, perspiration!"] [*Lalitāṣṭakam*, 1]

Lalitā Devī says, Rūpa Goswāmī says, "Lalitā Devī's attraction towards Rādhā-Kṛṣṇa is of what type? That if any drop of sweat is found on the foot of Rādhārāṇī or Kṛṣṇa, she wants to efface that sweat drop by *lākhs* of her life."

Either wants to get at once one *lākh* of body, or busily engaged to remove the drop of sweat from the foot of Rādhā-Govinda. *Kṛta-deha-lakṣyām*. Or she's ready to sacrifice one by one, one *lākh* of bodies to remove a drop of sweat on the foot. That sort of unit is the measurement of how much love one feels for the Person. The object of Kṛṣṇa consciousness means, this type.

Gaura Hari, Gaura Hari, Gaura Hari. Mahāprabhu says, "My heart bursts without having a second view of that wonderful thing which I had experience with a little before. I can't stay."

Beauty and sweetness being so much cruel, oxymoron, opposite. Generally that shouldn't be cruel, but so cruel that once seen and then if I do not get that I shall have to die. How cruel the beauty may be? What power will do? They can neglect thousands of the shots of cannons, atom bombs, neglect. Atom bomb has no effect in them. That is all in the physical plane. They do not care at all for that. That is in the other plane.

_____ [?] A new body emerges from within and wants to cut off all the connection with this body of physical senses that can lead me to some other direction than Kṛṣṇa consciousness. To bid goodbye to this body with all the senses which draw toward external appearance, apparent world.

*tuṅḍe tāṅḍavinī ratim vitanute [tuṅḍāvalī-labdhave
karna-kroḍa-kaḍambinī ghaṭayate karnābudebhyah sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]*

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.'"]

[*Vidagdha-Mādhava*, 1.15]

What one tongue will do? Enumerable tongues necessary to chant the Name of Kṛṣṇa. What one tongue will do? What only two ears will do? *Crores* of ears necessary to hear the Name, sweet Name of Kṛṣṇa. These are the feelings of the devotees. "You creator you do not know right creation, proper creation. Only two eyes you have given. Who'll have the chance to have a *darśana* of Kṛṣṇa, the face of Kṛṣṇa? Only two eyes you have given, and again you have given cover on those two eyes, cover. You don't know how to create." This is their inner feeling. Waves from inside comes of such nature, who comes in connection really with Vṛndāvana proper. *Vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*.

*varhāpīḍaṁ naṭa-bara-vapuḥ karnayoḥ karnikāraṁ
bibrad vāsaḥ kanaka-kapiśam vaijayantīn ca mālām
randhrān venoradhara-sudhayā purayan gopavṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parijāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorhood upon being embraced by the touch of Kṛṣṇa's lotus feet."] [*Śrīmad-Bhāgavatam*, 10.21.5]

Oh! How sweet personality. Kṛṣṇa is approaching Vṛndāvana step by step. Śukadeva, he says, "He's walking in the Vṛndāvana step by step. Taking one foot again puts. The earth of Vṛndāvana feeling with the touch of His divine feet, *sva-pada-ramaṇaṁ*. The Vṛndāvana earth is feeling the charming sensation of the union with Kṛṣṇa, with the divine touch in the dust. *Ratesuka* [?] The whole, the sweet fulfilment of the sense pleasure, by the touch of the Feet of Kṛṣṇa. Charming, charm. *Vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*. And from the birds, insects, everything is singing in His praise. And the friends also accompany."

And Brahmā comes and falls at the feet. "I could not understand You my Master, My Lord. I was acquainted with my father, Nārāyaṇa. I'm somewhat acquainted with Him, His ways. But You are independent of His nature. It was difficult for me to understand. Now I feel that You are above my father. Your capital is just on the superior position to that of my father, Nārāyaṇa in Vaikuṅṭha. I feel that now."

Nārāyaṇam tam nava bhuja narayanam Taj yavi satyam natam eva nayam [?]

Bhāgavatam. _____ [?] Nārāyaṇa. "Not Nārāyaṇa but even the source of Nārāyaṇa ____ [?] Svayaṁ- Bhagavān, You are. I ascertain. Otherwise, I have somewhat, according to His sweet, my Fathers ways, Nārāyaṇa. But Your are completely of other nature. I could not understand You. Please forgive me my Lord, my ignorance. I could not think. I thought You were within my jurisdiction. *Brahmāṇḍa* is my jurisdiction and You are here. And what are Your ways? Mysterious. As if You do not care for anyone. Even not myself, or anyone. You are going on in Your own way. It's a mystic thing, so I had to come and test You. Some say that You have got some mysterious powers, supernatural. I came to test. And I really tried, but I find that I'm lost in my attempt. I tried my best to test You. Took away the cowboys and the calves. They are there already. But now within Your *līlā* it is continuing as ever. A part removed by me, and I find that the removed part is already there. But no harm here, it is all full. I can't conceive how it is possible. How infinite Your potencies. A part removed but that can't be known. So, though a cowboy eating with the cowboys in the same plate and with the rod, the whip, and with some ordinary bamboo flute. You are moving with some forest flowers and this and that, You are moving. But You are such and such beyond our apprehension. Who are You? Please forgive me for my impertinence that I came to test You."

Simplicity. Plainness. That has caused grandeur, judiciousness. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

Mahāprabhu's method of argument was very simple and straight and comprehensive. That Kṛṣṇa is superior to Nārāyaṇa, and to prove this He just took Lakṣmī Devī as an instance.

The Gopāla Bhaṭṭa's father in Śrī Raṅgam, to him He put. "Just take the case of Lakṣmī Devī. What is in Nārāyaṇa, Lakṣmī Devī has got everything. Everything is known to her, but she's not satisfied, she's running after *rasa līlā* of Kṛṣṇa.

On the other hand, the *gopīs* that have association with Kṛṣṇa, they do not aspire after any connection with Nārāyaṇa. If the chance to have a meeting with Nārāyaṇa, "Oh my Lord, You bless me that we can have our affinity towards Kṛṣṇa." Not for Nārāyaṇa.

But Lakṣmī Devī's running to take participation in the *rasa līlā* of Kṛṣṇa. What is that? And more wonderful that Lakṣmī Devī could not participate.

Again more wonderful Śruti and Daṇḍakaranya Ṛṣis they could have entrance, but Lakṣmī Devī did not. And for that purpose she had to undergo penances for long time. But still she was not considered fit to enter into *rasa līlā*. What is this?"

And also in Benares He told to the *māyāvādī sannyāsīs*, "Take the case of the goddess of Ganges. Her position is on the head of Śīva. Gaṅgā, on the head of Śīva. But Ganges comes from the foot of Nārāyaṇa. Then who is superior? The feet washing which is originating from the feet of Nārāyaṇa, Śīva takes her on his head. So Śīva and Nārāyaṇa, who is superior here? You consider. Why should you bother Me? You consider for yourself."

Hare Kṛṣṇa. Ha, ha, ha. Common sense. To the *māyāvādīs* He told.

I went to Badrinārāyaṇa once, and there was an arrangement of explaining *Bhāgavatam* there, in Badrinārāyaṇa temple. So many educated men in the audience. One advocate of Bombay, a Gujarati gentleman, he was present there. I began to explain, and told Mahāprabhu in His argument with the *māyāvādīs* told, discarding Śaṅkara philosophy.

He told that, "Śaṅkara has partially accepted what is given in *Upaniṣad* or *Veda*, not wholesale." That is the contention of Mahāprabhu. Mahāprabhu wanted to accept the whole, *Śruti* as a whole, not part.

In this way, *sarvaṁ khalv idaṁ brahma*. "Everything which we see is Brahman." Śaṅkara took only Brahman and left _____ [?] everything. Then if there is not everything, why the necessity arises to say, to give such statement, that all these things are Brahman. Which is Brahman? Whatever we experience, we see, everything is Brahman. Śaṅkara says only Brahman is existent, and this is all false. How can he say? If this is false then why so much trouble is necessary for Śaṅkara to preach that this is not?

It is there, *sarvaṁ khalv idaṁ*, both. So plurality and unity, both to be admitted. Everything is existing, but there is unity, oneness in them and harmony. That should be, the whole. The whole as a whole. The Vedic sayings wholesale must be accepted, not partly. Śaṅkara is only taking partial.

Then, *neha nānāsti kiṁcana*. [*Kaṭha Upaniṣad*, part 4, mantra 11] This variegatedness, no, oneness. Śaṅkara says no variety, no plurality, only one. But if there is only one, what is the necessity of saying so? That no *nāna*, no variegatedness. Variegatedness is there, variety, plurality is there. So why is necessary that no variety to say. There is unity within. All these things are united internally.

That gentleman, that advocate, appreciated this very much. "Yes, what you say, this is strong common sense. We can't discard it."

...

Devotee: A few weeks ago you told me of one story of Akbar being a brahmin in a previous life. The emperor Akbar. The Mogul Muslim emperor Akbar.

Śrīla Śrīdhara Mahārāja: Yes, there is a story that Akbar was a brahmin. There was a well in Allahabad. Kamacoop [?] There was one well. If anyone jumped in that well and committed suicide with any prayer, that prayer was fulfilled, used to be fulfilled. So that brahmin could not tolerate his poverty. He jumped in the well praying that, "I may be a king." And then the brahmin got a birth of a Mohammedan, and he was Akbar. There is a saying in that way. And Akbar was conscious of his previous life, so when he attained majority and got control of the kingdom, he closed that well, finished.

Devotee: That well is not there any more Mahārāja?

Śrīla Śrīdhara Mahārāja: No. Kamacoop [?] is not there.

There is another, another Akhaya ____ [?] There is one banyan tree in that Allahabad fort. Only some fifty years back also one big trunk of that tree was shown that this is Akhaya ____ [?] Perhaps that is also finished. Under that banyan tree it is mentioned that even Rāmacandra passed through that tree. And Kṛṣṇa also, Dvāpara-yuga, He also used in His pastimes that tree. It is mentioned. A saying, not found in any *Purāṇa* which is very authentic in the society, not there, but it was something.

Even in Braja *līlā* we find Rādhārāṇī She's saying Her aspiration.

Kamana sadhana muri gaurami sadhiva morire sadha [?] "I shall kill Myself jumping in that well."

With this prayer, apani haiva sri nanda-nandana tomare kaiva radha [?]

Ha, ha. With this object, this prayer, "That I shall be Śrī Nanda-nandana, You, and You will be - You will take My position. Then You will feel, My Lord, how, in what hopeless position I'm passing My time. You can't, You don't know, in how adverse circumstances I'm living. You have captured My whole heart. My every atom of My body only wants You, and I can't come to You. The circumstance is very, very cruel, and unfavourable. And You do not like to appreciate that. Why I can't come? Why I cannot do so, that? So I shall jump into that well, and pray with a prayer that You will have to come to My position, and I will go to Your position. Then You'll be able to understand what is My trouble."

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

Devotee: Mahārāja, what is the reason behind calling Lord Śiva the greatest Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: Ah! *Bhāgavat* [12.13.16] says, "*vaiṣṇavānām yathā śambhuḥ*."

But there are others also who say that Śiva is the ultimate, the conception of the absolute reality, and not Viṣṇu, Nārāyaṇa. In the south, four extreme Śaivite schools. Like Rāmānuja, *viśiṣṭādvaita-vāda*, Śaiva is there. Śrī Kantha is one *paṇḍita* scholar, he has shown like Rāmānuja, that the ultimate cause is personal, but He's the conception of Śiva, not of Nārāyaṇa. He has explained the *Upaniṣad* in that light, Śrī Kantha.

Devotee: Mahārāja, is there another identity, or some story behind Aurangzeb, like there is behind Akbar? Is there a story behind Aurangzeb, similar to the story behind Akbar? Some reason for his birth? Is there any previous birth history?

Śrīla Śrīdhara Mahārāja: I don't know. I don't know any previous history of Aurangzeb.

But some history there in Sher Shah, previous to Akbar, the Mogul, he was Pāṭhāna. He captured for the time being the throne of Delhi, from the hands of Moguls. At the time of ____ [?] Previous he snatched the throne from the Mogul, and reigned for some time. And then again _____ [?] defeated his predecessor, his successors, and restored the throne for the Mogul. That Sher Shah, he was, when making plan to attack Delhi, he sat under a tree on the road.

And a brahmin astrologer saw him. "Oh, what you are thinking, it will be fulfilled." He told. "What are you thinking now, that will be fulfilled. I say."

"Yes, yes." Then he went and captured the throne of Delhi. Then he tried his best to find out that brahmin who foretold of his extraordinary success. But he could not do so, find him. He was pro Hindu, Sher Shah. And the Grand Trunk road from Delhi to _____ [?] was constructed by Sher Shah. And the rupee, Indian coin, that was also, was first named by him, Sher Shah. From ordinary history we understand this.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Akbar was pro Hindu, and Sajahan was also pro Hindu, but Aurangzeb was hopelessly against Hindu. In Vṛndāvana we have seen the old temple of Govindaji. That was broken by Aurangzeb. It was a seven storied temple, four stories from above was demolished. And the Deities they removed towards Rajaputan [?] Jayapur. That was the state of Mansingh, the famous general of Akbar, Mansingh. He was support against Rajaput, in favour of Akbar. Pratapsingh [?], the greatest man ever known to the world. Single handed he fought against a great empire. Even including his relatives and kinsmen. All one side and he alone one side. With

few followers fought continuous fighting for twenty five years against a great emperor Akbar. Pratapsingh. His history is more strange than fiction.

Devotee: He was to start the guerilla art of fighting Mahārāja?

Śrīla Śrīdhara Mahārāja: Not guerilla. Front to front. Sivaji [?] fought more in a guerilla war, Sivaji, *mahā-ratha*. But Pratarajput he fought front to front. Face to face fighting.

Devotee: He was Kṛṣṇa *bhakta* or Śiva *bhakta*?

Śrīla Śrīdhara Mahārāja: He was mostly Śaivite, Śiva *bhakta*, Rajaput. But they do not ignore Kṛṣṇa.

.....