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Śrīla Śrīdhara Mahārāja: "...compensate everything. We do not care for anybody here in this world. Bravely we move. But if you want to know really, then Uddhava is the most favourite of Kṛṣṇa. We're none."

Then Nārada went to Uddhava, "You are the most fortunate I see, all praise of you, even Kṛṣṇa has said that you are more favourite than His own body. What to speak of Baladeva, Lakṣmī Devī, not to speak of Brahmā and Śiva, even Lakṣmī Devī and His own Person is not so affectionate, so favourable, so important to Him, as you are Uddhava, to Kṛṣṇa."

"Yes, yes, what you say it is true. Kṛṣṇa has said that. But as long as I did not see the Braja *gopīs* it might have been true to certain extent. But when He sent me to see the *gopīs* in Vṛndāvana, that pride is demolished all together. What sort of love divine I found in the *gopīs* for Kṛṣṇa, that is unknown and unknowable, unaccountable, inestimable, inconceivable. That is never to happen. We can never even have a peep of that pure intense love and affection towards Kṛṣṇa, beyond our jurisdiction. And you know Devarṣi, after having a little experience, of the smallest part, what came in my mind I spontaneously uttered some words, expressions there."

*āsā maho caraṇa-renu-ḥjuṣām aham syām, vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām]*

[Uddhava says, "The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

"For the moment, I thought that if I could have a birth of a shrub, a creeper in this land, I would have been much more fortunate, because the feet dust of those divine damsels would naturally come on my head. So pure affection, and so risky, so intense, unintelligible love I have experienced there Devarṣi. Why do you come to praise me? I'm nothing. All my understanding has been surpassed. And with wonderful colour it has come to me to show that how dignified and purest love there can be for Kṛṣṇa. I wonder, I'm astounded to find this."

In this way. So different gradations, different sections of people, they say that our group's leaders are the highest devotees. Śaṅkara. *Taṭa-stha hañā vicāṛile, āche tara-tama. Yei rasa, sei sarvottama.*

[kintu yāñra yei rasa, sei sarvottama / taṭa-stha hañā vicāṛile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.83]

In one's own department he says, "Oh, our officer is _____ [?] In their group, officer, the leader of that party is that gentleman." But that party may not hold the supreme position. So *bhakti* is of different kinds, different layers, different stages, and there is also gradation.

In the pure devotion also, amongst the *dāsya* - Hanumān. *Sākhya* - there is Arjuna, one class says, and Vṛndāvana that is *sākhya*, this Sudama, Subala, highest standard. Then *vātsalya* is more fine, fine service, there Yaśodā holding the highest standard. In Mathurā, Devakī holding the highest position. In different classifications, different *līlās*. *Sākhya rasa*, *vātsalya rasa*, then *mādhurya rasa*, different groups, Candrāvalī, Rādhārāṇī, and so many other groups also there. But there is comparison possible, *taṭa-stha hañā*, relative position and absolute calculation, by both we're to understand things. Gaura Hari. Gaura Hari. Gaura Hari.

Yei rasa. Yaśodā says, the friendly school say, "We don't want to be Yaśodā or Nanda. We're friends to Kṛṣṇa, we play with Them. Sometimes we climb over His shoulder, sometimes taking on our shoulder. Sometimes give slap, sometimes get slap from Him. So many freedoms, we're so happy, we don't want to be a Yaśodā or Nanda. What are they? But in absolute calculation the measurement will come and show the Yaśodā and Nanda is higher there. They've got higher ecstasy, and of higher kind, both quantity and quality in favour of the *vātsalya rasa*. More intimacy is there, that we friends we seem to be very intimate, but their intimacy is more, higher."

Then the Yaśodā will say, "I want the Gopāla as a son. I don't want a consort. What of this? I'm the commander. I can do what I like with my child. And they're all under me. They're all under me. They're like servants and I'm master."

But anyhow, if the real standard goes to measure, then Yaśodā will have to go down, sometimes. That wholesale capturing is possible only by *mādhurya rasa*, twenty-four hour engagement in the service. Twenty-four hour engagement in the service of Kṛṣṇa is possible only in *mādhurya rasa*. Not even in *vātsalya rasa*, what to speak of *sākhya rasa*, and the quality is also higher. *Taṭa-stha hañā vicārile, āche tara-tama*.

The mother may serve the food, and the wife may also serve the same food. We're told that wife's serving is more tasteful than the mother's, mixed with *mādhurya rasa*. The service and the full service, or sometimes the chastising stricture, and confidential confidence, in every point the *mādhurya rasa* holds the supreme position. In feeding, generally with the parents, larlam parlam [?] taking care of the body, and the confidence, confidential discussions. And in all matters it is in the highest degree only in *mādhurya rasa*. Every *rasa* transaction can be disclosed in the *mādhurya rasa* service. But *mādhurya rasa* service secret cannot be taken out in the friendly circle, or in the filial, parent circle. That cannot come here, but these things can be taken there, the wholesale. In this way it has been described by the experts of the ontological, the theology of love.

What is that? We're to try to conceive, perceive, that is that, it is such and such. From here we can find, from the reflection we're to judge. Just as suppose if we want to investigate about the sun, we get the reflection of the sun in my hand, then from there I can try to trace what is that black spot? What is there? This is mountain, or this is sea, that is that, all these, in the sun or moon's reflection. But at present I cannot connect my eye direct with the sun, eye will be finished, reduced to ashes. So sometimes with this we're to understand what will be there. And we're to find the road, from the mathematical calculation, this is the lowest position here, and the highest is by exploitation, renunciation, and then dedication, and calculative, and over calculative, spontaneous.

Gradual improvement in this way you have to understand things are such and such. The question was they conceived the elements, different units of pride. Everything is there, but only one thing we shall remember, that is in-carrying towards the holiest centre. And here, to be innumerable plurality branches like the opposite current, but similar not same.

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

[Bhaktivinoda Ṭhākura says, "My brother, lust and love appear as one and the same; yet, lust is never love."] [*Kalyāṇa-Kalpataru, Upadeśā, 18*]

One is darkness another is light. One is filthiness another is purity of the highest type. You're to understand, central-carrying, and this is out-carrying. We're to understand it very carefully where the difference is, out-carrying and in-carrying. That is normal, that is healthy, that is true, that is eternal purity. And this is flickering, this is taking us down to the lowest position and disturbing to the whole atmosphere and environment. Our selfishness must be eliminated and it cannot but be harmful to the environment. The local interest means it will clash with so many other local interests. But central interest, that means it will unify the whole interest, *prānopahārāc*.

*[yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā]*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam, 4.31.14*]

Put food into the stomach, it will satisfy the whole system. But put food in the eye, put food in the ear, what is that? Anomaly, disturbance, disease, that is there. And put food into the stomach, it is for the satisfaction of the whole. It is a pure thing, it is normal, it is truth, it is healthy. So to put our energy, our service direct towards the proper place everything will be fed properly, that will be distributed properly everywhere.

yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat

If I satisfy Him, everything will be satisfied. If I serve Him, everything will be served automatically, and more efficiently, millions of times more efficiently. Pour water into the root, the whole tree will be fed. This sort of example has been given us for our understanding, that what is service towards the centre and service towards the smallest part. The difference is great, infinitely great difference. And we're all suffering from that, that local interest, personal interest and local interest. Local interest means clash between so many local interest, inevitable, a fight and action, reaction. And put everyone to the centre it will come in a harmonising way to satisfy everyone's inner demand, and taking him up towards the purest centre.

All right. I stop here. *Vāñchā-kalpa...*

Vidagdha Mādhava: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad...

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Devotee: I'm reading the *Caitanya-caritāmṛta* that Jagadānanda Paṇḍita was in the mood of Satyabhāmā. Was he just in the mood of Satyabhāmā, or was he an incarnation of Satyabhāmā?

Śrīla Śrīdhara Mahārāja: Incarnation of Satyabhāmā. Satyabhāmā's mood is *bhāma-pradhana*, apparent opposition. Her mood was apparent opposition, feeling, sentiment, more sentimental than considerate, consideration. Sentiment is predominating than consideration. Very sentimental, Satyabhāmā. Hare Kṛṣṇa. And the technical name is *bhāma*, that apparently oppositionist. Ostentatiously seems to give opposition but from the heart comes never, no opposition, only emotion.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, the material world is rational, is the material world rational?

Śrīla Śrīdhara Mahārāja: Material world.

Devotee: Man is rational animal.

Śrīla Śrīdhara Mahārāja: Rationality is a stage, internally a stage. The prime cause is autocrat, He's that, *svarāt, cārtheṣv abhijñāḥ svarāt*, [*Śrīmad-Bhāgavatam*, 1.1.1] Though we find meaning, consideration, rationality in His dealings, but He's above that, highest call, He's free. Rational means to come under some law, rational. Rationality means that we judge by some law, regulation. According to that we may think this is rational, then this is according to some law and regulation. And what is irrational that is whimsical. But ultimately He's autocrat, He's *svarāt*. And rationality in affection there is want of rationality, in love - want of rationality, mercy - want of rationality. In justice there is rationality. But which is above justice in the plane of mercy, above rationality, above consideration, the grace. Examiner examining the boy and gives the mark according to his rationality, but when the question of grace comes, above rationality. Do you follow?

Justice, rationality, that is based under law, this is that meaning, irrational, what is? No consideration of any regular law, any regulation, that is irrational. What do you say, irrational? That does not come under calculation, under law, regulation, that is irrational. But *svarāt*, whatever He does that is all right. Rationalism, intellectualism, more than intellect, love, above intellect. Can't follow?

Devotee: Yes, I think I follow.

Śrīla Śrīdhara Mahārāja: Love is above intellect, above calculation. Autocracy is above calculation, absolute good and He's autocrat. And that is the fortune and a blessing of the whole creation, that the absolute good is autocrat. Nothing is going to mitigate, to check it. The movement of the absolute goodness means no law or regulation is coming to check it. That is desirable because it is absolute good, that is the justification. He's *svarāt*, in *Bhāgavatam*, *cārtheṣv abhijñāḥ svarāt*, well versed in all the meanings, only He knows the purpose of every movement in this world. He Himself knows what is the purpose of every movement in this world of existence is within His fist. None can know the whole purpose of the whole movement of this world. Only one knows it. And yet, He's

above consideration, *svarāṭ*, above law, autocrat, despot. Everything for Himself. He's not subservient to anything else, a second thing. Then He's *svarāṭ*, He's absolute. Everything for Himself. He's not for anything else, everything is for Him. What does it mean? Above rationalism, above any calculation, above any reasoning, above any demand, above any law, above any argument, *tarkā-pratiṣṭhānāt*. [*Brahmā-Sūtra*, 2.1.11]

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

Devotee: You said yesterday that twenty-four hour engagement in Kṛṣṇa's service is only possible in *mādhurya rasa*. Would you explain a bit more on that point?

Śrīla Śrīdhara Mahārāja: Yes. It is mentioned *aṣṭakāliya sevā*, the service for eight *praharas*. One *prahara* means fourth part of a day or night is *prahara*. Day and night, twenty-four hours is divided into eight *prahara*, *aṣṭakāla*. And it is mentioned in the arcana kan [?] about Mahāprabhu.

_____ [?]

And about Kṛṣṇa. _____ [?]

The eight parts of His pastimes, pastimes have been divided into eight parts, and in all parts the *mādhurya rasa* party they have got some sort of service. When He's engaged in most confidential service is possible only in *mādhurya rasa*, and all forms of service, this *vātsalya rasa* thieving. Then servants service, a friendly talk of a friend. Everything may be within *mādhurya rasa*, and more palatable than those respective *rasas*. All *rasa* is the *mukhya rasa*, *mādhurya rasa* is called *mukhya rasa*, principle *rasa*, and it contains every sort of *rasa* within it. So all possible service is possible only in *mādhurya rasa* to remain there.

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Devotee: Was it useful to set an example that Caitanya Mahāprabhu acted that way?

Śrīla Śrīdhara Mahārāja: Yes. In the realistic view only to warn others He showed through His own men. Internally He's not faulty, but externally to help us, to give us warning, He showed like that. In the perfect vision the most, in the full-fledged consideration, everything comes like that. Every atom is helping the pastimes of Kṛṣṇa, direct or indirect. And what is seen to be indirect at present, in deeper vision sometimes it reveals that it is coming towards direct service. Jagāi, Mādhāi.

[*mahā-kṛpā-pātra prabhura jagāi, mādhai*] [*patita-pāvana' nāmera sākṣī dui bhāi*]

["Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

Jagāi, Mādhāi came to show to the world how magnanimous my Lord is. In the beginning it was begun with indirect, came to give a good beating to Nityānanda. But ended in how? Submission and singing of the Name of Nityānanda, Gaurāṅga. And showing the example to the public. "How worse we were, rogue, and how we are converted into honest men by the great Lord."

I think you know the Judas in Christianity?

Devotee: Yes, I know him.

Śrīla Śrīdhara Mahārāja: Who was he?

Devotees: Judas was the one who sold Jesus. He betrayed Jesus.

Śrīla Śrīdhara Mahārāja: But I think when Jesus is coming with the cross on His shoulder, passing through the way, suddenly he cast His glance towards Judas.

Did you read that? No?

When Jesus had been ordered crucifixion, then the cross is put on His shoulder and He's ordered to go to the field to be crucified. And both sides of the way people thronged and passing through them. Suddenly, he does not know, but He's omniscient, suddenly cast a glance to the face of Judas.

And with such an impressive way He saw Judas, Judas thought, "I'm caught. I'm caught. I'm responsible for His crucifixion."

But Jesus' vision was, to me was something else. "Judas, I'm exploiting you. Not that you're exploiting Me, but I'm exploiting you. I'm using you to show the greatness of My life to the future world. I'm utilising you as a traitor. Here amongst our followers there is a traitor I knew." He already told, "Who will give the report to the authorities, he's within you. Amongst these twelve, one will betray Me."

He already told, He knew, and Judas was there. But He cast a glance in such a revolutionary way to Judas. "Not that you're exploiting Me for birth or money, I'm exploiting you for eternity. You will have to stand as sinful person against Me and to preach to the public that I knew that you were a traitor, still I did not disclose and I took you within My followers fully knowing. I'm exploiting you."

With that look of Jesus was that. And Judas was mad, he ran at once to the authority, threw away the money. "I have committed the worst sin, I can't tolerate it." A negative look. Judas' energy was drawn and drunken, his spirit was drawn. "A so good look? I'm a traitor and a look of gratitude to me? What is this?"

In Japan, jujitsu. When one is coming with great force, and he will push, jump on it, he went away and he fell on the face, withdrawn. The opposition withdrawn, and who is coming to fall on the play, the play will jump and he will fall on the face.

Judas was in that position. "He showed so much gratitude to me. I treated Him so evil. Ill treated by me. But His look is not of vindictiveness, but of infinite gratitude. That sort of look He cast to me." He was disarmed, Judas was completely disarmed and was mad, feeling, "What have I done?" He ran towards the authorities and threw away the bribe money.

So Jagāi, Mādhāi is also like that, enhancing the beauty of the conduct of their Lord. Sacrifice, sacrifice, playing the part of the negative side, great sacrifice. Forever they're giving away their own fame to make their Lord glorious forever. Their contribution, how great Nityānanda, Caitanya is, that such a great rogue he was delivered. So that sort of part played by Jagāi, Mādhāi. "So we're the culprits, the most notorious figures, and we were absolved by Gaura-Nityānanda." So a great

sacrifice, eternal sacrifice of the eternal fame. He wanted to hit Nityānanda with some earthen pot, that part taken.

Gaura Haribol. Gaura Haribol. So, if we can look so deep then all negative indirect service becomes direct, comes to direct service. Depth of our vision can detect as much as depth of one's sight he can feel and see so much direct service, even from the indirect section. *Māyā* is also rendering service. Satan is also rendering service to God by revolting. Without darkness light cannot be perceived. To play the part of darkness, that is sacrifice to show the greatness of light. Satan is making God great. His contribution is apparently negative, but one may think that Satan's contribution makes God how magnanimous, how generous, goodness. If Satan did not exist then how could we understand the goodness of God, the greatness of God. Hare Kṛṣṇa. The contribution towards service apparently indirect way, but to a spacious sight, eye, it comes within direct service. So wholesale, everywhere there is the grace of God, even in Satan.

Mahādeva, Lord Śiva says, sometimes He's repenting, mourning, "What can I do? You are absolute. You have engaged Myself to accept the position of a leader of the opposition party. I'm going against You. I'm encouraging, giving indulgence to the demons. You have given this post to Me, most unhappy, unfortunate post. But You are absolute, Your order is unchallengable. What to do? I'm doing on Your order, obeying Your order. But My heart is not satisfied there My Lord. But I'm obeying, carrying out Your order fortunately."

So, *vaiṣṇavānām yathā śambhuḥ*. So Śiva is a devotee, but He's doing opposition, giving opposition to Kṛṣṇa and Viṣṇu in various ways, and encouraging the demonic powers against Him. Still, *vaiṣṇavānām yathā śambhuḥ*, direct vision. And indirect, He's the leader of the opposition party. He's fighting with Kṛṣṇa, with His followers, the *bhuta*, *preta*, demons, etc.

*[nimna-gānām yathā gaṅgā, devānām acyuto yathā
vaiṣṇavānām yathā śambhuḥ, purāṇānām idam tathā]*

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."] *[Śrīmad-Bhāgavatam, 12.13.16]*

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

Devotee: What will be the benefit for a disciple that is serving a Guru, but the Guru is fallen and he doesn't know it?

Śrīla Śrīdhara Mahārāja: Doesn't know?

Devotee: When the disciple doesn't know.

Śrīla Śrīdhara Mahārāja: Ignorance is no excuse. It is not an accidental thing, ignorance. It is earned. Man is the architect of his own fortune. Earned by our *karma*, previous action, so not to blame anyone. The environment where I am at present, this is already earned by me. So

Bhāgavatam wants to teach us, don't complain against the environment, it is earned by you. But utilise it to the best use to try to see the grace of the Absolute there is.

*tat te 'nukampām susamikṣamāṇo, bhujñāna evātma-kṛtām vipākam
[hr̥d-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]*

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

The anomalies which I'm facing, that is *ātma-kṛta*, it is the product of my own action, so none to blame. We're to take it in that way. It is earned by me, so I'm to be blamed, none else. Not only that, but there is always present the grace of the Lord eager to help me in the disguise of danger of unfavourable environment as I see at my present experience. But that is also the necessary medicine to my own disease. To cure my madness that is like a medicine meant by the Lord. He's everywhere with sympathetic hand to extend, everywhere in the most intense danger, His sympathetic hand is present. We're to take it. This will be our attitude, and this attitude is the key to solution of our...

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