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Śrīla Śrīdhara Mahārāja: ...unfavourable position. The Lord is there. Solution is there. He's not vindictive, that wants to punish you. But the punishment has come only to teach you. The punishment is there, but coming from an affection hand, only to teach you, to improve you, to help you, not to punish you. We're to see like that, all dangers, we're advised. And then in no time it will be cleared, the mist will be cleared, the bad weather will vanish, and sunlight weather will come in return.

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

This is a very important *śloka* in *Bhāgavatam*, the key to solution of our life, success.

tat te 'nukampām susamīkṣamāṇo, bhujñāna evātma-kṛtām vipākam
[hṛd-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]

While you are suffering from your previous bad action, try to see the grace of the Lord therein, and in no time it will clear. *Hṛd-vāg-vapurahir*. By thought, word, and deed, not partial, but wholesale. *Vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*. He's entitled to get emancipation from the hands of all those dangers. Hare Kṛṣṇa. He's entitled to get released from unfavourable circumstances. That is the key to that success of life.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. And we are advised to see everything in connection with Kṛṣṇa, He's playing, it is His pleasure, He's playing.

Kāminīra kāma, nahe tava dhāma, tāhāra. [From *Vaiṣṇava ke?* - *Who is a Vaiṣṇava?*]

If any lady comes to you, "Oh, she's for the enjoyment of Kṛṣṇa, not for anyone, what to speak of me, not to be enjoyed by anyone, but only for Kṛṣṇa."

The ladies are for Kṛṣṇa. The money for Nārāyaṇa - Lakṣmī for Nārāyaṇa. And the glory, the fame for Gurudeva, Baladeva, Nityānanda, Who gives the Absolute to the world. He's eligible to command all the fame, all the glory of the world. Because He's giving glory to everyone by distributing the Absolute Good, Baladeva, Guru, Nityānanda. The whole fame, whole credit is under His claim. He can claim the whole credit, the whole glory, or fame. And the whole energy Nārāyaṇa can command.

...

Enjoyment of lady love reserved for Kṛṣṇa. *Kanak, kāminī, pratiṣṭhā* - three owners of the three aspects of enjoyment, *kanak, kāminī, pratiṣṭhā*.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Their due. Hare Kṛṣṇa. The whole credit will go to Guru who is distributing the truth to the world, whole credit, he commands the whole credit. Guru means Baladeva. And in *mādhurya rasa* Rādhārāṇī, She commands the whole credit of giving Kṛṣṇa to the world. Kṛṣṇa belongs to Her, as if Her property. Kṛṣṇa is the property of Rādhārāṇī. She can distribute Him to any and everybody. In the highest type of vision She's so. And a little lower, Baladeva, Nityānanda, *vātsalya, sākhyā*, without *mādhurya, vātsalya, sākhyā, śānta, dāsya*, all commanded by Baladeva, Nityānanda. And only *mādhurya rasa* including all the different types commanded by Rādhārāṇī. She can give Kṛṣṇa wholesale, and They can give partly, up to *vātsalya rasa*. Wholesale distribution can be allowed only by Rādhārāṇī.

Gaura Hari. Śukadeva could not take the Name of Rādhārāṇī in that scholarly assembly when he was giving *Bhāgavatam*. No mention of Rādhārāṇī's Name in *Bhāgavatam*. Jīva Goswāmī has given the explanation, why in that scholarly section who cannot appreciate that higher form of *parakīya* love, they're scholars but they're not high type devotees. So Śukadeva could not take the Name of Rādhārāṇī in that assembly of the scholars. Who will fail to appreciate the *parakīya rasa sevā*, service of Rādhārāṇī, of the *gopīs*. Absolute type of service not under any law, regulation, either social or religious, crossing both social and religious law. Religious conception and social demand, crossing everything, the complete unconditional surrender towards Kṛṣṇa, that is the highest position. Wholesale surrender, neglecting the existing social and religious law of the country, ignoring society as well as religion. So much risk to serve Kṛṣṇa with whole heart, that is found there. So Rādhārāṇī's Name could not be taken in the scholar's assembly by Śukadeva Goswāmī. This is the explanation as given by Jīva Goswāmī in his *Sandarbha*.

Gaura Haribol. So when taking the Name of Rādhārāṇī I give some *praṇāma*. "Oh, please forgive me. I'm not qualified to take Your Name. I'm not qualified. I'm making much, saying much in my small tongue. In my mean tongue I'm taking Your Name. Forgive me, forgive me. I've got the audacity of taking Your Name. Gaura Hari. Forgive me."

She's so high, so great, so noble. We don't, we can't consider ourselves fit to take Her Name. Śukadeva Goswāmī did not take Her Name in the whole of *Bhāgavatam* where he has given what is the true perception, true idea of divine love. The basis of divine love has been shown there rightly, above knowledge. Love is above knowledge, above intellect, above rationality. As he told, rationality, above rationality, intellectualism, the plane of love. The vibration of that plane is love absolute. Absolutely towards Kṛṣṇa, ignoring all other demands coming from the near environment.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Hari.
Today I close here. Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: ...should also be taken here. They also came, and we had a talk, and I tried to instruct this lady, Mañjuālī. Vaiṣṇava Charan also cried, wept, both.

Anyhow they gave consent. "Again he may go for the service of Kṛṣṇa. We're releasing him for Guru Mahārāja's service."

And they want to keep the prestige of ISKCON, he should return to ISKCON as a *sannyāsī* which was already conferred to him by Kīrtanānanda Mahārāja.

I asked, "Give a letter of request to Kīrtanānanda Mahārāja for giving you second time this *sannyāsa*, this robe. And he has to go to Katwa were Mahāprabhu took His *sannyāsa*, to get your mental strength there. At that place you take *sannyāsa* again, what you got previously from Kīrtanānanda."

Charu Swāmī was sent, and Charu Swāmī handed over the red cloth of *sannyāsa* as well as that *daṇḍam*, there just on the spot of Mahāprabhu's *sannyāsa*.

And he's too weak minded person, could not keep it, again...

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Approach, how we can improve our position and approach nearer to Kṛṣṇa. By leaving away our internal hankerings for any other things than Kṛṣṇa and His servitors. That is *the* problem for everyone, how?

Just - it reminds me that these hard chances are coming to take us a step further towards, closer to Him. What apparently we think, that this is troublesome and heart aching, and trying to push us down, but actually it's not so.

So Queen Kuntī invited such unfavourable positions. Unfavourable positions, they come only to give us a lift. We're under trial. Anyhow we must have to cross the line and advance, go forward towards Kṛṣṇa. One by one, waves are coming to take us away from Kṛṣṇa, but we must swim across, to go nearer. The waves will surely come.

These are coming to us as test, to prove our faithfulness to Him, to take proof, faithfulness in service. So we should not be afraid of those waves that are coming, apparently to push us away, but really it is not so. We must not be afraid. With heart within and God overhead, we shall boldly stand those tests, we have to stand. It is not that the path will be strewn with flowers, all covered with flowers, not that at all, not at all.

It is continuous, it is dynamic, it has got no end, even the competition is in the higher stage. And the original representative of particular service of particular *rasa*, they're in a similar position.

"I can't serve. I'm not satisfied by rendering service to my boy, or to my friend, but to my Lord."

No satisfaction, no satisfaction, always evolving. That means it is always progressive eternally, eternally progressive. The journey in the infinite is like that, of such nature, always running, running, running. Progressing, progressing, no end.

And with this disappointment. "I can't, I fail to do to my satisfaction. I fail to render service up to my satisfaction."

This is the very nature in the world of infinite. We're finite beings, lost there. But still we have got our paraphernalia of our own nature there. A long journey, long trouble, but if we have good association, good group, in a group we're going, then the disappointment, dejection minimised if we have a favourable group for us to make a long journey. By chatting with them, talking with them about the Lord, we can go, we can't know the weariness of the journey, long walking, fatigue, we forget all these things. So,

kr̥ṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' [kr̥ṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta, Mādhyā-līlā, 22.83*]

The very origin of the devotion to Kṛṣṇa comes from the association of the *sādhu*. *Kṛṣṇa-prema janme, teṅho punar mukhya aṅga*. And when we acquire a drop of divine love within our heart, then also our hope, solace, consolation, health, everything, we get from the association of the devotees. The devotees are all in all, from the beginning up to the end. Our favourable companion can help us in our journey towards infinite. They're something solid, some concrete, similar in nature with me. So only with inter change of our thought, our good, bad, everything, our hope, our despair, everything they can appreciate and in a group we can go on. *Sādhu-saṅga*.

Otherwise if we're alone we'll think, "Oh, what are you doing? I'm wild goose chasing, chasing a wild goose." A reaction may come and he may leave his *bhajan* and go away. So our Guru Mahārāja, Bhaktisiddhānta Saraswatī, gave very much stress on the association of the devotees.

Duṣṭa mana! tumi kisera vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare. [From *Vaiṣṇava ke?*]

"You want in a solitary place to take the Name of Kṛṣṇa? This is a hoax of Māyā. She will come and take you by your ear. You won't be able to fight for a long time if alone."

But always try to be with the more, to do anything and everything, service, with so many other devotees you'll get strength from one another. And a long march will be a very pleasant thing to you. So a sincere devotee will always hanker after a good association, good company, who will be able to help me, giving encouragement at every stage.

"No, it is here, very near, let us go, let us go, a little more and then we shall get some clue."

In this way anyhow the mutual help.

The 'Napoleonic Chair.' I was told that once Napoleon reached somewhere with his soldiers in a marshy land. And standing, standing there for a long time they're very much tired, and at least they wanted to take a seat for some time. Can't go on standing any longer. Then he put them in a circle, and asked them to take their seat. Everyone is giving seat to another, and he's also sitting on another's lap. In this way in a circle everyone was a seat, and everyone got a seat. Do you follow? In a circular way, so everyone gave a seat on the thigh to one, and he also took on the other, in a circular way everyone could take their seat.

So *sādhu-saṅga* is like that. When my mind is a little depressed he will come to encourage me. When you are a little depressed I shall go him. It's a long journey. There is scripture, there are other lights of the *sādhu* by consulting them, by remembering them, reminding their association. In this way it is very comfortable, the journey, to go towards. The books, that is secondary, and the primary assistance should come from the living books, living scriptures, that is the Vaiṣṇava, the saints. Otherwise one will think for some time, for few days, he's not very advanced stage, then it is nothing, mere imagination, he felt, leave everything and went back, that is, so,

Pratiṣṭhāra tare, nirjanera ghare, tava "harināma" kevala "kaitava." [From *Vaiṣṇava ke?*]

Kaitava means sadhinar [?] deception, self deception. If you're really hankering for God consciousness, you should not be afraid of seeing God consciousness in some other person. You must feel encouraged, hanker, so,

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya [lava-mātra sādhu-saṅge sarva-siddhi haya]

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.54*]

It reminds me more from the letter of that lady, whom I called daughter, when this Mañjuālī, after weeping she gave consent, "Yes Mahārāja."

Then I quoted the example of Viṣṇupriyā. Viṣṇupriyā allowed her about Nimāi Paṇḍit Śrī Caitanyadeva to go away from, to work for Kṛṣṇa consciousness. And she lived whole of her life, she was a girl of fourteen, but she lived her solitary life giving Nimāi Paṇḍit towards the people, to get, preach Kṛṣṇa consciousness.

So you also give up your husband. And your son will also be a general, I told. This little Vaiṣṇava Charan when grown up, with proper training, he will also turn to be a general to fight against *māyā* like his father. Very much encouraged to accept. Then anyhow they went away to London and this gentleman went towards _____ [?]

But to our disappointment that attempt does not seem to be successful, but deplorable. What to do? His will, will of the Absolute. We must think it is all for the best, it is all for the best.

*viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mamāsti
[nīpatatu śata-koṭīr nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena]*

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]

Rūpa Goswāmī says, *dīnabandho dayām vā*. "Oh, the Lord of the poor, helpless. You may display Your kindness to me, or You may come to punish me very cruelly. The cruel punishment may come from You. It is also possible. Or gracious, either punishment or kindness, grace, You may do. You may administer anything. You're free. You're Absolute. But what is my position? My position is, I have no other alternative. Whatever You do, however You want to deal with me, I shall have to accept it on my head patiently. No other alternative I've got. No alternative for me to go away from You. Whether You punish me or You grace me, both is one, equal to me. I won't go back."

Just as the example he gave of a particular bird. What is that bird? *Cātaka*, in Sanskrit the name is *cātaka*. *Nīpatatu śata-koṭīr nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena*. There is a kind of bird who always drinks water from the rain, raindrops, and never are they accustomed to take any water, however thirsty, from the ground. Whether it maybe a spring, or the river, or lake, from nowhere they will take even a single drop of water, however thirsty they may be.

They'll always pray to the sky, to the clouds, patijal [?] Their sound is similar to this. "A drop of water, a drop of water." In this way they try with their faces above to the sky, "A drop of water." And water may come profusely in the rain, or a thunder also may come and efface him from the world. He does not care whether thunder coming or water coming. But he will always go on praying, "A drop of water, a drop of water." In this way.

Our position is just like that. Whether punishment comes like thunder, heavy punishment to demolish me, to efface me from the world. Or a huge water, rain water, to grace me, to quench my thirst within. No other alternative to this, *ananya bhajana*, exclusive devotion. I'm meant for that. I'm designed for that. I'm destined for that. You are my master, You are my Lord, and not for the temporary transaction, eternal.

Such preparedness we must have we must have within ourselves. Then we'll be able to taste how sweet the experience we can gather from the service. We're up to mark, if we're up to mark, then we can get the chance of some extraordinary sweet taste in the service of the Lord. As much as hunger, so much sweet taste in the tongue. Sweetness depends on the hunger. A healthy body is measured by the hunger. Whether the man is healthy we can measure it by his appetite. Yes appetite is all right, he has full life. So appetite, we're to increase our appetite, our earnestness, requirement for Kṛṣṇa. And a slight touch of His grace will inundate our heart with the most desirable sweetness we cannot conceive any time in our life, inconceivable taste, Kṛṣṇa.

In Vṛndāvana we find none is satisfied by discharging his duties towards the service of Kṛṣṇa. All mad to do and dissatisfaction. "I can't do. I'm not able to do up to mark." Below the mark, all these things, that is the peculiarity. This should be the relationship of the finite towards the infinite. Finite and infinite, only such relationship is possible. Finite can never say, "I have got in my fist, within my fist."

But at the same time it is a peculiar thing that one will think, just as by him saying that one does not, can't see, he wants, this at any moment he may die, this fact one may not think, and the same time,

ye paramayi apare dhan [?] A moneyed man is never satisfied with his cash, always saying, "No, I'm in want, but *he* has got money." Always, "*He* has got money. I'm in poverty." That is the nature with the moneyed man. "I have no money but *he* has got money."

So here also, "I have no devotion, but he has got devotion. Kṛṣṇa is there." That is a point of understanding to us. "He's full in my Gurudeva, he's tasting." The *pārśada*, they're mad in tasting, but that very *pārśada* devotee, he says: "No, I'm not feeling any touch of Kṛṣṇa. Where is He?" Generally this is the case, and whenever a little connection, little touch, they become mad, *sambhoga*, *vipralambha*.

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

The feeling of separation is normal and safe. And the feeling of union is mostly treacherous to the lower section. They may mistake one thing for another thing. The possibility of going down. So Mahāprabhu Śrī Caitanyadeva He showed for us the path of union in separation, safest way. "I have got Him," that is dangerous. Mostly the cases are bogus. We must be very much careful about that. We may not think getting anything and everything I have got some touch of the Lord. There we must be very, very careful.

Hare Kṛṣṇa. Gaura Haribol. I close here the class.

Śrīla Śrīdhara Mahārāja: With this warning that may be distributed.

No letter from another Post Office to the land? That Mysore (?) including Nārāyaṇa, and then as Vṛnda she has got some position in the management of the whole of Vṛndāvana *līlā*. Again she has got some particular function in Braja *līlā* as an individual *gopī*, three phases.

And sometimes Rādhārāṇī Herself says that, "All My attainment is due to the grace of Tulasī Devī. In My previous life," She says, "I showed My reverential service to Tulasī Devī, so I have got some favour of Kṛṣṇa this life." In this way She's representing Her.

These are all in *jñāna śūnya*, devotion mixed with ignorance, *jñāna śūnya bhakti*, mixed with ignorance or independent of measuring the immeasurable.

Hare Kṛṣṇa. Gaura Haribol. Another question she has got?

Vidagdha Mādhava: She is asking, "Is it better in Kṛṣṇa consciousness to use skills and desires you have, or is it better to go out on book distribution? And which is more purifying? And what service do you want me to do for you?"

Śrīla Śrīdhara Mahārāja: One, book distribution, another, this *arcana*?

Vidagdha Mādhava: Is it? Her idea is that she wants to teach Gurukula, and sew for the Deities. And caring for Tulasī Devī.

Śrīla Śrīdhara Mahārāja: By the higher Vaiṣṇava, that has got some immediate value.

Vidagdha Mādhava: She's asking, "Why is it an offence to pick Tulasī leaves on Dvādaśī?"

Śrīla Śrīdhara Mahārāja: Because it is supposed that Tulasī Devī, she has observed Ekādaśī fasting.

[?]

If we get *bhakti* then automatically every inauspicious things will be removed. General devotion means,

*kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurlabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarsīṇī ca sā*

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17*]

By the progress of devotion in general, all these stages we will have to pass through. The first step, all the troubles will be removed. The second, all good symptoms will awaken. The third, *śubhadā mokṣa-, laghutā-kṛt*, even we shall be able to belittle mere liberation and emancipation. Then, *sudurlabhā*, yet it is very hard to get the grace of devotion. The fourth, then *sudurlabhā sāndrānanda-viśeṣātmā*, inexpressible and very, too much intense joy, the devotion can give us...

.....