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Śrīla Śrīdhara Mahārāja: ...devotion. Anything may be seen, it seems to him, as the representative of the Lord Himself. None attracts him to - whatever sees, wants to worship that, wants to serve that, to revere that. No possibility of self aggrandisement, no possibility. _____ [?] But that rather will give him some excitement of Kṛṣṇa _____ [?] and not for any reason for his own enjoyment. Whatever he'll see it will give him excitement for Kṛṣṇa. Automatically, naturally, everything is for Him, it is meant. Anything, he'll connect towards Kṛṣṇa, not with him, _____ [?] Then he's *paramahansa*.
_____ [?]

"As much as other gods attraction towards this enjoying world, I want so much attention and spirit of enjoyment towards You my Lord. And I can feel that everything is meant for You, not for me, or for anyone else in this world."

Everything will remind him of Him. That is what is necessary, and sincerely. It is not an imaginary thing. Everything will remind me about the owner, enjoyer. Everything is For Itself. And I shall die, living in such conception of the world. Everything will excite me that it is for Him, everything. That we have positively seen. Not for me, not for others, but for Him.

Our Gaurakiśora Bābājī Mahārāja, when Bhaktivinoda Ṭhākura passed away, years ago, one of his disciples he married.

Then, one gentleman came and informed Gaurakiśora Bābājī Mahārāja, "That disciple _____ [?] has married recently."

Then Bābājī Mahārāja told, "It does not matter that he married. But he must not try to enjoy the wife. He must serve her, as if she's - addressing her as if she's sent to Kṛṣṇa for His enjoyment. He must live with her in such a way. Like a great *gopī* - if he lives to the girl, to the wife, as a *gopī*, and he serves her in every way so that she's sent to Kṛṣṇa for His enjoyment."

That is the idea. To do anything and everything, but not for ones own self, not for any other man or anyone, but for Kṛṣṇa. That is, Reality is For Itself. *Svarāt - ārtheṣv abhijñāḥ* [*Śrīmad-Bhāgavatam*, 1.1.1].

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]*

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"I'm the only enjoyer of everything in this world."

That truth must be lived, so the heart must retire. That whatever I shall find _____ [?]

The *māyāvādīs* they fly away from here that that is reaction of enjoyment, so they fly away.

But the Vaiṣṇavas they won't fly, they'll handle and handle for (Kṛṣṇa's pastimes?) That is more valuable and more difficult, to face the truth, and very intimately to handle. But with whole heart for the service of the Lord, and not for anyone. For Him, and, Die to Live.

That ego of enjoying tendency, that must vanish, will be replaced. That will vanish, and inner ego will awaken _____ [?] That is what is necessary for a Vaiṣṇava. Not to fly away from the world, but

to face everything. Not mine, but that _____ [?], preaching, handling, only sincerely for the service of Kṛṣṇa. From the heart of the heart, handling for Kṛṣṇa, not for him, neither for any other. That is the Vaiṣṇava, cent per cent. That will be that Hegel's theory. Reality is For Itself. And we're for Him _____ [?] cent per cent. Then he's a Vaisnava. _____ [?] but accepts anything and everything only for His satisfaction. That is Vaiṣṇava.

...

...neither he uses for himself, nor he abandons anything, but accepts anything and everything only for His satisfaction. That is Vaiṣṇava.

kāminīra kāma, nahe tava dhāma, tāhāra mālīka kevala "yādava."

[From *Vaiṣṇava ke? Who is a Vaiṣṇava?*]

He's the only enjoyer of all the lady experience. And *kanak*, money, all for Nārāyaṇa, Lakṣmī. Lakṣmī for Nārāyaṇa. And *pratiṣṭhā*, name, fame, that is for Gurudeva, Baladeva, Rādhārāṇī. Who gives, the famous, who is the famous? Who can give the Absolute to others. That is the highest fame, name, highest name belongs to him who can give God to others. No more fame is possible anywhere. The Vaiṣṇava, Guru, they distribute, they give Kṛṣṇa, distribute Kṛṣṇa to the whole world. So they are the most, their credit is the highest, most famous are they, Baladeva, Rādhārāṇī, Nityānanda, Gurudeva. The fame, the name to him. And Lakṣmī the money, energy for Nārāyaṇa. And the lady enjoyment reserved only for Kṛṣṇa.

kāminīra kāma, nahe tava dhāma, tāhāra mālīka kevala "yādava."

Only Kṛṣṇa conception of Godhead. He's the master everywhere of everything. Beauty, enjoyer of beauty. Eye beauty, ear beauty, food beauty, everything, beauty stage is enjoyed by, reserved for Him, Reality the Beautiful. Nitāi Gaura Haribol.

...

Our own experience is the guarantee. How we understand the purity in other departments? How? This is more life, this is vague life. This is more salt, this is less salt. This is more sugar, sweet, this is less sweet. How do we understand? That may be applied everywhere, it is possible. The tongue can say that this is less sweet, this is more sweet. Intelligence, how can we understand this man is intelligent and he's a fool, stupid. How can we understand? If we're acquainted with what is reason, what is intelligence, if we understand ourselves, then we can find this man is intelligent and this man is stupid. How do we understand?

Other things, that same thing, common sense may be applied here. Different departments. The ear has got its sound, sweet sound, this is very regulated sound, the ear can say about sound. Eye can say about beauty. Tongue can say about taste. So also our reason can say where is reason. So also our purity will say where is purity. Purity in renunciation, or purity in service? Everyone has got his own jurisdiction. The jurisdiction of the ear to ascertain what is good, bad. Tongue, touch, and reason, and also the inner purity, fairness.

Which is higher, the renunciation or service? Service means renunciation plus doing something. Not half enjoyment and half service, not. Not to enjoy anything, not to lord it over anything. I have connection with something outside, but not for my selfish purpose, but to help His existence. After renunciation, I have got enjoying connection, I cut off, I don't enjoy. Again I want to serve, is something more. In this way we're to understand what is more pure. To neglect something because

it is harmful to me, and again to help that thing in a right spirit, and not in the name of help to kill it, to destroy it.

And all calculation from the centre, in relation to the centre, not my faulty local calculation. We're to understand that also, that my calculation may be faulty. There are higher planes and that calculation will be higher. In this way what should be the highest calculation I shall have to understand and follow. And that capacity is within me. Everywhere in our life we use such things, otherwise we're stone.

Living things means there is calculation, and good or bad conception, and reject the bad and accept the good. And what is good, what is bad? That also, that qualitative difference also we know in different plane. And plane also lower plane and higher plane, that also we can understand. That this man is living in the lower plane of life, this is higher plane. And how it is low and how it is high, that standard of measurement is here. And that is in general, the enjoyment is bad, renunciation is in the middle, and the service of everything that cannot but be the highest. To do good to everything. And what is that good? That is not to be calculated by my understanding, but from the central calculation. Goodness, that we're to accept.

Not rupee, or dollar, or yen, or ruble, but gold standard should be measured. Not partial. And what has got its prominent position with the gold, that paper must have a higher value. Which is in the credit, a small paper, given the stamp, dollar, that will be ten times rupee. The credit is there. So from the central calculation. So we're to understand for ourselves, the idea of enjoyment, the idea of renunciation, and idea of service. And service calculative and service spontaneous. What is higher, what is better? We're to understand for ourselves the degree of purity, how much where? Otherwise why we should enter at all in the society. Before we enter at all in the society we must have to test it, and to satisfy our full understanding that I am jumping, where? That is surely a better plane, higher plane, and only for this it is higher. Not for any ulterior motive, and if anyone comes with some ulterior motive he'll be deceived. If anyone does not come with sincere heart he'll be deceived, he can't stay for long.

At the same time also it is said, our knowing faculty fails to appreciate. *Jñāna śūnya bhakti*. That I can know, I can measure, I can weigh, this very idea is disqualification. The faith is more reliable than our knowledge of weighing things good and bad. Faith can take us nearer to that higher domain where our calculating faculty resigns to enter. How much calculation? What unit I have got to measure the distance of the sun and so many stars? This inch, mile, all this futile, that light years must be taken in for the measurement, light years. What is light year? One second, a hundred and seventy five miles speed and that is twelve years that sort of speed, that is unit. With that unit we're to measure such great distance.

So faith can measure to certain extent. Our knowledge of experience of the environment has got nothing to contribute in that area. Faith, *śraddhā*. "Yes, it is possible. Yes, it is my heart's approval. Heart within is approving and not my knowledge." Knowledge is running from this quarter to that quarter, the whole area of his experience, and getting out the file and record all these things, but no record there. "There is no record in all the files I have got." Knowledge will say, finished.

But the heart will respond. "Yes, it is home like thing. I feel that it is like my home, home like thing. So I must take risk to go to my home. The sound of sweet home is coming to my heart." The approval of the heart will come. "I think I'm quite at home with this idea. It is very sweet. Let me risk and give a lift."

*jñāne prayāsam udapāsyā namanta eva, jīvanti [san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

No possibility of any being a loser, but gainer, it gives like the sun ray in the morning some sort of news coming from my sweet home. That inner feeling, that will help him embrace the truth. *Śraddhā, sukṛti*, the comprehensive solution.

[*‘śraddhā’ - sabde - viśvāsa kahe sudṛḍha niścaya] kṛṣṇe bhakti kaile sarva-karma kṛta haya*

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called *śraddhā*."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

If I put food to the stomach, the whole body is fed. If I pour water into the root, the whole tree is fed. This is the most encouraging thing. If I do service to the centre, the whole universe will be fed. The most encouraging principle. I must jump here. And sweetness, sweetness, beauty above power, mercy above justice, all these things will appeal to the heart. The mercy is above justice, affection is above punishment, beauty, sweetness is above power. This is good, will appeal to the heart. I want that thing. In this way.

Gaura Sundar. Gaura Sundar. Gaura Sundar. Gaura Sundar. Gaura Hari. Nitāi Gaura Hari.

...

Pure and impure, superior and inferior. _____ [?] By which we can know the unknowable. _____ [?] That is the principal learning. We're in bondage, this is the concrete fact, trouble with us, we're under bondage, we're under mortality. All our attempts are redundant, abnormal, irrelevant, without the (style?) of get out of this mortal zone, that has got realistic view. He's always devoured by this fate in the jaw of the death, and he's running after luxury or enjoyment, that is all foolish, madness. So real education will be such which can help us to get out of this bondage, this mortality, that always dying stage, egoistic feeling. *Apara*, that is which is of lower type education, that is education to continue under this bondage and to search for relief from the fleeting difficulties, temporary difficulties. To run after that phantasmagoria. That is lower class of study by which we only give attention to the immediate problems, and not the permanent eternal problems. But by the study by which we face the real and eternal problem, that is study proper, and that study is revealed scripture, study of them.

Then today also in general the Sāraswati *pūjā, bhagvedī* [?] That means *apara vidyā* [?]

Ordinary learning under these three dimensions, which is concerned with our senses and the body interest, try to solve that, that is lower class of study. But higher class of study is that which

gets us relief from the wholesale trouble. And that is not only negative but positive by the attainment of the, by the fulfilment of our life. That is the higher study.

So Viṣṇu Pṛīya Devī she appeared also this day. When the people are mad with this material study of lower type, at that time, that day, Viṣṇu Pṛīya Devī, the potency of Śrī Gaurāṅga, Nārāyaṇa, who generally comes here to distribute the Name of Kṛṣṇa, to relieve the people every *yuga*, Yuga-Avatāra. Yuga-Avatāra, Gaura, Nārāyaṇa, and His potency Viṣṇu Pṛīya Devī she appeared in this day.

And leaving her, Mahāprabhu went away when she was a very young girl at that time. And she also led a very strict spiritual life. We're told that she used to take the Name, as long as Śacī Devī lived, she was under her guidance, used to nurse her, obey her, to look after her, she was an old lady, mother-in-law, engaged in her service, exclusively devoted to her. But after that Śacī Devī disappeared very soon, and then Viṣṇu Pṛīya Devī was independent.

One old servant, Īśāna was there, another his brother Vamśi Vadanānanda was his guardian living there. And she did not get out of the room, or house, the high compound wall. And she used to count the beads, and counting one bead, she put some counting emblem by rice, one Name one rice, one Name one rice. One means sixteen Names, one rice. In this way how many rice she counted, and she boiled them and offered to the Lord Kṛṣṇa, and she used to take that much. So her body emaciated gradually. But she continued that sort of life of privation, austerity, very strictly she was.

She came, her father was Sanātana Mīśra. Her brothers, their lineage is still found in Banapura near Kalna. And she established Mahāprabhu's Vighraha for her life worshipping, whole life.

And the Vighraha - first when Vighraha was presented to her she told that it is not up to mark. Then third time when the Śrī Mūrti was taken to her she suddenly covered her face. It was so vivid, vividly representing Mahāprabhu, Nimāi Paṇḍit, Śrī Gaurāṅga.

Then that Vighraha, her father's lineage they're worshipping therein Mahāprabhu perhaps. But as is the case within the mundane world gradually everything degrades.

They're also in the same line, not practising their holy observances. Eat anything and everything. And anyhow just like a trade the Vighraha worship is going on. There in their own way. And the, as general the *pūjā* that has been, the Deity is the property, and every partner has got his own share. They look after, some six months, or even three months, or one month, or a fortnight. In this way according to the relative keeping the worship is also divided, and they do.

And what *pranami* comes, not only *pranami*, *pranami* as usual they receive, and also they have appointed a tax like thing, give. Everyone, every onlooker must give one rupee, or two rupees, or (eight tanners?) or something must give. Pay and then you'll be allowed to have a vision.

Gauḍīya Maṭh is against that. A poor man who cannot pay the visiting money then he won't be able to have a look of the Deity. What is this? So as much as possible as one can give he will give so much *pranami*. *Pranami* should be given of course for the respect of the Deity. But there should not be any fixed rate that one must pay a rupee then he'll be allowed to have a look. This is trade. So we're against that way, their system.

And also those that are worshipping they do not follow the strictly regulations of a pure devotee. All these things going on. But still, that is the Deity, of course, after worship was almost nearly five hundred years ago, so many times that has been changed. And also they show the wooden sandals of Mahāprabhu, which Mahāprabhu gave to Viṣṇu Pṛīya Devī. That sandal is still here continuing. In this way, here the Deity.

In previous days sometimes some complaint came from the Hindu public who are learned, especially the (*śakta* or *smārta* ?) *brāhmaṇas*. "That Mahāprabhu, he was a man. Why his figure will be worshipped?"

There was some famine or some flood and they complained like that to the king of Krishnanaga under whose jurisdiction this *pūjā* used to take place. Then for fear of that, that the *pūjā* may be checked, may be closed by the order of the king, so underground they managed to keep for some time the *pūjā*.

Then Manipura Mahārāja came and one *paṇḍit* from Vṛndāvana, Tota Purī he also came, and there was a discussion of the scripture. And the *brāhmaṇa paṇḍits* they could not refute the argument of that Tota Purī *paṇḍit*. He proved that according to *śāstra* the Yuga-Avatāra is Śrī Caitanyadeva.

And also the Manipura Raja came, and he was an independent king at that time. He took leave from Mahārāja of Krishnaga, certain portion of the land there, and he started worship of Mahāprabhu, every day doing. Krishnaga *zamīndār* line under the Mohammedan rule could not oppose. So in this way that worship continues.

Then it was on the other side of the Ganges. And at that time this river Sarasvatī, she was this side, and gradually that Sarasvatī approached towards that northern side. And the town on the other side of the Ganges, the course of Sarasvatī went that side, and all broken, the people they used to come this side. In this way the town came this side, and that side was jungle. But this Deity was also brought to this side of Navadwīpa. Before, it was on the other side, Māyāpur, Yogapiṭha there.

In this way Viṣṇu Prīya Devī she lived worshipping Mahāprabhu's Deity, and very strictly following the rules of a pure devotee. And in a very, observing too much austerity, she did. Viṣṇu Prīya Devī's day of appearance today.

Another, Raghunandana, who is supposed to be the Pradyumna Avatāra. Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. The four delegated appearance of Kṛṣṇa, and also in Vaikuṅṭha. That Pradyumna, he came in the family of the sakhas in Śrī Khanda near Katwa. And from his childhood he was a born devotee, necessarily.

And one day his father Mukunda Sakar, he was a good physician, *kavirāja*, he had some important call from a place which was a little far off. Before leaving the house, there was no other person to take the charge of worshipping Gopāla Mūrti there, their family Deity, he asked the young boy, Raghunandana, "Raghunandana, you please look after my Deity that He may get some food." Said in this way. "You please feed Him, feed the Deity."

Raghunandana was a simple boy. His mother prepared the dish for the *bhogam*. Raghunandana performed his *pūjā* regular, then the *bhogam* was offered. And he thought, a simple boy, young man, thought, 'what is given to the Deity, the Deity will take it, eat it.'

And especially father told, "You must give *bhoga* to my Deity."

And he thought the Deity will eat. He put the dish before the Deity, and shut the doors as his father did. Then entered again the room and found it is there as it is, and began to cry. "What is this? My father asked me to feed You, and You are not eating. Father will come and punish me. What is this?" Began to cry.

Again he tried *bhogam*, closed the door. "Please, You take this *prasādam*, otherwise I will be punished by my father."

In this way, twice, thrice. Then Gopāla had to take that food.

Then his mother came. "Why so late? You open the door. I shall take the *prasāda* and distribute to all. Your father will come soon perhaps."

Then he opened the door.

"What is this?" Mother came to take the *prasāda*. "What is this? Nothing here, you boy, you have eaten up everything. You are to offer to the Deity and the Deity takes it, not physically, but by His gracious glance He accepts *misti bhoga*, and we take all maybe, with that *prasāda* we go on. A small quantity we'll distribute to everyone, then other foods also take. But today what is this, the whole pot is empty, what is this?"

"No, no, Gopāla has eaten, no, Gopāla has eaten."

"You are lying. Gopāla never eats."

In this way. Then the father came, mother wept. "You have given the charge of worshipping to this foolish boy. I produced the dish, the *bhoga* to the Deity, and when I came very late I came to take the *prasādam* and the dishes were empty. The boy must have eaten. But he says Gopāla has eaten. You see how your son has grown. So much down right lies, falsehood, he speaks, that Gopāla has eaten."

The father also pressed. But that one line, "Gopāla has eaten. I cried when first Gopāla did not eat, but I cried, appealed, prayed, cried, appealed, then Gopāla ate it."

"Is it?"

Then what to do? Some other day he was given again to do that.

"You try to get Gopāla to eat this."

And some other day also he did so.

"What is this? This boy can feed the Gopāla this *prasādam*, Gopāla eats. Can you show us?"

Then anyhow he talked with Gopāla. And it was managed by - they can see by peeping, not straight.

Such was Raghunandana. A good dancer, in Purī, before Jagannātha when seven parties used to dance and chant the Name, *saṅkīrtana*, one party used to come from that Sakar family, Śrī Khandā, near Katwa. And there, in that party, Raghunandana was the only dancer. He used to dance.

Then, that was Raghunandana. His birthday is today, day of appearance.

The third is Puṇḍarīka Vidyānidhi, the spiritual guide of Gadādhara Paṇḍita. He was born in Chaṭṭagrām. He was a devotee of Mādhava Purī. He was a small *zamīndār* like man...

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