

83.04.14.A_83.04.15.A

Śrīla Śrīdhara Mahārāja: ...in this way he has described that connection with Rūpa Goswāmī.
 _____ [?] And _____ [?] presentation is also there. A good scholar he was.

Aranya Mahārāja: I heard also when, at that time when he was taking the *to/* of Mahāprabhu, or maybe when he was seven years old he composed some verse, right on the spot.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?]

...

I belong to Nārāyaṇa. Even not that of Nṛsiṃhadeva. Whatever you can get, you devote it for the service of Nārāyaṇa, and not for you. Don't use money for you. Money is Lakṣmī Devī. She's meant to serve Nārāyaṇa alone, individually. We're told, the real owner of money is Kṛṣṇa. Nothing, not a farthing belongs to you, at your disposal. _____ [?] and all your sensual pleasure, so-called, all belongs to Kṛṣṇa.

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

[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's, *Vaiṣṇava ke? Who is a Vaiṣṇava?*]

Kṛṣṇa is the enjoyer of all sensual pleasure that comes in the human section, not anyone else. *Kāminīra kāma. Pratiṣṭhā*, the fame, name, credit, all should go to Gurudeva, to Baladeva, to Nityānanda, Rādhārāṇī. They, Nityānanda, Baladeva, Rādhārāṇī, They spread the nobility, the greatness of the Lord to the world.

sukha-rūpa kṛṣṇa kare sukha āsvādāna, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

The potency, *hlādinī*, that is at the root of distribution of all sorts of ecstasy to the world. Coming direct from *raso Kṛṣṇa, akhila-rasāmṛta-sindhu*. The depot of all *rasa* is Kṛṣṇa. And the *hlādinī*, sucking it, and spreading it to the world. And the whole credit, whole _____ [?] fame, is under Her command. And the command of Nityānanda, and Baladeva, and Gurudeva in different forms. All name and fame due to Him. He's making us known with that great source of preaching. The whole credit is due to him, to Gurudeva, to Nityānanda first. _____ [?] And the energy, the Lakṣmī, that is generally told as Nārāyaṇa, _____ [?] the Master of the majestic, of all energy. Lakṣmī. And we're mere servants to Him _____ [?] That is what is _____ [?] That is what is the function of the potency. That is the platform where the servants will move, with their free will. Nothing is ours. Everything belongs to _____ [?] According to His direction _____ [?] They're thinking they're nothing, I'm master of anything here. Not even of an atom, I'm nothing. I'm servant. I'm the servant of all. This all belongs

to Kṛṣṇa. And I'm to look after the welfare of everything, whatever I find, because they're all property of Kṛṣṇa. My duty to look after them. This is serving. Kṛṣṇa dāsa. Divine service means this. Such free position, that is serving for freedom. The conception of freedom proper is there. Gaura Haribol.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nārāyaṇa. That means I'm Nārāyaṇa. I've got so much money under my care. I'm master of money. Gaura Haribol. These are all dangerous situations. We're to work out freedom from that sort of ignorant idea, and all the paraphernalia. Free. We must try to be free of these situations of the environment. They're proposing this *māyā*. *Māyā* means misunderstanding. _____ [?]

"You're my master. You're Lord Śiva. I'm your mistress. I'm eager to serve you. You remain with me. You're my master." The last snare of *māyā*. "You are Śiva, and I'm your consort." And the *jīva*, when gets emancipation from the misunderstanding world, then she comes, *Māyā Devī* comes with folded palms. "Why do you leave me? I shall serve you. _____ [?] You remain here with me. I shall serve you." The last reminder of *māyā*. "Don't leave me _____ [?] Don't leave me. I shall make you master _____ [?] Remain with me. Enjoy."

"No, no. I want _____ [?] My dangerous position is there. But I'm a servant. And I'm not to be fixed to the ground, as master of anything else. I'm so mean, so low, so small, so meagre."

In this way he'll avoid the last request of *māyā*. In *Bṛhat-Bhāgavatāmṛta* we find this.

Hare Kṛṣṇa. Hare Kṛṣṇa.

*kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]*

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

What is good deed, what is bad deed, the scholars also fail to understand what is good, what is bad. Apparently these good things _____ [?] So such knowledge comes openly from the upper agents of the Lord.

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
[cakṣur unmilitam yena, tasmai śrī-gurave namaḥ]*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

The proper estimation of the environment _____ [?] Who are you? Where are you? What is your fulfilment of life? And how we can attain that? These are the salient points of inquiry in our life.

[10:42 - 11:25 ?] Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Kṛṣṇa.

When did Akṣayānanda Mahārāja come?

Aranya Mahārāja: Last night, about none o'clock.

Śrīla Śrīdhara Mahārāja: He alone?

Aranya Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You don't know of the quota?

Aranya Mahārāja: He didn't inform me. We spoke only short - briefly.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Guru Mahārāja. I have one question. I was trying to understand this verse.

*pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākyam namāmi bhakta-śaktikam*

["I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is non different from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy."] [*Śrī Pañca-tattva Praṇāma*]

But I found it a little difficult to understand who is the *bhakta-rūpa*, and *bhakta-svarūpa*, and *bhakta-avatāra*. I couldn't really understand that.

Śrīla Śrīdhara Mahārāja: *Bhakta-avatāra* is Advaita Prabhu, Who came here in advance and prayed that Mahāprabhu should come here. He's the cause of attracting Mahāprabhu here in this plane. *Bhakta-avatāra*. *Avatāra*, that is descent. *Avatāra* means coming down, *avatāram*. From high place, to come down, that is *avatāram*. *Avatāra* means Who comes from the high level to lower level. And *bhakta-avatāra*, the cause of the descent of the whole section, whole party, in advance came Advaita Prabhu. And He began to pray for...

[15:20 - 16:08 ?]

...*bhaktākyam, bhakta-rūpam*. One is Śrīvāsa, another He Himself come in the disguise of *bhakta*. And *bhakta-śakti* is Gadādhara Paṇḍita. Hare Kṛṣṇa. Gaura Haribol. Nitāi.

...

...-fold expressions of Kṛṣṇa, different. One *bhakta, bhakta-rūpam, Śrīvāsa as bhakta. Bhaktākyam kṛṣṇam*, Mahāprabhu Himself. *Bhakta-svarūpam*, the second representation is Nityānanda Prabhu. And *bhakta-avatāra*, Who is the cause of the descent of the whole group, the pioneer *bhakta*, devotee, is Advaita Prabhu. And *bhakta-śakti* is potency, who helps to supply the

real satisfaction, the real attendance of the needs of the Lord, *bhakta-śakti*, he's Gadādhara Paṇḍita, *kāyavyūha*. He's extending Himself in these five-fold forms He came down here in this lower plane of *prapañca* from the higher division, divine position. From divine to mundane. His descent is like this. Hare Kṛṣṇa.

*pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākyam namāmi bhakta-śaktikam*

We show our obeisance to all, the whole group, who have come together in different forms to distribute the highest nectar to the ordinary public at large here. The most gracious group of the divine plane.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura.

Devotee: Also we have one question from the last book, in the section on the *Bṛhat-Bhāgavatāmṛta*, when you speak about Uddhava. I think you said that Uddhava he has some connection with *sākhya* and also with *vātsalya*. But we wanted to make sure that was correct. Is that correct?

Śrīla Śrīdhara Mahārāja: Hmm. *Sākhya*, *vātsalya*, as well as *mādhurya*, some connection. Through confidence, Kṛṣṇa had in Uddhava, He sent as a messenger towards Vṛndāvana to connect not only with the devotees of *vātsalya rasa*, Nanda-Yaśodā, but also to the *gopīs* that served in *mādhurya rasa*. Uddhava connected with them also. And carried the news of Kṛṣṇa, His words, towards them. And took their contribution towards Kṛṣṇa. In Vṛndāvana, the Subal etc, connected with *mādhurya rasa*. And here in Dvārakā Uddhava enjoyed the confidence of having connection with the *mādhurya rasa*, as it is possible from that level. But he was appointed messenger to Vṛndāvana, even to give His news to the *gopīs* of *mādhurya rasa*, as much as possible. And he was astounded to find the degree of dedication of the *gopīs* towards the service of Kṛṣṇa. Uddhava, he's the witness. He stands the test how high the *gopīs* of Vṛndāvana - what sort of intense dedication they had. Uddhava is the witness. He says that, "I want, I aspire after a birth of the creeper in Vṛndāvana so that naturally the feet dust of these divine damsels may touch my head." This statement of Uddhava is showing the high level of the divine love of the *gopīs*, what sort of high.

[23:13 - 23:36 ?]

Vidagdha Mādhava: Guru Mahārāja. When Sītā Devī was captured by Rāvaṇa, and Lord Rāma was in the forest, and as in His *lilā* He was feeling some separation from Sītā Devī. But we're not tracing out that sort of *mādhurya rasa* in Rāma *lilā*.

Śrīla Śrīdhara Mahārāja: Hmm. *Mādhurya rasa*, that is limited to Sītā Devī only. And not to be aspired after anyone in Rāma *lilā*. Only reserved for Sītā Devī. And that is also of some lower degree than we can have in Vṛndāvana. The *rasa* in Dvārakā is superior to that of Ayodhyā. And in Vṛndāvana that is superior to Dvārakā. In this way the development goes. The risk, the sacrifice, is of more intense and higher degree, going up. Sītā Devī's affection is general, especially She has no partner. But in Dvārakā we find many, distributed amongst many. It is difficult to maintain affection towards the husband when there are many wives. Only when they're very intense it is possible to maintain the dignity of service.

And in Vṛndāvana it is more risky, at the risk of the society, and even the religious principle. And ignoring everything they're only conscious of the service of Kṛṣṇa, the Absolute, and nothing else, with all risk. Not the sense of duty, but free enjoyment of Kṛṣṇa. And they throw themselves into fire, of any risk for the satisfaction of Kṛṣṇa, without any prospect. All risk, no gain. With this idea they throw themselves into the satisfaction of the sweet will of Kṛṣṇa, not knowing anything else. They've given up all sorts of prospects, either in this world, or worlds afterwards, that is moral, spiritual, everything, so risk. Because it is only for the Absolute Truth they're the best gainer. It is dirt in anywhere else then they're gone forever. And only because it is so much risk only for the Absolute Truth they're the best gainers. So risk, and without expectation of any sort of gain. All prospects eliminated, ever conceived. And that is beauty, because in the case of the Absolute.

So like unconditional suicidal squadron, up to anything. The sacrifice for the country of the suicidal squadron is considered to be the highest. They're like that. All risk, no gain. But because it's with the Absolute Truth they're the highest gainers.

*āsā mahō caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām*

["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]

The scriptures also searching from far away such thing. It is so rare, so valuable, the holy books also they're searching this point from far, far away. They've not yet crossed the threshold of the area proper.

From far away they say, "Oh. This side, go this side."

[29:45 - 30:55 ?]

...not single offender like me my Lord. *Parihāre 'pi lajjā me*. I'm ashamed to take them before You and to get it forgiven. Even to point out them before You that I'm so heinous, such an offender. I feel ashamed myself to recollect my own bad deeds. I myself feel ashamed. *Parihāre 'pi lajjā me*. I shall take them to You and pray for their forgiveness, but I myself feel shame. Such a class of sinner I am. *Kim bruve puruṣottama*. What more I shall say to You my Lord? I'm such a sinner."

[mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana, parihāre 'pi lajjā me, kim bruve puruṣottama]

["There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offences.' What more can I say than this?"] [*Bhakti-rasāmṛta-sindu*, 1.2.154]

This is the nature of the high disciples, high devotees. They think themselves so unfit for such, what is the way, what is our destination. Progress towards this side, negative side, to the farthest

length of the negative side. Our place is there. Smallest of the smallest. The meanest of the meanest. Ah Govinda. Meanest of the mean.

Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Hari bol.

Where to live, cast our glance, our look? So what to do? Our goal is this. How to reach to that goal, sincerely? Self abnegation to the extreme. This is the measurement. Meanest of the mean. To realise that, to realise our proper position there. The meanest of the mean. Is it possible at all? It is imaginary quantity. So what purification we may aspire after? Self abnegation, analyse, analyse, and throw off.

All egoistic, all assertive. 'I am something. I am someone. I have something to be proud of.' These are to be eliminated, eliminated, eliminated, to the finish. It is not an easy thing. To become big, it is easy, because it is all false, black marketing. 'I'm a big man. From this position, from this standpoint, from such a standpoint I'm something.' It is very easy.

But, 'I'm nothing,' to accept this creed in its true colour, true nature, it is very difficult. 'That I'm none.' Then the reality of necessity will occur in me for help. Otherwise, 'I can help so many. Why should I be a beggar?' It's very difficult.

Vaisnava haite bara mano jelosarn trnad api slokete paro geli van [?]

There is a public saying. "I had a great aspiration to become a Vaiṣṇava. But when I came across the *śloka* relating the qualification of a Vaiṣṇava...

trṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

...then I was disappointed. It is not possible to be humbler than a blade of grass, to be more tolerant than a tree. *Amāninā mānadena*. Give honour to everyone, but don't desire, aspire after honour. In this attitude you take the Name of the Lord, Kṛṣṇa. Then your desire will be fulfilled."

You're to take the Name of Kṛṣṇa with such attitude. You're more humble than a blade of grass. And more tolerant than a tree. When the tree is being cut down, the tree is giving shadow to the cutter. If you don't give any water into the root, it won't beg for water from anyone. 'You give some water. I'm in drought, I'm dying, thirsty.' Won't say. And when cut down, still he's giving shadow. Such forbearance. *Taror api sahiṣṇunā*. And *amāninā mānadena*. Don't want respect, any position from anyone. But at the same time you're to give honour to everyone, his due. That means you're exclusively pointed towards your aim. And eliminated everything from your aspiration. You're (engaged extremely?) towards the object of your person. In this way you'll take the Name of Kṛṣṇa. And you'll find His help at once, in no time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. The qualifications of the taker of Name Divine. The standard has been recommended as this way. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. So where is Kṛṣṇa? Come to the level, come to the plane, and you'll see everywhere. But your eyes and your senses are all attracted by charms of different planes. You have no time to look towards Kṛṣṇa.

Sarvatra krsne murti kali jalma [?] Everywhere there's perception of Kṛṣṇa. But your sight is caught, attracted by so many floating charms. And they're catching your attention, your sight, your feeling, and you can't see Kṛṣṇa. Prejudice, your own prejudice for the outside world has covered your eyes, drawing all your attention towards them. You can't see Kṛṣṇa, the real well wisher, the real guardian, the real friend, the real lover, you can't see. You're so busy with your transactions with the outer aspired things. You have no time at all to look towards Him. And ignoring, the best friend you're ignoring. And for false transaction you are wholesale caught, whole attention drawn in false transaction with the environment. And the transaction continued by a false ego of you, the false man. You are absent there.

Our Guru Mahārāja used to - this word as minor. Soul is minor. And the manager, he's working on behalf of the soul. Soul is proprietor, but proprietor is minor, and the managers working on behalf of the proprietor, they're looting things according to their own interest. That is the position of a man in bondage, or fallen soul. His true self is not represented in his transaction in his name going on. But in whose transaction, he's absent, his interest is suppressed, absent. The managers, the mind, intelligence, they're surcharged with other interests, and they're going on in transaction _____ [?] But in the name of the proprietor he's minor, nothing to do...

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