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Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Hopeless position.

Katha kaila hari tava namṛtya kari boro dukkhi dakhi barvar [?] When calculating all these things, we reach to the highest position of disappointment, then sometimes, somehow or other, from the core of the heart.

“Oh Lord, I’m helpless. Save me. I’m helpless. I’m overpowered in my home. I’m in the midst of so many enemy like, at the hand of my enemies, no freedom. I’m totally under the control of so many enemies in the form of friends within me. Such hopeless position I hold my Lord. You come, without, at least aggressively, otherwise no hope, even I may not be allowed to make connection with You.”

karmadinam koti _____ [?] “From time immemorial I’m serving all my masters, but they’re not satisfied with my service. I’m made the slave, eternal slave. No possibility of getting, or giving any relief to me. Now I find this helpless position my Lord. If You only come of Your own accord and assert Yourself in any way, then they will fly away. Otherwise no chance have I’ve got.”

Sampati labda buddhi tamaya tasya _____ [?] “Only little attention of some engagement if You extend to me, then these will fly, in fear of You. Otherwise I’m nowhere.”

This sort of pathetic prayer from the core of the heart towards the saviour, that is what is necessary for us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitai Gaura Hari bol. Nitai Gaura Hari bol.
Nitai Gaura Hari bol. Govinda. Govinda. Govinda, Govinda He. Nitai Gaura Hari bol.

No more. Here I stop. Nitai Gaura Hari bol. Nitai Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: Same question always.

Vidagdha Mādhava: Well, I hope not. This is a question I’ve asked once or twice, but I’m asking it for the full explanation. We’re encouraging everyone to chant Hare Kṛṣṇa mantra. Yet we’re seeing now there’s one quote in *Padma-Purāṇa* that’s saying without proper initiation the mantra received is without effect. So is it that those without proper connection, they’re not getting any benefit from chanting the mantra?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

*sampradāya vihīnā ye mantrās te niṣiphalā matāḥ
[ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ
catvāras te kalau bhāvyaḥ hy utkale puruṣottamāt]*

[“If someone receives a mantra from a guru who doesn’t come in a bona fide *sampradāya* that mantra will have no potency and will be fruitless. Hence in the age of Kali there will arise four

founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa).”]

[*Padma-Purāṇa*]

[?]

Śrīla Śrīdhara Mahārāja: Only solid progress is not possible, proper progress. It may be something like, *punya*, to acquire merit, like good activity, and suddenly, abruptly, it may become or may not, *nāmābhāsa*, and that giving *mukti*. Up to *nāmābhāsa*, up to *mukti*, it may be, or may not, that Name, *nāmākṣara*. Just as the seed without the potency within it, imitation is like that, without the seed. The medicine is there, apparently, but the potency of the medicine is absent. It will be like that. But at most it may produce what is *nāmābhāsa*.

One thing, is the Name proper, Name means it is not material, it is not under the jurisdiction of the concocted area, misunderstood area. It must not have root there, in the false imitation, the root must not be there. The root, the Name proper must have to become, to have its connection with the Infinite proper. One thing. And the next thing, it must be treated properly, that is *sevonmukhe*, serving attitude. Not exploiting mood, nor indifferent mood. Serving attitude must be there. And the seed must be proper seed, bona fide. Two things necessary, everywhere.

Sādhu-saṅga, that is also bona fide. We’re to differentiate it from the sham, from the apparent, that is from *māyāic* conception, which is not so. That is the treachery, the hypocrisy, we’re to avoid. Imitation side which is not proper and is going in the name of proper, that is dangerous, we’re to avoid that. We’re to come in connection with the truth, with the reality, and to deal also really, and not any facsimile, any imitation way. Our dealing will be sincere, true, and we must come in touch with the truth, then the truthful result we may expect. Truth is independent, it is not subservient to anything else. We shall have to come in connection with the truth, anyhow. How to get that connection, that is difficult thing, and that is by *sukṛti* and *sādhu-saṅga*.

So we’re to understand the very basic principle of the thing, the fundamental. Then, if you can understand that, all other questions will be solved, you can deduce from that. If we have a general view in our hand, the particular cases may be dealt according to that. The general fundamental law, we must come to be acquainted with, what is what. *Bhaktiyā sañjātayā* [*Śrīmad-Bhāgavatam*, 11.3.31], *bhakti* can produce *bhakti*, not, never *māyā* can produce *bhakti*. Reality can give reality, and not any misrepresentation of reality can give reality, deliver reality in any way. You’re to understand that. It is very simple and fundamental thing. Others will be deduced from that conception.

We’re in the midst of misconception, and misconception of any nature cannot give us relief from misconception. Some positive thing must have to come for our rescue.

So you do not understand the basic principle, so similar and same questions come.

Vidagdha Mādhava: I think I understand what your saying now.

Śrīla Śrīdhara Mahārāja: Always similar questions come. Assimilation is necessary, to hear and to assimilate that, to hear properly, and hear with assimilation. Only mere repetition of sensation is not experience. Experience is not repetition of sensation, congregation of sensation. But when assimilation, then principle on the background, and it receives in a particular way, and puts in a particular way, then it becomes experience. Only repetition of sensation cannot be said as experience. Experience means something, some other principle handles those sensations in such a

way, and it adjusts in such a way, then the sensations, then they become experience, knowledge. The cluster of sensations is not experience. So rendering the ear is not hearing. The inner man must be there, to attend it, and to assimilate, and to group it, adjust it, in proper place, it will keep them. And at the time they will get from that particular position. All what we hear jumbled together, without any discrimination, that is no knowledge. That cannot improve our condition.

Here Hegel says, or Kant, Hegel. Not this Locke and Hume. The inner sensation is nothing. The recipient must be inside, and he will accept them properly, and adjust them in their proper way. Then it will become knowledge, or experience. The inner man must be there to attain. So hearing, seeing, everywhere, it's the inner man, who receives the sensations, and adjusts them in such a way that he can use them properly in the future. And that is knowledge.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

In *Bhagavad-gītā* we find assimilation unique. So many things of different types, they're adjusted in such a way, it is unique thing, *Bhagavad-gītā*. *Karma, vikarma, jñāna, yoga*, many things, devotion, many things are properly adjusted. Not in any other book we find where everything has been adjusted in such a way, with the exception of *Bhāgavatam*.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Does that refer to the three types of *ratī*? *Sādhāraṇī ratī*? Is that more or less the same thing?

Śrīla Śrīdhara Mahārāja: *Sādhāraṇī*. Special. Yes. *Sādhāraṇī*, general, common, and then specific, specified. General attraction towards God, then attraction will take form of particular *rasa, śānta, dāsyā, sākhyā, vātsalyā, mādhyā*. And there are also sub divisions, *asālana, viśeṣa*. *Sādhāraṇī* of *viśeṣa, vaiśiṣṭya*, developed condition. *Sādhāraṇī* general, and then particularised. When particular *rasa*, aim in that *rasa*, so many groups, divided into many departments, and to be specialised in one department, specialist.

Bhakti Vijñāna Bhāratī Mahārāja: That is *samañjasā*?

Śrīla Śrīdhara Mahārāja: *Samañjasā*. _____ [?] Harmonised, many in one, organised. All accommodating, all adjusting. Our Guru Mahārāja utilised one, "Religion is proper adjustment." Adjustment to the extreme, general adjustment, then particularised, and it goes to the extreme. Divided into different departments, like government.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Someone may ask, in the *Śrīmad-Bhāgavatam* we find that the *gopīs* of Vṛndāvana, at one point when they were very, very, eager to have *darśana* of Kṛṣṇa, they were unable because their husbands kept them within their houses. At that time some of them left their bodies. So someone may ask, they're eternal associates of Kṛṣṇa, how is it possible that they left behind these supposed, seemingly, bodies?

Śrīla Śrīdhara Mahārāja: That is a show, that aspect. The real aspect of the *gopī's* relationship with Kṛṣṇa and the other aspect a show. _____ [?] Just as here we represent a thing which is

not here, in a picture. In a picture I may show the Himālaya here, but it is not real Himālaya. So in the case of the *gopīs*, that husband life, that life is like a picture. _____ [?] It has been written by Dāsa Goswāmī, just as a doll made by the wood, a wooden doll _____ [?] means wood. _____ [?] A particular type of bird which can cry aloud _____ [?] Something like show. It is arranged by Yogamāyā. That sort of theatrical stage is built to enhance the attraction towards Kṛṣṇa. It is to the extreme, attraction to the extreme, for the *gopīs*, it is already extreme, again to enhance that, this policy has been adopted by Yogamāyā. That there is outer demand on them, some design, outer demand, it won't allow them to be united with Kṛṣṇa, some concocted demand. The wholesale cover is like that, this *parakīya bhāva*. Local demand, something, and attraction for the universal life, the real attraction. And the local is futile, just putting some demand on them, but can't do anything ultimately, they're futile. But it has been managed to enhance their quality of love.

Just as a boy he may be offered. "Do you like the lap of your mother, or this doll?" A doll is given to the boy. "Take this doll, but you won't go to the lap of your mother. What do you want?"

"I want to dismiss the doll and go to the," - to a particular temptation on the opposite side, to enhance.

A real clever boy likes, "No I don't want the doll. I want the food. I want mother's lap, affection, not doll."

So some test is given and to judge the quality and increase the affinity, even dismissing these demands of moral, religious, and social, status. But this unknowingly flowing towards Kṛṣṇa, spontaneous, unknowingly, unconscious flow towards Kṛṣṇa. To prove that, this test put before them.

There was an instance that German Kaiser, his mother was a British lady, royal family of Britain. The Kaiser who was the cause of the first great war [against] Germany, he went to his maternal house. And there with his cousin, some boys fighting, and some strike came on Kaiser's nose and blood oozing, falling down. And Kaiser is supposed to have told, "Let the British blood fly away from my body." He was so German in his ego. "Let the British blood fly all away." So let all our subtle, including even this body, which has come from such society, let it go _____ [?] I'm a German."

I'm Kṛṣṇa's, _____ [?] I can't leave Kṛṣṇa at any cost. Whatever belongs to you, you think, you keep it, I shall go. That sort of spirit, selection, unity and oneness. That has been shown to us in different types, different types of Kṛṣṇa attraction. Kṛṣṇa attracts the whole universe, everything, all the atoms are attracted by Him. But there is differentiation, distinction. All atoms are not equally attracted. The attraction on the whole is sweet, but there is differentiation in the sweetness, the degree. All not of the same type, gradation is there. And it goes up to such a mark that it denies the very existence of them. So much attraction feels within, ignores his own existence, his own ego. Such is possible, such attraction is possible. The very gist is being attracted, the form eliminated. Just as when one is swimming and feels danger, one gives away the dress, and with naked body one wants to swim, something like that.

The *māyāvādīs* come here, wants to intrude into. nosoramano naham ramani dumu capesala kinjani [?]

Unconscious of their physical existence, they feel attracted towards Kṛṣṇa, the *māyāvādī* comes.

“Oh there you see? All forms are *jñāna*, and they’re one in substance.”

But when it again comes out, in different motives, it is going, entering and coming out, entering and coming out, the *līlā* continues.

Hare Kṛṣṇa. Nitāi. Nitāi.

And that is in the highest stage, highest intensity, in Rādhārāṇī. She surpasses all in that sort of attraction and feeling. And in the highest stage of unity becomes Mahāprabhu. And that hint is given in the last *śloka* of Rāya Rāmānanda.

*pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī, duñhu-mana manobhava peṣala jānī’
e sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jānī’
[nā khorjaluñ dūtī, nā khorjaluñ ān, duñhukeri milane madhya ta pāñca-bāṇa
ab sohi virāga, tuñhu bheli dūtī, su-purukha-premaki aichana rīti]*

[“ ‘Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhava*, or Cupid. Kṛṣṇa’s mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Kṛṣṇa might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid’s five arrows were Our *via media*. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.’] [*Caitanya-caritāmṛta*, 8.194]

That was composed by Rāmānanda himself. And in the last stage that was delivered when inquired by Mahāprabhu. “Any further development in the *līlā*?”

Then Rāmānanda told, “I have got one thing in my mind. But I don’t know whether You will relish it or not. I have composed one poem to that effect. You hear it.”

When he was delivering that poem of his own, Mahāprabhu put His hand on his face. “No further.” Hitting him. Combined, both combined, forgets everything, madly seeking after Himself, in the mood of the potency. And Mahāprabhu was caught red handed there. He opposed. “No, not to give vent to this idea now.”

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol. Not to be spoken, yet it is spoken. Devotees feel like that here.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

[tabe hāsi’ tāñre prabhu dekhāila svarūpa] ‘rasa-rāja’, ‘mahābhāva’ — dui eka rūpa

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.282*]

dekhi' rāmānanda hailā ānande mūrcchite, dharite nā pāre deha, paḍilā bhūmite

[Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.] [*Caitanya-caritāmṛta, Madhya-līlā, 8.283*]

Rāmānanda could not stand, fainted, fell unconscious on the ground.

Mahāprabhu touched him by His magical hand and again brought him to consciousness.

Rāmānanda found the *sannyāsī* sitting there, indifferent.

Then the *sannyāsī* told, "Am I allowed to go now, to take leave of you?"

Mechanically - "Yes. You may take leave."

Mahāprabhu went. Rāmānanda struck dumb, sat there, long time.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Maybe about three or four years ago I asked you about my Guru Mahārāja's identity, according to your (particular bicha?) what you thought his particular identity may be in the spiritual world. You gave a general analysis. So I also wanted to ask you, I don't know if you will answer, but I also wanted to ask you the same thing about Kṛṣṇa Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Dāsa Bābājī Mahārāja, he openly had discourse with me.

"I know everything, I hear, but my particular attraction towards *sākhya rasa*, I like it most, friendly. I have heard all these things, of different stages, different qualities, but my special liking is in *sākhya rasa*." He told.

But our Swāmī Mahārāja, whatever I found from his letter. And the letter I found when he was going towards America for propaganda, he has given his own internal aspiration.

"Help me to finish my duty here as ordered by my Gurudeva, Rādhārāṇī, Who is very favourite to You, to help me discharge all my duties given to me by Him. He's Your very most favourite. And after that we shall have our natural pastimes in Vṛndāvana."

In such and such way, as he has expressed, from there I traced that he's there. In his natural service, he relishes that sort of service. That is my finding from that letter. Before this I did not have any clue in any talk with him. Hare Kṛṣṇa. Of course I have not gone through the portion where he has translated the *mādhurya rasa* affairs in *Bhāgavatam*. But still this was sufficient for me to guess, to understand his innate aspiration, in that line.

As from common, as it was told, *sādhārāṇī*, general attraction. Then assimilation in different departments. General recruitment, and then examination by the specialists, and particular departments are given to particular persons. He will shine in that, after general recruitment. General test and then special test.

Gaura Hari. Nitāi Gaura. Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. This Arup Misra, did he mention anything about his house in Calcutta? Arup Misra?

...

Śrīla Śrīdhara Mahārāja: _____ [?] Maybe. I have no idea. Or not less than two *lākhs*. Current comes down from that side, to embrace, then we can only. He's seen to do that. That is superior quality cannot be caught by the lower quality. The acceptance from that side, and unavoidable for this gross side, blessed. Hare Kṛṣṇa. If possible it may be. That may not be in our life. There are many if they attended for this they might have been successful. It is my opinion. But they did not care at all for that. This Kuñja Bābu, he founded the Maṭha there, in the beginning, Māyāpur Tīrtha Mahārāja. But he did not care to get, acquire that land. He went to south Calcutta, constructed one Caitanya Research Institute there, for preaching purpose. That was educated quarter, and he selected that locality...

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