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**Śrīla Śrīdhara Mahārāja:**

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm [dharmiṣṭha aṛya-vacasā yad agād aranyam māyā-mṛgaṁ dayitayepsitam anvadhāvad, vande mahā-puruṣa te caraṇāravindam]*

["O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the *brāhmaṇa*'s curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful."]

[*Śrīmad-Bhāgavatam*, 11.5.34]

Viśvanātha Cakravartī has given, that generally it seems it applies to Rāmacandra. He left His kingdom and went with Sitā Devī to the forest to discharge religious duty, designed by His father.

But it is also true in the case of Mahāprabhu. Viśvanātha Cakravartī Ṭhākura has drawn the internal meanings and applied it in the case of Mahāprabhu. *Tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm*. The imperial prosperity He left, *su-dustyaja*, which is hard to abandon. That generally we find this in the case of Rāmacandra.

But Cakravartī Ṭhākura says, *surepsita-rājya-lakṣmīm*. The valuable devotional company of Viṣṇu Priyā, *rājya-lakṣmīm*, not a materially big thing, but Viṣṇu Priyā's throne in her heart for Mahāprabhu, that is more than any imperial standard. He had to leave that. *Surepsita-rājya-lakṣmīm*. What standard of sacrifice in service is never found amongst the big society of the gods. That they had to go up and He left that, ignored, He had to ignore that sort of serving, loving attitude of Viṣṇu Priyā for the public welfare. *Surepsita-rājya-lakṣmīm*.

*Dharmiṣṭha aṛya-vacasā yad agād aranyam*. Here He has taken one curse of a *brāhmaṇa* who told that, "What You do, all taste about Kṛṣṇa *lilā*, I want to participate, but doors are closed."

Mahāprabhu when He used to taste the Vraja *lilā* of Kṛṣṇa, did behind closed doors at deep night.

But a *brāhmaṇa*, he took only milk and nothing else, so he thought himself a very qualified religious standard person. "I must have entrance, I do not eat anything but only milk; why should I not be allowed?"

Mahāprabhu replied, "Milk drinking is no qualification for entering into Kṛṣṇa consciousness."

"Then I curse You. You will lose your family life!"

"Yes." Mahāprabhu took it. *Aṛya-vacasā yad*. Then He accepted that and took *sannyāsa* accepting the curse of the *brāhmaṇa* became *sannyāsī*. *Aṛya-vacasā yad agād aranyam*.

*Māyā-mṛgaṁ dayitayepsitam anvadhāvad*. And He pursued, run after those *māyā-mṛgaṁ*, that are misguided by Māyā-Devī, He pursued that crowd. And at the same time, *dayitayepsitam*, what was in the very inner aspiration of His sweetheart Rādhārāṇī. Here Kṛṣṇa He took to the mood of Rādhārāṇī, *epsitam*, desirable of Rādhārāṇī, the deep searching for Kṛṣṇa's service, loving service. He practised in the mood of Rādhārāṇī the searching, how to search after Himself, Kṛṣṇa. For these two causes He left His worldly life, apparently. First for the welfare of the public, and the next twelve years only in the mood of Rādhārāṇī searching after His own inner sweetness, He played, showed to

the world. This is the meaning of those two stanzas given just after mentioning Kali-yuga Avatāra then these stanzas given in *Bhāgavatam*.

Gaura Hari bol. Here I stop today.

...

**Śrīla Śrīdhara Mahārāja:** ...not concoction, not a false tale. A portion of the iron chain was converted into...

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

...Rabindranath \_\_\_\_\_ [?], he wrote this poem in Bengali.

yad ana hari adan agadin sanatana keve sei vrindavana karan krsna nama [?]

...rather the *brāhmaṇa* approached and began such occasion, at last,

ye dani hari adani mani ye mana hani takani magi ani nata sevi ata badi mani ye vrndavana [?]

Rabindranatha has taken a poem, from *Bhakta-mālā*, the incident is mentioned there in that book.

It is also mentioned, once Agbar went to visit Sanātana, and he had mind, "If they want I shall give some help to these scholarly *sādhus*. Those who do not want anything from the public, always engaged in the *śāstric* study and writing. Though they come from the royal family of Maharastra, *brāhmaṇa* royal family of Maharastra, but now their in self imposed poverty, and begging and cultivating scripture and writing books. If any money necessary."

We're told in *Bhakta-mālā*. He came to see that *ārātrika*, in the evening the *ārātrika* was going on, and from far away Agbar, with his own paraphernalia came to see the *ārātrika*. And found this guinea, the golden coins are being - like rain they're falling on all sides.

"What shall I give here? The opulence is there."

Akbar, and his grandson, Aurangzeb, he demolished the greater portion of the temple, Govinda Mandeer, and also polluted Madana-mohana and the Deity already removed, first to Karmavana, that Indian state, Bharatapur state. Karmavana in under the management of Bharatapur state, Dijart [?]. And there also some apprehension of being polluted, It was taken to Jaipur next under Mahārāja Amansing [?], that state. The Deities were removed. And that Deity is still remaining in Jaipur, Govindaji, that original Deity, Vighraha is in Jaipur. And next installation we find in Vṛndāvana.

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

**Bhakti Vijñāna Bhāratī Mahārāja:** Mahārāja, this is Bhugarva Goswāmī's Deity?

**Śrīla Śrīdhara Mahārāja:** Bhugarva Goswāmī and Lokanātha, they were in, known as Rādhā-Vinoda or some...

**Devotee:** Rādhā-Vinoda.

**Śrīla Śrīdhara Mahārāja:** Rādhāramaṇa, Gopāla-Bhaṭṭa. Rādhā-Vinoda, Lokanātha, and Bhugarva. And Govinda is Rūpa Goswāmī. Madan-mohan, Sanātana Goswāmī. And Madhu Paṇḍita was one, his Gopinātha, Rādhā-Gopinātha. Rādhā-Dāmodara by Jīva Goswāmī. And Śyāma-sundara by Śyāmānanda Prabhu. These are the old Deities that are installed by the old prophets. And [Raghunātha] Dāsa Goswāmī is Giridhari.

Hare Kṛṣṇa.

**Bhakti Vijñāna Bhāratī Mahārāja:** Is Rādhā-Vinoda moved to Jaipur also?

**Śrīla Śrīdhara Mahārāja:** Yes.

**Aranya Mahārāja:** What is the reason that the Deities have gone to Jaipur?

**Śrīla Śrīdhara Mahārāja:** Apprehension of the attack from Aurangzeb, the grandson of Akbar. Jahangir, great grandson of Akbar. Akbar, Jahangir, Shah Jahan, Aurangzeb. Akbar, Jahangir then Shah Jahan, then Aurangzeb, fourth from Akbar. Akbar's father was Humayun, and his father was Babur who was the founder of Mughal Empire in India, that Babur. He was contemporary to Sandaram Singh, the grandfather of Patarb Singh who fought single-handed with Akbar, that great Mohammedan king in India. For twenty-five years continuous fighting, from a cottage. It may be told like that. He had no, not a place to keep his head, sometimes from under the trees, sometimes in the caves, sometimes in some other house of his subject. In this way he fought for twenty-five years, Patarb Singh. Hare Kṛṣṇa. And Man Singh and others they left him and joined Akbar. But still he was indomitable fighter. Continuous fight for twenty five years recklessly.

We're told in history that England and France they were in fighting mood for one hundred years. And we find in Markachandī [?], devasura maha yuddham pura madya satam pura [?]

A hundred years continuous fighting between the gods and the demons.

devasura maha yuddham pura madya satam pura, mayisay sura nama adi pi deva nama capa randhari [?]

The Mahiṣāsura was the leader of the demons, demonic party, and the other hand Indra Puranda, he was the leader of the god party. Fighting went on for one hundred years continuously.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

**Devotee:** Can you tell us something about the life of Narottama Dāsa Ṭhākura.

**Śrīla Śrīdhara Mahārāja:** Yes. Narottama Ṭhākura, when Mahāprabhu went to Rāmakeli after *sannyāsa*, on His way to Vṛndāvana, it is told that the opposite side, there was a river nearby, just on the opposite side Mahāprabhu pronounced the word, "Narottama, Narottama, Narottama."

But the party could not understand. "Why He's taking the name of Narottama here?"

This is the first incident.

Then there was a big *kāyastha zamīndār* on what is known as Keturi just on the other side of the banks of Padma River, the big branch of this Ganges. And the small branch is this \_\_\_\_\_ [?] and

the big branch goes by the name of Padma. And just on the other side of the Padma there was Keturi where there was a big *zamīndār* family. Narottama was a son, a *kāyastha* family, and Narottama was the son of his family, his elder brother was Kṛṣṇa Candra. Almost a big *zamīndār*, or small king, in this way there.

He was brought up naturally inclination towards Mahāprabhu and Kṛṣṇa, Rādhā-Govinda, Vṛndāvana, all this. He did not marry. From his young age he was given to this side. And gradually found his friend in Śrīnivāsa Ācārya, and afterwards Śyāmānanda. In his younger age it is told that he came to see Navadvīpa Dhāma, and the circumambulation of different parts of Navadvīpa, Narottama and Śrīnivāsa, they practically began.

Before this, Jīva Goswāmī was shown the different parts of Navadvīpa Dhāma by Nityānānda Prabhu. And the second attend we find that Īśān, who was the old servant of Mahāprabhu's house, he showed Narottama and Śrīnivāsa all the nine islands, pastimes of Mahāprabhu's place.

Then, going up and given to such life exclusively. Then he met Narottama and Śyāmānanda, lived there for some time, and Narottama Ṭhākura he tried hard and got initiation from Lokanātha Goswāmī.

Lokanātha Goswāmī's original house was in Bengal, Yaso District. He went to Vṛndāvana and lived a life of a *sannyāsī*. And his speciality was this, that he did not like to mix with anybody. His apprehension was that to talk with a man, that means the break in the continuous memory of Kṛṣṇa, so he did not like to meet anybody. So much so, that he even did not store any water, a glass, any scanty water also, because if any guest comes and asks for some water he cannot deny, "that I won't give you any drinking water." So, his water pots were all empty. Ha, ha, ha. In such a strict way he used to keep up his continuous devotional life without any gap. And he did not like to accept anyone as his disciple, he was determined, won't mix with anybody.

But Narottama Ṭhākura anyhow when he found that, "I must have my initiation from this noble man please." But he knew that he has almost promised that, "I won't accept any disciple, what for?"

Śrīnivāsa Ācārya, he got initiation from Gopāl Bhaṭṭa. Śyāmānanda, he got initiation, there is a story behind, from Jīva Goswāmī, he gave. And Narottama's inclination towards Lokanātha Goswāmī. But how to get that? He tried to find out where in early morning he goes to pass his stools. Then he detected the place and began to cleanse that place in a fine way.

So after a few days it caught the attention of Lokanātha Goswāmī. "Who is cleansing this place? I come to pass stools in this place and who knows it and who comes and is cleansing this place, purifying?"

Then he detected one day and caught this Narottama. "Why you have come to do this without my permission on your own?"

Narottama fell flat, crying at his feet. "I want your blessings, your grace. Without that my life is useless. You please be kind on me. I am a wretched man and so and so, come from Bengal. You must be pleased with me in this way."

Lokanātha Goswāmī was defeated and at last he gave initiation to that single person Narottama. And Narottama, in his turn, he came and afterwards we are told that he inundated the whole of the Northern Bengal and the whole of Manipura came under his control, under his grace. He gave initiation right and left.

**Bhakti Vijñāna Bhāratī Mahārāja:** Northern Bengal?

**Śrīla Śrīdhara Mahārāja:** Northern India, and specially Eastern, Assam and Manipura, wholesale Manipura, including the King of Manipura, all disciples of Narottama Ṭhākura.

It is similar, Gaura Kīśora Dāsa Goswāmī, he had no disciple. We're told our Guru Mahārāja is the single. But Guru Mahārāja preached and gave it to many, many, many thousands.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi, Nitāi, Nitāi.  
Akṣayānanda Mahārāja is caught tight, eh?

**Bhakti Vijñāna Bhāratī Mahārāja:** Yes, he's editing.

**Śrīla Śrīdhara Mahārāja:** By special engagement.

**Bhakti Vijñāna Bhāratī Mahārāja:** ...to understand, say when the *madhyama-adhikarī*, or maybe even *kaniṣṭha-adhikarī* accepts disciples, *śiṣyas*, then to what degree is he responsible for the removal of the *śiṣya's karma*, or does he have to accept a certain portion? How is that understood?

**Śrīla Śrīdhara Mahārāja:** A man who begins business with a small capital, it is better that he should have connection with a higher capitalist, then he can go on well in his business.

Nitāi. Kṛṣṇa. Kṛṣṇa. As long as one is not wholesale established in Kṛṣṇa consciousness, he must have some connection with superior aim, then he'll be safe.

maya ye kuliya jaya saranaja jaya sadhu guru krpa vina madhuki rupai [?]

We're to fight face to face with *māyā*. It is very difficult to control *māyā*. Only with help from higher agency should be our last resource, resort. *Mama māyā duratyayā mām eva ye prapadyante.*

[*daivī hy eṣā guṇamayī, mama māyā duratyayā / mām eva ye prapadyante, māyām etām taranti te*]

["This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]

[*Bhagavad-gītā*, 7.14]

Only His connection can dread *māyā*. *Daivī hy eṣā guṇamayī*. It has got its backing from the higher quarter, this *māyā*. So individually if you attempt to cross the *māyā*, to keep her down, it is impossible. You must have some higher connection. And with the help of that connection *māyā* will withdraw when she will see that you have got backing of the higher potency, or higher state. Then she will withdraw, otherwise not. Individually you cannot fight and gain victory over *māyā*. It is not possible.

*Daivī hy eṣā guṇamayī, mama māyā duratyayā*. It is crossable, almost impossible to cross this illusion, illusory circle, play. Only when you're backed by proper angle of vision, then only it is possible. Otherwise you're within this conception and wherever you go you're within the boundary of *māyā*, little intense or less intense, but it is *māyā*. But whenever you really come in touch of the plane above *māyā*, from there, you can fight against *māyā* and *māyā* will withdraw. *Daivī hy eṣā guṇamayī, mama māyā duratyayā*. Individual attempt is almost to meet failure, *duratyayā*.

*Mām eva ye prapadyante.* "When you surrender to Me. *Māyām etāṁ taranti te.* "Who will surrender to Me, and you'll be insured of My help, then you'll be able to cross *māyā.*"

Beyond *māyā*, some shelter beyond *māyā* from where you'll fight. A little space is necessary from where he will begin and continue his fight. So positive attainment, so *sādhu*, *śāstra*, help comes from above. And our attitude to accept that help on our part is necessary, from the inner plane of our heart we want to go out of *māyā*. Local interest, *māyā* means local interest. It is very difficult to get out of local interest. Proper universal interest, what it is, we do not know at all, no conception of universal interest clear to us at present. Local, that is extended, more extended, more extended, but it is all extended, local. In that way, *āroha-panthā*, in the empirical method, to get out of the local conception is impossible.

**Bhakti Vijñāna Bhāratī Mahārāja:** Mahārāja. It's apparent and seems very clear that some persons who accept the *śiṣya*, who maybe perhaps are not ready, or they might even be ready, they have to undergo some physical difficulty or suffering because of accepting those disciples. What is the cause? That is because of *karma* isn't it?

**Śrīla Śrīdhara Mahārāja:** I don't follow you. Some of lower level is seen to accept disciples?

**Bhakti Vijñāna Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** But they are?

**Bhakti Vijñāna Bhāratī Mahārāja:** Afterwards there is some physical difficulties...

**Śrīla Śrīdhara Mahārāja:** Physical difficulties are not to be considered.

**Bhakti Vijñāna Bhāratī Mahārāja:** Not to be considered?

**Śrīla Śrīdhara Mahārāja:** Physical difficulties not to be considered. And physical success is also not to be considered of much value. The large number of *śiṣya*, so the Guru will be greater, ha, no position there.

**Bhakti Vijñāna Bhāratī Mahārāja:** No, I mean like, for example, a person accepts many, like my Guru Mahārāja he said, "I'm suffering some physical difficulty because of the *pāpas* of my *śiṣyas*. The sins of my disciples are causing me this suffering." So how is that explained?

\_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

Voluntarily he has accepted the responsibility of spiritual life of so many. But he's finding that their improvement is not satisfactory, so some disturbance at his heart.

"I have taken their charge, but I'm not able to give them desirable improvement in the spiritual life."

So that is good symptom, *para-duḥkha dukhī*, the Vaiṣṇava, they have not got their own trouble, but they're troubled for others. Sanātana Goswāmī, his *praṇāma* mantra, [Ragunātha] Dāsa Goswāmī writes,

*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham  
kṛpāmbudhir yaḥ para-duḥkha-dukhī, [sanātanam taṁ prabhum āśrayāmi]*

[“I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love.”] [*Vilāpa-kuṣumāñjali*, 6]

He has not got his own misery, mental trouble. But their mental trouble is this, that they see the pain of the others and that is difficult to tolerate. *Para-duḥkha-dukhī*. Sympathetic to the misery of others. This is a qualification of the Vaiṣṇava who lives in *madhyama-adhikāra*. They've got no trouble of their own, but they're troubled by the pain of others, that they cannot ignore, from *madhyama-adhikāra*.

**Bhakti Vijñāna Bhāratī Mahārāja:** So that is not *karma* from the *śiṣya*?

**Śrīla Śrīdhara Mahārāja:** Not, yes, *karma śiṣya*, and he will have to assimilated, to digest some responsibility of the bad activity, undesirable activity of the *śiṣya*. He has got some responsibility to manage by instruction. “You do this, you do this.”

When a doctor has accepted a patient, and the patient is under pain, the doctor feels some trouble in his mind. “I have taken the charge of this patient and I can't remove his difficulty.”

Something, voluntary responsibility.

**Bhakti Vijñāna Bhāratī Mahārāja:** But it's not, um \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** There is different types, of different stages. Some begins thoroughly on behalf of the high. “I have no responsibility, as much as I can I'm doing.” Does not take so much responsibility. “The responsibility is above. I'm doing my duty.” With this openness of mind he may treat his disciples. Rather, “If He wills it will be good any moment.”

Free doctor, and family doctor. Family doctor cannot shake off the responsibility. And a doctor from outside he may say, “If you like you can engage another doctor.” Not so much earnest for the patient. “I'm not perfect. I cannot make him pure immediately. It is His will. I can give my quota.”

From the beginning with this attitude he may approach the patient, the disciple. The question of attitude, how much responsibility is taken. Hare Kṛṣṇa. A particular case of different type.

**Bhakti Vijñāna Bhāratī Mahārāja:** So according to the Guru's degree of acceptance, accordingly there will be a different type of suffering, or different degrees of suffering?

**Śrīla Śrīdhara Mahārāja:** That is also, how much committed, that much reaction. Hare Kṛṣṇa.

**Bhakti Vijñāna Bhāratī Mahārāja:** Mahārāja. What about the attachment which develops between the Guru and the disciple? He becomes attached to the disciple in the sense he wants the disciple

to be freed or liberated, he wants the disciple to advance. So there is some attachment, not physical...

**Śrīla Śrīdhara Mahārāja:** That depends on the stages of realisation of the disciple. Exclusive devotion must come from a disciple towards Guru. *Yathā deve tathā gurau.*

*yasya deve parā bhaktir, yathā deve tathā gurau / tasyaite kathitā hy arthāḥ, prakāśante mahātmanaḥ*

[“The key to success in spiritual life is unflinching devotion to both the spiritual master and Kṛṣṇa. To those great souls who have full faith in both Kṛṣṇa and the spiritual master, the inner meaning of the scriptures is fully revealed.”] [*Śvetāśvatara-Upaniṣad*, 6.23]

His representative. I’m in search after divinity, and wherever I find the connection I must try to concentrate all my energy towards that centre. And that is the key to success, because the other party is all conscious. According to my attention the response will come to such degree. Everywhere there is centre, nowhere circumference. In every point there may be centre. To Prahlāda, everywhere there is centre.

“Is your God in this pillar?”

“Yes. He’s here.”

And when demolished He came out.

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