

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.20.C

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Caitanya.

*yadī gaura nā hoīta, tabe ki hoīta, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoīta kāra]*

[Vāsudeva Gosh has said: “If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. *Rasarāja-Mahābhāva* - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity.”]

At the reach, the zenith of *śraddhā*, how it can be wonderful as Gaurāṅga has taken it down. And we are getting a taste of it and thinking, 'If I could not have a chance of tasting such nectarine substance how could we live? One cannot live, one should not live without such things. When such things are existing, such degree of nectar existing, and if devoid of that in life it is most undesirable. Gaurāṅga has with His most intensified faith He has come down with a great thing _____ [?] How I could live if I could not get a connection of such wonderful sweetness. Hare Kṛṣṇa Hare Kṛṣṇa.

Devotee: Who said this Mahārāja?

Śrīla Śrīdhara Mahārāja: Vāsudeva Ghosh.

_____ [?]
When after *sannyāsa* Mahāprabhu came to visit this Nadia, again Vāsudeva says.

_____ [?]
The whole population of Nadia ran madly to have a glimpse of that Gaurāṅga of their former experience. They madly ran after Him.

_____ [?]
So so much filled up with ecstasy they can't leave, they can't move. Very painfully they're making progress. The feeling has almost paralysed them.

_____ [?]
They thought, 'How long and such days passed away that they're deceived with such *darśana* of Gaurāṅga, the former of His students.

_____ [?]
And their eyes were fixed on His dress and His limbs, so grossly they forgot themselves.

_____ [?]
And Śacī Devī when she heard that her Nimāi after *sannyāsa*, five years after, He has again come here to visit her, she ran after and taking on her lap.

_____ [?]
“You are a boy of my lap. You're so and so now.”

_____ [?]
A dead body has again got the life. Something like that to Śacī Devī and other devotees.

[?]

Vāsudeva Gosh told that, "Such is the scene when Gaurāṅga came to visit once again after His *sannyāsa*. The scenery of the place was such. All dead bodies were as if they got knew life and stood and to do something. Hare Kṛṣṇa. What intensity of love has been expressed in his, the Vāsudeva Ghosh. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Like my stanza,

nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam
koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣanam
koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaram
prema-dhāma-devam eva naumi gaura-sundaram

["When He returned to His birthplace, Nadia, after five long years of *sannyāsa*, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gaurāṅga, the people's voices repeatedly resounded the Holy Names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love."]

[*Prema-Dhāma-Deva-Stotram*, 34]

When He came to this Koladwīpa the actual happenings were such. Nitāi. Nitāi.

When I read in *Chaitanya-Bhāgavata* that Mahāprabhu when visited this Navadwīpa after *sannyāsa*, five years passed, then people ran to see Him in such a mad way that so many jungles were all cleared, everywhere there is path, no jungle. The Ganges water filled up with human heads, all swimming close by. None can even dive because four or five hands come to his relief. So thickly the Ganges water is set with human heads. And so many boats are also carrying so many children and old people.

And so I thought how it was? But at the time of Gandhi, such a great throng I saw, then I thought that even to see Gandhi so many people may be attracted. Then how, what degree of attraction really was when Mahāprabhu came after His *sannyāsa* in Navadwīpa. How, with what great degree of attraction when this Gandhi can attract people in such large numbers, because only for his *ahimsā*, and that is also to the political purpose. And for the highest purpose, the great and most intense dedication, that came with Mahāprabhu then how, what such high degree of attraction came here, down. How mad the people were to see Him.

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

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Also Mahārāja, there's a verse by Prabodhānanda Sarasvatī:

vañcito 'smi vañcito 'smi, vañcito 'smi na saṁśayaḥ
viśvaṁ gaura-rase magnaṁ, sparśo 'pi mama nābhavat

[Śrīla Prabodhānanda Sarasvatī says: "Deceived, deceived, no doubt, deceived I am! The whole universe became flooded with love of Śrī Gaurāṅga, but alas, my fate was not to get even the slightest touch of it."] [*Caitanya-candrāmṛta*, 46]

Śrīla Śrīdhara Mahārāja: *Sparśo 'pi mama nābhavat.* It is a plain thing. That is the very nature of the devotees. That is, as much conception of the infinite as you have, your insignificance to that degree you must feel within yourself. Do you follow? Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The infinite conception, the question of relativity. When you can see a bigger thing then relatively you cannot but think that you are so very infinitesimal. Your look is for a great thing and in comparison to that you are smallest. Do you conceive this?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When you are seeing the ocean you see how tiny you are in relation to the great magnitude of ocean and water. You are very insignificant. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So, that you apply in this case. One who is looking at the great thing whether in size, or knowledge, or love, when you are standing at the relativity of the verge of the great thing, in consideration of that you should think that, 'I am very poor, I am very low.'

*jagāi mādhai haite muñi se pāpiṣṭha, purīsera kīṭa haite muñi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya*

[I am more sinful than Jagāi and Mādhai and even lower than the worms in the stool. Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.] [*Caitanya-caritāmṛta, Ādī-līlā, 5.205-6*]

[Kṛṣṇadāsa] Kavirāja Goswāmī himself says for him, "That I am so mean." When he has seen so much pure and higher thing, in comparison to that he says, "What is this?"

Mahāprabhu says, *prāṇa-pataṅgakān vṛthā*, [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

"I am an insect. My life is like an insect. I'm going on with it."

*dūre śuddha-prema-gandha, kapaṭa premera bandha, seha mora nāhi kṛṣṇa-pāya
[tabe ye kari krandana, sva-saubhāgya prakhyāpana, kari, ihā jāniha niścaya]*

["Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually an exhibition of pseudo love of Godhead. When you see Me cry, I am simply falsely demonstrating My great fortune. Please try to understand this beyond a doubt."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.46*]

"So pure and natural love of ocean I see before Me, spread, and I am not getting even a drop of it. I'm so unqualified. Why? I am a hypocrite. I really do not want, not that I don't deserve, I don't want it. My life is unfulfilled, unfulfilled. I have come near such a vast and beautiful thing and I am not allowed to touch even, to get even a drop of it. I am so low, so unqualified. Why? Because I am a hypocrite. *Kapaṭa premera bandha*. Still I think that I am great. I'm a big thing, *pratiṣṭhā*. *Sva-saubhāgya prakhyāpana*. Even at this plane I can't leave

vanity, false vanity. *Sva-saubhāgya prakhyāpana*. I want to display that I have a great achievement of Kṛṣṇa *prema* and I am shedding tears for that and this is not real shedding, *kapaṭa*. Still I am addicted to My lower self, self-centred, self-centring is not being dissolved. Still I am self-centred. I am a seeker of My own fame. So I am not being allowed to partake into that ocean of nectar."

So in that relativity they cannot but see themselves meanest of the mean. As much as coming in connection with the higher reality, conscious of higher reality, then relatively they are compelled to think themselves the meanest of the mean. That is the truth. That is the law of nature. So devotees of the higher order they are seen always to say that everyone is getting the chance but I do not get the chance. I cannot avail myself for getting this situation.

Narottama Ṭhākura, "Jagāi Mādhāi, up to the standard of Jagāi Mādhāi culprit, what standard of the culprit Jagāi Mādhāi? They are getting released, and they're getting the nectar, and only I Narottama am outside. I can't touch the thing."

The nature of the appreciation of the highest makes himself to think to be of lower position. That we find from the practices and sayings of the great men. That is the question of *tṛṇād api sunīcena, taror api sahiṣṇunā*, and without that, that is a qualification also, if we do not have that sort of qualification that is the earth. Of course earth means not artificial. If we are not ready to think ourselves lower we cannot come in connection with the higher.

tṛṇād 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]

Your attitude for the search will be such; that you are almost unfit in the search for where you want to go, want to begin. So unqualified you are. This is the qualification for the finite to approach the infinite. If you think that you are something that is a disqualification in your search after infinite. In other words it is such.

tṛṇād api sunīcena, taror api sahiṣṇunā, / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

You will take the name of the Lord, divine sound, but the process is such, you must be mindful to that. Otherwise your search will be in vain. Your attempt will be lost. What will be the attitude? *Tṛṇād api sunīc*, the meanest of the mean, to think you're humblest of the humble, and sincerely. *Taror api sahiṣṇu*, your forbearance must not have any limits. 'That so many days, so many ages I have past. I don't get.' Be sure that you have come to search infinite, so no time limit, ha, ha, and no vanity, that you will make master over that thing. This qualification must be given up in the beginning. *Amāninā mānadena*, your highest enemy is your self-seeking nature, that you are something, you have got some greatness in you. That sort of vanity must be left out. *Amāninā*, you must not seek any honour to you, no reward, *amāninā*. *Mānadena*, at the same time you must be modest in your dealings to all others, then your *amāninā* is genuine. If you do not like to give the honour to others then your self-seeking will be there, it will be traceable. But when you give honour to others but don't want it within you, then you will be qualified to make search after Govindam, to the Centre, the Infinite, the Absolute. Then a qualified student if you can give up all these bad prejudices, these unfavourable prejudices, if you come to search after the Absolute then you

must have such qualifications, otherwise you'll fail. So, we find that the great devotees they're always condemning themselves like anything, extremely, what we cannot conceive even of, for ordinary persons.

Purīṣera kīṭa haite muñi se laghiṣṭha, Kavirāja Goswāmī who is the giver of the highest conception of the truth, he says, *purīṣera kīṭa haite muñi se laghiṣṭha*, "I am worse than the worm in the stool." *Jagāi mādihāi haite muñi se pāpiṣṭha*, Jagāi and Mādihāi in the case relativity of Mahāprabhu, they have been considered to be the worst sinners. I am more than that. My sins are so graphic I may not be engaged. *Mora nāma laya yei tāra pāpa haya*, I'm such a great sinner that whoever will hear about me, the dirt, the sin will enter into him, in the relativity of my name. I'm such a great sinner. My sin is with my name also and the one who once hears my name, the sin will enter into him, *yei tāra pāpa haya*. And *tāra puṇya kṣaya*, his good qualities will vanish. And *mora nāma laya yei*, if anyone positively takes my name then he will commit sin. Such a worse type of person I am. But, the grace of Nityānanda Prabhu possesses such a high degree of disinfection that He has taken me to Vṛndāvana and has given the relationship of Rūpa, Raghunātha, Govinda, all these things He has given. Nothing in me but all in Nityānanda Prabhu."

And by this he wants to express his highest gratitude to Nityānanda Prabhu. "It is shameful to speak about one's own life, but still I do this. Why? If I do not do that then I shall be ungrateful to the great magnanimity of Nityānanda Prabhu. So fallen am I and Nityānanda Prabhu has given me all these things, the Vṛndāvana, Rūpa, Sanātana, then this Govinda, Mahāprabhu, all these things, Raghunātha Dāsa. It is all gift of Nityānanda, unconditional gift. I've no qualification, so I mention that, yes I have got. If I do not say, then I'll be an offender to Nityānanda Prabhu's grace, so I am compelled to say, confess that I am so and so, but by the grace I have got these things."

Sparśo 'pi mama nābhavat, Prabhodānanda Saraswatī, all these, they're all of such common feelings, conceptions. "It is there. I see, I feel, so many persons are looting, but I am deprived, I am deprived."

Rādhārāṇī Herself says: "Kṛṣṇa is qualified in every way. I can't blame Him in any way. Still He is so cruel to us all. He left Vṛndāvana. We are all feeling extreme pain. This is My *durddaiva-vilāsa*. I cannot accuse Him in any way."

This is union in separation.

bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."] [*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

It is a peculiar type of achievement when one who has got the thing they say, "No, I have not got." This is the special characteristic of the Infinite. One who has got possession of it he says, "No, I have got nothing." The characteristic of Infinite is such. And when he says that, "I have got." He has not got. It is such, because it is a statement from the negative for the Positive. The negative who cannot assert at all but can attract only, negative. Assertion is with the Positive only. So the negative can hanker, he can express his own reality in the negative characteristic, and degree of want. He or she can express her position in the degree of want. The measurement is just the opposite, minus, the measurement is in the negative

side, minus, the depth of necessity, depth of attraction, but not of gain. Positive can only assert that, "I am purer."

Devotee: That's wonderful Mahārāja, such a beautiful land.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. But your beautiful attraction is to take all these things out, the negative - positive. This has come to my mind some few days back. This must be explained in the present language of sounds.

Dhīra Kṛṣṇa Mahārāja: Yes. So Mahārāja, it's one thing for such great personalities as Kavirāja Goswāmī to make these statements, but for men like ourselves, ha, ha, we actually are like that, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That will be our standard in the front, the ideal, that will be our Guru Mahārāja. But we must not assume that, 'I am Kavirāja Goswāmī.'

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That is another type also, in *Caitanya-Bhāgavat*. Vṛndāvana dāsa he is praying, he's trying his utmost to describe the greatness of Mahāprabhu, magnanimity of Mahāprabhu and Nityānanda. Then he says, "After appealing to the people at large in such a modest way I am putting to them. Like I touch your feet, I hold your feet. You please come and appreciate."

[?]

After so much appeal, fervent appeal, to ask them, to requests them to appreciate, for appreciation of Gaura and Nityānanda. "Do it, it will be your benefit. Whatever any position you are, whatever class of sinner you are, you please, you try to come. Connect with Gaura-Nityānanda. You'll be blessed, you'll be saved, you whole hankering will be fulfilled." Still, after so much entreat and appeal, if anyone wants to blame, criticise and blame Nityānanda and Gaurāṅga, I want to kick on his head." This is also a peculiar sentiment coming in the heart of the devotees.

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: And how to explain that? That so many superficial critics they're saying, "Kavirāja Goswāmī has appealed in such a modest way, and this Vṛndāvana dāsa he has such vanity, his vanity is so much. He's so proud that he wants to kick the head of those who do not have faith in Gaura-Nityānanda, 'they're most impertinent,' all these things."

But when I came to Gauḍīya Maṭha I heard a peculiar interpretation from Prabhupāda. Prabhupāda told that the most sinful and heinous, Nityānanda Prabhu has come to their relief, by this statement. Do you follow? By this expression, one who has got no other way but to fly away, to come to the divinity. Nityānanda Prabhu has opened a way to them. By his punishment, Kṛṣṇa's special attraction will be drawn towards them. "That My child has beat him, or damaged him so," and gives some grace. Am I clear, no? Kṛṣṇa's attraction will be there because His child, His devotee has done something wrong, apparently, so He'll come to compensate for that.

So His play in the fashion, taken to task, mildly, and also beating, punishment, if punishment is given by His devotees to a public man, Kṛṣṇa's special attention will be drawn

to that man to compensate in the way of compensation, and he'll be benefited. He has tolerated. Vṛndāvana has given punishment, dishonoured them, they're mortified. So they must be taken in, some special case will come for them. So by this statement Vṛndāvana Ṭhākura has opened, to the worst, the gainer also, the door to enter into Kṛṣṇaloka. That sort of impression we got from him, from the standpoint that there cannot be any filthy thing in the devotee, whatever they do. By that way they get some connection with Kṛṣṇa. Some connection is established. When mother, ultimately no revenge, when mother chastises her child, then child may cry, then mother may come and take him on the lap. So no permanent apathy or jealousy or any, no spirit of revenging in that side; in any connection, in way she wants to take him. That does not mean that wilfully we should offend the devotees and try to take, avail myself of that advantage. That will be *nāmāparādha* _____ We shall go on sinning and say, "I take Name and that will go." It will be that type of *aparādha*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: All right, today I stop.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Devotee: Jaya Om Viṣṇupada...

...

Devotee: ...you were taking rice and some neem leaves cooked and...

Śrīla Śrīdhara Mahārāja: Twenty-three.

Devotee: At the age of twenty-three.

Śrīla Śrīdhara Mahārāja: Austerity I observed too much.

Devotee: So that was very much surprising to Dhīra Kṛṣṇa Mahārāja and myself...

Śrīla Śrīdhara Mahārāja: Ha, ha.

Devotee: ____ that...

Devotee: _____ [?]

Devotee: We would like to hear from you Mahārāja how that Nityānanda Prabhu has actually asked you to come and initiate here.

Śrīla Śrīdhara Mahārāja: After Vāsudeva Prabhu I was asked by some leaders, leading members of our mission to take position of Ācārya. But from the beginning I had no such impression within, inspiration. But when I left the mission and came to stay alone, there was always some sort of hesitation in me, that Guru Mahārāja did not like *nirjjana bhajan*, the separate life. He liked *kīrtana, saṅga*. And if I live in a *saṅga* that means I preach, then many newcomers will join. And who will go to initiate? They asked me to take the charge of initiation but I did not feel any inner inspiration for that. So anyhow, I was passing my time. What to do? I do not feel any urge for that.

Then when from Vṛndāvana I came to take my permanent residence here, this *aparādha-bhañjan-pāṭ* Koladwīpa. Then I thought that I am going to take my shelter in Navadwīpa Dhāma permanently, but Dhāmeśvara is Nityānanda Prabhu. I must visit His birthplace, going to Mahāprabhu's birthplace, but before that I must go to Nityānanda Prabhu's birthplace, that is Ekacākrā _____ and beg His permission. So that if He's propitiated then I will be, possibly, live in Navadwīpa Dhāma there, safely. Otherwise it will not be possible, impossible. So I straightly went before I came here I went straight to Nityānanda Prabhu's birthplace. And whenever I fell there with that prayer, 'That You are Patita Pāvana, Saviour of the Fallen, and I crave Your mercy, and You grant please my stay in that, permanently I may have my shelter there in Navadwīpa Dhāma, in Koladwīpa.' In this portion I already fixed, this portion, Gupta-Govardhana. I fell flat and with that prayer, at once some urge came in my mind, "You seek, pray for the grace of Nityānanda Prabhu as Patita Pāvana, but you are apathetic to *patita*. How can you hope His sympathy?" So this suddenly sprang in my mind. "Nityānanda Prabhu is Patita Pāvana but you do not like to extend your helping hand to others. So how can you expect His grace, His mercy?" That sort of strong impression came in my mind. Anyhow I put my petition to Him and came here. And our Prabhupāda's nature is always pressing me. He's against *nirjjana-bhajana*, but I am going to do that.

Anyhow, I came here, and by two rupees monthly rent I took one room here, nearby, and stayed there. Daytime I began to read the *śāstra*, scripture, and from evening I used to take the Name, one *lākha*, *eka lākha Nāma*. And after it is finished I went to bed. And only once I cooked something. And I took Giridhara with me from Vṛndāvana, in a small throne I put Him in place in the room and I used to offer Him daytime and then took some *prasādam*, and the evening something or other. In this way I was passing my days. I came unknown in this place, but gradually my Godbrothers searched for me and found out myself, and began to come now and then. And some began to stay with me, they won't go. In this way I passed some time.

At that time also when going through the books of Jīva Goswāmī I found that he has written that those that have money but do not spend it for the Lord, he's *vittha-śāthya*. And so, those that know something, have some knowledge, and some experience about *bhakti* and Kṛṣṇa and devotees, if they do not like to help others they're *jñāna-śāthya*, they commit *jñāna-śāthya*.

At the same time, I had in memory of my early days that in a story of *Purāṇa* it was mentioned that one *brāhmaṇa* was big scholar, but he did not help others, or give others his, he did not give education to anyone. So in the next life he was a mango tree and so many beautiful fruits all over the tree, but not even a bird taking that, not touching, untouched. Then, one who saw in the way to God, Anantadeva, he asked this question, "What is this?" Another two also, "He was a great *paṇḍita* but he did not instruct and give his share of learning to anybody. He was so miserly in his scholarship so in the next birth his position is such." That also came to mind. Then I thought...

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