

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.14.C_81.11.15.A

Śrīla Śrīdhara Mahārāja: ... He remarked, “You are ease lover,” he remarked, “You are ease lover.” So also you all see I’m ease lover, sitting tight in a corner, ease lover. Gaura Haribol.

Akṣayānanda Mahārāja: But great nectar flowing – sitting tight but so much nectar flowing.

Śrīla Śrīdhara Mahārāja: But he’s so benevolent, so sympathetic to me, that he has taken you all from so far to hear from me. I did not go to preach amongst you. But you all have come, divine arrangement, and so late in my life when my memory is not normal, searching after this word, that word, to express my view. In that sphere also he did not spare me. My Gurudeva, he’s so kind and gracious. And that was his weak point, Guru Mahārāja’s. His love and attraction for Bhaktivinoda Ṭhākura was such acuity that I wrote in praise of Bhaktivinoda Ṭhākura, he was conquered. I feel it in my own heart. Because I wrote in praise of Bhaktivinoda Ṭhākura and that was accurate, clear, and dignified, so he is so much gracious to me. That is my innate conception. Hare Kṛṣṇa. Hare Kṛṣṇa.

And Bhaktivinoda Ṭhākura’s representation is also a marvellous thing about the teachings of Mahāprabhu. The original writers, the Goswāmīns, in Sanskrit they have described many things. And Bhaktivinoda Ṭhākura is translating, but the translation seems to be more accurate and sweet than the original. He writes in such a type, such a type. The translation and that according to our feeling, that is better than the original: it is wonderful, more expressive, more clear, more up to date.

So we close the class now. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jaya om viṣṇupāda...

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Dayādhara Gaurāṅga: I have never heard of any astrological meaning to his birth, especially on the same day.

Śrīla Śrīdhara Mahārāja: In day also, different parts also, and generally there will be differences in combination of different domains. Whole day may not continue to be of same type. There may be some differences also, one thing. Another thing, that will depend on who is appearing, his previous *karma* and his worth, and especially his inner capacity of resisting the bad omens, and the grace of the Lord in him previously acquired. All these things will come into account. And the result will be the consequence. Not only time and space, but the person who is being born, his capacity, his previous acquisition, all these also to be considered. And the day means whole day may not have equal influence. It may be different in different parts of the day: all these things to be calculated.

Hare Kṛṣṇa. Then there is another angle of vision. In Kali-yuga the *Nāma saṅkīrtana* has been given as the means to our highest end. So because the age is iron, so the *bhajana* will also be of lower type. It is not that, just the opposite. Because the time is so much vitiated, that ordinary means they cannot produce their desired end. But the highest thing, that is above all external circumstances, unfavourable circumstances, that can only stand. So also the worst may be the time, but at that time if a devotee of Kṛṣṇa appears then that can’t have any influence

over him. Rather that will be purified. That time, that bad time will have a record to add to its auspicious character. There may be so great thing. And generally that is with *nirguṇa*. They do not care for the materially good or bad symptoms, that *nirguṇa*.

Generally when Kṛṣṇa appeared the place was a prison house, the black night and hail and storm, apparently it was very ominous. But His appearance made everything pure. He's touchstone. A bad iron or good iron, or bad brass or good brass, a bad silver or good silver, when it comes in connection with touchstone then that becomes gold, and gold of a higher type. This mundane power cannot affect in any way, independent of that. *Suba suka*, auspicious or ominous, it is confined here in the domain of loss and gain.

In the eternal atmosphere, every contribution is for the service of the Lord. It is all auspicious: waves of that plane all healthy, wholesome, because it is connected with the absolute good. What apparently seems to be bad, if that comes in connection with the absolute good, that is cent per cent good. Only one thing, whether to please Him, whether it is in connection with the absolute harmony: that will justify, it's existence, it's character, it's future, everything. Only one whether it is to satisfy, for Himself. It is to satisfy the Absolute Autocrat. Only one criterion and nothing else, no other calculation will stand there.

He is above law. The absolute, law comes from it, justice comes from it. It is rather in the plane of mercy. Justice presupposes there may be many interests, and to bring harmony amongst them, some adjustment in the many conceptions of different interest. So *advaya-jñāna*, oneness, where it is absolutely oneness, unity, absolute unity: there no question of justice, can analyse, can arise. We are told that is mercy, it is beauty, it is ecstasy, it is good, and unchallengeable. That is autocracy. It's sweetness, it's charm. That is the conception of the Absolute, Prime Cause. Everything For Himself, Hegelian language, everything meant for His satisfaction. He is the Absolute. Everything is meant for Him, so no consideration of right, wrong, good, bad: only one good. Whatever He likes, that is good. No law, no measurement, no calculation, all useless, groundless. Hare Kṛṣṇa.

And generally it was thought that is an absolute power. But Mahāprabhu says, *Śrīmad-Bhāgavatam*, "No; absolute beauty, absolute good, not power." That is the peculiarity of *Bhāgavatam*, and Gauḍīya Vaiṣṇava, Mahāprabhu, that beauty is controlling, love controlling, love and beauty similar. Love controlling. No objection should come to that, from any quarter of reasonable thinkers, love, charm; no room for any objection.

And we are preacher of that. That is your inner wealth, love. A particle in you and the source, the ocean is there. You are connected. Find out the plane, the subtle-most plane, the subtle-most, there is electric plane, ethereal plane, the airy plane, so many plane, the light plane, heat plane in the world. So this is the subtle-most all-embracing plane which is irresistible and which is the sustainer of all other planes of life and vitality, anything and everything. Find out, dive deep within your heart and you will find out a trace of that plane in you. And try to work in that plane, eliminating all these external, superficial planes of life, interests of life. That is *the* interest, the common interest of every living thing. That is the deepest identification of you all. There is peace, proper. The highest conception of peace is there only, in the plane of love divine. And what is going on in the name of love here, country love, society love, lady love, money love, that is all sham; tasteless, useless and brings a reaction. And that is non reactionary. That can absorb everything and what you get as a reaction that is also enhancement of that thing. That is no reaction as we understand it in this plane.

'*Dāsa' kari' vetana more deha prema-dhana*. The surrender to the extreme to become the highest conception of slave and the remuneration is also of this type. That give me remuneration

in the terms of love, more propensity to serve, dedication. Supply me the capital of dedication as my salary, so more I can dedicate. Supply that energy and that goodness in me. The service is its own reward. I shall serve and I get salary that I can serve more correctly and more affectionately, that sort of reaction. Remuneration is also of that type, reaction. But in these superficial planes the remuneration, the reaction; that is of bad type. *Janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam* [*Bhagavad-gītā*, 13.9] It will produce such results, such effects.

Hare Kṛṣṇa. Hare Kṛṣṇa. Our preaching we find out that you are a loving unit, so all the hitches should be removed. Our underlying principle to ask everybody that you are really a unit of love, love. Eliminate all sorts of discords. If such things be allowed to be preached then it would be really more than heaven of our conception. Gaura Haribol. Gaura Haribol. Gaura Haribol.

This Rāma Prasād, one devotee of the *śakti* worshippers:

Mano jamin raila patite avad kailya failta sanat [?]

His poem – if you cultivate the human heart then you will find what sort of gold is being produced thereby, cultivate heart. By cultivating the earth outside, try to cultivate your heart, and the golden production will come from within, mine your own cultivation within. That will produce more valuable things. So that type, dive deep into your heart.

Like Mahāprabhu says: “Go deeper.” Rāmānanda Rāya *saṁvāda*, whatever Rāmānanda says, Mahāprabhu says: “Go deeper, go deeper.” “*Eho bahya, age kaha ara. Eho bahya, age kaha ara.*” This is also superficial. Go more deep.”

Then Rāmānanda: another plane, another plane, another plane – in this way lastly going to the plane of Śrī Rādhikā. “I think that is the highest plane of dedication and love and beauty.”

“Yes, it is. Yes it is there.”

And how to attain that, that was the question of Mahāprabhu to Rāya Rāmānanda, how to attain? It is also mentioned there. With the help of the friends of that, they are the canvassers, recruiters. So with their help we can enter, as well as we can get service, engagement and everything.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

One who is really engaged in such research then he does not care which is the prison house or the temple; may be equal to him. His object of search is within his heart. None can oppose it. None can oppose it. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, will you explain the circumstances of Lord Caitanya’s disappearance and why it is not mentioned in *Caitanya-caritāmṛta*?

Śrīla Śrīdhara Mahārāja: What did I do, say?

Devotee: Would you explain the circumstances of Lord Caitanya’s disappearance and why it is not mentioned in *Caitanya-caritāmṛta*?

Śrīla Śrīdhara Mahārāja: I told it already? What did I say?

Akṣayānanda Mahārāja: No, he’s asking, can you explain it?

Śrīla Śrīdhara Mahārāja: Oh, can I explain, why it is not mentioned?

Not only of Caitanyadeva, but also Nityānanda Prabhu, Advaita Prabhu, Viṣṇu-tattva omitted because we are not encouraged to think that Their body was mundane and They must have been done away with either by burial, or by burning, or any some other way it has been disposed. Out of curiosity, so it is omitted. That it is, not material, so the material end is not to be encouraged, not to be mentioned, in any way.

There are many versions about Mahāprabhu's disappearance. Some say He entered into Jagannātha, in the body of Jagannātha. Some say He entered, Gadādhara Paṇḍita says He entered into his own Gopīnātha Deva. Some say He walked over the sea, away. In this way various descriptions we find. Some say He started above entrance the Sun. So everything may be true simultaneously. Gadādhara Paṇḍita has seen that He came and just entered, my Deity and disappeared. And some devotees were in Jagannātha temple they say He other days generally He used to look at Jagannātha from far. But that day He was advancing slowly. And coming to Jagannātha He said some words and embraced Jagannātha and disappeared. And some say he was walking over the sea and disappeared. And some say that He towards the Sun He approached and disappeared. Everything may be true simultaneously. As He wished to show about His disappearance to the devotees, they saw like that, and many could not see how He went back.

...

...find out that His body was not material. How it is possible we are to understand that. How it is possible: that without any material body one can show a material body. Body is not of matter but still He can show that as if it was of matter. That will be the problem.

Whether it is possible. Even we are told a ghost can appear and disappear. So many *yogīs* by dint of their psychic power by exercising that they can appear and disappear. And so many incarnations of God hither to known to the world They can appear and disappear. So why should it may not be of that type? No difference. To expect such is not to expect much.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dayādhara Gaurāṅga: Mahārāja, the wife of Dhṛtarāṣṭra.

Śrīla Śrīdhara Mahārāja: Gāndhārī. Yes.

Dayādhara Gaurāṅga: It's said in the *Mahābhārata* that before she became the wife of Dhṛtarāṣṭra she was known all over Bhārata-varṣa as a devotee of Śaṅkara, Śiva. I wondered if that had any bearing on the fate of Dhṛtarāṣṭra?

Śrīla Śrīdhara Mahārāja: Why? Have you got any sign in Dhṛtarāṣṭra previous to his marriage that he was devotee of Viṣṇu or Nārāyaṇa? And then her association will have converted him to go away from the devotion of Kṛṣṇa. Have you got any such evidence?

Dayādhara Gaurāṅga: No, I don't.

Śrīla Śrīdhara Mahārāja: Then – Dhṛtarāṣṭra is the representation of mind, *mānasa*: Vidura that of conscience representation, conscience, but Dhṛtarāṣṭra as *mānasa*, mind, mind's inclination towards enjoyment more, so for wife, for children, more inclined. Hare Kṛṣṇa.

The Bhīṣma the sense of duty. All may be vitiated. Vidura holds the higher position there.

The sense of duty that may take misdirection. As we say in the case of Draupadī's - the endeavour to make Draupadī naked. Bhīṣma did not come with opposition. A sober man, a devotee, but his conscience was cowed down by the sense of duty. Of course he explained that, "Yudhiṣṭhira understands more about the conception of duty, and when he does not give any opposition so I could not." That was Bhīṣma's explanation. "That is the real direction of the *Veda* in such condition. A purport of *Veda* is known most by Yudhiṣṭhira than ourselves. When he's tolerating, I could not say anything."

But Vidura did not care for that. He simply saw the general goodness of the dynasty in future and boldly approached Dhṛtarāṣṭra. "Under your care, taking the advantage of your guardianship, what these brutes are doing. They are bringing danger to your own dynasty by such activity. You are dishonouring Pāṇḍava or you are dishonouring your own self. She is also connected with your family. Should you not help her in such distressed stage?"

Then Dhṛtarāṣṭra was awakened from mind, pressed by the conscience, asserted and asked Duryodhana to put end to such misdeed. And asked Draupadī should be taken to me. And then Draupadī was taken to him. That is a great test: the attempt to make Draupadī naked in the assembly, that is a great test, a trial, to find out who is who. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Pāṇḍava's also did not object?

Śrīla Śrīdhara Mahārāja: They thought that they were bound down by the vow. Bhīma now and then he burst and he is promising – checked by Arjuna, "We are one, what my elder brother has done, silently we must accept that. Don't be boisterous. Then the enemy, they will enjoy our dissension amongst us." In this way Arjuna dissuaded Bhīma, at times.

And Bhīma used to give his promise, "I shall break your thigh, Duḥśāsana. I shall drink the blood of your chest." Now and then Bhīma's outburst and expressing his promise in future, and he did that.

But Pāṇḍavas was to tolerate anything and everything, "That the extreme may come over us. We shall try to stand even in such condition, united – united with our hope towards Kṛṣṇa."

And Kṛṣṇa came to relieve. When Draupadī, that is a place of the highest type of devotion, when Draupadī was placed under such awkward position she looked after the respectable members in the assembly, no response. Looked towards her formal husbands, they're so big, so great, so powerful, indomitable, no response. Then disappointed from all quarters all help in this extreme moment, she had to come; with one hand to help herself from the exploit and with another hand towards Lord Kṛṣṇa, then left her, that self help also and with both palms together prayed for Kṛṣṇa. And there is a word *gopī-jana-vallabha*, reverence towards Kṛṣṇa's Vṛndāvana *līlā*. Nowhere in *Mahābhārata* can we find any reference to Braja *līlā* of Kṛṣṇa. All Dvārakā, Mathurā. But only here we find from the lips of Draupadī, Braja.

"Hey, *gopī-jana-vallabha*, You are protector of all. We after all belong to You. And You come to my relief." When frustrated from the help of her own husbands, so powerful, then she had to come back, *pati pati nam* [?] "The Master of the masters. The Master of the masters, the original Master, we belong after all to You. Keep me in such acute position. O, *gopī-jana-vallabha*, You are friend of the *gopīs* in Vṛndāvana. Without consideration of the social position and status and ownership, even conferred by the *śāstra*, the law under *Veda*. Your connection with us is above law. I take shelter there for my protection."

Immediately help came. We are told Kṛṣṇa ordered all the merits acquired by previous life of Draupadī, may be immediately converted to protect her in the form of cloth, clothing. And the clothing got infinite character. And is drawing, drawing, cloth drawing and the cloth extending, cloth extending, no end. She's all right there: cloth coming. That was her position.

And then Vidura went to Dhṛtarāṣṭra, “What mishaps are being done by your sons. And you are sitting tight. You are responsible for all this misbehaviour. It will destroy; it will burn the whole dynasty, whole capitol, everyone of us here. Just quench the fire, put out the fire.”

Then Dhṛtarāṣṭra he called for Draupadī. “Take heart.”

Then of course order gave and some truce was effected there. “They will go to the forest with Draupadī for twelve years. And after finishing that forest living, for one year they will live hiding. Then if at that time they can be traced then again twelve year’s banishment, in this way, again one year’s disguise. If found out again twelve years forest banishment, in this way.

But at the end they came and fought. Kṛṣṇa went as peacemaker. That failed. Then the fight came. Hare Kṛṣṇa. And there we find in *Gītā*, Bhīṣma stood as the leader of the Kuru dynasty, and this side really, Arjuna and Kṛṣṇa.

*tataḥ śvetair hayair yukte, mahati syandane sthitau
mādhavaḥ pāṇḍavaś caiva, divyau śāṅkhau pradadhmatuḥ*

[“On the other side, Lord Sri Kṛṣṇa and Arjuna, in a grand chariot drawn by white horses, resounded their divine conch shells.”] [*Bhagavad-gītā*, 1.14]

They began. The first war cry and the response came first from Kṛṣṇa and Arjuna; Pāñcajanya and Devadatta. They uttered, “We are prepared, ready to fight. Begin.” This way, then the *Bhagavad-gītā* came. Arjuna tried to back away, and to excite Arjuna to begin the battle Kṛṣṇa had to advise so many things, and the instruction is known as *Bhagavad-gītā*.

Bhagavad-gītā, the physical non-violence has been crushed there. And non-violence of Gandhi is for material purposes, non-violence for material purposes. That has been crushed. No meaning: that is all sham; that is also *māyā*. That is also *māyā*. Truth is independent of this material violence and non-violence.

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