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[Proofread by Paramānanda dās, U.K]

[Located 20:20 minutes into SCSMNJ MP3 dated 82.02.21.C\_82.02.22.A]

Śrīla Śrīdhara Mahārāja: Govardhana Śilā; that was given by Mahāprabhu to Raghunātha dāsa Goswāmī. That is, and *Śālagrāma* is considered with respect in *varṇāśrama* amongst the *brahmins*. So amongst the Vaiṣṇavites the Govardhana Śilā, *Śālagrāma* is called "Gaṇḍhaki Śilā." Naturally we are known by revelation. By that Gaṇḍhaki Śilā, the Śilā that is found in the River Gaṇḍhaki there natural existence of the Lord Nārāyaṇa in different ways, it is revealed. And so who has got faith in that revelation, they accept the path of worshipping Nārāyaṇa in Gaṇḍhaki Śilā or *Śālagrāma*.

And so also Kṛṣṇa expressed Himself in *Bhāgavatam* and other places we find that "I am in Govardhana. Govardhana and Myself, inseparably we are connected. So anyone who will worship Govardhana he will worship Me."

And with this idea Mahāprabhu He knew it Himself, He gave it to Dāsa Goswāmī Prabhu. And then in Gauḍīya Vaiṣṇava School that worship of Govardhana Śilā is continuing. And it gives us entrance into the *raga marga*. Direct in the line of divine love towards Kṛṣṇa. Worship of Nārāyaṇa Śilā that is Gaṇḍhaki Śilā or *Śālagrāma* in *viddhi marga*. That is very hard and very strict and very strict methods of worshipping Nārāyaṇa in *viddhi marga*. And in *raga marga*, *raga marga* is more liberal; it wants the heart and not much formality.

So for the Gauḍīya Vaiṣṇava, who wants to attain their position in the land of divinity, the Govardhana Śilā worshipping that is very advantageous and guiding and fruitful for them. This is in nutshell I say about Govardhana Śilā to you.

Hare Kṛṣṇa. Hare Kṛṣṇa.

It helps us to enter into the domain of divine love; avoiding the domain of this legal devotion, lawful devotion, rules and regulations according to the order of the *śāstras* and if there is any flaw then we become damaged, our ideal prospect is damaged. Very strictly we are to observe the rules and regulations of the worship, very strict. So Mahāprabhu wanted that we may avoid that path. Our faith is somewhere else that is above this land of *viddhi upāsana*. So Govardhana Śilā worshipping will be more safe and more fruitful for our purpose. Because we want to have service in the Vṛndāvana area, the domain of love divine. That's the purpose and utility of having our *dīkṣā*, initiation in the line of worshipping Govardhana Śilā.

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

Devotee: So Mahārāja, I am asking your blessings if I can begin worship...

Śrīla Śrīdhara Mahārāja: What?

Devotee: I'm asking your blessings for me to worship Govardhana Śilā. When I go to Vṛndāvana...

Śrīla Śrīdhara Mahārāja: What?

Devotee: (repeats in Bengali)

Another devotee: He wants to worship Govardhana Śilā.

Śrīla Śrīdhara Mahārāja: Yes. You have got mantram from Swāmī Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: First and second initiation?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Of course you can begin worshipping Govardhana Śilā.

Devotee: Thank you very much.

Another devotee: .....

Another devotee: One of the devotees here has got two Śilās. And before you gave me *sannyāsa* I offered water and Tulasī to one of the Śilās unauthorizedly and I painted the eyes of the Śilā, Govardhana Śilā and then I was very astonished when you named me "Parvata." I felt I got the blessings from these Govardhana Śilā.

Śrīla Śrīdhara Mahārāja: Might be. Stealthily He is drawing you towards Him, unconsciously.

Devotee: It is said that *sannyāsīs* should not worship the Śilās?

Śrīla Śrīdhara Mahārāja: They also may do. But *sannyāsa* is not necessary for worshipping Govardhana or serving Govardhana. That is mainly taken for preaching. For preaching purpose the *sannyāsa āśrama* is necessary.

Hare Kṛṣṇa. Gaura Hari. Gaura Haribol.

Devotee: Mahārāja, could you perhaps give some specific or some detailed instruction about worshipping Govardhana Śilā?

Śrīla Śrīdhara Mahārāja: What?

Aksayānanda Mahārāja: Some instruction of the details of worship.

Śrīla Śrīdhara Mahārāja: Very simple, Mahāprabhu advised that the minimum will be a little water and Tulasī. And generally whatever we take, no resplendence, no grandeur, but in a

simple way, generally whatever we are to take for food we must put. If possible bathing, and then offering the *puṣpa*, flower, Tulasī, and then some food, *bhoga*. And anything may be done as we can do in the Vighraha, Kṛṣṇa. So also everything may be done. But the simple and the short way of honouring Him will be, He is self satisfied with the minimum we have found with the water and Tulasī, is sufficient. But as you can accommodate in that affair very easily you can do.

Devotee: Anything that I that I would institute extra, would I have to maintain that every day?

Śrīla Śrīdhara Mahārāja: Anything?

Devotee: Anything beyond Tulasī and water...

Śrīla Śrīdhara Mahārāja: That also you can offer.

Devotee: But would I have to maintain that every day?

Śrīla Śrīdhara Mahārāja: Maintain?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: No. As suiting with the circumstance you may do that.

[.....just over one minute of Bengali]

Dhira Kṛṣṇa Swāmī: So, this is Mahātma Prabhu over here. He has arrived from South Africa, where Yudhamanyu is. Yudhamanyu is working with him.

Śrīla Śrīdhara Mahārāja: Coming from Africa.

Dhira Kṛṣṇa Swāmī: Yes, South Africa.

Śrīla Śrīdhara Mahārāja: South Africa. And he's an American?

Dhira Kṛṣṇa Swāmī: Yes, no he is a Canadian, oh, American.

Śrīla Śrīdhara Mahārāja: Canadian.

Dhira Kṛṣṇa Swāmī: American.

Śrīla Śrīdhara Mahārāja: American. He will stay here after.

Dhira Kṛṣṇa Swāmī: For some time.

Śrīla Śrīdhara Mahārāja: Some time means after Gaura Pūrṇimā? No?

Dhira Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Does he want to go there also, Māyāpur, or only here?

Devotee: Yudhamanyu encouraged me to stay here.

Dhira Kṛṣṇa Swāmī: He says Yudhamanyu Prabhu encouraged him to stay here.

Śrīla Śrīdhara Mahārāja: Here, alright, as you like. As you like you may do.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Our Aranya Mahārāja has left for Calcutta?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: He alone?

Devotees: Govinda Mahārāja...

Śrīla Śrīdhara Mahārāja: So many. He will meet with Sarvabhavana and will do the necessary thing.

[About 35 seconds of a Bengali conversation]

Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, what function does Lord Nṛsimhadeva play in devotional service? He can help us to attain pure *bhakti*?

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Bopadeva.

Śrīla Śrīdhara Mahārāja: Bopadeva comes from?

Dhira Kṛṣṇa Swāmī: He also comes from South Africa but he's an American.

Śrīla Śrīdhara Mahārāja: What is his question?

Dhira Kṛṣṇa Swāmī: It's about the function of Lord Nṛsimhadeva in devotional service.

**Śrīla Śrīdhara Mahārāja:** His special function is to do away with the obstacles that come in the way of the devotees for their advancement toward the plane of divinity. *Bhakti-vidhāna*; *vidhāna*, the obstacles that may come on the way of our progress to the divine world, generally He takes care of that and removes those obstacles from the way. So especially the devotees they have got some special relationship with Him. They revere that the undesirable things may be removed and the path may be cleared by His grace. He did so in the case of Prahāda Mahārāja. And it is very conspicuous how He helped the devotee, in what sort of dangerous and unfavourable position. It is very clear and so devotees they have got special liking and interest in the service of Nṛsiṃhadeva. So the hindrances may be removed and the path may be cleared by His grace. Hare Kṛṣṇa.

**Devotee:** Mahārāja, you said that Mahāprabhu preferred the Govardhana Śilā worship over Śālagrāma worship. Why do we see in the Gauḍīya temples, the Gauḍīya Vaiṣṇava temples of Mahāprabhu, that they also have Śālagrāma Nārāyaṇa Deities on their altars?

**Śrīla Śrīdhara Mahārāja:** What is the question?

**Aksayānanda Mahārāja:** In the Gauḍīya temples we find Śālagrāma Śilā worship, but Mahāprabhu preferred Govardhana.

**Śrīla Śrīdhara Mahārāja:** Just as the sacred thread is also not necessary and the Śālagrāma Śilā is also not necessary for a Vaiṣṇava, Gauḍīya Vaiṣṇava devotee, to make progress in his path to the goal. But it was arranged only with some purpose. So that it was meant for two purposes, positive and negative. Positive side is this; that one should not think that Kṛṣṇa worship is lower than that of Nārāyaṇa worship. The Goloka is on the upper position of Vaikuṅṭha. So if we are to go there we have to pass through Vaikuṅṭha. This process we have to pass through. The man otherwise he will become a *sahajiyā*. He will give much respect to the blood *brahmins*, the flesh *Brahmins*, and he will keep his position lower, and he will be afraid of approaching Nārāyaṇa. And naturally there may be inclination that Kṛṣṇa, He comes from Nārāyaṇa. Nārāyaṇa is the origin of all, the source of all conceptions of Godhead, as the Rāmānuja, Madhvācārya *sampradāya* do. But Kṛṣṇa Svayaṁ Bhagavān, He is above all. To promote such faith in the devotee it is necessary, it was found necessary that he will think that we have to pass such condition and then above that the domain of love.

And on the other hand the *brahmins*, so-called blood *brahmins*, they think that “The Vaiṣṇava they have no right to come to Vaikuṅṭha, they are also worshipping the Kṛṣṇa, the cowboy and their position is lower to that of us.” So they commit offenses against these Vaiṣṇava. To save them, to save the blood *brahmins* from their offenses to the Vaiṣṇava, and to make the Vaiṣṇava, also, the disciples of Vaiṣṇava, the servants of Vaiṣṇava be conscious that their land is crossing Brahmaloaka and Vaikuṅṭha, so he must be very careful in his campaign, valuable campaign.

For these two purposes these have been introduced, the sacred thread as well as the worship of Nārāyaṇa. Otherwise this is not necessary, neither the sacred thread nor the worship of Nārāyaṇa.

But the intermediate steps were supplied, finding that there is misconception about the Vaiṣṇava in the social stair, about the social status of them and others, “The Vaiṣṇava is lower

than *brahmin*, they have no right to worship Śālagrāma.” In this way their value is minimized and their position comes in lower conception. In order to remove that misconception in the servant of the Vaiṣṇava as well as the so-called society of the *brahmins*, this method has been introduced by our Guru Mahārāja especially, Bhaktisiddhānta Sarasvatī Ṭhākura. And we are also following his footsteps.

Gaura Haribol. Am I clear?

Devotee: Yes.

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

Devotee: We've also heard that one becomes free from offenses by worshipping the Śālagrāma Śilā.

Śrīla Śrīdhara Mahārāja: What?

Aksayānanda Mahārāja: He said that, “We've heard that we become free from offenses by worshipping the Śālagrāma Śilā.”

Śrīla Śrīdhara Mahārāja: Not that, free from offenses. Necessarily we will have to be more attentive to our flaws. More attentive that, Śālagrāma is not so forgiving character, is very strict, my master whom I am going to serve He's very strict. That will excite me and encourage me to be very accurate in my service. In that way it may be. But without love the only, the tendency that is excited or actuated by any fear or any other object: that may be of less value. Love is the most valuable, the inner love. The innate love: that is the most valuable thing. Without that, so strict following in the observance and etiquette divine, that will be more or less tasteless, useless.

Mukhu bhavati visnayai dina bhavati visnave  
Etad sadvam parityajya bhavagrahi janadana ?

.....?

The *bhāva* is the most important thing, the inner feeling, inner sentiment, *ruci*. That is more valuable than the formalities; passion. An uneducated man may say, “Viṣṇavaya nāmaḥ,” grammatically incorrect. And the scholarly man will say “Viṣṇave nāmaḥ,” it is grammatically correct. But the Lord will accept the meaning, the purpose of the heart, not so much the outer ornamental figure or aspect.

[End of side "A" of transcript dated 82.02.22]  
[End of SCSMN] MP3 dated 82.02.21.C\_82.02.22.A]

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[Start of SCSMNJ MP3 dated 82.02.22.B]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, is it *rasābhāsa* to worship Gaura-Nitāi Deities and Govardhana Śilā together?

Śrīla Śrīdhara Mahārāja: What?

Aksayānanda Mahārāja: Is it *rasābhāsa* to worship Govardhana Śilā and Gaura-Nitāi together?

Śrīla Śrīdhara Mahārāja: No. Gaura-Nitāi and Govardhana Śilā not *rasābhāsa*, but if Rādhārāṇī's representation is there, then it will come to clash in *rasa*. But in separation, a screen may be given between Gaura-Nitāi, and if Govardhana Śilā and there is Rādhārāṇī, then screen should be given between the two. Hare Kṛṣṇa.

Devotee: Yesterday you said that after Rādhā-kuṇḍa, Govardhana is the most important place of *līlā*. We don't know much about Kṛṣṇa *līlā* in Govardhana.

Śrīla Śrīdhara Mahārāja: That is generally told to be the favourite place of the Chandravālī section. *Sākhya rasa līlā* is also in full swing in Govardhana. And there the Chandravālī section – *udāra-pāṇi-ramaṇāt* [Śrī *Upadeśāmṛta*, 9] That section, we are told, they have the place of *līlā* nearby. Rādhā-kuṇḍa also near to Govardhana but, *udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ*. Anyhow, selected few than that we find in Vṛndāvana. In Vṛndāvana the general *mādhurya rasa*, and Govardhana selected. And Rādhā-kuṇḍa is only the selected group of Rādhārāṇī, not any other, no entrance of any other. This has been mentioned by Rūpa Goswāmī.

But I saw in my Guru Mahārāja's one article, Rādhā-kuṇḍa tree and also water, there is also some differentiation. And the Rādhā-kuṇḍa water, that is the highest position, to promote the most intricate *līlā* in the water. These are very high talks.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke?

Devotees: Paramānanda.

Śrīla Śrīdhara Mahārāja: Paramānanda. Kṛṣṇa. Kṛṣṇa. Gaura Hari.

This side, I feel intense sun. Should we arrange that side?

Devotee: As you wish.

...

Devotee: Mahārāja, you have said that Madhvācārya has some opinions about the *gopīs* that we do not accept. My question is, how is it that Madhvācārya, so great Ācārya can make such mistakes?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. It is the supreme and independent will of the Lord. There is *mohana* in Brahmā, have you heard of that?

Devotee: Yes, *brahmā-vimohana-līlā*.

Śrīla Śrīdhara Mahārāja: *Brahmā-vimohana-līlā*, can you accommodate that?

Devotee: Ahhhhh.

[Laughter]

Śrīla Śrīdhara Mahārāja: What is the *Guru* of Madhvācārya also? Brahmā *sampradāya*, and the Śrī *sampradāya*, Lakṣmī Devī. So it is such; you can know, I cannot know, His will. Sweet play, sweet will. *Brahmā mohana*. *Vyāso vetti na vetti vā*

[*aham vedmi śuko vetti, vyāso vetti na vetti vā  
bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca tīkayā*]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] ]

[*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

Mahāprabhu says, "Sanātana, something is passing through Me. I can feel that something higher, knowledge, a flow is going through Me to you, to grace you, but I can't taste them." Such is also possible. His supreme will is such, His characteristic. You may not know but through you some intimation is sent to another gentleman, through you. He can send some intimation to another gentleman through you. You won't be able to read it. Do you concede this?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So it is possible. Only Mahāprabhu Himself came, Rādhā-Govinda..... It is possible for Him only, to give the idea of the fullest thing, it is His grace. It is His sweet will, it is His own and not a property of many. He is autocrat, He is the highest, and whomever He selects for giving His own thing, he will get it. No question can be raised, "No taxation without representation," that sort of slogan has got no room here. But you can know, as Bhaktivinoda Ṭhākura told on our behalf.

Vinod bani haya haya haridasa harinama pai?

My position is that of a servant of Hari and I am devoid of Hari. What is the problem? What am I? I am a slave to Kṛṣṇa, to the Lord. And I am devoid of my Lord as my master, what a crime it is. You can will, you can depend, you can moan, but all right reserved. And when you will awaken to that stage you will get that. But still He is above law. We have to consider the surrender. Otherwise the position of surrender is nowhere.

Surrender, if we analyze the very basis of surrender then in what stage surrender has got, may have its existence? Only where there is no right. Whenever any right is going to be established, surrender is not necessary. We must fight out our innate right, it is not so. To certain extent it may go on, but in Kṛṣṇa *līlā* this has got no place. Even Lakṣmī Devī, she can't enter; what to speak of others. She cannot secure any admission card there. *Acintya bhedābheda*, so Mahāprabhu has put this, the *acintya*, it is not within any law or anyone's fist. All right reserved. His sweet will, but He is absolute good, that is our solace. As a matter of right we can't enter. Even Lakṣmī Devī cannot, even Brahmā does not know, even Śiva outside. But still if we take the way chalked out by Mahāprabhu: *śiva viriñcira vāñchita ye dhana*,

[*emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche  
hena prema paracār, śiva viriñcira vāñchita ye dhana  
jagate phelila dhāli, kāṅgāle pāiye khāila nāciye  
bājāiyekaratāli, nāciyā gāhiyā khola karatāle  
dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiñkara  
kabāṭa hānila dvāre, e tina bhuvana ānande bharila  
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge  
rati nā janmila mora*]

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *sañkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premananda says: "I can never have enough devotion to my beloved Gaurāṅga."]

[*Sri Bhakti Raksaka Bhajana Madhuri*, p 7]

...we can enter there. We can have place there. It is so dear and so rare and so valuable and desirable. *Brahmā dhana vāñchita dhana jagate phelila dhāli*. The magnanimity, we are to look for the magnanimity of Mahāprabhu. *Śiva viriñcira vāñchita*, which is aspired by Śiva and Brahmā, a drop, for a drop they are praying. But that He took here in a flood. Inundated with that nectar, a drop of which is very rarely to be had and thought of even. We are to approach

with such attitude and hankering and expectations. It is so great, it so magnanimous. What is this?

Hare Kṛṣṇa..... Gaura Haribol. Gaura Haribol.

*na tathā me priyatama ātmayonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]  
[Śrīmad-Bhāgavatam, 11.14.15]

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

["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]

These two *ślokas*, one from the mouth of Kṛṣṇa Himself and the next from the mouth of Uddhava, straightly can take us to that highest place. Eliminating so many things outside, from Brahmāloka, from Catuḥsana, from Brahmā, beginning from Brahmā the Grand Trunk Road is passing up to Uddhava in Dvārakā and then from Uddhava coming directly to Vṛndāvana to show the position how high, how far, eliminating many things on both sides of various higher prospects. All left, and we are marching, we have to march on, and the way, that of surrender, of devotion, loving devotion, not only formal devotion.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?" ] [Śrī Upadeśāmṛta, 9]

These subtle things we are to put in our faith. Only through the faith of the finer order can we relate to that quarter. The highest conception is in the heart of Kṛṣṇa. The heart of Kṛṣṇa we are to enter into, not any other place, the heart of Kṛṣṇa.

Gaura Haribol.

It is there.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

This is the way chalked out, but on the higher side there are many things also. *Līlā*, *mādhurya*, that can stand alone, the *sākhya līlā*, the *vātsalya līlā*, they have got their high necessity, high value to support them. *Mādhurya līlā*, of course that is the main thing, but still, that is dependent on the paraphernalia. There must be *vātsalya līlā*, there must be *sākhya līlā*, the different groups and the servitor group, all, *śanta* group. Even Rādhārāṇī when She missed Kṛṣṇa in Kurukṣetra, Her mind is running to Vṛndāvana. “Running to Vṛndāvana, the Kṛṣṇa is there, Myself is also here, We two.” But Her mind is running toward Vṛndāvana. What for? So Vṛndāvana has got its valuable part to play in this *līlā*, Vṛndāvana. And what is Vṛndāvana? Vṛndāvana is the signs of Yamunā, the water, the jungle, the birds, the peacocks, the stag deer, the cows, the cowboys, the Govardhana, the cave of Govardhana, then the motherly relatives. Everything there and that is well designed for Their purpose most suitable. So for the stage, She is hankering for the stage where to get His company. So Vṛndāvana and the whole *sākhya* group, the *vātsalya* group, the *śanta* group, they have got their own peculiar valuation that cannot be eliminated. Rādhā-Govinda cannot be taken out from Vṛndāvana, as Mahāprabhu from Navadvīpa and so many devotees all have got their own necessity and respective position in the harmony. The whole thing is a system; one part cannot be snatched away from the other parts. Then it is not living, it is dead, it is artificial, it is useless, it cannot be imagined even as such, organic whole.

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

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Nityānanda Bol. Gaura Haribol.

Gaura Nityānanda Bol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

*priyaḥ so 'yam kṛṣṇaḥ saha-carī kuru-kṣetra-militas  
tathāham sā rādhā tad idam ubhayoḥ saṅgama-sukham  
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe  
mano me kālindī-pulina-vipināya spṛhayati*

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest." ] [*Padyāvalī*, 383]

“My mind is running straight toward Vṛndāvana. I have got the main object of My pleasure, but it is useless, useless, not the favourable paraphernalia.”

So Rādhārāṇī's pain of separation is rising to the highest point here. Getting the object of Her union very near, very close, after long separation. But still She cannot get the real advantage of union.

So Bhaktivinoda Ṭhākura told, our Guru Mahārāja's words were mostly very revolutionary. I am a beginner, I have entered newly two years or so perhaps in Calcutta Gauḍīya Maṭh in the hired house. I was in charge of Kurukṣetra Maṭh. I came during Calcutta ceremony and again I shall have to go back to Kurukṣetra. Prabhupāda had in mind that he will open an exhibition there in Kurukṣetra showing with dolls that Kṛṣṇa with friends coming from Dvārakā and the *gopīs* from Vṛndāvana have come. It is mentioned in *Śrīmad-Bhāgavatam* during eclipse ceremony to take bath in that Brahmā-kuṇḍa (dvaipayana? etc). He wanted to show that by doll, exhibition was arranged. Then he ordered a letter should be printed in this way and that would be circulated, twenty thousand may be circulated in the area.

And in connection with that he's saying that: "You all know that the bogus people, something like that. *Bhur*, *bhur* in Bengali, *bhur* means..... hollow. And when a tree is hollow within it is hollow, then it is said it is *bhur* in Bengali. In Vṛndāvana..... he told this, "That only the hollow people, men of shallow thinking, they like Vṛndāvana."

I was very much perplexed. What is this? Hitherto I am told that Vṛndāvana is the highest place, (anartha-vṛta?) one who has not attained master-ship over his senses, he won't enter Vṛndāvana. (mukta-kula?) Only the *mukta*, the liberated souls can enter Vṛndāvana and may have opportunity of discussing *Kṛṣṇa lilā*. Only the liberated, it is for the liberated. Those who are not liberated from their senses, they may take to Navadvīpa. But the liberated souls they may have entrance for their benefit in Vṛndāvana.

And now Guru Mahārāja says that, "That only shallow thinkers, they will enjoy, they will welcome Vṛndāvana. But the man of real *bhajana*, real divine aspiration, he must take to Kurukṣetra."

I fell as if from the top of the tree. So long, so long we are listening highest things. Now that Vṛndāvana is the highest position and that is fallen. What is that? I am a very acute hearer, listening, was very much acute to catch the, what should be the meaning.

The next thought he gave, Bhaktivinoda Ṭhākura after his tour through different places of pilgrimage, when he came back he told, "The last days of my life I shall pass in Kurukṣetra. I shall construct a cottage near Brahmā-kuṇḍa and I shall pass the rest of my life there. That is the real place of *bhajana*."

Why? These servitors, just as a general merchant they will seek a market in the wartime. Why? There they expend money like water, without caring, no value of any money. During that dangerous position they can spare money like water. So the merchants say we shall be able to earn something if war period comes. So when the service is more valuable according to the intensity of its necessity. So when Kṛṣṇa and Rādhārāṇī are there but union is impossible so separation, the degree of the sentiment of separation it is reaching to the highest zenith. And at that time service is very, very valuable to the *āśraya*, to Rādhārāṇī, when it is necessary to the highest degree according to the necessity. She is in the highest necessity because She has got Her position in such place that She can't control. "I am here, near, just near."

The football just from the goal if it comes away there we consider a great loss. Coming to the goal it is again come back; the most valuable position, coming near the goal.

So Kṛṣṇa is there after long separation, the spirit, the hankering of union must come to the greatest point. But it is impossible, the circumstances not allowing so. So She needs the highest service from Her circle, the *sakhīs*. Her group must come with their serving spirit in that case where She's in the most need of help from outside to maintain Her position.

And Bhaktivinoda Ṭhākura says, "There, a particle, a drop of help will fetch the greatest amount of *prema*. So I want *vipralambha*, *sambhoga* and *vipralambha*. Things are very near, can't meet. So service in that place can fetch the most gain for the servitors. So I shall construct a hut there on the banks of Brahmā-kuṇḍa and I shall think of that position of the Divine Couple. And if I can raise myself to that standard then it may not come back to this mundane plane any time. No possibility. If so high I can put up my serving prospect."

So:

*priyaḥ so 'yam kṛṣṇaḥ saha-cari kuru-kṣetra-militas  
tathāham sā rādhā tad idam ubhayoḥ saṅgama-sukham  
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe  
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[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest." ] [*Padyāvalī*, 383]

So wherever She is, but Vṛndāvana is necessary for Them. And Vṛndāvana means the whole paraphernalia, favourable paraphernalia. To that extent Vṛndāvana is unique, unique.

*Vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād*, that is the main thing, in this way.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And the *gopīs* told:

*āhuḥ ca te nalina-nābha padāravindam, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ  
saṁsāra-kūpa-patitottaraṇāvalambam, geḥam juṣām api manasy udiyāt sadā naḥ*

["The *gopīs* spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'" ] [*Śrīmad-Bhāgavatam*, 10.82.49]

+ [*Caitanya-caritāmṛta*, *Madhya-lilā*, 13.136]

The *gopīs* in general they presented a petition to Kṛṣṇa. Publicly Kṛṣṇa is a king and the leader of so many kings in India. And these they have come from unknown quarter, living in jungle in the society of the milkmen. What position they have got there? Externally no position, and Kṛṣṇa holding the highest position in the political and royal society of the then

India, so He is the figure like the eyeball in every eye, Kṛṣṇa's position. And they are in helpless, poor, and neglected condition, what value they have got? But when Kṛṣṇa Himself came, first to Nanda-Yaśodā's camp to give mother parental respect to them, within the midst of great disappointment for the time being they felt, "Oh, my boy has come at last to see us." At if for the time being they got their life back again in a dead body. Anyhow after some courtesy shown to them Kṛṣṇa in the meantime made arrangement to meet with the *gopīs*. *Gopīs* privately and also suddenly appeared in their camp.

Hare Kṛṣṇa.

Rūpa Goswāmī has collected many *ślokas*, many poems from different devotees in *Padyāvalī*. Mentioned devotees, they had also their poems about Kṛṣṇa *līlā* and Rūpa Goswāmī has collected them and published in *Padyāvalī*. *Stavyāvalī* of Dāsa Goswāmī and *Padyāvalī* of Rūpa Goswāmī. There is a *śloka*; that is it should not be spoken at large, still I do.

In *Bhāgavatam* of course it is like this. When Kṛṣṇa came and they, in general they gave something as a petition, *āhuś ca te*, the group of the *gopī*, they told: *āhuś ca te nalina-nābha padāravindam*, "Oh, You of lotus navel, *padāravindam*, Your holy feet, lotus feet, *yogeśvarair hṛdi vicintyam*, we are told that the great master *yogīs* they try to meditate Your lotus feet. *Agādha-bodhaiḥ*, and with their unfathomed knowledge and mental resources they come to think of Your lotus feet. They try, their endeavour is for to have You in imagination the lotus feet of Yours we are told. And we believe also. *Samsāra-kūpa-patitottaraṇāvalambam*. That *yogīs* means those that have nothing to do with this mundane, with the clay, but higher realization in the conscious world, spiritual world. They are said to be centred their highest attention toward Your lotus feet. And those that are busy in elevating their life in this mundane world, the material exploitation elevation of their life, *samsāra-kūpa-patitottaraṇāvalambam*, they also are busy to worship Your lotus feet to get out of this entanglement of the action and reaction in the mundane world. They use it. The *karmīs*, the elevationists and the salvationists, the centre of their interest, both of these sections is Your *padāravindam*, Your lotus feet, the elevationist as well as the salvationist.

And what are we? We live in the neglected part of the lower society, in the jungle. And the cows are our wealth. We are some animal traders, live in jungle and we trade in cow business and we sell the curd and the milk and these things on the outskirts of society...*geham juṣām api manasy udiyāt sadā naḥ*. We are neither *karmi*, that scientific exploiter, nor the higher exploiters in the world of consciousness or the researcher. But *samsāra-kūpa*, *geham juṣām*, we only know a family life. Family life *geham juṣām api manasy udiyāt sadā naḥ*, we have no other qualification but only a family life of the lower section of the society. That capacity we have got, *geham juṣām api*. But our audacity that we pray that You, very great, if You kindly condescend to extend Your lotus feet to our negligent part of our society in our negligent hearts any time we'll think us blessed. *Geham juṣām api manasy udiyāt*. In our mind that we can maintain in our mind the memory of Your holy feet, we are busy in our family life. We do not know *śāstric* life, and nor the salvationist *yoga*, *jñāna*, *Vedānta*, *Veda*, etc., nothing of the kind. Neither scripture nor moral standard we have got. A neglected position we hold. And there in our family possibly we can think in our mind, we can remember about Your holy lotus feet. You please grant this to us. We can't expect anything more from You."

That is their petition.

And Kṛṣṇa also outwardly told; “Yes I know.”

*mayi bhaktir hi bhūtānām, amṛtatvāya kalpate  
[diṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ]*

"My dear *gopīs*, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts." ]

[Śrīmad-Bhāgavatam, 10.42.44]

“The people they want My devotion for their life in the eternity, *amṛtatvāya*, to cross the limit of mortality and to have an eternal life they worship, they come to Me, they take to My service. *Mayi bhaktir hi bhūtānām, amṛtatvāya kalpate, diṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ*. But fortunately for you, you have got some affection towards Me. Anyhow it has occurred that you have some affection towards Me. So that will take you to Me ultimately.”

That is the external meaning, the formal meaning, the superficial meaning of both the camps. But our *ācāryas* they have squeezed out another meaning from those formal prayers. They say they are conscious of the real private relationship between the two. So they have drawn out of that another meaning based on sentimentalism, the clash of sentimentalism between both the parties, beloved, lover and beloved. And it is in this way.

When the *gopīs* in general put a prayer the meaning is this: “Oh we remember that You sent Uddhava to console us one day. To console us outwardly, Uddhava, by reciting many *śāstric ślokas*, *śāstric* representation, that it is nothing, the whole world is mortal, we shall all have to go away from this. So the affection has got no such any value. Attachment that must be cut off to anything, we must try to liberate us from any attraction for the environment and make us free. All these apparently sweet things You wanted to distribute to us through Uddhava, and now You Yourself also are showing us the same path. That You are so and so, You are great, and everyone should try for his own highest interest, and to think Me and take benefit for their own, in this way.”

In *Caitanya-caritāmṛta* you will find the meaning explained in this way...

[End of tape / end of SCSMNJ MP3 dated 82.02.22.B]

[Start of SCSMNJ MP3 dated 82.02.22.C]

Śrīla Śrīdhara Mahārāja: ...not *yogīs* that we will be satisfied with abstract thinking about You. Are we *yogīs* that we shall be satisfied with abstract thinking, thinking or imagination, concoction, all these things? We are not a party to that. Neither we are *karmi* that we are incurring so much debt from the nature and to get relief of that we shall come to Your door ‘Oh, please relieve me my God from my previous bad activities, please relieve me.’ We do not belong to any of these two sections. But what are we? *Geham juṣām api manasy*. We want to live with You as a family man. Not that abstract thinking. Nor to use You to clear off the fault

of the nullified activity, to use You for any other purpose. We want to have a direct family life with You. Don't You know that? And You come to us by Uddhava and now by Yourself. Are You not ashamed of that?"

This is their inner meaning, inner meaning, *geham juṣām api manasy udiyāt sadā naḥ*. So mildly they are putting. "That we won't be satisfied by anything else, You know it personally, You know it better. But if You kindly come; You as we had You wholesale in our midst, our prayer is there, and we are not satisfied with anything less than that. Anything less than that cannot satisfy. We are talking, not abstract thinking. Nor do we want to utilize You to relieve us from the entanglement of this material nature. We have got no conception of our body, no body conception we have got."

*deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra*  
[*Caitanya-caritāmṛta, Madhya-līlā, 13.142*]

"We have no body consciousness so we do not get relief from the reactionary suffering of this material life. We don't care for that. We are unconscious of that. So what is our real need? We want to serve You direct in our loving self, and to please try to do that."

And then Kṛṣṇa's answer, that has got also inner aspect.

*mayi bhaktir hi bhūtānām, amṛtatvāya kalpate*  
[*diṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ*]

"My dear *gopīs*, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts." ]  
[*Śrīmad-Bhāgavatam, 10.82.44*] + [*Caitanya-caritāmṛta, Madhya-līlā, 13.160*]

"All the people they want Me through devotion to attain to help them for the acquisition of the highest position in the eternal world, the world of eternal benefit. Fortunately if they get such connection with Me, they consider themselves fortunate. But on the other hand, I consider Myself to be fortunate because I got your affection. The whole world wants to show their affection to Me. And that I, Myself, consider that I am fortunate because I have got your affection toward Me." *Diṣṭyā yad āsīn mat sneho*, "Fortunately for Me that I have come in touch with such valuable affection what I found in your heart. I consider Myself to be fortunate."

The inner meaning the *gopīs* read like that.

*sei śloka śuni' rādhā, khāṇḍila sakala bādhā, kṛṣṇa-prāptye pratīte ha-ila*  
[*Caitanya-caritāmṛta, Madhya-līlā, 13.159*]

When Rādhārāṇī She could look into the meaning of Kṛṣṇa's answer, reply; "Yes." She became satisfied. "Wherever He may be in the physical sense, but at heart He is Mine alone.

So He could compose His troubles within, and He came back to Vṛndāvana. But very soon He cannot but come to join our party again.”

And what I was going to say little after, the śloka, the meaning of the śloka collected by Rūpa Goswāmī, when Kṛṣṇa met in Kurukṣetra.

*kiṁ pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ  
kiñcit kālam kvacid abhiratas tatra kas te 'parādhaḥ  
āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge  
bhartṛ-prāṇāḥ striya iti nanu tvaṁ mamaivānuneyaḥ*

[“Why have You fallen disconsolate at My feet? The husband is always independent. He may stay for some time, and then He may also go away. What fault is there on Your part? It is I who am the sinner, for I remained alive even when separated from You. The wife should always consider her husband to be her very life and soul. It is I who should apologize to You.”] [Rūpa Goswāmī's, *Śrī Padyāvalī*, 385]

When Kṛṣṇa came to the camp He found suddenly Rādhārāṇī. And just then He stooped down as if to touch Her feet, *kiṁ pādānte*. And Rādhārāṇī is shrinking away. She says, "What do You do?" *Kiṁ pādānte luṭhasi vimanāḥ*, I found You on My feet and coming to catch My feet, what's the matter?" She shudders. *Kiṁ pādānte luṭhasi vimanāḥ*. You have no fault. You are as pure as anything. You have not done anything wrong. *Svāmino hi svatantrāḥ*, You are My master, You are My Lord. You are at liberty to do anything and everything. I am Your servitor, we are Your servitors, our position under You. We shall try with our every *nath* to satisfy You. By nature our position is such. And You are our master, You are our Lord. You can do anything and everything. Why do You come and stoop so low as to touch My feet? I can't tolerate." *Kiṁ pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ, kiñcit kālam kvacid abhiratas*. "For a little time You have got engagement in some other place, but what harm there? No harm, *abhiratas tatra kas te 'parādhaḥ*, no crime for You for that." *Āgas-kāriṇy aham*, "I am criminal, the crime I have committed, from the other hand." *Āgas-kāriṇy aham iha yayā*. "Why? How? *Jīvitam tvad-viyoge*, "I still dragged on My body and life. I could not die for Your separation. So great and holy affection I came in touch of and I could not die. I am showing My face to the public. I am not worth Your divine affection. I could not die for the separation of Yourself, and I had to show My face to the public, *āgas-kāriṇy*, so I am criminal of the first quarter." *Āgas-kāriṇy aham iha yayā jīvitam tvad-viyoge*. "I maintained My life till now. *Bhartṛ-prāṇāḥ striya iti nanu tvaṁ mamaivānuneyaḥ*. It is in the scripture, it has been arranged that the wife should be the wholesale subservient to the master, to the husband. And not that husband should be very submissive to the wife. It is not the scriptural standard. So You are alright. The whole burden of breaking the law of love is on My head."

In this way She told; as Mahāprabhu also told.

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāṣitum  
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā*

[Śrī Caitanya Mahāprabhu said: "O My companion, I do not have the slightest scent of love for Kṛṣṇa - and yet, I cry. This is only for the purpose of exhibiting My great fortune. Without seeing the lovely face of Kṛṣṇa playing His flute, I worthlessly pass My days, like an insignificant insect." ] [Caitanya-caritāmṛta, Madhya-līlā, 2.45]

Śrī Caitanyadeva also echoing the same thing, *na prema-gandho 'sti darāpi me harau*. "Not a bit of divine love in Me for Kṛṣṇa. Not even little a bit of scent of Kṛṣṇa love is in Me. *Krandāmi saubhāgya*. "Then why You are shedding tears profusely, uninterruptedly? Always day and night You are shedding tears for Kṛṣṇa, Kṛṣṇa." "Oh you don't know it. To show to the public, to canvass that Oh, I have got Kṛṣṇa *prema*, I have got divine love for Kṛṣṇa, only to show to the people and thereby to get some good name of a Kṛṣṇa *dāsa*. To deceive the people I have got all hypocrisy in Me. Why? Why do you say so?" *Vamśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā*. "The positive proof is there. That still I live, I could not die. If I had real love, by separation I must have died. That is positive proof that I have not a bit of the scent of Kṛṣṇa *prema* in Me. Kṛṣṇa *prema* is so high, so attractive, once coming in contact with that none can maintain his life without further connection with that thing. It is impossible, it is so high, so enchanting, so attracting, so beautiful and so heart swallowing, it is impossible. It is such, it is such, of higher degree, that love is." *Prāṇa-pataṅgakān vṛthā*.

Sanatan krsna prema nelo kena hai?  
Yadi hai tyag yog kahona bhiyog?  
Bhiyog hai leseta nadi hai?

"Sanātana, that divine love for Kṛṣṇa is not to be had, to be traced in this mundane world. It is impossible that a human can come in connection with that sort of divine higher love."

*Yadi hai*, If anyone by chance comes in connection with that, then no separation is possible, he can't forget that. He cannot live separately without that connection.

Kahona bhiyog? Bhiyog hai leseta nadi hai?

If by chance any participation, any separation, he will die instantly. It is so attractive, so high he will have to die instantly without that sort of vital devotion, higher noble life. It is such, so great, so noble, so beautiful, so magnanimous...that is what is.

Gaura Haribol.

And we are out to search for that thing in the world. For that thing in the world, Mahāprabhu came to inform us that there is such vital thing, vital of the vital commodity. Without that given us chance to come in contact with that, it is impossible for him to go on living without that connection with that. There is such prospect for us all and Mahāprabhu came to distribute that to the world for us.

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

A little connection; I am told that a section in South Africa, they committed suicide in a collective way.

Dhira Kṛṣṇa Swāmī: South America.

Śrīla Śrīdhara Mahārāja: What? South America? Somewhere South Africa somewhere. Because their faithful process of life is going to be disturbed by the present civilization they could not tolerate, rather, "Take the poison and be off, take leave from this world, that we can live safely in the world of our faith. Our faith divine, no charm for anything in this mundane world, let us go with peace. We are members of the peaceful world and let us enjoy that peace which is independent of the material acquisition. So here is no charm that we shall hesitate to withdraw us from this world." But we shall say that this life is valuable, relatively. Why? Because higher aspiration we can acquire. We can have the chance of acquisition from this plane. The seed from this human life is so valuable that we can take the path of the highest divine conception.

*labdhvā su-durlabham idaṁ bahu-sambhavānte  
mānuṣyam artha-dam anityam apīha dhīraḥ  
tūrṇaṁ yateta na pated anu-mṛtyu yāvan  
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt*

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."] [*Śrīmad-Bhāgavatam*, 11.9.29]

*Su-durlabham idaṁ*, very highly valued and rarely found this human body, because there are so many forms of life.

*jalajā nava lakṣāni, sthāvarā lakṣa viṁśati  
[kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam  
triṁsal lakṣāni paśavaḥ, catur lakṣāni mānuṣaḥ]*

[In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species." Manu says that the trees are in such a hopeless position as a result of their own *karma*. Their feelings of pain and pleasure are similar to ours; their souls are not of a lower standard. Still, they are in such a deplorable position as a result of their own *karma*. They have none to blame but themselves. This is the state of affairs in this external world."] [*Viṣṇu-Purāṇa*]

The water animals, the vegetable kingdom, the animals, the birds, so many ghosts and others also, but only in this human position that one – this is the key for the solution of whole path all the forms of life we have to travel in. If we can utilize this valuable life, the time of this valuable life in a valuable way, then we can acquire such a thing that we can

avoid the whole chain of the life of this troublesome world. We can get rid of all sorts of troubles in our physical life or mental life; the key is here. In the lower stages...

vi eko har hitvat.....?

Jīva Goswāmī says (vi eko har?) is not sufficient, understanding is awakened in the lower life. And in the higher life that *deva-gandharva*,

Bhoga vinivesa tatsat?

Previously acquired enjoying energies are sufficiently accumulated there on all sides. So it is difficult for them. So chief enjoying elements are surrounding it becomes difficult to get out there of the charm of those and to engage one to begin the prospect of a fresh life. So this is, human life is the highest form of advantageous position to go out of this entanglement and to reach to the highest object of our life divine.

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

.....?

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Crore mano davati?

Whenever I go to talk about, my mind is always drawn towards that, towards...

**Hari Charan:** Gaura prem anandi, Hari Haribol.

[Group laughter]

*Jai om visnupada...*

**Śrīla Śrīdhara Mahārāja:** The forced retirement.

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

Hari Charan prabhu ki jai.

[Group laughter]

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

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

Any question?

**Devotee:** Why did Caitanya Mahāprabhu choose to give the highest conception of love of Kṛṣṇa to the lowest class of people, to the people of Kali-yuga?

**Śrīla Śrīdhara Mahārāja:** What's the point?

**Aksayānanda Mahārāja:** Why did Mahāprabhu like to give the highest love of Godhead to the lowest persons of this Kali-yuga?

**Śrīla Śrīdhara Mahārāja:** That is the very nature of Śrī Caitanya *Avatāra*. Why the *gopīs* they came to form the neglected social position, the *gopa*? It looks, it is the most befitting. The highest conception of magnanimity means what? The highest point, the conception of the highest magnanimity, how should be the nature of that? To help the most needy, and because He comes from the high position He cannot give ordinary things. The valuable things He must give and His attention must be drawn to the most needy. Is it unnatural? What do you think?

**Devotee:** No, that's correct.

**Śrīla Śrīdhara Mahārāja:** The highest magnanimity must take the notice of the lowest needy. And if He wants to help them by His own coin and that is His coin. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** He cannot distribute them only the grass or the stone chips. What He thinks to be real wealth, He must extend that to the lowest, the poorest people. There is opulence of jewels and gems and He will go to search for some stone chips for the distribution to the lowest level? What should be the natural thing?

Gaura Haribol.

[Group laughter]

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

So we all try to fall at the feet of that great messiah, Śrī Gaurāṅga Deva. The devotees say we can't keep up our life to conceive that there may be a place where Gaurāṅga won't be. We shudder to think that without such a magnanimous friend how one can live his life? This is impossible.

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

[Vāsudeva Datta 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. Rasarāj-Mahābhav - 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." ]

The world is not worth for living.

Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** Mahārāja, Śrīla Swāmī Mahārāja writes that we can become free from offenses to the holy name if we chant the names of Lord Caitanya and the Pañca Tattva. So how is this?

**Śrīla Śrīdhara Mahārāja:** What does she say?

**Aksayānanda Mahārāja:** She tells, Swāmī Mahārāja, Śrīla Prabhupāda, he writes if we chant Pañca Tattva mantra then we can get free from the *nāmāparādhas*. Why is that? How is that?

**Śrīla Śrīdhara Mahārāja:** Yes, he has rightly done so. They are so magnanimous They are meant, Pañca Tattva is meant to raise up the souls from their fallen condition. Only the deserving person can have entrance in Vṛndāvana Kṛṣṇa *līlā*. But Kṛṣṇa has come down to cure the offenders from their offenses and then to allow them entrance into Vṛndāvana. So Pañca Tattva, by taking Their name and by remembering Their *līlā* in our lowest position we can be purified and we are prepared for the participation of Vṛndāvana *līlā*. And in Vṛndāvana *līlā* there is the twofold *līlā* going on. In Vṛndāvana, in Goloka, one Vṛndāvana, the *madhurya rasa prakasa*, where within their own circle They are enjoying the pastimes of divine love. And there is another quarter where Śrī Rādhā-Govinda Milita Gaurāṅga, He Himself He's tasting in the mood of Rādhārāṇī His own qualifications, His own sweetness with His paraphernalia. That is also there we are told. And we are to realize gradually by the recommended processes.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Who is she?

**Dhira Kṛṣṇa Swāmī:** Her name is Bhakta Priya.

Śrīla Śrīdhara Mahārāja: Bhakta Priya. Comes from?

Dhira Kṛṣṇa Swāmī: She comes from San Jose with us, she is helping us there.

Śrīla Śrīdhara Mahārāja: Comes with her husband or alone?

Dhira Kṛṣṇa Swāmī: She's a widow.

Śrīla Śrīdhara Mahārāja: She's a widow. And she's a disciple of Swāmī Mahārāja?

Dhira Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Twofold initiations she got?

Dhira Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Alright. And she has come with whom?

Dhira Kṛṣṇa Swāmī: With myself and Brahmā and Bhakta Jeff. We all came together.

Śrīla Śrīdhara Mahārāja: Alright.

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

The Japanese lady she has gone to Vṛndāvana or to Japan?

Dhira Kṛṣṇa Swāmī: Japan.

Śrīla Śrīdhara Mahārāja: And this Ceylony lady who came from Ceylon?

Dhira Kṛṣṇa Swāmī: She is here.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I can't see so I have to inquire one thing so many times. I beg to be excused for that, by you all. It is difficult for inquiring for identification of one, of course it is objectionable, un-courteous, but can't help. So you be all gracious to me and excuse such defect and fault in me.

Devotee: What you are seeing, we are all aspiring for that.

Śrīla Śrīdhara Mahārāja: Of course by God's grace; as I told before, Mahāprabhu says, "Sanātana, Kṛṣṇa is sending grace to you through Me." It cannot be the acquired property of any one of us, it is free. And we may be utilized like a channel. He is having His own *līlā*, His *līlā*, His pastimes in different way in a movement. As much as we can make ourselves empty it is easy for us to see His *līlā*. Withdraw one's; our ego.

*īśvaraḥ sarva-bhūtānām, hṛd-deśe 'rjuna tiṣṭathi  
bhrāhmayan sarva-bhūtāni, yantrārūḍhāni māyayā*

[“O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings.”] [*Bhagavad-gītā*, 18.61]

His acting throughout; the inner plane, everywhere is the plane of His own *līlā*. And our existence is on the gross surface, gross coating. Hare Kṛṣṇa. *Tatasthā*; *svarūpa-śakti*, then *tatasthā-śakti*, then this material coating, but the innermost substance all filled up with the flow of His pastimes, in the sweet, sweetest, and most generous way, Kṛṣṇa and Gaurāṅga.

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

**Devotee:** Mahārāja, what is the meaning of the higher energy of the Lord, the internal energy, the most intimate energy of the Lord?

**Śrīla Śrīdhara Mahārāja:** That is to go to the similar direction. We may apply some approximate word for the same. Sometimes we say higher and then inner. In this way we try to give some direction by using such words according to our mentality and capacity, on the direction. But what we direct, what we want to mean by those words; that depends upon the circumstances when we are dealing with a particular thing. We are *tatasthā* position and higher, inner, that means towards the, higher means inner, deeper sometimes higher, sometimes deeper, sometimes inner, in this way only a directive meaning.

*Śrutibhir vimṛgyām*, [*Śrīmad-Bhāgavatam*, 10.47.61], The *Vedas* also are directing toward this side. Unknown and unknowable, un-estimable from this plane of life; only some vague, some nearer expressions to be used by us; *adhokṣaja*, *aprākṛta*, supernatural, transcendental; still we are trying to deal in our own way.

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

**Devotee:** Mahārāja, when Kṛṣṇa or Mahāprabhu descends to this world, what is happening in Goloka Vṛndāvana?

**Śrīla Śrīdhara Mahārāja:** There also.

**Devotee:** Also; so there's two?

**Śrīla Śrīdhara Mahārāja:** Yes. He can extend Himself. He is such. The characteristic of the infinite is such. Infinite minus infinite is infinite. Infinite plus infinite is infinite. Infinite into infinite, that is also infinite. Infinite divided by infinite is infinite. You may take the case of zero; zero plus zero is zero. Zero minus zero is zero. Zero into zero is zero. Zero divided by zero is zero. Just the opposite, you are to think.

*om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate  
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*

[“The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance.”] [*Śrī Īsopaniṣad* - Invocation]

In *Upaniṣad* we find the basis of such existence. It is possible. What we can't conceive it is there, it is such. The nature of infinite is such.

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

So what's the time?

Devotee: Five to ten.

Śrīla Śrīdhara Mahārāja: Five to ten.

Devotee: Almost ten.

Śrīla Śrīdhara Mahārāja: So we should show some respect to Hari Charan's request.

[Group laughter]

Gaura Hari. Nitāi Gaura Haribol.

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