

82.08.24.A_82.08.27.A

Śrīla Śrīdhara Mahārāja: ...That if you give a good singer party, then I can go for preaching. Otherwise we shall go, body is nothing, soul is everything. And the mind is nothing, the body is nothing, soul is everything. Kṛṣṇa is everything. These technical words there are none to attend. So what is the necessity of going to preach?"

Then Guru Mahārāja told, "You go and speak to the wall and hear yourself. You yourself hear, and speak to the wall."

That was his plane of thinking, with so much earnestness he came to push the divine news to the world.

"Don't come back. Go and speak to the wall, and hear it, you listen yourself."

With so much earnestness he came to preach. Not only by preaching, in any way, pushing.

"Go, push on, with Kṛṣṇa consciousness."

The exhibition, the explanation, the lecture, even any quarrel, even to going in the court. All possible things should be captured and must be engaged in any way with Kṛṣṇa consciousness. Even the court, the pleaders, and the judge, they must be engaged with talking about Kṛṣṇa consciousness. They should be forced to do that. Approach everywhere with Kṛṣṇa consciousness. Stop the worldly activity. Everywhere the talk of Kṛṣṇa, in some form or other. That idea.

In his last day in Purī I told him when he was alone, I'm alone with him, Prabhupāda, what you have done for the propaganda of Mahāprabhu, of Kṛṣṇa *kīrtana*, so far, no Ācārya has done so.

"Do you think like that?" he told me. "Do you think like that?"

Yes, I see, the exhibition, the chanting of the scriptures, lecturing, going to the court, and anywhere and everywhere you try to push with Kṛṣṇa consciousness every point. The wholesale opposition to the *māyā*. The *māyāic* movement, the flow of *māyā* must be stopped and Kṛṣṇa consciousness will flow everywhere. _____ [?] The activity of *māyā*, bring Kṛṣṇa consciousness everywhere.

Gaura Hari bol. Gaura Hari bol.

"That is life. And this is death. To cultivate misconception means to cultivate death, mortality, changefulness, that is death. And to live means to cultivate about Kṛṣṇa, the centre of supply of all vitality. No gravity and necessity of any, no importance of the *māyāic* world. Even if you say there is a fire burning. I shall first put out the fire and then I shall come to join the Kṛṣṇa *kīrtana*. No, no, no. If the whole world is burnt to ashes, you soul, you have got no loss. Rather, if you are saved from the conception of this material world, you gain. The whole world may be burnt to ashes. You are not affected in any way. All your necessity is in the holy feet of Kṛṣṇa."

With such revolutionary instruction he came out to preach.

"Don't lose any time. If there is fire I must extinguish it and then coming and joining you in Kṛṣṇa *kīrtana*. No, no, let it be burned, that is your enemy. The material conception is your enemy. You are soul. With over soul you have got your healthy connection. And this is your enemy, has dragged you down to this material conception of life and death and disease, infirmity."

Do you follow? That was his spirit. Go on with Kṛṣṇa. Fame, all devoured by *māyā*, and death. Misconception means death, miscalculation means death.

They're separating me from Swāmī Mahārāja. They're committing suicide. Common interest. I'm not separate from Swāmī Mahārāja. Those that say like that they're committing suicide.

_____ [?] Can you think this? Ha, ha, ha.

Devotee: What is that?

Śrīla Śrīdhara Mahārāja: It is too much, to swallow this pill. They're committing suicide. Ha, ha, ha. A ludicrous thing.

Devotee: They may have committed suicide. We also have come here to commit suicide We've come here to die to live. It is also suicide.

Śrīla Śrīdhara Mahārāja: Suicide in what sense?

Devotee: Die to live means suicide also.

Śrīla Śrīdhara Mahārāja: Yes. That is give up the undesirable, the body cover. That is not soul proper. You are not properly represented there. Die to live. Die means give up your ego. And the inner golden self will come out. Die to live means, die as you are, as you are at present, die. The whole conception of your own self, all false. A new birth you are to have. And that you will find that your real self is in that plane of immortality. Die. But the other birth, to live. You eliminate that portion. Die means suicide. And to live, why do you exploit that?

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khlātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

Most revolutionary thought, especially the second point, *chidyante sarva-saṁśayāḥ*. All the doubts will be cleared. Is it possible? I thought it is impossible. When the Gauḍīya Maṭha people, in the beginning, they told like that, that their instructions are absolute. Ignoring all the advices that are coming from so many missions and so many classes. Reject all, *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] And what we say, take it. Very, very proud, so much puffed with pride, all else false, they are all false. And what they say do, that is the only absolute truth. How it is possible? Then of course I had, I already knew, came to this *śloka* of *Bhāgavatam*, *chidyante sarva-saṁśayāḥ*, that came to my mind. Yes, it is already there, in *Bhāgavatam*. And in *Upaniṣad* also.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

That is something, if we get that we get everything. If we know Him we know everything. It is in *Upaniṣad*, it is in *Śrīmad-Bhāgavatam*. And they are saying from the same plane. If it is possible for me to come to such a universal plane of knowledge then it is a wonderful thing. First with objection and then with this process I came to. And then gradually I found that yes, it is real. It is possible. *Chidyante sarva- samśayāḥ. Bhidyate hr̥daya-granthiś.* The entanglement that is within us, that will be untied. A universal necessity of my own life, that will come, disclose itself. I am such and such. This is already tied down, sealed. The inner tendency of our heart is sealed, and it will be broken. It will come out with its golden spirit, I am such and such. All the doubts will be cleared. *Kṣīyante cāśya karmāṇi.* All necessity of energising, to spend energy and to acquire things, that will also evaporate. Everything is there. Nothing to be acquired. Such a plane will be open to me. And I shall find I'm a member of that plane of opulence, of infinite. Revolutionary, the most revolutionary.

Max Muller told, "What is in the treasury of *Upaniṣad* in India, if the whole treasury is distributed to the world, the whole world will be enriched. But nothing will be lost in the storehouse of India. The whole world will be enriched, but India will still remain as the richest. That *Upaniṣad*, the knowledge is such there." Max Muller told, German scholar. "What wealth is within the store of *Upaniṣad*, the whole world may be overfed and not a part will be lost."

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

He's such, God is such, the fulfilment is such. Searching for Him, that means all these things. Fullest aspect. What satisfaction, how much we can know, we can calculate, what degree of satisfaction we can calculate? Very meagre. We shall find, "Oh."

Our Guru Mahārāja used to say with this example, that a boy is born in the dark prison house. Now, from outside one gentleman, one boy is going to him and asking him, "Oh, come, I shall show you the sun."

"Yes, sun." He will take the candle.

"No necessity of candle to see."

"Am I a fool? Nothing can be seen without the help of the candle, with a light."

Then he will drag him out. "See the sun."

"Oh. By the sun's light we can see everything."

Such wonderfulness will come to a soul in bondage when coming in connection with that Brahman, that Kṛṣṇa, God conception proper. All wonder.

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [*Śrīmad-Bhāgavatam*, 11.22.34]

Self-effulgent. He does not depend on any other thing to make Himself known. But still there is a section always that cannot have any conception of that _____ [?] But this is the defect in them.

Sun is self-effulgent. But the owls cannot see. There are so many animals cannot see the light. They must be cured. To them only, no existence of the sun, because no existence of eye. *Mattaḥ parāvṛtta-dhiyām*. To a particular section the question is whether God is or God is not. In a particular section, the smallest part of a section. And that will always continue, because that particular section will continue. It does not mean that a section cannot see, so there cannot be sun. It is not. He's self-effulgent. He has the power of showing Himself to all. So,

om ajñāna-timirāndhasya jñānāñjana-śalākayā / cakṣur unmilitam yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

The duty of the Guru to remove the cataract from the eyes, that ignorance. "See." The cataract is removed then they can see. "Oh!"

Gaura Hari bol. No more today. I like to retire now.

...

Śrīla Śrīdhara Mahārāja: ...one can go within such memory of Kṛṣṇa.
The doctors, they're also taught a goodness.

Devotees: (Group laughter)

Devotee: The Dr. Guha [?] doesn't like me.

Śrīla Śrīdhara Mahārāja: Ah, because you accused him to be a demon?

Devotee: Yeah, because he came up to me and he told me one evening: I told him, "Why did you cut my appendix? You took the appendix away. You think you're better than Kṛṣṇa?" I said, "You think Kṛṣṇa has no reason for putting the appendix?"

He said, "Well, you have your philosophy, but we have our medicine, to cure people." He said.

I said, "Do not undermine my God." I said to him.

So he was very angry because I'm questioning about taking the appendix.

Śrīla Śrīdhara Mahārāja: 'You are my patient. You are not my professor.'

Devotee: Yes. I said, "You will have the material education," I said, "The Dr. D, r, is the one branch of the biggest knowledge that's given by Kṛṣṇa." I told him. "That is only one branch." I said, "There's many branches of studies. The root is Kṛṣṇa. He's the..."

Śrīla Śrīdhara Mahārāja: 'You have come to me to make treatment of you and not to be taught a lesson from you.'

Devotee: Yeah. He said to me that, "You have a big mouth." Ha, ha, ha. He told me, "You're a patient, you're not like a patient." Ha, ha.

Śrīla Śrīdhara Mahārāja: Oh. 'But I'm not an ordinary patient _____ [?]

Devotee: And I said that, "Anything to do with Kṛṣṇa, and you're telling that appendix is not necessary, then I must challenge you." I said. "I must challenge you because God has put everything for human being. And because of your little knowledge of doctor," I said, "You have come up and telling me."

Because this Dr. Bhumi [?] told me that, "Kṛṣṇa has done the operation for you."

Then I told Dr. Bhumi, "You're no more doctor."

And he said, "What?"

I said, "Well, you have become more than a doctor by giving the credits to the person whom it belongs to." See, last time we went he didn't charge any money, last Saturday.

Śrīla Śrīdhara Mahārāja: Yes. Lalitā Saptamī.

Devotee: Lalitā Saptamī?

Śrīla Śrīdhara Mahārāja: This is the day of publication of my *Prapanna-jīvanāmṛtam*.

Bhādre-sitā-saptamī, published, *Prapanna-jīvanāmṛtam*. *Ambrosia* was published this day.

*[gaurābde jaladhīśu-veda-vimite bhādre-sitā-saptamī
tatra śrī-lalitā-śubhodaya-dine śrīman-navadvīpake
gaṅgā-tīra-manorame nava-maṭhe caitanya-sārasvate
sadbhīḥ śrī-guru-gaura-pāda-śaraṇād-granthaḥ samāptim gataḥ]*

[At the charming new temple of the name Śrī Caitanya Sāraswata Maṭha, situated on the banks of the holy river Gaṅgā, at Śrī Dhāma Navadvīpa, and in the association of the devotees, in the shelter of the lotus feet of the Divine Master and the Supreme Lord Śrī Caitanyadeva this work was completed on the Holy Advent Day of Śrī Lalitā Devī - the seventh day of the bright moon of Bhādra in the year 457 Gaurābda (7th September, 1943). [Śrī Śrī Prapanna-jīvanāmṛtam, 10.16]

Yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam. Whomever she met in Vraja Dhāma, requested her to join her own party. And when established _____ [?] And when they come, "Yes, admit me." At once she's given admission, "Come. Join the service of Rādhārāṇī, Guru."

*yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam -
sadyas tad ista-ghatanena krtarthayantim-, devim gunaih sulalitam lalitam namami*

["I offer *pranama* unto the supremely charming Śrī Lalitā Devī, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-paksa*). Rādhā obeys Lalitā, who thus fulfils that maiden's desires."] [*Lalitāṣṭakam*, 7]

To look after the interest of Rādhārāṇī. So intense attention is never found anywhere. Even sometimes she's chastising Kṛṣṇa, boldly, to serve the side of Rādhārāṇī, taking risk to blame Kṛṣṇa.

"You do not know the dignity of my Mistress. You are _____ [?] Kṛṣṇa, You are _____ [?]

Lalitā Devī's impact is such. Rādhārāṇī's interest is the highest in her consciousness. These things is over dreaming to us. But such position is possible.

So much so that Rādhārāṇī Herself She felt ashamed. "What does she say about Me, so much?" So dignity of mind towards Kṛṣṇa, She felt uneasiness. "What do you do Lalitā? Don't go further. This is very bad."

"No. You sit quiet. You don't know Your interest. I'm Your Lalitā. I know what is Your interest, Your position. At the cost of my life I can't tolerate that Your dignity should be minimised in any way - never."

That is the spirit of Lalitā Devī. Gaura Hari bol. Svarūpa Dāmodara in Navadvīpa realised Lalitā. Constant companion of Mahāprabhu in Purī. Scholar, highest class of scholar, and also a good singer and only _____ [?] without consideration the simple service, of a servant. Any *paṇḍita* is coming Svarūpa Dāmodara is doing lower service, Svarūpa Dāmodara is there, everywhere. Mahāprabhu when gone, as been lost. They enquire after Him the whole night. Svarūpa Dāmodara with a lantern he's moving around the seashore, as is required, in this way. Svarūpa Dāmodara. Lalitā Devī and Rādhārāṇī.

One stanza given by Rūpa Goswāmī about Lalitā Devī.

*rādhā-mukunda-pada-sambhava-gharmmabindu-, nirmmañcanopakarāṇe kṛta-deha-lakṣyām
uttugga-sauhrda-visesa-vasat pragalbham, devim gunaih sulalitam lalitam namami*

["I offer *praṇāmas* unto the haughty Śrī Lalitā Devī who is charmingly endowed with many beautiful, sweet qualities (*sulalita*). She has natural expertise in all arts (*lalita*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā."] [*Lalitāṣṭakam*, 1]

Rūpa Goswāmī has composed a song in praise of Lalitā Devī, how is she, the first attendant of Rādhārāṇī. In inauguration he says, *rādhā-mukunda-pada-sambhava*. Lalitā Devī is a little aggressive in nature, pushing and meddling in the affairs which are connected with Śrī Rādhā and Kṛṣṇa. She goes to interfere. She thinks it is her responsibility, of all the affairs connecting Them. So she goes to interfere with anything in connection of Rādhā-Kṛṣṇa. Forward, a little aggressive in nature. Intolerant. But Rūpa Goswāmī justified her character. How?

rādhā-mukunda-pada-sambhava-gharmmabindu-, nirmmañcanopakarāṇe kṛta-deha-lakṣyām

What is the standard of her love and sacrifice about Rādhā-Kṛṣṇa? She says, if a drop she finds in the foot, either of Rādhārāṇī or Kṛṣṇa, *rādhā-mukunda-pada-sambhava-gharmmabindu*, a drop of sweat if she finds on the foot of any one of Them, *nirmmañcanopakarāṇe kṛta-deha-lakṣyām*, as if with millions of bodies, with so much eagerness she jumps to remove that drop of sweat. So much affection she feels about both of Them. At the bottom of her aggression, and interference of any affairs connecting Them, at the bottom is such a great affection, deep affection. And that justifies all

these activities. As the leader accepted by the whole group of Rādhā-Kṛṣṇa, she's the leader. And the standard of her love, her affection, she veers towards that couple is of such standard. Can't tolerate a drop of sweat on the foot of the Divine Damsel. On that level she works. *Nirmmañcanopakaraṇe kṛta-deha-lakṣyām*. As if millions of bodies she wants to create, to remove that drop of sweat. Can't tolerate any trouble, least trouble.

Uttugga-sauhrda-visesa-vasat pragalbham. But she's very aggressive and talkative. And goes forward to adjust that, anything and everything, as if she's mad of leadership. But what is at the bottom? Fortunately the great concern for Them, the justification is there. *Uttugga-sauhrda-visesa-vasat*. Sometimes chastising Rādhārāṇī Herself.

"You do not know how to behave with Kṛṣṇa. What You are to do, I'm teaching You. You sit here in this way. Don't try to be available so cheap to Kṛṣṇa. You must be careful of Your own dignity."

In this way she treated Rādhārāṇī also as a guardian. Though little lower in age, little younger, but still she takes the care, caretaker of Rādhārāṇī. Always forward to look after the cause of Rādhārāṇī, to espouse the cause of Rādhārāṇī. _____ [?] And always thinks herself responsible for the whole affairs concerning Them. Sometimes she goes to chastise Kṛṣṇa also.

"You don't know the dignified position, what the dignified love my friend has got towards You. You undermine that. I can't allow it."

In this way, it is all, from our mundane plane, a non understandable thing. We are a creature of the plane of lust. Similar, but great and great difference between the two. Only one is perverted reflection of the other. The opposite. One *prema*, the highest sacrifice. And this lust is gross sense pleasure. North pole and south pole, the distance like that. Just opposite. We are mad with this lustfulness. But such madness is also, it is the effect, perverted. It is in the original and that is fair and noble, because the sacrifice at the bottom. Self-forgetfulness, self-forgetful sacrifice, reckless sacrifice for the satisfaction of the prime cause autocrat whose extent cannot be calculated. Intensity can never be calculated, cannot come in calculation. That is *prema*, heart-most sacrifice. The renunciation, that is very a very pale thing to that service, sacrifice. Renunciation, liberation, salvation, only to come out of the negative aspect of life. But the positive life, life of sacrifice, the highest, the acme, is to be found there.

Lalitā Devī's position is such. She thinks as a guardian of Rādhārāṇī. "I'm Her guardian. I don't allow, I can't allow, to minimise this great divine love and sacrifice."

She stands guarantee. Even to Kṛṣṇa, not to speak of other persons in the ordinary public market. But to Kṛṣṇa it is also most valuable and makes it rare, valuable and rare. Such is Rādhārāṇī's sacrifice in love, that intensity, dignity. Unthinkable, unknown and unknowable. Only we are to conjecture the ideal. But if we think that we have got that, it is finished. We have got some else. It is such a thing, *adhokṣaja*. It can never be caught by any force of our level, the mind, intelligence, *avāñ-manaso gocaraḥ*. It exists transcending our mental speculation and also the consideration of our judiciousness. But still it exists.

So Lalitā Devī is of that importance, unique importance she has got in the *līlā* of Kṛṣṇa, the guardian of the *līlā*. There are others, she friends of Rādhārāṇī. Some are neutral spirit, Kṛṣṇa and

Rādhārāṇī, some little partial towards Kṛṣṇa. But she's cent per cent partial towards Rādhārāṇī's cause. This is Lalitā Devī.

Her birthday, the day of her appearance was just before that of Rādhārāṇī, the day before yesterday. And yesterday was the day of appearance of Rādhārāṇī Herself.

We're told that She was found to float in a lotus. Her father was childless, Vṛṣabhānu Raja, a chief *gopa* chief, the cow keepers chief, chief cow keeper. No child. But suddenly found one day that in a lake on the lotus, one beautiful girl, but eyes closed. He found and he took Her. The girl was very beautiful, perfect, but eyes are closed. That Vṛṣabhānu Raja had friendship with Nanda Mahārāja. He was also cow keeper chief, Nanda Mahārāja. Some grazing ground...

.....