

82.11.15.D_82.11.16.A

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is a criterion _____ [?] Then I have no objection to behead you. When you say that Caitanya is my *bhakta* and you are God. And Caitanyadeva Who is the highest conception of Godhead you say He was my devotee. This is enough, that you are a heinous brute. And you say that I'm a *yogī*. I can do anything and everything. Come to me, I shall give you the freedom of India again. All these talks of nonsense. And he was, British, because he made some conspiracy to create disturbance to the ruling authority, so British sent Bhaktivinoda Ṭhākura to capture him and to judge him. And he was taken to prison and he fasted and died. In opposition of his imprisonment he took to fasting and he died. He was a *yogī*. Then, anyone approaching to cut his *jata* in the jail, a fire spark coming out. Then they all fled, the _____ [?] barbers. Then one European doctor he came forward to cut his matted hair. Then when the hair was cut he became an ordinary man. Anyhow he fasted against his imprisonment and he had to die. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]**Śrīla Śrīdhara Mahārāja:** _____ [?]

Any loud crying is not crying for God. Godly chanting that has got its special quality. Without surrendering nothing can be devotion, until, *prāṇipāta*, *paripraśna*, *sevā*. We cannot be admitted into the school of devotion proper, in the theistic school. If we want any admission then we must have these qualifications. We must go to a proper professor. He will have also some symptom, and the disciple also must have some symptom. Total surrender, then honest enquiry. And then enquiry for which? That I want to be utilised for the higher, and not that I shall want like demon some higher power to use for my lower propensity, not that tendency. I want to be utilised for the higher power. Self abnegation complete. I want to be utilised. What I know that is base. The higher cannot come to serve lower. This commencement must be there, then that enquiry after truth will be granted. Otherwise it is false transaction, both the teacher and the student they both should be criminally prosecuted, according to the truthful.

All right. Here we stop today.

Dhīra Kṛṣṇa Mahārāja: Jaya Om Viṣṇu-Pāda Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Jaya Om Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: _____ [?]

*deve varṣati yajña-viplavaruṣā vajrāśma-varṣānilaiḥ
sīdat-pāla-paśu-striyātma-saraṇam dṛṣtvānukampya-utsmayam
utpātyaika-karena śailamavalō lilocchilīndhram yathā
bibrad goṣṭhamapān mahendram adabhit prīyān na indro gavām*

["May that Lord of the cows be satisfied by us. Who is Indra when compared to Kṛṣṇa? Kṛṣṇa is the master of Indra. And yet He has appeared as the master of cows; the Supreme Absolute Truth has accepted a simple position as the keeper of cows. Superficially, He is a mere cowherd boy. But let that cowherd boy, who holds within Him the power of controlling the whole universe, be satisfied with us. We want to worship that Lord who has taken the humble position of the king of the cows."] [*Śrīmad-Bhāgavatam*, 10.26.25]

The very gist of the story, the *līlā*, has been expressed in this *śloka*.

Śukadeva Goswāmī inaugurating Govardhana _____ [?] Gopāla, in this way. The story behind that those cow kings they used to perform some sacrifice for the satisfaction of the god of clouds. As the god of subtle powers, that is the controller of the subtle powers of nature, who was supposed to manage the necessary rain. And by the help of that rain the jungle, the grass generally grows and the cow can eat greens in that grazing field. So there was such usage that the god there might - they used to worship the god Indra, Mahendra, who is supposed to make arrangement for the clouds, and timely, and this necessary rain by which the grass will grow very happily. And the food supply of their cows and buffaloes etc that will be safe. And their property is cow, anyhow by milk, by cows, and selling them, they're to live generally in the jungle. Their main property for income was the cows. And so many chiefs there were, they used to have many cows for their livelihood and everything.

So Nanda Mahārāja also of that type _____ [?] They're not always having their permanent seat in one place. But according to the necessity of the grazing grass they used to move from place to place in that vicinity. First Nanda was in Gokul when Kṛṣṇa was born. Again he moved to Nandagrāma. And in the middle also he lived in some other places also it is told.

Now, Kṛṣṇa, Gopāla, when He was of the age of seven only, He told the chiefs of the cow keepers, so many cow keepers all under one chief, one king, Nanda Mahārāja. He gave a proposal. "Here you are near Nandagrāma, and the main fodder you get from this Girirāja Govardhana. The grass, and the jungle, the creepers, the food of the cows mainly you get from Govardhana." In a plea He put this diplomatic way. "So no necessity of worshipping, of flattering that demigod Indra. Who is he? You rather make arrangement to worship Girirāja Govardhana. And stop that annual celebration, worshipping of Indra for the proper rain purpose and then the supply of the grass to your cows."

Anyhow, some reluctantly and some fearfully, they accepted the proposal of that boy. Because they heard that, "This boy was not any ordinary boy. He has got some mystic background." Mahārṣi Garga he came when the boy was of six months to give His name, he told this to Nanda Mahārāja, "That your boy is not an ordinary boy. He has His previous records."

[*āsan varṇās trayo hy asya, gr̥hṇato 'nuyugam tanūḥ*] *śuklo raktas tathā pīta, idānīm kṛṣṇatām gataḥ*

["In past incarnations, this boy has appeared with different complexions: white, red, and gold, according to the particular age in which He appeared. Now He has assumed this blackish colour."]

[*Śrīmad-Bhāgavatam*, 10.8.13]

The great sage Garga he remarked at the time of the name giving ceremony of Kṛṣṇa. "Nanda, your boy is not an ordinary one. He was of white colour in Satya-yuga, in Tretā He was of red colour, and also He takes yellow colour. Now He has come with blue colour. *Śuklo raktas tathā pīta, idānīm kṛṣṇatām gataḥ*. Then *pīta* means it is reserved for Kali-yuga, and it helps to understand that Avatāra in disguise Mahāprabhu that He's *pīta varṇā*, Yuga Avatāra. Four specific Avatāras for four specific *yugas*. It is found,

kṛte śuklaś catur-bāhur, [jaṭilo valkalāmbaraḥ / kṛṣṇājīnopavītākṣān, bibhrad daṇḍa-kamaṇḍalū]

["In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and water pot of a *brahmacārī*."]

[*Śrīmad-Bhāgavatam*, 11.5.21]

Four handed, white, incarnation we have in Satya-yuga, the golden, first age.

*tretāyām rakta-varṇo 'sau, [catur-bāhus tri-mekhalah
hiraṇya-keśas trayy-ātmā, sruk-sruvādy-upalakṣaṇah]*

["In Treta-yuga, the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three *Vedas*. Embodying the knowledge of worship by sacrificial performance, which is contained in the *Rg, Sāma* and *Yajur Vedas*. His symbols are the ladle, spoon and other implements for sacrifice."] [*Śrīmad-Bhāgavatam*, 11.5.24]

"It is also mentioned in *Bhāgavatam* and in many other places, *Mahābhārata* etc and *Viṣṇu-sahasranāma* that in Tretā He comes with a red colour. And this is to inaugurate *yuga-dharma*, what will be the special religious duty of the general public, to instruct that. And in Kali-yuga He also comes to push the *yuga-dharma* in yellow colour. And now that supernatural figure has come as in blue colour, black colour."

This was told by Garga Muni to Nanda when he came to perform the naming ceremony of Kṛṣṇa. That was ventilated in the society. And by some other incidents also they came to this judgement that, "This boy is a mystic one, mysterious figure. He's not an ordinary boy like us."

So, in His arguments of the boy, and His influence anyhow made them to accept His proposal. That stop what was done from very, very early stage by their predecessors, the *yajña*, for the satisfaction of Indra, that was stopped. And the *pūjā* for Govardhana was arranged. They took all their prepared things to offer towards Govardhana. And Kṛṣṇa at that time showed some miracle, that one hand from the top of Govardhana is coming and taking their offerings, some sort. So they're satisfied.

But when Indra came to know that, "This boy, born a *brāhmaṇa*, with His, some say He has got some supernatural power, He has stopped my regular respectful worship what the milkmen were

doing from so long a time. So it cannot be tolerated silently. I must try to teach them a lesson so that they'll not venture to stop. All right, all the subtle natural powers they're residing there, personal aspect. Go and devastate the whole of Vraja-maṇḍala. With, *deve varṣati yajña-viplavaruṣā*. The gods enraged by the stopping of the sacrifice directed for the satisfaction of the gods, *vipla*, they're very much angry, very much exited. *Viplavaruṣā. Yajña-viplava*. That revolutionary step has been taken. So long a time from before they're performing and now suddenly stopped. So much courage. They must have to reap the result."

Deve varṣati yajña-viplavaruṣā. They began to rain profusely, ordered to give rain profusely to that land to be inundated, the whole thing. *Varṣati yajña-viplavaruṣā. Vajrāśma-varṣānilaiḥ*. And simultaneously, *vajra* means thunder, *śma* means hailstones. *Deve varṣati yajña-viplavaruṣā vajrāśma-varṣānilaiḥ*. And storm, hailstone, rain and thunder, that was ordered to demolish the whole of Vṛndāvana. *Deve varṣati yajña-viplavaruṣā vajrāśma-varṣānilaiḥ*.

Sīdat-pāla-paśu-striyātma-śaraṇam dṛṣtvānukampy-utsmayam. Then they're very much troubled, suffering, exhausted, they came to Kṛṣṇa. "Now save us. What You have ordered we have done. But now, save us from this dangerous position. We're going to be finished. The whole Vraja is going to be finished." *Sīdat*, they're suffering too much, very much distressed they were. *Pāla-paśu*. The keepers of the cows, the cow itself, *pāla-paśu, striya*, and the women also, were very much afflicted, suffering. They came to Kṛṣṇa. "You please protect us, give protection. We're going to be finished." *Pāla-paśu-striyātma-śaraṇam*. They took refuge under His feet. "Now save us from this danger."

Dṛṣtvānukampy-utsmayam. Seeing this Kṛṣṇa felt a little pity, *anukampī utsmayan*, and smiled a little. *Utpātyaika-karena śailamavalō lilocchilīndhram yathā*. Immediately He took up that Govardhana Giri, just as a boy handles his play ball, *lilocchilīndhram, utpātya, eka-karena*, only by one hand, *utpātya*, to uplift, uproot that hill, Govardhana, by only one hand, *utpātyaika-karena śailam*, that hill. *Abalaḥ* means just as a young boy. *Lilā* means colour, his play ball, *lilocchilīndhram*. A young child handles his play ball without any exertion, He takes it just like that, by one hand took that hill.

Bibrad goṣṭham apāt. And carrying that ball weight big hill, *goṣṭham apāt*, the whole *goṣṭha* means where the people with their cows live, that is called *go ṣṭha, sthiti*, the place of the cows to live. And accordingly the cow keepers live there. That is known as *go ṣṭha*. Generally that place should be suitable for the cows, and the cow keepers will also remain there according to their comfortable position. *Goṣṭham apāt*. He saved them. *Mahendram adabhit*. By the madness, or the excitement, or intoxicating Indra, the King of the gods of supernatural power, by *mahendram adabhit*. This way He cowed down that great King of the heaven, Indra. *Prīyān na indro gavām*. Such, our King of the cows, *indro gavām*, Indra, *raka raja*, who is King of the cow keepers, King of the cowboys, He brought to me the big King of the heaven, that Indra, who is known as *mahā-indra*. _____ *aiśvarya* [?] Who has got, who is commander and controller of various resources, that is he's Indra. The subtle powers, he's got extensive powers over the subtle potencies, endeavours. Yet the King of the cowboys He brought him to do this. *Prīyān*, let him be propitiated, pleased with us fallen souls."

In this way the story began. This is very wonderful thing for a boy of seven. This cannot be reliable, can't have any trust, mainly. But who is the controller of everything. As in other cases also He showed it to Brahmā to any other opposition He showed like miracle. The Master of miracles.

It came to my mind that if it is possible, the weight, to stop the gravitation of the Earth, no weight. If any Earth, scientifically, can be known or shown that by particular touch, the weight, the gravitation will be stopped, no weight. Then it is possible like a play ball it can be taken up and keep it there.

The will power, that is, "Let there be water." There was water. "Let there be light." There was light. The will power at the root of everything what we show. What we see, we feel, what is at the back, at the root? Will. Universal Will, and modified by our crude, small will, individual. And that is withdrawn everything is dark. All comes from the subjective world. The magician controls the subject and can show us anything and everything. And then when we come back into the world of science then we feel we have been deceived by the magician. But at the time we're helpless. The seer is controlling not the seen. *Drāṣṭā*, the subject, by controlling the subject we can show anything and everything. You see this, see that.

Kṛṣṇa enters the playground of Kāṁsa and different sections of people are seeing Him differently, because He's showing Himself to different sections in a different way, controlling. The Super Controller of our submissive subject as we are of lower order. Higher order of subject can make influence over the lower order of subjective particles. And the world is such. From the subtle, from fine it is coming to the conception of the gross. So everything is possible if we have conception of the all controller God and His - and full independence of Him. Everything is being designed and destined by Him, past and future, in His consciousness.

Everywhere we're to see. We think it's impossible, a miracle, not deliberate, not trustworthy. But all this presupposes that we won't - that the cause of the world is a perfect one, omniscient, omnipotent, all loving, absolute. We can't. Every day if we inspect carefully we shall come to such a thing that this is, everything is wonderful. Any research by the scientific makes us astonished. But it is already there. And the creator and the protector of those wonderful things in the whole of the world background, that He is endowed with omniscience and omnipotence, we can't go so far to admit. That already the nature of the outside that is perfect.

We're not masters. We're finding only a point of astonishment. Every point we find any new thing we're astonished, we're astounded. So many astounded researches have been made, still we can't think that the source of, and the keepers, protectors of all these astounding incidents, He's perfect. We can't go to advance so far. We're so *vipralipsā*, we're always suffering from *vipra asta mancana* [?] *Vipralipsā* means self deception. We're always suffering from this disease of self deception. Everything is producing some astonishment, wonder. Still I won't admit that the cause outside He's some perfect principle. The God can do anything and everything. Our science knowledge won't allow. Then our credit will be buried underground. No credit, it is there, and as His instrument we're doing anything and everything. No individual credit as a scientific research scholar. So self deception.

This Govardhana, Girirāja, at that time Kṛṣṇa showed, what was offered to Him as if a hand is coming and He's taking everything. Thereby it is shown that He's another aspect of Kṛṣṇa Himself. So like Śālagrāma, the Vaiṣṇava, this Braja *rasa* Vaiṣṇava, who are attracted, attached to this Braja *rasa* Svayaṁ-Bhagavān Vṛndāvana *līlā*, they take that, a seeming particle of that infinite. Any number of infinite together, one infinite. A part of infinite is also infinite. What is seen to us a particle of Govardhana Śīlā that is also Govardhana fully represented there.

And it is seen by the practices of the great, including Mahāprabhu Himself. He gave that Govardhana Śīlā to [Raghunātha] Dāsa Goswāmī. And he got it that Govardhana Śīlā means Kṛṣṇa

Himself. And *guñja-mālā* also was ornamenting the Śilā. And he was impressed to think, inspired to think, this ornament around Kṛṣṇa that is Rādhārāṇī. To beautify, to serve, to please Him, it is, that aspect comes from Rādhārāṇī. In this way Dāsa Goswāmī began the worship of Govardhana Śilā. And thus the Gauḍīya Vaiṣṇava they generally use this Govardhana Śilā as representation of Kṛṣṇa as related in *Bhāgavatam*. And what was given to us to know, known by Mahāprabhu by giving Himself a piece of Govardhana Śilā to Dāsa Goswāmī.

"You do it in any way."

Though he was a son of a very rich man of the time, but at that time he was a beggar in the street. And he used to, only by Tulasī and water, Dāsa Goswāmī offered that Govardhana Śilā and *guñja-mālā*, Kṛṣṇa and Rādhā, and the *upākaraṇa*, the materials to worship, that was only water and Tulasī.

Bhāva-grāhī-janārdanaḥ. This is the means, this is the medium through which the *bhāva*, the internal feeling of worship goes to the eternal cause of beauty and love, through that medium. Which He has Himself established here. "That I am this Govardhana." In this way.

So, when I came here first, leaving the Maṭha of our Guru Mahārāja, went to Vṛndāvana, and for a whole month circumambulating. And when I left that observing the *vrata*, vow of one month remaining during this Kārtika. Kārtika means Kīrttikā. The name of Rādhārāṇī's mother was Kīrttikā, the foster mother. And from that, Kārttikī, is the name of Rādhārāṇī. And the month of Kārtika is considered to be especially auspicious connected with the name of Rādhārāṇī. As Kṛṣṇa Himself says in *Bhagavad-gītā*, *māsānām mārḡa-śīrṣo 'ham*.

*[bṛhat-sāma tathā sāmṇām, gāyatrī chandasām aham
māsānām mārḡa-śīrṣo 'ham, ṛtūnām kusumākaraḥ]*

["Of all the mantras in the *Sāma-Veda* I am the *Bṛhat-sāma* mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy Gāyatrī mantra. Of the months I am the foremost, Agrahāyana, and of the seasons I am spring."] [*Bhagavad-gītā*, 10.35]

Mārḡa-śīrṣaḥ, the month [mid-November to mid-December], that is a representation of Kṛṣṇa. And just before that Kārtika that is the representation of Rādhārāṇī. So this month is accepted by the devotees to be very, very purest of the pure, and they observe *vrata*. And *gopīs* also observed this Kātyānanī *vrata* during this month with the object of getting the son of Nanda as their Lord.

So this month was observed, and after that I took Śilā and came here, and in a cottage I lived, during the end of nineteen forty. And from that time I'm here. And this is also Govardhana in Navadvīpa. Gupta Vṛndāvana, Navadvīpa, has got everything parallel, corresponding to Vṛndāvana. In the Vṛndāvana somewhere this is located as Govardhana, Koledhana. This was very high place at one time, an elevated land. Now by the floods it is reduced, but previously it was a high elevated land here. This was called Koledhana, Govardhana. And Rādhā-kuṇḍa on the other side of the station. In this way it has been located by the *mahā-janas* that this corresponding field of Vṛndāvana is benevolent, and that is within their own company. And this is to give the distribution of Braja *rasa*, and that is tasting amongst themselves Braja *rasa*.

The Govardhana and here is Girirāja and we observe some sort of ceremony in order that we may be purified from the service of Vṛndāvana, Mahāprabhu, in a proper plane.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Govardhana.
Hare Kṛṣṇa. Hare Kṛṣṇa.

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