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Śrīla Śrīdhara Mahārāja: He could not deny that. *Tat paratvena nirmalam.*

*[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate]*

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

The purity depends on our attitude of sacrifice for Him. *Tat paratvena.* How much I'm doing for Him, the purity is there. And also, *sango śakti kalau yuge*, [Śrī Caitanya Mahāprabhu came and introduced *saṅkīrtana* - "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] And especially in this iron age the organised attempt is more forceful. So our Guru Mahārāja has attempted this organised attempt most, etc. And I told him we're Gauḍīya Maṭha, but Śāṅkara, Ramakrishna, and Buddha Maṭha, in India, so many Maṭhas are already made there, and we have also done.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. So today we retire here.

...

...misery. Samsara duhkha labhado [?] The ocean of misery in this world I am fallen.

Samsara dukha labhado patitesh [?] Kama kroda nakha makha eka baddhi upatesya [?]

And the *kāma*, the lust, then the anger, and the sharks and crocodiles, they have come to devour me. I have helplessly fallen in the ocean of misery, worldliness, and the internal enemies like lust and anger, greed, all these have come like sharks and crocodiles.

Nakha makha eka baddhi upatesya [?] They have come to devour me.

Divyasana nibodhi tasya [?] And evil mental aspiration has tied me down. Nibodhi taname [?]

Just as a madman or a culprit he's put under chain, so divyasana, the evil propensity has bound me down in the chains. Divyasana nibodhi tasya nirasya hesya [?] And no shelter I find anywhere. So helpless is my condition. Fallen in the ocean of the worldly well, then those internal enemies have come, threatening to devour me. And the bondage of evil motive is within me, and no shelter I find, no bright hope. Who will protect me in such hopeless condition? Who will rescue me?

Nirasya hesya caitanya candra _____ [?] Oh, my Lord Caitanya, You extend Your holy feet as my shelter. I shall take my shelter under Your holy feet. I'm so helpless.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Mahāprabhu. Gaurāṅga Sundara.

*tavad-brahma-katha vimukti-padavi tavan na tiki-bhavet
tavad-capi visrokhalatvamayate no loka-veda-sthitih
tavad-chastra-vidam mithah kalakalo nana-bahir-vartmastu
sri-caitanya-padambuja-priyajano yavan na drg gocarah*

["As long as one has not seen a pure devotee of Śrī Gaurāṅga Mahāprabhu, he will be engaged in tasting bitter talks about the impersonal path of liberation. As long as one has not seen a devotee of Śrī Gaurāṅga, he will be bound by social and Vedic convention, blindly following formalities and traditions without understanding their purpose. As long as one never sees one of the bee-like devotees addicted to drinking the nectar from the lotus feet of Śrī Gaurāṅga, he will be forced to walk in endless circles on the labyrinthine paths of dry Vedic scholarship, wasting valuable time in useless discussions on futile religious practices."]

[*Caitanya-candrāmṛta*, 19] & [*Gauḍīya Kaṅṭhahāra*, 3.80]

Tavad-brahma-kathā. So long one may indulge in discussion of the abstract prime cause, that unaccountable, ununderstandable, conscious ocean is there, and we must merge there, then all the misery in the life will come to an end. We shall merge into the abstract conception of the prime cause, consciousness. *Tavad-brahma-kathā. Vimukti-padavi*. And that is the highest conception of our liberated life. *Tavan na tiki-bhavet*. It does not seem to be bitter so long to a person.

*tavad-brahma-katha vimukti-padavi tavan na tiki-bhavet
tavad-capi visrokhalatvamayate no loka-veda-ssthitih*

So long one is disturbed by the different interpretations of the revealed scriptures, and also different faith fostered by the different societies, puzzling, perplexing proposals in the name of religion coming to bewilder him, to puzzle him, so long.

Tavad-chastra-vidam mithah kalakalo nana-bahir-varmastu. And so long also those scholars in the revealed scriptures they begin to chatter in meaningless arguments and differ from one another and go on quarrelling, no conclusion. Different conclusions drawn from different scriptures and they begin to quarrel, and no conclusion.

Sri-caitanya-padambuja-priyajano yavan na drg gocarah. This may continue so long, but whenever a real follower of the service of Śrī Caitanyadeva comes to our connection, we come in the connection of a bona fide follower of Śrī Caitanya, everything comes to an end.

No, no. This is *the* thing I was searching for. This is *the* thing. I don't like different interpretations from the different schools. I don't like that *brahma samādhi*, to be one with that unconscious ocean of knowledge. And I don't go to hear the different sorts of interpretations to puzzle my mind. This is, the *Veda* says this, some say *karma*, some *yoga*, some *jñāna*, some this, that. I don't like to be entangled in this jungle of different interpretations.

What I have seen in the followers of Śrī Caitanyadeva, that is my destination, goal of life I want. *Niṣkiñcana*. What is that? That Lord is love. This appeals to me most, the Lord is love. I want to connect my fate with this party. The Lord is love, full of love, mercy. I want that. This interpretation of the revealed scriptures, no other things I want, contact.

Gaura Hari bol. Gaura Hari bol. Straight, simple and straight. We're all hankering for affection, for love, adoration. We want Vṛndāvana, simple life, simple and dignified, and sacrifice and love, the novel, the ideal of Vṛndāvana life.

*ārādhyo bhagavān vrajeśa-tanayas-[tad-dhāma vṛndāvanam
ramyā kācid-upāsanaṁ vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavataṁ pramāṇam-amalaṁ premā pumartho mahān
śrī caitanya mahāprabhur-matam idaṁ tatrādaro naḥ paraḥ]*

["It is the conclusive opinion of Lord Caitanya that Śrī Kṛṣṇa, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshippable Deity; Vṛndāvana Dhāma which is an expansion of Kṛṣṇa and is non-different from Him is the highest worshippable abode; the *gopīs* are the highest example of the worship of Śrī Kṛṣṇa; *Śrīmad-Bhāgavatam* is the spotless evidence for knowing the Absolute Truth; Kṛṣṇa *prema* is the fifth and highest goal of life. These are the teachings of Śrī Caitanya in a nutshell."]

[Viśvanātha Cakravartī Ṭhākura's, *Caitanya-matta-mañjuṣā*]

The son of the king of the cow, son of the cow king, in the forest, cow king. Lives in the forest, and whose property is cow. *Ārādhyo bhagavān vrajēśa-tanayas-tad-dhāma vṛndāvanam*. The charming forest of Vṛndāvana. *Ramyā kācid-upāsanā*. And a very charming process of adoration, of worshipping of the Lord, has been discovered by the damsels of Vraja. Very charming process of worship, that touches our heart. Heart touching process of worshipping, with the heart, not by brain. We're too much disgusted with the brain. Heart to heart appeal, that seems to be _____
[?] The intellect has deceived us ultimately, intellect.

*jñāne prayāsam udapāsyā [namanta eva, jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

We're not going to believe our intellect. Every second a new invention, puzzling, no end. We shall take to our heart. We shall make our heart as guide, inner satisfaction. First thing, to select our future, the choice, our prospect, heart. And that is found there in Vṛndāvana, the play of heart. Heart is everything there. Transaction from heart to heartfelt, friendly transaction dependence. Not always suspicious and checking with intellect, no end. That intellect presupposes suspicion, always suspicion. They're tired of that, to follow the intellect, tired. They want hearty transaction. And they're not very intellectual giants, ordinary. And always eager to offer, sincere offering. So much pure and sincere offering, none ventures to come and accept that offering but Kṛṣṇa. The pure hearty offering.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

The internal sincerity, purity, genuineness, self sacrificing tendency, is so bright, so pure, so holy, none ventures approaching that side but the Lord Himself. Lord of heart. He has His claim over all hearts. He comes to accept, to capture. "I'm the owner of all the hearts of you. I have come to capture."

Gaura Hari. Gaura Hari.

Ruci not victim, not argument, but sincere inclination, that is necessary. Desire then have. Learn to have, what is to have, learn, and not by intellect. Heart to heart. By the influence of the heart. The heart's language is another, which is independent of intellect, heart's language, *ruci*. Another world. *Bhaktyā sañjātayā bhaktyā*.

*[smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulkāṁ tanum]*

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

Heart can help heart, no intellect can help heart. Sympathy, love, and sacrifice, that is the highest qualification there, *bhaktyā sañjātayā*. *Bhakti*, devotion, divinity, dedication, divine dealing. To forgive is divine, to err is human but to forgive is divine. One who's in a position to forgive, he must have such supreme position, then he can forgive. The plane of forgiveness must hold the most superior position. Who can accommodate and adjust for others defects or imperfection, who can render imperfection to perfection, he can forgive. He can show mercy. He's in position to supply the want in imperfection. So naturally that plane of devotion is holding supreme position. The mercy must hold supreme position, and compensate for every fallibility, defect, want, misdeed. So how perfect that plane should be, the mercy, the love divine. We must have that, or we don't want anything, we shall die, die to live. And do or die, either live or finish you. With so much determination and desperate tendency we shall approach towards death of this material life to end. All's well that ends well. We want that world which ends well. And to sacrifice everything, that is the same thing, die to live, risk everything, all. Such a life is there, such life is possible, the life of love. Love is not enjoyment. Enjoyment is its servant - may come indirectly.

Once Dāruka, the charioteer of Kṛṣṇa, he had come to fan Kṛṣṇa in the summer season. At that time he thinks, 'How fortunate I am. I've got the chance of fanning my Lord of my heart. I'm fanning Him. How fortunate position I hold.' And being conscious of his own fortunate position, the tears came, and something like mental paralysis and the fan slipped from his hand. 'How fortunate I am,' in this way that attention absorbed his movement and the fan slipped down. Then he shuddered, "What is this? What is this sentiment, that is my enemy. It is coming to disturb my service. That I'm so happy, I'm going to be conscious of my fortune, I'm so happy, so good. And

I'm going to feel my fortunate position, and the service is being disturbed." So the undermining enjoyment spirit he's discarding, discouraging. He won't concentrate to think he's fortunate, he has got the service of the Lord. He's blaming himself. "It is disturbing my service."

Always bringing income, and not to see the cash. Looking at the cash, how much I must go on earning, earning, earning. And don't try to satisfy yourself that so much cash I must bring, never that _____ [?] Service. Go on earning, earning. Don't stop to consider how much you've collected, all these things. No end, the campaign is infinite. Go on earning, accumulating, go on serving.

Ha, ha, ha. It is the opposite things. As much as one will advance so much he'll feel that he's unfit to serve, he's not able to do justice to the position, he's unfit. "So much duty chance in my front and I'm not able to avail of this." That will be the nature of the servers, because it is infinite, no satisfaction. "I can't do anything. So much to be done, I'm not able to do." That is the nature. Ha, ha. "I can't do. I got the chance but I'm the most unfortunate. I can't take the advantage. The opportunity I can't even utilise." This hankering _____ [?] That we see with the...

One has said, "What is love?" One lady asking her friend, "What is love? Is it only tears? Is it only sighing and tears in the eyes, my friend, is that love? Love means tears in the eyes and sighing and disappointment and always hankering, forsaking that I'm helpless? Is this the sign of love my dear friend? The eternal crying, is this the sign of love? What is this?"

Externally it is such, unsatisfactory. Eternal dissatisfaction that can't live so sweet.
Our sweetest songs are those that tell of saddest tales.

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

The sad experience. I'm hopeless. As much as I go I find more and more to be done yet.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
Mahāprabhu. Mahāprabhu. Mahāprabhu Gaurāṅga Sundara.

Vidagdha-Mādhava: Is there some explanation why separation is sweeter than union? Why separation is sweeter, is there some explanation?

Śrīla Śrīdhara Mahārāja: I can't follow. What does he say?

Aranya Mahārāja: He's asking, "Why, what is the explanation for the reason that separation provides a higher taste than union? The separation of, for example, Rādhā and Kṛṣṇa has a higher...

Śrīla Śrīdhara Mahārāja: Everywhere. Ha, ha. _____ [?] Sweetest songs are those that tell of saddest tales. The basis is that thought. It can attract us most. And also, when in the absence of a thing we cannot forget it, but we suffer more. That shows how much how much affinity, what is the degree, the intensity of my love towards that, a test.

Just as Kuntī Devī asking that, "Give me dangerous positions. Don't keep me in comfort."

Why? In the time of comfort also she may think about, meditate about Kṛṣṇa, she may recollect about Kṛṣṇa. But she feels that the depth is not so much intense at that time. When in danger, then the recollection becomes more intense and real. That is one thing. Another - I forgot... *Vipralambha*.

Bhaktivinoda Ṭhākura told - once, I was a newcomer in the Maṭha at that time and posted in Kurukṣetra Maṭha. And Prabhupāda wanted to arrange an exhibition of the pastimes of Kṛṣṇa, Dvārakēśa, and also the *gopīs* of Vṛndāvana, at Kurukṣetra on account of solar eclipse ceremony.

At that time Prabhupāda told that, "Shallow thinking people they like Vṛndāvana, they love Vṛndāvana. But the real servitors they prefer Kurukṣetra."

From the first time I heard Prabhupāda always used to say that, "Vṛndāvana is the highest place of the Gauḍīya Vaiṣṇava cult." And now suddenly he says that, "All the hollow persons, they're satisfied with Vṛndāvana, but the real seeker after love divine, they like Kurukṣetra."

And Bhaktivinoda Ṭhākura after travelling through the different holy places in connection with Kṛṣṇa, he told that, "I shall construct a hut in Kurukṣetra, near Brahmā-kuṇḍa, and the last days of my life I shall pass there. Because, Kṛṣṇa is there, Rādhārāṇī and the *gopīs* are there, very near, but They can't meet together. Both the parties are not getting Their desired satisfaction, but They're face to face. This time the mutual attraction reached the highest altitude. The parties are there but They can't come in desired union. Hankinging for one another, for embrace, for union, is in the highest peak."

At that time he told, "The service of both the parties will be most valuable. Their need is, when there is thirst the value of water depends on the necessity. So both the parties think Themselves helpless, very much pained. And the servitors they've got the greatest opportunity of serving their Masters there. According to the need the valuation increases."

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