

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Swāmī B.R. Śrīdhara: ..... he told that the Kṛṣṇa consciousness, it will propagate, Kṛṣṇa consciousness will propagate without caring for any law or *dīkṣā*.

[*ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccātanam cāmhasām  
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ  
no dīkṣām na ca sat-kriyām na ca puraścaryām manāgīkṣate  
mantra 'yam rasanā-sprṅg eva phalati śrī kṛṣṇa nāmātmakaḥ ]*

["The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one's tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."]

[Śrī Rūpa Goswāmī's, *Padyāvalī*, 29]

*Kṛṣṇa-Nāma*, the *mantra* pertaining to *Kṛṣṇa-Nāma*, has got free access to the world without considering any caste, creed, qualification, it is of such nature. As Govardhana, no rules or regulations to be followed by the cow species to propagate them, from this Govardhana idea he came to deliver what is similar, to extend, the extension, self-extension of Kṛṣṇa consciousness does not care for any external limitation. It can go anywhere and everywhere freely, this *raga-marga*, *raga-pradhana*, not *vidhi-pradhana*. Kṛṣṇa consciousness in itself is more of love than of rules and regulations. Rules and regulations have not got much to do with this respect of Kṛṣṇa consciousness.

In Nārāyaṇa consciousness, to spread, there is more necessity to law and order, rules regulations, but not in Kṛṣṇa consciousness. Unbridled, unbridled, this *raga-marga* does not care for ..... mercy does not care for any qualification, it is the duty of the justice to seek for qualification, but mercy has got no such limit of its own, does not care. The area of love, love means mercy, where the compensation for the weak section is a natural character, a natural flow. Always ready, the provision is there to compensate the weak, the unfit. Already it is reckoned.

Only one thing, is the *śraddhā*, the free accepting mood. Only this is to be considered, *laulyam*, if He gives to you only you won't throw it, cast it aside. Only the recipient if they're a little alert of accepting them, *laulyam*.

[*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate  
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate ]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price; intense eagerness. Wherever it is available, one must purchase it immediately."] [Caitanya-caritāmṛta, Madhya-līlā, 8.70]

And śraddhā, regard, no question of any qualification of his previous life, there is one nature. Another thing I found yesterday night, thinking:

*bhidyate hṛdaya-granthiś, chidyante sarva-samśayāḥ  
kṣīyante cāsyā karmāṇi, mayi dṛṣṭe 'khilātmani*

["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]

This *bhidyate hṛdaya-granthiś*, the meaning should be, I think, "That our heart is sealed and the seal will be broken open," *bhidyate hṛdaya-granthiś*. Coming in contact with Kṛṣṇa consciousness our sealed heart, the seal is broken and it awakens, it is opened to receive Kṛṣṇa, *rasa*. Heart's concern is with the *rasa*, *ānanda*, ecstasy, charm, *mādhurya*. It is heart not brain. And *chidyante sarva-samśayāḥ* is concerned with the brain. The heart has been given the most important, the first condition, *bhidyate hṛdaya-granthiś*, that is buried, the heart is covered and the heart opens, awakens, to receive *raso vai saḥ*, *akhila-rasāmṛta-murṭiḥ*.

[*raso vai saḥ rasam hyevāyam labdhānandī bhavati  
ko hyevānyāt kaḥ prānyāt yadeṣa ākāṣa ānando na syāt eṣa hyevānandayati* ]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."] [Taittirīya-Upaniṣad, 2.7]

The positive, to catch the positive good. Heart, *hṛdaya*, *hṛdaya-granthiś*, it is tied down, heart is tied down, it is sealed. Kṛṣṇa *kīrtana* breaks the seal of the heart and the heart awakens to receive *dasaratha ānanda sundara*. And then next, in the plane of knowledge, *chidyante sarva-samśayāḥ* and *raso 'py asya, param dṛṣṭvā nivartate*:

[*viṣayā vinivartante, nirāhārasya dehinaḥ  
rasa-varjam raso 'py asya, param dṛṣṭvā nivartate*]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the

person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

First taste and then suspicion vanishes. After getting the taste, *raso 'py asya*, and *yukta āsīta mat-parah*:

[*tāni sarvāṇi samyamya, yukta āsīta mat-parah  
vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā* ]

["By the practice of perfect devotion to Me, the *bhakti-yogīs* bring their senses under proper control. One whose senses are controlled is truly intelligent."] [*Bhagavad-gītā*, 2.61]

When he gets the taste of the real *rasa*, the *ānandam*, ecstasy, then necessarily all doubts are cleared by this practical participation. First getting the taste, heart, when heart is appealed, heart is captured, brain follows. "Yes, I want this thing. I was searching for this." The heart will say. "I was searching for this." Satisfied, the heart will say. Then the brain will come, will follow, "Yes, no other doubt, no doubt. This is the highest thing of our search. Dissolve everything." Then karma will close all workshops. The thing, searching, inner searching, the heart will say, "I have got." The brain will say, "It is *the* thing. Stop all workshops and adjust accordingly." This *karma*, *jñāna* and *hṛdaya*, *bhakti*. *Bhidyate hṛdaya-granthiś*, coming in touch with Kṛṣṇa consciousness the first thing is that our heart awakens, *hṛdaya-granthiś*, *bhidyate*. Positive, first thing supplied to us positive to the heart, heart is captured and brain approves and then our energising in the opposite directions stops.

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

So Kṛṣṇa consciousness that is the wealth of the heart, *anurāga*, and does not worry with differences amongst the receivers or amongst the purchasers or customers for their different qualifications. Govardhana, it goes like the cow species to extend itself without caring for any law, only one whether he will accept. "Yes, he has eagerness to accept, *laulyam*." Only one qualification is *laulyam*, he wants it really, that he wants it really, that is qualification. "Do you want this?" "Yes, it is good, it is tasteful." "Yes, you get it." If the demand, the prayer is genuine, "All right, no other conditions to be required. Only you want it?" "Yes, I want it sincerely," you say. "Get it." That is the simple transaction. You want you have. If you want you will have. Kṛṣṇa consciousness is a most simple transaction. Fitness, unfitness, these questions are very non-important. Want and have.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Nityānanda Prabhu, those that do not want it He won't allow them to go away. "No, try to want. I request you." He's going a step further. "I do not want." He won't leave him. Here, Nityānanda Prabhu won't allow if anyone says, "I do not

want this." "No, you have to want, you have to desire it. You think. I request you earnestly, you use it and then you will be able to understand, to feel the utility."

Just as the expert merchant will distribute the specimen to the customers. "Oh, no money now. I am giving, you use, if you feel the value, the utility, then you will purchase. Now I am freely distributing in the market." To capture the market there's free distribution by the clever merchant. "Take it, take it, no price, no question of price now. First taste and then afterwards."

So Nityānanda, *bhaja gaurāṅga*:

[*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,  
yei jana gaurāṅga bhaje sei amāra prāna* ]

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

ata bhuli nityananda bhumi gauri jai sona padva jana dulai?

The attempt, the appeal from the negative side, not aggression. Nityānanda began to cry, falling at the door of the feet of the customers. "Accept, accept this, accept Me. Don't dismiss Me, don't drive Me away. What I say, do it. Give your attention towards Gaurāṅga. This is My appeal, nothing else. Some attention towards Gaurāṅga and you'll be benefited beyond expectation. This is My request to you all." Shedding tears and also where necessary He began to roll at the door of the person. "You are suspicious to accept. No, no, no suspicion. I appeal fervently no suspicion, accept, accept, believe Me, believe Me, accept Gaurāṅga." In this way Nityānanda Prabhu tried his best especially these two sides of the Ganges He used to wander, roam and preach about Gaurāṅga. He knows Gaurāṅga.

Just as Baladeva, He's also seen to perform *rasa-līlā*. But we have been advised to look at the *rasa-līlā* of Baladeva in a particular way by Sanātana Goswāmī. Baladeva is seen to externally imitate the *rasa-līlā* of Kṛṣṇa but it is not so. At heart He is arranging *rasa-līlā* for Kṛṣṇa. Externally He's seen to imitate the *rasa-līlā* of Kṛṣṇa but His nature shows to the experts of this line that He's all dedicated towards Kṛṣṇa otherwise He's not Baladeva. He has got no individual personality for His own enjoyment. Every atom in His body is always eager to make arrangements for the enjoyment of Kṛṣṇa, then only He's Baladeva. So Nityānanda Prabhu is also such that every atom of the body of Nityānanda Prabhu conscious, atom means not material, *cinmaya*, but is only meant for the service and satisfaction of Gaurāṅga.

So much so that one day Śacī Devī had a dream that Kṛṣṇa and Balarāma is on the throne and Nityānanda, He's trying to attract Baladeva. "You come down from the throne. Your day's past away. Now My Lord Gaurāṅga He will be installed there on the throne."

But Baladeva fighting, "No, I can't do unto My Lord Kṛṣṇa."  
 So there is a fight and then Nityānanda was stronger and He took Baladeva down from the throne. "Your day's gone. Now the day for My Master, Gaurāṅga, has come. So You are a trespasser, usurper, so You must come away."  
 And Baladeva could not successfully fight with Nityānanda Who took Him down.

So Nityānanda's position to Gaurāṅga is such. He has got nothing of His own but His everything is Gaurāṅga. *Audārya* (generosity), just as Baladeva is to Kṛṣṇa, so Nityānanda is to Gaurāṅga, to distribute in a most generous way that Vraja *prema* that is to be distributed to one and all. That was Their campaign and Their aim of incarnation.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,  
 yei jana gaurāṅga bhaje sei amāra prāna*

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

Nityānanda tried His best for the acceptance of Mahāprabhu to the people at large. And what is this? "Come straight to Gaurāṅga and safely you will have Vṛndāvana." And Navadvīpa is also not less valuable. Vṛndāvana, the same *rasa* in one type in Vṛndāvana and another type in Navadvīpa. Some have got special attraction for Vṛndāvana *līlā* and another group has got special attraction for Navadvīpa *līlā* and a third group represents both the camps, *audārya*, more generous. There within the circle and here, the same thing to distribute out of the circle, so more generous.

*kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,  
 se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate*

["There is no doubt that we find the highest nectarine taste of *rasa* in *kṛṣṇa-līlā*. But what is *gaura-līlā*? In *gaura-līlā*, the nectar of *kṛṣṇa-līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of *kṛṣṇa-līlā* hundreds of streams are flowing."]

[*Caitanya-caritāmṛta, Madhya-līlā, 25.271*]

Kṛṣṇadāsa Kavirāja Goswāmī's conception is this. "Kṛṣṇa is *amṛta-sara*, yes, the highest nectarean taste we find in *kṛṣṇa-līlā* no doubt. But what is *gaura-līlā*? That is just a lake from ten sides, , *tāra śata śata dhara, daśa-dike*, hundreds of streams are coming from that lake of *kṛṣṇa-līlā, daśa-dike*, on ten sides it is flowing, that *amṛta*. That nectar in the lake is *kṛṣṇa-līlā* and that is going out by so many streams on all sides. *Kṛṣṇa-līlā amṛta-sara*, the first class nectar, *tāra śata śata dhara*, hundreds of currents, of streams is passing in different directions. *daśa-dike vahe yāhā haite, se gaurāṅga-līlā haya*, Śrī Caitanyadeva is such. The different types of *kṛṣṇa-līlā, rasa, amṛtam*, is spreading from that lake on all sides it is thrown. So not confined to a limited circle but it is thrown on all sides that very

*kṛṣṇa-līlā*, Kṛṣṇa. They're tasting sweetness and throwing outside, this Pañca Tattva.

marcay mili asvadana kore evam utpat kore katcha evam?

They're looting, the Pañca Tattva is looting that nectar, that honey of *kṛṣṇa-līlā* and throwing hither, thither on all sides. And others getting that and their life is being fulfilled. Those that have got such aspiration it is so much to them. Otherwise to others it is an abstract imagination and waste of time and even going to madness. "These are mad people."

udbay halai chilai e nimai pandit gaya haite asiya chalai vibodit?

The normal thinking men of the time, of the age, told like that. "This Nimāi Paṇḍit was a good man, a gentleman, but after returning from Gayā He's totally changed. And all the undesirable things here He is handling of many new things He wants to preach here. What is this? He was a good gentleman before He came from Gayā. Now totally changed, a madman. He does not care for the rules, regulations, the customs, the ancient scriptures, only 'Kṛṣṇa, Kṛṣṇa and all is Kṛṣṇa.' Abnormal, He was normal but recently He has become abnormal.

And of course He was a powerful intellect. What He begins He begins with some great energy. When He was a *paṇḍit* He did not care for the scholarship of so many *paṇḍits* around, Digvijayī (of Kāshmir) and so many others He defeated without much attempt, simply. But we have lost Him. Now He's another type and does not care for the *brāhmaṇas* or the ordinary *sāstra* we follow. A new opinion He has got and is going on. His ways were ununderstandable. Śacī Devī, what is this? Nimāi was not such. Now He does not care for us, even no charm for His wife. What is this He has become?"

Then the neighbours coming and advising Śacī Devī. "What do you do? You are a child of a good man, daughter of a gentleman. Your fate is bad. Your only son, so good son Nimāi Paṇḍit has become mad. What to do? The fact is this that your only boy, so brilliant, has become mad, this is the fact Śacī. Arrange for proper treatment."

Then Śacī Devī called for the *kavirāja*, the doctor. And the doctor made arrangements for a small tank, then that was filled up with oil, supposed to be very cooling thing. And Nimāi Paṇḍit was asked to dive His body in that tank. And he did so and He's sometimes laughing, Nimāi Paṇḍit laughing and also He's playing in that tank. He's laughing was not like a normal laugh, laughing and moving in that oil reservoir.

Then Śrīvāsa Paṇḍit suddenly came to visit. "How is Nimāi Paṇḍit?"

Śacī Devī told: "See my misfortune, my Nimāi has become fully mad. And I called for the doctor and he has arranged."

Śrīvāsa went to see, "What is this?"

"No, no, the neighbours they advised me to do this."

"You are a very gentle lady. Do you not know how to deal with others? What He has got I want that thing. Your boy has got *kṛṣṇa-prema*, and I want that, a drop of that I want. If we live for a little longer time then we shall see much mysterious

play of Kṛṣṇa here. If we are allowed to live for a few more days we shall have the opportunity of seeing much mysterious play of Kṛṣṇa. I want this."

Then Mahāprabhu became sober for the time being and told: "Śrīvāsa, if you had also remarked that I am mad, then just now I would have went to the Ganges and finished My life. At least you have understood what I am. That is My solace. Śrīvāsa, at least, if you had said to the public that He's mad, then I'd have found no man to accept what I have come to deal with so I must enter into the river, no necessity."

In this way, the madman:

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī  
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Night for some is day for others and what is day for some is night for other's awakenment.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Raghunātha dāsa Goswāmī Prabhu, the only son of the richest family of Bengal at the time, all desirable things for pleasure are around. But left everything and ran like a madman towards Purī for the grace of Mahāprabhu.

bahu ye gaur yangat vikra ya jani dinam asidya dina?

They leave their so-called own relatives. They're also very, he himself very apathetic to any pleasure and runs out of his house, the place of comfort, from tree to tree. And those he leaves, his relatives, they also think themselves very poor and they also cry and shed tears and express much dissatisfaction

dinam asidya dina?

Leaves them poor and he himself also poor. "As long as I have not got that for which I am out I am poorest of the poor." And whom he has left, by leaving their association, they who thought they're rich, his association was snatched away, then they became poor.

dinam asidya dina?

That is the nature. Rādhārāṇī's accusing Kṛṣṇa. "Your nature is such. Whoever has come in connection of You, their condition is very poor, very poor. They can't find satisfaction anywhere. The real wine of their heart is drawn away. Whomever, in any way comes in Your connection, they're undone, they're finished, no prospect anywhere. Madly they will run in search of You. And so many of his friends and relatives will cry, they will find themselves very, very poor. So Your touch means to dispossess all of their prospects, all the prospects of their life gone whenever any touch of You anyone has got. He's finished, the enjoyment of his life, the spirit of his life is drawn."

Shakespeare told, in Macbeth perhaps, when Duncan was murdered: "Duncan was a good man, good king, but when he was murdered," Shakespeare has written: "The spirit of life is drawn, the spirit of life for everyone. If such a good man may be murdered then what is the worth of living our life. The life is not worth living. Such a good man he's murdered. In this way, the spirit of life is drawn, to everyone it is drawn. That this is not a place to live for the gentlemen. Such a gentleman is murdered, is there any law? It's anarchy. One must not aspire to live here."

So coming in connection of Kṛṣṇa consciousness all the prospects ever finished. They consider themselves meanest of the poorest of the poor. And searching, can't leave searching and thinks, poorest of the poor. That will be their attitude. Only with the help of the *sādhus* can they sustain their life. They're of equal status and one consoles another.

In this way, this *kīrtana*, when Mahāprabhu fainted the Name aroused Him. The Name has got miracle touch. Mahāprabhu fainted when He fell into the sea and for a long time, the whole night, the waves are playing with His body and ultimately cast on the shore from two mile off. Svarūpa Dāmodara and others were searching the whole night. "Where has Prabhu gone?" Some say He jumped into the Yamunā where Kṛṣṇa is having His pastimes in the Yamunā, the moonlit night and He jumped into the Yamunā in the sea carried away. Searching, searching after and when the night was almost finished Svarūpa Dāmodara found Him thrown on the sea shore where He jumped two miles off. Then, as usual, they began to .....

End of recording, side A, 4.5.82, start of side B, 4/5.5.82

**Swāmī B.R. Śrīdhara:** ..... Hare Kṛṣṇa. And Mahāprabhu came to senses to the external world. Other times a small *samādhi*, but this time a long *samādhi*, and Mahāprabhu describing where He was engaged in *kṛṣṇa-līlā*. He said that: "In Govardhana some arrangement of *kṛṣṇa-līlā*, Rādhārāṇī with Her Own group came there and so many things are happening. I was watching from far away. How the wonderful jingling sound of the ornaments. How the beautiful voice. And what beautiful and charming the atmosphere. I was watching. Suddenly you snatched Me away from that position to here." He began to cry aloud,



Mahāprabhu. "I was engaged in seeing that wonderful atmosphere and all the pastimes there in Govardhana. I got it but My fate could not keep it. You have all forcibly carried Me here in this plane."

And they all began to wail.

So the *Nāma*, *Kṛṣṇa-Nāma* is so forceful anyhow can take away from that deep *samādhi* also of Mahāprabhu. What peculiar things there in the *Nāma* because He came with that *Nāma* so *Nāma* has the preference even over direct participation in the *līlā*, took Him.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!  
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

**Devotee:** Mahārāja, sometimes people wonder what is the necessity then, the *Hari-Nāma* has such potency, what is the necessity for formal initiation into chanting the Holy Name?

**Swāmī B.R. Śrīdhara:** Ha, ha, ha, ha. The real standard, two things to be considered. One, the goal, highest goal, how valuable the thing and what is the price? The calculation should be according to that. How much is required of you and how valuable is the thing? It is all right, but the poison in you requires some sort of adjustment to receive that Name, *aparādha*, *aparādha* (*sunyai* ?). So: *āmāra durdaiva, nāme nāhi anurāga*:

[ "*sarva-śakti nāme dilā kariyā vibhāga*  
*āmāra durdaiva, — nāme nāhi anurāga!*" ]

["You have invested Your full potencies in each individual Holy Name, but I am so unfortunate that I have no attachment for chanting Your Holy Names."]  
[*Caitanya-caritāmṛta, Antya-līlā*, 20.19]

Something is necessary from your part. It is all right.

*tuwa ada vichena param audarya?*

He's generous enough to give you without any price, without anything in return. But the cooperation of your free will is necessary. Otherwise you would have got it from previous time automatically. Free cooperation, your freedom is not disturbed, so your free will is to be attracted towards that and to prepare your free will to cooperate with this bargain, these things are necessary, minimum. Minimum these things are required of you. And in comparison to your gain this is nothing. In other aspects the goal is of less importance, the object of our gain is not so high, but the process to gain that is more troublesome. But here, with the least price you get the highest thing. But what is necessary is cooperation of your free will, *lauhya*, *śraddhā*, otherwise it is nothing to you. If you have got no *śraddhā* then thousands may be liberated and they get but it is nothing to you, you are quite in the dark. So *śraddhā*, something is necessary from you at minimum that is, "Yes, I want this, I want

this." At least sincere earnestness to get the thing. Other things will be managed from that side. This is what we are to think out. Hare Kṛṣṇa.

.....

Swāmī B.R. Śrīdhara: ..... how? My apathy towards the Name can never be removed. That is my heart Lord, sympathy, I can't find out sympathetic heart to accept. The trouble is there."

So the *sādhus* come and daily begin their opposition and make him fit and then connects both of them and then the fulfilment comes. So *sādhu*, *guru*, their room for duty with them, gradually. And they're also the agents of the Name. The Name has captured their heart wholly and there, they want also servant. That also comes from the Name. The Name Kṛṣṇa, or Mahāprabhu, the *sādhus* that come to relieve these ordinary people on their behalf, they're also His agency. He's coming and He's cleansing the heart of them, taking the throne and taking the Deity and asking worship, all these things.

Once, myself and Mādhav Mahārāja, Hayagrīva Brahmachāri, I am a *sannyāsī*, went to preach in some Padma (?) in some place in Purva mangala (?) East Bengal. Then we are told that just in the vicinity of the town there were some people who were a little inclined towards this Kṛṣṇa *kīrtana* etc. We went there and asked them, "We want to go on with lecture on *Bhāgavatam*, *Bhāgavata-pat* and *kīrtana*."

"Yes, you may come, you may do, and this is the place."

"Yes, we will come."

At dusk it may be begun, half an hour after sunset, something. We went there with the party but no arrangement, then what to do? We hired a light from the market with our own money and also gathered some mats to spread in that place. Then we began to play on *mṛdaṅga* and *karatālas*. Then one by one many gentlemen came and took their seat their and there was *saṅkīrtana* and then perhaps discourse or something, and *saṅkīrtana*. It was finished, then one old man stood up and told: "This is Gauḍīya Maṭh. The whole burden is on them. They have come from so far. We assured them that we shall make arrangements, you come and have *kīrtana* and lecture, but we all were absent. They came, with their own money they hired the light and the mats and then one by one we came, but all the burden is on them and nothing to us."

The Gauḍīya Maṭh. So the burden of the *sādhu* is to cleanse and that is from Kṛṣṇa's side so Kṛṣṇa is doing everything. Ha, ha, ha. Because His men, he's cleansing, making arrangements and anyhow taking him in, from his side. He does not want to interfere with the free will, then the *jīva* will be nowhere, it will be stone, if free will is snatched away it will be stone. Free cooperation, not sacrificing doing away with the freedom of the *jīva*. Then, what will remain? Nothing, so it is managed in this way.

.....

Swāmī B.R. Śrīdhara: ..... something like defeat. There was another also.

Lakṣmī, Arjuna. While Hanumān was carrying Gangamadhan (?) or Lakṣmaṇa saktise (?) he had a mind to test the heroism of Bharata. So passing over Ayodhyā, Hanumān. And there was some shade on the *paducar* (?) of Rāmacandra and Bharata could not tolerate that someone is crossing over this *paducar* (?) of Rāmacandra, so Bharata shot, threw an arrow, and Hanumān fell down, "Jai Rāma," with the sound of "Jai Rāma."

Then Bharata, what? "Jai Rāma? He must be a servant of Rāmacandra. What have I done?" Bharata ran to the place and found Hanumān. Then one day Hanumān was pacified, Bharata got the news and Lakṣmaṇa is in *saktise* (?) and in sympathy Hanumān thought, how, whether that Bharata can lift this mountain, Hanumān told that, "My health is damaged by you arrow. I can't take up the hillock. If you manage kindly." And of course Bharata with the help of his arrow set up the hillock in the sky and then Hanumān came.

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

Play, *lilāgram* (?) Everything is *lilā*, if we go to measure the *lilā* by reason, ha, ha, ha, it will be lost, ha, ha. *Lilā*, that cannot be measured, cannot be challenged, that is *lilā*. The flow is irregistrable and causeless, that is *nirguṇa*, *lilā*.

Devotee: Are you saying irresistible or irregistrable?

Swāmī B.R. Śrīdhara: Irregistrable, not registrable, not to be registered, can never be registered or opposed, unopposable. *Ahaituky apratihata*, it is causeless, we cannot find out any reason, any necessity. It is automatic. Absolute Good does not care for anything because it is Absolute Good, no necessity of caring for anything. So it is irregistrable, it is *ahaituky*, causeless, no cause. And irresistible also, that unopposable. Its credit is so high, that opposition is not necessary at all. So the stuff is such it is unopposable, no necessity of opposition. The prime cause, the prime wave, the causal wave does not require any opposition because it is Absolute Good. No question of opposition, but that opposition that is seen, that is also a part of *lilā*. How?

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet  
ato hetor ahetos ca, yūnor māna udañcati*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamanī* ]

Just as the serpent goes by a crooked way, so also the *lilā*, *ato hetor ahetos*, sometimes with cause, slight, sometime with no cause. The opposition, the mock fight is there, the *lilā*, the beauty is enhanced by that. But that is a part of *lilā*, but other things can never oppose it. That is *nirguṇa* in its own nature it is going in a crooked way. But nothing from outside can oppose its flow. So,

*apratihatā*, cannot be overridden or cannot be stopped, or cannot be checked, the wave cannot be checked or stopped by any other force, it is Absolute. Absolute Good, Absolute Beauty, Absolute Ecstasy, whatever you like to say. *Ahaituky apratihātā*, *ahaituky*, no beginning, no cause, and *apratihatā*, no possibility of change in the future, the past and future both described here. *Ahaituky* means the history or the nature of the past is given there, *ahaituky*. Don't go to find the cause, no other cause. It is its own cause. No cause has produced this. Like that Hegel, "By Itself." And *apratihatā*, there is no other foreign force that can stop it, that is for itself. It is independent, uncheckable, unchangeable by any foreign force. So it is Absolute, otherwise it cannot be Absolute.

*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje  
ahaituky apratihātā, yayātmā suprasīdati*

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [Śrīmad-Bhāgavatam, 1.2.6]

We are asked to catch that wave. *Sa vai puṁsām paro dharmo*, the highest duty of everyone is to accept that wave and to mix with it in the same tune, mix up with the tune of the Absolute wave, and that is *bhakti*, *nirguṇa*, beautiful wave, part. *Sa vai puṁsām paro dharmo*, that causeless wave underground connecting with the Absolute will and your attempt should be to reach to that plane.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja  
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā sucaḥ*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

And, *sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje*, submission to that plenary movement, to dance with that wave. That is what is necessary. You are all engaged in local interest of different type, a single, or a little family, or a nation, or a globe, all these are local interest, so give up all sorts of local associations and embrace the universal wave, *kṛṣṇa-līlā*. Mix yourself with *kṛṣṇa-līlā*. It is already there and you are to adjust yourself with that *līlā* which is going, *nitya-līlā*, that is what is necessary after all with all our different phases of action, knowledge, devotion, or whatever you may say. This is the end of your life. The eternal *līlā* is there and you are to adjust yourself with that then everything is finished.

Now in details how that is possible? First *śraddhā*, *sādhu-saṅga*, all this in this way, passing through these different stages you can find out in the deep that *līlā* is going and you are to participate there. And there are different divisions also. The wave is not abstract non-differentiated but it is differentiated, beautifully decorated, so many things, and according to your taste you can find a place there. And that is the happiest position that is the goal. Not mere

liberation from the negative engagement, that is local engagement, but to participate into the positive movement that is *līlā*. This is Vaiṣṇava *dharma*.

The *līlā* is also of different status, the Nārāyaṇa, the Rāmacandra, the Dwārukesha, Mathuresha, then Brajesha. The Supreme most, the deepest *līlā* every found is Vraja *līlā*. Why? For such reasons, such reasons. The speciality of Kṛṣṇa conception, that is the sweetest. Why so many things shed in favour of Kṛṣṇa consciousness generally against Nārāyaṇa consciousness, Rāma consciousness, Dwārukesha consciousness? Crossing Them we should come to Vraja consciousness. The group that are serving in that plane, their nature is such and such, the most charming. And the sacrifice is also there to the highest point. So the gain, the remuneration is also of the highest degree. In general it is like that. Hare Kṛṣṇa.

*Eho bāhya āge kaha āra*, ["This is superficial; go further."]  
[*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.51-313]

Over the surface apparent things are going on in a particular way. Deeper reading, deeper reading, *eho bāhya āge kaha āra*, "go deeper, go deeper." The deepest is Vraja *līlā* and again there, *mādhurya-līlā*. Rāmānanda Rāya, different layers, and the deepest layer in the service of Rādhārāṇī. Wholesale service of Kṛṣṇa. Negative, positive in their highest degree. *Rasa-rāja*, *mahābhāva-dui eka rūpa*, Both combined in Mahāprabhu, the greatest consumer and the greatest supplier. *Rasa-rāja*, the greatest aggression in the highest degree, and Predominated Moiety was also prepared to satisfy in the highest degree. *Rasa-rāja*, *mahābhāva*. Inconceivable, inconceivable, only distant ray, we can deal with very distant ray, not to be acquired by intellect.

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena  
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kātha-Upaniṣad*, 1.2.23] + [*Muṇḍaka-Upaniṣad*, 2.3.2]

This grand and most important factor to know the true thing must be kept in mind. That we cannot know Him, but He can make Himself know to us. Then what are we to do? Our capacity, how to invite Him? How to increase the negative side? That is our only wealth should be that how to attract Him? *Yam evaiṣa vṛnute*, how I can invite Him, *vṛnute*, *yam evaiṣa vṛnute*, how I can have His acceptance? *Vṛnute*, He will accept me, to make Himself known. Otherwise it is not possible to know Him. Only one way, that when He will come to make Himself known to me I will be able to know, only this path. Then the invitation, the prayer will be of that type. So *jñāna-śūnya-bhakti*:

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

[In the *Śrīmad-Bhāgavatam*, Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa]:  
["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 (*kathā*), 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]

Try to go down, increase your necessity. "I am so mean, I am so worthless. My need is the greatest. I am in the most want, so I invite Your attention towards me." Repetition will be like that. Prepare yourself to go down. There is a Bengali proverb: "If you want to become great straightly go to think that you are very small." Consider yourself very, very small then you will have the chance of becoming great. But if you are puffed up with what you have got at present in your possession then it's the bar to progress. Try to find your need, your want, analyse you and try to see your need, that you are needy in various ways. And then a general tendency will be created that, "I am needy." Analyse you and try to know your needy characteristic, *dainyam* (humility), then from *dainyam*, *ātma nivedana* (full surrender) will necessarily come out. "I'm the meanest of the mean so I want some help, some support. I am so fickle, so unsubstantial, nothing in me if I enquire." So real invitation will come for the great. Otherwise when you think, "I have got some peculiar capacity which others may not have," with this egoistic feeling will be the bar, that will be your enemy. Sincerely if you can analyse yourself you'll see that you are helpless by nature.

*[bālāgra-śata-bhāgasya śatadhā kalpitasya ca  
bhāgo jīvaḥ sa vijñeyah sa cānantyāya kalpate ]*

["When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul."]  
[*Śvetāśvatara-Upaniṣad*, 5.9]

*[keśāgra-śata-bhāgasya śatāmsaḥ sāḍṣātmakah  
jīvaḥ sūkṣma-svarūpo 'yam saṅkhyātīto hi cit-kaṇah ]*

["There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair."] [*Śrīmad-Bhāgavatam* ]

It has been suggested for us to understand our position. That there is one hair, if you cut the hair into a hundred pieces, and again one piece into a hundred

pieces, again that piece to a hundred. You are so infinite imaginary position, infinitely small, infinitesimal. Try to realise you, then you will come to the reality. "Oh, I am so small. Then how can I stand without some help from outside?" So your real inner hankering will come for *ātma-nivedanam* (full surrender to the service of Kṛṣṇa). "I want a support, I want a support. Otherwise I can't stand independently. I am so small." That sincere, intense desire, that will takes us to some support, *ātma-nivedanam*. First *dainyam* (humility), to find out the real meanness of the self, and necessarily there will come a natural search for some support, *ātma-nivedanam*. Then *gopṛtve varaṇam* (confident that Kṛṣṇa will grant His protection), and when we get some sort of support, most earnestly to embrace that. "That without You I am nowhere so I can't leave You, *gopṛtve varaṇam*, and You must protect me."

[*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*  
*rakṣiṣyatīti viśvāso, gopṛtve varaṇam tathā.*  
*ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ*  
*evam paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ ]*

[These six chapters have been compiled, each consecutively dealing with the six limbs of surrender, which are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100 - from Vaiṣṇava Tantra* ]

And at the same time what will be favourable to that activity to accept that and what is unfavourable to dismiss that, *ṣaḍ-vidhā śaraṇāgatiḥ*. *Śaraṇāgati* (exclusive surrender to Kṛṣṇa) itself can give everything it is mentioned somewhere. In *Prapanna-jīvanāmṛtam* (*The nectar in the life of the surrendered souls: Positive and Progressive Immortality* ) also I have mentioned this.

That only *śaraṇāgati* can fulfil all your desires. Other things will come automatically. You give your full attention to *śaraṇāgati*. Don't mind anything and other things will automatically come. You are to look out whether you are true there, may not deviate from that position, that *śaraṇāgati*. Others, *śravaṇam* (hearing), *kīrtanam* (chanting), *smaraṇam* (remembering), all other things cannot but come to a *śaraṇāgata*, automatically, unconsciously. So only *śaraṇāgati* can drive away the whole trouble and deliver the highest thing, *śaraṇāgati* is such. It is graphic and a very broad and very wide prospect, *śaraṇāgati*.

*Śaraṇāgati* means, that is to be conscious of one's helplessness. "I am born to be supported and not to give support to anyone. By birth I am such, *taṭastha-jīva*, no marginal position, no real position. I am such. What I can do? By constitution I am such. I am helpless. So my only support is as a dependent creation. So without support I can't stand so I don't want false support but real support."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari

Service, from *śaraṇāgati* comes service and by the grace of the Lord service increases and takes different shapes, friendly, *sākhyā*, *vātsalya*, etc. And *mādhurya-rasa* service is the wholesale service, unreserved, wholesale. It has been expressed in a Bengali *padāvali* (by Jñāna Dāsa in his *Vaiṣṇava-padāvali*): *prati aṅga lāgi kānde, prati aṅga mora*. Only Rādhārāṇī can say so: "That every part of My body, every limb, every atom on My body, is crying for the corresponding atom on the other body." *prati aṅga lāgi kānde, prati aṅga mora*. The Whole is crying for the other Whole.

Hare Kṛṣṇa. It is possible in some quarters and we are to conceive from a respectable distance thinking that it is possible somewhere. And we must group ourselves to that side where so much intense and expansive unity is possible. We may group ourselves to that side. Then we may have the best things, which cannot be had.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

So it is said, categorically different from the *gopīs*. Here also in Rāmānanda Rāya: "The service of the *gopīs* is the highest, *mādhurya-rasa*. And then when Mahāprabhu told him: "Any further?" Then came the case of Rādhārāṇī. "Her service, not in quantity but in quality also is superior to those of the *gopīs*." It has been mentioned in that way. Not only in quantity or intensity but quality also is of another type.

*śata-koti-gopīte nahe kāma nivāpna*

["Lord Kṛṣṇa's transcendental desires for loving exchanges could not be satisfied even in the midst of billions of *gopīs*. Thus He went searching after Śrīmatī Rādhārāṇī. Just imagine how transcendently qualified She is!"]  
[*Caitanya-caritāmṛta, Madhya-līlā*, 8.116]

It is mentioned there. And from Jayadeva also we find:

*rādhām ādhāya hṛdaye tatyāja vraja sundariḥ*

["Her devotional service is categorically higher than that of all the other *gopīs*. The whole group of *gopīs* can be cancelled for one: Śrīmatī Rādhārāṇī."]  
[*Gītā-Govinda*, 3.1] + [*Caitanya-caritāmṛta, Madhya-līlā*, 8.106]

Taking Rādhārāṇī, He left the other *gopīs* and took Her to some solitary place. So categorically that in quality also some sort of different *prema-sevā*. The *gopī* love, that is also a high type of love but again there is superior love which is found in Rādhārāṇī. So leaving all, Kṛṣṇa can accept Her service. There is such possibility. But we should learn to revere that ideal from afar and not try to rush in like fools where angels fear to tread.

*pūjāla rāgapāṭha gaurava bāṅge, mattala sādhu-jana viṣaya range*



["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

That is the nature of teaching .....

End of recording, 4<sup>th</sup>.5<sup>th</sup>.5.82

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