

## His Divine Grace Śrīla Bhakti Raksaka Śrīdhara Deva-Goswāmī Mahārāja

83.3.8

Devotee:

*deva-siddha-mukta-yukta-bhakta-vṛnda-vanditam  
pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam*

First can you talk on that, speak on that?

*deva-siddha-mukta-yukta-bhakta-vṛnda-vanditam  
pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam  
kṛṣṇa-nāma-sīdhu-dhāma-dhanya-dāna-sāgarām  
prema-dhāma-devam eva naumi gaura-sundaram*

"All glories, all glories, unto my golden Lord Gaurasundara the beautiful, the divine abode of pure love. Demigods, mystics, salvationists, *yogīs* and pure devotees of Lord Kṛṣṇa - all sing constantly His praise. He removes at once the miseries of all tortured souls who are scorched by the heat of their own sins and consequently are burning incessantly within the great forest fire of the material world. Blessed is the Lord who is a vast ocean of divine generosity, the abode of the sweet nectars that are the Holy Names of Kṛṣṇa."

(*Prema-Dhāma-Deva-Stotram*, 1)

**Guru Mahārāja:** That is translated there in the book. *Deva*, the gods, the demigods. *Siddha*, *siddha* means the mystics who are masters of subtle powers, *siddha*. *Mukta*, they are liberated, salvationists. *Yukta* the *yogī* that wants *Paramātmā* or wants the *darśana* the touch or sight of *Paramātmā*, that is the inner voice of the Supersoul. *Bhakta* as a devotee who is praised and worshipped by all those sections. *Vanditam*, admired and praised and praised by all these different sections of higher personalities, *vanditam*.

*Pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam*, by whom all the troubles that come out of all those circumstances are quite finished. What are they? *Pāpa*, the sins, *tāpa*, the pain that is the outcome, product of our sins. *Dāva-dāha*, *dāva* means *dāva nal* ? that in the forest, the conflagration in the forest, automatically some fire breaks out in the forest and the whole forest is burned to ashes, that is *Dāva-dāha*. *Pāpa*, from the general sin the fire of suffering that comes from our, the sins of the past year, past ages, lives, and that is quenched, extinguished, that fire is extinguished by whom? Who can do away with all pains which comes like conflagration rising from different births of previous lives, they're all finished, extinguished.

And *kṛṣṇa-nāma-sīdhu-dhāma-dhanya-dāna-sāgarām*, and who is the giver of the nectar of the Holy Divine Name of Kṛṣṇa? *Suddha-dhāma*, the Name which is the very abode of divine nectar. *Dhanya-dāna*, such a very notable gift, *dhanya-dāna*, which makes us very fortunate that sort of gift, who is the ocean of such gift, ocean of such gift. *Dāna-sāgarām*, there the technical meaning of the word *dāna-sāgarām* means a ceremony in which different types of gift are offered, including even elephants, various things are offered as gift in some occasion, that is known as *dāna-sāgarām*. He is the ocean of various divine gifts, *nāma-sīdhu-dhāma*, His gift is the abode of the divine nectar, the very Name of the Lord Kṛṣṇa, (as if whose gift?).

*Prema-dhāma-devam eva naumi gaura-sundaram*, we praise in heaven in hymns, we offer our prayer to such God only Who is the abode of divine love. *Prema-dhāma-devam eva naumi gaura-sundaram*, Who is, we chant in praise of such God only adored who is Gaurasundara Whose gift is such. That is the meaning.

First inauguration that He has, He's in an established position hold up and commands respect of different sections of high personality. The second, the negative side of He is, He can extinguish the fire of all our troubles, the fire. And the third, the positive gift, that nectar which makes us very caught, everyone very fortunate that the Name Divine. And Who is the abode of such love and sympathy to others that Gaurasundara alone we shall bow down, none else.

*tomari godhiya avidyā bilai vidhita rasana more ?*

I am forgetful of You so my tongue is influenced by ignorance, *avidyā bilai*, attacked by the disease of ignorance, the tongue. *Kṛṣṇa-nāma-śuddha*, but nectar in Name of You does not please me, does not produce any hankering, earnestness, no taste for me, it is not tasteful to me, the Divine Name. But the devotees they say only one tongue, one mouth is not sufficient, *crores* and millions of mouths are necessary to take the Name of Kṛṣṇa. There are such devotees and they deplore their own construction, blame Vivarta? Only one mouth he has given to him who is to take *kṛṣṇa-nāma*. Millions of mouths, lips, and tongue is necessary for him who will take *kṛṣṇa-nāma*. So much tasteful honey is there but we are devoid of that, why? *Avidyā, ajñāna*, misconception, we are not getting the proper conception or touch of the thing. It is so sweet but to us it does not feel so much sweetness there. That is covered with ignorance, the tasting sense is covered with clay, covered with clay so no direct touch with the honey so we can't taste. But those that have got their uncovered tongue they can feel the sweetness of the Name, *Nāma*, and the eye, the figure, the mind, the quality, and the *līlā* holds that also the heart and mind, so very sweet, so very loving, so very sweet. But our barren heart does not produce anything useful, thing of truth, of truth of the creeper of devotion which will connect with Kṛṣṇa, and connect me with Him. *Bhakti-latā*, will go to Kṛṣṇa and roll on His feet.

*sado bhasya te mam yetamoni ya cari pranami tam ?*  
*madhvi yad bahine girisa parames cit prakṛtihi ?*

Who is always to be worshipped, *alovasya* ? For His beautiful appearance, by, worshipped by so many, in the garb of human body, *ditamani yacarhay* ? Who has accepted this human body, come down here to worship Him, *anyatam bhahadvi* ? And who has great affinity towards Him, love, affection towards Him. *pranai tahai dibyanai* ? The gods, *dibyanai* ? *pranai tahai dibyanai giri sa parames cit prakṛti ? girisa ?* means Śiva and *parames cit* ? means Brahmā. Brahmā, Śiva, and so many other gods coming in disguise of this human body are worshipping the earnestly charming figure of Śrī Gaurasundara. Beautiful appearance that is related anywhere and everywhere, they're all eye witness. Rūpa Goswāmī, Ragunātha Dāsa Goswāmī, Sanātana Goswāmī, so many writers, they're all eye witness to His beautiful figure. Very charming stalwart and eyes are very lotus like, and charming complexion, tall figure, and every limb has got the charming presentation. They've all described Him, the exceptionally beautiful figure, Mahāprabhu.

So many gods came here and in human form, come to worship Him in the form of devotee.

*sado bhasya te mam yetamoni ya cari pranami tam ?  
madhvi yad bahine girisa parames cit prakrtihi ?*

So many gods whose principle amongst them, Brahmā, Śiva, etc, the creator and the destroyer of this universe, including them all the demigods. And who is showing to His own devotees His own Name, what is the real line of worshipping the Lord who He Himself is.

*sabhaktay bhasya sudham nija bhajana mudra uprarisam nija bhajana mudra ?*

The way in which He's worshipping that, and also His own worship how it will be managed, it will be done, in both meaning He is playing.

*sa caitanya kinme pundara pivitoria ?*

Rūpa Goswāmī says: "Should I be able to see that holy figure again, will that come gain, will that appear on my eye again what I saw previously? Would I be fortunate enough to have a view of that extraordinary wonderful figure, could I get once more, once more?" Rūpa Goswāmī, he saw first in Rāmakeli (one-time capital of Bengal). Second he saw in Allahabad (a.k.a Prayaga). Third he saw he came to Jagganātha (Purī), there he had, thrice he had direct experience of His beautiful *darśana*. In this poem he says: "Should I see Him again that beautiful figure whose just directing us how to worship our Lord of heart."

*su esa nama durgam ?*

Very, with great (difficulty?) the gods can approach Him with great troubles, it is not easy for then to approach Him, for the gods even, even the gods could approach Him with much difficulty.

*durgam koti lati sai nopati saran ?*

*Upaniṣad*, the highest type of revealed scripture also anyhow showing Him (half hearted?) *patishai naiva ?* not very plain, if we can study very deeply then we can find *Upaniṣad* is giving hints that He is the most original, the Lord of love, He is the fulfilment of everything. Deep study can disclose only those things. *patishai naiva ?*

The *munis*, the speculationists, good normal speculationists, they will find everything what we want all is embodied here, it can satisfy all our hankerings.

*mahinam sarvasyam prano pati nama madhuri nama ?*

And those that surrender, submit to Him, they find Him sweetest of the sweet, *madhuri nama*.

*bedhi jasa prema nama esa pati baddhi bhava ?*

And who is seen by the fortunate, who is the very substance, the gist of the divine love of the *gopīs* in Vṛndāvana, as if the divine love of the *gopīs* is personified with Him.

*vini jyasa premna nisila pasu balam ?*

The heart, the object of the thirst of their heart as if personified, such said Caitanya Deva, "Will She come once more before My sight, My eyes, will She come, will He come."

*svarupam divyano jagata tulam advaita dvaita ?*

She showed His figure at about everything that has been showed up till now, *jagata tulam*. Which can never be compared with anything in this world. In such a way he has showed His beautiful sweet figure. And at the same time another meaning, *svarūpam*, Svarūpa Dāmodara, He showed that Svarūpa Dāmodara he's the possessor of the unparalleled wealth capital in Him. *Svarupam divyano jagata tulam*, he's incomparable in the whole of the world. Who? Svarūpa Dāmodara. Because he's in possession of the highest capital of the Divine Love of His highest order.

*Jagata tulam advaita dvaita*, and he showed himself that he's very devoted to Advaita Kṛṣṇa, or the Advaita Ācārya Prabhu, he's very favourite to Him, by His request He had to come here, as if.

*prapanna srivasa*, He showed Himself as surrendered in the holy feet of Śrī Rasa Lakṣmīpati Nārāyaṇa. And at the same time the devotee Śrīvāsa who was always surrendered under His feet.

*prapanna srivasa janito paramananda renu ?*

One meaning that due to ecstatic divine sentiment in him he is seen by the public as a proud figure very much. Nothing uncomparable difference he has got in his figure from the whole other beautiful things. The pride of beauty as if very clear in his figure, Paramānanda. And another, Paramānanda was a *sannyāsī*, Paramānanda the disciple of Mādhavendra Purī, he was a staunch supporter of Śrī Caitanyadeva and for that he felt himself proud. "That my *guru's* brother," Godbrother of his *Gurudeva* Īśvara Purī, he was a staunch supporter and follower of Śrī Caitanyadeva. For that he felt much pride, "That my *guru* appreciates me, my *guru's* Godbrother he appreciates me." This sort of high feeling was in him.

*paramananda vaina hari dinodhari gagapati devosay gatha ?*

And He, the Lord Hari, He's *vinodhari* ? Vinoda who is the friend and deliverer of all the fallen souls, the deliverer of the fallen, of the poorest of the poor, that Hari He is. And here also the suppressed meaning, *vinodhari* ? "We are very poorest of the poor." Rūpa Goswāmī says and this fellow is also delivered, *vinodhari*, because He's deliverer and friend of the poor, so this humble person has got a position in His holy feet.

*dinodhari - gajapati krpor seka ?*

Nārāyaṇa, the Kṛṣṇa, He delivered the elephant Gajarāja. Gajarāja in his past birth he was a king in the Pāṇḍava country. For some fault, he committed some offence against

some devotee so he became an elephant. He showed some gesture of an elephant towards a devotee without caring for him so he had to become an elephant in the next life. And when that elephant went to take bath in a lake there was a big crocodile and that attacked him and there was a long fight and ultimately the elephant he was very much troubled, tired, and prayed for the help divine. And Kṛṣṇa went and destroyed that crocodile and saved that elephant. That reference is here *gajapati kṛpoor seka tavata* ? Whose heart is melted by the prayer of that elephant devotee, and who went to deliver him from his danger. And the other side the Gajapati, Pratāprudra the King of Orissa, Whose heart melted with kindness for the king, Gajapati. And he was taken in within his home.

Will it be possible that I shall again have the chance of having the *darśana* of that Caitanyadeva whom I saw in this way previously? Will He come, will He appear in the jurisdiction of my fleshy eye again?

Whose appearance is like *kamad budha madhura dhama ujaratano* ?

If it is possible that the god Cupid, millions of Cupids, Cupid who is supposed to be the most beautiful god, and when that is in the fullest stage of its excitement, full grown Cupid and millions in number, if we can imagine, such appearance we find in Him when He's surcharged with the divine love and taking the Name of the Lord.

*rasodama kama dhira madhura dhama jana tano* ?

Looking at His beautiful figure he thinks that millions of the beautiful Cupids they're combined into one in its most proud position in its highest grade, His figure seems like that.

That beautiful figure and in the garb of a *sannyāsī*, red robbed.

And dress is also seen modified by the lustre of His body, just like the lustre of the sun's rays. The dress has also merged the grace of His lustrous body, in this way we find Him.

*herana nama laksmi* ?

The golden colour, all the high quality gold they have got their lustre and beauty and that has been subdued, such a colour, by His colour. Such a colour we find because this is good gold not this temporary bad gold but good gold of the highest type and that ray, that has been subdued by His ray.

Defeating the lustre of so many gold of different high types of gold, that has been defeated by His lustre.

Such was the ray of His body.

Should I be fortunate enough to have a look of that figure once more?

When He's chanting Hare Kṛṣṇa at the top of His voice, *nama gana nama*, and at the same time He's counting the beads.

And around His waist there are the (scriptures?) and the counting beads perhaps and He is counting

and there His hands were seen to play with that very big lotus eyes and the hands seem to be like by which we close the door

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recording too unclear to continue