

85.11.10.B_85.11.11.A1

Śrīla Śrīdhara Mahārāja: ...so many big gentlemen, and coming to him and tried to take him in honourably he was very much afraid. Anyhow he was taken.

And then Draupadī she was very expert in cooking, and she try her best. "O, so many feast is finished, still the bell is not ringing. And this man's feeding that will make this bell ring automatically?" So tried her best to cook in a very efficient manner, and then distributed. And all around, and he mixed all together and began to take. But bell not ringing.

Then again Bhīma told Kṛṣṇa, "You told that the Vaiṣṇava *sevā* after then the bell will ring, but not ringing."

"There must have been some defect in your attempt. Some offence committed against this Vaiṣṇava. Anyone of the principal persons amongst you."

Then they enquired, "Anyone has undermined him, what is the matter?"

Then at last Draupadī came, "Yes, I committed something wrong against him."

"What type?"

"I thought I'm a good cook, very famous, and I prepared so many curries, so perfectly, but this man he put all together, mixed, and take. He comes from a lower family, a lower birth, he does not know how to taste the higher cooking. So all my attempts were in vain. With so much attention I cooked so many curries in a beautiful way, but this man all jumbled together and he's taking, so mean birth, I thought him."

Then Kṛṣṇa told, "That is the cause. Then, what to do? Again go and fetch him, no other alternative but to satisfy him."

Again they went and anyhow took him here, and all with folded palms. "O, he's so high!" No unfavourable mentality. All with reverential attitude waiting. He's taking food, and then by every morsel the bell began to ring automatically. So Vaiṣṇava does not identify with any charming position of this world.

*nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
[nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gṛhastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā, 13.80*]

Neither I'm a *brāhmaṇa*, nor a *kṣatriya*, nor *vaiśya*, merchant, nor a *śūdra*. *Nāhaṁ varṇī na ca gṛha- patir no vana-stho yatir vā*. Neither I'm *brahmacārī*, nor a *gṛhastha*, nor *vānaprastha*, nor a *sannyāsī*. *Kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher*. Then what is my positive position? That I'm the ____ [?] *Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*. My highest aspiration is to become a servant of the servant, of the servant of the Gopīnātha, the Lord of the *gopīs*. The *gopīs* worship Him, serve Him in a particular standard, and that is the highest. And my aspiration is concentrated to that direction, avoiding all other side temptation of different position. No position

I want, but only the position of the servant of the servant, in that particular camp where the dedication is so much. Dedication is so much degree, where self-forgetfulness and self-dedication is so high and so noble, I only want to be a particle in the feet dust.

Just as Uddhava told, "I want to be a straw, a grass, a blade of grass, or serve something, that naturally their feet dust flows on my head."

That is the aspiration, that is our beacon call. *Gopī-bharttuḥ pada-kamalayoḥ dāsa-dāsānudāsaḥ*. Leaving aside all our temptations whatever are offered towards us from different directions. They will come automatically, to divert, to examine, to test our validity, our chastity. They will come in such magnitude, different magnitude, different type. But our aim should be only there.

As it is told that Arjuna, after they're finishing the training, the Droṇācārya put an artificial bird on the top of a tree and asked his disciples, "You please mark the eye of the bird."

Then all came, so beginning from Yudhiṣṭhira, "What are you seeing?"

"I'm seeing everything, the whole bird, tree, everything."

So many. Then Arjuna was called. "And what do you say?"

"You're to mark the eye of the bird."

"I'm seeing the bird."

"Whole bird?"

"No, only the head."

"Whole head?"

"No."

"Then, only the eye? Yes, throw the arrow."

So our attention towards our goal will be of that accuracy. Standard of that accuracy that only the eye is seeing the *gopī-bharttuḥ pada-kamalayoḥ dāsa-dāsānudāsaḥ*. All else eliminated all sides, *gopī-bharttuḥ pada-kamalayoḥ dāsa-dāsānudāsaḥ*. In that very line, the lowest position that does not matter, but must be in that line. That is our - this is Mahāprabhu's direction. This śloka comes from His own holy mouth. *Nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro*. Eight śloka, and this also of several ślokas, one śloka is this.

*nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayoḥ dāsa-dāsānudāsaḥ*

That is the only aim and object of our life. We shall try to reach to that goal and to get the lowest of the lowest service there, in that camp. That is our desired camp.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: Here?

Badrinārāyaṇa: No.

Dayādhara Gaurāṅga: Yes, he's downstairs. Returned from Hāpāniyā.

Badrinārāyaṇa: Mahananda prabhu is here.

Śrīla Śrīdhara Mahārāja: Mahananda prabhu come, here?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: Unaffected by this troublesome journey?

Badrinārāyaṇa: Mahananda is unaffected but Dayādhara is something affected.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu?

...

Paramadvaiti Mahārāja: Three gentleman came at night from Calcutta.

Śrīla Śrīdhara Mahārāja: Eh? Can't follow. Ha, ha, ha. Ear gone. Eye, ear, all leaving me.

[10:16 - 11:28 ?]

Bhāratī Mahārāja: Who was Nandulal Deva Goswāmī?

Śrīla Śrīdhara Mahārāja: _____ Nandulal Deva Goswāmī?
Gauḍīya - thirty six. Our Guru Mahārāja was there. Nandulal Deva Goswāmī, I don't find anyone thirty six. Where his name mentioned?

Bhāratī Mahārāja: There was one article, actually several articles.

Śrīla Śrīdhara Mahārāja: About?

Bhāratī Mahārāja: About different things, on *bhakti*, *śraddhā*.

Śrīla Śrīdhara Mahārāja: I don't remember any Nandulal Deva Goswāmī. As far as I know there was no such man.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Deva Sharna, _____ [?] *brāhmaṇa* Deva Goswāmī, he's born of a *brāhmaṇa* family. And Vaiṣṇava Paṇḍita he's Deva Goswāmī.

Bhāratī Mahārāja: I think he was a disciple of Viśvambhara Ānanda.

Śrīla Śrīdhara Mahārāja: I do not know him. Viśvambhara Ānanda he took the title of Viśvambhara Ānanda Deva Goswāmī; that might be, and his disciple maybe such. But he's not included in Gauḍīya *sampradāya*, our *sampradāya*. Maybe somewhere else. Gopīvallabha Prabhu, Viśvambhara Ānanda, they took the title of Deva Goswāmī. And his disciple maybe that Deva Goswāmī, but he's not our group.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī Mahārāja: Mahārāja. The *śuddha Nāma*, that is vibrated by the higher Vaiṣṇava. The higher Vaiṣṇava can vibrate *śuddha Nāma*. I want to say this. A neophyte devotee and their vibration of Kṛṣṇa *Nāma*. You quote Jagadānanda Paṇḍita, saying, *nāmākṣara bahiraya batu nāma kabu naya*. So what is the value of the chanting of Kṛṣṇa *Nāma* of a neophyte devotee?

Śrīla Śrīdhara Mahārāja:

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

["Because the Name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

We may take the Name for many ulterior purpose. Suppose that there are dacoits who may take the Name for their successful operation. Then there are many *karma-kāṇḍī*, for the welfare of their family, for earning money, for health, they also take the Name. So Name may be used for various purpose, but those are not Name proper. We cannot engage the Supreme to serve our lower purpose. We may think that we're using Him for our service, but He cannot be used in our service. He can't come in that level, does not care to come. So the pure Name is there when the relationship is proper. He's master, we're servant, and that also not temporary, but we're permanent servant and He's our permanent Lord. With this idea when we take the Name we come in connection with the reality, otherwise we're in the fictitious world.

So *ataḥ śrī-kṛṣṇa-nāmādi*, so the Name of Kṛṣṇa, not only the Name, *Nāma, rūpa, guṇa, lilā*, everything concerning Kṛṣṇa, *na bhaved grāhyam indriyaiḥ*, that is not a display of our senses. Only our physical tongue cannot pronounce Kṛṣṇa proper. Only the word, physical word we may

produce in the physical tongue, but Kṛṣṇa may not be present there. Kṛṣṇa is there where spiritual connection is there, and spiritual connection with Him that means that serving attitude. Any connection of Kṛṣṇa we're to get only with serving attitude. In the domain of renunciation and also in the domain of enjoyment, no Kṛṣṇa come. That is the idea.

Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. When we're in serving attitude, He Himself comes to that plane. The connection with the original we can get when we're in serving mood. Then He will come and connect, otherwise it is imitation. Everything is imitation without serving attitude. We can't come in connection with the higher substance without serving attitude. The serving attitude takes us in connection with that higher substance. And He, pleased by my serving attitude, He comes down in this material, in the form of material. Then when He connects with me in soul, in soul comes down, through soul, through reason, through mind, then in this physical plane of tongue, then the tongue automatically dances actuated by His inspiration. Then it is Kṛṣṇa *Nāma*.

So *sādhu*, without *sādhu*, and *sādhu* is he who has no aspiration but the service of Kṛṣṇa. So, that this may be all imitation, but there may not be presence of Kṛṣṇa really. That is the idea, and that is the main thing of the preaching of Gauḍīya Mission. The imitation, the *sahajiyā* section, all, imitation is not the real thing. To be real, we must have connection with Him, and to have connection with Him we must have serving attitude. Then we can have the pleasure of the connection of the higher substance. That will come down to this lower. We cannot go up to Him, but He can come down to us. *Avaroha-panthā*. He can come down, He can descend. By ascending method, if we assert ourselves as a subject, we cannot catch Him. He's not within the jurisdiction of our subjective attitude. But He will take initiative, and satisfied with our serving attitude, and He will come down to our level. He's gross, *jīva* soul though fine in comparison with the worldly materials, but it is gross in comparison with Paramātmā, Bhagavān. They're finer and finer. They can connect with this matter, the gross, but the gross cannot, at sweet will cannot connect with the subtle. That is the idea. *Yam evaiṣa vṛnute tena labhyas*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ 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."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

He voluntarily comes to contact then we can have Him, otherwise by our own ascending attempt we can't go to Him. Everything coming down, all His connections, and the effects, different effects of His connection, that He's coming down. He can connect with us, but we cannot connect at our sweet will, as a subject. But we can feel that He has come down to capture me, and I'm the instrument, I'm playing at His hands, I'm playing at His sweet will. He's playing with me. And I can feel that He has come down to my plane and handling, and makes me dance in any way He likes. The initiative will come from the higher.

So, ours is surrender, submissiveness, to draw His attention towards us. All that, we can do in that way, to attract Him. "Please come and touch me. Please come in my heart, in my level, and give me Your company sweet." All these things from our side, negative side. And the positive attempt should be taken by Him, that decision, and He will come down, then there will be connection, otherwise not.

*āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā
[yathā tathā vā vidadhātu lampāṣo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

That attitude has been described here. He may care for me or may not care, ignore me totally. It is His sweet will. Only I can try to draw His attention towards me as a poor soul. In that way we can have connection, otherwise all is imitation. If He does not come to give His connection, and I think that I have got His connection, then all is hypocrisy. All may be played as hypocritically play, show to others, to the lower section that I'm a devotee. That is all false play.

So it is difficult to ascertain whether anyone has got His real connection. Because the devotees they have got the nature, "No, I'm not getting Him. I'm trying, but my trying is not sufficient to attract Him. I'm not getting His connection." He will feel like that, but still he may have connection. That is a peculiar thing, though he's an instrument in His hand, still he'll say, "No, no, I've got nothing. No connection of Him. I'm an unfortunate man." Rather that will be the sign, when one says, "I'm not getting His connection, what I'm committing is all *nāmāparādha*, not even *nāmābhāsa*." The devotee may say, but still there may be the real presence of the Name.

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-[bharaṁ prakāśitum
vaṁsī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.45]

"Whatever I'm showing to the world that is a show, mere show, imitation. Otherwise, if I would have His connection, then by separation I could not live at all. None can live, once having connection, and then after separation one cannot maintain his life. He's so charming, so attractive, impossible to live without His direct association, if really anyone has any connection with Him."

So in fact a devotee does not say that he's a devotee. By the consultation of the scriptures, by the help of other devotees we're to ascertain whether he has got sincere attraction and devotion for the Lord. And by other activities that he's under.

*kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale*

ityādayo 'nubhāvāḥ syur jāta-bhāvānkure jane

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyartha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkañṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

When the first connection will come in the heart of a devotion for Kṛṣṇa, then these signs will appear in him, these symptoms. *Kṣāntir*. If any place, any loss, anything: "O! Let it go, go on." He won't pay much attention to any other incident. "O! Let it go." *Avyārtha-kālatvaṁ*. He'll be very particular that not a minute, a second goes without recollection of the Lord. A second may not be lost without His remembrance. Then *viraktir*. Generally he'll have apathy to any other worldly thing than Kṛṣṇa consciousness. *Māna-sūnyatā*. And if he's insulted he won't care for that, for name and fame he won't care, so *māna-sūnya*. *Āśā-bandhaḥ*. He will have this expectation that, "One day surely I shall have some grace of the Lord one day." *Samut-kañṭhā*. But at the same time, "O! I'm not yet getting anything substantial. I can't trace any connection of Kṛṣṇa with me." That eagerness will be there. *Nāma-gāne sadā ruciḥ*. And always he will try to take connection of the Divine Name. The Name is the only means to gets His connection. So if he's engaged here and there, that also may be service, still he will have, his mind will return to this singing of the Name, whenever getting any chance. *Nāma-gāne sadā ruciḥ*.

Āsaktis tad-guṇākhyāne. He'll be very much, he'll feel much encouragement in describing so many good qualities of Kṛṣṇa, of the Lord. *Prītis tad vasati-sthale*. He'll have particular attention for the place where Kṛṣṇa showed His *līlā*, in Vṛndāvana, Navadvīpa, or similar places where He had any pastimes. He will have special attraction for those places. *Prītis tad vasati-sthale, ityādayo 'nubhāvāḥ syur jāta-bhāvānkure jane*. If only first connection, primary connection will get with Him, then these signs will come. Otherwise all will be tasteless without His connection in these several ways, all will be tasteless. And only this will be tasteful in different ways. Kṛṣṇa consciousness will be tasteful, *ruciḥ*, our internal attraction towards Kṛṣṇa. Other things will be tasteless. These are the signs of progress by which we can understand whether one has got the grace of the Lord or not.

And *sneha, mana, praṇaya, rāga, anurāga, bhāva, mahābhāva*. These are the stages, and their signs, symptoms also have been described in *Bhakti-rasāmṛta-sindhu*. And in highest level in *mādhurya rasa* in *Ujjvala-nīlamanī*, we have kept it on our head. *Bhaktiḥ pareśānubhavo viraktir*. Progress can be measured by these three things, mainly. In *Bhāgavatam* it is said,

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah
[*prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam*]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

These three things will be found simultaneously. *Bhaktiḥ*. This tendency of service will be increased, *bhaktiḥ*. *Pareśānubhavo*. Some sort of conception, who is He? What type of things is He? Some sort of conception will come. Not this material thing. This Arcā-Mūrti, then this Avatāra, then this Vaibhava-Vyūha, all these ideas will gradually develop in him. Svayaṁ-Bhagavān, then Svayaṁ-Prakāśa, Prabhāva-Prakāśa, Vaibhava-Prakāśa, all these, this Vṛndāvana Lord, and the Vaikuṅṭha Lord. *Pareśānubhavo*.

And *anyatra viraktir*. And anti Kṛṣṇa consciousness will be very much, occurs, sympathy for this, and apathy. He'll feel disturbed if any other proposal comes to him than Kṛṣṇa consciousness. *Anyatra viraktir*.

Caiṣa trika eka-kālah, prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam. Just as a man when taking food, three things occur. What? *Tuṣṭiḥ*. When hungry he has some dissatisfaction in him, while hungry. But by every morsel taking, the dissatisfaction due to hunger will be removed, *tuṣṭiḥ*. *Puṣṭiḥ*. And when hungry he's weak, the weakness also will be removed, by every morsel. *Tuṣṭiḥ puṣṭiḥ*. And *kṣudapāyo*. And the tendency to eat, that will also decrease. A three things, just as when hungry man taking food by every morsel these three things will be found there.

So also, when one is approaching from world consciousness towards God consciousness, three things. That *bhaktiḥ pareśānubhavo viraktir*. The serving tendency will increase more and more. And he'll have some conception. What is that? How? What is Śiva? What is Rāma? What is Kṛṣṇa? What is Nārāyaṇa? All these things, some idea he'll have clearly, gradually. *Pareśānubhavo anyatra viraktir*. And non Kṛṣṇa thing will be very repulsive to him. *Kṣudapāyo*. *Bhukti*. *Tuṣṭiḥ puṣṭiḥ kṣudapāyo*.

Before that *niṣṭhā* will have to come. *Niṣṭhā, nairantarya*, that continuous consciousness, continuous God consciousness. That is eliminating the object of enjoyment and renunciation, both.

*bhukti-mukti-sprhā yāvat, piśācī [hr̥di varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]*

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrva, 2.22*]

These two are consider as demons, *piśācī*. *Piśācī pāile yena mati-chhanna haya* [From *Prema-Vivartā*] Undesirable possession. Just as ghosts take possession, so the aspiration for enjoyment and renunciation, like two ghosts have taken possession of us, our soul. And we must get out from the clutches of those two she ghosts, *rākṣasīs, piśācīs*, she ghosts. Giving allurements, kept us under their clutches, within their clutches. So, our aspiration for renunciation as well as for exploitation must have to go.

Then the third plane is service. Service in itself will be very much pleasant to us. One can take and one can give also. By giving something one can feel pleasure, and also taking possession also one can get pleasure. But there is difference in quality. So, here by exploitation, pleasure, then the taking eternal rest, rest pleasure, that should be ignored. And the service pleasure, though apparently exercising energy so much, and seen to labour, but that will be very sweet to him. Service will have very importance in him. Dedication, he will feel pleasure by dedication only. And dedication, calculative dedication and spontaneous infinite dedication. And infinite, unlimited dedication of the love for that will take us to Goloka Vṛndāvana, the land of love. Love is such, finding pleasure in giving, not in taking. Taking is dishonourable.

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