

85.11.20.B\_85.11.21.A

**Śrīla Śrīdhara Mahārāja:** ...creation. But in the unified Absolute everything is constant there. *Nitya lilā*. All is eternal, every function, every attitude, every play, all going on eternally, but still it is ever new. Ha, ha. Coexistent. Birth *lilā* in one place, just like sunrise, everywhere there is morning. Now here morning, one second after there morning. One hour after morning is there, so morning is always in the eternal sense, evening is always. A change of place. From the infinite standpoint every *lilā*, every pastime, everything is eternal, nothing lost.

...

...he took a vow of living in Purī, because he thought Mahāprabhu will be fixed here, so he took *kṣetra sannyaśa*. "That as long as I shall live I must stay here, and I shall go nowhere." But when Mahāprabhu went to visit Vṛndāvana Gadādhara could not stay. "I'll follow You. Give me permission."

Mahāprabhu said, "No. You have already taken vow, as long as you'll live you'll stay here only. And if you go, leaving this place, then you'll break your vow and you'll be a sinner. I can't tolerate that, I can't give permission."

But Gadādhara Prabhu he was just like the shadow of Mahāprabhu, always after Him. He could not - "I don't want any vow or anything else. I want You. I can't stay without Your company, Your Grace."

Then Mahāprabhu did not give permission, so he felt a swoon, fell there, and swooned away. And Mahāprabhu came away.

Then, perhaps Sārvabhauma, he anyhow helped Gadādhara. "And this is the *lilā* of His free will. We should not disturb Him, we're to obey Him. This is a particular *lilā*. Let us go home."

So anyhow consoled him, and took him to his \_\_\_\_\_ [?] *Toṭa* Gopīnātha. *Toṭa* means garden, in Oriya language *toṭa* means garden, so Gopīnātha's garden, that was the place and name by Gadādhara Prabhu. And as long as he lived he used to serve Gopīnātha there.

[05:00 - 09:15 ?]

...

**Badrinārāyaṇa:** Mahārāja. Mahā Yogī Mahārāja he's compiling that book *The Lord's Loving Search For His Lost Servitors*. And he'd like to know some more of your conception to help him to compile.

**Śrīla Śrīdhara Mahārāja:** In *Bhāgavatam* we find Yuga Avatāra.

*kṛte śuklaś catur-bāhur, [jaṭilo valkalāmbarah  
kṛṣṇājīnopavitākṣān, bibhrad daṇḍa-kamaṇḍalū]*

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

[*Śrīmad-Bhāgavatam*, 11.5.21]

*tretāyāṁ rakta-varṇo 'sau, [catur-bāhus tri-mekhalah*

*hiraṇya-keśas trayy-ātmā, sruk-sruvādy-upalakṣaṇaḥ]*

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

*Iti dvāpara urv-iśa* [*Śrīmad-Bhāgavatam*, 11.5.31] Kṛṣṇa Avatāra. And for the Kali-yuga, Yuga Avatāra.

*kṛṣṇa-varṇam tviṣā 'kṛṣṇam, sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrttana-prāyair, yajanti hi sumedhasaḥ*

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."]

[*Śrīmad-Bhāgavatam*, 11.5.32]

After that there are two *śloka*s.

*dhyeyam sadā paribhava-ghnam abhīṣṭa-doham, tīrthāspadam śiva-viriñci-nutam śaraṇyam  
bhṛtyārti-ham praṇata-pāla bhavābdhi-potam, vande mahā-puruṣa te caraṇāravindam*

["O guardian of the surrendered, O great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee [*mahā-bhāgavata*]), You alone are the reality to be constantly meditated upon by the pure souls. You are the destroyer of the soul's illusion, You are the divine wish-fulfilling tree, the refuge of all devotees. Worshippable by Śiva and Viriñci (Sadāśiva in the form of Śrī Advaita Ācārya, and Brahmā in the form of Haridāsa Ṭhākura), You are the shelter of all and everything, and You are the dispeller of Your devotee's suffering which originates in offences to the Holy Name (*nāma-aparādha*). You are the only boat for crossing the ocean of this material world of suffering. I do worship Your holy lotus feet."]

[*Śrīmad-Bhāgavatam*, 11.5.33]

About Śrī Caitanyadeva Mahāprabhu this *śloka* meant. Then,

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm, dharmiṣṭha aṛya-vacasā yad agād aranyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad, [vande mahā-puruṣa te caraṇāravindam]*

["O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the *brāhmaṇa*'s curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful."]

[*Śrīmad-Bhāgavatam*, 11.5.34]

Two symptoms of this Avatāra of Kali. *Māyā-mṛgaṁ*. He ran after the souls that are enveloped by *māyā*, misconception, *māyā-mṛgaṁ*. *Mṛga* means it is similar to Rāmacandra. Rāmacandra ran after Kṛpasura, that Marīci *māyā-mṛga*.

And it is applied in the case of Śrī Caitanyadeva. *Māyā-mṛgaṁ, anvadhāvad. Mṛga*, those souls that are under illusion, He chased after them to deliver them, to save them. *Māyā-mṛgaṁ, anvadhāvad*. He ran, He pursued after the fallen souls as a saviour to deliver them from *māyā, anvadhāvad*.

And *dayitayepsitam*. Another, [Viśvanātha] Cakravartī Ṭhākura has given this interpretation of this *śloka*. *Dayitayepsitam, dayitayā ipsitam*, that is desired by the beloved. That is the search for Kṛṣṇa.

Twofold quality we find in Caitanya Avatāra. One to relieve the fallen souls, another to search Kṛṣṇa in the mood of *dayitayā*, His favourite, the beloved. *Rādhā-bhāva-dyuti-suvalitam*.

*[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād  
ekātmānāv api bhuvī purā deha-bhedam gatau tau  
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam  
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam]*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.5]

Inspired by the mood of *dayitayā* means beloved Rādhārāṇī. In that mood He ran after Kṛṣṇa, as well as He ran pursuing the souls in bondage to deliver them. So there we find the seed Avatāra, He's in search of the loving search for the lost servants. We find reference there. And in the whole life of Mahāprabhu, and in His facsimile, His second figure, Nityānanda, that is very clear that They're being the Supreme Entities Themselves, They're hunting after fallen souls to deliver them. This will be the backbone. And also,

*yadā yadā hi dharmasya, glānir bhavati bhārata  
abhyutthānam adharmasya, tadātmānam sṛjāmy aham*

*paritrāṇāya sādḥūnām, vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] ["I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion."] [*Bhagavad-gītā*, 4.7-8]

Come now and then here to help, to re-establish the scripture, and also to do away with the demonic persons, agents. These are the reference from the scriptures. And by accepting that starting point we can show how He's always coming to this world to help the fallen souls, those that are asking, own servants.

*jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa', / kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'*  
*[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]*

["It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.108-109*]

*kṛṣṇa bhulī sei jīva anādi-bahirmukha, [ataeva māyā tāre deya saṁsāra dukha]*

["Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [*māyā*] gives him all kinds of misery in his material existence."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.117*]

Though in reality they're servitors to Kṛṣṇa, but from time immemorial they're engaged by misconception for this as exploiting agents. And He comes now and then to take them up to His own home, back to home. Searching, sometimes direct Himself, and sometimes through His agents, sending some qualified devotees now and then, all through He sends them. And in a proper way they may be recruited from here towards their home.

The reference here and there to reconnect them. There may be many mentioned in many places. I don't recollect them all, to collect them, and to make proper arrangement, and then to publish.

In other religions also we find so many Messiah coming to take, to retrace back to God consciousness, from world consciousness to God consciousness. Agents we see also in other countries and other religions. But in India it is in a systematic and in a profuse way which is found.

**Badrinārāyaṇa:** Mahārāja. When Gopīnāthaji Deity was searching for Mādhavendra Purī, should that be included also? Kṣīra-corā Gopīnātha. In the market place.

**Śrīla Śrīdhara Mahārāja:** What He's doing?

**Badrinārāyaṇa:** He sent His *pūjārī* to search for Mādhavendra Purī to give him the *ksīra*.

**Śrīla Śrīdhara Mahārāja:** That only for *prasādam*, he wished to get some *prasādam* and then he repented that, "I've got temptation." Then he left the place.

And he searched for that, but rather Gopāla He enquired, "When the Mādhavendra Purī will come and take Me out of this forest, and he will install Me and I shall deliver many by giving *darśana* to them?"

That may be rather the point.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

*[kālēna naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā]  
mayādau brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ*

["By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*."] [*Śrīmad-Bhāgavatam*, 11.14.3]

What is that *śloka*?

"I first gave inspiration to Brahmā the creator of this world through heart to heart. And from Brahmā then so many disciples they got it and from there the line of descent. *Mayādau brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ*."

...

**Devotee:** That includes the conception of Guru also?

**Śrīla Śrīdhara Mahārāja:** *Rukma-varṇaṁ, purusaṁ brahma-yonim.  
Punya-pape vidhuya, niranjanaḥ paramam samyam.*

*mahan-prabhur vai purusah sattvasyesa pravarttakah, surnimalam imam santimisano jyotiravyah*

["The Personality of Godhead, Śrī Caitanya Mahāprabhu, is brilliantly effulgent and imperishable like molten gold. He is the Supreme Controller. He controls the mode of goodness and through *saṅkīrtana* bestows spiritual intelligence on the living beings, by which they can understand devotional service. In the guise of a sannyāsī, He is the source of spiritual purity and of liberation. He is therefore known as "Mahāprabhu".] [*Svetāśvatāra-Upaniṣad*, 3.12] & [*Gauḍīya Kaṅṭhahāra*, 4.1]

*yadā paśya paśyate rukma-varṇaṁ, kartāraṁ īśam purusaṁ brahma-yonim  
tada vidyan punya-pape vidhuya, niranjanaḥ paramam samyam upāiti*

["When one realizes the golden form of Lord Gaurāṅga, Who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord."] [*Muṇḍaka-Upaniṣad*, 3.3] & [*Gauḍīya Kaṅṭhahāra*, 4.2]

*imaṁ vivasvate yogaṁ, proktavān aham avyayam  
vivasvān manave prāha, manur ikṣvākave' bravīt*

*evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ  
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter,

Manu instructed the same knowledge to his son Ikṣvāku.] [O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost.”]

[*Bhagavad-gītā*, 4.1-2]

“First I told to Vivasvān, Sūrya. Then from Sūrya, Manu. So I’m in the beginning giving My tidings to others, transmitting through this generation after generation, to know Me, that I’m the goal.”

*sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite ‘hlādinī’-kāraṇa*

[“Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts.”]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

He’s tasting His own sweetness. But to distribute it to the devotees the cause is *hlādinī*, His potency. And He combined with His potency, *hlādinī*, becomes the Ācārya.

*ācāryam mām vijānīyān, nāvamanyeta karhicit*  
[*na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*]

[“One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

This Ācārya *līlā* that’s self distribution, and thereby taking them in. To distribute devotion, self distribution, knowledge and devotion about Him, that is recruitment. This is to be discussed. To give Him to the people that means to recruit them to proper knowledge, and take home. One group Kṛṣṇa, within His own circle He’s tasting *rasa*. And another, Śrī Gaurāṅga’s group tasting Himself and distributing to others. The distribution and recruitment one and same. Distributing Himself thereby drawing them, their heart to Him, taking home. Discuss in that way. God’s self distribution that means to draw them to home.

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