

85.12.09.B_85.12.10.A

Śrīla Śrīdhara Mahārāja: ...all drawn in by His beauty, and then distributing the beauty to every - just as in the heart we find the blood is circulated to every corner, and from there to purify every blood, again drawn towards heart for purification, something. Giving and taking, all attracting, and distributing to all. That is Śrī Caitanyadeva. And there, the combined effort of the positive-negative together. In Vṛndāvana, positive- negative separate with their own paraphernalia and They're continuing the pastimes. In Svarūpa Dāmodara's *śloka* we find, *rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*.

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

*tad-dvayam caikyam āptam. purā deha-bhedam gatau tau.
rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau*

'First Kṛṣṇa and then Mahāprabhu,' Svarūpa Dāmodara refutes it, for Both are eternal. When They're combined, *rādhā kṛṣṇa-praṇaya-vikṛtir*. Who is Rādhā is not separate from Kṛṣṇa. The love, the affection between Them, *kṛṣṇa-praṇaya*, the beauty, or the love, affection, that is in Kṛṣṇa, that is Rādhā, and so that cannot exist separately. One, Both One, and when They separated Themselves for particular practice in Vṛndāvana, Dvāpara-yuga, then we found that They were divided. They divided. One divided into two halves: positive-negative. With Their Own paraphernalia, They showed very beautiful pastimes there. And again, They become One and Śrī Caitanya. *Rādhā-bhāva-dyuti-suvalitaṁ*. The colour and the mood of Rādhārāṇī in Kṛṣṇa.

And there, as I have mentioned in my *Prema Dhāma Deva Stotra* [66], the self-evident, this *ānandam, rasam*, in His own way He sees the highest fulfilment of existence, and the sign is that He's dancing. *mattasya-nṛtya* ____ [?]

Just as a madman without any object, he dances. This example given by the philosophers, *mattasya- nṛtya*, a madman is dancing. What is the cause? He's got no idea, but dancing in himself.

So, the Absolute, He's in ecstasy of His joyfulness, He's dancing. And when chanting He's distributing Himself to the public.

I pointed out that dancing is the symptom of fullness of ecstatic joy. And of *kīrtana*, to distribute Himself to outside, to the environment. So these two signs found in whom fully, He cannot but be the Absolute, *advaya*. The Absolute Truth has got His own fulfilment and also in dynamic character distributing that fulfilment to others. And that is found in Śrī Caitanyadeva. So, Śrī Caitanyadeva is of the highest type of Absolute. We find there, these two signs.

The fulfilment Himself shows us in His dance and His *kīrtana*, *Nāma kīrtana*, distribution of Himself to others. So dynamic, ecstatic substance, Śrī Caitanyadeva. And sometimes He's one in that way, *audārya*, and *mādhurya* in Vṛndāvana, and *audārya* in Navadvīpa. Two compartments in the same level. In the highest level of ontological conception there are two compartments, one confined within Himself, and another distributing that to other quarters. Attracting everyone towards Them and distributing everything towards all. Two phases, generally two phases of *līlā*, pastimes, are found there.

So to us the Gaura *līlā* is more useful because our prospect is there. And through Him only we can have entrance into another aspect of His *līlā* - when it is given by Him, by His given method. If we approach, we're sure to have entrance into that *līlā*.

yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ
tathā tathot sarpati hr̥dy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Sarasvatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

As much as we're able to connect ourselves with Gaura *līlā*, automatically we find that without any trouble we're already presented there in Kṛṣṇa *līlā* in the camp of Rādhārāṇī we're blessed. We're carried to the camp of Rādhārāṇī in Vṛndāvana. Ontological aspect we're to follow.

These *goswāmīs*, so many *goswāmīs* had flesh connection. They were cornered by the *śāstra* and the *smārta* section here in Bengal. But Gauḍīya Maṭh by its preaching has razed their standard. There, some section oppressed by the society general. But now by the preaching of the Gauḍīya Maṭh that dignity has increased, that who preached about Śrī Caitanyadeva, their position is unique. This is preached by Gauḍīya. Otherwise they were living in the cave.

When I came first to Navadvīpa, then some explanation was called from me.

"Why you have joined that nasty *sampradāya* - Caitanyadeva? All the out-castes, rubbish of the society, and they have accommodated, and their position is very lower, and their status is very low in the society. And you have entered that camp?"

I told, "Reading *Bhagavad-gītā* and *Bhāgavatam*, I've clearly understood that the *varṇāśrama dharma* is culminating in Vaiṣṇava *dharma*. And this conception of Śrī Caitanyadeva's Vaiṣṇavism is of the highest. In *Gītā* and *Bhāgavatam* we can find it clearly, what Caitanyadeva gave, that is the highest thing."

"No, no." They came to...

"I shall show the *śāstra* says that." So the first part I published here. *Bhakti-rasāmṛta-sindhu*, and I sent to that gentleman, that _____ [?] professor here.

And this place, this Navadwīpa, were very anti-Vaiṣṇavite. The *mṛdaṅga* was several times broken here when *saṅkīrtana* party was led through this place. This _____ [?] contemporary of Mahāprabhu, he was a great tantric. And the *rasa*, in the name of *rasa*, here in Navadwīpa, this Śiva, Kālī, Durgā, all these, no Rādhā-Kṛṣṇa. But generally *rasa* in Vṛndāvana, that is famous. But here the *śakta* section, they introduced Śiva *śakti rasa* here, invulnerable place.

But Śakhī Bābu who gave us this land and constructed in _____ [?] and constructed the biggest temple in Mahāprabhu's and Prabhupāda's building, he remarked, he had a house in Navadwīpa town. He knew the history of this town from long ago. And when Prabhupāda was attacked here in Paramatala delivering lecture, one gentleman who threw a book towards Prabhupāda.

When I came here, I had a festival, that very gentleman he wanted, he said to me, "I'm dying. I want some *prasādam* from Śrīdhara Mahārāja, because I committed some offence to his Gurudeva by throwing a book towards him." He was the chairman of the Navadwīpa town at that time, and orthodox *smārta*.

Then one who knew him, "Oh, that man, he wants *prasādam*? Oh, give him, give him, give him."

Śakhī Bābu told, "Oh, that _____ [?] he wants *prasādam* of Prabhupāda? Give him. With much earnestness he took *prasādam*. Who committed offence against Prabhupāda, now repentant, in death bed, he's desirous of having *ucchiṣṭham* of Prabhupāda."

Then Śakhī Bābu remarked that, "Prabhupāda preached the doctrine of Mahāprabhu throughout India and abroad, but this Navadwīpa town, that was kept for you. You have preached in this area." He told about me.

I continued one month of *Bhāgavatam* in this area. They came with so many questions and I tried to answer them, and they could not defeat me. So this Tegharipara is the most opposing, the oppositionist, the greatest oppositionist of Vaiṣṇavism, Mahāprabhu. From the time of Mahāprabhu, _____ [?] and his party, they were preaching against Mahāprabhu. Now that is dissolved. Ha, ha. Hare Kṛṣṇa.

And Kṛṣṇamayī comes from the most respectable family of this Tegharipara.

The Satish prabhu is there. He told, "When I went through Tegharipara - Chapahati to Māyāpur through Tegharipara, my heart was shivering that some brickbats are coming on my head, apprehending every moment that some attack is coming. But now I go through the neighbourhood with my breast full of pride. With a proud gesture I move through the - Tegharipara is not an enemy now, but subdued and having a friendly attitude towards us, of this Navadwīpa. And the *goswāmīs* they were suppressed by the *smārta* society. Now by the preaching of the Gauḍīya Maṭh, that this is *the* highest thing given by Mahāprabhu. All others are false, or they're of lower rank. Then the *goswāmīs* they can stand erect with their heads now. Otherwise they're suppressed, lowered down by the society."

One of the anti-party, leader of the anti-party, he openly confessed in a meeting there in _____ [?]

Advocate's house, I went to deliver lecture there. He told, "First we could not understand Sarasvatī Goswāmī Prabhu. We commented against him in endless ways, tried to subdue him. But now it is clear that *we* did wrong and what *he* did, that was right. He took *sannyāsa*, we commented that,

rakta-vastra 'vaiṣṇavera' parite nā yuyāya, [kona pravāsire dimu, ki kāya uhāya]

["This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger."] [*Caitanya-caritāmṛta, Antya-līlā*, 13.61]

Why he has taken that red cloth? It is already discarded by the *goswāmīns*, written, the red cloth. And his attitude, his preaching of European style. Why he's so, not of the style of the old Indian *ṛṣīs*? But he proved that European style he indulged in, and he did so, took the flag of Mahāprabhu to the whole of Europe and America, that side. And also the *sannyāsa*. And he gave sacred thread to those that are real devotees of Kṛṣṇa. That also he has proved, that by qualification the *brāhmaṇas* are *guṇa-karma-vibhāgaśaḥ* [*Bhagavad-gītā*, 4.13]. Not by birth but by occupation and by mental nature one should become a *brāhmaṇa*, or *kṣatriya*, *vaiśya*, *śūdra*. That is by nature, one's nature, and not by birth. So we did wrong when we criticised him severely, but now we understand that he was right and we were wrong." That man told.

He has sent the flag of Mahāprabhu fluttering in the civilised, or so-called civilised world - that has captured everyone. This civilised, civilisation of Europe has a charm to the Indians also, so if he can't conquer that European people, then the Indian conversion won't stand. That civilisation should be attacked which is coming here and is capturing everything. That European style of life, that must be attacked. And if we can break their pride, then we'll be able to preach the doctrine of Mahāprabhu all through the world. So he prepared himself to attack the European civilisation.

Rabindranatha and others they tried to mix together - Indian and European mixed together. "There is also good, here is also good, and leave out, give up the non-important portion and combine the important ones."

But our Guru Mahārāja - the wholesale Mahāprabhu, what He has given, that should be taken wholesale and all others must be attacked and finished. What Mahāprabhu has given, that is the perfect thing and no addition is necessary to that. It is eternally, and that is coming from the eternal, absolute quarter, and no addition, no reformation is necessary there. That was *his* point. So we must accept that in toto. That is coming from Goloka, the highest quarter in existence. And that does not need any addition or dilution. That is full in itself, perfect. Gaura Hari. Gaura Hari. Gaura Hari.

Bhāgavata Mahārāja: Mahārāja. Yesterday I told...

Śrīla Śrīdhara Mahārāja: Who are you?

Bhāgavata Mahārāja: Bhāgavata Mahārāja. Yesterday I told Nimāi Goswāmī that your conception, your full conception of theism, was beyond Christianity, and he was very happy with it.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: He said that your philosophy is beyond Christianity. It's a complete theism. It is complete theism beyond Christianity.

Śrīla Śrīdhara Mahārāja: Christianity.

Devotee: Beyond Christianity.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: He invited us. He wanted one, requested one foreign disciple of yourself to accompany them to Gohati, Assam, for preaching. So he..

Śrīla Śrīdhara Mahārāja: To help him?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: To help his disciple making?

Devotee: Yes.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And why I shall go to do that?

Bhāgavata Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: They're appreciators of physical connection. But we do not.

Devotee: But he mentioned that your philosophy is complete theism that is beyond Christianity.

Śrīla Śrīdhara Mahārāja: Not only Christianity, but all existing things that ever come here, or anywhere. The zenith, the highest conception of theism. Christianity is a good thing but not complete. No transmigration there. Animals and creatures have no soul. This is Christianity. But all covering, all comprehensive Vaiṣṇavism preaches. Every tree, creeper, stone, they have got their soul and transmigration is there, birth, rebirth. But that is not in Christianity. So full-fledged theism, what Mahāprabhu preached, full-fledged theism, not partial. Christianity, the Father, none can see Him, a hidden personality. No clear conception about the place where He lives, His paraphernalia, all this, everything vague, vague, not clear. But submission, sincerity, and affection - all these good things, reverence, is there, sacrifice is there.

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: So I dissolve the class now. What is the time? I shall have to go to bathroom and then I shall read them. You may go out now.

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
 Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
 Bhakta-vṛnda kī jaya!
 Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: Purī Mahārāja?

Badrinārāyaṇa: Purī Mahārāja, no.

Śrīla Śrīdhara Mahārāja: Gone?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: He's gone to Calcutta?

Badrinārāyaṇa: Yesterday.

Śrīla Śrīdhara Mahārāja: And today Padmanābha Mahārāja going?

Badrinārāyaṇa: Yes, at eleven twenty he's leaving.

...

Śrīla Śrīdhara Mahārāja: In this iron age of Kali, environment is unfavourable. So *kīrtana* has been recommended to be the most effective method by which we can improve ourselves. The spirit is 'offensive for offensive.' Environment is very eager to attack me. I shall have to create energy within me with so much eagerness and sincerity that not only to protect me, that will be automatically done, we shall attack the environment. And what is the method? What will be our aim to attack? The meaning is something not only negative but something positive. What is that? To try to engage the environment into the service of Kṛṣṇa. So not only negative sense to destroy, but to acquire something for Kṛṣṇa from them, to utilise their energy for the service of Kṛṣṇa. That will be the purpose.

And they're engaged, their favourite things generally, *baddha jīva, kanak, kāmīnī, pratiṣṭhā*. Their credit, their money, energy, and their objects of enjoyment, sensual enjoyment. *Kanak, kāmīnī, pratiṣṭhā*. And they're engaged in, and to try to get them for the service of Kṛṣṇa. So giving something positive to them, *sukṛti*. How we can? Generally it is easy to get some money from them. Money is energy. *Kāma, artha, and dharma*. Their duty, sense of duty may be changed, that is their credit, their *pratiṣṭhā*, their goodwill to be attracted in the service of Kṛṣṇa. *Artha*, the money, their energy, should be used, we shall try to use the energy which may be used in otherwise, for Kṛṣṇa. And the *kāmīnī*, their attraction for sense pleasure. To take that means we

shall take the opposite thing. We shall try to take him altogether from the association of *kāminī*, that is to make them Maṭh members. That is the best. To take out wholesale from *kāminī* means come and come to serve the master of all *kāminī*.

kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."

[Part of the poem *Vaiṣṇava ke? - Who is a Vaiṣṇava?*]

[Composed by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

[*Gauḍīya Kaṇṭhahāra*, 3.24] & [Śrīla Śrīdhara Mahārāja's collection of *ślokas*, 236]

There is a stanza in a poem composed by our Guru Mahārāja, *Duṣṭa mana! tumi kiserā vaiṣṇava?*

There is a line, *tomāra kanaka, bhogera janaka, kanakera dvāre sevaha "mādhava."* Your money means helping you to enjoy, by exploitation. So that money may be snatched away anyhow from you and to engage in the service of Kṛṣṇa. In your hand it will help you to take to reaction to the hell. So money should be utilised, that is the standard dealing, behaviour, conduct, should be, that all money we possess as a trustee and we should utilise it for the service of Kṛṣṇa. *Tomāra kanaka, bhogera janaka.* That is helping you, it's seducing, persuading you for exploitation. But that should be converted into the service of Kṛṣṇa, Nārāyaṇa. Nārāyaṇa is the master of all *kanak*, Lakṣmī Devī. And *kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."*

One gentleman came to our Guru Mahārāja, "What is the meaning of this line? *kāminīra kāma, nahe tava* - as it is written there? Then we should not marry, we won't enjoy any *kāminī*?"

"Yes. Kṛṣṇa is the only enjoyer of all *kāminī*. That is reserved for Him, Kṛṣṇa conception of Godhead. It is only for Him to enjoy the sensual, *nahe tava dhāma*. So what should be our attitude towards the world?

Bhoganas ca kandarpa [?] So how the creation here will go if we think it is not necessary here, but in the Vaikuṅṭha also we find that there, in Goloka, Bhoganas ca kandarpa _____ [?] The sensual experience, pleasing experience, only reserved for Kṛṣṇa, even no other gods, no other Avatāra also. Only reserved for Kṛṣṇa. And, *nahe tava dhāma, tāhāra mālika kevala "yādava."*

In this connection I may say that it's found in *Bhāgavatam* that Balarāma also had *rasa līlā*. The explanation has been given by Sanātana Goswāmī. Balarāma - externally He played the *rasa līlā*, but internally He made arrangement for Kṛṣṇa to enjoy the *kāminī*, the *gopīs*, in His heart.

The function of Guru is such. For Guru, apparently from the *śiṣya* he takes so much service, but really he transmits them all towards his Guru or his Master, ultimately the Lord Himself. Only Guru means a transmission machine, he receives.

Just as so many money collectors. They collect money from the different business, also they send it towards the cashier of the highest government. So mediator, collects money and sends it to the higher place.

So Guru, Vaiṣṇava, they're so. They're by construction, they don't keep anything for them. Whatever they're outwardly seen to draw from outside, they transmit towards the real enjoyer. They're transparent, not opaque, but transparent. Light passes through, like glass, light passes through. So everything passes through them towards higher agency, higher place. That is what Vaiṣṇava, Guru means, all transmitters to the higher.

So *kāminīra kāma, nahe tava dhāma*. So how to, when we're going to preach and then to take them totally from the *kāminī* enjoyment life to save them? Don't go to that sort of sensual exploitation. Come and engage yourself fully in the service of Kṛṣṇa and the Vaiṣṇava, *kārṣṇa*, the servant of the servant of Kṛṣṇa, his God, in any way.

So our preaching, the object of our preaching will be like this. To get money, that is easy. To put a portion of his energy to the service of Kṛṣṇa. And to try to save from *kāminī* enjoyment, that is to take him towards the Maṭh side, the whole time service render, come in the Maṭh. And the *pratiṣṭhā*, that is his credit. In that case there is the educated men, to try to convince them and attract them for the call, that their support, the educational support, the mission, the institution, may have - *pratiṣṭhā*. Their goodwill, their prestige may be utilised for the service of the Lord. So that should be the object of our preaching. We shall try to extract everything from everywhere to help the cause of the Kṛṣṇa *saṅkīrtana* of the Guru and the mission, the centre, where from this Kṛṣṇa consciousness is being spread to the world. To draw, always to draw the juice from the *māyāik* world towards Kṛṣṇa consciousness, that all should be transmitted to Kṛṣṇa. Everything will *yajña*, sacrifice.

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*).] [*Bhagavad-gītā*, 3.9]

What is the symptom, the sign of a *yajña*? Were there is sacrifice. As much as sacrifice, so much it is *yajña*. Not outward grandeur, but internal sacrifice. Inner sacrifice is more valuable than outer sacrifice. Inner sacrifice, the earnestness, the fire will be within the consumer. The fire will burn into ashes all the achievement in the *māyāik* world, and the internal current should be discovered.

*na te viduḥ svārtha-gatiṁ hi viṣṇum, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]
[*Śrīmad-Bhāgavatam*, 7.5.31]

Because they're doing much with the apparent side, the material side, they do not understand the undercurrent in their heart is towards Kṛṣṇa, towards their Lord and Master. We shall help them to understand that undercurrent. Internally we want *rasa*, *ānanda*, and that is the Kṛṣṇa conception which is fully there. What you want internally, I have come to help.

Once one attorney in Calcutta, of good fame, he came to protest for something in our exhibition, religious, theistic exhibition. Then when Prabhupāda was trying to make him understand the real purpose of the exhibition, not to insult the people but to educate them.

There the attorney told, "Do you want to convert me?"

Our Guru Mahārāja told, "Yes. It won't require more than five minutes to convert you. Only it is necessary that you give proper attention. More than five minutes will not be necessary to convert you. I began single, but now five hundred men at least are talking on my behalf. And because when you'll understand that why I'm talking it's your own interest, your deeper interest, or the deepest interest in your heart, what I'm talking. Then you'll be automatically converted. Only give proper attention and you will convert, because it is your own thing, it is your own inner thing.

Na te viduḥ svārtha-gatiṁ hi viṣṇum, durāśayā ye bahir-artha-māninaḥ. Unfortunately they're...

.....