

86.10.24.B_86.10.5.A

Śrīla Govinda Mahārāja: Everything is going nicely in Calcutta Maṭh.

Śrīla Śrīdhara Mahārāja: Calcutta Maṭh he reached yesterday evening? And then?

Śrīla Govinda Mahārāja: He came here this morning.

Śrīla Śrīdhara Mahārāja: Oh, night passed in Calcutta Maṭh. All right. Hare Kṛṣṇa. Hare Kṛṣṇa. You are about twelve, in number?

Devotee: Ten.

Śrīla Śrīdhara Mahārāja: But no inconvenience there?

Devotee: No.

Śrīla Śrīdhara Mahārāja: All right. Kṛṣṇa. Kṛṣṇa. Purnānanda is there. Govinda. Kṛṣṇa.

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

Now, we're to wait for Goswāmī Mahārāja, eh? He's also expected?

Devotee: After he publishes the book.

Śrīla Śrīdhara Mahārāja: Oh, so not sure that he may come to join this function, is it?

Devotee: It's doubtful that he will come, by the twenty seventh.

Śrīla Govinda Mahārāja: _____ [?]

Badrinārāyaṇa: Mahārāja. In his last letter he told he would try to bring the book and come maybe *Vyāsa-pūjā*. In his last letter.

Śrīla Śrīdhara Mahārāja: So conditionally, the book is finished, he may come with the book.

Badrinārāyaṇa: Yes. He may just print one or two show copies and bring that. That's what he usually does.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

So now I may not detain them long. They're tired also from the journey, should take some rest.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Golden Volcano. In Madras, many gentlemen used to come and say, "Your highest ideal is Śrī Caitanyadeva? But His last life that is very furious to us, how He passed His last days. Sometimes running to the sea, sometimes through the thorny jungle. Sometimes rubbing His face on the wall, to get out of the house to go to Jagannātha. All these furious things. We're afraid to think of such high ideal. What do you say?" I told, there is one thing you do not note.

bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

This wonderful characteristic in love, outwardly suffering, but inwardly enjoying, inward enjoyment.

Here also such example is not very rare. Those who can sacrifice their life for the country, many of them we see, they're with smiling face they're going to offer themselves to be hanged for the country. For the freedom of the country so many souls with smiling face are going to be hanged. So outwardly some pain but they do not care for that. The inner joy and hope encourages them to accept such painful external life. In many cases we find ambitious persons are not in want.

But what about the highest end of our life? *Bhitare ānandamāya*, full of joy within. Externally, apparently, we may see He's passing through a jungle, He's jumping into the water, going to Jagannātha, finding no path. He's hitting against the wall. So many things. When we shed tears, tears not always out of pain, but even when we're cheerful sometimes we shed tears also. In many cases we must have experienced that though we're crying we feel relief within. We can cry in a position where we should cry, we can't cry then we'll be unhappy. If we can shed tears profusely we feel relief within us. So external painful characteristic does not show the internal spiritual happiness is absent there. So that is another thing.

Service means withdrawal from this worldly happiness. Worldly pain and pleasure all equal. *Bhagavad-gītā* has taught us to deal both pain and joy in this world as nothing, to be quite indifferent over the joy and the suffering of this world, equal. In expectation with a third plane of life, we must be prepared for that.

So you have come here for the highest goal, highest type of fulfilment of life. So we must be prepared for that. The highest goal of life as shown by Mahāprabhu, in *Śrīmad-Bhāgavatam*, and in so many other devotees. Especially the *gopīs*, Nanda-Yaśodā, _____ [?] that plane. We must be prepared for any sacrifice. No sacrifice is sufficient for that, to purchase that. But no worldly value is necessary, nothing in the world can give us that thing, only our inner hankering. 'We want that, at all cost we want that thing.' That is the only qualification, no other price from the worldly stock. *Laulyam api mūlyam ekalaṁ.*

*[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]

'From the core of our heart we want You my Lord, Your service.' That is the qualification. The first step is *śraddhā*. *Sudṛḍha niścaya, kṛṣṇe bhakti kaile*.

[*śraddhā* - sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya]

["*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

"If I serve You my Lord, everything is done. Just as to put food into the stomach the whole body fed. Put water into the root, the whole tree is fed, *acyutejyā* [*Śrīmad-Bhāgavatam*, 4.31.14]. Your service means proper service to the whole, and especially You. We want You for our service purpose, automatically the whole will be served. You are such."

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

We're - attracted by that noble ideal we're here. And we shall try our best to go to our destination. And go by the grace of Nityānanda Prabhu, Mahāprabhu, Guru, Vaiṣṇava, our campaign will be successful.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

I retire today here. You go and take rest.
Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!
Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotee: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...that is our normal position. Back to God, back to home. Home consciousness. Kṛṣṇa consciousness. Fully home consciousness. Happy home, sweet home consciousness. Kṛṣṇa consciousness means sweet home consciousness, normal. And this is all abnormal, we're to take it, and be very much cautious, very much alert that want of Kṛṣṇa consciousness may not contaminate us. And where the *sādhus*, or sources from which Kṛṣṇa

consciousness is emitting outside being spread and helping the infectious area. A normal atmosphere created. You're all agents of such plane.

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya, [lava-mātra sādhu-saṅge sarva-siddhi haya]

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.54*]

The saviours, the agents of the land of saviours, so they're only auspicious centre. All others are coming to devour me, death means coming, the power of devouring, all coming to devour me, swallow me. The *sādhus* have come to help me that I may live from that demonic attack.

Yes, what is that? 'I'm monarch of all I survey.' Or 'I don't want anything.' Two kinds of demons. 'I'm monarch of all I survey. I want to exercise power over everything, exploit everything. Or, if not so, I can't do so, then I'm nowhere, I shall retire. But I won't go to serve others, to be small. I want to be big.' The *māyāvādīs*, the renunciationists, they, 'So *ham*, I'm the biggest.' That is their conception.

And ours, "I'm the smallest of the small."

trṇād api sunīcena, taror api sahiṣṇunā, [amāninā mānadena, kīrtaniyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam, 3*]

Kudrad api kantha [?] "Smallest of the small. But my Master, my Lord is the biggest. And more, I'm the meanest servant, anyhow, the meanest of the mean am I."

...

...I'm a serving agent, I'm a servitor in the infinite. That is my identification and that is my position. The smallest of the small. Servant of the servant, of the servant of the servant. There we have, we get the real conception of the environment. I'm small, and if I think myself small, then I can have real conception of the bigger outside. Otherwise I'm diseased, in diseased condition, that I'm monarch, or I won't cooperate with anything if I'm not the monarch.

So Mahāprabhu told, "The key to real happiness, to real life, happy life, is to be meanest of the mean, finite of the finite. Then I can come to the true conception of Infinite."

Mahāprabhu says, "What is the identification I want?"

*[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]

Nāham vipro na ca nara-patir: “I’m neither a *brāhmaṇa*, that is holding honourable position in the religious society, a *brāhmaṇa*. *Nāham vipro na ca nara-patir*. Neither I’m organiser of the material world of the environment.

Nāpi vaiśyō. Nor I’m a master of the finance, controlling the finance of the country.

Na śūdro. Neither I’m a general labourer at the hand of those usurpers.

Nāham varṇī na ca gṛha-patir no vana-stho yatir vā. Neither I’m in the *varṇāśrama dharma* whether *brahmacārī*, or *gṛhastha*, or *vānaprastha*, or *sannyāsī*. Above the *varṇāśrama* conception.

Who am I then? I’m the servant of the servant, of the servant of the servant, of the *gopī-bharttuḥ*, the Lord of the *gopīs*. Only the connection I can’t give up, that is the connection of the *gopīs*. The *gopī* connection Kṛṣṇa, any meagre place, smallest position, but that must be in Vṛndāvana. That is My prayer, My ambition, that a little, smallest of the smallest connection, but that should be in Vṛndāvana, the loving area. The loving transaction in Vṛndāvana. A drop of love divine I want. I can’t give up that claim. Any position, the smallest, a grass.”

Uddhava wanted to be a blade of grass, so that he may get the feet dust of the *gopīs*. A grass, a creeper, but in Vṛndāvana, where the divine love transaction is there, any position.

And [Raghunātha] Dāsa Goswāmī, Yat kinca tena gomaki katha mukam gosthe samastita sarvam maya [?]

Where the Uddhava wants to be a creeper, he says, “Creeper, the insect, the worm, all the good and bad things in our consideration, they all help the Kṛṣṇa *līlā*. So I show my honour to them. Even the worm, the insect, I bow down my head to them. Because they’re all helping the pastimes of Kṛṣṇa there. They’ve got their own necessity in the atmosphere as a whole.”

[?]

Today, Bahulāṣṭamī day. Bahulā, a particular cow, bahulā. There is a pastime. Bahulāvana, there are *vana* in Vṛndāvana, twelve main forests, and one of importance is Bahulāvana, permanently situated within Bahulāvana, Rādhā-kuṇḍa, the highest place. That is situated in the forest whose name is Bahulāvana.

There’s a story behind, I don’t remember proper, forget. _____ [?]

Privately someone used to take milk, some story is there.

Madhuvana, Kamudavana, Tālavana, then Bahulāvana. And Govardhanagiri, Rādhā-kuṇḍa situated within the jurisdiction of Bahulāvana. After that there’s Kāmyavana, then Khadiravana. Dvādavana, twelve forests. Mathurā maṇḍala divided into twelve forests. So Bahulāvana, Bahulāṣṭamī today, auspicious day.

Hare Kṛṣṇa. Ha, ha, ha. Once, when the camp was in Mathurā, Prabhupāda with his car he used to visit our camp while moving in the Vṛndāvana, and coming back at night to Mathurā in his quarter. But in Bahulāvana his car was taken in the early morning was necessary to carry perhaps Professor Sanyal or Kuñja Bābu, the Secretary, to _____ [?] Station. They will have to join their

duty in the office, so they could not stay any longer, they're to come back to Calcutta, to catch the train in the early morning.

So Prabhupāda, that night, he was compelled to stay at Bahulāvana, but he had no bedding. Bedding is left in Mathurā camp. Then Paramānanda prabhu, who was from thirteen years, he was *brahmacārī*, thirteen years, lived with Prabhupāda, Paramānanda Brahmācārī. From the age of thirteen he used to live with Guru Mahārāja, so very intimate.

He came to me. "Your bedding is necessary for Prabhupāda."

There were so many *sannyāsīns* and others, but anyhow the favour came to me.

"Your bedding is necessary for Prabhupāda tonight. He can't go back, such is the condition."

Then, of course internally I was very happy, but externally I was much afraid. "Oh, used by me, and how that can be supplied to Guru Mahārāja? But what to do? Order is order."

Then Bon Mahārāja came to my relief, he came with a new bed sheet. Then I got some relief. Onto the pillow and bedding, everything, that new bed sheet will be spread and he may use. Bon Mahārāja, when he heard he came with a new bed sheet. "I have one new bed sheet with me I'm giving."

Then I was satisfied, I gave my bedding, and that new bed sheet was spread over that, and Prabhupāda used that bedding. Perhaps that is the first and last in the history of Gauḍīya Mission.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Bahulāvana.

.....