

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.01.B

**Śrīla Śrīdhara Mahārāja:** ...sign when one attains *bhāva bhakti*. Then *sneha, mana, pranaya, rāga, anurāga, bhāva* – very little *bhāva* generally in *mādhurya rasa*, it is mainly within the right of, within the existence of Rādhārāṇī, and to distribute it to some others, of higher nature. In *sākhya rasa* only Subal and others that have got some connection with *mādhurya rasa*, they get this *bhāva*. It is mentioned in the scripture what sort of *bhāva* may come to what stage. In other stages, *dāsya, sākhya*, ordinary *sākhya*, ordinary *vātsalya* it cannot be found. Generally it comes in *mādhurya rasa* in high standard, and to certain extent *vātsalya rasa*, and rarely in the *sākhya rasa*, only with few. And in *dāsya rasa*, *bhāva* may not be traced, won't have any *bhāva*, get those expressions. Not to that degree the intensity of love comes as to produce *bhāva*. It has been mentioned in details in the books in the science of devotion. So it should not be indulged in. We cannot purchase it from the market. Hare Kṛṣṇa.

**Devotee:** But since the Vaiṣṇava does not want to exhibit those symptoms then how does one detect the pure Vaiṣṇava? How does one detect who is on the highest platform?

**Śrīla Śrīdhara Mahārāja:** The judgement, the decision, not by the physical feats. They're all deception of imitation. How other things we can recognise? There must be some intrinsic:

*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]

By this: *anyatra, viraktir*, and some real conception about the Absolute, and also earnestness for the service. When one enters a particular science then he can know who is an expert of that science or not. An artist cannot know the progress of science. So as a bona fide student of a particular school he'll be able to understand what is what in that department. He must be bona fide student and his study must be with – from a Vaiṣṇava, true Vaiṣṇava. The standpoint must come from that side. And it is eligibility, that is faith, *bhagya*, that *sukṛti*:

*kona bhāgye kona jīvera 'śraddhā' yadi haya, [tabe sei jīva 'sādhu-saṅga' ye karaya]*

["If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees." ] [Caitanya-caritāmṛta, Madhya-līlā, 23. 9]

To come to wild goose chase, the concrete things, as you have done, concrete things, prospects you have left, and you have come to know which is almost unknowable. You can spare sufficient time for this, what is so vague, so abstract, so unknowable; leaving these concrete things of enjoyment in the world. Why? How? And that also to be examined, to be tested and rejected: so many students may send their application, but all – their general examination and by

the elimination, selected few, of particular study. So also the faith, generally you have left your attachment for the concrete thing and come for the abstract. And again, what sort of abstract, and what mundane touch you have in your mind, in your aspiration, that is to be examined. In this way selection is always selection of the purity of purpose.

So to become slave, are you ready to become slave to your ideal, highest ideal? How much you are to sacrifice? Eternal slavery: have you got so much faith for your ideal to make it high? That show will be the test thereby. How far, what is the intensity of your reverence for the ideal? What is your price, eternal slavery, are you ready to pay such money to purchase your ideal?

How bold, how sacrificing, dedication addiction degree? The men of that plane they will come and examine, and will give you visa from door to door from different zone. “With this desire you can go up to Vaikuṅṭha. Then with this you can come with more sacrifice to Ayodhyā, Dvārakā, Mathurā, Vṛndāvana.” In this way the zonal visa will be granted to you by examining how far you can be able to render service in that intensity which is demanded from that quarter.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Mahāprabhu says: “If for the devotion of Kṛṣṇa it is demanded that in a second you are to undergo *crores* of times killing, you may kill *crores* of times in a second, or in a minute, that is not proper price. *Deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye.*”

[*sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāiye, deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine*]

[“My dear Sanātana,” He said: “If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment’s hesitation.”] [“You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.”] [*Caitanya-caritāmṛta, Antya-līlā, 4.55-56*]

To give our life, unity of sacrifice, says if it is demanded that for Kṛṣṇa it is necessary that you will have to give your life *crore* times I’m ready for that. But that is not the line. All our attraction is only considered in this body, our attraction for enjoyment depends on this body. And our attraction in this mortal world centred in this body and this may be sacrificed *crores* of times. One is ready. But that also does not take us to that domain. This standard we are to think in the beginning that what sort of sacrifice is real sacrifice. Not to dismiss our attraction for the mundane wholesale, but our positive appreciation for the serving life. Go slow, but sure. *Śravaṇa kīrtana*; that has been recommended from that quarter: “This is the only path to come here, not by showing your heroism of a mortal type.”

So surrender; that has been told the lowest is surrender for the positive. Sham surrender for material end we find in the soldiers. They also do not care for physical death, but, what for? In any form or other some mundane, most for fame, in the relativity of the mundane world! Or mad – when he’s mad he can also – does not know what is good or bad, they do anything and die. Ignorance and necessity of the mundane, master-ship or fame, but connecting with this mundane world. But our aspiration and the purity of the aspiration, for the ideal, our higher ideal in the land of dedication, that should be considered to be the unit which is required from us for our ambition. *Śraddhā, adau śraddhā*, and that comes from *sukṛti*, independent of us, *ajñāta sukṛti*, by the grace of the other world. *Bhaktyā sañjātayā bhaktyā*.

[*smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim bhaktyā sañjātayā bhaktyā, bibhraty utpulkām tanum*]

[“The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.”] [*Śrīmad-Bhāgavatam*, 11.3.31]

*Bhakti* cannot be produced by anything mundane. *Bhakti* only can produce *bhakti*. It is *ahaitukī*, it is causeless. None can produce *bhakti*, but *bhakti* himself can extend. So the cause is in the upper world, not here: and cannot but be. So we are to utilise that. Smallest free will: that can try to utilise their grace. So very cautiously and relying on the Vaiṣṇava from our inner most sanction of heart we are to surrender to the Vaiṣṇava. *Vaiṣṇava ran kai kari kori* [?]

Professor Sanyal he took this point so much that won't do anything without the order of a Vaiṣṇava. Once in, that was sometimes thought too much, but he was so strict. Train from one place accompanied by the Vaiṣṇava if he'll have to go to another place: all got up in the train, he's standing, because no Vaiṣṇava has ordered him to come in the carriage, he's standing there. Too much! But anyhow he had such, that Professor Sanyal he was a good scholar, head of the examination of a particular university, but he had so much adherence to that, 'without the order of Vaiṣṇava I won't move an inch.' That was his general motto of life: the Vaiṣṇava.

When from the hired house in Calcutta, Maṭha was transferred in the present own house by *bhajan*, May, the Deity was carried in the chariot and it was placed in the new temple. Then the *uttsav*, the feeding of the devotees and the public, till at least one o'clock at night we went to take our bed. Mine, newly entered that night, so anywhere anyone spread his bedding and slept: my bedding was just near the side of the bedding of Nisikanta Sanyal, the writer of *Krishna Caitanya*, and Editor of *Harmonist*. Anyhow, at night he felt some time that he's dying.

In the morning he told me, very slowly, "Last night I felt just my heart is failing. And I thought that I should awake you, arouse you. But I thought that very much tired you are, I should not disturb a Vaiṣṇava from his rest. The whole day and night, half night, he worked and he's so tired and sleeping. I should not disturb him. Let me see whether this crisis goes away. But anyhow it went away, but I'm feeling very weak."

I knew that man is very serious, not an ordinary man. Immediately I told to Prabhupāda Guru Mahārāja that Professor Sanyal was saying this. They also knew that he won't say anything in colour. Immediately doctors were arranged. So going, dying, still he won't like to disturb, an ordinary person, disturb his sleep, rest, so acute, serious man, and won't do anything if not ordered by a Vaiṣṇava.

And he also told me, he was my senior, a little senior, he told me particularly once that, "If I read *Bhāgavatam* or *Caitanya-caritāmṛtam* of my own accord, it won't be *bhakti*, it will be *karma* or *jñāna*. But if Vaiṣṇava orders you to read, to go on with the reading, that will be devotion."

Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** Otherwise you are reading to acquire knowledge. To acquire knowledge, it is not service. To acquire knowledge to keep our position high, it will help you to deliver lecture, and you will have appreciation – this is all mundane. But strictly the whole of your energy will be

spent only by the direction of the up, then it is service, then it will be service. Not for your interest, that you will be the judge of your own crime. You won't go to occupy the position of a judge in your own case. You are to practice, that you may not take part in giving the order in what way you will utilise your energy. It must come – quite disinterested you will be – and it must come from above and you are to serve. In this way you are to practice within. It must be for other's interest. And when you will be judge of your own offence you will always give judgement in your own favour. That possibility is there.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Self abnegation, to the extreme, and it should be weighed not according to my consciousness but it should be judged – the judgement must come from the other side. Whether I'm dedicating or in the form of dedicating I'm enjoying, going to exploit, the very subtle point, because exploitation in the higher plane may not seem in the gross plane to be exploitation at all.

In the beginning this *karma-kāṇḍa*, the capitalists they give much money but with the far sight that they will – more than that money they will draw. In the beginning capitalist are distributing money, taking out the money from their own path. But the object is that in future thousand times more money he will draw from the zone. So ostentatious self distribution is no self distribution at all. So it should be judged from another quarter. So it is difficult.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitum  
[vaṁśī-vilāsy-ānana-lokanam 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*]

The standard where Mahāprabhu Himself says: “I'm crying, shedding tears so much, it's only for the fame, 'Oh, you see I have got Kṛṣṇa *prema*, love for Kṛṣṇa. To attract people towards me I'm shedding tears. This is all artificial.” Mahāprabhu Himself says to raise the standard where for us – ‘Don't be make believe, meaning, I'm a devotee.’

*Amita vaisnava ei buddhi hoile amani naha goyami* [?]

*Pratiṣṭhā sayasi hṛdaya sadusi hoi boni ganu yam* [?]

*Tomara kinkara apani mani va sadovi mani taji* [?]

*Tomara uccistha pada yada renu sada niscara pada ji* [?]

Always live in the relativity of my Master, Vaiṣṇava dāsa. I can do anything and everything, but by the order of Vaiṣṇava. Superior, always connect you with some higher dictator. This way you go, safe, you are safe with this principle that I'm doing under the guidance of a Vaiṣṇava, and never independent. That sort of attitude we shall develop within us. Our independent thinking, original thinking, must be buried for all.

*[pārtha naiveha nāmutra, vināśas tasya vidyate]  
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

If I do not deceive myself none can deceive me.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Purity, quality not quantity, quality in the surrender, the way of surrender, surrender more, more, to the – that is, 'Die to live.' Self determination, and the way of self determination is to die to live. Everything for Him, otherwise He cannot be Absolute. Everything. I'm searching for the Absolute and everything is for Him, For Itself. It is His. And I must submit to that law faithfully that everything is for Him. We are for Him, not He's for us. Everything for Him, I'm also for Him.

The Māyāvādīs they cannot flourish here in their foresight when they find that we can't flourish here and they enter into a cell of suicide. But they can't tolerate that everything is for Him. We are also for Him. We are for Him, this is not for us, they can find that out, that all we survey it is not for us, we can't thrive here, in their campaign that, 'everything is for me, for us.' They can find that clearly that, 'nothing for me so I must go and enter into suicidal self'

But there is something, 'Everything for Him, I'm also for Him,' they can't take in their brain that broad idea. That is the difference between the Vaiṣṇava and the *jñānī*. *Jñānī* can realise that we cannot thrive in the mortal environment: this much, the negative side. But the positive side, the optimistic side, that there is something and everything is for Him, not for me, and there I thrive, in that land, that plane. And, 'Die to Live,' this is selfish admonition, *svarūpa siddhi*, this is *mukti*, liberation proper is there, 'Die to Live,' self determination. By death, as much, not only this flesh, the internal body of different layers, *sukṣma deha*, we are to give up everything. And also in the *cit*, this Vaiṣṇava conception, then also there are differences, this Rāmacandra conception, Dvārakā conception, we're to pass through those layers also in the purely spiritual plane, to enter, to sacrifice more. To risk more, and character of wholesale and it finds path in the *mādhurya rasa*, twenty four hours engagement. That is the highest. Even *vātsalya rasa* cannot give twenty four hours. Only in *mādhurya rasa* it is possible, twenty four hours engagement. It may be harsh, it may be very cruel, but it is there mentioned in the *sāstra*. And we also get some conjecture, idea. Gaura Haribol. Gaura Haribol. Gaura Haribol.

In *mādhurya rasa* also, in Dvārakā and *svakīya* there is also not fully present, but only in Vṛndāvana. And it is peculiar that in *parakīya* which is not possible, not available always, but internal intensity is so great that in separation there is union. So drawn, heart is so drawn, that union in separation cannot dismiss union. So thick, so intense, and so mixed, inter mixing, that even separation cannot do away with union. So inter mixing in the fullest sense. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

*Rādhe jaya jaya mādhava-dayite. Rādhe jaya jaya mādhava-dayite.*

[From Rūpa Goswāmī's *Śrī Rādhikā-stava*]

Gaura Haribol. Gaura Haribol.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de  
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke  
[madhura vṛndā vipina mādhurī praveśa caturī sāra  
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

[Vāsudeva Datta has said: “If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa’s infinite consuming power. *Rasarāj-Mahābhav* - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity.”]

Devotion means love, and love means highest sacrifice, self forgetfulness. Self forgetfulness in the service of Kṛṣṇa Who can draw most, attract most. There, to reach that plane, that plane of self sacrifice, of self forgetfulness in the service of the Divinity. Die to live. Everything is for Him. He’s the cause of everything. It is by Itself and it is for Itself. Very small words, very small sounds: By Itself, Reality must be by Itself and for Itself. The Infinite meaning is within, this is the, By Itself and for Itself.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca*  
*[na tu mām abhijānanti, tattvenātaś cyavanti te]*

[-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”] [*Bhagavad-gītā*, 9.24]

*Yajnesa hari sarva yajnesa*\_\_\_\_\_ [?] To realise that, then you’ll find peace proper.

*bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram*  
*suhṛdam sarvva-bhūtānām, [jñātvā mām śāntim ṛchatī]*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee’s most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity.”] [*Bhagavad-gītā*, 5.29]

“I’m not a cruel king, but I’m friendly to you. I’m all in all but I’m friendly to you all. Don’t forget this, and you are to adjust with this fact. Then only you can get peace proper. You come to the fact and adjust with the fact, truth, and then you’ll get peace.”

“Oh, my interest is represented in the Absolute control of everything in this world. Why should I bother? Why should I bother?”

“And I shall go to promote, to make his hand strong if it is necessary.”

If we get that chance to help His work, His service: that is service if He utilises me in any sort of service. This is the Absolute current of the world: the current, the progress, whatever, the Absolute current. We’re in the opposition party: as an independent unit we form opposition party of the Absolute current. We want to create our separate current in our separate kingdom,

and also combined, or maybe engage us in a clash with different current and different units here. But to join in the Absolute current, to be agent of that current, that is what is necessary for us, for the peace and harmony, and for the fulfilment of our life.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

\_\_\_\_\_ [?] Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

\_\_\_\_\_ [?] is sleeping? Hmm?

**Devotee:** Yes.

**Devotee:** Śrīdhara Mahārāja, in our preaching we have to preach that one should accept a Spiritual Master, a Guru. So should we recommend someone specifically or just preach about the principle of taking initiation from Guru?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Akṣayānanda Mahārāja:** He says, “When we do *pracāra* we have to, with newcomers...

**Śrīla Śrīdhara Mahārāja:** We are fortunate if we get guidance, direct guidance of a Vaiṣṇava, in every step. In every step we should consider to be our highest interest and to seek and get the opportunity of practising that I’m a servant. I’m not dictator. To take the position of a dictator is very risky. Always we shall be eager to get the position of a servant. But at the same time, as much as we can tend the purity of whose – about the dictator, that my own judgement of course cannot but be absolute in that position. Selection of my Master, that is voluntary, that depends on me, as much as I can do according to purity I must be sincere to select my Master. As much as I can detect devotion proper in him, not any designing for any mundane purpose; to whom I cast my fate. And it is a fortune if I can get such under whose direction I will continue all my energy, I’ll engage my whole energy under his dictation. Let me have a fine touch with the higher entity. I shall consider to be blessed if I get a real guide. The whole fortune is concentrated there, and utmost sincerity in getting that, such higher dictation. Service, but service of Kṛṣṇa, service, these two things: first thing service, and service of Kṛṣṇa, not of Satan, or any other mediator.

So internal purity of purpose and selection out of that. The conscience that took me to my present Master whom we appreciate so much, I cannot neglect that conscience, summarily reject his dictation. At the same time I must not put too much faith in my own judgement. I shall try to verify in anyhow sincerity will guide me, my sincerity.

*Na hi kalyāṇa-kṛt kaścid, [Bhagavad-gītā, 6.40]* Because my Guardian is fully awake, is looking after everything. None can deceive me if I’m sincere towards Him. We must have such sort of faith in us. His eye, Guardian’s eye is over me. So if I sincerely select some Master under whom I’m working, and if He’s wrong then very soon that will be set aside, because the Absolute Guardian’s eye is always over us to protect from misguidance. Acceptance of the Masters: at the same time, purity of the purpose, two things. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** Is acceptance of *sannyāsa* Guru on the same level as *dīkṣā* Guru, or *śikṣā* Guru?

**Śrīla Śrīdhara Mahārāja:** That depends upon the Absolute consideration. A relative question; anyone may be greater than another, but a relative question. *Nāma* Guru is principal, Name, and then *dīkṣā* Guru to help him. And *sannyāsa* Guru for preaching purpose. And this is the general

calculation from the limited standpoint. But from Absolute consideration, who holds the higher position in the Absolute consideration, he's bigger, he's greater, higher.

The *varṭma-pradarśaka* Guru, the *Nāma* Guru, the *mantra* Guru, *sannyāsa* Guru, and the *śikṣā* Guru, independent of them as my friend also may give some instruction. And that is also not to be eliminated, *śikṣā* Guru. No *mantra* connection but giving and taking. What defect is in me I am informing him and he's also giving some instructions: 'Do this.' That is also a sort of Guru, helping, helps us, of different type. And our gratitude will also be proportionate. I'll be able to understand when I can feel that plane, that what sort of help, and what type, and what magnitude I got from what agent, I'll be able to feel that, that this much benefit I got in my progress from that quarter. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol.

*Sanatana mukhe kṛṣṇa more śikhaila* [?]

As the first question arose, he does not know through him, superior agent can manage to give, to transmit some advice to a person. That the mediator may not know, sending something through a peon. The higher agent sending through a peon, give just delivery to that man. It is also possible.

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