

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.13.B

Śrīla Śrīdhara Mahārāja: ... last days. “O Rādhike, I want Your service. If You are not propitiated with me I do not want Kṛṣṇa. I do not want this, that.” *Āśābharair* – his *śloka* is this. And he’s admitted as the *prajoyana* Ācārya, the Ācārya, the Guru who has given, who has shown us what is the highest end of our life, *prajoyana tattva*, the destination, the determinater of our destination is Raghunātha Dāsa. And this *śloka* proves his position, makes him as the giver of our, the disposer of our destination, this *śloka*.

*āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmpratam̄ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?*
[*Vilāpa-kuṣumāñjali*, 102]

Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ. A direct prayer to Rādhārāṇī. *Āśābharair-amṛta-sindhu-mayaiḥ.* “A particular type of hope which is compared with nectar, so sweet, so sweet and so assuring. So sweet, so assuring, and so, in the point of magnitude, quality, in every way _____ and weight, both there. *Amṛta-sindhu-mayaiḥ.* Like that of an ocean, unlimited ocean of nectar. *Amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ.* With that hope I’m anyhow passing my days, I’m flagging my days, dragging my life through these tedious days, only for that hope. That hope is sustaining me, that the nectar ocean of hope, that is attracting me and sustaining me. Anyhow I’m dragging my days through, only saved. Otherwise Mahāprabhu, I’ve lost the direct association of Mahāprabhu, Svarūpa Dāmodara and so many, still I’m living. Why? I have got a particular ray of hope and the prospect is great. And the quality is also very high. *Amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmpratam̄.* But my patience has come perhaps I think just to the end. My patience reached to the end. I can’t endure it any longer. I can’t wait. I’m finished. I can’t wait any more. *Kālo mayātigamitaḥ kila sāmpratam̄ hi.* At this moment, even this moment, if You do not be gracious on me, then I’m finished, gone. I shall lose the chance, forever.

Kālo mayātigamitaḥ kila sāmpratam̄ hi, tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair. I don’t like to keep up my, continue my life. It is useless. I can’t tolerate the company of my own vitality. *Vrajema.* Even which is dearer than my life, this Vraja, this paraphernalia, Vṛndāvana, I’m disgusted with them. It is always pinching me. *Vrajema varoru bakārināpi.* What to speak more, even I’m disgusted with Kṛṣṇa also, what to say. It is a shame to utter such words from the mouth. Even I don’t like, I can’t like Him. *Tvaṁ cet kṛpaṁ mayi vidhāsyasi.* Until and unless You take me up within Your camp, in Your confidential camp of service, such a charm I have come, I have got the clue of such a charm is there within the service of Your camp, that the whole is tasteless to me. And I can’t maintain my existence even in Vṛndāvana, and even Kṛṣṇa, what to speak, *bakārināpi.*”

So *Rādhā-dāsyā, Rādhā-kiṅkarā,* that has been said to be the highest attainment of the whole School given by Mahāprabhu, the gist from *Bhāgavatam.* Uddhava, from Brahmā to Vṛndāvana, a bridge, Kṛṣṇa’s own version, from Brahmā, Śiva, Baladeva, Lakṣmī, Himself, Uddhava: Uddhava, Vṛndāvana, and Vraja *gopīs,* Rādhārāṇī, in this way.

Rāmānanda Rāya, to Mahāprabhu, *eho uttama,* when the question or reference to Rādhārāṇī came, *eho sarvottam,* Mahāprabhu says, ordinary the *gopīs, sarvottam.* “Very, very good.” Then, *age kaha ara,* then Rāmānanda told that of Rādhārāṇī. The *gopī,* this Uddhava took

to *gopī*, and from *gopī* to *hlādinī*, that is also categorical difference, from ordinary *gopī*. That was proved in *rasa-līlā*.

When Kṛṣṇa and the *gopīs* openly their transaction of heart, from that divine *rasa*, flowing, inundating, Rādhārāṇī also was there, and She also had some contribution to that common *rasa-līlā*, this play of the *mādhurya-rasa* of *parakīya* to such extent. Then, suddenly, dissatisfaction came in Rādhārāṇī's heart. "I'm also counted in this common flow of *rasa*, some *abhimāna*, some reaction, came in Her mind. Suddenly here, after displaying Her superior, peculiar type of dancing and singing, etc., to give a flow of new type there introducing, She suddenly departed, left that circle.

And Kṛṣṇa suddenly found that, "Rādhārāṇī is not here, so it is tasteless. Though the flow is there, but the gist, the quality is a little down." So He felt, "Why is it not so satisfactory to Me, to My inner heart?" Some ebb in the tide He felt, and then from inspection found that She's absent. Then He felt Himself disappointed, and He also left that circle and went to search after Her.

So though this *parakīya* is there, the *Ṿndāvana* is there, the *gopī* is there, *mādhurya-rasa* is there, still there is categorical difference between the other *gopīs* and the particular camp of Rādhārāṇī; qualitative difference, qualitative and quantitative, in every way, categorical difference.

[*kaṁsārīr api saṁsara, vāsanā-baddhaśṅkhalām*]
rādhām ādhāya hrdaye, tatyaja vraja sundariḥ

[“Lord Śrī Kṛṣṇa took Śrīmatī Rādhārāṇī within His heart, for He wanted to dance with Her. In this way, He left the arena of the *rāsa* dance and the company of all the other beautiful damsels of Vraja.”] [*Gītā-Govinda*, 3.1] & [*Caitanya-caritāmṛta, Madhya-līlā*, 8.106]

Jayadeva has described in this way. So taking Rādhā within His heart, Kṛṣṇa also disappeared, departed, for search of Rādhārāṇī. So Her position is so.

śata-koṭi-gopīte nahe kāma-nirvāpaṇa [tāhātei anumāni śrī-rādhikāra guṇa]

[“Lord Kṛṣṇa's transcendental desires for loving exchanges could not be satisfied even in the midst of billions of *gopīs*. Thus He went searching after Śrīmatī Rādhārāṇī. Just imagine how transcendently qualified She is!”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.116]

There are so many, in quantity, but in quality a little less, so many, but their total combination could not satisfy Him: the qualitative difference. So that is found:

Ei sad bhavadi nischay [?]

So Rūpānuga *sampradāya* means who have got that peculiar taste in the camp of Rādhārāṇī what is all service. No entrance of any mundane exploitation or renunciation. Not even the legalised devotion, *śāstric* devotion, which is controlled by, whatsoever, any law. That's spontaneous, automatic, of the highest type, automatic. Purity automatic, natural purity automatic, and that is also of the highest type. Sacrifice to the highest degree is only possible there in that camp. This sort of divine feeling, or sentiment, is distributed from that camp of Rādhārāṇī, which can never be compared with any attainment whatsoever hitherto known, even in the eternal factor of time and space. So: *Karunamṛta vahini krpa rani yatha padya dasya madhyam pratiyatam [?]*

Then another stage for which we should be prepared. Should we try to enter into the camp of Rādhārāṇī that there we can have in that better atmosphere we shall have Kṛṣṇa's presence

more confidentially? We have contact of Kṛṣṇa very intimately so we want to enter into that camp? No! What more? We want to avoid the connection of Kṛṣṇa but concentrate in the service of Rādhārāṇī. Why? What benefit is there? What more benefit is possible there?

If I approach with my energy to give service direct to Kṛṣṇa I shall be loser. But if my energy is utilised for who can serve in the highest degree, through him [or her] if my energy goes to Kṛṣṇa I'll be more benefited. That is the idea. Rādhārāṇī's service to Kṛṣṇa is of the highest order, in every way, and if my energy I can put to help the living of Rādhārāṇī, if utilised there in Her service, and with that service being enhanced, more enhanced, She will do service to Kṛṣṇa and the reaction through Her will pass to me as reward. That will be of the highest type.

So the *sakhīs* of Rādhārāṇī their general inclination is not to come in direct connection with Kṛṣṇa, they avoid. They avoid. But still, it is the benevolent nature, the generous nature of Rādhārāṇī to connect them, some time or other with some plea. But their innate nature always to avoid Kṛṣṇa, and to concentrate in the service, because they're, *pada puspa pata* [?] they're eternally the branches, sprouts coming out from Rādhārāṇī. She's the trunk and they are branches, and this is their *sambandha*. In that, there is another, higher thing. Ha, ha.

Rūpānuga, why? *Rādhā-kiṅkarā*, it is eliminating everything, even Nārāyaṇa, to go to Kṛṣṇa. Kṛṣṇa not Dvārakā, Mathurā, in Vṛndāvana: then again Vṛndāvana where free mixing without any hesitation in connection with other camp, with Rādhārāṇī that is the highest. Then eliminating that, direct service to Rādhārāṇī, that is considered to be the highest. And again, why *rūpānuga*? *Rūpānuga*, there is another point. Who is Rūpa? Rūpa Mañjarī.

Generally, the hierarchy there is eternal. Those that are of the new recruits, they are taken, they can occupy a particular rank of *mañjarī* in *mādhurya-rasa*, the new recruits. And the leader of the *mañjarīs* is Rūpa, Śrī Rūpa Mañjarī. What is the speciality there in the *mañjarī*, than the *sakhī*? Rādhārāṇī, then Lalitā's camp, then under Lalitā there is Rūpa Mañjarī. And what is the peculiar position there? The new recruits come to that status. Now, the privilege of this *mañjarī* class we are to most respectfully and most attentively we are to attend.

That when Rādhā-Govinda They're in secrecy, in secret camp, the advanced *sakhī*, they do not like to approach there to disturb Their confidential mixing. Because they're a little grown up they're well versed in the art of that play, so if they come there, both of Them feel shy, so some disturbance. But the younger girls, small girls, they can enter there, and They have no hesitation in free mixing. So in that highest stage of the mixing of Rādhā-Govinda, free play of Rādhā-Govinda, these *mañjarīs*, the younger girls, they can have admission. But the grown up *sakhī* they cannot have admission there.

So, if we can connect it – firstly new recruit they come to *mañjarī* class, up to *mañjarī* class, and then *mañjarī* has got that sort of special advantage under the leadership of Rūpa Mañjarī, so they get the best advantage there. The most secret type of pure service is open to the *mañjarī* what is not even to the *sakhī*, and that is in Rādhārāṇī's camp. So *rūpānuga* position, the most profitable, the most profitable position has been given out by Mahāprabhu maybe as shown as fixed that that is the highest, the limit of your fortune in Kṛṣṇa's concern. This has been shown.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Un-expectable, un-designable, and beyond hope: our prospect lies there in that subtle camp of Śrī Rūpa, Rūpa Mañjarī, Rūpa Goswāmī. So the camp, the *sampradāya* of Rūpa Goswāmī and Mahāprabhu is known as *rūpānuga sampradāya*. There is located our fate, our fortune.

Now, we are to conduct our self in such a way that naturally we can go, we can raise ourselves, or we can connect ourselves with that sort of ideal from here. We must not allow

ourselves to be satisfied with nothing than this sort of the high ideal. That should be the highest mark of our life, highest goal of our life. And we are to adjust ourselves from our present position – “how should we proceed?”

The other day, as I told, to Atreya Ṛṣi, ‘That we are minor, but my father has left so many documents about the properties. So many documents left, father away, leaving the documents here. I am a minor son. I should try to find out what properties belong to me, in the document. And when I shall attain majority and become major then I shall go to take possession according to the documents.’

So *śāstra* is there, the *rāgānugā śāstra* is with me. He’s given, was left by my Guru, my guardian, my father, anyhow. And as I shall grow in age more and more in the spiritual line I shall have to detect what is my prospect, what is my wealth. And I must recover them. I must have them. It is in the document. It is mine. This is our position, we are minor, but we must be major, and we must have demand for the service which is meant for us, by our guardians.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. We’re putting in our claim with you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: We think that with the absence of the father the court has appointed a guardian in order to keep us out of mischief in the first place and also to regulate our inheritance.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. This is not mine. This is the property of my Gurudeva. And Swāmī Mahārāja gave you clue. He has cast aside widely the key. With the key coming and the iron chest open and find out...

Jayatīrtha Mahārāja: Haribol. All glories to Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: ...ornaments and gems of such type are in the chest, in the *almira*.

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

āmi - eka bātula, tumi - dviṭīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said to Rāmānanda Rāya: “I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.291*]

Ke bhai kahibe kaihila kiba bati ai [?]

Who will come to appreciate? They will say, ‘O this is all – disorganised brain. They’re trying to take electricity from the sky. Leaving away this concrete earth they are like *cātaka*, that bird, one drop from the sky, and all these waters rejected.’ But that type of bird Rūpa Goswāmī says, *cātaka*, there’s a class of bird who never takes any drop of water from the earth. Their nature is always for a drop water to cast their eye on the cloud. ‘One drop, *patik-jal*,’ that is a Bengali expression, ‘*patik-jal*,’ a drop of pure water.’ That is their cry, ‘A drop of pure water,’ with their mouth, beak towards the sky, towards the cloud, ‘*patik-jal*.’ And they never use any water from the earth. So ours is like that.

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, [gatir iha na bhavattaḥ kācid anyā mamāsti

nīpatatu śata-koṭīr nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena
[Śrī Rūpapādānām]

The spirit of that bird is described in this way by Rūpa Goswāmī.

“You may punish me O cloud, you may punish me. If thunder comes I’ll be nowhere. You can push down a thunder, *viracaya mayi daṇḍam*. *Dīnabandho dayām vā*, but you can give me sufficient water. And how much can I take with my small beak? A flood of water may come, rain may come. *Viracaya mayi daṇḍam dīnabandho dayām vā*.

Hey, O the Lord of the poor, of the helpless, You can give me a drop of Your devotion. Or You may punish me like anything. Just as a *cātaka* bird he’s always praying for a drop of water. The cloud may satisfy it immensely or by sending thunder finish him, efface him from the Earth. The bird has no other alternative by nature. So also my position is like that bird. You may finish me, destroy me, efface me from this creation of Yours, or You may save me by only a drop of Your grace.

Viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mamāsti.

I won’t search after my satisfaction in the earth, in the mud. That is finished, never to go back to search my fortune in the earth, in the mundane. I’m already fixed to do or die. Rather, I must receive Your grace, a drop of Your grace, or You may finish me, You can efface me from this world. *Viracaya mayi daṇḍam dīnabandho dayām vā, gatir iha na bhavattaḥ kācid anyā mamāsti, nīpatatu śata-koṭīr nirbharam vā navāmbhas*. *Śata-koṭīr* means *vajra*, thunder, *nirbharam vā*, or sufficient water, rainwater may fall. And not only quench his thirst but even bathing and satisfying him to his utmost hankering, necessity. *Nirbharam vā navāmbhas, tad api kila payodaḥ stūyate cātakena*. So we should never go to search our fortune in the mud, but always towards the high sky, higher sky.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

After all, this is perverted reflection. The subtle is the master and the gross is the servant. The present science says the gross is the master and the subtle is the servant, product. But ours the opposite, the subtle is the high; that we shall have to admit, the fine is higher and the gross is lower. So low is giving birth to high and they can’t accept that high is giving birth to low, can’t accept this. A communist idea; no appreciation of any efficiency, only majority, mass, no appreciation for connotation, only adore the denotation. The fine thing not to be appreciated, only gross: that is fool’s experience. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

So Hegel is very helpful. ‘Reality must be by Itself and for Itself.’ If you admit at all that there is an absolute cause then He must have control over these two conditions. He’s by Itself, He’s His own cause, He has created Himself, He’s His own creation, He’s self-existing, self-evident, self-existent, you must have to admit. None has produced Him. Then that would hold the higher position. So He must be by Itself. And more precious quality, It is for Itself, only for His own fulfilment, own satisfaction. Not a secondary position to satisfy another, then that would hold the supreme position. So to be reality these two qualities must be given to it. By Itself and for Itself, For Itself, He’s the enjoyer. Everything, every movement means for His fulfilment, His satisfaction, to fulfil His own hankering and desire, *līlā*. That is *līlā*, for His pastimes. *Kṛṣṇa sukha*
_____ [?]

Whatever is happening, to satisfy Him, otherwise no value. Which is not going to satisfy Him that is degrading, deterioration; no progress: that cannot be counted as progress, deterioration. When we can catch the purpose of life, our normal contribution of every part should contribute something for the satisfaction of that great universal whole. For Itself: For Himself, everything

conscious that everything For Himself. I am also For Himself. Must have connection with that central necessity – His satisfaction, then the harmony is there, otherwise anarchy, discord, anarchy. Then they'll have to reap the consequence of their own *karma*. So this is disturbance, action and reaction, between nation, or between individual, action reaction, suffer. And big brained people, they call themselves very big brained, so many fools, big brained demons. Hare Kṛṣṇa. Masters of the world, and managers, they can make and mar. We are told that Satan is the next efficient to God, according to this Mohammedan scripture. The next qualified to God is Satan. And it is a temperament to revolt – demon. Hare Kṛṣṇa: A demon civilisation.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Oxygen killer, this civilisation is oxygen killer, dealing death blow to oxygen which is indispensable for the animals to live. America has come to Indian Ocean, already declared two years ago one gentleman told, "That to keep up the present civilisation this oil is indispensable."

So oil is indispensable to keep up the present civilisation. Without oil we shall have to die. So it is better to fight and die. The civilisation will have to die fasting. Before that you'll fight and die a natural death, a living death. So America opened a centre here in _____ [?] Two years or three years ago. One American gentleman told this plainly. "For the scarcity of oil we shall have to die as we are at present. Then before that we must try to fight to get the oil. So oil we have need, without oil we can't live, as we are. So for the safety to get the oil, the food of our civilisation is oil, and for the food we must fight and if necessary we shall die."

Russia is also approaching towards that oilfield, and America is also coming and they have influenced that already, the Durban, South Africa, then captured Nasa [?], the Cairo, and then Pakistan. Turkey was also in his favour, then so many others are in his favour. And Russia is that. And India, in the name of democracy, more inclined towards Russia than that of America. But when China attacked India, at that time Jawaharlal [Pandit Nehru] had to pray for help from America. "Give me that atomic energy, otherwise the demon China cannot be taught a lesson. I want." Kennedy perhaps was the President at the time. "I want atomic energy." British came forward in a moment, "That you are within my commonwealth. I'm at your disposal. Whatever help you want I'm ready." British came the next morning. When at midnight Jawaharlal connected with Kennedy for atomic energy, and the next morning we found that British has come so liberally: "At your disposal, whatever, by soldier, by weapons, any, by money. The China demon must be crushed through you. You also have manpower. Begin, we are at your back."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

We are, those that are Godly, we have got our sympathy with them. And non godly they're far from us whatever they may do. A stranger may be friend if he's a *sādhu*. A father may be a guest if he's *asādhu*, non godly. The flesh connection, the world connection, and the soul connection – soul connection should be given preference everywhere. And soul connection of different types there are, Mahāprabhu and *Śrīmad-Bhāgavatam* soul connection as They have supplied to me, revealed to us our highest regard for that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So realisation, proper realisation, that is all-important, and administration should help that, then it will have value. *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61], all the revealed truth is only directing the direction. “This side, this way, you march this way.” *Śruti, śāstra*, scripture, *Śrutibhir*, so many revealed advices, instructions, but not ordinary mundane advices, but revealed, there is also instalment, revealed instructions are only directing towards the direction. *Śrutibhir vimṛgyām*, “Go this side, go this side.” The realisation, the goal of our realisation is of such unattainable type; so dear, so rare. *Śrutibhir vimṛgyām*. A *Bhāgavata śloka*, Śukadeva says, “They are also searching after, this way, this way, this way.” So different types of revealed truth, different groups, they’re always, ‘This side, this side, this side.’

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