

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.28.B

Śrīla Śrīdhara Mahārāja: ...I've dealt it in a most vigorous way, *Śrīmad-Bhāgavatam*. All other thoughts have been dealt there, comparison also drawn, in such a strong and vigorous way, that Kṛṣṇa *līlā* of Vṛndāvana has been established, one cannot conceive of that, extraordinary. Over the *jñānīs* especially, a *karmī* may generally, they do not know to analyse very much, but the *jñānīs*, that salvationist school, they generally fight with the devotional school. They like to say that devotion is below and *jñāna* is the highest. But Śukadeva in *Bhāgavatam* so boldly inaugurated that that is from the other side, not this side of knowledge, not the acme of our mundane knowledge. But in the inconceivable world it holds the supreme position. You are to look the Vraja *līlā* like that. It is not a thing of the objective area, but it is super super-subjective area holding the highest position, the zenith. You are to look with this angle of vision towards Kṛṣṇa *līlā*.

So, we are drawn to Kṛṣṇa *līlā* and especially we find in our Guru *paramparā*, and also in the *mantram* we find we are desired to be directed towards *mādhurya-rasa*, the main current, all others partial representation. In *mādhurya-rasa*, it is full of all *rasa*, the *vātsalya*, and *sākhyā*, and the *dāsyā*, *śanta*, everything included there. It represents the whole, and others are partial representations. Everything is good in its own position, still, from the Absolute consideration and from our Guru *paramparā* line and from the line of the *mantram*, we see, if we analyse, it is very plainly we find that this is all pertaining to *mādhurya-rasa*, the *mantram* we are in.

And by *sannyāsa*, another *mantra*, the last *mantram* which is given to a *sannyāsī* or to a *bābājī*, the fifth *āśrama*, fourth *āśrama*, *brahmacārya*, *gṛhastha*, *vānaprastha*, *sannyāsa*, and the fifth *āśrama* is that of *bābājī*. *Bābājī* and *sannyāsī*, those that are engaged whole time in Kṛṣṇa consciousness in service, they're given the same *mantra*, *kaupīna* and same *mantra*. One with *daṇḍa* and another without *daṇḍa*, who are meant for preaching they are given *daṇḍa* for the facility of preaching, for the social status. But both of them are given the *mantra* of the same nature, same meaning. What is that? There it is mentioned about *Rādhā-dāsyam*, not only *Kṛṣṇa-dāsyā*, the inner meaning of the *mantra* which is given in the time of *sannyāsa*, that shows us the direction that your direction is, your goal is that side. That is the meaning of the *sannyāsa mantram*. According to our progress we'll be able to understand in future. In a nutshell, the direction is given hereby, what speciality there is in the *mantram* which is given at the time of *sannyāsa*.

One of my God brothers, Śrauti Mahārāja, he asked me, "What is the meaning of that *mantram*?" And he thought that it is leading towards Mahāprabhu, and he asked me to put this question to my Guru Mahārāja. He did not do it direct, but he asked me anyhow, "You please ask Prabhupāda." And I did so.

And then with some stress he told, "No, it is not meant to Śrī Gaurāṅga, but it is really meant to *gopī-dāsyā*."

In that way he gave the explanation of the *mantram* to me. Gaura Hari. And I also conveyed it to Śrauti Mahārāja that Prabhupāda told like this, and your suggestion is cancelled.

Gaura Haribol. Nitāi. Nitāi. Nitāi. So these are things mysterious to our present stage, but a vague idea that this is the direction towards which we are to start and march and reach one day or other, our highest goal. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

Of course, it is most laudable that we have come to such ideal, highest ideal, but to have a

mark in the real ideal does not mean that we have realised it. We must be careful there, in our journey. We must not be be-fooled that none can be-fool me also. We are also to be very careful in our journey, many things to hinder. The association of the sincere, better, *sādhu*, that is the most useful thing. And also, secondary, to engage oneself busy in the service under the direction of a bona fide person who can connect with the higher domain, higher stage of progress. It will fetch value, the work, the energy will fetch value according to quality and quantity. Not only by quantity, any service, the quantity side is not all, but the more important side is quality. Quality, the higher plane, connecting with the higher plane, the energy is being divested through some person where, in what sort of plane? My energy is going to be transformed into another higher energy in what sort of plane? That is the very important thing. Only quantity should not be considered, but the quality, quality, that is very rarely found, higher quality. We must always be very particular to detect and to connect with the high quality available, otherwise we will be loser, loser. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

And the same time we shall be consulting with the scriptures written by the great personages of our Guru *paramparā*, admitted by Guru *paramparā*, the books. And we should think that those books are not inanimate. Apparently inanimate, passive, but they can also help actively. In general, books may help us in a passive way, as if I am to understand, I am to, as my capacity allows, I am to focus and then to get something from the book. But it is not limited there. We should think that the book is personified, personal thing, personified. If he likes, he can divulge him to me, reveal. And specially, in matters of our recognition of who is a *sādhu* proper and not, we are mostly guided by the scriptures, there, the comparative study. Of course the *sukṛti* is underlying we can't deny, but superficially the books also guide us to select who is really *sādhu* and who is not *sādhu*. The knowledge of the experts has been collected there for that department. The spiritual experts they have placed there the result of their experience in the spiritual life, so that helps us to make a selection of *sādhu* and Guru a great deal, a great deal. And also we must approach.

I remember, perhaps as a result of my previous birth, when I got that *Gāyatrī*, without consulting any books, or the meaning book, which is explaining the meaning of *Gāyatrī*, I appealed to *Gāyatrī* itself, herself. "Please reveal in me what you are." In this spirit, that it is living, it is not only these mundane words, a cluster of mundane words, but it is a living thing, *Gāyatrī* herself. And if she likes she can express her inner nature in me. With that spirit I used to continue the *japam* of *Gāyatrī* in my young age, with that idea, and that was corroborated by Gauḍīya Maṭh also when I joined there, the *śāstra*.

In Kurukṣetra, one *dvaḍisi* [?] of that time, he came to see our Guru Mahārāja there, and he put, "How we shall know who is a *sādhu* or not?"

Then he told, "Generally to know *sādhu* we are to consult the scriptures. And with this spirit, that is not ordinary book, that can assert, that can hide itself, or can come to my knowledge. With this idea we are to consult scripture, they're animate not inanimate. Then the *śāstra* will come to help us about the selection of who is a *sādhu*, in a general way. Then of course the *sukṛti* underlying for the previous, that inner guidance he has accepted."

When Bihand Raya [?], he was a good doctor, when he was dying, then the junior doctors, best among them, purposely came to cure him. He was heart specialist, Bihand Raya and a genius. The doctors told, "That this is the case?"

"Yes, yes, I understand."

"Then this..."

“Yes, I also am of the same opinion with you. But who will receive the injection and put into work he is absent. The receiver of the injection is absent in the vitality. That is the medicine for such disease but the receiving capacity must be in the body to receive the medicine and utilise it.”

So also, the external help may come but the receiver must be up to that standard to receive and utilise to fulfil its purpose, own purpose. That is *sukṛti*, *sukṛti* within, that takes the external help and utilises it in constructive work. Gaura Haribol. Nitāi. There is *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*, then *śāstra*, then *śraddhā*, *sādhū*, in this way, *śravaṇa*, *varaṇa*, *guru karan*, *bhajana* and *sādhana*, then *āpana*, gradually by *bhajana*, *sādhana*, it will think that yes, it is my own, it is my inner wealth. A stage when one can feel, it is what I was searching for, my heart pleasing thing. When the inner nature will feel, then it is becoming *āpana*, that is, he's near the home. Very sweet, then also, go on, with more energy and more speed, more confident way, go on. This is what I was, a necessity I was searching for, with this hearty energy one makes progress, *āpana*. Then *prapanna* also, not only I taste it, it must be given widely to all. They're also suffering from the same problem that I was suffering from, so it must be spread all over widely. That is *prapanna*, and very well established, fully established, no doubt. No doubt that I shall do any mischief to the people if I spread, propagate this thing then the best benefit I shall be giving to the world, no doubt. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ* [Śrīmad-Bhāgavatam, 1.2.21 & 11.20.30]. All doubts are cleared. This is the thing for which not only myself but the whole world is madly searching for, searching for.

Yasmin vijñāte sarvam evam vijñātam bhavati [“By knowing Him, everything is known - by getting Him, everything is gained.”] This is the only enquiry of the world. They're moving unsatisfied, only searching for this sort of satisfaction and nothing of standard lower. This is *the* quest. The whole world, the moving, moving for *sukham*, for pleasure, for satisfaction, for ecstasy, joy, and this is *the* form or material substance that everyone is madly searching for.

Athāto brahma-jijñāsā, why I have come with the *brahma-jijñāsā* enquiry of Brahman in *Vedānta*? It is a particular interest? No, the most general interest of all animation this *brahma-jijñāsā*. I am voicing the whole animation. Knowingly, unknowingly, they're all after this *brahma-jijñāsā*. I am putting only in a scientific way, *brahma-jijñāsā*. Intuitively, intuitively, here everything is moving to search for what? That is this Brahman conception.

And Mahāprabhu, that Brahman is something like inner substance? No, it is Kṛṣṇa. Mahāprabhu put Kṛṣṇa in the place of Brahman, *Bhāgavatam*. It is not Brahman. Of course, next goal it may be, but the further conception of the highest goal we shall find that there is Kṛṣṇa. That conception, the Kṛṣṇa conception which is, whose halo is Brahman, the halo of the domain of pastimes of Kṛṣṇa is Brahman.

So when a ship makes progress, a lighthouse, then another lighthouse, in that way shows the way. The Brahman, and what is Brahman? *Bṛhatama* [?] _____ [?] That all accommodating, most general: then the real representation of the most general to be found in Kṛṣṇa consciousness. It is inert, no movement this ordinary Brahman, *nirviśeṣa*. But *saviśeṣa*, the differentiation and specification, pastimes, everything will be there, but still it will be all-accommodating, even this Brahman also. There is Kṛṣṇa consciousness. In this way our attention is drawn towards the most general question of all the world which none can deny if a little sensible in their own disease or want, cannot but say. ‘We have no interest in Kṛṣṇa consciousness,’ it is a particular sect.

Once I delivered a lecture in Gedli Badlebiri [?] Of course, I went on with *Manu-saṁhitā* beginning, what is *dharma*? And then came to Brahman conception, and then from Brahman

conception I tried to prove the Vāsudeva conception, and then Lakṣmī-Nārāyaṇa. In this way I went to Kṛṣṇa conception of Godhead in a broad and universal way I marshalling.

Then there was one pleader, he began to cry. “We were so great in our previous, in our ancient days, but now these fellows they come to entice us that we are far advanced in previous time, we were only like savage. Now in the scientific age of civilisation we have advanced so much. But Swāmījī what you say that our ancient predecessors were so great, so noble, and I feel proud.” In this way he began to cry in the meeting.

And there was another scholar who was made president in Poona in some Pali conference, one Mr. Bosak. Anyhow he happened to be present there. We did not know him, but he came out of his own accord and asked permission to say something in favour of us. Then when permitted he rose and began to tell. “So long we knew that Vaiṣṇava *dharma* is a branch of Hindu *dharma*. But what I have heard today from Swāmījī that Vaiṣṇava *dharma* is the highest conception, the highest goal of whole of Hindu *dharma*. The whole of Hindu *dharma* is trying its utmost to lead us to the Vaiṣṇava *dharma*, what Mahāprabhu has given from *Śrīmad-Bhāgavatam*.” He told like that, and also asked me that, “Your lectures should be arranged amongst the scholars of India in different places.” Ha, ha, he told like that. Gaura Haribol. So Vaiṣṇava *dharma* means such, not only of the Hindu *dharma*, source of Hindu, any *dharma* must lead to Vaiṣṇava *dharma* otherwise it is a faulty one. Not only *dharma*.

dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām
[vedyām vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]

[“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.”]

[*Śrīmad-Bhāgavatam*, 1.1.2]

Those that are jealous, have jealousy in any way, or rather at the bottom of their heart, he can't tolerate, everything belongs - one gentleman came to our Guru Mahārāja in Calcutta...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] What did I say?

Akṣayānanda Mahārāja: In Calcutta, one gentleman.

Śrīla Śrīdhara Mahārāja: Ah! One gentleman on Prabhu-pāda's poetry: [From *Vaiṣṇava ke? Who is a Vaiṣṇava?*]: *Kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."* The literal meaning is, the *kāminīra kāma*, the enjoying aspect of the women is not for you; it is only reserved for Kṛṣṇa. *Tāhāra mālika kevala "yādava."* Kṛṣṇa is the only enjoyer of the beauty or anything to be enjoyed from the women section. It is mentioned there literally in that portion.

Then one gentleman came, “What do you say by this? Then, who are we? Have you written it in the literal sense that all the women are meant only for, the women enjoyment is only meant for Kṛṣṇa, and none else?”

“Yes, yes, that is the true naked meaning of this. That such enjoyment, such type of enjoyment is meant only for Kṛṣṇa, and all will be trespasser. So now come to think whether Kṛṣṇa was a debauch. And *kanak*, the money, the master of money is Nārāyaṇa, Lakṣmīpatī, the wealth, and we are all servants, servitors, more or less in different ways. And Baladeva, the Guru, is that of name and fame, *kanak, kāmīnī, pratiṣṭhā*. *Kāmīnī* for Kṛṣṇa conception, to be adjusted, otherwise we are lost, must be adjusted with Him. Any *kāmīnī* consciousness, lady consciousness must have connection with Kṛṣṇa. And any money conception, wealth conception, must have connection with Nārāyaṇa, the subsidiary function. And all the name and fame must be connected with Baladeva. Baladeva, Nityānānda, here Baladeva, there Baladeva and Rādhikā. Who is in the first layer, who is distributing Kṛṣṇa, all the fame will go to him or her who is distributing Kṛṣṇa here in the world. The prime cause of distributing Kṛṣṇa, s/he will have the whole glory, must go there. So much glory can never be expected anywhere. Is s/he giving Kṛṣṇa? More glorious position, more fame, can anyone hope to attain? Who can give Kṛṣṇa, s/he holds the highest fame, is the owner of the highest fame. And all the money should be used for the service, and that is Nārāyaṇa, Lakṣmīpatī is the command of everything. And the *kāmīnī* conception, that must be connected with Kṛṣṇa and nowhere else, in any different way, different service.”

We may find in Vṛndāvana, we must try to find this finest link, Vṛndāvana or Navadvīpa, so many producing child also, even the insects and the birds and the beasts are also producing child, what is that? But in the real novel conception the link is in this way. Only to serve Kṛṣṇa in that aspect, excite Him, or creating a favourable atmosphere, they’re doing selfless, with self effacement. Not only self effacement but there is self surrendering of the type of exciting Kṛṣṇa or making arrangement in the favourable of Kṛṣṇa *sambhoga*, for enjoyment of Kṛṣṇa. Otherwise if this enjoying spirit is there then they will be a member of this mundane, this *brahmāṇḍa*. Exploitation, exploiting sense already eliminated here, in Virajā, and then enters there. So we may conceive or we may not conceive, but still, everything there only actuated by the motive of service, and there’s the purity, *tat paratvena nirmalam*.

[*sarvopādhi-vinirmuktam, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*]

[“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [*Nārada Pañcarātra*]

The *nirmalata*, the purity depends only how much it is for the satisfaction of the centre, the purity; the criterion of measuring the purity is here. Am I clear? Follow? Otherwise we will be here, exploitation. There, no exploitation, but the whole thing informally retained but materially all full of service, that purity, otherwise no entrance in that domain. So we will be very cautious about the real theme of exploitation. What does it mean? No exploitation there, all serving, that is divinity. Without dedication, without serving, no divinity is possible, what about the possibility of entering into Vṛndāvana, not only that, Śiva-loka, Vaikuṅṭha-loka. And that is most intensive in *mādhurya-rasa*. These are the things, we should be up to mark, we should try, the standard, the conception of such standard, must be on our front. However far it may be, we may not make any easy compromise with the very cheap thing in this world. The high ideal, the highest ideal, according to the height of the ideal, our whole future hope will depend on, our future will depend on our ideal. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura

Haribol.

Bhāratī Mahārāja: Mahārāja, in the *Manah-Śikṣā*...

Śrīla Śrīdhara Mahārāja: Yes. *Manah-Śikṣā*, yes, by [Śrīla Raghunātha] Dāsa Goswāmī.

Bhāratī Mahārāja: ...he's talking about the *sādhaka*, he says - actually it's in Bhaktivinoda Ṭhākura's *tika* - he says in there that there are, he divides the *sādhaka* into three - *svanistha*, *parinisthita* and then the last one is *nirapeksha*.

Śrīla Śrīdhara Mahārāja: *Nirapeksha*?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Sādhaka*.

Bhāratī Mahārāja: Yes, three types, *svanistha*.

Śrīla Śrīdhara Mahārāja: First, the lower is *svanistha*, and then?

Bhāratī Mahārāja: *Svanistha*, and then *parinisthita*, and then *nirapeksha*.

Śrīla Śrīdhara Mahārāja: *Nirapeksha* is the highest type?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Nirapeksha*, *parinisthita* _____ [?] Then he says that *nirapeksha* is the highest type. That is fully eliminated of his own selfish view.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Nirapeksha*. But I can't follow it fully because there the *nirapeksha* must mean that so much selfless that he must become, the *akha* party [?] to Rādhārāṇī or to Yaśodā or to some leader of his company. Partiality must be there in the highest conception, but that is our highest attainment so it may be considered as *nirapeksha*. *Nirapeksha* that is automatic, we are playing as doll in the hand of Yogamāyā. That is, by *nirapeksha* it may be meant that, *nirmatsarā*, as Yogamāyā handling us we are doing, not any selfish end in life. But it is expressed also that they're partial to their own leader in different groups of service, servitors. Always they're partial to the leader of their own group. But that may be looked out in the way of *nirapeksha* and there it will mean that what they're doing, no selfish idea, but as handled by Yogamāyā. Quite selfless, the selfless, the highest degree of selflessness is to allow oneself to be, to play at the hand of the Yogamāyā, *svarūpa-śakti*, then of course the two things may be kept together. The partiality is there but that partiality has no *svanistha*, or *parinisthita* in general, excluding his own self interest, that general, to join in the general interest of the whole. Then, the development further, that is *nirapeksha*, that means he does not know himself, or herself, in what s/he's used, but mere instrument to the cent per cent in the hand of Yogamāyā. It may be conceived. And in another also this Dāsa Goswāmī says:

yat kincha tena gurumakhi katam go gosthe samam hitat [?]
sadva nanda mayam mukunda dyaitam lila anukulam param [?]

Whatever we see in Vṛndāvana in connection with Kṛṣṇa, *tena*, the grass, *guruma*, the shrub, *khi kata*, the worms, insects, *goṣṭhe samam hitat sadva*, all filled with joy. *Mukunda dyaitam*, they're all favourite to Mukunda. *Lilanukulam param*, they're always conducive to the pastimes of Kṛṣṇa, no other function. Cent per cent function of them only to help the extensive *līlā* of Kṛṣṇa in Vṛndāvana, they're all contributing their existence meaning only that. That contribution, every dust, every drop is a contributing, helping agent towards the whole, that *līlā* of Kṛṣṇa. No sort of existence cannot be imagined there in Vṛndāvana. Gaura Haribol. That is Vṛndāvana real, that is proper.

Bhāratī Mahārāja: Mahārāja, what is the conception of... in Bhaktivinoda's *tika* he's describing the different types of *kapatata*.

Śrīla Śrīdhara Mahārāja: *Kapatata*, yes.

Bhāratī Mahārāja: And he says that...

Śrīla Śrīdhara Mahārāja: Deceitfulness.

Bhāratī Mahārāja: *Nirapeksha*, in *nirapeksha* one may become what is called *atmambarita*. So how would you express that in English, *atmambarita*?

Śrīla Śrīdhara Mahārāja: This is all mundane, this is mundane, the negative side, *atmambarita* in a *sādhu*, 'that I am all in all, I am all in all.' And there is *ācārya abhimāna* also. We are to understand *ācārya abhimāna*. As [Śrīla A.C. Bhaktivedanta] Swāmīji Mahārāja just before his retirement he told, "If for the necessity of my propaganda I might have abused some of my God brothers, I beg forgiveness for that." *Ācārya abhimāna*. When surcharged with the feeling that I am to propagate all these things, whatever I think necessary I must take the help of that, *ācārya abhimāna*. We may think everything as a straw, value of straw, surcharged with such inspiration sometimes to go on. But that is *svambarita*? What do you say?

Bhāratī Mahārāja: *Atmambarita*.

Śrīla Śrīdhara Mahārāja: *Atmambarita*. 'I know everything. What I say, do that. Don't care for the order of others.' This sort of ego sometimes used in the *Ācārya* section. 'They do not know anything. What I say, do that.' This sort of assertion that is sometimes necessary in the position of an *Ācārya* and leader.

But that is an inspired thing, not the *matsara* of this world. That is given by - when Lalitā Devī even venturing to give stricture to Kṛṣṇa, she says, "You don't know the noble character of my *sakhī Rādhikā*."

Or when Yaśodā is going to whip Kṛṣṇa: that is *atmambarita*. "You, boy, don't know, don't know how to use these things I have collected with great affection, and have collected for You and Your men, Your father, and You are distributing to the monkeys, to the monkeys, those valuable things. I shall punish You." And she's punishing Him. That is also *atmambarita*, but that is another type.

And *atmambarita* real which is to condemned, that of this mundane world. The assertion

that the Śiva, Māhadeva, that is the greatest *atmambari*, the leader of the separatist movement, *dvitīyābhiniveśa*, from there. He's the source of all *matsara* and *atmambarita*. _____ the master of this *māyic* world, of the world of misconception, *dvitīyābhiniveśa*, the conception of a second interest, that begins from Māhadeva, Māyāpati, Māhadeva, the leader of the oppositionist, that, "No, we have got separate interest, and we must assert for that." Rudra, *ahānkāra*, *atmambarita*. "I am all in all, everything for me." This is a demonic quality, *atmambarita*. *Matsara*, and the Māyāvādīs also...

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