

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

81.12.13.B

**Śrīla Śrīdhara Mahārāja:** ... Kuluk Bhaṭṭa's *tika* is very – ka, k, Kuluk Bhaṭṭa, he has given a comprehensive commentary to *Manasā Śikṣā*, and he mentions, he raises this question, raising and says that, "All duties," according to him, "That *brahma-jñāna*, that is the highest *dharma*, or duty, to know about the Supreme, about the highest, the biggest. That is the highest conception of our duty."

In other words it may be thought that we must know the whole and our relation with the whole. We must know the Absolute. Absolute must be taken in diagnosis, in thinking out what should be our duty. Who am I? Where am I? That also must be taken into consideration because we can have a real conception about duty. Duty to whom? Duty to the next neighbour, that is not all. Duty must be extended to the highest quarter, in relation of the highest conception of things.

So from the beginning he's from here in the beginning of the creation, in this way. So, the Kṛṣṇa conception, *dharma*, in the question of duty, Kṛṣṇa conception has to come. And that is the Absolute form of duty. Absolute nature of duty must have relation with the Absolute, cannot but be. And direct relationship with Him, and so closer connection with Him, that is very laudable and helpful and desirable also.

And Mahāprabhu from *Bhāgavatam* gives us the conception of a family life with the Lord, the family life. This is the peculiar and extraordinary conception of religion, of Gauḍīya Vaiṣṇavism, that we can live with Him as a family man. *Gehaṁ juṣām*.

He's not a matter of understanding and limitation, nor we shall try to exact from Him our nearest desirable things, the *karmī*. Whatever I want, my whimsical mind, whatever it needs, we want the help of the Supreme to back that. That is *karma-kāṇḍa*. I want something and I want the help of the Supreme in that search, in that quest, furnishing me with the object of my enjoyment exploitation. I invite His good will: that is *karma*.

And *jñāna*, I want to know Him. Where is He? What is He? What is His nature? All these things to know, that is *jñāna* and *yoga*. They're satisfied with a distant vision.

But the devotees, and especially the devotees of the *mananga* [?] type, that *margara mārga* [?] want to worship, adore, show reverence to the dignified position of the Lord of the whole infinite world, how can we hope to approach very closely to Him?

But *Bhāgavatam* has shown another phase of our life, that there is possibility, that there is a plane, and if we can find out our own identification with that plane, our relationship with that plane, in that plane if I can move, then we can go straight towards His personal, towards His enjoying, towards His loving aspect, *rāga-mārga*, the plane of love. If it is possible to dive deep, eliminating all our external encasement, with the help of the innermost existence you can dive deep and reach the plane of flowing love. With the help of that we can approach Him, in the particular service, and that is, as if, in the form of a family duty, giving, taking, freely, so freely, it is. To have Him it is possible.

And the *gopīs* they strictly stick up to that. "We are not *jñānīs* that we'll be satisfied with abstract thinking of You. Nor we are *karmī*, that when we are in danger we shall pray for Your help and You will come and rescue us. We are not of that type. Nothing but our, this sort of prayer, we want Vṛndāvana, we want such paraphernalia, and we want You as our family Master. And nothing less than that we want to be satisfied. And be graceful to grant us that life." *Gehaṁ juṣām api manasy udiyāt sadā naḥ* [Śrīmad-Bhāgavatam, 10.82.49] & [Caitanya-caritāmṛta, *Madhya-līlā*, 13.136] "We may be very low, but You are so high. You are so great. You are so

noble. We are lowest of the low. But You are noblest of the noble. So it may be possible. We are poorest of the poor. We are half civilised, jungle class of maids. But You can do anything and everything. Our hankering is this; that we want to live with, in a family manner, and nothing less than that can satisfy us." *Gehaṁ juṣāṁ api manasy udiyāt sadā naḥ*. "Concrete transaction of giving and taking, very thick and thin way, so close contact, if it is possible."

And the devotee:

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
[tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā  
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places?"] [*Upadeśāmṛta*, 10]

And *premaika-niṣṭhā* Uddhava he says that:

*āsā maho caraṇa-renu-juṣāṁ aham syām, [vṛndāvane kim api gulma-latauṣadhīnām  
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām]*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

How to measure that this is the standard given by the *Bhāgavatam*, how the nearness and dearness of the Lord is flowing in what way? Step by step going up, the Uddhava stands as staircase.

Kṛṣṇa Himself He pronounces this *śloka*, "From Brahmā to Śiva, Saṅkarṣaṇa, Śrī, Myself, more than you Uddhava."

And that Uddhava says, "I want to have the feet dust of those damsels of Vraja."

In this way it can be measured like so many staircases it is proved that where is that position: in *Bhāgavatam* we get it.

And Mahāprabhu has given through His disciples. They have given in details how it is

possible that *jñāna-sunya-bhakti* is above this *jñāna bhakti*. How *jñāna-sunya-bhakti*, why *jñāna-sunya-bhakti*? Oxymoron or something, *virod alaṅkāra* [?] *jñāna-sunya-bhakti*, what is this?

When I came to read this from *Rāmānanda-saṁvāda*, when *jñāna-miśrā-bhakti*, “*Eho bahya, age kaha ara.*” [Caitanya-caritāmṛta, Madhya-līlā, 8.59] *jñāna-sunya-bhakti*, “*Eho bahya, age kaha ara.*” Just a club on my head, ‘What is this, revolutionary, the most revolutionary remark: the *jñāna*, the knowledge, goes to hell, what is this? What higher thing can be there that the knowledge,

*na hi jñānena sadṛśaṁ, pavitram iha vidyate*  
[*tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati*]

“Among the aforementioned practices of sacrifice, austerity, and *yoga*, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart.”]

[*Bhagavad-gītā*, 4.38]

Nothing is so pure as knowledge in the universe. Nothing is so pure as knowledge, in comparison of course with this matter. Knowledge is the purest thing ever found in the world, and that is being trampled down under foot. *Jñāna-sunya-bhakti*, summarily dismissed *jñāna*, that I shall know, that I can know, that I am such a proud that I can know the Infinite. But it is false attempt, wild goose chasing. That is suicidal to you. It is impossible that finite can know Infinite. So stop it, this mania, that you’ll be able to know everything, being a point you’ll be able to measure the whole infinite knowledge, this is nothing but mania. You will be subject and the whole infinite that will be object to you, it is a mania. Give it up. Come to the concrete reality. What is that?

You have got your place. You take such a pose, infinite can do anything and everything. He can come to you, take such a method, accept such a method, draw Him to you \_\_\_\_ He can do anything and everything. He can come so close to you, in any position you are, He can come there. So give up this vanity in your attempt to know, to finish Him, to imprison Him in your knowledge cell, of knowing faculty. Give up and come to the plane where you are nothing, *dainya*, the negativity, and the positive will come to embrace you. The Infinite can come to you. He’s Infinite. He can do anything and everything for you. So take that plane. Put your application in that department and you will be blessed, your heart will be fulfilled, your thirst will be quenched, in that plane. The plane of love, and that love also not calculating love, affection not calculating, without calculation, the automatic stage. You are to surrender yourself to certain extent. Your faith should be so much increased that you’ll have entrance in the automatic wave.

And there the *Yogamāyā*: the everything, your affinity about religion, non-religion, society, guardian, everything disappears in *Vṛndāvana*, only *Kṛṣṇa*. *Kṛṣṇa* is everything. He’s all in all. If there be anything that is wholly dependent on Him, He’s the sole proprietor, master, dealer, giver. And I have got no other alternative so far for my purpose, wholesale, that is necessary. And you are to gain, get your highest benefit from that stage of mind, of yourself. That sort of posing will bring for you your highest desired result. That was given by *Mahāprabhu* from *Bhāgavatam*.

And *Devaṛṣi Nārada* gave so much stress on that he gave stricture to *Vyāsadeva*. “What have you done? What you’ve done in the name of religious *Ācārya*, you have committed rather treachery to them.” *Dharmma-kṛte 'nuśāsataḥ, svabhāva-raktasya mahān vyatikramaḥ*.

*[jugupsitaṁ dharma-kṛte 'nuśāsataḥ, svabhāva-raktasya mahān vyatikramaḥ  
yad vākyato dharma itītaraḥ sthito, na manyate tasya nivāraṇaṁ janaḥ]*

["You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves."] [*Śrīmad-Bhāgavatam*, 1.5.15]

"Misguided, misdirection, you have misdirected them, you have cheated them, as a traitor, what you have recommended in the name of religion and the name of pure devotion, or duty. What is that? The very slight connection of that higher truth, that can suffice, inundate the whole. And if that is absent, the whole world, the prosperity given, that is all dead matter. That will be a rotten thing, the carcass, the shell. So what have you given?"

*tad-vāg-visargo janatāgha-viplavo, yasmin prati-ślokaṁ abaddhavaty api  
nāmāny anantasya yaśo 'nkitāni yat, śṛṅvanti gāyanti grṇanti sādhaveḥ*

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."]

[*Śrīmad-Bhāgavatam*, 1.5.11]

Something like that.

*na yad vacaś citra-padaṁ harer yaśo, jagat-pavitraṁ pragṛṇīta karhicit  
tad vāyasaṁ tīrtham uśanti mānasā, na yatra hāṁsā niramanty uśik-kṣayāḥ*

["Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there."] [*Śrīmad-Bhāgavatam*, 1.5.10]

Without that everything is nothing. And with Him so many nasty things there also may be utilised. What in our consideration is very bad, that also may be utilised. Such a thing is He, and without Him whatever you'll deal that is only a manner of deception to the outside and nothing else. The reality is He: all [else] sham. That should be the purpose of all your dealings, talking, hearing, breathing, eating, everything, must have some tinge, some colour, some recollection, some sort of relation with that object. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Bhakti Caru Swāmī:** Earlier Mahārāja you had told me once you were delineating a story about Bhaktisiddhānta Sarasvatī Ṭhākura, that at later stage he started handling money and giving out

money as if it was the family of Rādhārāṇī, and that was the highest concept...

**Śrīla Śrīdhara Mahārāja:** In Purī before a month or two months before his departure he's handling money in Purī, that Puruṣottama Maṭha, that Caṭaka Parvata, his bungalow. And I was told, there was some anomaly in my mind that he's talking with us, having discourse of such a higher type, and so many questions came. It seemed to be disturbing in us. But I was told that that is the duty of Rādhārāṇī. And before this, for some time Prabhupāda used to, he liked to use this word, *majadooma* [?] Rādhārāṇī as *majadooma* [?] We heard from his mouth many a time that 'Rādhārāṇī is the *majadooma* [?] the leader of the household affairs of Kṛṣṇa, of Kṛṣṇa, *majadooma* [?] So She's responsible to look after the whole family of Kṛṣṇa. It is Her responsibility to look after everything.

And Prabhupāda from the beginning I heard from him in the Maṭha, that, "Whatever is necessary here, I should have done everything but I can't do. So they have come very kindly to assist me. But it is my responsibility, from the sweeping, cooking, \_\_\_\_\_ [?] everything, it is my duty, as a family of Mahāprabhu, Kṛṣṇa. So I should attend everything but I can't. I'm a limited person. I'm a person with limitation. I can't do it all, so Kṛṣṇa has sent them to help me."

From the beginning, many a time I heard this from him. And lastly it was remarked that *majadooma* [?] he used to say that, "It is the duty, his responsibility to look after every affair there."

So only to have discourse to advise the disciple that is a part of his duty, not the whole thing. The scholarly delivery of the lectures: that is not the be all and end all in the life of an Ācārya. And *jñāna-sunya-bhakti*, the service of that type, that is the main object of life.

In my young days I was very much indifferent to the ladies with some hateful attitude. Generally in the *śāstra*, the *sūdra* and the *strī*, they're given lower position. And in the family of *smārta* I had that sort of knowledge, and anyhow not only irreverent but with something of contempt. But when I was from five to eight I was educated in a *parsala* [?] in my mother's house. At that time one of my aunts, mother's elder sister, she was a widow, from childhood, young age, without issue, she looked after me. And then when grown up, I had already come to my own house and school education, then college education, I had gone to visit that maternal uncle's house.

And that aunt, she remarked, my, that nature, and suddenly she came with this remark that, "Don't despise the ladies, the females, because they're of the same rank with Lakṣmī herself." That she remarked suddenly. I did not expect such remark but anyhow she detected my attitude and came to say to me that, "Don't despise them. They're the, *jati laksmi jati eka jatalam* [?] They're of the same rank with Lakṣmī Devī."

Suddenly that came, and that created a change in my mind. That weakness may be in me but why should I look hatefully to the external atmosphere, environment?

Then gradually, Rādhārāṇī that is our highest goal, She has accepted, Gurudeva has given that direction that our highest fate, fortune, is entangled with the feet dust of that lady type of service. That is the highest type of service.

Anyhow by the grace of Mahāprabhu, then perhaps I got the second connection with Mahāprabhu in my college life when a fourth year student. On some such occasion it came a great disappointment about the worldly achievement. And when I was on fire at that time suddenly some book about Śrī Caitanya Mahāprabhu, that *Amniya Nimāi Carit* came to me and I devoured that wholesale. The grace of Mahāprabhu came and took me, drew me towards this world.

Then that *Bhāgavatam*, of course *Bhāgavatam* was in our house, that *paṇḍita* family, so the *Purāṇa*, the *Bhāgavata*, the *Gītā*, *Mahābhārata*, all these cultures with the study and *sakta*, *śāstra* also that was the cultivation, discussion about them was in vogue there.

But anyhow, when I was twenty three then Mahāprabhu entered in my, He gave the feet dust on my head and I was turned towards this. Before that some attraction in Rāmacandra I had towards Rāmacandra, not Kṛṣṇa. But attraction for Kṛṣṇa came through Mahāprabhu and *Gītā*. Through *Gītā*, I had some attraction for *Gītā*. And *Bhāgavatam* also I considered in my childhood too high, something mystic, a mystic book, *Bhāgavatam*. And *Gītā* I was quite at home, when reading *Bhagavad-gītā*. But when Mahāprabhu entered my heart there was a diabolical change, took me, and from that time the highest mystic personality of Rādhārāṇī, through Mahāprabhu, that captured me.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. These things are not to be spoken. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Let them be graceful on me, a tiny soul. Any moment I may be cast anywhere, to the hell. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

*jagāi mādihāi haite muṇi se pāpiṣṭha, puriṣera kīṭa haite muṇi se laghiṣṭha  
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya*

[Kṛṣṇadāsa Kavirāja Goswāmī says: “I am worse than a worm in stool. When Jagāi and Mādihāi came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish.”]

["I am a person of the worst type, but the grace of Nityānanda Prabhu possesses such a high degree of disinfection that He has given me so many things: He has taken me to Vṛndāvana and has given the relationship of Rūpa, Raghunātha and Govinda. There is no qualification in me but all is the grace of Nityānanda Prabhu. It is shameful to speak about one's own life but still I do this. Why? If I do not do so then I shall be ungrateful to the grace and magnanimity of Nityānanda Prabhu. So fallen am I but Nityānanda Prabhu has given me all these things: Vṛndāvana, Rūpa, Sanātana, Govinda, Mahāprabhu, Raghunātha Dāsa and so much else. It is all the gift of Nityānanda Prabhu. It is His unconditional gift to this one with no qualifications, and therefore I have mentioned: 'Yes I have such things.' If I do not say so then I shall be an offender to Nityānanda Prabhu's grace, so I am compelled to confess that I am so sinful and fallen but by His grace I have received these things." ] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205-6]

How? Humility, the standard of humility has been shown to us. It can reach to what standard. *Puriṣera kīṭa haite*. Kavirāja Goswāmī, the giver of the greatest book, *grantha*, in the world, *Caitanya-caritāmṛta*. According to my consideration that the greatest, noblest, highest, book in the whole of the world, *Caitanya-caritāmṛta*. And the giver of that book he's describing his position.

“Who am I? And now how I have been improved to a particular most desirable position, I can't deny, because then I should be a traitor to my Gurudeva. His grace demands it properly to say that I have got something. I have got something. I can't say that I have not got anything. I have got something. And that is only by the grace of my Gurudeva, Nityānanda Prabhu. But out of consideration of that grace, what is my position? My position is so mean, so low, so mean. So, the world from any position, wherever you are, if you come to catch the link, you will have, you

may attain the highest object of your life, the highest fulfilment you can get. I am, I stand witness to that.”

In this way Kavirāja Goswāmī is encouraging us that from the lowest we can go so high, so high, and that is the peculiar qualification of the grace of Caitanyadeva. “Anyhow come and join this call of Nityānanda. Whoever you are it does not matter, but only accept this medicine. Then he’ll go up, this Brahmā, Śiva, etc., *laulyam api mūlyam ekalam*.”

[*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalam, 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*]

Come to Gaurāṅga. Come to Gaurāṅga, and at once you’ll be purified to such an extent that you’ll be fit in the service of Kṛṣṇa in Vṛndāvana.

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

**Bhakti Caru Swāmī:** Mahārāja, you were saying that Ācārya, that personality who is bringing or offering the *mādhurya* concept in the *līlā* of Śrī Kṛṣṇa, he’s even on a higher platform than the Paramātmā feature of the Lord.

**Śrīla Śrīdhara Mahārāja:** Paramātmā, certainly, why is Paramātmā conception is very meagre thing.

**Bhakti Caru Swāmī:** Is it that the outside manifestation of Paramātmā which is the Guru which is the *sambandha* Guru he leads up to Baladeva only?

**Śrīla Śrīdhara Mahārāja:** No. Guru may be higher and higher, though in the line of potency, but he can give higher things.

**Bhakti Caru Swāmī:** Yes, but initially he’s the *sambandha-jñāna*, he’s representative of the *sambandha-jñāna*?

**Śrīla Śrīdhara Mahārāja:** Nothing to do with Paramātmā. The *yogīs* are not concerned with Paramātmā. That is direct recruitment through the, His agent. From any position according to *sukṛti* the representative of Kṛṣṇa, the agent comes and he may take him direct towards Vṛndāvana without going to Paramātmā, to Vāsudeva conception, to Nārāyaṇa conception. He may be recruited in a different way. It is not necessary that he will have to pass through this Paramātmā, the Kāraṇārṇavaśāyī, all these things. He’ll be taken so quickly, though these planes will be crossed, but unconsciously he may pass away through those stages. Those stages of our thought should be passed away, we must pass through, but unconsciously also we may be taken quickly without touching those stations, a special train: a special train without touching those stations. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

But still, in *Bṛhat-Bhāgavatāmṛta* Sanātana Goswāmī has shown how a devotee is passing

through different stations, touching this station, then another station, then another station, to prove that this is higher than that, this is higher than that. To prove that he has stopped in different stations when taking Gopā Kumara to the highest position. But without touching those stations also one can go direct.

And Bhaktivinoda Ṭhākura has written in *Caitanya-śikṣāmṛtam*, the *kaniṣṭha adhikārī* if fortunately comes in touch of *uttama adhikārī*, very easily he may pass through *madhyama adhikārī* which is very dangerous, as well as very argumentative. *Madhyama*, argument not in the *kaniṣṭha adhikāra* nor in the *uttama adhikāra*, but in *madhyama adhikāra* so many, that *vicāra*, this is good, this is bad, this is higher, this is lower. All this within the jurisdiction of *madhyama adhikāra*, and that is dangerous. Sometimes a *madhyama adhikārī* coming in contact with a greater, demonic argumentative man, he may come down. But *kaniṣṭha adhikārī* if he comes fortunately in direct connection with *uttama adhikārī*, unconsciously he may pass through *madhyama adhikāra* into *uttama adhikāra*. It is possible. If *ruci*, a real taste is created then no phase of argument can take us away, if the *ruci* is there. The *kaniṣṭha adhikārī* he may attain that *ruci*, his real taste for the thing, then the *jñāna adhikāra*, whether this is good, how that is bad, how that is good, this can be eliminated. This sphere can be eliminated and from the lowest position, if he accesses the *ruci*, through that he can enter into the land of *ruci*, the love, without caring for the stage of argument, this is good, this is bad, all these things.

*jñāne prayāsam udapāsyā namanta eva  
jīvanti san-mukharitām bhavadīya-vārtām  
[sthāne sthitāḥ śruti-gatām tanu-vān-manobhir  
ye prāyaśo 'jita jito 'py asi tais tri-lokyām]*

[“Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

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[?]

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

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[?]

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

**Devotee:** Mahārāja, if a person enters Vṛndāvana can he again become conditioned?

**Śrīla Śrīdhara Mahārāja:** No. From that stage none can come back. Sometimes it may seem, but that is only apparent, that is a part of *līlā*, no deviation proper is possible from that position. In different *Purāṇa* it might have been shown like that, but that is a part of *līlā*, play. In some *Purāṇa* it is mentioned that perhaps Subal or Sudama and Rādhārāṇī casting curse to one another for some trouble and they had to come down to this world, in this way or that way. But that is part of *līlā*. That is not real fall from that plane.

*[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]  
yad gatvā na nivartante, tad dhāma paramam mama*

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."]

[*Bhagavad-gītā*, 15.6]

Once attained, none is cast off, cast down, thrown down from that plane, *yad gatvā na nivartante*.

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna  
mām upetya tu kaunteya, punar janma na vidyate*

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth." ] [*Bhagavad-gītā*, 8.16]

Then *yad gatvā na nivartante, tad dhāma*, that in-carrying current, the current automatically carrying towards the centre, the land of in-carrying current. And out-carrying current is this here, land of misunderstanding. *Yad gatvā na nivartante, tad dhāma paramam mama*. How sweet, the assurance, very sweet, this *tad dhāma paramam mama*.

"That is My sweet land, sweet plane."

No treachery, or pushing one back, pushing down. No such injustice. That is all finished. The possibility of injustice is banished from there. And the more we approach then more justice mix into mercy. Justice also vanishes, making presentation of us the land of mercy, *sneha, dhaya, māyā, mamata, love, prema*. What is very lowest, that also seems to be very good.

*Kanacana padma locana* [?] There is a verse in Bengali: "To a mother a blind son seems to be like a lotus eyed son." That is, the affection shows like that, the land of affection, everything is shown in its bright aspect, attitude. Bright side meets of everything there. Hare Kṛṣṇa. Hare Kṛṣṇa. There is such a land. That is our hope. Gaura Haribol. Gaura Haribol. All of us we must aspire for such soil to live on, to live in.

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

**Bhakti Caru Swāmī:** Yesterday Mahārāja when we were coming on the train there was one singer, I think he was a *bāula*, so he came to our compartment and he was singing one song, \_\_\_\_\_ [?] So it was very, and he was a good singer also, very nice voice, and \_\_\_\_\_ Prabhu gave him some money \_\_\_\_\_ it was very appealing \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *Bhaktyam ekaya grahyam* [?] *Bhakti* alone can give you that position. *Bhaktyam ekaya, kevala bhaktya*. But what is the real nature of that *bhakti*, that I want to ask you Mahasayi Bhayu [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. \_\_\_\_\_ [?]

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