

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.02.18.B

Śrīla Śrīdhara Mahārāja: ...then we are to look at the different structure there, how, we're to trace. We must have a scientific conception of devotional school. It is not whimsical. It is not unsubstantial, which cannot be proved, but it has got its proof. It has got its real nature, but the test will be of different type. Telescope cannot be used as microscope. Microscope cannot be used as telescope. So in the *pramāṇa*, the proof, the guarantee, that will be of different nature. What is applicable in, for the mundane science, that test cannot be applied in the transcendental plane. So that has got the standard of measurement that is different, and we're to acquaint ourselves with them, what is the criterion of the standard of measurement, or test of the transcendental world. We're to get that, then we'll be able to understand that any whimsical statement is not transcendental truth. It has got its specific characteristic. *Yata mata tata pata*, "Any opinion of any man has got any value," there, this sort of anarchical position is not there. That is more systematic, more truthful. *Vidyam vastava matra gostha subadam* [?] It is apparent and that is reality, and that reality can be known by the dint of reality. By the power of reality it is to make Himself known that is in His hand.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
[*yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām*]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kathopaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

Worldly qualification is not sufficient to get that. *Yam evaiṣa vṛnute tena labhyas*. This one path we're recommended. By His grace we can know Him, no other alternative. *Yam evaiṣa vṛnute tena labhyas*. Whoever is graced by His selection to know Him, he can only know, otherwise it is impossible. All Right Reserved! If He wants to make Himself known to another, then that 'another' will know Him, the only path, that *śrauta* path, grace, *kṛpa*. That is the way, otherwise invulnerable, unapproachable. *Nāyam ātmā pravacanena labhyo, na medhayā na bahunā*. High intellectualism, high scholarship, scholarship of a genius, *pravacanena labhyo*, and who can describe and deliver lectures in a beautiful way, *pravacanena labhyo, na medhayā na bahunā śrutena*, vast study. No. Everything is useless. *Yam evaiṣa vṛnute*. Only one way, that selection appointment must come from that quarter to take in.

Here, visa cannot be granted by the passport officers. The visa can only be granted by that domain. These passport officers are helpless to give any visa. It must come from the other world. So *yam evaiṣa vṛnute tena labhyas*. "Yes, you may come in. You're desirable. You may come in. You're desirable." That sort of visa has to come compulsory for entering that land. *Yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām*. Then He will make Himself known clearly and more intimately in its progressive: according to development of his inner progress. As much as he'll be able to accept the nationality of that land, he'll be so much adored there. He'll be taken into secrecy of all serious departments if he can prove that he won't be a traitor at any time. Eternally accepted in the nationality of that country he'll be given full confidence there according to his adjustment, improvement in the adjustment. He'll be allowed to enter into the

deeper-most position.

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

Sukha, sukha, happiness, *rasa, raso vai saḥ*. The quality of the *rasa* that is all. *Rasa*, higher *rasa* only by dedication, by surrender and dedication we can attain the higher *rasa* and higher type of gentlemen, their intimate company we can acquire by dedication. By dedication! That is devotion. And dedication of quality and quantity, two things to be observed, dedication of class quality and quantity.

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

Nimāi _____ [?] Hare Kṛṣṇa.

Akṣayānanda Mahārāja: You told, Mahārāja, “Service of quality and quantity.”

Śrīla Śrīdhara Mahārāja: Quality, it is also of innumerable kind and differentiation and the quantity also. Degree of affinity and nature of affinity, division, sub-division, sub-sub-division: as in branches, in different branches Rūpa Goswāmī has given. Especially in *mādhurya rasa* he has classified, in *Ujjvala-nīlamanī*. In *Bhakti-rasāmṛta-sindu* the science of general devotion he takes it, the general *bhakti*, and *bhakti* gradual development. And the highest position it comes to *mādhurya rasa*, it is closed there in *Bhakti-rasāmṛta-sindu*, first part. And in second part *Ujjvala-nīlamanī*, there only *mādhurya rasa* has been dealt with in details.

I’ve not gone through it but only *Caitanya-caritāmṛta* and other literature. We did not venture to enter into the details of *mādhurya rasa*. Our Guru Mahārāja did not like it. But it will come irresistibly within you. You go on, *śravaṇa kīrtana. Pūjāla rāgapāṭha gaurava bāṅge*. Fools rush in where angels fear to tread. It is so high. When it will come it will awaken within you. You won’t be awakened by any other person. Oh!

An example was given by Gaura Kīśora Bābājī Mahārāja in a general way. That Bābājī Mahārāja he used to live in a very small hut on the banks of the Ganges. Another gentleman imitating him erected a similar cottage nearby. And physically he used to make penances like Bābājī Mahārāja, eating, or not eating, taking bath, some days not taking bath, in this way, physical austerities. Then his remark came one day to one *sādhu*, “Only entering the labour room a girl cannot produce a child, the mere imitation, but many things necessary beforehand.”

And also there’s another tale. A girl talking to her mother, “When the child will come out of my womb, mother, you please awaken me at the time.”

The mother told, “No, no, you will awaken then at the time. It won’t be necessary that I shall rouse you from your slumber. Oh, a child is coming, you awake. It is not like that.”

So the *sahajiyā bābājīs* they were labouring hard externally to produce some child. But our Guru Mahārāja told, “It is no easy a thing.”

*muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14.5]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

"It is highest of the highest, so won't allow you to venture to run towards that exclusive only. No. When the day will dawn by the grace of the Lord, you'll not be able to resist that thing, that tendency within you. You go on."

[*tāhān vistārita hañā phale prema-phala,*] *ihān mālī sece nitya śravaṇādi jala*

["The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.155]

The duty of the *mālī*, of the disciple, to pour water into the root, and natural growth there will be, and then the fruit will come down, from here you'll taste. In this way! So don't venture to rush in, in that. *Ujjvala-nīlamanī*, there is a book where only *mādhurya rasa* has been dealt in details. And very shortly that is given here and there in *Caitanya-caritāmṛta* in well guarded way. We have our approach from there, and whatever little we have heard from Guru Mahārāja from his lips. Sometimes we, like a star here and there, we look at them. Not a detailed account we have gone through wholesale. But whatever we have heard that is enough and one day we may be allowed to enter that domain, in any life, a vague representation. *Ujjvala-nīlamanī*, there is groups, *sakhī*, *nama-sakhī*, *priya-sakhī*, in this way so many groups of *sakhī*. And there are then *mañjarī*, and different departments, so many things there are.

That is on our head, on the upper side of our attainment. We're hoping, but not unnaturally enter there as a trespasser, then everything will be spoiled. We're not ready to spoil our fortune. Whatever we've got there is much there. There is much, but any greater prospect which is impossible for mankind to reach there, why should I be so much ardent, impatient, and to spoil my prospect? I won't go to spoil. What we have got that is enough food. And if we do not find any food there, then to find food to run up that will be treachery. Eagerness is good but rushing is foolish. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Ujjvala-nīlamanī. [Viśvanātha] Cakravartī Ṭhākura has given gist in three of his summary books. *Kiran-bindu-kana*, *Kiran-ujjvala-nīlamanī*, no! *Kiran-bindu-kana*. *Kana-Bhāgavatāmṛta*, *Āmṛta-kana*, *Kiran-ujjvala-nīlamanī-kiran*: Ray of the gems, lustre of the gems. And *bindu*, a particle of the nectar, *bindu*, *Bhakti-rasāmṛta-sindu-bindu*, A drop of water of the ocean: *Kiran-bindu-kana*. There he has mentioned in a very short sketch.

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

Dhīra Kṛṣṇa Mahārāja: If there's no one, if Śrīla Bhaktisiddhānta Saraswatī Ṭhākura did not approve of his disciples to read such a book as *Ujjvala-nīlamanī*, then who was the book written for?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. We're not atheists, that before reading that book if I die my prospect is gone forever. Don't think like that. If I'm there in the soil I'm safe. One day I must get that. He gave me some hints. He gave me admission by requesting me to sing the song of Rūpa Mañjarī. And I think that he has given, at least, many of our friends told that, "he has given you admission." His well, good wish is there, that I may not misunderstand at least. A gate-keeper, ha, ha, ha: by the name of Bhakti Rakṣaka. They say that I'm the protector, but I think that I'm a gate-keeper.

Devotee: Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gate-keeper. By this name he has appointed me as a gate-keeper. "Who will go in, you are to see." Hare Kṛṣṇa. So I'm not giving passport or visa to anyone and everyone.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa.

vaikuṅṭhara pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

We are to be conscious that the soil of that land is more valuable than, by which we are made of. We *taṭasthā jīva*, our, the material by which we have been created, and where we are wanted to enter, that is of more valuable type of material, the water, the earth, the air, everything. If I'm not a traitor of this sort of understanding then how can I venture? I'm allowed to go: I'm required to go over, putting my footsteps what is more pure and venerable for me, only for the necessity from that region. That is free. It is not so cheap, most valuable.

Jīva Goswāmī has mentioned in *Sandarbha* that why Śukadeva did not take the Name of Rādhārāṇī in *Bhāgavatam*. He came, he approached, and almost was going to take Her Name, but he shuddered and pushed back. That is the opinion of thinking the audience, the characteristic of the audience. Śukadeva, he approached to take the Name, but again he came back. "No!" What is the thought underlying this of Jīva Goswāmī?

So we preachers we must follow that, with scrupulousness. *Pūjāla rāgapaṭha gaurava bāṅge*. So our Guru Mahārāja is said to be the incarnation of Jīva Goswāmī, Bhaktisiddhānta Saraswatī Ṭhākura, Śrī Jīva. *Su-vicāraka iva jīvaka*. I have read, I heard, I put it in his poem, [*Śrī-Dayita- dāsa-praṇāti-pañcakam, 3*] And also in another place, *kavirāja-narottama, raghu-rūpa-sanātana- kīrti-dharam, dharaṇī-tala-kīrtita-jīva-kavim* [*Śrī Śrī Prabhupāda-padma-stavakaḥ, 7*] He was the protector of the *bhakti rasa*, and *rāgapaṭha gaurava bāṅge*, as Jīva Goswāmī did. *Jivadye ravi raksitam*.

It is high above, and tried to prove that from evidences from different scriptures: from this *Purāṇa, Tantra, Veda, Upaniṣad, Mahābhārata*. Jīva Goswāmī's function was to prove that what Rūpa and Sanātana gave, that is the highest in the theological world, to prove that, that was his

function. And our Gurudeva's function was similar, to prove that is above, and, "Come to understand the steps and make it understood with me, come. I won't allow you to spread blasphemy about the same. That is my duty. And Gauḍīya Maṭha mainly for that, that it is high, that is higher than the highest. And you all come to fight in the lower position, lower plane."

Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61] All the *śruti*, revealed truth, in different expressions, they're only showing, 'in that direction.' That is the position of the thing, *śrutibhir vimṛgyām*. They're particularly showing the direction only, 'that is in this side,' and not taken into and analysed and testing, not like that. It is so valuable, it is *adhokṣaja*. It is the harem of Śrī Kṛṣṇa Himself. It must not be undervalued, undermined. That is the danger in it, the danger of undervaluation. That must be guarded with all our might. And it is self effulgent. When it will come it will awaken in one's heart. It's *apratihatā*, irresistible. And then it will be full-fledged, it will be natural growth. One won't be able to return to catch the reign of his progress, won't be able. Ha, ha. It should be such, natural. And he'll find that he'll be surrounded by that plane, no help, it is such. It will come down. The higher atmosphere will come down to surround.

I myself, in the lowest order, I had some experience of the *adhokṣaja* knowledge. One day I was sitting on that chair there, and talking with Manoviram Prabhu and Satyananda Prabhu. Suddenly I found that some subtle plane of knowledge came down and captured my whole consciousness. My consciousness, limited consciousness, as if it is surrounded. And even at the bottom at the disposal of that higher knowledge I felt: so much so that I, when it is drawn, a few seconds, or half a minute, or a minute, then it will be vanished. I began to tell to those, "That now I'm experiencing some wonderful thing. That higher consciousness has come down and it has surrounded me from all sides. I think my ego is within another atmosphere, and that is something like mist, but that is conscious, not any other thing. Not even, that's of higher substance than I am, than my knowledge, I felt it."

Then I thought, 'Oh, we're told that when one is going to Vaikuṅṭha in a chariot, is this a token of chariot?' Some surrounding and whenever I felt myself helpless, wherever it will go I'm captured, as captive I shall have to go there, I felt. 'I'm helpless here. Wherever this consciousness will go I'm a captive within that in a cell. I shall have to go. No other alternative.' I conceived this, so that I've come to, that is *adhokṣaja*. Higher consciousness came down and within and without, I found that thing. Anyhow, it was my feeling, that is higher consciousness coming down and surrounding me and I'm a captive in its hand. And wherever this will go I will have to go as a captive.' That was my feeling at that time.

Previously also I had some conception what is soul, what is Kṛṣṇa consciousness, a flash, but this is outside, a sudden flash of knowledge came. I'm there and it is outside, some flash came, went away. This Viśvarūpa *advaya*, not Viśvarūpa...

Sadvata pranīpa sarva loka sri mukam sarvatas himam loke sarvam avrīsyati sadhi [?]

That sort of conception of the Lord suddenly came as a flash, and went away, vanished. That is all external experience, though purely conscious. But this time I felt that I was a captive of that knowledge.

So higher knowledge is possible, which is not object to us: which is not object. I'm a subject and that is an object. Generally things are like that, high or low, but I'm subject. But if we're to enter Vaikuṅṭha, all are surrounded by our Guru, who are above or below, the whole atmosphere, the land of Guru. Everyone to be served, everyone to be served, and no one to enjoy, or to exploit: everyone, the whole atmosphere to be served. I'm the only servant and it is required that I shall serve the whole environment. I'm to enter into that law. Have I got such faith

in me, of that standard, that there may be such a place where from the bottom to the up things of all my consideration is all venerable, and I'm to serve all of them? I'm the only servant, and the whole environment is to be served. Such sincere feeling we must have first, otherwise I'm a disbeliever. I'm an enemy to the cult of devotion proper. I can't be a traitor. I'm disbeliever if I can't believe that Paravyoma is a sphere which is constituted by all venerable unit to me. Then, how can I enter there? Only the plea of service I'm called. "Come to serve Me." Only I can go there, otherwise I cannot put my foot in the venerable plane. So I believe that, so,

[*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate*]
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

The faith that such things is existent, all venerable soil, the whole soil is venerable, such things exist: has firm faith, that is enough. Others will come from them, the land of guardian. They're well-wisher. How much I can love myself, my interest? How can a child know how to love him? His mother, his father, the guardian, they love the child more than the child can discriminate and love himself. So we must have faith in the guardian, in the higher conception of the plane that there is such, there is consideration, there is affection, there is judgement, there is grace, mercy, in the land of my guardian. That is enough to have real faith in such. Not imaginary philosophic faith but practical. A theoretical philosophical understanding won't do. Hare Kṛṣṇa.

If God is there, Kṛṣṇa is there, everywhere, He's looking after me. To have such consciousness, concrete consciousness, real consciousness, the vigilante eye, the guardian's eye, I'm bathing in the nectarine glance of my Lord from here. The ray of His grace is bathing me, under His gracious look, merciful look. In front of that I'm... If I have firm faith there is no miscalculation on the other side. When I've got my position real in a particular step, He's there.

tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ divīva cakṣur ātatam
 [*Rg Veda*, 1.22.20]

Like a Sun the grand eye with mercy extended towards us on our head. I'm being, I'm taking bath in the Sun ray, the graceful ray of the Lord. I'm taking bath always in that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. 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.

Dhīra Kṛṣṇa Mahārāja: Is this what Purī Mahārāja of Kalna, he said *rūpānuga-dhara*.

Śrīla Śrīdhara Mahārāja: Eh? Purī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Of Kalna, he said *rūpānuga-dhara*.

Śrīla Śrīdhara Mahārāja: Yes. *Rūpānuga-dhara*.

Dhīra Kṛṣṇa Mahārāja: *Dhara* means?

Śrīla Śrīdhara Mahārāja: *Dhara* means current, *dhara*, line, lineage of current. The stream, the current of pure love that is coming through Śrī Rūpa Goswāmī and his predecessors and successors. But he's the middle figure. His predecessor's line has been collected and scientifically arranged by him and then through him it is passing afterwards. According to Mahāprabhu's advice Rūpa Goswāmī has given a scientific form of that *dhara*, of that current, and what is passing through him to this side, we are followers of that. We want to take bath in that stream, and following that stream we want to go up. Gaura Sundara. Gaura Hari...

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