

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.10.B

Śrīla Śrīdhara Mahārāja: So I am unwilling and you come and force, exact from me if you find anything good. What is very akin to your master's gift, if you find that what you have already got from your spiritual master, similar things are to be found here, then of course you may come and try to snatch it and distribute to the world. You have got that right.

Bhakti Caru Swāmī: We are situated in Dās Goswāmī's position, and you are situated in Sanātana Goswāmī's position.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Bhakti Caru Swāmī: You are forcing us to relish the nectar.

Śrīla Śrīdhara Mahārāja: But you are active. I am passive here. I'm reluctant...

Dhīra Kṛṣṇa Mahārāja: That is deception.

Śrīla Śrīdhara Mahārāja: ...and you are coming to me. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: We're active like monkeys.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Goswāmī: A monkey is also active.

Bhakti Caru Swāmī: Whatever you are giving us is spiritual, so the activity cannot be perceived in the material plane, but in the spiritual plane the activity is going on Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They say like that, even my senior God-brothers they're of the opinion, when they listen to me they say it's as if they're listening to Guru Mahārāja. Some sort of peculiarity is in my chanting, my statement; the nature of my delivery about the spiritual thing. I think perhaps I always talk from above the plane of knowledge, *jñāna*. *Bhakti* transcending *jñāna*: that is knowledge, sphere of knowledge, of consciousness. That is my tenor, that never on this side, on the side of this exploitation. Exploitation, renunciation, and dedication; I'm always awake that I must be on the land of dedication, crossing renunciation; a positive. Renunciation is negative. This is the negative side, it is *abscissa*, and then the positive side, the land of dedication, the plane of dedication. It must be of that characteristic. Perhaps that is the tenor of my speech about the Absolute. So they say that, 'as if we are hearing from Prabhupāda.' And when Prabhupāda was also present, then also many senior *sannyāsīns* after hearing Prabhupāda's lecture they took me to their room and asked me, "What has Prabhupāda said? Just repeat it." And I did as much as I could, and they appreciated. It is Prabhupāda's grace, Mahāprabhu's grace: something like that.

But Prabhupāda was mortified, or sorry that 'ease lover' with the remark 'ease lover.'

He asked the editor of *Nadiyā Prakāśa* at the time was Śramaṇa Mahārāja, who is Ācārya in Māyāpur now: I sent an article for *Nadiyā Prakāśa* from Bombay about Bhaktivinoda Ṭhākura. And Prabhupāda told him, "If you can print such articles in your paper,

the standard of your paper will be higher.” That remark also Prabhupāda made about my article.

Bhakti Caru Swāmī: And he also told you that, about you he said that, ‘he’s leaving his spokesman behind,’ in you.

Śrīla Śrīdhara Mahārāja: Yes. He left the word to Goswāmī Mahārāja. “I’m satisfied that my words will be, my advices will be here after,” after going through my poem about Bhaktivinoda Ṭhākura.

*yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nīkarair yogeśvarair mṛgyate
vaikuṅṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāh*

["The effulgent, non differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṅṭha planets, whose lotus feet are worshipped and served by His unexcelled bee like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayam-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, verse 7]

Prabhupāda took that, ‘he would not sell my things in a black market very cheaply. He knows the standard, after crossing Brahman, Paramātmā, Nārāyaṇa, then Kṛṣṇa.’ ‘*Virajā*,’ ‘*brahmaloka*,’ *bhedi*’ ‘*paravyoma*’ *pāya*, *tabe yāya tad upari* ‘*goloka-vṛndāvana*’ ‘*kṛṣṇa-caraṇa*’-*kalpavṛkṣe*.

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya / 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana' / 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.153-4]

And then there is the Goloka, then *mādhurya-rasa*, and then *Rādhā-dāsyā*, the highest end of the whole Gauḍīya *sampradāya*, the *Rādhā-dāsyā*. That was represented in the last stanza.

*śrī-gaurānumataṁ svarūpa-viditaṁ [rūpāgrajenāḍṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān]*

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and

served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, verse 9]

And was very beautifully, and the adjustment was very nice, *śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ*, these are the qualifications of *Rādhā-dāsyā*, sanctioned by Gaurāṅga. And appreciated by, and that is thoroughly known by Svarūpa Dāmodara, and appreciated by Sanātana Goswāmī. And it was distributed by Rūpa Goswāmī and Raghunātham. Raghunātha tasted it and again developed it. And Jīva Goswāmī came to protect it from others that it may not be mixed with other alloyed things. So protection from the scriptures and reason was given by Jīva Goswāmī, and Baladeva, others, *jīvādyair*. And that was prayed [for] by Uddhava, and Brahmā, Śiva, and others. That was, they showed their respect from far away, the *Rādhā-dāsyā*. And you, Ṭhākura Bhaktivinoda, you can, *aho*, what to speak, what wonder, that you can distribute that very thing to all. You are so great. The Rāmānuja, Madhvācārya, they're Ācāryas of the Bhakti School, Devotional School, but their strata, their plane, is lower. And what you have given that is the highest and its acquaintance is like this.

So step by step the development was shown there. Though it is *kavya*, poem, but still, as in *Śrīmad-Bhāgavatam*; both, the *tattva* and *kavya*, poetry as well as argument, this ontology, poetry and ontology mixed together. So *Bhāgavat*, *Śrīmad-Bhāgavat* is of that type, both poetry as well as ontology.

And in my style also, poetry as well as ontology is mixed, not only poetry, but ontology is there, and poetry is also there. That is the characteristic of my Sanskrit verses. And *Premadhāma-deva-stotram* it is also both the ontological aspect as well as the life of Mahāprabhu has been given there it is found.

In *Caitanya-caritāmṛta*, in *Śrīmad-Bhāgavatam*, also, they deal with this, both poetry as well as ontology, the presentation combined.

So Prabhupāda was very much satisfied with my writings.

Dhīra Kṛṣṇa Mahārāja: In one of your writings you have mentioned the spiritual identity of Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, and Gaura Kīśora Dāsa Bābājī Mahārāja. [Asks another devotee] "Do you know that poem I'm talking about?"

Bhakti Caru Swāmī: Mm:

kamala-priya-nayanam, guṇa-mañjari-garimā-guṇa-hari-vāsana-vayanam

[*sarasī-taṭa-sukhad oṭaja-nikaṭa-priya-bhajanam*
lalitā-mukha-lalanā-kula-paramādara-yajanam
vraja-kānana-bahu-mānana-kamala-priya-nayanam
guṇa-mañjari-garimā-guṇa-hari-vāsana-vayanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam]

["O Dayita dāsa, preoccupied with intimate service alongside the Lord's closest servitors, you are residing on the banks of the Sarasvatī River, seated inside a simple grass hut in the beautiful garden known as Svānanda-sukhada-kuñja. Always standing just before Śrīmatī Lalitā Devī within a group of Mañjarī servitors (as Nayana-mañī Mañjarī) you are deeply absorbed in devotion's inward current. In the gardens of Vraja you are intimately disposed to Śrīmatī Kamala Mañjarī (Śrīla Bhaktivinoda Ṭhākura), the closest object of your affection, and your singing of the divine qualities found in Guṇa Mañjarī (Śrīla Gaurakiśora) weaves a tent inviting Lord Hari to reside there. On your auspicious appearance day I offer my obeisances unto the tips of your lotus feet in the association of your dear most servitors. O Gurudeva, you are the favourite object of King Vṛṣabhānu's daughter, Śrīmatī Rādhikā."]

[Śrī-Dayita-dāsa-praṇāti-pañcakam, verse 4, from Śrī Kīrtana Mañjuṣā, p 33-4]

Śrīla Śrīdhara Mahārāja: Yes. *Vraja-kānana-bahu-mānana-kamala-priya-nayanam*. Kamala means Bhaktivinoda Ṭhākura, Kamala Mañjarī, *bahu-mānana-kamala*, and very favourite to Kamala Mañjarī. That is Bhaktivinoda Ṭhākura. And who is always trying to enchant the good qualities of Guṇa Mañjarī [Gaura Kiśora Dāsa Bābājī Mahārāja] and thereby he's constructing as if a room where Hari can live, Kṛṣṇa can live _____tent. So *guṇa* means thread, thread means *guṇa*, and also *guṇa* means quality, so with the *guṇa* of Guṇa Mañjarī, by the chanting the qualities of Guṇa Mañjarī, his Gurudeva, with that *guṇa* he's preparing a tent where he's asking Kṛṣṇa to live there; that within the fist of Guṇa Mañjarī his Gurudeva. That is mentioned there. And also in *sujañārbuda* [first word of the first verse of Śrī Śrī Prabhupāda-padma-stavakaḥ] I have mentioned:

*vipulī-kṛta-vaibhava-gaura-bhuvanṁ, bhuvaneṣu vikīrtita gaura-dayam
dayanīya-[gañārpita-gaura-padaṁ, praṇamāmi sadā prabhupāda-padam]*

[O Śrīla Prabhupāda, you have widely spread the glories of Śrī Gaurāṅga's holy abode, Śrī Māyāpura Dhāma, and you have openly declared the nature of Śrī Gaurāṅga's mercy throughout the universe. Your graceful personality has planted the lotus of Śrī Gaura's holy feet in the hearts of your deserving servitors. I eternally offer my respects unto that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.] [Śrī Śrī Prabhupāda-padma-stavakaḥ, 5]

Then,

*cira-gaura-janāśraya-viśva-gurum, [guru-gaurakiśoraka-dāsyā-param
paramādṛta-bhaktivinoda-padaṁ, praṇamāmi sadā prabhupāda-padam]*

[O Śrīla Prabhupāda, as the universal spiritual master and guide, you are the eternal refuge for Śrī Gaurāṅga's devotees. You are always dedicated to serving your spiritual master Śrīla Gaura Kiśora, and you are a careful servant to the lotus feet of Śrīla Bhaktivinoda Ṭhākura. I eternally offer my respects to that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.]

[Śrī Śrī Prabhupāda-padma-stavakaḥ, 6]

Though You are eternal master, the general of the Gauḍīya camp, *cira-gaura-janāśraya-viśva-gurum*, and the universal Ācārya, *guru-gaurakiśoraka-dāsyā-param*, still, we see in you the serving mood about your Gurudeva, Gaura Kiśora. Being so big, still you hold the mood of serving your Guru, *dāsyā-param*. And *paramādṛta-bhaktivinoda-padaṁ*, and great reverence for the holy connection of Śrī Bhaktivinoda Ṭhākura we observe in you there also; and in some other places also. Hare Kṛṣṇa. Hare Kṛṣṇa.

Taṭasthā-vicāra; and relatively he was more connected with Gaura Kīśora, relative consideration: but from absolute consideration he had more attraction for Bhaktivinoda Ṭhākura, than that for Gaura Kīśora Dāsa Bābājī Mahārāja.

Bhakti Caru Swāmī: That’s from the absolute.

Śrīla Śrīdhara Mahārāja: The absolute consideration. These are very subtle things, very subtle things.

Sanātana Goswāmī he says in *Bṛhat-bhāgavatāmṛta* when he’s writing about the Queens of Dvārakā, “Rukmiṇī is such and such, Satyabhāmā is such and such; these are such.” Then he says at the time, “A man, a fellow like me, a fellow of the street like me, now he has sat down to deal with so many higher ideals. How much audacity I have got, that what I am, like a worm or insect, and I go to judge the position of Satyabhāmā, Rukmiṇī and others, who have so much loving affection and gives to Kṛṣṇa, all these things. But this is not mine. Someone I feel, someone has got hold of my hand and pen and is forcing me to write all these things. It is not mine. What audacity I may have that I’m going to give a comparative study of the affectionate service of the great divine Queens of Kṛṣṇa. Who am I? But someone is forcing my hand to write all these things. In this way it is possible.”

[Kṛṣṇadāsa] Kavirāja Goswāmī also says,

ei grantha lekhāya more ‘madana-mohana’ / āmāra likhana yena [śukera paṭhana]

[“Actually, *Śrī Caitanya-caritamṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot.”]

[*Śrī Caitanya-caritamṛta, Ādi-līlā, 8.78*]

It is cent per cent true. This is not a hyperbolic expression. They’re forced to write from above. There is such potency and it is possible that connection with them. These are very higher things. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, considering that I’m just a *mleccha* from the western countries, what audacity I must have to even think I can understand something about Sanātana Goswāmī or these great spiritual personalities. So sometimes I wonder.

Śrīla Śrīdhara Mahārāja: _____ what audacity?

Dhīra Kṛṣṇa Mahārāja: I was saying like he’s saying, that Sanātana Goswāmī is saying that Satyabhāmā...

Bhakti Caru Swāmī: _____ Sanātana Goswāmī _____ what audacity; that I’m a man from the street and I’m writing about...

Śrīla Śrīdhara Mahārāja: Going to deal their...

Bhakti Caru Swāmī: Comparing between the Queens of Kṛṣṇa in Dvārakā. So in the same mood Dhīra Kṛṣṇa Mahārāja also is feeling that after all I’m a *mleccha* and what an audacity that I’m trying to understand Sanātana Goswāmī and Rūpa Goswāmī and all these elevated personal associates of Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. So perhaps that plenary force is acting within you. Ha, ha, ha. Hare Kṛṣṇa. Of course: *yam evaiṣa vṛnute tena labhyas*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena]
yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ 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."]

[*Katha-Upaniṣad*, 1.2.23]

We're all discussing all these things; is it a very easy thing for others to talk in such matters, leaving – there are so many things for our enjoyment in the world of exploitation, leaving all these...

When I came to Prabhupāda first, in Calcutta, there the *Upaniṣad* was being explained there, Urupi Paṇḍita, there was one Paṇḍita from Urupi, from Mādhva School, he was explaining, Prabhupāda was also one of the audience, and myself, and Kalna Purī Mahārāja, and one or two more. At that time I thought, "What is this? The Calcutta is a town of mundane business, full of so much noise, with mundane business and activities. And that ancient *tapovan* what was cultivated in ancient India in the *tapovan* we are told, and that in the busy city of Calcutta, that thing is being dealt with. That high order that was cultivated in the ancient *tapovan* of India amongst the *rṣis*, and that thing is again being repeated here in this busy city of Calcutta of mundane business." That thing made me wonder. So whenever and wherever the *kathā*, that is the chanting of the qualities; that is well and that is good.

No yatra, vaikuntha kathā suda paka _____ [?]

However outwardly purer the atmosphere may appear, but if there is no talk about Hari, that must be rejected like anything. The talk of Hari, that is the criterion of the highest plane, Hari *kathā*, *sudapara*, the nectar of *nirguṇa*, that Kṛṣṇa. Because the surrender is at the extreme point there, the absolute autocrat, and love begins there, love begins.

As in the Hindu system of marriage, one wife sacrificed, and then there is a possibility of appearance of love. Otherwise a mutual contract, as in the marriage of the Christians and the Mohammedans; a contract, equal partnership. No room of love there. The sacrifice must be in one part, then the question of love and affection appears.

The highest sacrifice of the highest degree only exacted in Goloka, in Vṛndāvana, so the question of love can come there only. No sacrifice, no affection, no love; according to the degree of sacrifice, dedication. Dedication is the foundation of love, of the structure of love. Without dedication no love can stand over. The highest, the greatest autocrat, and the highest dedicating agent: Rādhārāṇī, *mahābhāva svarūpini*.

Gaura Haribol. Gaura Haribol.

Rādhikā, why *Rādhā-dāsyam*? We are wanted to dedicate and dedicating highest ideal is Rādhārāṇī, in all respects, *mādhurya rasa*, and *parakīya*, endangering all His achievement. She is approaching to be fodder of the greatest consumer, autocrat, Kṛṣṇa. The dedication in its zenith is there only. And Her company in any way, a slight company, or Her connection, will purify us. Our adherence should go that side. That should be considered the highest wealth.

Gaura Haribol. Gaura Haribol. Gaura Haribol. And Mahāprabhu came only to prove, to show, to prove to the world the highest dignity of Rādhārāṇī.

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

[“What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?”] [Vāsudeva Ghosa]

Those that are closely connected with Rādhārāṇī it is their statement. “Our heart’s nectar has been taken out here by Mahāprabhu, our greatest admirer, our canvasser.” Vāsudeva Ghosa, one of the *sakhīs*; “What we possess in our bosom is so valuable and Gaurāṅga has come to establish in the market that our heart’s wealth is of the highest type of wealth. If He did not come to express this to the world then how could we live? Our life would have been impossible if the greatness of our Mistress had not been shown, placed in such high standard. Then how could we bear our life?”

Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: You said once that for someone to change their *rasa* that that’s very rare.

Śrīla Śrīdhara Mahārāja: Very rarely, but it’s possible.

Dhīra Kṛṣṇa Mahārāja: So when Mahāprabhu came and,

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
[samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]*

[“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”] [Caitanya-caritāmṛta, Ādi-līlā, 1.4]

With this *mādhurya rasa*, was He giving opportunity for *jīvas* to be promoted to *mādhurya rasa* - because He’s distributing those sentiments?

Śrīla Śrīdhara Mahārāja: He came mainly to distribute *mādhurya rasa*. And automatically other *rasa* are there because they’re living on *mādhurya rasa*. They’re all dependent on *mādhurya rasa*. *Mādhurya rasa* is the *mukhya rasa* and *ādi rasa*. In both these important

ways *mādhurya rasa* has been described. It is the first original *rasa* and it is the combination of all the *rasa*, the *mādhurya rasa*, independent *rasa*. All others are like satellites, *vātsalya*, *sākhya*, they're only depending on this transaction, *vilāsa*.

So Mahāprabhu came to give the original, the principal thing, and all others automatically got their justice. And so His *sampradāya* is known as *rūpānuga*. Rūpa Goswāmī is exclusively in *mādhurya rasa*. Our *sampradāya* is known as *rūpānuga*. That exclusively we are, we profess that we are in *mādhurya rasa*. Then there may be some *vatikrama*, exceptional cases, but mainly the *rūpānuga*. The Mahāprabhu came and *rūpānuga*, all this means that all are, *grahak*, purchasers, seekers of *mādhurya rasa*, mainly. There may be several exceptional cases, but the general tenor is this, *mādhurya rasa*, *rūpānuga*, because it is *rūpānuga*. Our Ācārya Guru *paramparā* is *mādhurya rasa*. *Vātsalya rasa* eliminated, even Nityānanda Prabhu. Nityānanda Prabhu is not in the list of Guru *paramparā*. The Svarūpa Dāmodara, Rūpa, Sanātana, Raghunātha, all in *mādhurya rasa*. Ācārya, more or less, *mādhurya rasa*.

So mainly our *sampradāya* is that of *mādhurya rasa*, taking towards *Rādhā-dāsyā*, generally, but *Rādhā-dāsyā* presupposes other *rasa*. The *mādhurya rasa* presupposes all other *rasa*. There must be *vātsalya rasa*, must be *sākhya rasa*. Kṛṣṇa means such a group, not Kṛṣṇa alone, He must have His paraphernalia, mother, father, others, all these things. But *mādhurya rasa*, though it is covered in disguise, but it is the main current is there and all other *rasas* are subsidiary, are helping His *līlā* with *mādhurya rasa*. They also cannot be eliminated. They also must be there. But they're living on *mādhurya rasa*. The principal thing is *mādhurya rasa*, and to help the transaction of *mādhurya rasa* all other *rasas* are necessary, to do their quota, to contribute their quota.

Dhīra Kṛṣṇa Mahārāja: So *śanta rasa* of Goloka must be different than *śanta rasa* of Vaikuṅṭha.

Śrīla Śrīdhara Mahārāja: Yes of course different.

Dhīra Kṛṣṇa Mahārāja: So they're helping to promote *mādhurya rasa*?

Śrīla Śrīdhara Mahārāja: Yes, they're also helping. Just as Rādhārāṇī says in Kurukṣetra, "Though He's that Kṛṣṇa, I'm that Rādhā, but My mind is always running towards Vṛndāvana."

The *anukul parivesh*, the favourable environment, the Yamunā, the trees, the sand, all these, the birds, the *moira*, all helping, they have got their particular contribution to the *līlā*, in different times. They're all helping; otherwise Vṛndāvana *līlā* is not possible. So everything has got its special serving value.

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

Dhīra Kṛṣṇa Mahārāja: So, our Guru Mahārāja, he introduced the Ratha-yātrā of Jagannātha in the western countries.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So I was thinking that eleven years ago I first saw that. Naturally I had practically no idea of the spiritual significance, but by somehow coming in contact, like Rūpa Goswāmī says,

kleśa-ghnī śubhadā mokṣa-, [*laghutā-kṛt sudurllabhā*]

sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

[“*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself.”] [*Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17*]

Śubhadā, it is so auspicious that it seems that after some time you are drawn into some understanding of such things. As our Guru Mahārāja gave *Caitanya-caritāmṛta*...

Śrīla Śrīdhara Mahārāja: This is all that *sukṛti*. Anyhow having some connection with the transcendental *nirguṇa*, transcendental wave. You all have some connection with transcendental wave previously, and wherever you are it has kept you, it has taken you, floating above very near to such thought, of the Vṛndāvana plane, coming near to the Vṛndāvana. The underground activity of previous lives was there. And that has taken you floating just near were Swāmī Mahārāja began his preaching. That nearness to the capacity of acceptance of his words, that sort of merit was already within you, and in variegated nature, and that has taken you to appreciate. Otherwise it is not possible; *nirguṇa*, connection with *nirguṇa*. Gaura Sundara. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, I was reading *Śrīmad-Bṛhat-Bhāgavatāmṛta* and I was wondering one thing. Both the Madhvi *vipra* and Gopa Kumāra, in the beginning they didn’t have any knowledge about Vṛndāvana or...

Śrīla Śrīdhara Mahārāja: In the beginning?

Bhakti Caru Swāmī: They did not have any understanding of the spiritual nature, but still they were interested and that’s how they were approaching the spiritual world. When I was reading that I was wondering whether this knowledge about the spiritual nature that beforehand if we have the knowledge whether it will stand as an obstruction?

Śrīla Śrīdhara Mahārāja: You see; they had some previous connection with things, acquaintances with things of *nirguṇa* world, of the hazy world. Otherwise how when they’re connected in their gradual improvement in a place and after experience of some time it does not have any charm? Then the occasion comes from the higher. One agent comes in their connection and he’s taken to that place. And again after living, passing some time in that plane he feels unsatisfied. Then some connection from upper agent comes there and he goes there. What does it mean? That the background is such that though they’re going gradually externally, but some backing, some healthy backing is there that wherever he’s led he’s not satisfied. Then again...In this way in the highest position only they could get their fulfilment; that *sukṛti* in the background that was there.

*ādau śraddhā tataḥ sādhu-saṅgo’ [tha bhajana-kriyā
tato’ nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhayudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramah]*

[“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the

way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.”] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

From there it has begun, but how *śraddhā* is produced? *Sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*.

[*bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*]

[“Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*.”]

[*Bṛhan-Nāradya Purāṇa*]

That we meet a proper *sādhu* it is not a chance coincidence but it is the result of the previous *sukṛti*. What is *sukṛti*? Our connection with the plane of service, dedication, and not of this land of exploitation or renunciation: that is called *sukṛti*.

Dhīra Kṛṣṇa Mahārāja: So in the same way it is our causeless good fortune that we have got your connection and association.

Śrīla Śrīdhara Mahārāja: _____ Swāmī Mahārāja, and now he’s departed and you have come here, and he also told about that in some way or other. Anyhow we’re connected and this talk is going on. Talk is going on; the praise of Rādhārāṇī which proves the highest attainment. Anyhow we’re as in such a way that we have got the advantage of, we’re forced to talk about Rādhārāṇī and Her greatness and all these things. There may be so many engagements, but anyhow by Their grace we are engaged in the topic of the highest order to our realisation. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. *Prema-rasa-sīmā, rādhāra mahimā, jageta jānāta ke?* Dedication, dedication, *bhakti* means dedicate, *para-bhakti*. *Mad-bhaktim labhate parām*.

[*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*]

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.”] [*Bhagavad-gītā*, 18.54]

“*Brahma-bhūtaḥ*, attained a spiritual position fully placed on spiritual plane, *brahma-bhūtaḥ*, that has crossed the mundane and has got his identification with Your conscious unit. And *prasannātmā*, a sort of self satisfaction is there. *Na śocati na kāṅkṣati*, in reference with the mundane loss and gain; indifferent. *Samaḥ sarveṣu bhūteṣu*, considering the worldly persons they’re neutral, not contributing any mundane help to any other person,

samaḥ sarveṣu bhūteṣu. And they're all equal in soul consideration. In conscious consideration they're all unit of soul, *samaḥ sarveṣu bhūteṣu*. *Mad-bhaktim labhate parām*, then he's in a position to go to the, to My real affectionate love quarter, *mad-bhaktim labhate parām*. He gets My higher devotional service. They're eligible, from this position they're really eligible to search, or to advance towards the land of My dedication, of My devotional service, *mad-bhaktim labhate parām*."

The *bhakti* is always above the land of renunciation. We must take it for granted always that it is *cinmayi*, never mundane, *bhakti*. Dedication to the country, dedication to the society, to the nation, to the family, this is all extended selfishness.

For a few years I joined the Gandhi Movement of non-cooperation, and then came to Gauḍīya Maṭh, then I had to fight with the same people, people of same nature. And my weapon was 'extended selfishness.' That was a very helpful weapon, the extended selfishness, to identify with the country. To identify with the body, bodily comforts, then extend it to the family, to the village, to the clan, then to the country. But there's clash between the greater units. Hindustan, Pakistan, then Europe, Russia, they fight with one another. The clash is inevitable, only extended selfishness. The lover, the patron, philanthropist, all extended selfishness.

Nothing less than identification with the Infinite can get us proper relief. And no number of finite can make infinite. So from the beginning the plane of infinite should be taken up. 'I shall begin from here by extending the area of our activity we shall reach one day to the infinite,' that is not possible, because no number of finite can make infinite. So from the beginning that comes from higher to lower, *śrauta-panthā*, the method of descent, of deduction, deductive method, and we are to submit to that. And He's trying to give Himself, to reveal Himself. We must connect with Him. We must sell our head there. That is the only way, *śrauta-panthā* _____ And that depends upon *ajñāta-sukṛti*, *jñāta-sukṛti*, then *śraddhā*, that if I do my duty towards that Wonderful One my duty is done to the whole, and more than that.

"Whatever you can conceive that is in My one part; I'm such."

So begin there, not any part. No part can be any important part in Him; always transcending, transcending. Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: So Mahārāja, in *Bṛhat-Bhāgavatāmṛta* again, you were saying that when Gopa Kumāra was going through the eight layers of *prakṛti*, outer layers of *māyā*, in the causal layers of *māyā*, then he was getting rid of his physical concept. Like the earth, water, fire, air, ether; and then *ahaṅkāra*, *mahat-tattva* too, and then ultimately *prakṛti*. So in that layer only he got rid of his false ego, or the mundane concept of his identity. And then from there he started to develop _____ [?] So does that mean that unless and until we go through those veils of *māyā* and...

Śrīla Śrīdhara Mahārāja: Sometimes unconsciously we pass over that. By the help of *sādhu-saṅga* and *saṅkīrtana*, all these things, his progress is such; unconsciously he'll pass those very subtle different stages of *māyā*.

Just as *śatapātra vedhaḥ nyāya*, the hundred lotus petals that are pierced by a needle, it takes no time, and unconsciously only within a very short time the whole is penetrated. But if we finely analyse we find a hundred. So something like that; unconsciously we may pass through, different stages.

Dhīra Kṛṣṇa Mahārāja: You quoted that verse, once you quoted that verse of Prabhodānanda Sarasvatī...

Śrīla Śrīdhara Mahārāja: If we walk our progress is very slow, but horse riding quick, and aeroplane in no time we pass so many provinces. Something like that.
What do you say?

Dhīra Kṛṣṇa Mahārāja: You quoted a verse...

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