

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.22.A

Śrīla Śrīdhara Mahārāja:

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

["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-sindu*, 1.4.15-16]

Ādau śraddhā tataḥ sādhu-saṅgo', then that is *bhajana-kriyā*, *śravaṇa*, *kīrtana*, etc. Then *anartha-nivṛtti*, undesirable elements gradually die out, *anartha-nivṛtti*. *Tato niṣṭhā*, then real adherence begins to the cause, *anartha-nivṛtti*. *Niṣṭhā rucis tataḥ*, *niṣṭhā-nairantaryya*, a continuous flow of life of that thought, continuous, *niṣṭhā* means continuous. Continuity comes when undesirable things disappear from the mind, then continuity begins, *niṣṭhā*. Then *ruci*, real taste awakens, *rucis tataḥ*. *Athāsaktis*, then that taste becomes more intense, and it is named as *āsakti*. Whenever a little _____ comes in the memory, in the continuance, then of course he feels *prema*, that is *āsakti*, *tato bhāva*, then *bhāva-bhakti*, just like the bloom, flower, bloom, what is it, the primitive stage of a flower?

Devotees: Bud.

Śrīla Śrīdhara Mahārāja: Bud. Then the bud of devotion, *prema*, comes. After that *bhāva-bhakti* then *prema-bhakti* begins.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, did you say *athāsaktis*...

Śrīla Śrīdhara Mahārāja: *Athāsaktis tato bhāvas*.

Dhīra Kṛṣṇa Mahārāja: That he feels if there's some discontinuation in the *niṣṭhā* that he feels pain?

Śrīla Śrīdhara Mahārāja: If continuation is a little slackened he feels pain. Then it comes to the stage of *āsakti*. Then *tato bhāva*, that bud condition, and then *prema*, that is blossoming. And then *sneha*, *mana*, division in the *prema*, *sneha*, *mana*, *rāga*, *anurāga*, *bhāva*, *mahā-bhāva*. *Bhāva* goes to *sākhya-rasa* only to show all that are connected. And *mahābhāva* otherwise *bhāva* in *vātsalya-rasa* and *mādhurya-rasa*, general, and *mahā-bhāva* only reserved for Rādhā Ṭhākuraṇī, that is we are told the stages of *bhakti*.

Dhīra Kṛṣṇa Mahārāja: But you were saying that the *rāgānugās* they get some taste of that *mahā-bhāva*?

Śrīla Śrīdhara Mahārāja: Taste of *mahābhāva*, but quantity is small. That quality can descend to that position.

Bhāratī Mahārāja: Mahārāja, you said *sādhana* then *āpana*...

Śrīla Śrīdhara Mahārāja: *Āpana-daśā* then *prapanna-daśā*. This *āpana-daśā* means realisation, and then *prapanna*, that he can give to others, *prapanna-daśā*. There are two things, two classes, that *vastu siddhi* is also *prapanna*. *Svarūpa siddhi*, *āpana*, and *vastu siddhi*, *prapanna*, *prakista lokena apna*, finalised, finally entered into the group.

Dhīra Kṛṣṇa Mahārāja: Now Mahārāja, is that possible while in this present body? Because once I heard our Guru Mahārāja explain, *tyaktvā dehaṁ punar janma, naiti mām eti*, so explaining *mām eti* he said that Sanātana Goswāmī has said that, "This means that first one is transferred to that universe where Kṛṣṇa's *līlā* is going on."

*[janma karma ca me divyam, evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma, naiti mām eti so 'arjuna]*

["O Arjuna, one who actually perceives My supramundane birth and activities enacted by My sweet will, does not undergo rebirth in this material world. After giving up his present body, he attains Me. Having become subservient to My divine pleasure (*hlādinī-śakti*) in the form of My revealed divine potency, such a soul achieves eternal devotional service unto Me."] [*Bhagavad-gītā*, 4.9]

Śrīla Śrīdhara Mahārāja: Yes. He can come only by His direction, not for his own fault he's to come back. But he may come when desired by the Lord, "Go and..." as He Himself comes. So, under His direction he may also be sent here, to do good to others, *prapanna*, *mām eti*. He may come here as an Avatāra comes. In this way he may come here.

Dhīra Kṛṣṇa Mahārāja: Who?

Śrīla Śrīdhara Mahārāja: *Prapanna*, *mām eti*, who has finally achieved that stage...

Dhīra Kṛṣṇa Mahārāja: Matured.

Śrīla Śrīdhara Mahārāja: Finally, he also may come, not for his weakness, but when sent by the Lord, to fulfil some purpose, just like Avatāra.

Dhīra Kṛṣṇa Mahārāja: Yes. Our Guru Mahārāja said that, "There, in that universe where Kṛṣṇa's pastimes are being enacting, that one would serve as an apprentice."

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Svarūpa siddhi* and *vastu siddhi*, when one attains the stage of _____ *siddhi*, then *āpana*, then from *āpana* to *prapanna*, it is said that when Kṛṣṇa has descended in any *brahmāṇḍa*, he's transferred there. And he gets chance of participating in that *prapañca līlā*, and after participation there practically with the company of the *gopīs*, it is finalised, and he is *vastu siddhi*; that is *prapanna*. *Prapañca līlā... svarūpa siddhi pare*

prapañca līlā _____ The first participation, when he comes in this world, and after participation, that is as a probationer, and then service becomes permanent.

Dhīra Kṛṣṇa Mahārāja: Yes. So, what I wanted to know; is it possible for one who is in the conditioned state, *nitya baddha*, to progress to this state of...

Śrīla Śrīdhara Mahārāja: Unconditioned.

Dhīra Kṛṣṇa Mahārāja: But to the point of *prapanna*, in this lifetime, before giving up this body?

Śrīla Śrīdhara Mahārāja: Huh?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Possible, but not all cases, in special cases, in one life one may achieve that *svarūpa siddhi*. It is possible, but not very cheap.

Dhīra Kṛṣṇa Mahārāja: Yes. Was that the case of Bilvamaṅgala Ṭhākura?

Śrīla Śrīdhara Mahārāja: Bilvamaṅgala? Yes, we consider it, if we do not take it that he came to teach us. There are so many Āḷvārs that come, and in their activity also, so many mundane _____ is to be seen, but that is all show, only to help us, to take us from the lower position to the higher. They play the part of the *baddha jīva*, but really they are *mukta*. So not only in all cases should we think that from *baddha* he has come to be *mukta*, the final stage. In Jagāi Mādhāi's case: '*patita-pāvana*' *nāmera sākṣī dui bhāi*.

[*mahā-kṛpā-pātra prabhura jagāi, mādhai / 'patita-pāvana' nāmera sākṣī dui bhāi*]

[Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita Pāvana, "the deliverer of the fallen souls."]

[*Caitanya-caritāmṛta, Ādi-līlā, 10.120*]

It has been told, *mahā-kṛpā-pātra prabhura jagāi, mādhai*, who were said to be the standard sinners, that were saved by Mahāprabhu. They're also told, that, '*patita-pāvana*' *nāmera sākṣī dui bhāi*, they came to play the part of the witness that such *pāvana*, that such purification is possible, to help us. The purification from such a wretched position to attain the highest end, that is possible by the grace of the Lord, by magnanimous personality. They stood as witness, we are told. Jagāi Mādhāi, first they were in Vaikuṅṭha, Jaya Vijaya; and then Hiraṇyākṣa Hiraṇyakaśipu, Rāvaṇa and Kumbhakarna, Śiśupāla Dantavakra, again they have been taken from Brahmaloḥa, to become Jagāi Mādhāi. That shadow, that idea.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, in the seventh canto of *Śrīmad-Bhāgavatam*, Yudhiṣṭhira Mahārāja he says that, "I cannot believe that some unflinching servitors of Kṛṣṇa that they would fall from Vaikuṅṭha."

Śrīla Śrīdhara Mahārāja: They?

Dhīra Kṛṣṇa Mahārāja: Yudhiṣṭhira Mahārāja, when he heard about his cousins, who were they in that birth, Śísupāla and Dantavakra, when he heard that they were associates of Viṣṇu, he said, "I cannot believe that they could fall from Vaikuṅṭha."

Śrīla Śrīdhara Mahārāja: The underlying perhaps is this: that temporary degradation, conditional degradation is no degradation. Do you follow?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: One officer has committed something wrong, and he is suspended for some time. That suspension is not dismissal. The service is there. Something like that.

They came with conditional; "After three births you will be again reinstated." And because they were in the service of Nārāyaṇa, Nārāyaṇa's sympathy was there. Only to keep the formal respect of the Ṛṣis, they were asked to accept extraordinarily that sort of show. And they were again reinstated in that former position. So, really, they were not helpless at the time of their fall, they were in Nārāyaṇa's presence, His sympathy was with them. It was external formality they were to observe to keep the respect of the Ṛṣi. But internally when they had acquired the sympathy of Nārāyaṇa:

*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]

_____ to give respect to the words of the Ṛṣis, they were made to act that sort of play. That is the underlying meaning.

Dhīra Kṛṣṇa Mahārāja: Now, should we think that generally, this is the case with the *jīva*, the *baddha jīva*?

Śrīla Śrīdhara Mahārāja: In some cases it may be thought, and also in the general cases it is such depth of vision may have in some quarters of the devotees, whose vision is very deep and far-reaching, because Māyā herself is a conditioned thing, *māyāic-vilas*. As much as long as it may be, still it is not infinite; a part of infinite, but it is finite, finite, the *līlā*, the finite. So, in consideration with infinite time, long ages have got no value. Long ages, long, long ages, has no value in consideration with the infinite. In consideration, you see, everything is relative. All visions more or less relative. So a human life a hundred years, and there may be an insect, in one hour so many generations. The Brahma-yuga, Videya-yuga, then this ordinary ego, all relative calculation. So when *māyā*, is conditional, only time calculation of this world begins when we are, the *māyāic* ego, we come within the form of thought, time, space, person, these are the forms of thought, comes from ego, this ego, of the non eternal aspect, the familial aspect. Am I clear? No?

...

Jīva's connection with this *māyāic* world is called *anadi*. *Anadi* means beginning less. But *anadi* has been explained in this way: "Why it is *anadi*?" Because after he enters the, this phenomenal world, then he comes within the factor of space, time, space begins, time begins. It is a form of thought. When the whole world, whole creation is dissolved, it enters into the mind. Do you see, the land, the solid, enters into liquid, liquid enters into heat, heat

enters into gas, moisture, and moisture enters into ether, and ether enters into mind; the object of thought. So subjective evolution enters into thought, ego.

Devotee: Mind to intelligence, to...

Śrīla Śrīdhara Mahārāja: Ah... Mind to intelligence, intelligence to ego, then no experience, no world of experience; again, when creation begins, *prakṛtermahān, mahato ahaṅkara, ahaṅkara pancatran mahatrāni*, in this way the gross things come, and they enter into the subtle, into the, they're all mental forms. So, the participation of the soul in this material world has been called as *anadi*, which has no beginning, because it effects before he enters into the factor of time and, this *jadiya kāla*. So when one can see that this is limited, however lengthy it may seem to the victims of *māyā*, still, it is a limited thing. So in their consideration it may be like that.

The *jīva* is engaged in the pastimes of the Lord, and as reaction there they have got sleeping tendency, and in sleeping they're having a dream, and in that dream they may be seen to act in different ways in this world. And the dream finished and they awake and say: "I am at home, back to God, back to home. There is I." It has been also told. But such vision will be rarely to be had.

The most spacious, whatever is indirect, that is always cooperating fully with the direct; it is servant of direct, it has got no independent value, only helping the direct. The indirect is always meant only to help the direct; not otherwise. So they will see the negative also within positive, something like that, that this sort of negative, not in *svarūpa-śakti* negative. That is *mahā-bhāgavata*, who does not, who cannot see anything but Kṛṣṇa, anything but Kṛṣṇa, *svarūpa-śakti*, always awakened in *svarūpa-śakti* area. To become conscious of *māyā-śakti* it is generally coming in *madhyama-adhikāra*, who can see *māyā*. In the first stage, not *māyā* to do any mischief to them, but doing mischief to others; in this way. *Para-duḥkha-dukhī*, no pain in himself, but he's affected by the misery of others.

Direct and indirect, Kṛṣṇa and *māyā*; the *māyā* is to help Kṛṣṇa in the fullest sense, when they come to realise that, that this is, has got no status to oppose Kṛṣṇa, but is playing at the hand of Kṛṣṇa, to serve His own purpose, as a doll in His hand. In that, when the vision is extended so much, to the fullest, they say, "What's the matter? It is epic only. That is nothing." And when already we are in *māyā* we do not find any end of *māyā*. We tiny souls, no end of *māyā* _____ according to angle of vision, according to the position, so all relative view, conception, we may think out. Hare Kṛṣṇa, Hare Kṛṣṇa.

Teji nasam naro saya vande sarve yo yata [?]

*tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]*

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

Teji nasam naro saya vande sarve yo yata [?]

A great, nothing to be blamed, no blame can affect them. A man may be so great that little anomaly may not affect him.

Vande sarve yo yata [?]

Śukadeva Goswāmī says, “Just as fire can eat everything, and digest,” something like that.

Teji nasam naro saya [?] Another example, what I did?

Teji nasam naro saya, vande sarve yo yata [?] Another example I cited, forgot.

Dhīra Kṛṣṇa Mahārāja: You said, the official, when an official... makes a mistake...

Śrīla Śrīdhara Mahārāja: No, no, this example, *vande sarve yo yata* [?] another example I got in my mind, but I missed it, *vande sarve yo yata* [?]

They’re so strong that *māyā* cannot do anything, effect less, for them.

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

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I was also wondering, in the *Bhakti-rasāmṛta-sindu*, in the chapter on neutral love of God, *śanta-rasa*, in the end of the chapter, Rūpa Goswāmī gives Bilvamaṅgala Ṭhākura as an example. So, I couldn’t understand that. I thought he was an example of someone in *mādhurya-rasa*, because of his book *Kṛṣṇa-Karṇāmṛtam*, but he’s...

Śrīla Śrīdhara Mahārāja: What has Rūpa Goswāmī done?

Dhīra Kṛṣṇa Mahārāja: Given Bilvamaṅgala Ṭhākura as an example of *śanta-rasa*.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: But I thought he was an example of *mādhurya*.

Devotee: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Bilvamaṅgala Ṭhākura and Śukadeva Goswāmī.

Śrīla Śrīdhara Mahārāja: *Śanta-rasa*.

Dhīra Kṛṣṇa Mahārāja: Give me that pink book, *Nectar of Devotion*. So here, in this *Nectar of Devotion*, our Guru Mahārāja’s summary of *Bhakti-rasāmṛta-sindu*, he says, “Śukadeva Goswāmī, Bilvamaṅgala Ṭhākura, their giving up of the impersonal conception of the Absolute Truth and taking to devotional service are the best examples of devotees being situated in the neutral state.”

Śrīla Śrīdhara Mahārāja: Last part.

Dhīra Kṛṣṇa Mahārāja: He said, “Their giving up of the impersonal conception of the Absolute Truth and taking to devotional service are the best examples of devotees being situated in the neutral state.”

Śrīla Śrīdhara Mahārāja: *Ātmārāma*, neutral state, they’re, from *nirviśeṣa* they have entered the realm of *saviśeṣa*, *śanta-rasa*.

Prayano mano rajan nirvta vidhi sevita nadgunasta avantesna guna nata guna harih.

*ātmārāmās ca munayo, nirgranthā apy urukrame
kurlvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [*Śrīmad-Bhāgavatam*, 1.7.10]

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
grhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān,
[tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses." - "That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."]
[*Śrīmad-Bhāgavatam*, 2.1.9-10]

Of course from *nirviśeṣa*, the conception of *nirviśeṣa*, Brahman, he came not only to Vasudeva conception, or Nārāyaṇa conception, they came, they went forward to have Kṛṣṇa conception in their appreciation. Now, they're considered to be in *śanta-rasa*. That is a difficult thing, difficult thing, that Śukadeva Goswāmī has given us so many things, even *rasa-līlā*, *gopī-gītā*, Rādhārāṇī's *līlā*, Kṛṣṇa's pastimes with the, His friends, *vātsalya-rasam*, but still, he's not considered to be, generally to be established in the highest position of the *rasa* world, Śuka. For some purpose, that *rasa* was preached through him, but that does not mean that he has entered there and he's established there. For the particular service, purpose of the Lord, through him it was given to the world, given to the world. Just as *pralapita vacra*, he does not know, though all these higher thoughts passed through him, but still, he was a peon, of those higher thoughts, delivered letters. But he himself had no permanent settlement in that highest quarter. We do not hear about that.

We see in *Caitanya-Bhāgavat*, Mahāprabhu is asking Śrīvāsa, "That what type of devotion you think this Nara, My Advaita [has]?"

Śrīvāsa Paṇḍita told, "That like Śuka and Prahlāda."

Mahāprabhu was enraged. "Śuka is a boy, the other day. You put My Advaita in the same rank." He was enraged. "He's of higher type."

So Śukadeva who gave the *Bhāgavatam*, it was necessary because, to, the intellectuals, the so-called learned, to convert them Śukadeva was used, but...

And Bilvamaṅgala has been called Śukadeva, Śuka, of the similar nature, Bilvamaṅgala, Līlāśuka, his name. He also came from that *māyāvādā*, *svanandasuka*, *singasana* _____ [?] And he went far up to appreciate and give to the world his fervent poetries about Kṛṣṇa *līlā* to the public. But he's more concerned with Kṛṣṇa than the *gopīs*, Kṛṣṇa than the *gopīs*.

So, they were utilised by Kṛṣṇa to give it to the public for the facility of their conviction, that such man who was a sinner, then who was a *māyāvādā jñānī*, and then he was again converted into Kṛṣṇa *līlā*, then Kṛṣṇa *līlā* must be above this *jñāna* and others, and it is practically helpful such a sinner is converted overnight. So to give these teachings to the world to help the public, for the necessity of the devotional – for preaching facility, they have been utilised by the higher power, what he himself does not possess. We are told like that. Though many things unknown to them have been delivered through them; *vyāso vetti*

na vetti vā, just as there is a saying, “The Vyāsa has given everything but he may not know the real purport.”

Dhīra Kṛṣṇa Mahārāja: Yes. But I thought that he said *aham vetti śuko vetti*.

Śrīla Śrīdhara Mahārāja:

*aham vedmi śuko vetti, vyāso vetti na vetti vā
[bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca ṭikayā]*

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [Caitanya-caritāmṛta, Madhya-līlā, 24.313]

Dhīra Kṛṣṇa Mahārāja: But he says “*śuko vetti*, he knows.” Now we’re saying he does not know.

Śrīla Śrīdhara Mahārāja: Yes. That is from one plane. This is talk of Śiva himself, but Śiva’s knowledge is also limited. The knowledge, who is the author of this *śloka*, his realisation is also limited. From his standpoint he says like so: *Aham vedmi śuko vetti, vyāso vetti na vetti vā*. The higher knowledge can make the lower as an instrument, to serve its purpose. Something like that.

Aksayananda Mahārāja: There is another problem. In the *Caitanya-caritāmṛta* we read that *śanta-rasa*, that *bhakti* has not really begun, in *śanta-rasa*.

Śrīla Śrīdhara Mahārāja: *Bhakti* means service not begun.

Aksayananda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So it has been translated as neutral. Not really neutral, but prejudiced in favour of the *vilasa*, of the service, but not actual service there. Prahlāda has been told to be the example of *śanta-rasa*. Prahlāda himself says: “I only think, I keep in my memory, but actual service not to be found in me. That fortunate man is Hanumān. You go Devarṣi, go to him, to Hanumān. He does actual service of the Lord.” And Hanumān also sent to...

Dhīra Kṛṣṇa Mahārāja: Pāṇḍavas.

Śrīla Śrīdhara Mahārāja: Pāṇḍavas, the *sākhya-rasa*, the *dāsyā-rasa* then *sākhya-rasa* is better than *dāsyā*. Then Pāṇḍavas says to Yadava, *vātsalya-rasa*, then Uddhava, *prema-nistha vātsalya-rasa*. *Jñāna-bhakti-paramāḥ premaika-niṣṭhās tataḥ. Karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas.*

*[karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-pankaja-dṛśas tābhyo ‘pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]
[Rūpa Goswāmī’s Upadeśāmṛta, 10]*

Devotion mixed with material achievement; that is the lowest. Devotion mixed with pure consciousness; that is next higher stage. Then, independent of material; that is the influence of exploitation and renunciation, that sort of devotion to be traced, *karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas, tebhyo jñāna-vimukta-bhakti-paramāḥ*. That is the type of Nārada, *jñāna-sunya-bhakti-paramāḥ, jñāna-vimukta-bhakti-paramāḥ*. He's more appreciable of *bhakti* and dis-appreciation in the world of exploitation as well as of renunciation. The example is Nārada, *jñāna-vimukta-bhakti-paramāḥ, premaika-niṣṭhās tataḥ*.

Then exclusively attentive towards the *prema-bhakti*, that example is Uddhava, connected with Braja, that is the highest stage of devotion, *tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas*.

Then the highest stage, *paśu-pāla*, the *gopīs* as general, though *gopī*, in Braja, *paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā*, and amongst them also, Rādhārāṇī is unprecedented. Her devotion, Her service, has got no parallel. In this way it is the way of development of devotion. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śukadeva, who has given the whole of *Bhāgavatam*, including everything, he says he's a mediator. So the position of Bilvamaṅgala Ṭhākura. It has been detected by the great Ācāryas.

Aksayananda Mahārāja: So the tendency is neutrality.

Śrīla Śrīdhara Mahārāja: Neutral, something like that. Śukadeva, after finishing his lecture he again entered into the non-differentiated class. _____
[?]

Very strongly he pleaded the position that *bhakti* is higher than *jñāna*. That was what was necessary there, in the example by Śuka and his delivery, that the *jñāna*, the renunciation school was downed, finally, and then the structure grown up. And that came within him. It was necessary that it should come, *śuka-mukhād amṛta-drava-saṁyutam*.

*[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvī bhāvukāḥ]*

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."] [*Śrīmad-Bhāgavatam*, 1.1.3]

That got in such a broader scale it came and with the experience of Śuka in the details of the renunciation school, the *jñānīs*, that it was able to clear vigorously the doubts of the *jñānīs* and to establish the truth of *Bhāgavatam, bhakti, prema-bhakti*. So he was used for the purpose, Śukadeva.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, but in *Kṛṣṇa-Karṇāmṛtam*, Bilvamaṅgala Ṭhākura he says that he was initiated into the path of Brahman realisation, "but now I have become misled by a naughty boy who is very cunning, and who is very much attached to the *gopīs*, and who has made me His maidservant." So he's saying that he's become the maidservant.

Śrīla Śrīdhara Mahārāja: Not maidservant but maid's servant.
Dasi kṛta gopa vadhu vicena [?]

The Sanskrit is not *dasa krta*, *dasi krta*. _____ [?]

The swans have been done white by whom? _____ [?]

There is a technique in Sanskrit grammar. _____ [?]

Who was not a slave, to make him slave, so *dasi krti*, in Sanskrit also it is like that.

So not necessarily that maid of the *gopīs*, but he may be having recognition of that of a servant, *dasi krta*, may be a *sakha*.

And he gave description mainly about Kṛṣṇa, and including the *gopīs*. That is also found in his statement, and fervently.

Dhīra Kṛṣṇa Mahārāja: Who is the first author to present this; Rūpa Goswāmī's conception?

Śrīla Śrīdhara Mahārāja: To...?

Dhīra Kṛṣṇa Mahārāja: To present in written form, where, the Gauḍīya *siddhānta*, in which writings does that first occur?

Śrīla Śrīdhara Mahārāja: In [Raghunātha] Dāsa Goswāmī we find, in Sanātana, in Jīva Goswāmī mostly we find. Jīva Goswāmī he gave commentary to Rūpa Goswāmī's writings. Jīva Goswāmī himself he was his direct disciple and he was brought _____ [?] He was under the care of Rūpa Goswāmī, he grown up, grew up. So Jīva Goswāmī and Dāsa Goswāmī. Dāsa Goswāmī took the *rasa* side and Jīva Goswāmī the *śāstric* aspect; *śāstric* aspect explanations by Jīva Goswāmī. And the ecstatic aspect was given by Dāsa Goswāmī, to certain extent. And [Kṛṣṇadāsa] Kavirāja Goswāmī has also given, with quotation also, the meaning of Rūpa Goswāmī. _____ [?]

Aksayananda Mahārāja: Some pseudo, modern, so-called Vaiṣṇavas, they say that the Goswāmī *Grantha's* are not necessary. What is the cause of this disease? Why do they...?

Śrīla Śrīdhara Mahārāja: Because they can't tolerate their elimination from higher type of devotion.

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