

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...then one should cry for the help of the *sādhus* because they're posted to protect, the *sādhus* that will come from the spiritual world to the mundane world, to spiritual world coming and so many *sādhus* are given charge to protect the travellers. So he will cry aloud, "I am going to be plundered, please protect me. Give me protection!" With utmost fervour there, he's with all his nerves to the extreme, "I won't be allowed to be plundered by you. Oh, you saviours on the street, come, I am a prey to all these plunderers of the nasty type. Please protect me, give protection." And the *kāma*, *krodha*, the *lobha*, they are jumping.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa.

There are so many artificial ways also.

yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
[*mukunda-sevayā yadvat, tathāddhātmā na śāmyati*]

[“The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogīc* discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc).”] [*Śrīmad-Bhāgavatam*, 1.6.35]

The practices of *prāṇāyāma* and the other *āsanas* they may help us to a slight degree, but ostentatiously, superfluously. But the deep seed will be eliminated, that can be done only by taking Mukunda in the throne of our heart, taking Him, taking Kṛṣṇa, feeling Kṛṣṇa in our heart. *Mukunda-sevayā yadvat, tathāddhātmā na śāmyati*. But with artificial means if you go on *prāṇāyāma* for the time being this *kāma, krodha* may seem to be of little less power, but that is not a permanent cure. Then when that is gone again it will come. It is temporary relief it may give us from the hands of this *kāma, krodha*. *Yamādibhir, yama, niyama, āsana*, etc, the *yogīs*, the *jñānīs* they accept this as to quench the inner thirst of the material world, and go on with _____ and go on with *dhyāna, dhāraṇā, āsana, samādhi*, etc, and with some outward practices, they guard here. But the devotees, they have no faith in that. That is artificial. They only want to invite Vasudeva in all phases of life, and permanently set away with them.

Bhāratī Mahārāja: Mahārāja, in the beginning we are supposed to follow. But it seems that there is a point when there is imitation and then following because we have no qualification; then if we try and follow then there is actually some type of imitation there. So what is the difference between the...

Śrīla Śrīdhara Mahārāja: I don't follow.

Bhāratī Mahārāja: At what point does *anukaraṇa* become *anusaraṇa*?

Śrīla Śrīdhara Mahārāja: *Anusaraṇa* means sincerity and *anukaraṇa* only for *pratiṣṭhā*, to copy, to imitate, to copy *anukaraṇa*, to imitate. Without inner purity only to imitate things outwardly, to get the glory of a *sādhū* or something like that, to imitate. And *anusaraṇa* means to attain it from within the heart, sincerely, *anusaraṇa* means sincere progress, and *anukaraṇa* means artificial.

So it has been practically experienced that responsible services can help us from falling to the prey of those *kāma*, *krodha* etc. The faith first, *śraddhā*, *sādhu-saṅga* and *śraddhā*, and deep engagement with the duties attached by the master, deep engagement: especially engagement for the mind, not only for the body. Mental engagement only you can get by responsibility. Some responsible service is given to the disciple. He takes it up in his brain, and he cannot but think that 'my mind is engaged there, generally.' So no chance the mind gets for thinking about the other world. So, deep engagement and with the responsible service, that in the physical sense that helps us a great deal. *Sādhu-saṅga*, *sad-grantha* really they will be of help.

But practically serving, *pariprasnena*, *sevāya*, as much as we are able to engage ourselves in the deep responsible services, they will come and peep and go back. "No time, he is deeply engaged, he has no time to be enticed to give attention towards us." In this way they will have to retire, then coming twice, thrice, five times. "Oh, no time, no attention he has got to spare towards us. He is very deeply engaged," they're flying away. So *sevā*, and also not even physical but mental *sevā*. Mental, that means responsibility only can capture the mind. With responsibility, the mind is compelled to think about that, otherwise mind may be free and the body is working, labouring, to engage the mind in intense service that is responsibility.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotees: *Jaya Om Viṣṇu-Pāda...*

...

Śrīla Śrīdhara Mahārāja: In an ordinary country there is the country and also capital. The capital where the existence and the position of the king is more fortified, more intense, more strong, than in the ordinary country. So the Lord is everywhere and concentrated existence in *Dhāma*, like capital. So with our eye opened, we can feel that, the special characteristic of *Dhāma*. Everywhere we shall see His presence, and especially in *Dhāma* with particular intense strength. That should be the calculation, with the awakening of the real eye, we can feel, we can appreciate, otherwise those that have got no eye, no question of *Dhāma*. And in the *Dhāma*, there is also already the hierarchy. They're all in serving attitude. Whether birds, beasts, the worm, insect, trees, everything, their contribution is towards the divine pastimes. They are all contributing unit and nothing in their heart or their gesture, posture, their movement; nothing but to help the pastimes of the Lord. *Dhāmera svarūpa*, *sphuribe nayane*.

[*gauḍa-braja-jane*, *bheda nā dekhibo*, *hoibo baraja-bāsī*
dhāmera svarūpa, *sphuribe nayane*, *hoibo rādhāra dāsī*]

["I will see no difference between the inhabitants of Vraja Bhūmī and those of Navadvīpa, and I will be transformed into a resident of Vraja. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī."]

[*Siddhī-lālasā*, 1, in *Śaraṇāgati*, from *The Songs Of Bhaktivinoda Ṭhākura*, p 54]

Otherwise it may apparently seem to us like anything, like a jungle, like ordinary things. The Ganges water, the purity is only with them who have got that *śraddhā*, otherwise to other's eye ordinary water. Vighraha, Śrī Mūrti. Śrī Mūrti of Jagannātha in Purī, the awkward figure, half hand, half feet, the eyes like that; but Mahāprabhu hours and hours standing and He's shedding tears. None could take Him back from the place. What He used to see there, Mahāprabhu? That figure to our eye. So according to the depth of the vision of our inner eye we come to that plane where the *Dhāma* is, Vighraha is, Gaṅgā, purifying Ganges water, only *śraddhāmāyo 'yaṁ loka*. Just as, _____? No eye, what will do the glass? [Without eye, what good is a

mirror?] In glass we find the reflection but the eye is absent. What you will see in the glass?

So the eye, the *śraddhā*, is necessary. According to the *śraddhā* the differentiated character of *Dhāma* with other places will come, will manifest in his sight, disclose its real acquaintance. Everything depends on *śraddhā*, faith. Faith is the effective thing, no other. To have our connection, if we want to have any link with the moon, or the sun, an ordinary instrument won't do. But some plenary thing, something like electricity or so, that can give connection with the sun, with the moon, all these things. In that plane we are to approach. So only by the help of the plane of *śraddhā* we can approach the infinite. If we want at all then by the help of the eye, or the nose, or ear, or mind, or even by intelligence, reason, we cannot hope to come in connection with that finest plane, the fundamental plane of the existence of this world. The finest plane which is underlying this creation, if we like to have any connection, then only through *śraddhā*, we can hope to establish any connection, or investigation, or of anything of the kind, *śraddhāmāyo 'yam loka*, through faith. Then there is a question against it, that credibility, blind faith, faith may be blind, yes. When there is the qualification of blind, then non blind faith is also there. By the help of that healthy faith...blind faith is diseased faith, but by real faith, healthy faith, we are to connect with them.

On the one hand, we are limited, what experience we may have, that is also limited and how much faith we can accumulate, to have. Infinite, when I am going to establish any connection with the infinite, there is infinite possibility, but faith, can be how much. Its source is a finite thing like me, and how much more he can imagine. His imagination must also have a limit. But the infinite even crossing the limit of any sort of imagination it exists. Infinite is so spacious, so great, so big, that our imagination also fails there. How much we can imagine? We are born and brought up in a cell. Our experience also limited. Our imagination is also limited, so imagination also cannot be so much extended, cannot take infinite character. We must be conscious that we are going to connect our relationship with the infinite, and our greatest imagination is only a point there. I cannot finish it. So imagination should not stand in the way. How much we can imagine? We are atomic existence. How much may be the length and breadth of our imagination? That is also very poor in comparison with the infinite, so we must not be allowed to be afraid of our imagination. More than imagination we cannot have any conception, cannot imagine so broad, so big the infinite is. So we must not be cowed down by that blind faith or all these things.

More than that, infinitely more than that there exists. So faith can only help us to that direction. And when we have some connection then it is told, the key is with Him. To know Him, the key is not within us, within our hand. The key to make Himself known is in His hand. And when He will open the door we can enter. And as much as He likes to make us see, we can see that much only. So we have to first accept before we approach and expect to know Him, we must prepare ourselves with this attitude. *Adhokṣaja*, because He does not allow us to enter into His domain He is not existent? Maybe! What harm He has got for that? We are loser, so *adhokṣaja* realm.

Rāmānuja introduced this to Śaṅkarācārya. "Because you cannot enter as a subject and make it an object of your investigation so you are refusing that I don't accept such thing to be existent. What does it mean? You foolish, you may be satisfied with your imaginary tendency. But really there is a domain and when He wants to take us in within His jurisdiction we can have some sort of experience. That is *adhokṣaja*."

Śrīmad-Bhāgavat has always warned us with this expression, *adhokṣaja*. He is *adhokṣaja*, transcendental, supramental. We cannot enter that domain as a subject, as knower, as an investigator. But as much as He allows us, how much knowledge He allows us to know, we can know that only. Still we have to admit that there is such a realm. That is super subjective, we are subject and that is super subject. The *jīva caitanya*, the soul is not the final existence.

Socrates he told, “The soul is immortal. The soul can live independent of matter. It is an independent unit, soul,” Socrates told.

It is independent of matter and not production of matter. And the soul is not the final substance. Just as in comparison with matter the soul’s position, so soul is considered like matter and his knower Supersoul is there, Paramātmā, and onward, subjective realm, onward, more and more. They are masters. We cannot be master there. We can be servant only. If we want to enter into the highest position we shall accept the position of the slave of the slave. Then only we can get the chance of entering into that domain. It is not unreasonable. The matter, the gas, the sky, the ether is the limit of existence. Some people may think like that. Some people may say, earth, water, ether, some say ether and electricity that is the limit of the existence.

“But no, soul is there,” Socrates told.

Soul, existence transcending matter, of all its phases, so also that human soul that is only a particle of the gross side of the absolute: more finer, Supersoul is existing, and so on. Just as in the material creation so many stages there are, earth, water, also stone, the wood, so many things, the gold: so there also in spiritual substance, there is also gradation in that.

Generally too in the lower part *Vaikuṅṭha*, and the higher sphere is *Goloka*, the land of love. Knowledge, that may be divided into three classes, *sat*, *cit*, *ānanda*. The objective existence, the subjective existence like *caitan*, *jīva* soul, and another fundamental categorical different thing *ānandam*, or happiness, or ecstasy. That is not only *cit*, not only subjective, but fulfilment of the subject. That is *ānandam*. That is full in Himself, *ānandam*. And that is the main element to be found in *Goloka*. The knowledge is rather subservient there. The knowledge, *jñāna*, *anubuddhi*, perception, experience, may be transcendental, but that is also subservient, subdued. And the automatic flow of *ānandam* that is the real characteristic of the *Goloka* section, the beauty, the harmony, *jñāna sunya bhakti*. *Jñāna* does not play any part there. Something like intuition. Intuitively they move and full of ecstasy. No movement by calculation. *Sambhanda jñāna*, intuition. *Sambhanda jñāna*. How and where from it comes they may not care to know. They are an instrument in the hands of that *ānandam*, *ānanda mayo vilāsa*. That is *Goloka*.

This we are told. If we have got faith, then we shall take the trouble of making a journey towards that. The faith should be the guide. The greed, *laulyam*, our attraction, our feeling of necessity for that thing, *śraddhā*: that goes ahead. “Yes, I want that,” then I begin. Just as Hegel said, “The idea approaches first, then the action.” So *śraddhā*, “Yes I want that thing.” Then I shall take the trouble of approaching towards that. So there is, we are told that the highest position is such that is intuitive labour of love there, *vilāsa*. And that is the conception of the highest quarter where one can find the best happiness, or ecstasy. One who has got attraction for that then he will take the trouble of accepting and going to that place.

That is given by *Bhāgavatam* and Mahāprabhu, this is the *satyam śivam sundaram*, the land of beauty, *satyam* - the conception of existence, *śivam* - the land of good; and *sundaram* - the land of beauty. *Śivam* means *maṅgalam* - that is which is safe of mortality that is *śivam*,

unassailable existence. Assailable existence, mortal existence, that is also that energy, the material energy that also exists. But there is a land where no death, that is considered to be *śivam*, *maṅgalam*. And *sundaram*, the positive life of attraction. One aspires to live such life. Life worth living that is *sundaram*. The land is there in the highest quarter.

Mahāprabhu He called us for that, and *Śrīmad-Bhāgavatam* also. There is a soil and you may be a child of that soil if you find yourself, analyse yourself deeply, you will find that you are a child of that soil. You are not created for this land where you are always suffering from apprehension of this and that uncertainty; apprehension and uncertainty always troubling you. You must cross, go up, and you will find the *śivam*, no apprehension. But the positive life, if you really like to have then you are to go, to enter into the area of Goloka, the land of beauty, the land of love. No consideration of calculation, no necessity of any reasoning, nothing else. No fraud, no deception can ever be dreamt of there in that land. So calculation, reasoning; they have got no place at all there, automatically all good, all beauty, all fulfilment there. It is the general conception. Then for His satisfaction Yogamāyā has designed it in such a way that they are also afraid of missing Kṛṣṇa; Kṛṣṇa also afraid of missing Rādhārāṇī, or Yaśodā, all these things. This is designed to maintain the pastimes there. Not out of necessity, but as a fashion it is maintained, for the purpose, not for want.

[?]

Bhakti Caru Swāmī: Just now, what we heard from your lotus mouth that Kṛṣṇa *līlā* is not a necessity but an actual fashion. This is a most revolutionary concept. It's so wonderful! That actually Kṛṣṇa is not in need of anything, not even the pastime, actually.

Śrīla Śrīdhara Mahārāja:

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
ato hetor ahetoś ca, yūnor māna udañcati*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-nīlamanī*]

Rūpa Goswāmī gives this example: the serpent goes by crooked, zigzag; that is nature. So in the land of *prema*, the *māna*, *abhimāna*, all these, that is the nature, a fashion, and not out of necessity, that is the way, that is *vilāsa*.

Bhakti Caru Swāmī: Mahārāja, the last time that you commented on Lalitā Devī's appearance day you were saying that how Lalitā Devī goes out in the streets of Vṛndāvana, like with her pen and paper and...

Śrīla Śrīdhara Mahārāja: Canvassing right and left. "Come and join my camp. I shall give you engagement in the service of Rādhā-Govinda." That is infinite. Ha, ha, ha.

Bhakti Caru Swāmī: So Mahārāja, for an aspirant, for somebody whose aspiring for devotional service with such a thought that, "Yes, I can enrol myself in that particular..." Can he have such

an *abhimāna*, that does he...

Śrīla Śrīdhara Mahārāja: Of course, otherwise why that exists. That is infinite, no limited room that says, “All the vacancies fulfilled. No, don’t force any new servants.” It is not like that.

Bhakti Caru Swāmī: No, but I was thinking that if it is on the part of the aspirant...

Śrīla Śrīdhara Mahārāja: Oh yes, only...

Bhakti Caru Swāmī: *Drstam*, whether he’s, precocity, *drstada*.

Śrīla Śrīdhara Mahārāja: *Drstada*, that is audacity, impertinence.

Bhakti Caru Swāmī: Audacity, yes. Is it an audacity for him to aspire to go and ask to be engaged in this *mādhurya-līlā*?

Śrīla Śrīdhara Mahārāja: Cannot but, necessity _____, necessity, do not care all these things. Internal necessity has no law. When anyone finds in him, mechanically, unconsciously he will go and appeal, “Enlist my name,” can’t resist. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: This question was actually troubling me a lot Mahārāja. After hearing that it was such a wonderful idea. How wonderful all these great devotees of the Lord are, actually wanting simply to take them to the engagement.

Śrīla Śrīdhara Mahārāja: No want of facility on that side. Caitanya Mahāprabhu said,

tuyā dayā aichena parama udārā, atīśaya manda nātha bhāga hāmārā

[“Whatever may be lacking is on My part. There is no defect on Your side.”]

“The want, whatever it is in My part. In the other side there is no fault.”
It is said by the Ācārya.

*nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smarāṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ*

[“O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but My great misfortune is that I have no love for Your Holy Name.”]

[*Śikṣāṣṭakam*, v 2]

“I don’t find any taste for You. It is hard like rock. No taste. So unlimited grace on Your side. But I am so mean, so low, so hard.”

But these things also cannot come without the relativity of that. Such thought cannot come. When really in the relativity of that world then also such thought comes, “Oh! So much grace.”

He is feeling that grace. And feeling unqualified in himself and the fortune has begun there, we may take it. Necessity is the mother of invention. The *śraddhā* has come, *śraddhā* showing on his front, such a great prospect and he is very eager to attain that but he fails. But that failure is also in one sense participating in a particular position. He is already in the relativity, otherwise he cannot say such statement, make such statement. Hare Kṛṣṇa. That is infinite, whatever you want to attain but still unsatisfied because that is infinite.

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam [prakāśitum
varṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

Very successful in His attainment: no. “I have not got it in My possession, because it is impossible to get Him in possession.”

But possession also is there in the negative sense. Negatives possession of the positive, that is of that nature. “I am so negative, and so much positive She can attract. As much negative characteristic is found in a particular place, the attraction for the positive is so much there. That is the underlying truth.

So Rādhārāṇī says, “I am in the highest need of Kṛṣṇa.”

So much feeling of the necessity of the absence of Kṛṣṇa not to be found anywhere as in Her heart. And that satisfies Kṛṣṇa. He wants, setting aside all demands He comes to satisfy the demands of that heart where it is in the highest degree. Is it natural or not natural? Dedication. We are the unit of the aspect of the Moiety of dedication and not of fulfilment. Fulfilment is a stagnant thing. That is a qualification in the limited world. With the unlimited such attitude that won't go, can't go, with the unlimited. There fashion is like that. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. *Kṣudhā*.

Bhakti Caru Swāmī: Unquenchable thirst.

Śrīla Śrīdhara Mahārāja: Unquenchable thirst, and a drop very sweet, very, very sweet, a drop, very, very sweet, unquenchable thirst.

In Madras one gentleman put question to me. “Your highest ideal is Caitanya Deva but He has a dangerous conception. Always mad with want of something and crying and rubbing face in the wall. So intense madness for the want of Kṛṣṇa: that is a dangerous thing to us. We are rather afraid to take that ideal for our life.”

Upadiya visala hai vitara ananda maya krsna premi adbhuta carite [?]

That the extreme hankering for the truth, that in itself, that is *ānandam*. That I want only truth, nothing else, that is *ānanda*, not possessed by any unessential thing, that is the negative characteristic, that is nature. And there is the highest fulfilment there, the negative aspect, the

intense feeling of negativity. That is the highest attainment in its fullest position. Fulfilment of life is there, *śakti*, necessity, negative.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Bhāratī Mahārāja: So Mahārāja, that negativity means humility?

Śrīla Śrīdhara Mahārāja: Humility begins from humility.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtaniyaḥ sadā hariḥ]

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

Produced goes to that negativity, humility, but not humility in the relativity of the, this exploiting world, but in relativity of that dedicating world. Not clear?

Bhāratī Mahārāja: What is the highest concept...

Śrīla Śrīdhara Mahārāja: Humility not measured by the standard of the misguided souls, but by the standard of the Vaiṣṇava, humility. Whatever it be it must come from the normal standard, the measurement, and never by the standard supplied by the misguided souls, so many patriots, so many politicians, so many humanitarians, no. Not by their standard, but the standard must come from the normal position, from the land of dedication. Not by land of renunciation or exploitation or extended exploitation. Hare Kṛṣṇa. Ke?

[?]

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Also Mahārāja, humility in the spiritual world means that I am the person who needs Kṛṣṇa the most. Is that...

Śrīla Śrīdhara Mahārāja: Humility, that I am nothing, I am nothing, humility. Why should I seek honour? What quality I have got that I shall think that I have got a position? What position I have got? No position.

Bhaktivinoda Ṭhākura says, “The *tṛṇād api*, the _____ [?] the grass has got its some position, but I am *vikṛta*, I’m misguided. Not any real position of a straw I have got, *vikṛta*, misguided, that is...

Bhakti Caru Swāmī: Perverted.

Śrīla Śrīdhara Mahārāja: Perverted, and mad, I’m aside myself. The grass has got some...

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