

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.26.C_81.11.28.A

Śrīla Śrīdhara Mahārāja: ...what to give, the sacrifice of the body is nothing.” In the case of Sanātana Goswāmī Mahāprabhu is saying like that, “Then what type of sacrifice, the inner and higher sacrifice. Sacrifice your whole soul, your whole future. To sacrifice your whole future prospect, whole prospect, for the cause, then the highest entity will move a little in your favour. So the whole future, the whole high future, whole prospect, He comes to give to me. Then of course I should consider its case.” Not only this point of eternal life, this body, ha, ha, ha.

Gaura Hari. Gaura Hari. Gaura Hari.

He’s very clever. Kṛṣṇa is very clever. Ha, ha, ha, ha.

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

So the *sakhībhekī*: imitation. Imitation, they’re confined to body consciousness, mainly body consciousness, and that is minor. Proper conception of what Kṛṣṇa is, it is wanting there. The Kṛṣṇa is which side? Brahman, Paramātmā, Bhagavān, Svayam Bhagavān, and His planes. What is Brahma? ‘Virajā,’ ‘brahmaloka,’ *bhedi*’ ‘paravyoma’ pāya, *tabe yāya tad upari ‘goloka-vṛndāvana’.*

[*upajiyā bāḍe latā ‘brahmāṇḍa’ bhedi’ yāya, ‘virajā,’ ‘brahmaloka,’ bhedi’ ‘paravyoma’ pāya tabe yāya tad upari ‘goloka-vṛndāvana,’ ‘kṛṣṇa-carāṇa’-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]*

What is called Virajā, what is known as Brahman, then what is Paravyoma, and where is Goloka? We must have some conception, vague conception of that, idea of that. *Neti, neti, neti*, this is not, this is not, this is not. *Brahmāṇḍa’ bhedi*, what is *brahmāṇḍa*? Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, different stages of this mundane life: this mundane life, not only this flesh and blood. Without flesh and blood our mental system also can live independent of this physical body in different strata of mundane sphere. Bhuvaḥ, Mahā, Jana, Tapa, Satya - only the mental body lives there, no physical, the mental body. Then the dissolution of the mental body we come to what is called Virajā, the last verge of this mundane world. Then the Brahmaloaka, at the lowest verge of the spiritual, the pure conscious life, then to enter into specified differentiated Vaikuṅṭha-loka dedication begins, dedication begins. This is mathematical calculation, scientific calculation. Then the soul enters into a world where the stuff of which is superior than the soul who is entering. So, only grace, only grace, no matter of right, no matter of right, no question of right, only grace, *anugraha*, Vaiṣṇava *anugraha*, Bhagavān *anugraha*. There is no justice in the land of mercy, but in the lower sphere some principal of justice sometimes peeping in our heart. Some other thing, justification, some sort of elements of justice now and then peeps into our heart. But when that heart is crossed we are taken to Kṛṣṇaloka, Goloka, this is wholly eliminated, eliminated. That is, they’re lost in the pure wave in that Goloka, their love, affection, *rāga-mārga*. No consideration that he’s low, he’s high, but automatic like a robot man, like a computer, automatic activity, just as...voluntary and non-voluntary activity, just as the stomach, the stomach is doing its duty, it is not voluntary. What is the name in

philosophy?

Devotee: Automatic.

Śrīla Śrīdhara Mahārāja: It's automatic, but there is another specific word. Voluntary and non-voluntary, non-voluntary there is another word is there in philosophy. So that is automatic, that is like... Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Spontaneous?

Devotee: Sympathetic.

Akṣayānanda Mahārāja: Ha, ha. Hare Kṛṣṇa. Innate? You've lost us.

Śrīla Śrīdhara Mahārāja: I can't recollect. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Anyhow, there is subconscious region, reaction, that is under, not come over the flow towards the consciousness, for sub-conscious reasons that activity goes on.

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

We can have a little glimpse, guess, what sort of life that is. But we are to cross the threshold of exploitation and renunciation, both, and dedication of calculative and of non-calculative, two types of dedication.

*deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra
[viraha-samudra-jale, kāma-timiṅgile gile, gopī-gaṇe neha' tāra pāra]*

[Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timiṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timiṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence."] [*Caitanya-caritāmṛta, Madhya-līlā, 13.142*]

"No consciousness of any bodily existence, so it is needless to say that like *karmī* we want Your help to get out of this mundane realm. That does not apply in our case my Lord; that does not apply. _____ [?] You want that the people will laugh at You? Your proposal is so vacant, so ludicrous. Do You take us in that category? That we are fallen in the deep well and by taking You as the help to come out of that, do we care, have we any conception of our bodily interest? You think that? We are ashamed by Your talk. We feel shame."

Hare Kṛṣṇa. That is the outside meaning, and internal meaning is another. And they could understand the Lord Himself say. "The others think themselves fortunate if they come in My contact. But in your case I think it is My fortune that I have got affection of you."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

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

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

Brahmara durlabha prema sava tari yati [?] What is so much rare to even Brahmā the creator of this, in the market, Nityānanda Prabhu has come with that thing and from door to door approaching, “Take this, take this, take this.” What is that? *Brahmara durlabha prema*. What is aspired after by the great creator of this universe, unapproachable by him, and that has been taken down here, and He’s wandering from door to door. “Accept this.”

In ages, this thing never comes to this plane of life, in ages. Love, divine love, how magnanimous it is. Feel it for yourself. You know only to consume at the cost of others of the environment. You think that a big consumer is a big fortunate man. You are settled in this sort of conception of life, that exploitation.

The great scientists can exploit even the inanimate, not only animate but even the inanimate in the most crude form, they’re expert to exploit them also. Great scientists do not know the real nature, the real and stern nature of the environment that they are to pay back to the farthing, with interest. And getting easy loan from the nature, does not know the stern laws of nature. They’re very boasting of their civilised society.

But just the opposite, not to consume, but to be consumed. Consumed by whom? By the debauch, to be consumed by the highest centre of the Absolute Good, that sort of fortune. There is life, and there is life real. Real life is there only. No reaction, above reaction, rather, the sustainer of the whole, this sort of nature can sustain the whole of the existence. Not only mundane, non-mundane, that wave, that sustaining wave of all the universe gets food from that type of sacrifice which is in the highest causal plane. Who wants the honour of that sort of sacrificed life? And how beautiful, how sweet that is it is inconceivable, such type of self-giving, how sweet. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Not exploiting but giving, utilising and utilising in the highest quarter, in the subtle-most plane. That sort of self-giving. Not to the hand of the *dacoit*, not for the nation, not for this or that, ordinary. The highest sustaining wave that is springing up from that fountain: there to contribute, to contribute your energy.

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

Devotee: Śrīla Śrīdhara Mahārāja. Sārvabhauma Bhaṭṭācārya was a Māyāvādī in his previous life, yet he understood ecstatic symptoms of love of Kṛṣṇa. How is it that he was familiar with that?

Śrīla Śrīdhara Mahārāja: By the special grace of Mahāprabhu. He was of the standard of Bṛhaspati, the master of knowledge, but by the special grace of Mahāprabhu he was converted into that, he was taken.

Transformation may take place in different, four ways, may be divided into two, one free choice of the Lord, another acquiring by the *jīva* soul in gradual process. Sārvabhauma’s case is mostly the grace that came from Lord Caitanya Mahāprabhu. The greatest part of his realisation was of that nature.

He had some talk with Rāya Rāmānanda previously, the devotee connection. Rāmānanda was a devotee of higher type. He came in his connection but could not crush his ego. But when Mahāprabhu came that *sukṛti* was crossed without limit and instantaneously converted. And then he could know that, “I could not appreciate Rāmānanda Rāya, for some internal hindrance. Now by Your grace my cover is discovered, heart can understand, can appreciate the dignity of

Rāya Rāmānanda and his advices. Please, You are going to the south for a preaching tour, please meet Rāya Rāmānanda on the banks of Godāvarī and You will find high satisfaction coming in contact with him.”

‘rāmānanda rāya’ āche godāvarī-tīre, sambhāṣile jānibe tumi tāñhāra tīre.

[*‘rāmānanda rāya’ āche godāvarī-tīre, adhikārī hayena teñho vidyānagare*]

[“In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya.”] [*Caitanya-caritāmṛta, Madhya-līlā, 7.62*]

[*pāñḍitya āra bhakti-rasa, — duñhera teñho sīmā / sambhāṣile jānibe tumi tāñhāra mahimā*]

[“He is a most learned scholar as well as an expert in devotional mellows. Actually he is most exalted, and if You talk with him, You will see how glorious he is.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 7.65*]

Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu. Mahāprabhu. Gaurāṅga. Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: Śrīla Śrīdhara Mahārāja. It is said that Mādhavendra Purī introduced devotional service in conjugal love; he introduced that to Mādhva *sampradāya*. Does that mean it was not known...

Śrīla Śrīdhara Mahārāja: That means it is by the interference from above. In Mādhva School we do not find such degree of quality and quantity of devotion, especially in *mādhurya-rasa*, in Mādhva School. But it is first found in Mādhavendra Purī. When, just before his disappearance he’s lamenting that, ‘I could not get the grace of Kṛṣṇa.’

*ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram, dayita bhrāmyati kim karomy aham*

[While passing away from the material world, Śrīla Mādhavendra Purī chanted the following verse: “O gentle-hearted Lord, ever gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?”]

[*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā, 8.34*]

“Oh my Lord, Oh the Lord of my heart, You are not casting a glance on this poor soul. The master of my heart, how can I tolerate this life without Your confidential grace?” With this he left his body. *Dayita, kim karomy aham*, “What can I do if You do not accept me in the zone of Your higher affectionate area, circle. Rather, in despair I am going, leaving this body here.” The Lord of Mathurā.

There we see, and then one of his disciples was Rāmacandra Purī, he came to console his Guru. “Why do you mourn? You are Brahman yourself. Consider, meditate that, you have nothing to mourn and nothing to gain. You are that *nirviśeṣa brahma*. You think like that. Why do you lament?”

Then Mādhavendra Purī was very much enraged. “You be off. If I die seeing your face then I will be doomed, you be off from here.”

And Īśvara Purī attended Mādhavendra Purī in his last time, and he got the grace of the Guru, Mādhavendra Purī. And he was rewarded by the acceptance of Mahāprabhu as his Gurudeva, that Īśvara Purī. *praray sadar* [?] Full of divine love his heart was. And Mādhavendra Purī, Īśvara Purī. And before Mādhavendra Purī he was the, perhaps Lakṣmīpatī, disciple of Lakṣmīpatī of the Mādhva School. But there we do not find such trace, devotion, but devotion not of that hearty type, ordinary, formal devotion, subjugation, allegiance, all these things. But deep, heart concern is found only from Mādhavendra Purī. The Lord of our heart: Lord of love, beauty, attracting the whole system, inner system of our existence, the attraction of the whole, inner system of our existence. Kṛṣṇa. We cannot do without Him. He's in such a way within us, we cannot think of any independent life without Him. It is impossible, in that plane. Hare Kṛṣṇa. Every *nath* is feeling it.

Prati aṅga lāgi kānde, prati aṅga mora [From Jñāna Dāsa's *Vaiṣṇava-padāvali: Anthology of Vaiṣṇava Songs*] There is one Vaiṣṇava *kavi*, after Mahāprabhu, says, "That My every," in case of, by the mouth of Rādhārāṇī, "That My every limb is crying for the corresponding limb of My Lord." *Prati aṅga lāgi kānde, prati aṅga mora*. "Every part of My, every inch of My, every atom of My body is hankering, is crying to embrace the corresponding atom of the body of My Lord."

Gaura Haribol. Gaura Haribol. Gaura Haribol. These are big things spoken by a mean mouth. *mahāprabhu laksa katagu nityānanda* [?] What sort of body then we have within us, and how to trace out that? That is the problem. How to trace out that sort of body within us? Is it possible? It's beyond the ambition of the ambition.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Dayal Nitāi. Dayal Nitāi. Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Nitāi. Nitāi.

What is the time?

Devotee: Half past nine.

Śrīla Śrīdhara Mahārāja: Half past nine.

Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Mahāprabhu. Mahāprabhu. Mahāprabhu. Hare Kṛṣṇa. Hare Rāma. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Today I stop here. No more. Nitāi Gaura Haribol. Jaya Om Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja wanted to capture the whole territory of *māyā*, to convert it into Kṛṣṇa conscious region, domain. The nature of his fighting with *māyā* was like this, could not tolerate that there should be any place where Kṛṣṇa consciousness will be absent. That is intolerable. Everything must come under the jurisdiction of Mahāprabhu Śrī Caitanyadeva. Whether it is possible or impossible he does not care. Ha, ha. But his dues, "My duty is to spread Kṛṣṇa consciousness."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Haribol.

Devotee: So Bhaktisiddhānta wanted the, no place...

Śrīla Śrīdhara Mahārāja: He wanted to conquer the whole territory of *māyā*. That was his faith. Hare Kṛṣṇa. Hare Kṛṣṇa. And attack from different directions, attacking *māyā*.

One of the moderate leaders of the time was Madhanman Madhava [?] He was pro Hindu, when he came to Calcutta Maṭha, and he had some knowledge of the Hindu scriptures and somewhat of *Bhāgavatam* also. So when he heard, he put many questions, and replied. Only he told that, "I am not, I can't imagine two things - such deep knowledge in *Bhāgavatam*, and such application at every stage of argument reciting, giving the quotation of *Bhāgavat śloka*. Whatever the subject matter of the discussion, the *Bhāgavat śloka* in support of that. That so much deep knowledge of *Bhāgavatam* I have never seen and heard, conceived even. Another thing, a daily religious paper, I can't conceive that one daily religious paper may go on."

Prabhupāda answered, "We are talking about Vaikuṅṭha, that unlimited world, and this is *māyā*, the limited world. So many daily newspapers are going on with the subject of this limited world. And the unlimited world only one daily newspaper, and that is inconceivable to you. So many..."

Hare Kṛṣṇa. Influenced by the discussion of our Guru Mahārāja, that Malavira [?] he started Śuddhi [?], like Ārya Samāj, in his own way. But he was not successful in that matter. The orthodox UP [Uttar Pradesh] section did not allow. But the Śuddhi of Gauḍīya Maṭh is of a different kind. It is based on scientific principle, *śuddhi*, that Hari *Nāma*. It is mentioned in the *śāstra*, "The least of the Kṛṣṇa consciousness can purify, immense, it is so powerful, disinfecting, that the least connection of Kṛṣṇa consciousness can purify miraculously. Kṛṣṇa consciousness, but it must be proper Kṛṣṇa consciousness. Kṛṣṇa consciousness proper, that can purify. The *nirguṇa*, the highest class of *nirguṇa* conception, *nirguṇa* existence, like homoeopathic dose, can work marvellous.

*yan-nāmadheya-śravaṇānukīrttanāt, yat prahvaṇād yat smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate, kutaḥ punas te bhagavan nu darśanāt*

[Devahūti says: "O Lord, if he just hears Your Name, then chants it, offer You obeisances and remembers You, even a person born as a dog-eating outcaste instantly becomes eligible to perform the *Soma* sacrifice; to say nothing of the purification of those who see You directly."]

[Śrīmad-Bhāgavatam, 3.33.6]

Immediately, instantaneously, any man from the lowest class may be fit for the highest duty of a *brāhmaṇa*, and then *brāhmaṇa*. *Brahmacārya*, *grhastha*, *vānaprastha*, *sannyāsa*. If *sat-saṅga*, if association of the *sādhus* we can get, then by the combined force any bold attempt may be taken up, taken up. Otherwise *grhastha* Vaiṣṇava also can be there, but they will be a little more careful because they're compelled to transact with ordinary *viṣayī* people there.

But *sannyāsīns* may not care for that, exclusively given up their life for. And in *sannyāsa* there are also four stages, *kuṭīcaka*, *bahūdaka*, *haṁsa*, *paramahaṁsa* - the four stages in the life of a *sannyāsī*. *Kuṭīcaka* means to confine oneself in a cottage and to go on assimilation, in connection of assimilation of what he has accepted, to be settled in that position, and then to

begin *pracāra*. *Bahūdaka*, that a suggestion comes from water of different lands, so he should not stay in one place, generally. He will move around all the parts, mixing with different persons and talking about Kṛṣṇa, his own creed. Like a canvasser he will invite test and consolidate himself, his position of thought. “What I have taken, I am taking it to the market at large and if any more efficient thing may come to me as proposal I am to compare with that. And also, at the same time, the superiority of the things of my Gurudeva I am spreading anywhere and everywhere.” And indirectly his position is becoming solid, consolidated. Then, *haṁsa*, wherever he may be does not matter, but he can take out the gist of everything towards service of Kṛṣṇa, *tat paratvena nirmalam*.

[*sarvopādhi-vinirmuktam, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*]

[“Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest.”] [*Nārada Pañcarātra*]

He can come to realise then fully, everything coming in connection with Kṛṣṇa, may be accepted, and that is real standard of purity. And *paramahaṁsa* he’s established there. He cannot but see anything which is not in the interest of Kṛṣṇa. Whatever things come to him, he’s already connecting with Kṛṣṇa and his thought can never be disturbed by any outside waves of any nature, any thought of any nature, *paramahaṁsa*.

But, to abide by the order of our Gurudeva, that is everything, from the beginning to end, one may live there under the direct guidance of Guru. It is always *nirguṇa*. For our guidance we have got that *mantram*. Also we may consult the meaning of them. It is meant, I am meant for what? It is there, the formula is there. My future, I am here, so and so, and what should be the object of my aspiration, the life of my aspiration? That is in the *mantram*.

Generally, first we are to begin with Guru *pūjā*, a connection with the mediator, with the soul agent. We are to have, to acquire a happy relationship with him. And then, next, Gaurāṅga, the Absolute as in the form of Guru. This is Vaiṣṇava Guru and that is Bhāgavat Guru, when the Gopāla, God Himself has come in a grand way to do the, to teach the function of Guru. That is Gaurāṅga, the universal Guru: Guru Himself, the Absolute Himself in the garb of Guru. Then there also, how we are to adjust with Guru and Gaurāṅga, and what They mean, to take us where? These are to enquired there in the formula.

Then we see that they’re, they want us to guide towards Kṛṣṇa conception of Vṛndāvana, not this Nārāyaṇa conception. The grand Guru Gaurāṅga His mission is that of Vṛndāvana, exclusively, and He wants us to guide there, to Vṛndāvana Kṛṣṇa, this Kīṣora Kṛṣṇa playing with the *gopīs*. Not in Dvārakā, Mathurā or Kurukṣetra, *Gītā*, the Kṛṣṇa of *Gītā*, we are to cross that. And the Kṛṣṇa of *Bhāgavatam*, and that also crossing His Dvārakā *līlā*, the *Mahābharata līlā*, and only Vṛndāvana *līlā* in *Bhāgavatam* specially. There are also *Purāṇa*, *Brahma-Vaivarta*, *Padma-Purāṇa*, and here there, there is mention of the Vṛndāvana *līlā*...

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