

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: *Pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, *aprakṛta*, five stages of knowledge, conception. *Pratyakṣa*: sense experience working, sense experience aspect of the world.

Then knowledge that is drawn from the experience of other persons, not direct experience by me, the second class, second layer of knowledge.

The third is in the sound sleep, however inconceivable, some knowledge is there. When we come back from deep slumber, we say that, “I slept a very peaceful sleep.” So some sort of experience has been attached there, knowledge; *aparokṣa* _____ [?]. *Pratyakṣa*, *parokṣa*, *aparokṣa*, direct experience, but we faint there generally, according to Swāmī Mahārāja’s expression. We faint in that plane *aparokṣa* _____ [?] in sound sleep. We be there, we come back. Very hazy, slight knowledge we draw, and when awake we say, “Very peacefully I have slept a sleep.” So a sort of knowledge: *aparokṣa*.

Again, crossing that, further knowledge is possible, that is *adhokṣaja* layer. That depends upon the sweet will of the higher plane. Not as a matter of right we can enter there, as a subject. We are object there; we cannot wander there as a subject. That is *adhokṣaja*. By all directions we are helpless, only dependent on Their sweet will; such a plane. That plane is more valuable than we are, in all respects. Still, there is a plane above our subjective area, so that is called super-subjective, transcendental. When that plane cares to take us in, we can enter, and if it lets us out, we are nowhere. That is *adhokṣaja*, Vaikuṅṭha. Freedom of the plane, of the soil, is greater than that of us. According to its whim, or His whim we may be taken in, and we may be thrust down, brushed aside. But still, that is a plane higher than we ourselves are. We cannot be subject there, but we are object of Their grace and kindness. They can kindly take me. That is *adhokṣaja*.

Then at the top of that plane there is *aprakṛta*, Goloka Vṛndāvana, the plane of love. So it is so rare, so the *aprakṛta*, the Kṛṣṇa *līlā*, that is so much rarely to be, to come in, not very easy thing, we’re told, look for it with such temperament. By mere liberation from the forces of nature, we cannot be eligible to have entrance there.

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

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

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

It does not matter whether he’s liberated, or he’s *siddha*, in *yoga-siddhi*. *Nārāyaṇa-parāyaṇa*, *sudurlabhaḥ praśāntātmā*. His sweet will, the sweet will of Nārāyaṇa, He may take in, or He may not care to take in, it is sweet will, pleasure. Such higher plane, so only by dedication can we acquire eligibility to enter into that plane. The visa may be granted, or may not be granted. If they think that it is not in the interest of their land they won’t grant any visa, something like that. So, we are helpless there. Their help is the serving agents who come here, the *sādhus*, they can help us, recommending us. So Vaiṣṇava has been given very higher place, Vaiṣṇava. A Vaiṣṇava is not a very cheap thing, very cheap

thing to be a bona fide member of that plane, who has got some influence in the plane. This is what is reality, concrete reality is such.

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”]
[*Bhagavad-gītā*, 7.19]

*tapasvibhyo ‘dhiko yogī, jñānibhyo ‘pi mato ‘dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna*

[“The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyana*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*.”] [*Bhagavad-gītā*, 6.46]

*yoginām api sarveṣām, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*

[“In My opinion, of all types of *yogīs*, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith.”] [*Bhagavad-gītā*, 6.47]

Vaiṣṇava *kṛpa*, Vaiṣṇava is rarely to be found. Only by accepting the dress of a Vaiṣṇava, imitation, we can’t: Vaiṣṇava *dāsa*. So our Guru Mahārāja was very fond of saying, “Vaiṣṇava *dāsa*. Our aspiration to become the servant of a Vaiṣṇava, so don’t venture to pronounce the words that “I am a Vaiṣṇava.” “I want to be a servant of Vaiṣṇava.” That should be the sincere temperament in us. “I want; I aspire after the post of a servant of a Vaiṣṇava.” Vaiṣṇavas are bona fide members of that plane. They have got recognition, position, power, influence, in that plane which is independent in all respects, not dependent of this world in any way, full in itself, self-satisfied.

Here also we may find some people self-satisfied, may not want anything for him, self-sufficient, he does not care for anything, death or life, equal, loss and gain, equal, does not care for anything, no prejudice there. And that is superior existence, that they’re at all for anything of this mundane help, independently self-sufficient. It is in its own resources.

It is our necessity to have their company. They are not in want of us, but still, there is some feeling, that *karuna*, *dayā*, grace. That manages anyhow the connection of the fallen souls for them. There is mercy, grace, kindness, that must have some food, whom to grace, whom to be kind? Some fallen soul is necessary. So only we have got some place there, that there the faculty of grace, kindness, pity, that should be applied for. So fallen souls are necessary so that they’ll feel pity for them, give something to help them. So we have some got position there only through their compassion.

ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]

[Śrīla Bhaktivinoda Ṭhākura says: “Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace.”] [*Gītamālā, Yāmuna-bhāvāvali*, 19]

As much fallen as one is, the hearty person will be so much moved to remove his difficulty. *Patita-pāvana*, saviour of the fallen: that is also a qualification in him, so we have got some place in his thinking. Because he’s *patita-pāvana*, the Vaiṣṇavas are *patita-pāvana*, so we have got some position, some place, that we may find that they have got some necessity to search after us and to take us up. That is our solace; that is our consolation, such higher entity is possible. We may achieve or may not achieve, but if we know that there is such a magnanimous reality, that is enough for us. That is enough for us that there is such magnanimous existence, magnanimous aspect of the world. We may be faulty. We are faulty. But there is so much greatness, so much magnanimity and greatness is there, that our fallen characteristic is nothing.

Just as Acyutānanda told, he put a question to the Urupi Ācārya, “The sin acquired by the eating the cow flesh is more powerful, or the power of purification of the Holy Name of the Lord is more powerful?”

Then he had to submit: “No! God’s grace is infinitely more powerful than any magnitude of sin a man can commit.”

That is our consolation. *Tāvat karttuṃ na śaknoti pātakam pātakī janah.*

[*nāmno 'sya yāvatī śaktiḥ pāpa-nirharāṇe hareḥ
tāvat karttuṃ na śaknoti pātakam pātakī janah*]

[Still, we are requested to observe the formalities of taking one thousand Names, one *lākh* (one *lākh* is, one hundred thousand) of Names, sixteen rounds, etc. These observances are necessary for the lower order. Our attention should nonetheless focus on quality. One Name can be infinitely more effective than *crores* (one *crore* is, ten million) of Names if they are only *Nāmāparādha* or *Nāmābhāsa* (offensive or an indirect, hazy facsimile). They must be discerned.] [*Kūrma Purāṇa*]

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare

[”No sinner can commit as much sin as one Name of Kṛṣṇa can destroy.”]

nāmno 'sya yāvatī śaktiḥ pāpa-nirharāṇe hareḥ

So much power the Name has got to purify, a sinner has no power, no capacity to commit sin of such a magnitude. He has no power to commit sin, that is, whatever magnitude of sin one may commit, only at least connection of the purifying Name it vanishes. That is our solace, our consolation.

That I have some position there, the nature of right is such there. None can find his own position stable, but others see that he has got a good position. One can see, “He’s a Vaiṣṇava,” but none can think that he himself is a Vaiṣṇava. That is the peculiarity. “I have no position. I only aspire after some position, and the position of a servant.”

To get the position of a slave is not so very easy there. Very easy to be a king, to be a Brahmā, to be a Śiva: but very unsettled position to get a position of a slave in Vaikuntha and Goloka, so flickering, so real humiliation is possible there.

All humble, humility, and sincere humility. None can realize his real position. At the same time the others feel the position of another. One can feel the position of another servitor but he can't, he's not certain of his own position. That is the peculiarity, everywhere. He feels that his position is uncertain. Only it depends on the sweet will of the authority. But that sweet will seems to him to be reality in the case of others, but not for himself. "I have got no position; but the others have their position ensured, but my position is nowhere." That is a peculiar feeling there, and it is sincere feeling, not hypocrite humility, not hypocritical, but sincere feeling that, "I am nowhere, only on the grace of so many Vaiṣṇavas. But that is not the case with others, other friends, their position is ensured." That is a peculiar thing there. So, when asserting: *paricāraka-bhṛtya-bhṛtya-bhṛtyasya bhṛtyam iti mām smara lokanātha*.

[*maj-janmanah phalam idaṁ madhu-kaiṭabhāre
mat prārthanīya mad anugraha eṣa eva
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-
bhṛtyasya bhṛtyam iti mām smara lokanātha*]

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [Śrī Kulaśekhara's, *Mukunda-Mālā-stotra*, 25]

Always they try to go down to the last extremity. "There I may have some position. I may be given a position in the lowest place." The tendency, the prayer is like that, we find always, with everyone. *Purīṣera kīṭa haite muñi sei laghiṣṭha*, ["I am so mean, lower even than the worm in stool." *Caitanya-caritāmṛta*, *Ādi-līlā*, 5.205]

Only exception, when their superiors are challenged, faced with any challenge, they come out with their unconscious power, come to assert, and become desperate at that time. When their superior is challenged, the challenge against their Guru, they come out with new vigour, they're desperate. Any loss or gain they do not care for; comes to assert.

Vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā. [From Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *Vaiṣṇava ke? Who is a Vaiṣṇava?*]

With all his vigour, all his prospects, risking all his prospects he comes out to defend the Guru, Vaiṣṇava, and others, when necessary. There only we can find assertion in a Vaiṣṇava, *ācārya-abhimāna*. *Ācārya-abhimāna* means, "I hold some position. From some position I talk to you all." But he's sure that position is a position of service, not of a master. A Guru's servant is *Ācārya*, but who is *Ācārya*? He's always conscious that, "I am engaged in; I am entrusted with some service of my Gurudeva." He can be *Ācārya*. *Ācārya-abhimāna*. "Whatever I'm doing, for the cause of my Guru, and risk anything and everything, what I have, and if necessary I am to incur debt, loan. Still, I must assert to keep up the prestige of my Gurudeva." The cat comes out of the bag at that time, with a furious nature, if necessary. *Ācārya-abhimāna*.

Rāmānuja says that this is one of the means to the end, *sādhana*, *ācārya-abhimāna*, to assert from the position of *Ācārya*, when he's entrusted by the *Ācārya* to do some work on his behalf.

Our Guru Mahārāja told us in *Vyāsa-pūjā* in Cuttack, that, “So many gentlemen present here in this meeting, and I am receiving so many flowers at my feet. I am not ashamed. Even an animal also feels ashamed, that amongst so many, taking *pūjā* in the feet. But I have not that minimum sense, that so many respectable gentlemen in the meeting, and excluding everyone, I am receiving this foot worship in the meeting. I am fully conscious of that. But I want to show to all my respected friends my Guru’s position is such. The position of my Gurudeva is such that he can command the highest respect amongst us. Such high level he’s living on, and high aspiration what he can fulfil. Only to give some hint to the public of such higher existence I’m compelled on his behalf to accept this sort of respect amongst you all, my friends. It is only meant for that, meant for my Guru: his dignified position is such. I want to inform you all by this shameful act of mine.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.
Nitāi Gaura Gadādhara. Advaita. Śrīvāsa.

sankirtana sanga pange panca karo dasa [?]

Nityānanda Prabhu, to deliver Jagāi Mādhāi, He received wound from the *guṇḍā*. But Mahāprabhu could not tolerate. He lost His temper to see Nityānanda exposed, dishonoured in such a way by the *guṇḍā* and He took resort to *cakram*. “You *cakra*, come, I shall kill the whole.” But that was conceived to help that loving campaign of Nityānanda, so there is justification. Ordinary people think that Mahāprabhu lost His temper. Nityananda could keep it, but Śrī Caitanyadeva He lost His temper; He did wrong. The general consideration will be like that, that Nityananda Prabhu was sober, but Śrī Caitanya, He could not keep His temperament.

Just as in the case of Jīva Goswāmī. Rūpa, Sanātana gave their signature to the Digvijayī. “Yes! We’re not so big a scholar. You are we admit, you are a big scholar.”

Jīva Goswāmī could not tolerate that. “That that man will consider that my Guru, Rūpa, Sanātana inferior to him in scholarship, that fool will preach in the world in this way.”

When he got, “You give the signature. Jīva, you are, though young, we have heard that you have a good name in the scholarly circle. So your signature is necessary. You see, your Gurus, Rūpa, Sanātana, they have given signature.”

“Let me see it.” Torn it to pieces!

“What, what, impertinent you are.”

“Yes. You do not know why they gave signatures. I want to make you know that, that they in hateful temperament to you they gave signatures and dismissed you, your company. To avoid your company they gave signatures and fled. But I am their servant, I can’t tolerate that you will go and spread in the world that they’re fools, they’re stupid, ignorant, no knowledge of *śāstra*, they’re afraid of talking about *śāstra siddhānta* with you. I’m ready for fight.”

And in his fight, that man was cornered.

“Now you know why they gave signature to you. How, why, neglectfully to your scholarship they gave for avoiding, but they’re not so.”

That assertion, that is also valuable for us. That humility is better than impertinence, but impertinence comes to serve humility. Otherwise, humility goes in the rank of cowardice, humility is cowardice. But humility is not cowardice: to prove that, some resistance necessary, somewhere, by the servants of humble persons.

The king is plain, but the *dewan*, he's very gorgeous: the gorgeous servant of a plain king.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitai. Nitai. Nitai.
Mahāprabhu. Gaurāṅga. Hari.

Gaura prabhu prema vilasa bhuma niskincana bhaktivinoda nama [?]
Gopistitu bhakti kutira koste srmta mrsam nama guna murari [?]

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Parvat Mahārāja: What is the position, even though a person feels very unqualified in all ways, what is his position as he desires to accept more responsibility for serving his Guru or of his zone?

Śrīla Śrīdhara Mahārāja: Qualification or non-qualification of the plane of exploitation and renunciation, that has got no much value for the qualification of the positive plane. That is, when it is vague, meagre position, it is *sukṛti*, then *śraddhā*, then *bhakti*. That is all important, the *nirguṇa*. Good or bad consideration from the standpoint of *nirguṇa dhāma*, *guṇātīta*, apathy or sympathy, our devotion and offense to the Absolute. A consideration of relative positions: in the plane of exploitation and renunciation that is not very important.

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, [samyag vyavasito hi saḥ]*

[“If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”] [*Bhagavad-gītā*, 9.30]

Who has got his progress in the *nirguṇa* plane, in the plane of devotion proper, *śuddha-bhakti*, acquisition in that plane, that has real importance. And the position and power acquired in this misconceived area it has got not much position there, in calculation.

A man may be a sinner in the consideration of this plane of aggression, exploitation, but that is not very important. Real importance, how much position he has acquired in the *nirguṇa*, in the plane independent of exploitation and renunciation. The serving attitude, *śraddhā*, self dedication, how much progress he has acquired in the plane of self dedication. *Svalpam apy asya dharmasya, trāyate mahato bhayāt.*

*[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]

A little position there can get rid of a great or dreadful future in this world. This is non-important phase of life, the physical and mental. But the wealth acquired in the soul, in the area of soul; that is all important. Do you follow?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Nirguṇa, bhakti, śraddhā, ananya-bhajan*, exclusive adherence to the Absolute Good, that is a particular attitude of the inner most soul, that is all important. And these are minor things; this is going and coming, going and coming, transient matter, no so much stability. But that is of high stability and high value, a soul's transaction towards over-soul, inner transaction; that is all important. This external outer transaction of the coating, this is like garment. The mind is also a subtle garment, not the soul proper. All important that is, how he's prepared to accept the principle of a surrendered life. That is the most valuable. The surrendered life is a real life if one can conceive within his heart, the core of his heart. That is real property, real wealth. And the external things are coming and going, flickering, non-stable things.

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

Devotee: Mahārāja, I want to ask you if there's any validity to this concept that I've heard, and that is, within the material plane is there such a thing as a more favourable or less favourable position for coming to the service of the Lord?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: In material condition, is there more and less favourable positions for coming to Lord's service, materially consideration of favourable and unfavourable for *bhakti*? Is there some material consideration?

Śrīla Śrīdhara Mahārāja: That must be, we can apply them in favour of that inner life, *bhakti* proper. That will do some service, some help. So the value of the plane, that is more powerful, so *karmārpaṇa*, in whatever position, I have got this small thing I am giving, *karmārpaṇa*. *Karmārpaṇa* is a lower stage.

*śreyān dravyamayād yajñāj, jñāna-yajñah parantapa
[sarvaṁ karmākhilam pārtha, jñāne parisamāpyate]*

[“O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare* [B-g, 4.25] is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ* [B-g, 4.24], because all action ultimately culminates in knowledge.”] [*Bhagavad-gītā*, 4.33]

As much as inner dedication that is more valuable: the physical dedication in the physical plane less valuable. Inner dedication: as much as inner that is more valuable. And external that has also got value to certain extent, better than non-dedication, dedicating external things. But the real party to dedicate is one's own self, then everything is dedicated, the proprietor to be dedicated not the property. Property is less valuable than the proprietor. Is it not?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Property is less valuable than the property holder, but here the case is mainly with the property holder, not so much with the property. Property does not belong to him. It is already on false claim. But real party is within the holder of the property, the holder, the possessor of the unlawful property. He's a criminal, not property is criminal, but the holder of the unlawful property, he's a criminal. And so much so, when the proprietor of things he's independent of the state, he's also a criminal, *mukta*. But he's a property of the state, when the proprietor thinks it is alright.

How much dominant he's faithful to the state, he's of serving attitude to the state, that is to be considered first. How much faithful, willingly faithful to the state: that is state's first interest. Then he's not enemy to the state, that is second, and the last is, his property, how it's being used, against the interest of the state or for favour of the state welfare? In this way, the inner most existence is more valuable than the outer. An inner man is necessary, whether he's indifferent, or he's enemy, or he's faithful...

[End of SCSMGLOBAL MP3 dated 82.01.26.A]

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