

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.29.A

Parvat Mahārāja: ...this sincerity is under the free will of the *jīva*?

Śrīla Śrīdhara Mahārāja: Cooperation. But really it comes from *sukṛti*, the grace of the Vaiṣṇava. First, unconscious association, and then conscious association helps, *śraddhā*, faith, and there cooperation begins, with faith.

Just as a patient by accident fell on the street, unconsciously. Doctor's first help independent of the patient, and consciousness comes, then consulting the patient. "Where is your trouble?" With the help of the free cooperation the treatment goes on. Something like that. *Ke?*

Akṣayananda Mahārāja: Akṣayananda Mahārāja.

(Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja, 01:10 - 03:10 Bengali?)

...
Śrīla Śrīdhara Mahārāja: ...Mañjarī is considered to be the leader of all the *mañjarī* class, in the camp of Rādhārāṇī. They're younger in age so they have the facility to enter into the room of Rādhā-Govinda where the advanced stage *sakhī* can't enter. Because these young girls supposed to know much about the advanced *līlā*. Anyhow they enjoy that confidence. When Rādhā and Govinda They are in solitary position these young girls are allowed. But the advanced staged she friends of Rādhārāṇī they hesitate to go at that time. So when They are combined in private affairs, Rādhārāṇī and Kṛṣṇa, in confidential position, the highest quality of *rasa* is produced by Their union. And that quality of *rasa*, that highest quality of *rasa* can come in connection with the *mañjarī*, not the *sakhī*. So Rūpanuga *sampradāya* means the opportunity of having a taste in the highest quality of the *rasa* when confidential union of Rādhā-Govinda occurs.

Mahāprabhu recommended this is the highest form of attainment possible ever for the fate of the *jīva*, *rūpānuga*. *Mādhurya rasa*, then in the camp of Rādhārāṇī, then again under the leadership of Śrī Rūpa. So *rūpānuga bhajana darpan*. Bhaktivinoda Ṭhākura has given description, that short idea, the sketch of the type of confidential spiritual service in *mādhurya rasa* under the leadership of Rūpa Goswāmī.

And here Narottama Ṭhākura he also understands that substantial characteristic of *rūpānuga bhajan*, so much so that here he's expressing his aspiration: "When my Gurudeva Lokanātha Goswāmī will take me by my hand and will connect to Rūpa. I am giving this new *kaiṅkary*, this young maidservant to you Rūpa, you take it." His Guru Lokanātha and his aspiration: "When my Guru, he's my Gurudeva, he will connect me, he will take me and give charge of me to Śrī Rūpa?"

So Rūpa's transaction that is higher, *mañjarī* means higher plan and design and dealings of different services which is unique in the camp of Rādhārāṇī. And most confidential what is not generally aspired even within, under other *sakhīs* and others. *Śrī Rūpa Mañjarī Pada*, ones exclusive concentrated attempt, aspiration to enter, to have admission into the camp of Śrī Rūpa, that is expressed here earnestness. Exclusive earnestness to get admission into the camp of Śrī Rūpa.

Śrī-rūpa-mañjarī-pada sei mora sampada, the characteristic of the aspiration should be like this: *śrī-rūpa-mañjarī-pada sei mora*, that is my wealth. My wealth is, I consider, the holy feet of Śrī Rūpa Mañjarī as my only, my wealth. I don't consider anything else as wealth. *Sei mora sampada*.

Sei mora bhajana-pūjana. *Bhajana* means internal, sincere presentation towards the high. And *pūjana* means formal, formal attempt; both formal and, *bhajana-pūjana*. *Bhajana* is more internal and sincere, *pūjana* is more formal and, in the beginning of course attempt is formal, formal respect and internal offering, *bhajana-pūjana*.

Sei mora prāṇa dhana, that is the source of my life of sustenance. *Sei mora abharaṇa*, and that is also my ornaments, that is my outer qualifications, my inner and outer existence is there. One should

be like that. *Sei mora abharaṇa*, *sei mora jīvanera jīvana*, and I also consider that to be the very life of my life, *jīvanera jīvana*, life of my life; the essence of my essential existence, *sei mora jīvanera jīvana*.

Śrī-rūpa-mañjarī-pada sei mora sampada, *sei mora bhajana-pūjana*, *sei mora prāṇa-dhana sei mora abharaṇa*, *sei mora jīvanera jīvana*.

Sei mora rasa-nidhi, that is the source of all my ecstatic aspiration, *rasa-nidhi*, of the ocean, the ocean of my ecstatic joy. *Sei mora vāñchā-siddhi*, the fulfilment of my inner aspiration is there. *Sei mora vāñchā-siddhi*, *sei mora vedera dharama*, and I consider that, the *Veda* has got so much position and hold over the society, but I consider that *Veda* inspires me only to accept that as the real meaning of the *Veda*.

Sei vrata, *sei tapaḥ sei mora mantra-japa*, there is a fashion especially in the female society to do, to accept many vow, *vrata*, different kinds, *savitri vrata*. She performed the, Savitri is very famous for her chastity. By her chastity she could save her husband from death. So Savitri, so many good ideals in the ancient ladies, and in that name or any other name to take some vow and continue that, *sei vrata*. I have no other vow, formal vow I like to take, but that is my all vow, temporary commitment for any particular good action. That is my vow. *Sei vrata*, *sei tapaḥ*, so many penances we are told been practised to achieve their desired end. But my penance is only for that. If I do that then I think I have finished all my penances. *Sei vrata*, *sei tapaḥ*, *sei mora mantra-japa*. There are others who engage themselves in *japam*, in repetition of particular spiritual sound for the attainment of some auspicious end. That is *japam*, *mora mantra-japa*. *Sei mora dharama-karama*: but if there be any other phases of duty and activity then all, Rūpa, her service covers all sorts of engagements either to discover or to serve the holy purposes. All phases I concentrate only for their feet, to achieve the service of their feet. Everything will be,

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

All phases of life, all dealings of life, I want only one point, the service of Rūpa I want. *Sei mora dharama-karama*.

Anukūla habe vidhi se pade haibe siddhi, now only I want this that the circumstance may be favourable, the _____ [?] the controller of these worldly forces, He may be propitiated with me. And He may make arrangement in favour of my such attainment of life, such attempt of life. If He becomes favourable then my fulfilment will be achieved. *Anukūla habe vidhi se pade haibe siddhi, nirakhiba e dui nayane*. Then what will be the effect if the administration becomes helpful to me.

Se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī, praphullita, then I will be allowed to have a vision of his beautiful figure, movement and serving attitude. That will come in me. I will be connected rather, with his feet, and his direction, and will do some service under her guidance. *Se pade haibe siddhi, nirakhiba e dui nayane, se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī*. I'll be allowed to have a vision of his beautiful figure, *mādhurī-rāśi prāṇa-kuvalaya - śaśī*, and which will be like moon.

Just as moon is the source of energy and beauty of the *kumuda*, means red lotus floating at night. Generally sun helps the lotus and the moon helps that red flowers that we find in the tank, that is *kumuda*, which flourishes by the moonlight. And that is of red colour. And the lotus, this lily, that gets energy from the sunlight.

But here is rays from the moon but *kuvala* is Padma. *Praphullita habe niśi-dine*. Because he wants, the demand is not only at night or daytime, but both day and night. So this time the moon taken perhaps the principle necessity is night for this *mādhurya-rasa*. So moon take the night sustaining agency and here also mentioned not *kumuda* but *kuvalaya* means a type of lotus, might have meant a particular type. *Praphullita habe niśi-dine*. That will be encouraged and sustained both day and night by the ray of that beautiful figure, colour, movement of Rūpa Goswāmī. That will inspire me day and night in the service of Kṛṣṇa camp. *Praphullita habe niśi-dine*.

Then comes another stage, *tuyā adarśana ahi garale jarala dehi*, as if after attaining this, as if it is my own property. I have attained this. I shudder to lose it again. I may not retain my position here. That apprehension comes. *Tuyā adarśana ahi garale jarala dehi*, so long I am dispossessed of such association I can't tolerate any longer. After attaining he thinks 'it is my own home. And why I was

forced to remain out of my home.’ And he’s shuddering, ‘if I again be separated I couldn’t be able to tolerate. *Tuyā adarśana ahi garale jarala dehi*, your separation like a serpent bit me and I, whole of my life peace is feeling the pain of the serpent poison. And that is your separation. *Tuyā adarśana ahi garale jarala dehi*. The whole world is feeling the uneasiness of serpent, the snake-bite poison. *Tuyā adarśana ahi garale jarala dehi*. *Cira-dina tāpita jīvana*. And for long time I am undergoing this sort of pang of separation of you my lady, lord, lady, master, mistress. *Tāpita jīvana*. *Hā hā prabhu kara dayā deha more pada-chāyā, narottama laila śaraṇa*. Now I again come to your feet. Please grant me a permanent service in your camp. *Kara dayā deha more pada-chāyā*. I am taking refuge under you. I have no other alternative. I fully surrender to you, and you should give me permanent service in your camp. Without that it is not possible to go on with my life _____ [?]”

Hare Kṛṣṇa. Nitāi Gaura Haribol.

Śrīla Śrīdhara Mahārāja: ...enemy to his own self, treachery, suicide, *ātmā-ha* _____ [?]

He was working there in the railway at that time and we lived in his quarter. And his wife is also a girl of this Navadwīpa town nearby, very near to Kṛṣṇa Mayee’s house, *brāhmaṇa* family. His father-in-law was also, had much affection for me. He lost his wife, he was not here but lost a child in his or her young age, and she was almost half-mad. And his sober father to save her from madness, for too much lamentation for her child, he took her to me to hear about *Bhāgavatam*, and these things. And she was very sincerely following my advices at that point, at that time. Then after a long time, few years ago, they came to take initiation from me, old friend. Hare Kṛṣṇa. Hare Kṛṣṇa.
_____ [?]

“I’m very favourite officer of the king, very, very favourite, favour, I get from the king, authority. And that is my tie, attraction, they’re not allowing me to go to Vṛndāvana.”

But anyhow, Sanātana Goswāmī tore off that affectionate tie and marched towards Vṛndāvana to meet Śrī Caitanya Deva and met Him at Benares when coming back from Vṛndāvana. And for two months Caitanya Deva was detained in Benares to teach the very purpose of the *Bhāgavatam* and other scriptures. So much so that He asked him to prepare the proper scriptures of the Vaiṣṇava section propounded by Him. This *Hari-bhakti-vilāsa*, then this *Bṛhat-Bhāgavatāmṛtam*, *Vaiṣṇava-toṣaṇī-tikā* in *Bhāgavatam*, *tipaṇi*. Very fine note of highest type given to *Bhāgavatam darśana* by Sanātana Goswāmī.

We get from his commentary that Vasudeva took his son to Nanda-rajā, but at that time one son and one daughter already there. And Vasudeva’s son entered into the son of Nanda, unconscious of, without the knowledge of Vasudeva. And Vasudeva could see only that daughter and he took the daughter to Mathurā from Vṛndāvana, from Gokula. It is his finding from different *śāstra*, he has proved that it cannot but be that Nanda had also a son there. And Vasudeva’s son was absorbed by him, by that child.

Baladeva also having *rasa līlā*. But Sanātana Goswāmī’s finding from different *siddhānta* the Baladeva *rasa līlā* it is reserved for Kṛṣṇa only. So Baladeva externally He’s found to make *rasa līlā*; at heart He’s managing Kṛṣṇa to make the *rasa* at His heart. These are very fine conclusions of the scriptures, drawn from different scriptures, we get from Sanātana Goswāmī. Baladeva is not making *rasa līlā* Himself. It is monopoly of Kṛṣṇa, Kṛṣṇa consciousness. But externally we see that He’s doing, He’s not doing in His heart, He’s aloof. In His heart He’s making arrangement for Kṛṣṇa, for this *rasa-līlā*.

Just as Gurudeva, apparently Gurudeva is seen to accept things from the disciples. But really whatever he gets he sends it upward, transparent Guru. And there is opaque Guru. They collect money and consumes themselves and then they are caught. But transparent Guru whatever comes goes upward, and he’s clear, always transparent; mediator. He’s all-conscious that this is for my Gurudeva, for my Lord, not for mine. I am the mediator. That is the position of real Guru, transparent. *Īśāvāsyam*

idam sarvaṁ [Īśopaniṣad, 1] He's always settled in such consciousness. *Īśāvāsyam*, everything for Kṛṣṇa.

And Vaiṣṇava also, but the Vaiṣṇava also does that. Vaiṣṇava he does not want anything for him, everything belongs to Him. But because I am to serve Him, so something for my own keep-up I can take as *prasādam*, grant from Him. If I do not do that, then also there will be some obstacle, hindrance in the service. I'll be in the wrong path, so,

*yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]*

[“For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering.”] [*Bhagavad-gītā*, 6.17]

“*āsakti rahita*” “*sambandha-sahita*,” [From Śrīla Bhaktisiddhānta's *Vaiṣṇava ke?*]

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumuḥsubhiḥ parityāgo, vairāgyam phalgu kathyate.*

[“That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phalgu-vairāgya*, external or false renunciation.”] [*Bhakti-rasāmṛta-sindu*, *Pūrva-vibhāga*, 2.125]

That exclusive renunciation, that is bad. The liberationists they adore that thing very much, but devotees, because their life has got some value they want to serve, so to render the proper service whatever is necessary he takes that from the fund of the king. If he does not do so he will be weak. He will not be able to render proper service. Then he will be punishable. So he must take what is necessary to up-keep himself so that he may render maximum service to the Lord. That adjustment we must accept in our life, *yuktāhāra-vihārasya*, not *phalgu-vairāgya*. Extreme abnegation is not accepted in Vaiṣṇava school. _____ [?] Proper adjustment. The object of life is to render maximum service, proper service. Brain work, a higher diet. Ordinary physical labour, then this *sak*, vegetable diet may be necessary to some extent, such adjustment. Of course, a *sādhaka* when he's trying to enter - and who is settled, whatever he does, that is all right. And who is going to be settled it is direction for them; *sādhaka*.

...

Śrīla Śrīdhara Mahārāja: ...and Vidura is absent. Vidura's wife she was taking bath at the time. When she could know that Kṛṣṇa has come in her house, Vidura is absent, she was also a devotee of high type, she forgets herself in her ecstasy that Kṛṣṇa has come here to my house, my husband. She came undressed, naked. She does not know that she has come naked. She does not know that she has come naked. Kṛṣṇa threw His *utariya*, the sheet to her body. Then anyhow she managed to cover her body and came and whatever she tried to after making Kṛṣṇa to sit in as comfortable position possible. Then she went to find what was in her house that she can feed Kṛṣṇa. So found there is two or three plantains, few plantains, fruits. She took them and she's removing the cover and the fruit is missed, leaving the fruit the cover is put into the mouth of Kṛṣṇa, and Kṛṣṇa He's eating that.

And just at that time Devarṣi Nārada and Vidura, both of them was present there.

Nārada says, “What are you doing?”

Vidura says, “What are you doing? The fruit is missed and the cover you are putting.” Then Vidura was very much repentant, “What are you doing?”

Then Nārada came to the relief of Vidura's wife. “But that she is dispossessed of her consciousness, so ecstatic joy she has found by the visit of desired wealth. But what is this, why Kṛṣṇa is taking that?” Nārada put the charge to Kṛṣṇa. “She's mad, she's outside herself. She's doing madly something, lost her consciousness. But Kṛṣṇa is all-conscious, why He's swallowing all those covers of plantains so?”

Then Kṛṣṇa answered, “Nārada, neither I am eating the fruit nor the cover. I am accepting her devotion.”

Bhāva-grāhī-janārdanaḥ. So what the devotee offers to Him, to the Deity, the material aspect may not be seen acceptable always. But the *bhāva*, the feeling that arises in the heart of the worshipper, that goes to satisfy the Lord. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Jīva Goswāmī has criticized all the grammarians. _____ [?]
If not connecting with Kṛṣṇa then _____ [?] means the cry of crows.

Devotee: Crows conversation.

Śrīla Śrīdhara Mahārāja: _____ [?] will only create wound, injury. Everything if it is connected with Kṛṣṇa, that is all right. That *Bhāgavatam śloka*.

*na yad vacaś citra-padam harer yaśo, jagat-pavitram pragṛṇīta karhicit
tad dhvāṅkṣa-tīrtham na tu hamsa-sevitam, yatrācyutas tatra hi sādhave 'malāḥ*

[“Those words that do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered to be like unto a place of pilgrimage for crows, and are never resorted to by those situated in transcendental knowledge. The pure and saintly devotees take interest only in topics glorifying the infallible Supreme Lord.”] [*Śrīmad-Bhāgavatam*, 12.12.51]

*tad vāg-visargo janatāgha-samplavo, yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat, śṛṇvanti gāyanti grṇanti sādhaveḥ*

[“On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world’s misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.”] [*Śrīmad-Bhāgavatam*, 12.12.52]

Whatever is connected with Kṛṣṇa that is all right. Externally, apparently it may seem to be defective, but the subject matter, the object, the real connection with Kṛṣṇa. And what is without connection of Kṛṣṇa apparently it may be very beautiful and very good but that is all impure. There is only one thing, one criterion we are to follow. We are to understand, to realize how it is. Kṛṣṇa connection only, exclusively, Kṛṣṇa connection is beneficial and one thing may be, in all other respects may be good, but if Kṛṣṇa is absent it is all dead thing.

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

Satyam, śivam, sundaram.

Satyam bhriyat, priyam bhriyat, na bhriyat. When I came to find this *śloka* then I was perplexed. Then I was a student of a school, class six or seven. *Satyam bhriyat.* One of our teachers told, *satyam bhriyat*, say truth always, tell truth always. *Priyam bhriyat*, and tell what is pleasing; speak truth, speak pleasing, *satyam bhriyat.* *Na bhriyat satyam apriyam*, don’t tell truth if not pleasing. I got some push there, what is this? If it is unpleasant, truth should not be spoken. Then truth is limited here, it must be pleasing. I had a check.

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