

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.13.B

Śrīla Śrīdhara Mahārāja: ...who is the master of that store house of Kṛṣṇa *līlā*, who can distribute it, he's Guru, in this line; no doubt. No doubt. Hare Kṛṣṇa. Hare Kṛṣṇa.

That famous talk began on the banks of Godāvarī. Godāvarī; *go* means in the ordinary sense water. *Da* means, "who can give water." *Vari, vara*, one of the main sources of giving water. *Go* means *indriya*, *go* means *Veda*. So, we can come to this word Govinda, *go-indriya*, our senses, *vinda*, to gain; the fulfilment of our senses is found in whom? He's Govinda. Then Govinda means, *Go* means *Veda*, *Śruti*. By studying the *Śruti*, whom we can find, *vinda te. Gobhir, śrutibhir yad vinda te govinda*. We can get whom?

upanisad purusam pricar vede samste rame avit vidyam veda vidya [?]

The object of *Veda* is who? He's Govinda. We get Him from the *Vedas*. And the fulfilment of our all senses is Govinda. So, *Go Śruti*, the real conception of the *Śruti* is given where? *Go-dā-varī. Go* means *Veda da*. Who has given the real representation of the *Veda*, the best amongst them, Godāvarī. We may take. Godāvarī. And who, where it was given the highest fulfilment of the senses, of all the senses of *jīva*, the proper and the fullest engagement of all the senses of *jīva*.

That was announced there in that bank, Godāvarī. Your senses are not to be rejected; but they have got their fulfilment with Kṛṣṇa. If you can give up the spirit of exploitation and renunciation, those tendencies are a bar to approach Kṛṣṇa so to approach properly towards Kṛṣṇa, then you will have the utilization of all your senses to the fullest extent that was dealt on the Godāvarī bank.

There Mahāprabhu began in a very general and comprehensive way, the approach for us.

[prabhu kahe,] — "paḍa śloka sādhyera nirṇaya"
[rāya kahe, — "sva-dharmācaraṇe viṣṇu-bhakti haya"]

[Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya, "Recite a verse from the revealed scriptures concerning the ultimate goal of life."] [Caitanya-caritāmṛta, Madhya-līlā, 8.57]

"*Sādhyā*, what is the end of our life? What is the destination of our life? Please say and with quotations from scriptures, *paḍa śloka*. Not only I want your simple statements, but the evidence, *paḍa śloka*. Why? *Sādhyera nirṇaya*, to determine what is our object of life? The goal of our life, the destination, I want to know from you."

rāya kahe, — "sva-dharmācaraṇe viṣṇu-bhakti haya"

The answer came, "If you discharge your own duty, with the sense of discharging your duty, not expecting anything in return, *svadharmā* means *varṇāśrama dharma*, where you have come by previous *karma*, you are posted in some position. And fitting to your present position, what duty you have got, you are to discharge them, but only one condition, without anything, any remuneration.

phala kanka badcit, varṇāśrama dharma phala kanka badcit niskama [?]

Without any particular mundane aim, if you go on with your duties that have been asked by *varṇāśrama dharma* for you to do, you can get Viṣṇu *bhakti*. Then here, Rāya Rāmānanda says that, "Viṣṇu *bhakti* is the object of us, that is the destination. That our adherence to Him who pervades everywhere, *viṣṇuḥ yaḥ idam viṣṇuḥ vyāpnotīti*, who is permeating everywhere He's present, Vasudeva, Viṣṇu. He's everywhere, everything is in Him and He is everywhere, *viṣṇuḥ yaḥ idam viṣṇuḥ vyāpnotīti*. From the local interest to embrace the general interest, and that must come to the level of Viṣṇu consciousness, *varṇāśrama*. Thereby, the Viṣṇu *bhakti*, our adherence to Viṣṇu, our allegiance, obedience, submission to the internal spirit, that is everywhere. To connect with Him, and

to go accordingly, that is our object of life. Not to live a phenomenal life but spiritual, deeper plane pertaining to a deeper plane, more subtle. We should connect our duties with that.”

“*Eho bāhya āge kaha āra.*” [*Caitanya-caritāmṛta, Madhya-līlā, 8.59*] Of course, it may be thought that theistic life proper begins from here, giving up the special, local purpose, and for a universal purpose to look at the all-pervading spirit and attain His closer company and to do duties, what is already ordered, the program in *Veda* and *Upaniṣad*. *Eho bāhya*, this is superficial, go deeper.”

[*prabhu kahe, — “eho bāhya, āge kaha āra”*
rāya kahe, “kṛṣṇe karmārpaṇa — sarva-sādhyā-sāra”]

[The Lord replied, “This is external. You had better tell Me of some other means.”]

[Rāmānanda replied, “To offer the results of one’s activities to Kṛṣṇa is the essence of all perfection.”] [*Caitanya-caritāmṛta, Madhya-līlā, 8.59*]

Rāya kahe, “kṛṣṇe karmārpaṇa — sarva-sādhyā-sāra.” In *varṇāśrama dharma* it is a fashion, generally they are acquainted with the external activity, and they do not care even to give up the fruit of their action. But still if they do, but they have no direct consciousness of Viṣṇu or Kṛṣṇa. They perform *Durgā pūjā*, the *śrāddha*, so many practices, and finally it is connected they may find some look, some overlook.

Ete tat karma phalam sri krsnaya samurtita samustu [?]

They may or may not know this connection, this link of his work with Kṛṣṇa, but anyhow, the link is there. They know or they do not know. But better will be to have direct consciousness that Kṛṣṇa is the authority. And whatever I’m doing in *varṇāśrama*, or socially, or whatever, all must be given, the result must be given to Kṛṣṇa. With this consciousness if we do, all social, and spiritual, and national, and this physical, body concern, whatever we do, if with the connection of Kṛṣṇa we can do it, then we can approach towards the goal, our fulfilment of life.”

Then Mahāprabhu, “*Eho bāhya, āge kaha āra.*”

Then Rāmānanda Rāya came with new light.

sarva-dharmān parityajya, [mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā, 18.66*]

“We must be particular with the object of life, not so much conscious of the activity. The object of our life will be more; more attention to the object, and less importance to the form of activity. Whether I’m a *kṣatriya*, I’m a king, or I’m a *brāhmaṇa*, or I’m a *śūdra*, does not matter. I have got this sort of duty, I have got this sort of duty, I have got this sort of duty. That does not matter very much. We must have no attachment for that. The king leaving his kingdom, may take to *brāhmaṇaic*, *vānaprastha*, *tyāga*, *tapasya*, *japa*. *Śūdra* leaving his occupation he may be a beggar and taking the Name of Kṛṣṇa. The *brāhmaṇa* he may give up his *yajña*, this fire sacrifice, etc, and he may be a beggar, or anywhere, if he gets any good company. So we are to be particular for the aim and non-particular to the form of his duty. *Sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*. Wherever exclusively devote oneself for the cause, ignoring his present paraphernalia, and duty.”

Mahāprabhu said, “*Eho bāhya, āge kaha āra*. This is also superficial, go ahead, deeper.”

Then *jñāna miśrā bhakti*.

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.”] [*Bhagavad-gītā*, 18.54]

Now he has come to the stage of identifying himself with spirit above matter. He’s a soul with nothing to do with this mundane world, so any loss or gain in this mundane world is of no use to him. He’s spirit and his prospect in the spiritual world, in the world of soul, the world of consciousness, and nothing to do with this material world, whether it is laudable or blameable. *Brahma-bhūtaḥ*, he has already established, settled, in the consciousness that he’s soul proper, and nothing to do with matter, *brahma-bhūtaḥ prasannātmā*, so some sort of satisfaction he feels within, *ātmārāmā*.

*ātmārāmāś ca munayo, [nirgranthā apy urukrame
kurvanti 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]

He’s content, self contented. *Na śocati na kāṅkṣati*. Neither to mourn, nor to aspire. Something gone so mourning? No, this is nothing, matter. Something coming, not cheerful, because it is matter, unnecessary and unessential. *Mad-bhaktim labhate parām*. True *bhakti*, true types of *bhakti*, that is spiritual devotion, *sevā*, service. Serving attitude now gets the pure character. It is in the spiritual plane, not mixed with mundane aspiration. *Mad-bhaktim labhate parām, bhaktim labhate*. Higher type of service now he comes to, he gets the opportunity to do, to practice, *mad bhaktim*.”

“*Eho bāhya, āge kaha āra*. This is also superficial. He’s on the verge. He has not some substantial touch. He has not entered the domain, but he’s just waiting in the marginal position, at the door. He may get, but he has not got. His indirect forces, negative forces are finished, but still he’s at the door. He has not entered. He may get, may not get also. *Mad-bhaktim, mad parām bhaktim labhate*. Not mundane, but from here if he gets anything he will get pure; but he will have to get. He’s at the door.”

Then he says, Rāmānanda Rāya,

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthītāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

[“Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

A difficult thing, to cross the charm of knowledge. It is a very difficult thing, that I shall know, I want to understand, and then I shall do. The calculation, and the suspect, underlying suspicion is there. What I shall do, I want to know it fully. Then I shall get out with my capital. *Jñāne prayāsam udapāsyā*. I want to know. The ego, the “I” is very strong, and he wants to have the account of loss and gain. He’s the master. The key is in his hands, he has kept the key in his hands.

“I want to test, I want to know. My benefit I know well.”

So he’s the master, not the servant. From the position of a master he’s making inquiry. *Jñāne prayāsam udapāsyā*. If you at all want to enter into the domain, everything is superior to you. None

will care to come to you with some explanation that you are their master, so they must give explanation to you.

“Yes your gain, no loss, your gain is this. You are a separate entity. In your account there must not be any loss. You are an independent personality, independent entity. You stand with your head erect”

Jñāne prayāsam. That won't do. You are to go to be a slave, not a master hand. So that sort of mentality is necessary. You must bow down your head. Not that with your head erect you will march over. Everything there is superior in quality than you are. So, you are to enter into that land, that plane.

vaikuṅṭhara pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

[“The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there.”] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

Even the earth, the water, whatever is there, whatever you'll find, they're of higher materials than you yourself are of. All Guru, and you are disciple. All master, you are servant. You are going to enter the land what is all master. So, *namanta eva*, you will have to submit. That will be your real qualification. What will be ordered to you, you are to do that. Not to exercise your brain so much there. Brain has no room. They are all more brainy than you. So, no brain is necessary, only hand is necessary. Menial labour is necessary there. Brain there is enough.

So you are to enter that land if you like. A land of slavery to you. So *jñāne prayāsam udapāsyā, udapāsyā*, hatefully you are to dismiss your brain, and taking only your heart you are to approach, enter that land. *Udapāsyā, namanta eva*. I have come here, all masters, all godly, I am only like a mosquito. That Brahmā in Dvārakā. *Namanta eva, jīvanti*. And not only for the time being; that for the time being you will accept that attitude and you will finish your work you will come back. No. From here your life will be such continuously. Eternal life you will have to accept such.

Jīvanti san-mukharitām bhavadīya-vārtām. Of course you may expect to be educated about this line, how it is good, how it is great, how it is useful to you. You will be allowed *paripraśna*, honest inquiry. *San-mukharitām bhavadīya-vārtām*. They're your friends. They'll come to help you, to make you understand that this is beautiful, this is good, this is the best form of life. The friends will come. They are sympathetic, not non-sympathetic, *bhavadīya-vārtām*.

Sthāne sthitāḥ, if your aspiration is such, your want, your demand is such, your external position is negligible. That is not to be given more value, but your aspiration, your hankering, the purity of your purpose, that has got real consideration here, not your present position. The recruitment from that side will consider the purity of your purpose, not your present position in the capacity so much.

Bhavadīya-vārtām, sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām. Apparently it seems that you are going to be a slave, but the object, the result is opposite. *Ajita-jita*, if you can accept such an attitude of surrender and slavery, that *Ajita* who can never be conquered, He is conquered in this process. The friends will come and say to you, the *sādhus, san-mukharitām bhavadīya-vārtām*. They will come and make you understand, “You become a slave.” But He likes very much His slaves. He's master of slaves, He sometimes wants to become slave to His slave. This is the key to success. The highest gain we can get through this path. This attitude. *Ajita*, Who can never be conquered, never be achieved, He becomes *jita*, He becomes conquered through this process.”

Mahāprabhu told, “Yes, it is. *Ajita* is being *jita*. By surrendering we capture. It is a plane, I admit, it is the plane of love divine, that by giving we can get. As much as we risk, to give ourselves, so much highly we can have demand on that unconquerable infinite.” Mahāprabhu said, “I accept that here it begins, *śuddha bhakti*.” Then, *āge kaha āra*, [go further].

Then this really *śuddha bhakti*, it develops in a crude form, general way, then more developed it must take the shape of *śanta, dāsya, sākhyā, vātsalya, mādhyurya*. Then came *śanta rasa*. First *nistha*, this is *śanta rasa*, such adherence, such type of adherence, *nistha*. I cannot withdraw me from such consciousness and submissive attitude towards the truth. The *nistha*, continuous submission, and forever.

Śanta rasa, that develops into *dāsyā rasa*, wanting to do some service. Not only sitting, showing my loyalty to the authority, but I want to be utilized by them, awaiting their order, they may give me some engagement, I may consider myself fortunate. Such deep entrance, want to be utilized anyway, *dāsyā rasa*.

Then *sākhya*. *Dāsyā*, this developed, and the confidence added to the servitors, confidence, then it comes little superior. Servant, but confidential, as generally with old servants, they are faithful. Confidential stage is added to the service, then it becomes *sākhya rasa*. *Dāsyā*, *sākhya*, first *nistha* adherence, submission, then, to be utilized for His satisfaction, then confidential utilization, then it comes to friendly service, *sākhya rasa*.

In Vaikuṅṭha, in calculative devotion, dedication only *śanta*, *dāsyā*, and half of *sākhya*, is seen in Vaikuṅṭha, where the Lord is Nārāyaṇa. Not full confidence is possible there. Awe, reverence, grandeur, splendour, pomp, apprehension, and all these vanish due to more confidence. The object of our worship, or love, also changes in another way.

Then from Vaikuṅṭha we feel attraction for something like Ayodhyā, Rāmacandra, where *dāsyā*, *śanta*, *dāsyā*, and *sākhya* with Vibhisana and Sugriva, the *sākhya rasa*, and also *vātsalya rasa*. *Vātsalya rasa*, the confidence is developed to a peculiar position where the servitors they think themselves promoted to such a plane or position that they want to take care of the object of their veneration very strongly. The filial service, filial affection, that is also service, though apparently it seems that they're master of the situation, and they're controlling the boy and sometimes chastising, sometimes giving punishment. But it is superficially if we can enter into the depth of that service, we shall find that it is all incomparable love interest. For the interest of their object of veneration, object of love, that is a peculiar type. The punishment and the rebuke are also seen on the surface superficially, but underground, full of interest for the welfare of the object of their service, so much. It is a peculiar type, *vātsalya*. And *vātsalya* a very light type we see in Ayodhyā, so it is ignored almost.

*vaikuṅṭhāj janito varā madhu-purī [tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]*

[“The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa’s *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?”]

[*Śrī Upadeśāmṛta*, 9]

Rūpa Goswāmī took his leap from Vaikuṅṭha, in one stride to Mathurā. It is here that everything is available in a very clear and substantial way. So *madhu-purī*, to Kṛṣṇa conception of Godhead. From Vaikuṅṭha, by one stride he has come to Kṛṣṇa conception.

But Sanātana Goswāmī has filled up the gap, that on the way there is Ayodhyā, and there we find *vātsalya*, *sākhya*, *vātsalya*.

But Rūpa Goswāmī goes to Mathurā at once. Here you come and it is well traceable, *sākhya*, *vātsalya*, you will find. So, he has shown how *sākhya rasa* service there.

He’s playing, you know, playing with Him. Sometimes climbing over His shoulder, sometimes giving a slap perhaps. In this way they’re mixing with Him. That they can do. But the heart is full of service of a peculiar type. That is the criterion. Perhaps they may give up their life a thousand times to take a thorn out of His sole. A thousand times they can sacrifice them for the slight satisfaction of their friend. In that way we shall come to honour them. If you consider them as thousand times more valuable than their own life. In this way.

In *vātsalya rasa* also, the criterion should be from that side, that for the slight interest of the object of their veneration, they can give their life *crores* of times or so. So much affection is there.

And then from *vātsalya* it goes to *mādhurya rasa*, the all-comprehensive *rasa*, which includes *śanta*, *nistha*, *dāsyā*, the service also, the friendly confidant, and the *vātsalya rasa* to feed and to look after, to take care, as if the object of veneration, object of our service may not know how to go on. We have to make arrangements for His interests in all respects. But sometimes when difference comes, sometimes stricture also. All these things and the wholesale dedication for His satisfaction by every atom of our existence, the *mādhurya rasa*, which includes all *rasas*, and that also untold.

Then again more enhanced when it is couched in the form of *parakīya*. From the side of the *gopīs*, they risk everything for the service. And from the side of Kṛṣṇa, two forms, one very rare connection in *parakīya*, not obligation of anything. It may happen, or may not happen, the union may happen or may not happen. Very rare. So, that is rare, that becomes sweet. And another thing, we are told, just as ordinary feeding is not palatable to Him. He takes food by stealing. When He takes food by stealing, that is more tasteful to Him. This art if we can follow, so that may be applied in the case of the *parakīya rasa*.

“I’m deceiving the party and I’m getting. I’m stealing the property of someone.”

That sort of posing becomes more tasteful to the subjective party.

And for the dedicated party, they risk everything, their good name, their society, their future, and even the dictation of the religious scriptures, the wholesale risk.

One time when we were in Madras, for the temple, the Raja of Jaipur, he gave some money, and I was in Bombay. That was sent to Calcutta, Head Office. Then, five thousand rupees; first instalment one thousand rupees work was done by someone, sending some worker from the centre. Then myself and Mādhava Mahārāja was sent to Madras...

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