

82.11.01.B

**Śrīla Śrīdhara Mahārāja:** ...absolute has His own conception, come out of His own perception. And we're to be converted into that, and our soul only can have experience, and get membership there, and not this body, mind, they will fail. The present eye, mind, they cannot grasp that thing. Only through ear it must come to our souls, soul will be awakened. All these rulings of the mind and the senses, they will evaporate and we'll get a free body of our soul emerged from this our present conscious body and mind. So everything must be of spiritual order. So imitation, the *sahajiyā* school, they try to find in this mundane plane what they heard about Kṛṣṇa, in this plane they want to find it, but it is not possible. We are to go there through *sādhana* under the direction of a real *sādhū*, how to go. Virajā, Param, Virajā first. *Brahmāṇḍa bhedi yāya*.

*[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya / 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya]*

["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."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.153]

Different stages of this mundane conception from gross to subtle, seven stages where we live, including this, seven other stages of mundane. Bhūr, Bhuvar, Svar, Maha, Jana, Tapa, Satyaloka, then Virajā, then Brahmaloaka, then Paravyoma. The creeper of our devotion, that gradually grows and pierces through all the stages and then touches the land of the Vaikuṅṭha, of the first real infinite conception, and passing through that again it will go to the Vṛndāvana. From the calculative devotion to the spontaneous devotion, devotion based on love, causeless and irresistible. And there we can find Kṛṣṇa with His paraphernalia engaged in His *līlā*. And gradually we may be accepted there. It is the reality there. No question of any imagination or concoction. So the instruction that comes to us, that must have its real origin, not a bogus party. We must not be prey to any bogus party. There are many wandering through the world to canvass their own adulterated thing in the market, in the name of Kṛṣṇa.

Bhaktivinoda Ṭhākura has sung [*Śaraṇāgati, Bhakti-pratikūla-bhāva Varjanāṅgikāra, Renunciation of conduct averse to pure devotion.*]

*keśava tuwā jagata bicitra karama-vipāke  
bhava-bana bhrama-i, pekhaluñ raṅga bahu citra  
tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane  
dohi' jāi kapila, patañjali, gautama, kaṇabhōjī,  
jaimini, bauddha āowe dhāi'  
tab koi nija-mate, bhukti, mukti jācato,  
pāta-i nānā-bidha fānd so-sabu--bañcaka,  
tuwā bhakti bahir-mukha, ghaṭāowe biśama paramād  
baimukha-bañcane, bhaṭa so-sabu,  
niramilo vividha pasār daṇḍabat dūrato,  
bhaktivinoda bhelo, bhakata-caraṇa kori' sār.]*

*Keśava tuwā jagata bicitra*, "O Lord Keśava, You have, Your world is of a very variegated nature, very wonderful variegated nature, *jagata bicitra*.

*Karama-vipāke, bhava-bana bhrama-i, pekhaluñ raṅga bahu citra*, As a result of my *karma* I am now floating in a particular stage where from I can see the various strange shows, the exhibition of different types has been presented here. *Karama-vipāke, bhava-bana bhrama-i, pekhaluñ raṅga bahu citra*. Many curious things we are to have experience of here. *Bhrama-i, pekhaluñ raṅga bahu citra*.

*Tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi*. Really, separation from Your holy feet, that is the real cause of all these pains, sufferings, *dohi' jāi*, I am suffering from this.

*Kapila, patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi'*. So many parties are approaching me and offering that, 'O you are suffering, you take this pill and swallow it, everything will be cured,' So many parties, Kapila, Śaṅkara. Patañjali with *yoga* system, Patañjali. Jaiminī with *karma-kanda*, Jaiminī. *Kaṇabhojī*, the atomic energy is the cause of this world, that is his idea, the atom is at the root of everything, *kaṇabhojī*. Gautama the logician, he also quoted, taking quotation from *Veda* and is proving by his logic that this is the ultimate truth, *kaṇabhojī*. *Gautama, kaṇabhojī, jaimini, bauddha*. Buddhists, they come with their *nirvāṇa* proposal, *ahimsā, satya, dayar, nirvāṇa*, nothing remains with this, *bauddha āowe dhāi'*.

*Tab koi nija-mate, bhukti, mukti jācato*. All of them have got one end. They take Your name, they have got free, but at the time of delivery, what they give, delivery, there they give their own impression. But the stamp they want to have in Your name, use Your stamp, but gives the delivery of the goods what they have got as their own experience. *Tab koi nija-mate, bhukti, mukti*. They can be classified as either enjoyment, exploitation, higher exploitation, or salvation, liberation from the exploitation. Nothing positive they have to give us. *Nija-mate, bhukti, mukti jācato*. Either some form of exploitation, enjoyment, or at most liberation from all sorts of enjoyment. That means deep, sound like sleep, *samādhi*, renunciation, *lekbar*, to be dissolved to be a zero consciousness, as in sound sleep. *Bhukti, mukti jācato*.

*Pāta-i nānā-bidha fānd*. But for that purpose, to canvass for their own line, they have shown us different types of traps, a very wonderful trap they have prepared and want to catch us in that trap, *pāta-i nānā-bidha fānd*.

*So-sabu-bañcaka, tuwā bhakti bahir-mukha*. But I find, by the light divine I got fortunately from the higher, that they're all deceivers, all deceives, cheaters. *So-sabu-bañcaka, tuwā bhakti bahir-mukha*. They cannot enter, cannot understand, but rather opposite. To admit the highest authority, that highest authority You are. They are all results. In the substantial point, in the most important point, we shall have to detect at last that though the stamp of Your name, but they have no connection with You in proper conception.

*Pāta-i nānā-bidha fānd so-sabu-bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād*. And in the end we see that we have attained nothing, we have got nothing, but we are under, we have to face a great reactionary force, ultimately we shall have. *Ghaṭāowe biṣama paramād*. The result of the greatest fool or ignorant person, at last we shall have to find that, that we're deceived, they're all deceivers. In Your name they came to exploit us, and in the last moment we shall find that we're faced with a great reaction, *biṣama paramād*.

*So-sabu-bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād*.

*Daṇḍabat dūrato, bhaktivinoda bhelo, bhakata-caraṇa kori' sār*.

*Baimukha-bañcane, bhaṭa so-sabu, niramilo vividha pasār*.

We are to judge them, if we are to judge them from the Absolute standpoint, then we are to reckon them in this way. *Baimukha-bañcane, bhaṭa so-sabu*. They're also agents of the Supreme Authority, and they have come, they're engaged to deceive those that are not fit for the devotional school.

Just as Śaṅkarācārya was ordered, *locarn mad mukam koru* [?]

On the principle of civilization in the hospital, the seriously diseased are taken away from the less diseased persons, to save the less diseased. So who are sincere but have soft reason, to save them, the strong and atheistic section is removed by some temptation. So from the ultimate standpoint if we're to judge them, then we shall have to find this, that they have come to test, used by the authority to test our chastity, our sincerity of purpose, whether I can be tempted.

'That there is one authority and He's loving, He's so and so. Taking away I shall give you this sort of reward, all these things.'

Whether our mind can be taken astray, for this they are used as, *baimukha-bañcane, bhaṭa so-sabu*, Your messenger. And why? *Baimukha-bañcane*. Those that deserve to be deceived they come to receive that. But who are really sincere at heart, to get the programme to pay for that, they are saved, and they're safe, and they get the facility for their further service.

*Baimukha-bañcane, bhaṭa so-sabu, niramilo vividha pasār. Daṇḍabat dūrato, bhaktivinoda bhelo, bhakata-caraṇa kori' sār.* But Bhaktivinoda has understood that, and he does not care for anything, but he blindly sticks to the holy feet of the devotees. He has known that Your real servants they're all in all. And these offering agents of big things, they will shoot the ambitious section, those that do not want real service. To select what is his own, that to be the minutest, to be a slave to You.

The Absolute, the highest ideal is so high. And considering my position if I'm offered to be a slave to Him, there is reality. And when they offer so many big proposals, they will make me a king, or an emperor, if I'm tempted with that then I'm a self deceiver. And they're real agents to, real canvasser for me, because I do not, "I want this." The great truth ignored, that I am small, smallest of the small. What is my work here? I ignore that, then I want to be a big king or emperor, and that cannot but be concoction, or imagination. But reality, if we think our position minutely, that when I may be thrust to such a worse position, then my independent value cannot be very high. So if I get slavery of the Absolute truth, that will be my highest blessing. The heart will select in that way. So to go to that direction only, our solace is in the real devotee, those that accept Your slavery. That line we must blindly attach and will go to Your land. And the big thing seekers, they're deprived.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** ...while young [Bhaktisiddhānta Sarasvatī], and Bhaktivinoda Ṭhākura grown up, both of them went to visit a holy place located in Hoogly District, Koolingram, where Haridās Ṭhākura sometimes came, and other Vaiṣṇavas. Four generations of continuous devotees. Koolingram. He went to visit that ancient holy place. Then when they're entering into the village, on the outskirts there is a temple, and they found suddenly a man came out of the temple and asked them, "Please stay for this night here, and in the morning you will enter the village and will have *darśana* of all the villagers there."

They did, Bhaktivinoda Ṭhākura and our Guru Mahārāja as young boy, both of them lived in that temple house. Then after nightfall Bhaktivinoda Ṭhākura experienced, we heard from our Guru Mahārāja, experienced that so many brickbats are coming from different directions there. Then, 'What for? How? Why? And who will throw these brickbats to here?' Then Bhaktivinoda Ṭhākura had some apprehension that there may be ghosts living here and they're trying to create disturbance. So he began chanting the Hare Kṛṣṇa *mahā-mantra* loudly, and after some time the thing disappeared. Then they passed the night there peacefully, and then in the morning entered the village, and managed to have all the *darśana* and the visit of all the places necessary.

Then some gentleman from there, "Early morning you entered the village. Where do you come from? And at night where did you live?"

Then he told that, "I lived in that temple, just outside the village there."

"Oh! How could you live there? There are so many ghosts living there and they throw stones at anyone who passes at night by that place. How could you stay there?"

Then Bhaktivinoda Ṭhākura told, "Yes, when I found such things I began to chant very loudly the *Nāma*, *Kṛṣṇa-Nāma*, *mahā-mantra*, Hare Kṛṣṇa *mahā-mantra*, and subsequently everything disappeared."

"Oh, is it, then who are you, where from you are coming?"

Then he came to know that he was Bhaktivinoda Ṭhākura. They had already read his books and heard his name. Then they welcomed them, welcomed Bhaktivinoda Ṭhākura and our Guru Mahārāja, a boy, and showed all the places.

He told, "That what is this? The gentleman who was the priest of that temple he has been transformed into ghost, after his departure such trouble we find there, what is the cause? He used to take Hari-*Nāma*, Kṛṣṇa-*Nāma*. We are witness to that fact that he took the Name, often. We have heard from him. Why he's turned into ghost? At this time we can't understand this."

Then Bhaktivinoda Ṭhākura had to tell to them that, "He might have repeated *nāmākṣara*, as the question from the *Gītā* a friend asked me, that the physical sound, this *māyāic* sound, that may be only physical sound, lip deep sound, not the spirit of the life of the Name was present, so *nāmāparādha*, he was committing *nāmāparādha*. How was his character? You must know that."

"Yes. In his character he was not a good man. He committed many things wrong, that we know. But this is the fact we can't deny, that he used to take the Name of the Lord, often, always, often, always."

And Bhaktivinoda Ṭhākura told, "*Nāmākṣara bahiraya*. Only the physical sound of the Name is not the Name proper, so the *nāmāparādha* and was the result of that. Then how can he be released from that wretched condition? Of course if they come in connection with a real *sādhu* and hears the real Name from his lips, or the explanation of *Bhāgavatam*, or *Gītā*. Anyhow hears something from a real bona fide *sādhu* who has got connection with Kṛṣṇa proper, then he may be released. Because in the scriptures we find that this is the way to get out of that entanglement." Anyhow Bhaktivinoda Ṭhākura came out.

Then from that day all the troubles there ceased and the villagers were astonished. "Then that gentleman must have got his release, and hearing the Name of Ṭhākura Bhaktivinoda. When that trouble began Bhaktivinoda Ṭhākura he loudly took the Name and gradually that suppressed. So by hearing from the lips of Bhaktivinoda Ṭhākura the Name of Kṛṣṇa he has been liberated, has got release."

So persons came to see Bhaktivinoda Ṭhākura and gave the news, "From that day no other trouble is seen in that area. So we are confident that you are a great Vaiṣṇava. And after hearing the Names from your lips he has been released."

It was written in papers also, published, Mahārāja says. I also heard vague but I could not collect so much what Mahārāja has said. He has heard direct from Prabhupāda this. When Prabhupāda went to Vṛndāvana in this month of Kārtika, he used to deliver lectures regularly in Madhumangal Kuṅja, which belongs in the service of one of our Godbrothers, Saranindha Nārāyaṇa Rāya. His predecessors established that *sevā* in Vṛndāvana, Madhumangal Kuṅja. There Prabhupāda narrated this story of his own experience with Bhaktivinoda Ṭhākura.

So *nāmākṣara*, they simply, the outer cover of the sound, cover of the Name is not the Name proper. But within there are many things, most important things within. But in the spiritual realization, the spiritual realization backing the Name, that is Name proper. Otherwise this tape

recorder also can pronounce, a parrot also can pronounce the Name. Not the physical sound, but in the background there must be spiritual truth, and that is conscious, that is spiritual, that is soul. That is super knowledge crossing the knowledge of this mundane plane of different stages, after Satyaloka, Brahmaloaka.

**Devotee:** \_\_\_\_\_ [?] *sevonmukhe hi jihvādau svayam eva.*

**Śrīla Śrīdhara Mahārāja:** Mahārāja reminds me to explain to you that which I have already explained many a time, that Rūpa Goswāmī Prabhus, that *śloka* particular. Kṛṣṇa, not only the Name, His Name, His *rūpa, rūpa, guṇa, parikar*, all these things are purely spiritual, spiritual not mundane. So it is not cognizable by our senses. Our tongue cannot pronounce Kṛṣṇa, our nose cannot get the scent of His body, our eyes cannot have sight of His beautiful figure, *indriyatitha*, transcendental, supramental. Not only our physical senses, but our mind also cannot think of Him, supramental, transcendental.

The knowledge at present which we have in our possession, His existence is transcending them all. In other words, as a subject we cannot have in His connection, it is subject of the subject. *Ātma*, Paramātmā, and beyond that, His realm. We should not forget that, which side He's existing. *Taṭasthā-jīva*, a subjective, marginal plane, he can think, he can know, but he can know only which is more gross than himself. But which is subtle, here he's helpless. But connection is only possible when the higher area wants this lower area to be taken up in its own plane.

So, only *sevonmukhe hi jihvādau*, if we can accept that in carrying current, die to live, if we can die as it were and surrender our innate self, inner most self, at the disposal of that will, in carrying to the centre. Then that wave can carry us up, and our soul may be a blade of grass, or a particle of dust in that current, it may be carried in that way. And not that we can enter there and walk as we do in this gross material world. Rather we are to walk there on our head, here we are walking on our feet, but there we walk on our head. Only by the grace on our head that can attract there and take us here and there.

They're all higher, the substance, the atmosphere, the air, ether, everything is higher than my valuation. There everything, the whole atmosphere is highly valuable, higher than any value I have of myself. Only for the service, only with the sincere spirit of service that we may be allowed to enter there, and may be taken to the highest position because they're all benevolent, all generous, all affection, all love, all good wish there. So we have got the prospect, we have got the chance to go there, but always under grace and never on our right. This creed we must accept from the beginning.

But the atmosphere is such that none feels any distinction between the slave and the master. It is so happy place there, and so benevolent, so loving. The slave cannot know that 'I am the slave in the family and they're the family man.' Such meanness is not found there. But really considering we're slave, and this is our wealth that we should consider. But by the power of Yogamāyā they forget that 'I am a slave' and that is the greatness, magnanimity of the atmosphere and the love of them and not by our. Our fortune also to certain extent that we are being able to anyhow to have got entrance into that high land, noble land. Anyhow I have the fortune and that is our, we are to be proud of that, that my fortune has taken me to such a place where the owners, and the man, and the masters, have got no distinction. Love is so intensely flowing here and most generously.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Mahārāja is saying that Rāvaṇa wanted to capture Sītā, and he thought he had done that. But the fact is that what to hold of the holy body of Sītā Devī, he could not see, can't see. Sītā Devī is another thing. What he's taking is a mundane representation of Sītā Devī, a straw imitation of Sītā Devī, or a statue of Sītā Devī, Rāvaṇa took. It may not be this flesh and body, and also may be seen in that plane. But really it was a material double of Sītā Devī, an imitation of Sītā Devī, Rāvaṇa took away. For a person here, Sītā Devī and his plane is not at all approachable. We cannot see, cannot feel, cannot enter, so what's the possibility of catching Sītā Devī and taking Her away. This is the real finding. It is all show. Rāvaṇa was cheated, and to serve some purpose to give some teachings, advice to the people here in the mundane world. But in the real sense no Rāvaṇa can come in connection with any person who's living in Vaikuṅṭha.

Akṣayānanda Mahārāja, have you seen this Mahārāja? Yājāvāra Mahārāja?

**Akṣayānanda Mahārāja:** No. I'm very unfortunate.

**Śrīla Śrīdhara Mahārāja:** He's the last *sannyāsī* disciple of our Guru Mahārāja, and he's senior than me.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Of the direct *sannyāsī* disciple, only four are living, we two, and one Śrautī Mahārāja and another Yathārtha [?] Mahārāja in Vṛndāvana, four only.

**Akṣayānanda Mahārāja:** Śrautī Mahārāja and?

**Śrīla Śrīdhara Mahārāja:** Śrautī Mahārāja and Yathārtha [?] Mahārāja in Vṛndāvana. He was in Vṛndāvana for a long time. \_\_\_\_\_ [?] Yathārtha [?] Mahārāja was in Gaya.

Prabhupāda in his last days he wanted to hear *kīrtana* in the morning, in his bungalow. You must have visited Prabhupāda's bungalow in Cataka-Giri? In that bungalow he lived, and he wanted to hear *kīrtana* songs. But the gentleman, the devotee who used to chant the *kīrtana*, he was not considered fit. So before that when Prabhupāda went to Mathurā, he heard *kīrtana* from Yājāvāra Mahārāja. His voice was very sweet, now also, but his young age a very, very sweet voice, and most sincerely with all hearts he could sing.

So Prabhupāda, he was in Gaya, Maṭh command, Prabhupāda sent a telegram to him, "Come at once to Purī." And he had to come to Purī, and he was engaged in the morning to sing songs to Prabhupāda, and especially that song, *śrī-rūpa-mañjarī-pada, sei mora sampada, sei mora bhajana-pūjana*. This song was, every morning he was ordered to sing, and he sang with most sincerity, and in a very sweet voice. We all were present there, a very charming view, we enjoyed a long time there.

And from there Prabhupāda came to Calcutta, and within a month he disappeared. And of course, twenty four hours before, he wanted me, and asked me to sing that very song. And after twenty four hours, in the morning, he left the world. \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ Śrautī Mahārāja \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** When Prabhupāda was leaving the place, at that time he was present, Śrautī Mahārāja took him along with him in a preaching party.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] I attended all the last functions.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Another one, because I'm not a good singer, so Kuñja Bābu [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, asked another gentleman to sing that.

But Prabhupāda stopped him, "I don't like to hear the tune."

So they had to stop, and I had to begin singing that song. So some internal purpose he had.

And the experts there told that, "Prabhupāda gave you admission in that plane. By asking you to sing this particular song, you are given admission to that plane, *rūpānuga*."

The highest position of aspiration is to become *rūpānuga*, to be a servitor just under the guidance of Śrī Rūpa, *rāga-mārga*, the director of *rāga-mārga*. All the books of *rāga-mārga* mostly come through him and Mahāprabhu taught him in Prayāga, Allahabad, at the place of the confluence of the Ganges and the Yamunā. And He talked to him all about *rāga-mārga*, and also blessed him. "I bless you that whenever it will be necessary, the flow will come out of itself to help you when you will try to relate the science of this Kṛṣṇa love, *rāga-mārga*."

The divine love, love in the characteristic we find in Vṛndāvana, that kind of love, *śakti sanca*r, inspired, in way of its inspiration, the best words applied to him, Śrī Rūpa. And what he wrote, Mahāprabhu when He was here with Svarūpa Dāmodara and Rāya Rāmānanda, they were the audience, heard them and praised very highly the composition of Rūpa Gosvāmī, his writings.

So Akśayānanda Mahārāja, you went to meet him, but he had already left Delhi...

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