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Śrīla Śrīdhara Mahārāja: ...there are forms, many forms there may be. But all must be of that type, of Godly type. Association of the holy things, with surrender. According to the intensity of the surrender, the association with the higher devotees, that will help one to make progress fairly, quickly.

Devotee: *Ātma-nivedan*.

Śrīla Śrīdhara Mahārāja: Yes. After *ātma-nivedan*, then *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, so many things, but the basis is *ātma-nivedan*.

Devotee: Then they put *ātma-nivedan* in the last.

Śrīla Śrīdhara Mahārāja: Self surrender.

Devotee: *Ātma-nivedan* is put in the last of the nine processes.

Śrīla Śrīdhara Mahārāja: In the last, it is in the beginning. Everything is everywhere.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Without *ātma-nivedan* no *śravaṇa* is possible. Without *śravaṇa*, *ātma-nivedan* won't increase. In this way visa-versa, interdependent, all one, all *bhakti*.

Devotee: Service and surrender.

Śrīla Śrīdhara Mahārāja: Without surrender nothing can be *bhakti*. And without hearing and the others, *sukṛti*, *ātma-nivedan* may not come. In this way all interdependent, one and same. Originally one thing, and for our purpose we divide them in different ways.

Devotee: Everywhere centre, nowhere circumference.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Everywhere centre, nowhere circumference. Helping mutually. One part presupposes another. *Śravaṇa* is first, but without *kīrtana* - how can you hear if there's no *kīrtana*? In this way. And without that mental memory how you can *kīrtana* or even *śravaṇa*? All interdependent.

Devotee: One is the attitude, the surrender is attitude, and service is activity.

Śrīla Śrīdhara Mahārāja: Surrender is not attitude, but the innate nature, surrender. But that is covered now by different kinds of dirt. The inner function is surrender, innate wealth rather. The innermost wealth of every *jīva* is surrender. All surrendered truth. Service means on the basis of surrender. I serve, I dedicate. Dedication, surrender, slavery. Every unit is surrendering for the help of the other unit - that is Vaikuṅṭha conception. And just opposite here, every unit wants to exploit another, this is covered. And the innate substance of the soul is that - all mad to help neighbour, in

connection with the Supreme Power. That is innate wealth, innate nature, of everything that is good cooperation, cooperation at the cost of ones own life. That is the nature of the inheritance of Vaikuṅṭha, Goloka. How happy. They're mad to look after the interest of others for the whole. And just opposite here.

Devotee: We've gotten some hint of that mentality when we came here.

Śrīla Śrīdhara Mahārāja: Die to live. Die to live. Dissolve your ego wholesale, you'll find your golden self. This sham ego, that must be dissolved. *Bhidyate hr̥daya-granthīś.* [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30] Then all doubts cleared, you will find you're quite at home.

Devotee: Guru Mahārāja. You were saying in the book *Ambrosia* that service and surrender are just like two tracks. Two tracks for *bhakti*, one is service and one is surrender.

Śrīla Śrīdhara Mahārāja: Service and surrender. Where is it mentioned?

Devotee: I don't remember exactly where I read it.

Śrīla Śrīdhara Mahārāja: _____ [?] Two wheels on which it's going?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Service and surrender.

Devotee: It appears to me that service...

Śrīla Śrīdhara Mahārāja: Surrender, and on the basis of surrender the movement, progress is the object of surrender. Without surrender no *bhakti* can come, and the surrender nature will be traced in service, co-existence.

Devotee: But it appears that service is some kind of actual physical activity. Service appears to be more of an activity. Where surrender seems to be the underlying favourable attitude with which we do things. Is that right?

Śrīla Śrīdhara Mahārāja: Surrender and service. Just as plan and work. A design and to work according to that design. Surrender is there, and on this basis practically going on, service, both must be favoured. Surrender does not mean only a static, stand still thing. It is also dynamic. Everything dynamic, not a plane only. It also has life, it increases. It has got different type also. Surrender of a friend, surrender of a wife, surrender of the parents, surrender of the materials of different type.

Devotee: What is the highest quality surrender?

Śrīla Śrīdhara Mahārāja: Eh? What quality?

Devotee: Surrender.

Śrīla Śrīdhara Mahārāja: That is found in consort-hood. Twenty four hours service is possible there. Surrender in the quality of consort-hood, that has been told to be the highest type of surrender and service, both. Surrender to the extreme, and service to the extreme, only in consort-hood. And in *tyāga* also different types. And Rādhārāṇī's considered to perform the highest. In other words, everything is coming out from Rādhārāṇī. She's the main Predominated Aspect. The whole negative side represented by Her. And others are different developments from Her. That is the position of Rādhārāṇī. That cannot be estimated from our puppy brain, it's beyond.

And Mahāprabhu, Both combined, came to inform about that. That by getting our admission in that line we can have experience of that quality of *rasa. Rūpānuga sampradāya*. The *rūpānuga sampradāya*, the speciality of Mahāprabhu reaches to the highest quality in the world.

Gaura Hari. Gaura Hari. These are all imaginations, stories, tales, like. But this prospect even to us, if we can work out gradually, we have got our goal, destination, so high, that such conception. Kṛṣṇa confidence we can get admission into the confidential service of Kṛṣṇa of such high type. Our fortune may be connected with that. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Nitāi.

Devāśis: Mahārāja. I read in one book that *śaraṇāgati* is only a mental attitude, whereas *ātma-nivedanam* is the full surrender of the soul.

Śrīla Śrīdhara Mahārāja: Eh? What do you say?

Badrinārāyaṇa: He said he read in one book...

Śrīla Śrīdhara Mahārāja: Who is he?

Badrinārāyaṇa: Devāśis Prabhu.

Śrīla Śrīdhara Mahārāja: Devāśis. What does he say?

Badrinārāyaṇa: He read in one book that *śaraṇāgati*...

Śrīla Śrīdhara Mahārāja: Yes.

Devāśis: Is only a mental attitude.

Badrinārāyaṇa: Is only a mental attitude, and *ātma-nivedanam* is the full surrender of the soul.

Śrīla Śrīdhara Mahārāja: No. Ha, ha. Who says it's mental, he's wrong. Mind cannot touch that level. Mind products comes from the workshop of *māyā*.

Devāśis: So are they the same thing Mahārāja? *Śaraṇāgati* and *ātma-nivedanam*?

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: *Śaraṇāgati* and *ātma-nivedanam*, are they the same?

Śrīla Śrīdhara Mahārāja: Yes. *Śaraṇāgati* if analysed we'll find six elements there, maybe.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, gopṭṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
[evam paryāyatas cāsminn, ekaikādhyāya-saṅgrahaḥ]*

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*] & [*Śrī Śrī Prapanna-jīvanāmṛtam, p 9-10*]

Then within the six parts of *śaraṇāgati* Jīva Goswāmī Prabhu points out *gopṭṛtve varaṇam* is the central element in *śaraṇāgati*. *Ātma-nikṣepa*, to throw, that mainly comes to *ātma-nivedanam*. So *śaraṇāgati* in the sense that is described in *śāstra*, *ātma-nivedanam* is its one part. *Ātma-nikṣepa*, to throw one desperately. But that is also not the vital point of *śaraṇāgati*. _____ [?] *Gopṭṛtve varaṇa*. To accept Him as Master, Guardian. "I'm Yours." *Śaraṇāgati, ātma-nivedanam*. "I'm Yours." That is the principal, central point of *śaraṇāgati*. "I'm Yours." And not to throw anywhere and everywhere. There must be some guardian. "I'm at Your disposal." That is the central thought of *śaraṇāgati*. And in a spacious way if we think *śaraṇāgati*, to do what is favourable to *śaraṇāgati*, to avoid what is opposite to *śaraṇāgati*, so many parts. But the main central nature of *śaraṇāgati* is, "I'm Yours."

Mere throwing desperately to any place, that is also not safe. The desperate bravery also we see from different persons for different purpose. For the political case, for the freedom of the nation, so many risky self sacrifice we see. But that won't come in the jurisdiction of *śaraṇāgati, ātma-nivedan*. It must be in a proper place, *ātma-nivedan*. That is to have the guardian, and to give His thing to Him. We belong to someone, and to give back to Him.

"That I'm Yours. So long I was thinking that I belong to me. Now I come to understand I do not belong to me. You are my owner. I'm Your slave, a constituent part of Your potency. I'm not independent." _____ [?] "Neither I belong to me, nor I belong to anyone, or so many friends and foes in the world. Or earth or sun or something, or air or ether or anything. I belong to You Kṛṣṇa. What are You? You are Kṛṣṇa, the attracting centre of everything which has got existence. *Kṛṣ - ṇa*, all-attractive principle. And attraction in the plane of consciousness that becomes love, affection. Attraction physically, sun attracting earth, earth attracting so many things, this is physical. But when it's endowed with life, or it's spiritual world, that is *prema*, love. And that is the highest entity. We all belong to that personification, all-attractor, through love, we belong to Him. Love includes mercy, harmony, beauty, everything subservient to love. This will be highest conception of divinity is love.

_____ [?] What's the time?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I want to close here.

...

Bhakti Sudhīra Goswāmī: ...explanations, he mentions repeatedly, Mukunda Dāsa Goswāmī. So previously we'd not heard of Mukunda Dāsa Goswāmī. So we're wondering if you could explain his position?

Śrīla Śrīdhara Mahārāja: Bana Mahārāja has translated *Bhakti-rasāmṛta-sindu* into English?

Bhakti Sudhīra Goswāmī: Yes. First part. Not the complete edition but the first part.

Śrīla Śrīdhara Mahārāja: Bana Mahārāja, Swāmī B.H. Bana?

Bhakti Sudhīra Goswāmī: Yes.

Devotee: In English?

Bhakti Sudhīra Goswāmī: In English.

Śrīla Śrīdhara Mahārāja: Mukunda Dāsa Goswāmī, he compiled a commentary of *Bhakti-rasāmṛta-sindu*? How he has mentioned his name?

Bhakti Sudhīra Goswāmī: In Bana Mahārāja's explanations of particular verses, mainly he's quoting Jīva Goswāmī, but sometimes he will quote, he will say, "Mukunda Dāsa Goswāmī has said."

Śrīla Śrīdhara Mahārāja: He's another commentator of *Bhakti-rasāmṛta-sindu*?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Mukunda Dāsa. I don't remember. Mukunda Dāsa, one, two, three. In Bhaktivinoda Ṭhākura's or Prabhupāda's writings we do not remember any Mukunda Dāsa reference, Mukunda Dāsa. But he has not given any reference to that name? Bana Mahārāja?

Bhakti Sudhīra Goswāmī: No, not that we could find.

Śrīla Śrīdhara Mahārāja: Nimāi _____ [?] Nimāi.

Bhakti Sudhīra Goswāmī: Scriptures of the Gauḍīya Vaiṣṇavas in the *Śrīmad-Bhāgavatam*, in the *Caitanya-caritāmṛta*, so much stress is given to the lotus feet of a pure devotee.

*naiṣāṁ matis tāvad urukramāṅghrīm, [sprśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhīṣekaṁ, niṣkiñcanānām na vṛṇīta yāvat]*

[Prahāda Mahārāja states: “Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”] [*Śrīmad-Bhāgavatam*, 7.5.32]

The verses are there from Prahāda Mahārāja, from Ṛṣabhadeva. And again in *Caitanya-caritāmṛta*, in the songs of Narottama Dāsa Ṭhākura, so always is mentioned the lotus feet of the Vaiṣṇava. So what should be the proper conception of the lotus feet of a Vaiṣṇava?

Śrīla Śrīdhara Mahārāja:

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīṛṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

“One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Ātma-bhūyāya ca. According to the extent and intensity of their realisation the Vaiṣṇava are unified with Him as a part in a system. Just as the iron, or any other mineral thing, when caught by iron, that iron can get the capacity of the fire and that can burn things. So when Kṛṣṇa conception, Kṛṣṇa realisation, is wholly captured or transformed, any personality he gets the quality of Kṛṣṇa purity. And so his connection is cheaper in the market than Kṛṣṇa Himself. So if we can come in contact with any Vaiṣṇava - Vaiṣṇava means who is wholly absorbed in Kṛṣṇa, only Kṛṣṇa conception is fully representing there in him, then he gets the capacity of Kṛṣṇa for purifying. And it is easier for us to get the chance of association of a Vaiṣṇava than Kṛṣṇa Himself. So we're recommended everywhere to come in contact with Vaiṣṇava. And by their grace we may be purified wholesale. And we may also attain the status of a Vaiṣṇava. That Kṛṣṇa consciousness wholly absorbed in us, we have no other interest but Kṛṣṇa interest. We're wholly converted for Him, for Himself. No other separate business we shall have. But self determination fully attained that means we represent Kṛṣṇa's interest. Then we're so many agents of Kṛṣṇa, and whoever will come to Vaiṣṇava they'll get that Kṛṣṇa contamination, Kṛṣṇa interest, touch, association, conversion. All these possible only by so many Vaiṣṇavas that are covering Kṛṣṇa on all sides in different *rasa*.

Nimāi: Mahārāja [?]

Śrīla Śrīdhara Mahārāja: Nimāi _____ [?]

Devotee: Mukunda Dāsa Goswāmī.

Śrīla Śrīdhara Mahārāja: Mukunda Dāsa Goswāmī *Bhakti-rasāmṛta-sindu ṭikā* _____ [?]
_____ [?]

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: [30:12 - 32:00 ?] But did you find anything there which is not in the commentary of Jīva Goswāmī? Bana Mahārāja showed reference where? Mukunda Dāsa Goswāmī...

Bhakti Sudhīra Goswāmī: Well, generally he's quoting Jīva Goswāmī, but every now and then he quotes Mukunda Goswāmī, in some particular connection.

Nimāi: _____ [?]

Bhakti Sudhīra Goswāmī: No, sometimes ...

Śrīla Śrīdhara Mahārāja: Where Jīva Goswāmī is silent, there, or as alternative, parallel?

Bhakti Sudhīra Goswāmī: Like, or further explanation.

Śrīla Śrīdhara Mahārāja: Further explanation?

Bhakti Sudhīra Goswāmī: Not that Jīva Goswāmī is not giving explanation there.

Śrīla Śrīdhara Mahārāja: Not mentioned by Jīva Goswāmī?

Nimāi: Do you have that book with you?

Bhakti Sudhīra Goswāmī: I don't have it with me. I should have brought it.

Śrīla Śrīdhara Mahārāja: Do you remember any instance?

Bhakti Sudhīra Goswāmī: I can't give a precise instance of what he quoted.

Nimāi: _____ [?] He has not brought that book with him.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: When I return to America I can find some exact references and send them.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Mahārāja. Yesterday on the way to Hāpāniyā, when we were travelling there, we went through the village of Vṛndāvana Dāsa Ṭhākura, his appearance place. So is it mentioned by Kavi Karṇapūra in *Gaura-gaṇoddeśa-dīpikā* that Vṛndāvana Dāsa Ṭhākura is he one of the Dvādaśaka Gopālas?

Śrīla Śrīdhara Mahārāja: I don't think so. But Kavirāja Goswāmī has given respect to Vṛndāvana Dāsa Ṭhākura as "Vyāsa of Caitanya *līlā*."

[kṛṣṇa-līlā bhāgavate kahe veda-vyāsa] caitanya-līlāra vyāsa — vṛndāvana-dāsa

["As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in *Śrīmad-Bhāgavatam*, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.34]

And Kavirāja Goswāmī has been considered as Śukadeva ____ [?] Caitanya *līlā*. That is the ontological side represented there, beautifully.

Hare Kṛṣṇa. Hare Kṛṣṇa.

The other day that gentleman came _____ [?] community _____ [?] whom I asked in the meeting to speak something about devotion, and he chanted only Sanskrit *śloka*. That gentleman expressed his heartfelt sympathetic appreciation for *The Search For Śrī Kṛṣṇa*.

He told that, "I've read many, many devotional books. But in such a short space the whole thing is represented in such a beautiful way, I'm simply charmed." That gentleman.

Bhakti Sudhīra Goswāmī: Ha, ha. Jaya!

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: [39:48 - 42:30 ?] To understand the principle of Caitanyadeva, of Gauḍīya Maṭha, with open mind. So it was thought that I do not understand any diplomacy, or tactfulness. But I came to catch with open mind what is the real teachings of Śrī Caitanyadeva. Sadar hoile gore śikṣā _____ [?]

If you can become simple then you'll be able to understand what is the teachings of Śrī Caitanyadeva. The simplicity is necessary, is the only qualification. It is plain, *jñāna sūnya bhakti*, not jugglery of reason and argument have much place in the teachings of Śrī Caitanyadeva. So intellect, *na medhayā na bahunā śrutena*.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Extensive reading of the scriptures, or sharp understanding, they have got no place in the line of Śrī Caitanyadeva. So simplicity, simple, simple. And not complex with the understanding of this misunderstood aspect of the world, diplomacy.

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