

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.09.10.B

[Bengali (?) spoken until 04:08]

Śrīla Śrīdhara Mahārāja: *Nirguṇa, guṇātīta*, the most important thing to realise. What is *nirguṇa, guṇātīta*, play, the subtle-most plane in the conscious world. *Nirguṇa* positive, and this is the negative aspect we are getting experience of, negative side. Only to take our stand in the positive plane and that is *nirguṇa*. No complaint whatsoever, difficulties all superficial. And all what we are taking so seriously, that will be seen in the spirit of play, no sting. When we shall get the touch of that plane, this is such a truth of such characteristic that all these fighting ways should appear to us like play, *līlā*. Because the loss which are counting in so seriously here by the fighting, by the clash, we shall be able to see that there is nothing, futile, equating to zero, which is so grave to us;

Jai para jai mana [?] This duality... *Mana praman jai para jai sukha dukha* [?]

That is of zero power, of zero effect, so it is all play. That will come in comparison with the reality of the plane where we took our stand, and according to the comparative study of own soul's real interest. When we shall find our real interest this will be almost negligent, to the utmost. So both loss or gain, that will be like a play, a play value, nothing else, so meagre, so ludicrous. These serious things, one country is devouring another country, so many wailing, and perhaps the whole globe will vanish, then again created. Then all will be like a play, no value, no importance. We are giving much attention to the object for which the fighting is going on so we are serious here. But having a stand in that plane, in comparison with that, this will be nothing, compared to this, ludicrous. So that *nirguṇa-bhūmikā*, the plane of that *guṇātīta*, the plea of all subdivisions, the play of *satya, raja, tama*; the creation, the sustenance, and destruction. When we shall come in connection with a matter which is free of creation, maintenance, sustenance and destruction, then this will seem to be a ludicrous thing, to partake with serious heart in these matters. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Anyhow, to get our position in that plane. That is so sure, so true, so friendly, and so life giving, and so beautiful, charming, that this will be like trash. That is what is necessary for us. Gaura Haribol.

[Bengali (?) spoken for about three minutes nineteen seconds]

...

Bhāratī Mahārāja: Mahārāja, there's one question that came up...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Tell the question.

Bhāratī Mahārāja: The question was, we know that Gaura-Gadādhara was Śrīla Bhaktivinoda Ṭhākura's favourite Deity. So the question was, what is the relationship: or we may say *rasa*, between Gaura and Gadādhara, is there some relationship there, or is that symbolic?

_____ [?]

Śrīla Śrīdhara Mahārāja: *Prema-vaicittya* _____ [?] Separation, union: union in separation. Physically _____ [?] Not physical but in the physical sense. Though both of them present, wife and husband together, but some vow is there so they cannot enjoy mutually. Something like that.

The vow, They're separated, but still Gadādhara stands in the position of the spirit of Rādhārāṇī, spirit of Rādhārāṇī, in separation. But They're avowed here not to, that sort of *sambhoga*. Pure spiritual *sambhoga* that is as pure as anything. Highest purity is there. No filthiness, no filthy character of any enjoyment is there, but still the *līlā vilāsa*, it is like that. Sometimes in the case of Rādhārāṇī, Kṛṣṇa also, *prema-vaicittya*, both of Them closely existent, but still some memory of separation is so intense that They are feeling, though They are together feeling so much pain of intense separation. That is *prema-vaicittya*.

Once it is mentioned Kṛṣṇa is there, Rādhārāṇī is there, *sakhīs* are there. Rādhārāṇī sees Her image in the body of Kṛṣṇa. It is so transparent, the body of Kṛṣṇa. Rādhārāṇī's image is being seen there. And Rādhārāṇī thought, "Oh, there is another lady who's boldly connected with Him." So She is very much enraged in jealousy and Her attitude is like that.

Then Lalitā comes and she said, "That is not another *sakhī*. That is Your reflection on His body."

Then She became satisfied.

Separation in union that is *prema-vaicittya* is Gaura-Gadādhara, may be something like that. *Mādhurya-rasa*, but the vow has been taken. Just as in the temple, both husband and wife they are engaged in the worship of the Lord in the temple. What is their attitude? Not husband and wife, but one engaged in worship, another is giving supply of the materials of worship, with another mood. Something like that, Gaura-Gadādhara.

Bhāratī Mahārāja: Mahārāja, in Lord Caitanya's pastimes, were there any *parśadas* which were *sādhana-siddha*? _____ [?]

Śrīla Śrīdhara Mahārāja: It is told Sārvabhauma [Bhaṭṭācārya] and some others. Sārvabhauma has been accepted as *sādhana-siddha*, and a few others, Prakāśānanda [Sarasvatī] also, those that were converted, in His *sannyāsa līlā*.

Bhāratī Mahārāja: Haridāsa Ṭhākura?

Śrīla Śrīdhara Mahārāja: Haridāsa Ṭhākura maybe, but he's told as Brahmā, some devotion he had. Only through curse he came in the Yamunā Kula because he stole away cows in Braja *līlā*. So he had to come to the _____ [?]

Akṣayānanda Mahārāja: But his *avatāra*, his incarnation as Haridāsa Ṭhākura seems more glorious than Brahmā.

Śrīla Śrīdhara Mahārāja: Yes, more glorious position he held.

Akṣayānanda Mahārāja: Although he came as a curse, but it was more glorious.

Śrīla Śrīdhara Mahārāja: Higher. Just as in the case of Nalakūvara and Maṅgrīva. The trees *tamil arjuna*, there was curse and they came to be tree and then gloriously came out, by connection with Kṛṣṇa. _____ [?] So many instances are there. The curse has become boon in connection of Kṛṣṇa.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ... from there, and these two with atom bomb and the General pressed ahead, German, Hitler's Germany. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: In the seventh canto Prahāda Mahārāja says, "We cannot have any enemy. I have no *satru*." So in the real sense, it is impossible to have an enemy. As in *nirguṇa* there can be no enemy.

Śrīla Śrīdhara Mahārāja: No enemy, but still there may be some conception of enemy that is for the service of Kṛṣṇa. Enemy consciousness is also there, antagonistic, but the conclusion is to satisfy Kṛṣṇa. Rādhārāṇī's greatest enemy is Chandravālī, the competitor. And amongst the *rasa* there is also a spirit of animosity, *vātsalya rasa* and *mādhurya rasa*; *vātsalya rasa* is always jealous that *mādhurya rasa* people are capturing my son, taking Him away from me. They have conquered a major portion of the heart of Kṛṣṇa. _____ [?] But now there is separate interest and that interest is better so they are by nature the *vātsalya rasa* and *mādhurya rasa* _____ [?] it has been told, like that, but that only to fulfil the desire of Kṛṣṇa, for the interest of Kṛṣṇa. So it is pure, purest of the pure.

Akṣayānanda Mahārāja: So when Lord Caitanya told Jagadānanda Paṇḍit, "Do not come too close to the Vraja *vāsīs*. But that _____ is there.

Śrīla Śrīdhara Mahārāja: Superficially, though He is advising to Jagadānanda really it is for us. To warn us that they may not be scrupulous to keep their physical practices but we should not imitate them externally.

Akṣayānanda Mahārāja: Yes. Prabhupāda has written that the Vraja *vāsīs* have a relation of *vātsalya* but Jagadānanda Paṇḍit's relationship was different. Therefore close association would have been unfavourable.

Śrīla Śrīdhara Mahārāja: Not all *vātsalya*, but mainly *vātsalya*.

Akṣayānanda Mahārāja: Meaning generally. Would that have been in the enmity of different *rasas*?

Śrīla Śrīdhara Mahārāja: In the Vraja *vāsīs* section many times they are not all followers of Caitanya Deva. Nimbarka, Viṣṇuswāmī, other people also are there, followers. So Jagadānanda

was very much intolerant as he went to strike Sanātana Gosvāmī with the cooking pot. Intolerant that Sanātana Gosvāmī would associate with any Māyāvādī *sannyāsī*, could not tolerate; so very eccentric.

“So he would create some havoc. No spirit of toleration. He quarrels with Me here, he won’t care anybody there. For his own interest he will create quarrel there. So always be under the guidance of Sanātana. He is a sober man. He knows how to deal with whom in that place. So he is My entrusted leader there. You must remain under his guidance. And generally I ask you not to mix closely with the Vraja *vāsīs*. Then your intolerance will pick quarrel there.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: Mahārāja where can we find the reference to that about, you said that Rūpa Gosvāmī had said it is higher to speak about ordinary matters in the *Dhāma* than religious matters outside?

Śrīla Śrīdhara Mahārāja: Raghunātha dāsa Gosvāmī. “To talk about ordinary matters in that atmosphere, that is greater to me than any religious talk outside. And that will help us to couch, to form our mentality in a particular way, will make us intimately connected with a particular form there; that will come, will be of great help.”

The pot will be good and the substance within we may keep it. The pots, to secure a good pot, to keep the butter and something else, that is a great achievement, something like that. And if we have got that deep vision then we can see Kṛṣṇa in them. But if not so, still that adjustment, that environment to be acquainted with, that is a great gain. That must be the spirit of his talk, ordinary talk. And also it gives the peep into the eternal *līlā* of *Dhāma*. The background if you may feel or may not feel, but in the background there is the Braja *līlā*, the *nirguṇa* plane, there is backing, this *prapañca līlā*. There is that thing. So anyhow after all this would be.

Bhāratī Mahārāja: Mahārāja when you say *Dhāma vāsī* do you mean the general residents or the residents such as the Six Goswāmīs?

Śrīla Śrīdhara Mahārāja: It includes everything, that is we want to try follow the ideal, giving away the surface of our experience. When we use that word, really, the meaning underlying is that we shall try to find out who is *Dhāma vāsī*, what is *Dhāma vāsī*, what is *Dhāma*? *Dhāma vāsī* that means trees, creepers, the animals, the human, all, *Dhāma vāsī*:

Yat kinca kita kum _____ [?]

Everything *Dhāma vāsī*, that is to remind us that in the real plane, we are showing the mask, the real plane, to hit the ideal conception of the deepest plane, the word is used for. We shall try to find out *Dhāma vāsī*. Not superficially, my mind, my senses may not allow, but the consciousness must be in the background of my experience with the surface. In the deeper position there is that *Dhāma*, that corresponding vision is there, but I can’t see. But still according to *śāstra*, according to the words of *mahājanas*, I am to see that underground there is such thing here. At least with this idea, with this respect we must approach them. Everything, even a dog, even a jackal, even a bird, what to speak of human beings there: the ideal in the background; to remember that we are told of *Dhāma vāsī*. I may not see, I may not have immediate experience, but still this is surcharged with such atmosphere.

_____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

Bhāratī Mahārāja: He is adjusting Hanumān also.

Mahārāja, it seems to be from our previous *saṁskāra* there are different impressions left in the mind. So the hardest impression to cross over is the impression which was left from *strī saṅga*. That is the hardest impression. So when that impression comes and one is reminded then one should immediately take the Name? Or what is the..

Śrīla Śrīdhara Mahārāja: Eh? I don't follow.

Bhāratī Mahārāja: From previous *saṁskāra* there are different impressions which are left in the heart, in the mind. So the deepest impression of the *baddha-jīva* is sex desire.

Śrīla Śrīdhara Mahārāja: Attraction for sense desire, yes.

Bhāratī Mahārāja: So to cross over that should one simply...

Śrīla Śrīdhara Mahārāja:

*jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmaḥ kāmān, parityāge 'py anīśvaraḥ*

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [*Śrīmad-Bhāgavatam*, 11.20.27]

Regard has awakened of Kṛṣṇa. *Nirviṇṇaḥ sarvva-karmmasu*, indifferent to all other activity. *Veda-duḥkhātmaḥ kāmān*, he really realises that all the activities of this world ultimately they produce the fruit of misery, *duḥkha*, or sorrow, affliction produced by all activity here, *veda-duḥkhātmaḥ kāmān*. *Parityāge 'py anīśvaraḥ*, but cannot be master of the situation, *parityāge*, cannot give them up fully, *parityāge 'py anīśvaraḥ*, he's not master, he can't control the situation, *parityāge 'py anīśvaraḥ*.

*tato bhajeta mām prītaḥ śraddhālur dṛḍha-nīścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan*

["But the *śraddhā* or pure attraction he has acquired for Me is of eternal nature. It cannot be subdued or cut off by any mundane or ordinary attempt. Despite undergoing so many sufferings, he goes on remembering Me. His thinking, aspiration and earnestness is for Me, and the more he is compelled to suffer from the pressure of the environment, a firmness in Me becomes more and more sure, and finally, invulnerable. And by standing the test of all these trials, he will stand - stand and grow beyond the jurisdiction of these mundane forces. The more pressure comes from outside, the more firmness he feels in the necessity of My help to him."] [*Śrīmad-Bhāgavatam*, 11.20.28]

[*Śrīmad-Bhāgavatam*, 11.20.28]

“Then what should he do at that time? *Tato bhajeta mām prītaḥ*. He’ll try, he should try his utmost, as much as he can gather with maximum affection, attraction, he’ll try to direct towards Me, *bhajeta mām prītaḥ śraddhātur dṛḍha-niścayaḥ*. And more firm and firmer determination he will attend to the cause, to come to Me. *Duḥkhodarkāms ca garhayan*. This should be the attitude. He will abuse himself to the highest degree, intense degree. ‘What I have done? I am trying to achieve the purest of the pure, and such filthy things continuing in me.’ He will abuse himself like anything. ‘I am a beast. I am a hypocrite.’ In this way the fire will be burning, fire burning within him, *duḥkhodarkāms ca garhayan*, blaming, abusing himself, to the utmost. *duḥkhodarkāms ca garhayan.*”

Proktena bhakti-yogena _____ [Śrīmad-Bhāgavatam, 11.20.29]

To pass under such circumstances for the time being, for the span of time that burning stage, helplessly he is doing something, a misdeed. And then a reaction comes. Again doing such thing a greater reaction is coming of painfulness within repentance, in this way. But he won’t give up the position of going up. Just as: *Bhau astkrta padanam bhau* _____ [?]

A child when he begins to walk sometimes he falls down. Still again with the help of the barrier where he falls, with the help he again comes up and begins walking and again falls and again come up and begins walking, in this way.

*proktena bhakti-yogena bhajato mā 'sakṛn muneh
kāmā hṛdayā naśyanti sarvve mayi hṛdi sthite*

[“When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed.”] [Śrīmad-Bhāgavatam, 11.20.29]

Then very soon he will find that all those evil tendencies have been done away with. They’re gone. They are finished. When?

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante [cāsya karmāṇi, mayi dṛṣṭe 'khilātmani]*

[“The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.”]

[Śrīmad-Bhāgavatam, 11.20.30]

He will come to such a stage.

*tadā rajas-tamo-bhāvāḥ, kāma-lobhādayaś ca ye
ceta etair anāviddham, sthitam sattve prasīdati*

[“As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.”]

[Śrīmad-Bhāgavatam, 1.2.19]

After a great fight they will have to retire if in this time with the association of the good, of the *sādhu*, and those books. Anyhow the *bhakti* practices must not be given up or slackened. With more attention they will follow that system of practices. And gradually one day, gradually he will find that they are retiring, those enemies they have accepted their defeat and going away. And then he will find peace. _____ [?] And when he will come to see the presence of the Lord _____ [?] The tidings of the Lord coming, surrounding him from every direction, and they will vanish. They are strangers after all. They are not rightful residents of the place, of the heart or mind, so they will have to go away. Such a broad and wide conception of the faith, of *śraddhā*, Kṛṣṇa is there, devotees are there, and they are not a product of imagination, but reality. And when they come to realise the position, the reality of the reality, when they come in touch with the reality of the soul, Super-soul, Kṛṣṇa consciousness proper, then they will go. But it is not very easy to get out of their contact. So;

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ [syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]*

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindu*, 1.4.15-16]

A stage, first *sādhu-saṅga*, then *śravaṇa*, *kīrtana*, *guru karan*, *varaṇa-daśā*, in *bhajan śravaṇa*, *kīrtana* etc, *sādhu-saṅga*, *bhajana-kriyā*, *tato' nartha-nivṛttiḥ*. And the result of that *bhajan* the *anartha*, undesirable things, will go away. This is the consequence, inseparable consequence or result of our *bhajan*. And our *bhajan* will take the realistic characteristic. *Śravaṇa kīrtana* and other duties which we are to undergo now, when it will come to realise its real position, touch the reality, the region of imagination _____ [?] the reality, then *anartha-nivṛtti*. *Niṣṭhā*, the next higher stage is *niṣṭhā nairantaryya* which means continued memory of Kṛṣṇa consciousness, continuous Kṛṣṇa consciousness. _____ [?]

Just as when oil is poured, a continual flow, not drop by drop but a continual flow. So the Kṛṣṇa consciousness will remain always in some form or other. Then *anartha-nivṛtti*, the complete retirement from the hands of undesirable feelings. Then *ruci*, *niṣṭhā*, *ruci*, then real taste of Kṛṣṇa consciousness will grow. After continuing *anartha-nivṛtti*, then *niṣṭhā* means continued Kṛṣṇa consciousness, Kṛṣṇa feeling, then the real taste for Kṛṣṇa consciousness will grow. It will grow into *āśakti*. When even sometimes it is of less intensity we shall be very much disturbed. "Oh!" Then *asakti*, then *bhāva*, then *prema*, then *sneha*, *mana*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. In this way it's developing in the spiritual relationship excluding the plane of body consciousness, or mind consciousness, or reason which is applied in the loss and gain of this transient world when all gone.

Bhāratī Mahārāja: Very difficult.

Śrīla Śrīdhara Mahārāja: Of course.

Bhāratī Mahārāja: Not very light.

Śrīla Śrīdhara Mahārāja:

*muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ prasāntātmā koṭīṣv 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 is very rare.

*manuṣyāṇām sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānām, kaścin mām vetti tattvataḥ*

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."]

[*Bhagavad-gītā*, 7.3]

It is very difficult of course. Very, very, very, very, very difficult, otherwise, *sahajiyāism*, the imitation school, they imitate Kṛṣṇa *līlā*, Vṛndāvana *līlā* within their flesh and blood, in the region of flesh and blood. Hare Kṛṣṇa.

Bhāratī Mahārāja: Sometimes it is seeming almost impossible.

Śrīla Śrīdhara Mahārāja: Dāsa Gosvāmī has said, (*bart path?*), those thieves that fall on the way, what is the name? Thieves or dacoits that fall on the travellers, when a man is travelling from one country to another there are some thieves or some *dacoits* that jump on him and snatches his wealth, bandits, plunderers _____? (*bart path?*) means street, who jumps on the street, who jumps on the travellers; *kāma*, *krodha*, they are like (*bart path?*). He is walking towards the road to Vaikuṅṭha. And they are waiting here and there and sometimes jump on the stranger. When such danger will come, Dāsa Gosvāmī he asks us to cry aloud for the help of the *sādhus*.

.....