

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.09.B

Śrīla Śrīdhara Mahārāja: ...we lose our taste, our taste is lost there when we go to measure things with a rod, with a standard in our heart, so *jñāne prayāsam udapāsya namanta eva* [Śrīmad-Bhāgavatam, 10.14.3]. Locate yourself in a sort of infinite limitation. Infinite limitation is *jñāna-sunya-bhakti*, crossing the stage where we hanker after the infinite characteristic of the Supreme. That is not very tasteful. This is the statement of the devotees and Mahāprabhu, to go to measure the huge, the *aiśvarya*, the majesty, the magnanimity. All these things are great attributes they may be, they are, but that won't serve our purpose to its highest interest.

We tiny fellow, we should be adjusted in such a position that with the seeming finite environment, apparent finite environment, and the infinite characteristic must be left below. That we find in *jñāna-sunya-bhakti*, in *Bhāgavatam*. That is most suiting and most beneficial to us, we find as grace, we can thrive there most. That is the conclusion. Don't go to tackle the infinite characteristic of the Absolute. There you'll lose. The attempt of measurement, you'll be lost there. You can't get anything in return as any benefit. So *jñāna-sunya-bhakti*. Tackle the plane of affection and love. There you'll be more – you'll be gainer, more gainer there. That is the be all and end all of the teachings of *Bhāgavatam* and Mahāprabhu, *jñāna-sunya-bhakti*.

But sometimes it is necessary for the preacher to prove, show to the public what status the *jñāna-sunya-bhakti* has got in its ontological comparison in discussion. But ultimately we accept that only to bury it underground and there to put up a plant of Tulasī. *Jñāne prayāsam udapāsya namanta eva*. But that is indirect aspect of our attainment, not direct. Without taking to the knowing or understanding element within us, eliminating from the beginning, we can achieve the highest point.

Bhaktivinoda Ṭhākura has said that *kaniṣṭha adbhikārī* if fortunately he comes in contact with *uttama adbhikārī*, the *madhyama adbhikārī* that is the ocean of science, knowledge, he can easily, unconsciously he can cross over and go to *jñāna-sunya-bhakti*, *prema-bhakti*. *Jñāne parisamāpyate, karmākhilam, jñāne parisamāpyate*.

[*śreyān dravyamayād yajñāj, jñāna-yajñah parantapa
sarvaṁ karmākhilam pārtha, jñāne parisamāpyate*]

[“O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare* [Bhagavad-gītā, 4.25] is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ* [Bhagavad-gītā, 4.24], because all action ultimately culminates in knowledge.”] [Bhagavad-gītā, 4.33]

And *jñāna* takes us to *prema* and disappears. But the *kaniṣṭha adbhikārī* if he comes in connection from the beginning, fortunately, with an *uttama adbhikārī*, then unconsciously he can cross over the ocean of knowledge and he may have got his settlement in the devotional space, stage. And the *madhyama adbhikāra*, this *jñāna bhakti*, that is a little dangerous. Sometimes we may be lost while in the midst of calculation. There is possibility if we have no bona fide connection with the higher devotional school. That is dangerous, ‘that we are subject and everything is object of my calculation, of my measurement.’ That attitude is dangerous, ‘that there cannot be super-subject.’ I must be conscious always that the higher realm that has got subjective character and not objective. If we can have that sort of consciousness then there is possibility of commitment of error very small.

Just like the Māyāvādī, they consider Brahman but they cannot consider Para-Brahman. 'Brahmāsmi, brahma-bhūta, the status of jīva is that of Brahman.' But then the Para-Brahman aspect is there, the Puruṣottama aspect is there, Vāsudeva aspect.

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]

[*Bhagavad-gītā*, 7.19]

Such a *jñānī* is very rarely to be found who can, *vāsudevaḥ sarvam*, who can see Para-Brahman, Puruṣottama. So *jñāna* is very dangerous, *jñāna*, this knowing, 'I shall know everything. I am subject and everything will be my object. What cannot be within the jurisdiction of my objective sensation, experience, I won't admit that. I won't admit that to be existent at all.' There we eliminate the *adhokṣaja* realm. The Rāmānuja, Madhvācārya, all the Ācārya are eliminated there, 'that I am the subject, and everything must be the object of my knowledge. Then I shall stand guarantee for their existence, otherwise not.' That is a dangerous way of thinking and the Māyāvādīns they vanish here.

And those that can really accept the existence of Super-subjective realm, 'I'm subject and these things are object: then there's super existence to which I'm object, and He's subject.' In this way it is gone to the infinite. And only by *sevāya* we can pass those places, pierce through that land. By walking I cannot go over the sea, and by walking I cannot go to the moon, in this way. So only by the acceptance of our serving nature we can go through, we can walk through the ways of the higher region. That is to be reckoned. That is all-important factor that is the basis of the real devotion, that there are domains which is made of higher things than we are made of.

vaikuṅṭhena 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]

The earth, the water, the air, everything is consciousness, and of higher quality than we, our subjective existence are of. This idea we must try to foster, understand and follow. Then we can have some sort of conception that which side the God lives, where the God lives, what is the domain of the God. And it is not imagination, or speculation, or hallucination. That is concrete. We can have that sort of faith within us, higher subjective, higher, higher subjective characteristic of things. Just in the lower also objective, this mud, then the dry earth, then the stone, then the iron, in this way developing in grossness. The water, then the grossness is also increasing, so subtly also increasing in the subjective character there. This we are to realise primarily, then our religious life will be genuine. Otherwise imagination, we can't depend on that. Now our speculation, emotion, I'm thinking that I have achieved anything and everything like Nadiyānanda and his brothers. And then I shall find I'm nowhere. This is not imagination, this is reality, and what sort of reality, that we are to understand very firmly. That will be the basis of our religious life, that sort of conception will be basis. And then we'll be able to know about our progress, whether it is genuine or it is concoction. Imagination of a thing is not is not that thing. And it will come inevitably.

This Bābājī Mahārāja told, Gaura Kīśora Bābājī Mahārāja he was living in a hut on the banks of the Ganges. Another gentleman he also taking such robe of a *bābājī* constructed another hut nearby. And he began to imitate Bābājī Mahārāja, physically, his dress, his taking food, and any other process also he began to imitate. Then someone came and placed this to Bābājī Mahārāja, perhaps one of his, one who had some respect for him.

Then Gaura Kīśora Bābājī Mahārāja remarked, “Only if a lady enters into a labour room and imitates the sounds of another lady who is producing, giving birth to a child – generally when ladies they give birth to a child they feel some sort of pain and some sort of sound also perhaps they may produce or something like that. But the lady who has got no child in the womb and if she enters into the room of labour and imitates that sound no child will come out.”

So only physical imitation of a *sādhu* that won’t do, that won’t do. *Śuddha-sattva*, the *sattva-guṇa*, *sattva*, *raja*, *tama*, and there is *viśuddha-sattva*. Mahādeva says in *Bhāgavatam*,

*sattvam viśuddham vasudeva śabditam, [yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate]*

[“I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.”] [*Śrīmad-Bhāgavatam*, 4.3.23]

It is there, a concrete thing, *sattvam viśuddham*. Just as the knowledge, the consciousness is a finer substance than the iron and earth. It is a wonderful thing this consciousness this is easily understood, wonderful thing in comparison with the earthen pot and other, the iron. So also, this is *sattva-guṇa*, which is in the relativity of this material world, and *viśuddha-sattva*, who has got no connection with material conception. It can conceive itself, *viśuddha-sattva*, *sattvam viśuddham vasudeva śabditam*. The world there is made of all consciousness, not of any material substance, *sattvam viśuddham vasudeva śabditam*. It is continued. The knowing aspect of this world is continued to be finer and finer and finest in this way, and merges in *prema*, in love. So *sattvam viśuddham vasudeva śabditam*, what is Vāsudeva in proper? Vāsudeva means *viśuddha-sattva*, the finest substance, finest substance, *vasudeva śabditam*.

Yad īyate tatra pumān apāvṛtaḥ. And if we can find the *pumān*, *pumān* means Puruṣa, that is the Predominating aspect, the personal conception there in that plane, in the finest conception of spiritual substance, when we can by close connection we can detect that that is personal existence, then that is Vāsudeva. That is no longer a substance of objective existence, but subjective existence we can trace Para-Brahman Vāsudeva.

Mahādeva says that, “My head is always bowing on that, showing reverence to that existence, that *viśuddha-sattva*. *Sattvam viśuddham vasudeva śabditam*, that is known as Vasudeva, the father of Kṛṣṇa, and there Vāsudeva which grows higher from that foundation, Vasudeva is a foundation and Vāsudeva again springing up higher. That is Vāsudeva. Vāsudeva who is seen, who could be seen through Vasudeva that as if He’s coming from Vasudeva, the higher existence, that is Vāsudeva. And my head is always connected that I’m always conscious of the fact and my head is drawn incessantly connected, tied with that consciousness. So it was not possible to take my head from that layer and to bow down to my so-called father-in-law Dakṣa.”

This is when Durgā Devī asked Śīva when that – the thing is that Dakṣa, the father of Satī, he arranged for a sacrifice and invited all the gods and they came. And Śīva he also joined, he was invited and joined. But Brahmā, the father of Dakṣa, he did not show any respect to Dakṣa. Viṣṇu,

Nārāyaṇa He also did not, and all other gods showed some respect to Dakṣa, but Śiva did not.

Though Dakṣa was enraged, “I’m his father-in-law. Why he should not show respect to me?” So he announced another sacrifice, a great *utsava*, and invited all the gods, and did not invite Mahādeva. It is to insult him he began a bigger sacrificial ceremony and did not send any invitation to Śiva.

Then all are going to attend the ceremony, and because Śiva is not invited, so Dakṣa’s daughter, Śiva’s wife, Satī, she can’t go because her husband is not invited. Then she could not control her, she asked permission from Śiva that, “Allow me to attend the function.”

Mahādeva told, “He has purposely eliminated us to insult, so if you go there the situation won’t be happy, so it is better not to go there.”

But she did not mind it. “No, my father’s house, so many sisters and others as kinsmen are attending and I won’t go, that cannot be.” In this way.

Then Śiva: “If you like you may go, but I don’t voluntarily allow you to go. You may go.”

Then Satī went there. Ah! Then Satī asked, “Then why did you not show obeisance to Dakṣa? He has eliminated you what for? Because you did not show any respect. After all he’s your wife’s father, that is father-in-law, so you should have shown some respect to him.”

Then in answer to that Śiva says this *śloka* in *Bhāgavatam*.

*sattvam viśuddham vasudeva śabdītam, yad iyate tatra pumān apāvṛtaḥ
sattve ca tasmīn bhagavān vāsudevo, hy adhokṣajo me namaśā vidhīyate*

[“I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.”] [*Śrīmad-Bhāgavatam*, 4.3.23]

“Devī, to speak you really, my heart, my head is always connected with Vāsudeva. Where is that Vāsudeva? *Sattvam viśuddham, viśuddha-sattva* is Vāsudeva, and who is supposed to be seen on that plane, in the plane Vāsudeva who is playing. The playing, the higher substance, that on the basis of Vāsudeva, that foundation He’s living and doing His pastimes, His movement there. There my head is always connected, and to take it from there and to put it to any other lower position, it is impossible for me. So I could not. My exclusive and final respect is connected with Vāsudeva always. So to withdraw from that position and to show some respect to any other place that was not possible for me. This is the – not to insult him, but the fact is such. It has got some positive meaning.”

So there this *śloka, viśuddha-sattva*, the *sattva* means higher substance, that is the knowing substance, and then *viśuddha-sattva*, it is produced to the higher direction, *viśuddha-sattva*. And there we find that original conception, and this world is only a perverted reflection of that. We come to understand like this.

So the meaning of everything when the rein is taken off it runs towards the – to connect it with the highest cause. So meanings of different stages we find, in Hare Kṛṣṇa *mahā-mantra*, everywhere, in every *mantra* of *Veda*, everywhere. The meaning from the superficial to the internal, and inner, innermost, in this way the meaning of everything will connect with Kṛṣṇa, the Absolute Good, the Autocrat, the Loving Substance. In this way meanings will vary according to different stages.

The conception of the Sun: a child he may have some sort of conception of the Sun or Moon, the grown persons they will some greater. In this way, the scientific they will have more, closer conception. In this way everything goes to the infinite position in connection with Him. He’s

everything, He's infinite. Everything is infinite. Soul's prospect is also infinite and goes to that *jñāna-sunya-bhakti* and takes some shape of finite characteristic there, *jñāna-sunya*. And when we're in the stage of calculation everything becomes infinite. And when it comes again in the position of tastefulness it has to locate, the journey is finished and there some hut is built and begins to stay and enjoy his life in a particular duty being fixed.

So Mahāprabhu has asked, "Come to this stage and leave your horse, or your conveyance, and construct a hut and live here and no further."

The *jñāna* is like a horse on which we can ride and go, make progress, *jñāna* proper. And generally it comes and stops in the Virajā Brahmaloḥa. Buddhists stop their chariot in Virajā. And Śaṅkara he stops his chariot, the horses, in the Brahmaloḥa. Then comes Rāmānuja. With the help of the devotees, take the service. Visa, to accept a visa you must prove some interest there on that land, someone is there, some person, some interest, real interest, and they'll be satisfied, then they'll issue visa. Show some interest there. So if you want to enter that land you must have some interest there, and then the visa will be allowed. Not your interest, but the interest to be located there, then you'll be taken in. So your *ruci*, you are going to serve, not to rob that land, but you are to contribute something to the land, some interest, then you'll be allowed to enter.

Parvat Mahārāja: Haribol.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, why is it that we're accepting the name Kṛṣṇa, rather there are so many names of Kṛṣṇa, Gopāla, Govinda, Vāsudeva, why especially the name Kṛṣṇa we are chanting?

Śrīla Śrīdhara Mahārāja: According to the position of ones realisation Kṛṣṇa is also in a Vaikuṅṭha name. There is in *Veda* the Kṛṣṇa name is mentioned as that of *āśura*, demon. And in Vaikuṅṭha also the Nārāyaṇa is in the centre, and twenty four delegated figures around Him, and there is also one whose name is Kṛṣṇa. And then that Svayaṁ Bhagavān Kṛṣṇa, then Dvārakā Kṛṣṇa, Mathurā Kṛṣṇa, there is also differentiation. So according to the quality of differentiation the name Kṛṣṇa will have its importance.

The Māyāvādī they also have some sort of faith in Kṛṣṇa, but that is this side, in *māyā*. They also have respect for Kṛṣṇa, but Brahman is above Kṛṣṇa, in that way.

According to the nature of realisation, the meaning, the purpose of Kṛṣṇa differs. And from, the source from which the first impression is coming and guiding us, it will depend on that. And we'll find that the highest is *Kṛṣṇa*, Who can attract everyone. *Kṛṣṇa*, *akāṣaṇ*, the centre of gravitation can give, the attraction can give the – create the cosmos, attraction.

The Sun, Moon, so many planets, they're all depending on the force of attraction. So many molecules and atoms by attraction they're producing things. Different shapes, different colours, everything is combination of attraction. It depends on attraction in its differentiative character, otherwise all would be dissolved, no figure, nothing, this attraction. So attraction and when the attraction when endowed with life that is love. And the centre of love that is two-fold, positive, negative, and They're attracted by one another, each other. Everyone, even the *jīva* has got some attraction; it can attract something around him. The attraction Absolute that is Kṛṣṇa and when that is living that is love, the centre of love, centre of *prema* is Kṛṣṇa. And nothing else is necessary. Everyone's dire necessity in his existence is attraction. So Kṛṣṇa, He attracts, wholesale attractor of us, wholesale attractor.

I feel that when we take the name Kṛṣṇa every nerve is attracted. The very existence is channelled outside Him, His interest, the attraction, wholesale attraction of everything comes from that centre, Kṛṣṇa. And we must be conscious of the fact of our existence, that the basic principle of our life is almost solved. Where we take our stand, that is attraction, there we stand. The earth, everything stands on that plane, moves by the attraction.

On the higher zone there is no attraction so they cannot walk. After coming down from this sputnik they cannot walk as they do here, is it not? Have you not found in paper, that they cannot walk coming out of that – sputnik, they cannot walk as on the earth. They have to do something like swim.

Parvat Mahārāja: Gravity is different.

Śrīla Śrīdhara Mahārāja: No gravity, no gravitation. So the attraction is our foundation. No attraction we cannot move, inert, attraction helps us in all phases of our life. We cannot eliminate its utility and necessity from our existence, but we must be conscious of that. And there our satisfaction can stay safe. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Attraction, and that sort of attraction attracts me, safe, the love also attracts in the living, the physical attraction and the living attraction is love, affection. That is very happy thing, pleasing, no doubt, attraction. So we say that the point of attraction is loving, not – and the loving in the charming camp banish our enquiry. If we're satisfied with love, then our imagination and our aspiration for further enquiry and discovery is finished.

'I have got my desired end, the taste of love. That seems to be the highest thing of our aspiration. We can stop, our journey's stopped there if we can land in a loving land, in the land of love.'

That is explicitly given in *Bhāgavatam* and especially inaugurated by Mahāprabhu Śrī Caitanya Deva, *prema*, *bhāgavat-prema*, that mystic realisation of charm and beauty. That is our innate enquiry, we are to detect that. In the heart of our heart the space and the enquiry is only for such things which can quench our thirst, and nothing else. Knowledge is only making enquiry, why. Why enquiry? To find inner satisfaction, his enquiry is to satisfy the inner interest, inner enquiry. And when he finds it he's finished.

'No more enquiry necessary. I've got my desired thing for which I was in searching mood life after life. I have got that.'

And this is *prema*, affection, love, beauty, charm, which can stop our progress with guarantee.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

[*śreyān dravyamayād yajñāḥ, jñāna-yajñāḥ parantapa*]
sarvaṁ karmākhilam pārtha, jñāne parisamāpyate

["O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare* [*Bhagavad-gītā*, 4.25] is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ* [*Bhagavad-gītā*, 4.24], because all action ultimately culminates in knowledge."] [*Bhagavad-gītā*, 4.33]

Karma is finished where knowledge begins, and when knowledge,

*tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna*

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."]]

[*Bhagavad-gītā*, 6.46]

*yoginām api sarveṣāṃ, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."]

[*Bhagavad-gītā*, 6.47]

"When he has got My service, My *sevā*, then everything finished, all eliminated, everything dismissed. He has engaged in My service. *Mad-gatenāntarātmanā śraddhāvān bhajate yo mām*. He's the highest of all the *yogīs*, all the *jñānīs*, all the *tapasvis*, all the *karmīs*, who has come to Me and who has got full engagement, cent per cent engagement in Me. I consider him to be the highest. Otherwise there are *tapasvis*, *yogīs*, *jñānīs*, etc, so many, *siddhas*, attempting students. But when he has got the service in Me, the student life finished, enquiry finished. He will be busy then how to satisfy Me. He's engaged all his talents only that *nitya-sevā*. And that is also of infinite character, not finite. Different departments of service and evolving different type of – the garland, the bed, the food, so many departments, diplomatic section: so many sections there. And he's engaged there and he's fully engrossed in his duty. Everyone's duty is infinite. You may use your talent to its best limit to show how improved service you can render. The scope is there. But mainly it is service, not enquiry for any other fortune. You're not a fortune seeker any longer. Fortune is fixed, and there you are showing your genius in that limitation. And you find that you are thriving there most."

Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi. Dayal Nitāi.
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Mahāprabhu.
Mahāprabhu. Gaurāṅga Sundar. Mahāprabhu. Mahāprabhu. Nitāi Gaura Haribol.

Any other query? Mahāprabhu. Gaurāṅga Sundar.

Gaurāṅga Sundar bada nitya neha nama bhir [?] Prabhodananda Sarasvati.

Gaurāṅga nagara bara nitya neha nama bhir [?] The *nagara* means citizen, the ideal citizen, Gaurāṅga. Nimāi. He's dancing with His own name, *gaurāṅga nagara bara*. *Nagara* means not only ordinary citizen, but a standard citizen who has got, resourceful citizen. And also whose smart and having some leading talent and resources, this *nagara*. He's dancing, drawing the nectar from His own name. He's drinking the nectar from within and dancing. That is the representation of Gaurāṅga, by Prabhodhānanda Sarasvatī, the Guru, the spiritual guide of Gopāla Bhaṭṭa. Brother of Veṅkata Bhaṭṭa, who has written *Rādhā-rasa-sudhānidhi*, and also *Vṛndāvana-sataka*, *Navadwīpa-sataka*, and very fervent style of writing, very high, deep, and comprehensive, impressive, and also symbols accommodating variegated sentiments, forceful style.

And Bhaktivinoda Ṭhākura's translation of that Sanskrit poem into Bengali that seems to be most beautiful and original. Just like it cannot be thought as translation, it seems to be of original characteristic, the translation. At least I have found there that quality. The translation, that seems to be original: such colour is to be found there in the translation.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Gauranga nagara bara nitya neha nama bhir [?]

Jīva Goswāmī: *sva-bhajana vibhajana prayojan avatari*. Whose own attitude, whose business is to distribute His own attitude to the public, that is His nature. What is the necessity of His life...

.....