

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ... their commentary, Bhaktivinoda Ṭhākura and Prabhupāda. That is comprehensive. Still if you like, you want to consult *Laghu-Bhāgavatāmṛta*, the origin Rūpa Goswāmī, and also *Dashami-Tipani* by Sanātana Goswāmī on *Bhāgavatam*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Tipani* means the commentary of the commentary, the highest commentary. So that is *Tipani*, prepared by Sanātana Goswāmī himself who had blessing from Mahāprabhu, “That wherever you’ll look Kṛṣṇa will help you at that time.”

And he told that, “If You put Your foot on my head, then I can get such courage.”

“Yes, I’m putting My hand on your head. Kṛṣṇa will help you when you begin your writing.”

And Sanātana forcibly took His foot on his head. “Now I’m sanguine that Kṛṣṇa will help me when I...”

So this is the route that Sanātana Goswāmī has given, that is our supreme court. And if we try to go against that we shall have fear of committing offence against the true decision which comes from Mahāprabhu and Sanātana Goswāmī. So we shall have to manage in any other way. Hare Kṛṣṇa.

...

Akṣayānanda Mahārāja: ...person who offers *prasāda* to the Lord, *prasāda* may be in gradation?

Śrīla Śrīdhara Mahārāja: Suiting to the *adhikārī*. Generally I have arranged that one *dal* and *laphra*, and sour, that is for general. And for the patient one particular *rasa* [?] which may be suitable for them. And for the respectable guest some sort of little fair diet.

Mahāprabhu always used to say that, *Morai deha laphra danjan pita bana deha bhakta gane* [?] “The rich dishes you should serve amongst the Vaiṣṇava, but to Me I’m a *sannyāsī*, only ordinary things you give to Me.”

So on the background of that only to keep the body and soul together we should tread and that we can collect some maximum energy and to devotee for the service, for the necessity. Milk may not be necessary for the body labourer, but the brain labourer they must have some milk food. In this consideration there is distinction. In our previous Maṭha of Guru Mahārāja also it was like that, little milk. And there was Sundarānanda, the editor of *Gauḍīya*, he could not digest milk so the *chānā*, *chānā* you know?

Akṣayānanda Mahārāja: Yea, chick peas.

Śrīla Śrīdhara Mahārāja: That was necessary for him, and milk for some, we ordinary people with *dal* and *gal*. There is a saying among the Vaiṣṇava society. “One who can tolerate this *dal* and *gal*, *gal* means abuse, blaming. Then if you want to become a Vaiṣṇava you must be prepared to be abused very much from your superiors. You must not be ready, must not be very self respective, seeker of respect, but you should be prepared always to be punished, to be abused. And also not much food but only nutritious and less costly is *dal*, the pulse. And so you must be prepared for the less costly nutritious food, this *dal*, and *gal* means abuse of the

Vaiṣṇava.” Ha, ha, ha. Their chastisement and the ordinary less valuable nutritious food is *dal*.

So Mahāprabhu says, *laphra banjan* [?] “I’ve not climbed up to that superior section that he will think that, ‘O, Jagannātha has taken.’”

Svarūpa Dāmodara was very clever, he put some, “You please taste how Jagannātha has tasted it.” Then Mahāprabhu was defeated.

Of course, a devotee must try to see that how Jagannātha has tasted, if it is very salty, or very bitter, or how it is, Jagannātha has tasted. In that way it is sent to the Infinite, and not limited to one’s personal responsibility and risk if it’s connected with the Infinite.

And Jagadānanda he did not know so much ontological question. He put the rich thing in Mahāprabhu’s pot and watching from far away whether Mahāprabhu is taking. If He does not take then he’ll go and close his door and he’ll fast, continue fasting. And by fear of that Mahāprabhu had to take something: in this way. *Pita bana deha bhakta gane teji yosam nadosaya* [?]

They will be able to adjust, but we’ll be caught by the tongue taste material world. ‘This is sweet, this is very tasteful.’ The material taste and sweetness will caste us down in the material world, so not rich tasteful dishes for us.

And Dāsa Goswāmī went to the extreme. The Jagannātha *prasāda* what was even rotten it was thrown to the cows and the cows also took away their mouth from, and he took that. And with much water washing the external portion, the very little substance what was found in the midst, he collected that and applying some salt he used to take that, for long time. And he was the son of eighteen *lākhs*, twenty *lākhs* of rupees income, father’s only son. And he showed such example how a Vaiṣṇava should behave.

But they’re all *parśada bhakta*. They can, they have kept the standard, and they can live without food also. But we can’t. We are to follow the middle path, that whatever will be suitable to keep up my body and that I shall save the energy and devote for the service, my adopt-ability will be according to *yukta-vairāgya*.

*yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]*

[“For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering.”] [*Bhagavad-gītā*, 6.17]

Not more rich, not more poor. What will keep up my body and supply my best energy and that should be devoted in the service of Kṛṣṇa. That will be our line of adopt-ability with the external world, *yukta-vairāgya*. Not only of food, *yuktāhāra-vihārasya*, also walking, and also sleeping, whatever is necessary, will keep me fit for the service. I’m a servant. I must not neglect my food and become weak and won’t be able to render service. That will also be a loss to me. So only that much what will keep myself fit for service of my nature for which I’m meant. That sort I shall take from the rest, the sleep, the movement. Always sitting, that also may be harmful. So *yukta, āhāra, vihā, saran*, all these things will be temperate, *snāna*, exposure, in every way of life we shall be moderate. And the standard will be how I shall collect maximum energy that can be devoted in the service of Kṛṣṇa and Vaiṣṇava. That should be our ideal. *Adi kena udayanca cavati paramatava* [?] If too extreme that will harm our cause, *adhikāra*, much more *vairāgya* and less

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
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So I want to retire now.

...

...from his principle. If we find out that plane as our shelter no adversity can remove, has the power to remove us from that plane. Such sort of mysterious affinity we have there within us. The suicidal squad does not care for anything but for the cause. *Kāma-rūpa* group there is another, *sambandha-rūpa*, *kāma-rūpacar*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. It's difficult to find such a plane where once if we can take our stand, no question of removal. Not flickering; none can separate the innate function. Back to God, back to home, home means that, inseparable. So sweet, so sweet, inseparable, the sign of home is such.

If separated, *Koila tabu kabu najiyai* [?] Mahāprabhu says, "I forcibly separated, it is impossible; almost he dies."

Just as the fish separated from the water they will die; something like that. But here, death is not possible, soul is eternal. So as Swāmī Mahārāja told to Acyutānanda, 'you will faint.' In that plane you will faint, you may live, but fainting. *Takhoile setana yadi haya taj yog kabana haya yog* [?] Separation is impossible: still if any way forcibly anyone can attempt to do it he will die almost, he will faint. He cannot maintain his consciousness, not a child of that soil, that is.

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneḥ*

Hare Kṛṣṇa. Nitāi Gaura Haribol. Gaura Hari. So *manodharma* means changing. *Buddhiloka* is more stable, the plane of judiciousness, that is more real, more stable. Then *Ātmāloka* is further more. In this way, the *Paramātmāloka* which is, according to our progress, we reach higher plane, and there it is possible for us to live for long time. Sanātana Goswāmī has showed the gradation, how the *sādhaka* is taken to a particular place and after living for some time; dissatisfaction. Again, some connection is given, and he's taken in the upper layer, thereafter some, the same dissatisfaction. Then some arrangement is made, some higher connection reaches him, and he's taken in the higher plane. In this way, he's gradually taken up to *Vṛndāvana*, through different positions, *Vaikuṅṭha*, then *Ayodhyā*, *Dvārakā*, then *Vṛndāvana*, in this way. The *Satyaloka*, *Śivaloka*, *Vaikuṅṭhaloka*, in this way, progressing. *Gopakumara: Brhat-Bhāgavatāmṛta*. His life began in a lower plane, gradually going up, showing the importance of different planes.

Parvat Mahārāja: I have a question about this, that Gopakumar he seems to have the same inner nature, even though he's going through the different planes, he doesn't seem to be changing himself, until he finds the plane in which he actually finds full satisfaction. But he's not, seemingly, changing himself. His identity doesn't seem to be changing, as he goes through the different planes he's always perfectly situated in his inner nature.

Śrīla Śrīdhara Mahārāja: What does he say?

Parvat Mahārāja: Gopakumar, he's going to these different places, as you mentioned, but he's not affected. He's always remaining in his own constitutional position. He's a *vrajavāsī*, always, he's not changing, he's not being affected...

Śrīla Śrīdhara Mahārāja: Yes. So, our inner self is located there. If our inner self, by construction it is meant for Vraja, then the progress will be like that, line, up to that realization he cannot feel any satisfaction. He cannot fully identify himself with other plenary activities. If one who has got his innate nature in Vaikuṅṭha, in Vaikuntha there the termination, he'll remain there satisfied. But this Gopakumar means, the name is hitting his innermost tendency.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gopakumar, this name was given to him only by Sanātana Goswāmī that his innate nature is *gopa*. But if one's innate nature is *vaikuṅṭha-vāsī*, Nārāyaṇa *sevāka*, then he will go to Vaikuṅṭha, and there he will stay satisfactorily forever. Gopakumar: suppose we cannot see, but through x-ray it can be seen. So if a *sādhū* can see what is his inner nature, is he a unit of Goloka, and unit also of what group, not only in Goloka, in *sākhya-rasa*, *mādhurya-rasa*, where his innate nature, by x-ray it is seen, and then that name has been given, Gopakumar.

[About fifty seconds of Bengali [?] conversation]

Śrīla Śrīdhara Mahārāja: The very innate nature, the perfect innate nature, according to that, the name has been given to him, allotted to him: Gopakumar. And one who is in his self-determined stage, who is Gopakumar, his line of *sādhana* will be like this. He won't be satisfied anywhere, in any plane. Gradually he will go there, and there his *sādhana* will be finished. The means to end will be finished there, and he's satisfied there because he has got his own plane, own home. Gopakumar means whose innate home is *gopa*, with the *gopas*, he's Gopakumar. And if one Vaikuṅṭha *sevāka*, he will stop in Vaikuṅṭha. This Hanumān, *kapiḥ*, Rāma *sevāka*, he will stop in Ayodhyā. That is the inner diagnosis is there. The innate nature is that of *gopa* so he won't be satisfied – though he may be offered many things on the way, but he won't be satisfied as long as he cannot reach the Vṛndāvana. All tasteless, sometimes for the time being he's trying to adjust with the environment, but he can't, fails, dissatisfied. Again a new thing is given to him. He's trying his best to accommodate him with the circumstances, paraphernalia, but he can't. His inner tendency does not allow him to settle there permanently; uneasiness, dissatisfaction. Then, a higher plane, next higher, next higher, in this way he won't be free, or won't be satisfied in any environment, until and unless he reaches to that plane.

Parvat Mahārāja: How is it that one develops this innate nature? Is it developed?

Śrīla Śrīdhara Mahārāja: It is not developed, discovered.

*kṛti-sādhya bhavet sādhyā-bhāva sā sādhanābhidhā
nitya-siddhasya bhāvasya prākāṣyaṁ hṛdi sādhyatā*

[“The process of devotional service, beginning with chanting and hearing, is called *sādhana-bhakti*. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenceless chanting of the Holy Names of the Kṛṣṇa, one's original dormant Kṛṣṇa consciousness is awakened, as the beginning of *sādhana-bhakti*. This can be divided into many different parts, such as, faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service

and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa.”]

[*Bhakti-rasāmṛta-sindhu*, 1.2.2]

What is already there, only to discover, to remove the covering, *sādhana* means that. It is there. It is there in very germinal form, inactive, covered, inactive, to remove the cover, and then it will assert itself.

Parvat Mahārāja: So that means that the souls that are in the *brahmajyoti*, they have their innate positions also?

Śrīla Śrīdhara Mahārāja: A thousand times that has been answered by me. That is adopt-ability there, both sides. The *brahmajyoti*, how can he enter into this mundane world? The possibility, the adopt-ability, we are to consider there. This is undetectable stage, undetectable stage. Only with the influence of the lower it can come to the lower region, and with the help of the higher, it can go to the higher region, the adopt-ability in the seed. You are to think out what it can be. It is in the buffer state, in the *abscissa*, an undetectable subtle thing. But the adopt-ability, endowed with the adopt-ability of both the sides, the higher and the lower. If it is possible that it can come lower, there is possibility it can go higher. But by very minute observation one can detect what is the higher possibility in him. Then it is caught that its higher adopt-ability, possibility, prospect in life is up to Vraja, up to Vaikuṅṭha. In Vraja also in different *rasa*, that is very subtle form, undetectable way, it is there, that is the *svarūpa*. And without that *svarūpa*, how we can come down here, from the *tat*, undetectable position? That is Brahman, *ākṣara*.

[*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca*
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate

[“In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).”] [*Bhagavad-gītā*, 15.16]

Kūṭa-sthaḥ, undetectable, something like unknowable position, so subtle, so the possibility. *Taṭasthā*, margin means neither actively participating in any side. But there is possibility there of participation on both the sides. Such is the wonderful position where the *taṭasthā jīva* comes. This is their question. Very impertinent question; it cannot be solved and conceived very easily. But we must have to adjust with it.

[*jīvera 'svarūpa' haya-kṣṇera 'nitya-dāsa'*,] *kṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*

[“The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

By conclusion it comes like that, is created with the adopt-ability. That is undetectable. So it is there. The disease is there. And the cure is our desirable. And to go, for a patient to go into the details of how that disease can come in a body, that is with the doctor, and the medical student,

not the patient. The patient practically wants relief. Relief is his question, important, how he can get relief. That is the important necessity in him.

So, *jñāne prayāsam udapāsyā* [Śrīmad-Bhāgavatam, 10.14.3], don't try to know the whole mystery of the infinite mysterious power. You have no right to enter into all the details. Then you will be another infinite, so this is impossibility, *jñāne prayāsam*. You are finite, you want to measure the whole of the infinite? Absurd! Don't go to crash your brain, your head against the hill. What is your immediate relief, try for that, the cure of the disease, that is your business. So, *jñāne prayāsam udapāsyā namanta eva*. Submit to the infinite, and try to have your own quota, mind that, mind your own business. Don't go to interfere with others, in their affairs. That is, Śrīmad-Bhāgavatam directs us, "Mind your own business, how you can get the best benefit within the whole, that is your own business, that should be your own business."

So, *jñāna-sunya-bhakti*: just as you eliminate your energy in the exploitation, so eliminate your curiosity of knowing everything. That is also an *anartha*, undesirable. That is your enemy. In the way of your search for the real goal they're enemy. How can I let loose all the energy I accumulated? How can I leave of them? With so much endeavour I have acquired some energy; why should I leave them? Because you are going to drown in the water with those energies, with those gold coins, leave the gold coins, and then you can swim easily. The heavy gold coins will take you down. Leave the gold coins and be light and swim across the river. So energy so long acquired, leave. So, the curiosity for knowing everything, that is also a subtle burden to you. Leave it; mind your own business, surrender. Surrendering, the curiosity is against, it is enemy to surrender. Curiosity of knowing this thing, that thing, many things: that is an enemy to the principle of surrendering.

He will look after. He's infinite. He's all-good.

Curiosity or the nature of the knowledge, he wants to take his own right by calculation, whether I am being given anything less, whether I am being deceived. In the plane I am going to enter, whether there is any possibility of deceiving me, so I want to know. I can't [put] faith in the environment. But they can't tolerate; for this atheist, eliminate him. Faithless, suspicious and another word, who has got no faith, eliminate. Eliminate them, they're not simple, plain, do not learn to believe the environment.

Akṣayānanda Mahārāja: Sceptic.

Śrīla Śrīdhara Mahārāja: Sceptic, eliminate the sceptic. Sceptic is not fitted to live here. The sceptic should be eliminated. It is not a plane for the sceptic to live. Like spies they have entered. They are spies of the lower area. They should be eliminated. Only the candidate faithful, optimistic, they will be given entrance, admission here, the plane of surrender. None can deceive; by very nature deception is foreign to them. And anyone within his heart with some scepticism, they won't like his company. He's searching, searching, with some doubt, that man, we should not have such company here. The spy of *māyā* has entered. He wants to take measure of everything, and then to accept. That man must be undesirable in this soil.

Do you feel, follow? Hare Kṛṣṇa. Hare Kṛṣṇa. Simple simplicity, then mixed with confidence, surrendering to the whole soil. Surrender only is accepted there.

"If you come to calculate and to exact your gain here, such people we don't want. They should not live here, enter here. He wants his calculation for his own selfish view, selfish end."

If you can give more, suppose if you're cheated, you'll think that, 'I am fortunate.' Are you prepared for that? If you're cheated by anyone there, you should have to consider, 'I am blessed, I am fortunate enough.'

There is a story in the Rāmānuja section. Rāmānuja had a very favourite *grhastha bhakta*, householder. Some Dhanur Dāsa or something was his name. Very favourite, so much so that even the *sannyāsīns*, the renounced souls, they also had some jealousy over that. Then, Rāmānuja made an arrangement one day. When the *sannyāsīns* went to take their bath, their clothing was somewhere perhaps in the sun or so. Rāmānuja asked one of his disciples just, “They have put their *bahirvas* [outer cloth?] and *kaupīna* in a particular place, misplace them, change their position.”

Then when they came after taking bath, “Where is my cloth? O, you have taken it!”

Also, “You have taken mine!”

In this way they began to create a row.

Rāmānuja came, “What’s the matter? You are only, *kaupīna* is your only wealth, and so much attachment to that, that only they’re misplaced, and you are making the Maṭha simply a place of battle? What is this?” Then anyhow subsided!

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