

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...quality consciousness came down and captured my conscious existence. I could feel, oh this is *adhokṣaja*. I could feel that this is superior and it captured, surrounded me on all sides. Then I had at that time in my mind that, is this the *puṣpa-ratha*, the *ratha*, the chariot that comes down here to take in blessed souls to higher region? This sort of feeling came too. If I, if my body falls now I'm captured. My whole existence is captured by a holy atmosphere, holy and superior conscious atmosphere, I'm there. And now the body drops it can take me anywhere. I'm helpless. That sort of feeling when sitting there. And two gentlemen were also present there, I told them. But I committed some foolish thing, I told them, gradually it began to disappear. Otherwise I could have seen nothing more, but I told I was wondered, such things is possible. Such things is possible. Superior conscious area is there and it can pervade through our *jīva* consciousness, overpower. That was happy atmosphere, desirable. And I found that I'm dependent, surrounded I'm dependent. Wherever that will go, that is free, that will go, within that my self consciousness will have to go in a cage, conscious cage, cage of consciousness. So it is there, independent consciousness they're there, they're more free and they can go anywhere and everywhere, subtler than the soul, *jīva* soul. Still it is real.

Ideal realism, Hegel said, Ideal Realism. The idea is not imagination or a dead thing dependent on matter, but it has got its independent real existence, idea. But idea captured from mundane world that is another thing. Independent of mundane consciousness, mundane impression, the reality is existing, in its source, its spirit. And the highest conception of it is in Godhead, gradual complete reality. Soul is complete reality, not by product of material chemical combination. It is the independent basis and the conscious, and the matter is floating in a negligent part of that conscious ocean. And now we are to consider about the superiority and inferiority of the conscious ocean, conscious atmosphere, conscious infinite: what is the lower part, what is higher part, there. But independent conception of spirit, that should be the basis of theism, and the matter only a floating part, in the negligent and the neglected part in the conscious ocean, like an iceberg. Matter's like an iceberg floating in the ocean.

And there is also gradation and qualitative differentiative existence in material and spiritual world. The first part is Śivaloka, then Vaikuṅṭhaloka, then Goloka. Goloka though it is a part; but in some considerations it is the whole, because it is pervading through everything. Just as ether, ether is above. Where there is water there ether also can enter there. And water, air, ether can enter, all pervasive something. Goloka means full, solid circle, full-fledged, that is what Goloka means, full-fledged. The *raga* there, the attraction, Kṛṣṇa means attraction. Attraction living that is *priti*, love. Love is all pervading and subtle-most thing, *ākarsīnī*, attraction, the living attraction, that is the very vitality of the spiritual existence. But just as iceberg is also floating, so in Goloka, Vaikuṅṭha is floating in a part. Kavirāja [?] Goswāmī has given hint that Vṛndāvana is said to be thirty two miles circumference, floating. And Paravyoma means infinite. But this is inconceivable that many Paravyoma may live within the limit of that Vṛndāvana. Have you found it?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So the *aprākṛta* limitation is of that type. Kṛṣṇa, in Kṛṣṇa body, human body not much *aiśvarya*, of grandeur and mysticism is not the – awe, reverence, and *aiśvarya*,

vibhūti, that display of power is not there. But everything is included and in its negligent part it is existing. In this way we are to approach, we are to think out, that though it is limitation, but still that limitation comprehends the infinite within it, *aprākṛta*. *Aprākṛta*, the middle position: *aṅor aṅīyān* [*Kaṭha Upaniṣad*, 1.2.20], the subtle-most of the subtle, and the biggest of the big, and the golden mean. We shall consider the golden mean to be the prime cause and not the degree of magnitude, or the bigness, or all the smallness, not subtlest and the biggest. In the middle, golden mean. We are to consider the golden mean which has got something like halo and something like shade within. So *aprākṛta* _____ [?] limited. But a sort of limit consists within it, unlimited. That sort of knowledge in *Vṛndāvana*, though everything is infinite, but posing is that of a finite, *jñāna-sunya-bhakti*. The *jñāna* is behind, negligently in the underground, *jñāna*. If in any time they invite *jñāna*, *jñāna* will be ready there with folded palms.

*bhaktis tvayi sthīratārā bhagavan yadi syād, daivena nah phalati divya-kīśora-mūrttiḥ
muktīḥ svayam mukulitānjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratikṣāḥ*

[“Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *muktī* (salvation or liberation) will wait to serve us with open arms. What to speak of *muktī*, even *dharma* (ritualistic virtue), *artha* (affluence), and *kāma* (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, ‘What do you want?’”]

[Bilvamaṅgala Ṭhākura’s *Kṛṣṇa-Karṇāmṛtam*, 107]

They do not want it but they’re above it. If at any time anything necessary that may come of its own accord with folded palms, “Yes, what do you like, want from me, any service?”

So infinite is of that type there, though finite, but the king of infinite. *Kṛṣṇa*’s king of infinite, though His land, His paraphernalia, everything seems to be finite, seems to be a little ignorant, but it’s above science. In this way we’re to understand.

Svarūpa Dāmodara is making argument with *Śrīvāsa* in *Purī*, *ratha-yātrā* case. “*Śrīvāsa*, you don’t remember, you’re very much charmed with the majesty of *Vaikuṅṭha*, but don’t you know that in a particular flower and leaf of *Vṛndāvana* all these grandeurs that is suppressed. Suppressed but they’re all there, at beck and call they will come. Such is *Vṛndāvana Śrīvāsa*. And don’t think that is devoid of all _____ [?] So we are to consider *Kṛṣṇaloka*, *Goloka*, *Vṛndāvana*, as such, they’re above, but not in wanting, not in wanting.

A king may like to wander in a simple dress, but that does not mean he has no crown, he has no golden rod, or golden shoe, anything, but he likes the simple dress in the garden he’s owning, in this way, playing with the child. That does not mean he’s in want of all those resources: never, but superseding.

Just as *Washington* went to cultivate land. *Washington* was considered the saviour of *America* at that time, but he gave up, left the position of the President and went to live, went to cultivation, agriculture, simplicity.

There are many type, many men, many persons that like a simple life, not a gorgeous. But the gorgeous, the majesty, awe, reverence, that is underground.

Such *aprākṛta* is *Vṛndāvana*. Not in want of, but it is served by: such plainness which is served by the grandeur. Hare *Kṛṣṇa*.

Military is there, but the ruler is not the general, under his beck and call, the military is there. Something like that, the power, the military is not the, not represents the authority of the country. The authority is something plain, limited power, but the dreadful military at his beck and call. So something like that. Plainness, simplicity, these things are there. That is supposed to be the highest, and not the militia grandeur, or any other show.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jñāna-sunya-bhakti. "Eho bahya, age kaha ara." [Caitanya-caritāmṛta, Madhya-līlā, 8.59]

Devotee: Mahārāja, I have to beg your leave.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Vidagdha-Mādhava Prabhu has not come?

Akṣayānanda Mahārāja: He went to Vṛndāvana we heard.

Aranya Mahārāja: Śrīla Śrīdhara Mahārāja, what is the difference between the *mādhurya-rasa* and *audārya-rasa*?

Śrīla Śrīdhara Mahārāja: When *mādhurya* is going to be distributed to others, the public, then it becomes *audārya*. *Mādhurya* when self-distributing, in a mood of self-distributing, the *mādhurya-rasa* when in a mood of self-distribution that is *audārya*, distribution: that is the sacrifice. When it takes place within a particular circle, qualified circle, the pastimes going on, it is *mādhurya*. And when an attempt is made to give it outside the area, give others also entrance, help them to taste it and to take them in, when for propagation, *mādhurya* in the mood of propagation then it is *audārya*. In every place when anything is in distributing characteristic it is called *audārya*, helping others, sacrifice, helping others.

Rāmacandra _____ [?] more generous. His life is a life of sacrifice for the subjects, the king of the subjects. *Raja prkṛti ranjanatha*. Not so much for His own enjoyment but He gave His ideal to help the subjects. He came to give Himself, *audārya*.

Giving is predominant in ones character, he's called generous, in every position, self distribution. Self distribution is *audārya*. And tasting within a particular circle amongst the fit, the *vilāsa*, the pastimes, in a circle of the fittest, that is *mādhurya*, particular *rasa*. And when that is going to be distributed to the others, come and take, taste, that is *audārya*. Every *rasa* may be *audārya*. *Dāsyā-rasa*, *sākhya-rasa*, *vātsalya*, and *mādhurya* the highest *rasa* that _____ [?] *līlā* in that highest group if invitation comes for admission. We want to admit more in this circle. This is *audārya*, giving himself to others, self distributing nature in *līlā*, distributing nature. And to taste, tasting ones own self with a non group, non friends of a particular circle that is *mādhurya-rasa*, tasting himself. And helping others to taste that is *audārya*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, generally we've understood there to be four *Vedas*. I was wondering if the other *Vedas* like the *Ayur Veda* and the *Veda* for astrology...

Śrīla Śrīdhara Mahārāja: *Ṛg-Veda*, *Ṛg*, *Sāma*, *Yajur*, *Atharva*. *Atharva* generally deals with material things, the *jyotiṣa*, the _____ [?] etc. Many things in connection with mundane world that is mentioned in *Atharva* in some places, generally.

Akṣayānanda Mahārāja: He's asking *Ayur-Veda*.

Śrīla Śrīdhara Mahārāja: *Ayur-Veda* is a part of *Atharva-Veda*, dealing with material things mainly. *Ayur-Veda*, *Dhanur-Veda*, *Dhanur-Veda* means *āstra-śikṣā*, this weapon culture, that is *Dhanur-Veda*. Then *Ayur-Veda*, that is dealing with medicine and disease, *Ayur-Veda*. *Yajur-Veda* mainly with sacrifice, *Sāma-Veda* mainly with song, *stotram*: and *Ṛg-Veda* mainly the substantial – the truth in substance, *Ṛg*, revelation. No reason no rhyme. This is revelation, naked revealed truth. No reason no rhyme. _____ [?] that universal sound, the substantial delivery, not much figure and colour. Nitāi Gaura Haribol. Commanding, you may care or may not.

om tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[*tad viprāso vipanyavo jāgrvāmsāḥ, samindhate viṣṇor yat paramaṁ padam*]

[“As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head.”] [*Ṛg-Veda*, 1.22.20]

Ṛg mantra, tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam. Just as we can see the Sun spread on your head, so also the Divine Holy Feet of Viṣṇu, Nārāyaṇa, is over your head and seeing everything. That His Divine Feet can see everything and He's on your head seeing everything. So do, think it and go on doing. The guardian's vigilant eye is over your head. With this conception you approach any activity, any and every activity. And that will do away with you, the guardian's vigilant careful eye on your head. With this idea you do your duty. Then it will be very difficult to take to any misdeed. The searching eye over me, and He's my guardian. Viṣṇu, *yaḥ idaṁ viṣṇuḥ vyāpnotīti*. He's *param pada*, His beloved feet, that is like Sun that can see, that is like Sun and spread over your head like a Sun. His eye searching whatever you do you can't do it secretly. With this idea you do. Hare Kṛṣṇa. Hare Kṛṣṇa. In broad daylight you are to do anything and everything, no darkness...

...

Know everywhere there is light: the eye of Viṣṇu, your well-wisher, your guardian's eye. With this idea you are to approach anything and everything, then you can't do any evil things. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. This is one *Ṛg mantra*, *Veda mantra*, *Ṛg-Veda*. And here the *brāhmaṇa* whatever duty he's going to perform, first he pronounce this *mantram* and then go. First *omkāra*, *om*, and then *tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam*. *Bhūta-śuddhi*, the identification is purged out of any sinful tendency. Now with this idea approach, go to perform your duty. Any duty you're going to perform, first *bhūta-śuddhi*, means you purify your existence in this way. You are not this or that, but you are in this position. Now you approach your duty.

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

In these days they're accustomed to hate *brāhmaṇism* and to expose this *brāhmiṇical varṇāśrama* they're all out to prove it a hateful thing. It is not such original ideally. Ideally it is such. All the *brāhmaṇas* always conscious of the spiritual substance, he's the mediator between the spiritual and the material. With his aim in the spiritual with his leg in the material, the *brāhmaṇas*, their ideal is all on the spiritual. A true *brāhmaṇa* means that, not very differentiated. More differentiated spiritual consciousness that is a Vaiṣṇava, Nārāyaṇa *bhakta*. And Kṛṣṇa *bhakta* that is very rarely to be found.

Like mundane men, a Christian missionary he said, "Oh, your God Kṛṣṇa He's a thief. He's a debauch. You are going to worship Him? What is this? He's a thief. He's a liar, a thief, He's a debauch, and you want to go to worship Him. What's this?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Amongst the political leaders here C.R. Das [?] was _____ [?]

Ram Mohan Raya, the Founder of Brahmo-samāja, Brahmo conception, "We want that non-differentiated Brahman to be the highest, and no any figure, colour, or any quality of the highest order. It is spiritual substance, and we're a part of that, we must return there, everything finished." The Brahmo conception! "The Māyāvādī also they take to material means, the *pūjā*, *sevā*, all these they include." The Brahmo hates this, "This is idolatry."

Something like Mohammad-ism, Māyāvādī and Muslim.

Vivekānanda told, "That if *Vedānta*, that is Māyāvāda conception, that is head, and the body of a Muslim: Islam body and *Vedānta* head. That should be the ideal nationalism or religion."

The body of the Muslim, it is mentioned in Jawaharlal's [Pandit Nehru] *Discovery of India*, "The Vivekānanda somewhere he wrote, the body of the Islam and the head of the *Vedānta*, Śaṅkara's *Vedānta*, that should be ideal."

So Brahmo is something like that.

But Vivekānanda he _____ [?] he worshipped Kālī and he told that, "I'm talking with her." Here he's undone.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

*śrī-gaurānumatam svarūpa-viditam rūpāgrajenāḍṛtam
rūpādyaiḥ pariveśitam raghu-gaṇair-āsvāditam sevitam
jīvādyair abhirakṣitam śuka-śiva-brahmādi sammānitam
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān*

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known

to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.”] [Śrīla Śrīdhara Mahārāja’s *Śrīmad-Bhaktivinoda-viraha-daśakam*, verse 9]

*kvāhaṁ manda-matis tv atīva-patitaḥ kva tvaṁ jagat-pāvanaḥ
bho svāmin kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām
yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat-
sarvasvāvadhi-rādhikā-dayita-dāsānām gaṇe gaṇyatām*

[“Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī Dayita Dāsa, who is the dearest one in your heart.”] [Śrīmad-Bhaktivinoda-viraha-daśakam, verse 10]

Mahāprabhu. Govinda Sundara.

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenāḍṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhiraḥṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān*

Mahāprabhu. Gaurāṅga Sundara.

Gauranga sundara bada nityam niya namabhi [?]

Gauranga nagara bada nityam niya namabhi [?]

*yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi*

[Prabodhānanda Saraswatī says: “From a reverential distance with full adoration I offer my obeisances unto the daughter of King Vṛṣabhānu, Śrī Rādhikā. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa, the supreme beautiful God, making Him feel so blessedly fulfilled that He immediately embraced that fragrance to His heart.”]

[*Rādhā-rasa-sudhā-nidhi-Mangalacaranā*] [A *Regardful Offering*, p 13]

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