

82.11.02.A

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] that reactionary, outwardly.

**Akṣayānanda Mahārāja:** That deals more philosophically. He deals philosophically in that book, *Prema-vivarta*.

**Śrīla Śrīdhara Mahārāja:** Yes. Many things in the name of Gaurāṅga, association, many things there which helps much for the propaganda of the Gauḍīya Maṭha.

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** So a particular section, the opposition camp of Gauḍīya Maṭha, they say that, "In the name of Jagadānanda this is written by Bhaktivinoda Ṭhākura." Their opinion because that book supports Gauḍīya Maṭha's decision very well.

Just as the *sahajiyā* section they think that when we live in Purī, the *mahā-prasādam*, no observance of Ekādaśī necessary. Because in *Caitanya-caritāmṛta* it is found,

*tāhān upavāsa, yāhān nāhi mahā-prasāda [prabhu-ājñā-prasāda-tyāge haya aparādha]*

["When *mahā-prasādam* is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take *prasādam*, neglecting such an opportunity is offensive."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 11.114]

So when there is *mahā-prasādam*, even Ekādaśī day, we should not fast, take *mahā-prasāda*.

But in Jagadānanda Paṇḍita's that *Prema-vivarta* it is clearly written that Mahāprabhu was offered *mahā-prasādam*, but He touched it on His head, and He kept it respectfully, and the whole day and night chanted *saṅkīrtana*, then after that He took that *prasādam*. It is mentioned there. Similarly many things are.

*[asādhu-saṅge bhai "kṛṣṇa-nāma" nahi haya,] "nāmākṣara" bahiraya batu nāma kabu naya*

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper." ] [*Prema-vivarta*]

All these things, many things which are very helpful for the preachers of the Gauḍīya Maṭha, it is found there, proof positive.

So Biman Majumdar, one scholar he was professor of Patna [?] University. Perhaps he came from the *sahajiyā* family or so. At least he accepted something of Mahāprabhu, but he could not tolerate the bitter criticism of the *sahajiyā* section from Gauḍīya Maṭha. So he has written a book and there he has mentioned carefully, very cleverly, "Who has written this book is not clearly known, but what the Gauḍīya Maṭha people preaches, they have got full support from this book." In this way he has written, that professor. He's a professor at Patna [?] University. And especially that "Māyāpur is nearer to Baladisi [?]" It is also mentioned there. Mahāprabhu's house.

**Vidagdha-Mādhava:** Guru Mahārāja, can you tell us how Śrīla Bhaktisiddhānta Prabhupāda found Śrīvāsa's place of residence in Māyāpur. He established that, yes?

**Śrīla Śrīdhara Mahārāja:** Hmm?

**Akṣayānanda Mahārāja:** He's asking, "Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, established the place of Śrīvāsa Aṅgan, how did he do that?"

**Śrīla Śrīdhara Mahārāja:** First Yoga-pīṭha, the birthplace of Mahāprabhu, that was determined first. And then it is mentioned in *Bhakti-ratnākara*, in three ancient books, that how far Srivasa Aṅgan from Yoga-pīṭha, and Advaita bhavan, in this way it is mentioned in the ancient books. Accordingly it was ascertained by Bhaktivinoda Ṭhākura. Before Prabhupāda took the charge, the location of Śrīvāsa Aṅgan, Advaita bhavan, they are all finished by Bhaktivinoda Ṭhākura.

And one Bhaktivilāsa Ṭhākura, he was first a Brahmo type, then he, coming in touch with Bhaktivinoda Ṭhākura, he came to be follower of Mahāprabhu. And especially by his enthusiasm, and his collection, that Śrīvāsa Aṅgan was built up. And in the beginning he was there and went on with his *bhajana*, that Bhaktivilāsa Ṭhākura. And his *vairāgya*, abnegation, was also very appreciable. In old age also he used to put his head, instead of pillow, on a brick. With so much austerity he lived his past days.

Then his son, of his previous life, came to the Maṭha and ultimately took *sannyāsa*, and his name was Purī Mahārāja. He also in his last days lived there, and *samādhi* of Bhaktivinoda Ṭhākura, Purī Mahārāja is there. A very strict *sannyāsī* he was, Purī Mahārāja.

And they come from Amlajura, the favourite place, and visited several times by Jagannātha Dāsa Bābājī Mahārāja. Jagannātha Dāsa Bābājī Mahārāja had a very good *gṛhastha* disciple there in Amlajura village. And sometimes he took his Gurudeva Jagannātha Dāsa Bābājī there nearby, and he lived sometime in the year. And for that Bhaktivinoda Ṭhākura also visited that Amlajura. And a Maṭha was established there, near

Baram [?] town, Amlajura town, a Maṭha.

And Jagannātha Dāsa Bābājī Mahārāja, he lived there for some time. And some say his real *samādhi* was there, and here is his *puṣpa-samādhi*, Jagannātha Dāsa Bābājī. And it was found in *Gauḍīya*, that old Jagannātha Dāsa Bābājī he founded, here he lived up to one hundred and twenty five years, very, very old. And he suddenly when passing by told one of his disciples namely Bihari dāsa, we saw him, he used to carry him on his shoulder. Suddenly one day he told, "Oh, just get me down. Here is the place where Kazi broke the *mṛdaṅga*, Śrīvāsa Aṅgan." So he came down from the head of his disciple and gave his prostration to that place. "That is the place where Kazi broke the *mṛdaṅga*. And this is Śrīvāsa Aṅgan." In this way it was located. And in *Bhakti-ratnākara*, old books, it is also found that from Mahāprabhu's house, \_\_\_\_\_ [?] four cubit means six feet. That is a *dhanu*. So many *dhanu* distance from Yoga-pīṭha. In this way it was located, Śrīvāsa Aṅgan, Advaita bhavan, etc.

**Akṣayānanda Mahārāja:** What year did you write that? In which year did you write that poem, that song?

**Śrīla Śrīdhara Mahārāja:** Some ten of twelve years back, perhaps.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** They came with a complaint to me that, "Bon Mahārāja, Kṛṣṇa Dāsa Bābājī Mahārāja, had left Prabhupāda, his *paramparā*. They're finding out another *paramparā* that is from Bhaktivinoda Ṭhākura's past Guru to Jāhnavā Devī, that line. They're discovering and they say that this is our Guru *paramparā*. So they have left Prabhupāda."

Then I took up the cause of Bon Mahārāja and Kṛṣṇa Dāsa Bābājī, and explained the thing, that they have not left Prabhupāda. This is *śikṣā-guru-paramparā*, and many times they had to face a challenge from the *sahajiyā* section that, 'you have no *guru-paramparā-mantra*.'

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

...

Then I put their points also in such a way that they're very much satisfied, Bon Mahārāja and Kṛṣṇa Dāsa Bābājī.

They told that, "Śrīdhara Mahārāja has put our position very clearly, what we ourselves could not do."

So the opposition party, what is the contention of the opposition party? To satisfy him by representing his cause, and then to refute, that is my nature. What the opposition party wants to say, to collect that to their utmost satisfaction, you want to say this, this, this, and they are very satisfied. Now, from my side I want to say this. Generally the opposition they are satisfied that I am not making injustice to them. Their point is well represented.

...

*Bhagavad-gītā* minutely. Then you will be able to know this. There are so many things in the name of religion, but what is their position, how they are harmonized to devotion. If we study *Bhagavad-gītā* the *yoga* is there, so many, the *sāṅkhya-jñāna* is there, the *Vedānta* is there, the devotion is there, this *karma* is there, so many things represented, and how they're linked with pure devotion, higher devotion, if we study that minutely, then we can get the knowledge, and the comparative study of the whole religious world, mostly. It depends there.

Assimilation of *Bhagavad-gītā* we are to follow minutely. Then a comparative study of all religious positions we shall be able to have some knowledge. How *yoga* is connected with *bhakti*, how *jñāna* is connected with *bhakti*, how *karma* connected with *bhakti*. Mainly *karma* and the atheism is also there, that is also dealt there. So what is the position of the atheism and theism, and then theism of how many, the degree of theism, how many phases of theism, this *karma-kāṇḍa*, *jñāna-kāṇḍa*, another *yoga* and what is their position? Also *Śrīmad-Bhāgavatam* has got assimilation, and *Bhagavad-gītā* in a better way, in a very small place, in a nutshell, connecting link, find there, comparative study of religious thoughts. In *Bhāgavatam*, in *Bhāgavat* also it is there. So many things going on in the name of religion. All conceptions may not be of equal value as the Ramakrishna mission bogusly, and forcibly tries to impress on the public. It is all bogus.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Hari bol.

**Akṣayananda Mahārāja:** Ramakrishna mission, they say everything is good, then we say...

**Śrīla Śrīdhara Mahārāja:** Good, not only good; good, better, best, not everything good. All of equal goodness.

**Akṣayānanda Mahārāja:** Then we say, "But you are bogus." Then they say, "Then Gauḍīya Maṭha is not good."

**Śrīla Śrīdhara Mahārāja:** Is it good? I say sometimes that if anyone says that I hate Ramakrishna and Vivekānanda, is that also a method, a way by which one can attain salvation? Little strongly I told that to abuse them and spite on them, that is a method to go to Vaikuṅṭha. Do you admit that? Because that is an opinion given by me. This is one way I recommend.

It was said in an public meeting that Vivekānanda was a *guṇḍā*. And Ramakrishna he was a *mukha- pūjārī*, stupid priest, and he was a rogue, rowdyism, ruffian. Vivekānanda was a ruffian and Ramakrishna was a stupid priest.

And hearing this Prabhupāda told that, "Siddhānti Mahārāja, Siddha Svarūpa Brahmācārī, he has done a very valuable service to me. So long I was saying that, *rajas tama tarita, rajas tama tarita* [?], they're influenced by *raja-guṇa* and *tama-guṇa*. Vivekānanda and others, they say, their statement is only the result of the pressure of *raja* and *tama-guṇa*. But general public cannot understand what is *raja tama tarita*. But Siddhānti has made it clear to the public that a *guṇḍā*. *Raja tama tarita* means *guṇḍā*, in colloquial language. I wanted to give impression to the people, but the public could not understand, but Siddhānti has given in such a dress that it has created a good impression to the public that what is their real position in the religious world."

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** ... backed by *Śrīmad-Bhāgavatam* and Śrī Caitanyadeva.

\_\_\_\_\_ [?]

More or less everything is adulterated. \_\_\_\_\_ [?]

Big signboards are hanging on the buildings, "We are doing such and such." But if a real auditor goes then everyone will be proved as bankrupt. In this way we delivered lectures in the public meeting, I remember.

...

*bhidyate hrdaya-granthīś, chidyante sarva-saṁśayāḥ  
kṣīyante cāśya 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]

\_\_\_\_\_ [?]

*Bhidyate hrdaya-granthīś.* There is a tie within our heart, and the tie will be torn asunder, and the *svarūpa-śakti*, the flow of the innate tendency will come out and inundate the whole area. *Bhidyate hrdaya-granthīś.* The tie will be torn. *Bhidyate hrdaya-granthīś.* Then within the heart the sleeping soul, *svarūpe sabāra haya, golokete sthiti*, that Goloka conception within, that will come out and inundate the whole area. *Bhidyate hrdaya-granthīś, chidyante sarva-saṁśayāḥ.* This is a knotty problem. How it is possible that all the doubts may be cleared? Is it possible at all? The finite

will know everything? This is rather inconsistent, with the position of the finite. The finite will know everything? What is this? Absurd!

*yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati*

["Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."] [*Upaniṣads*]

How the finite will know that he has got everything, that he has known everything? It is absurd, but it is there. And if this is solved then everything is solved, almost, automatically. The finite may come to such a position that wholesale satisfaction he has got, all his inquisitive tendency satisfied. In *Upaniṣads* also, not only in *Bhāgavatam*.

When I came to Gauḍīya Maṭha, very watchfully I mixed with them. They say that, "What they say, that is the only truth; and all else are false." It is a very bitter pill to swallow. "Everyone is suffering from ignorance. And what we say, that is the right thing." What is this? A sane man cannot very easily swallow such pill. So I also could not digest.

But because Mahāprabhu is there, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, then *Upaniṣads*, all these things came. "Yes, it is saying so, same. *Yasmin vijñāte sarvam evam vijñātam*. If I know Him, everything is known. If I get Him, everything is got. It is there. *Śrīmad-Bhāgavatam* says also, *chidyante sarva-saṁśayāḥ*, all doubts are cleared. Such a knowledge we come thereby. It is there, plainly. How it is possible? Then another similar question came from *Bhāgavatam*.

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopasākhāḥ  
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

They're similar. If we put food into the stomach, whole body is fed. So such important point is possible. If we pour water into the root of the tree, whole tree is fed. Something like that. If we do our duty towards the centre, then the whole is fed, whole is done. It is the greatness, the mysterious position of the centre. The centre is such. He has got control over the whole. It is the peculiarity in the system of the organic whole. The central office is captured, a particular position of the brain is captured, then everything will be. One needle in that particular position of the brain, the whole body will be paralysed. Something like that. The central peculiar position of the centre. So *kṛṣṇas tu bhagavān svayam*. It is possible.

*[ete cāṁśa-kalāḥ puṁśaḥ, kṛṣṇas tu bhagavān svayam  
indrāri-vyākulaṁ lokam, mṛḍayanti yuge yuge]*

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]

[*Śrīmad-Bhāgavatam*, 1.3.28]

Prabhupada once gave example in Bombay to a question, enquiry of one educated gentleman.

"Suppose I'm a poor girl, I've got nothing, and in constitutional position it is not possible that I may have anything. But if I get married with one who has got everything, who is the master of a big property, then by my friendly relationship with that master, we can have command over many things. Though poor, but the relationship with the master, that makes us master of the many things."

So the centre is there, who can control everything, and our affectionate relationship with Him may take me in a position that through Him I'm in command of many things, by affectionate position, in such a way. In such a way *jīva* can know, *jīva* can have possession, all these things, in this way. Through the subtle link it is possible. Through Him everything is possible. As much as I can go nearer to Him, I shall catch.

*[sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre] kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre*

["A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa's devotee."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.75*]

His influence comes to inspire, all His qualities comes down in the heart of His devotees. In that way. Though not master, but only through the link of love he can be master, he can have any right, anything else. This is the line.

*yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati*

["Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."] [*Upaniṣads*]

*Tad viddhi vijñāsam tad eva brahma.* You want to know? If you go to know a particle of sand, lives will go, *crores* of lives will go. You will analyse the sand and no end of understanding a particular sand. But that won't give you proper knowledge. *Jijñāsa*, you want to enquire, so enquire about the centre, that is the call of *Upaniṣad*. Don't lose your time, waste your time by, as a subject to analyse the smallest part and to be master of that, it is also not possible. Your enquiry should be guided properly.

"I say, I am He. I am the centre. I say come to Me, to know Me, and through Me you will be able to know everything, because I know everything. Because I know everything, I can control everything. So your connection with Me, that can give you that assurance and that capacity to you. Approach everything through Me. Then you will be able to know their proper position. Otherwise the partial thing, and that is also outer, external thing, incomplete. And that you will end your lives, and *crores* of lives, but no end."

*vyavasāyātmikā buddhir, ekeha kuru-nandana / bahu-śākhā hy anantās ca buddhayo 'vyavasāyinām*

["O beloved descendant of the Kuru dynasty, the intelligence of those who are on this path of exclusive devotional service unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotional service to Me is splayed and

characterised by endless desires because of its absorption in innumerable sense objects.”]  
[*Bhagavad-gītā*, 2.41]

And *na cānya eko 'pi ciraṁ vicinvan*.

**Devotee:**

*athāpi te deva padāmbhujā-dvaya-prasāda-leśānuḡhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno na cānya eko 'pi ciraṁ vicinvan*

[After Lord Brahmā was defeated by Kṛṣṇa when he stole the calves and cowherd boys in order to test Kṛṣṇa, he prayed to Kṛṣṇa]: “My Lord! If one is favoured by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your Personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years.”] [*Śrīmad-Bhāgavatam*, 10.14.29] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 6.84]

“For eternity you may devote in the erroneous direction. No possibility of coming to end of understanding. But you try to come to the centre, in no time you’ll be able to know what is what, through Me. That is the direction. And that is devotion. So much so you will have knowledge about them that you won’t try to know even anything outside. You will concentrate in the service of My own.”

*jñāne prayāsam udapāsya namanta eva [jīvanti san-mukharitām bhavadīya-vārtām  
sthāne sthitāḥ śruti-gatām tanu-vāñ-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

[“Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”]

[*Śrīmad-Bhāgavatam*, 10.14.3]

“You will come to Me only through submission, and when you’ll get Me, you won’t care for knowing anything else, what are happening or not happening in the world outside. You will deeply engage in Me and My service, in My satisfaction. There you will find the object of your life fulfilled. You will find fulfilment in My service. And this knowing things outside, that will seem to you rubbish. What is the necessity of wasting my time with the calculation of so many things? The nectar is here, deeper than this side. That will be all you attention than that.”

Hare Kṛṣṇa. Hare Kṛṣṇa. *Bhāgavata-dharma*.

The other day the lady came and asked, “Why *varṇāśrama-dharma* was ignored and from any place, anyone they have been accepted by the devotional school, Mahāprabhu’s school. What is the reason?”

I told, you are to risk *varṇāśrama-dharma*, then *karmārpaṇa*, then that *karma-miśrā-bhakti*, then *jñāna-miśrā-bhakti*, all rejected by Mahāprabhu.

"*Eho bāhya āge kaha āra.*" [*Caitanya-caritāmṛta, Madhya-līlā, 8.59*]

Then when the question came, "What is further, higher?"

"*Jñāna-sūnya-bhakti.* Yes, *eho bāhya*, here it begins."

That means this *karma* and *jñāna* unnecessary. The life of *bhakti* can be begun independent of *karma* and *jñāna*. And from any position only through *sukṛti* and through *ruci*. *Laulyam api mūlyam ekalaṁ.*

*[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate  
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]*

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

Our eagerness, earnestness for the thing, that is necessary. And not our aspiration to know anything and everything, or to have enough energy under our control, as *karma*. That can give exploitation and renunciation. But to get the touch of the Lord, only service, the inclination wherever he may be, only from the source of a real *sādhu*, he will find some interest to hear about the Lord. The beginning is there, proper beginning, *bhakti* school. *Bhakti* school may begin independent of the position in *varṇāśrama*, or anything, *jñāna*. And he may not be a wise man, he may not be a very energetic man, may not be master of opulence and other powers. But only minimum is demanded from him, that he has got very earnest hunger, he must have some smallest tastefulness about the Lord. He must find some sweetness, some taste in His words, in His affairs, when it is coming from a proper source, through a genuine *sādhu*, proper agent. That taste will take him farther, gradually, into the highest domain. And the *jñānī* and the *karmī*, they have to cast out their, throw out their shackle, and come to this position ultimately to depend on the taste. The taste is everything, taste in His affairs, that is all-important, all-in-all.

So, *jñāne prayāsam udapāsya namanta eva jīvanti san-mukharitām bhavadiya-vārtām*. Anything about You is very tasteful to them. Wherever he be does not matter. That is the real qualification of a devotee, and through that tastefulness he will progress, from *ruci* he will go to the ultimate end of life.

*eta saba chāḍi' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa*

["Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four *varṇas* and four *āśramas*. That is to say, one should abandon all material attachment."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.93*]

The *śaraṇāgata*. To take shelter under His protection absolutely, and want. Very sweet, very, very sweet. I can't avoid, I can't do about tasting such sweet things, such exclusive feeling of the taste for Him. That is the real seed which can produce the *bhakti* creeper, the creeper of devotion. And that will gradually touch the feet of Kṛṣṇa.

*brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

*mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana*

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.152]

*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya ['virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya  
tabe yāya tad upari 'goloka-vṛndāvana,' 'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

The creeper will grow and it won't try to find any support for anywhere in the near planes, but it will grow and grow. *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*. Finally some sort of satisfaction when it will reach in the personal conception of the Absolute. *Taba yāya tad upari 'goloka-vṛndāvana'*. It won't stop there. It will go up to Goloka, not calculative devotion, crossing that it will rise up to the stage of spontaneous devotion, automatic.

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