

**Śrīla Śrīdhara Mahārāja:** ...though the object of our highest faith is of infinite in character, still some conceptions of Him has been given by the men of experience in the ocean of faith. In the ocean of faith, many have got their special experience and they're recorded. And through that we can approach so many lighthouses, so so many *sādhus* their particular realisation, all these will help us. But that must be bona fide. And not mere concoction that is imitation, to take experience of these things and to thrust into the world of faith. The anomaly, that also may be possible there. So very carefully, only through the line of the reliable *sādhus* we're to approach *sādhu*. *Sādhu saṅga* and the *sādhu*, the qualification of *sādhu* we must be careful to know. Their symptoms also are given in the scriptures, who is a *sādhu*, and who is a disciple, enquirer, and what will be their attitude. All these things are given.

And faith, not only to work in the material unconscious world that is subjective. And this is the most important thing we're to remember, that the Infinite is subjective character. That can guide us, that can be kind to us, be affectionate to us, all these things to be reckoned. He can guide, so the validity of the revealed truth stands on this foundation. Not in the ascending method we shall approach them, but He can come to our level to make Himself known. This is a very fundamental and substantial question to understand, that He can come to us. And through faith only we can come to that level, that the transcendental substance, the object of our enquiry through faith, He's endowed with all power and all consciousness. And He's kind and benevolent and sweet, all these things. Infinitely higher and we're infinitesimal very lower thing in comparison to Him.

So our attitude should be of that type. So the enquirer, the *śiṣya*, what will be his real symptom? Who is a real devotee? Who is a real seeker after truth, or the qualification of one who is searching the truth? What is his qualification, his attitude, his nature? That is also given. And what will be the *lakṣaṇa* of Guru, the guide?

*[tad viddhi praṇipātena,] paripraśnena sevayā  
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

*Jñāninas tattva darśinaḥ* and *paripraśnena sevayā*, and then the enquiry that will be bona fide. Otherwise false transaction may not have any value, waste of energy. So faith does not allow us to think that we're at liberty to think anything and everything. There is some guidance from above, and the real transaction where possible, that also being supplied to us from that quarter. So *śraddhā*, that is the very nature and important thing in faith, that faith is approaching towards higher subjective. In every way it wants to connect with higher substance. *Sat, cit, ānanda*. In consideration of existence, in consideration of knowledge, and in consideration of affection and love. *Sat, cit, ānanda*. These three main points of existence will be highly satisfied there. Approaching *śraddhā*, faith asks us to approach higher not lower.

In every way He's superior, like my guardian, well-wisher. This will be the basis of our faith, going towards high and not towards lower thing, through faith. Scientific persons, scientific brain, they're searching some object that he can utilise, he can command those new things of researches.

But faith proper, *śraddhā*, that is connected with a substance which is higher in all respects in comparison with the searcher, the enquirer. Enquirer is enquiring about the higher substance - that is generally known as *śraddhā* or faith. So proper guidance in the faith is also necessary. And that is given from the higher, that such will be the attitude of our enquiry, search. *Praṇipāta, paripraśna, sevā*. In *Upaniṣad* it is given.

*[tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam]  
śabde pare ca niṣṇātām, brahmaṇy upasamāśrayam*

["Therefore any person who seriously desires real happiness must seek a bona fide Spiritual Master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide Spiritual Masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

*tad vijñānārtham sa gurum evābhigacchet / samit paniḥ śrotriyam brahma niṣṭham*

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka-Upaniṣad*, 1.2.12]

*Śrotriyam brahma niṣṭham*, and he must go, *samit paniḥ*, this is the general direction from the *Upaniṣad*. From *Bhāgavata* also direction coming, *śabde pare ca niṣṇātām, brahmaṇy upasamāśrayam*. In *Gītā* also, *praṇipātena, paripraśnena, sevayā*. So we should be very attentive to these things, through self searching, whether I'm really approaching though through faith, but the faith also proper faith and the incredulity is not one and the same thing. Whether a bona fide searching the real *śraddhā*, real faith, or something adulterated faith? These things are to be considered. And there are signs, symptoms, of real faith. We're to consult them to guide us, because this is very, very, very important thing. We're dissatisfied with our present acquisition and we're taking risk to jump into some other higher prospective way. So I must - our guidance must be very careful, attentive as far as it is possible. Though we're told that our present reasoning is not sufficient, but more than that, *śraddhā*. And *śraddhā* has got also its symptom. We should as far as possible we shall apply our reason. When I came to the Maṭha I thought that what I hear from them,

*aprākṛta vastu nahe prākṛta-gocara [veda-purāṇete ei kahe nirantara]*

["Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the *Vedas* and *Purāṇas*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 9.194]

That transcendental thing does not come within the clutch of the worldly intelligence. But still, when I want to throw myself to that association, as far as possible I shall try my reasoning and intelligence, as far as possible. Because I'm going to jump into something which will be beyond my control, calculation.

**Devotee:** Mahārāja \_\_\_\_\_ [?]

**Sāgar Mahārāja:** Jaya Śrīla Guru Mahārāja kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. So what is *śraddhā*, faith proper, we must be particular to that. Misguidance. Of course it is not sure that if we're going in a proper way, there may be some obstacle on the way. If we're advancing properly, still some unknown hindrance coming and may trouble us and may delay our advancement. But still as much as possible we shall be careful for that. Though we see that so many around us that are of the same section approaching and some falling by my side. I'm still standing, some falling, some going back, all these things. In an organised way we're approaching and it's not impossible to see that some are not going in advance, some taking rest, some going down, some left the whole campaign. So many things are occurring around us. Still we should go forward. And what will be our capital? How we can go if I find that many can't go? Still I shall have to go.

So this much faith, or this much good will, we shall have to collect, have to gather. So many more began our advancement and so many are going back, but I shall have to go, to strengthen my energy and go forward alone. Alone I shall go. The faith should be so much strong and so much solid and substantial. Whatever difficulties may be found on my way I must cross them by the grace of my Lord. In this way we must make ourselves fit. Exclusive devotion. Of course we shall always try to find out association, but sometimes it may seem that no association, I'm alone. But still I must go and the beacon light should be such to me. But always I shall try to find out that higher. Progress means eliminating some and accepting another. So I shall be able to see there are so many other members to help my association, to help my progress in life. With that eye open we shall go.

It is in the *śāstra* so many layers are said to us. "From Catuḥsana, the Brahmā, the Śiva, the Baladeva, Śrī, and you are superior Uddhava, you are superior to all." By elimination the progress is shown.

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
[tebhyas tāḥ paśu-pāla-paṅkaja-dṛśās tābhyo 'pi sā rādhikā  
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that

the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places.”]

[*Upadeśāmṛta*, 10]

In *Rāmānanda-saṁvāda*, *eho bāhya āge kaha āra*. [*Caitanya-caritāmṛta*, *Madhya-lilā*, 8.59, 61, 64, etc]

“There are so many who consider this position to be the highest. Go further, go further. Go deeper, go deeper, higher.”

In this way some section goes to a particular stage and there they may stop. As we find in Sanātana Goswāmī’s *Bṛhat-Bhāgavatāmṛtam*, the Gopa Kumāra beginning from the lowest stage, how gradually he’s making progress through different levels, and at last coming to Kṛṣṇa conception, in the friend *rasa*, *sākhya rasa* he reached. And how through gradual process he’s eliminating and making further progress, stage by stage it has been described there. So from one level he’s going up to another level, first they seem to be very helpful, but gradually that company seems to him to be stale. And then some higher chance is given to him through some agent and he, leaving that plane, he’s going with him to some higher plane.

In this way the progressive life in the faith is found, is shown there. They can all help us how the progress in the world of faith also there are different planes. Faith means - as in this tangible world also, Sun, Moon, then Earth, all these, so many things. So there is also gradation, and by elimination the progress, how it is described there we’re to scrutinise and we’re to take advantage of that. And wherever any doubt we shall consult that with some higher agent and make progress.

*Sat*, *cit*, *ānanda*, the general thing. Mere existence cannot fulfil us, our inner hankering. And feeling, consciousness, that is also not sufficient. But *rasa*, *ānandam*, and that also of different type. The main thing extended in this way. We’re to differentiate, and our selection must improve. And we’ll be always wakeful to the environment and we shall with greater sacrifice, dive deep, die to live. To die, in the death consideration that is also deep, deeper, deepest, in this way the gradation is always there, elimination and acceptance.

*sarva-dharmān parityajya, [mām ekam śaraṇam vraja  
ahaṁ tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]*

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

The duties that we find in the midst of, that may be left for acceptance of higher duty. In this way we’re to make progress, progress. Always consulting the *sādhu* and the *śāstra*, they will help us, to guide us in the ocean of faith, and that unknown and unknowable. And known and knowable to particular section, and they have given direction for us. And we shall take the advantage of that *sādhu*, *śāstra*, by their guidance we shall improve our fortune. That mortal, transient thing, we must eliminate, *sat*. Then *cit*, consciousness, we must satisfy our reason, *cit*. And then we shall satisfy our heart.

Mahāprabhu says, “The demand of our heart, that is the primary thing in us.” And we shall follow the direction of that heart. And that is the highest fulfilment, and not the fulfilment of consciousness, or to have some eternal existence. Eternal existence has no meaning if it’s not

conscious of it. And consciousness has no meaning if it does not give any fulfilment. So these are the three principals of our understanding. And considering that we shall go further and further in our higher life. *Hṛdayenābhyanujñāto*.

*[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ  
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]  
[Manu-saṁhitā, 2.1]*

And there is possibility that we shall feel within our heart whether we're loser or we're gainer. That tasting machine is within us.

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

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] *[Śrīmad-Bhāgavatam, 11.20.30]*

The *karma*, our connection with this material world will evaporate in no time. And all knowledge, a spacious knowledge will come to satisfy us. And, *bhidyate hṛdaya-granthiś*, we shall feel the object of our life everywhere. His taste. *Mayi dṛṣṭe 'khilātmani*. When we shall be able to see that the fulfilment of life that has embraced me, from all sides helping me sympathetically to me from all sides. *Bhidyate*. Home consideration we shall feel. Back to God, back to home. Everyone taking interest of me, loving me. I may be careless about my own interest, but the environment is so favourable to me, so affectionate and so useful, that I cannot estimate. The child cannot estimate, have any estimation about the motherly affection, home comfort, that motherly affection, all friends around me - and they're finding my interest. I may not find my interest, but they're alert always to find my interest. I have come to such a position.

I finish here today. *Vāñchā-kalpatarubhyaś ca*. Gaura Hari bol.

**Sāgar Mahārāja:** Jaya Om Viṣṇu-Pāda Paramahaṁsa Śrīla Bhakti Rakṣaka Śrīdhara Deva...

...

**Śrīla Śrīdhara Mahārāja:** ...the dust. Then how when so many persons are treading over that floor, place, and you lie down, and your book is filled with Kṛṣṇa *Nāma*, and then how you allow?

Ha, ha. They do not say anything.

The Kṛṣṇadāsa, the *samādhi* of Kṛṣṇadāsa, the *āsana* is there, and this is the *samādhi* of Kṛṣṇadāsa, *āsana* of Kṛṣṇadāsa. Kṛṣṇa Name is there. That meaning going to the person, not Kṛṣṇa. But they don't think that. So one time that was ousted, was not posted, rather posted this side, that side.

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

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] *Bhakti-rasāmṛta-sindu* \_\_\_\_\_ [?] Rūpa Goswāmī \_\_\_\_\_ [?]

**Devotee:** What is the meaning of that *śloka* Mahārāja?

**Śrīla Śrīdhara Mahārāja:** *śrī-caitanya-dayāsudhā dhunidharo*. Rūpa Goswāmī \_\_\_\_\_ [?]  
*Bhakti-rasāmṛta-sindhu* \_\_\_ [?] *śrī-caitanya-dayāsudhā dhunidharo dāmodarā modado*. Svarūpa  
 Dāmodara.

*rāmānanda-sanātanānuga-raghu-śrī-jīvajīvyā-prabuḥ*.

*Bhakti-rasāmṛta-sindhu, makarabrātaika-samrāḍhiyaḥ*. Perhaps this end.

*śrī-caitanya-dayāsudhā dhunidharo dāmodarā modado  
 rāmānanda-sanātanānuga-raghu-śrī-jīvajīvyā-prabuḥ  
 rādhāśyāma rasāmṛtābdhi-makarabrātaika-samrāḍhiyaḥ  
 sa śrī rūpa ihāmṛtābdhi laharī-sparsē sprhām yacchatu*

["With innermost hankering, I desire to embrace the waves of the ambrosial ocean known as *Bhakti-rasāmṛta-sindhu*, manifested by Śrī Rūpa Goswāmīpāda. He is the paragon of the nectarean mercy of Śrī Caitanya Mahāprabhu and enchants Śrīla Svarūpa Dāmodara by his beautiful qualities. He is the loving follower of Śrī Rāmānanda and Sanātana Goswāmīpāda, and as dear as life to Śrī Raghunātha dāsa Goswāmī and Śrī Jīva Goswāmī. He is the foremost kingfish in the nectarean ocean of ecstatic divine love of Śrī Rādhā Śyāma."]

[*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 39-40] [Śrīla Śrīdhara Mahārāja's *praṇama-maṇṭra*, in glorification of Śrīla Rūpa Goswāmī, in the *maṅgalācaraṇa* of his presentation of *Bhakti-rasāmṛta-sindhu*.]

Sāgar Mahārāja. Have you heard that our Avadhūta Mahārāja is not coming?

**Sāgar Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Because there is some difficulty.

**Sāgar Mahārāja:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** One of his disciples...

**Sāgar Mahārāja:** Godbrother.

**Śrīla Śrīdhara Mahārāja:** Godbrother?

**Sāgar Mahārāja:** Yeah.

**Śrīla Śrīdhara Mahārāja:** He's coming via London?

**Sāgar Mahārāja:** Yes. \_\_\_\_\_ [?] He stayed for five days in London.

**Śrīla Śrīdhara Mahārāja:** Five days.

**Sāgar Mahārāja:** Yeah.

**Śrīla Śrīdhara Mahārāja:** Then who else to come from there?

**Sāgar Mahārāja:** Aranya Mahārāja. Brajabihari.

**Śrīla Śrīdhara Mahārāja:** They're still there in London?

**Sāgar Mahārāja:** No. Must have come...

**Śrīla Śrīdhara Mahārāja:** Aranya Mahārāja is on the way?

**Sāgar Mahārāja:** Must have come last night, Aranya Mahārāja, may come here any time this morning. His plane was nine o'clock last night. And Brajabihari is in Calcutta now, and his wife, Yadunandini. Who else?

**Devotee:** Bhakta Fran.

**Sāgar Mahārāja:** Bhakta Fran, F,r,a,n. Came from London? Oh! \_\_\_\_\_ [?] Bhakta Frank, New York \_\_\_\_\_ [?]

**Devotee:** Giri Mahārāja came from New York.

**Sāgar Mahārāja:** With Giri Mahārāja? \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** When is our Goswāmī Mahārāja expected?

**Sāgar Mahārāja:** Any day.

**Śrīla Śrīdhara Mahārāja:** Any news about him?

**Devotee:** He may come today or tomorrow, any day. Today, tomorrow, or the next day, we're expecting him any day.

**Sāgar Mahārāja:** The exact date we do not know.

**Śrīla Śrīdhara Mahārāja:** [30:00 - 30:25 ?] Kṛṣṇa. Any latest news about Kīrtanānanda Mahārāja?

**Sāgar Mahārāja:** No Mahārāja.

**Śrīla Śrīdhara Mahārāja:** He does not know anything? Have you asked him?

**Sāgar Mahārāja:** He said that he's better, but still critical.

**Śrīla Śrīdhara Mahārāja:** But in hospital?

**Sāgar Mahārāja:** In hospital still?

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

**Sāgar Mahārāja:** Still in hospital, out of danger now, but still fairly critical. Before he was unconscious, now he's conscious. That's the news.

...  
[31:15 - 33:03?]

**Śrīla Śrīdhara Mahārāja:** There is an element, serving element, *śraddhā*, faith, that can give us connection with the higher subjective realm. That may come down to *pratyakṣa* and *parokṣa*. But that real existence is in the *adhokṣaja* realm, and also in the *aprakṛta*. The transcendental substance is higher - that can come down, but this cannot go up. And when this goes up, only through the grace of the upper substance, not independently. Subjective, super-subjective, super-super-subjective. Independence is there, and dependence in this lower strata, all dependent.

*vaikuṅṭhara 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*]

We're to understand that the very soil there, the earth, the air, the fire, everything is conscious, spiritual substance. And also by this aspiration of Uddhava. Uddhava aspires after the birth of a creeper, and a shrub, and grass, there in Vṛndāvana. So the soil is made of such stuff like Uddhava. How to, what is our aspiration, how to go on? Only grace, grace, grace. Sweet will. And we're to earn that passage. The passage to that land is all spiritual, spiritual passage, and,

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta punya rāśiḥ  
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṅī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṅī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta, 88*]

Here you purchase ticket from Nityānanda in Gaura *līlā* and you'll find automatically you're there in Vṛndāvana. Your attachment to Gaurāṅga automatically takes you there. The similar *līlā* here and there. Here little better because added with some benevolence, generous, more generosity. Kṛṣṇa consciousness when it becomes more generous, liberal, we find Gaura Dhāma, Navadvīpa.

The bank building, that may not make us know that there is so much money. But in that building there may be immense money, gold, jewels, so many things, but by the building we may

not have any knowledge of that. Only we may hear through ear that 'this is bank, there is so many things.'

So outside Dhāma we may not know what is there. But when we hear about that, and if we like to come in contact with particulars, then gradually we may find that. If we're allowed in the inner room, then we can understand what valuable things are here. So Dhāma outwardly something, and inwardly its containing highly valued precious jewels. But we want eye, whether it's a jewel, or it's an ordinary stone? Who can understand? Who can be ready to give that comparative valuation? One has to know something about that. To an animal, perhaps the jewel and the stone may not have much difference. So we must have the sense of tasting the substance, that is all important.

*Darapane aṇdhe kibā kāje.* [Śrī Bhakti Rakṣaka Bhajana Madhuri, p 8-9] Who has not eye, what help the mirror will give to him? The Nayānanda, one of the disciples of Gadādhara Paṇḍita, he says, "If we do not have eye, that divine eye, then we cannot understand any divine thing." He has given a very good example. "If one has got no eye, then if you put a mirror before him he can't see anything."

So *śāstra, dhāma, sādhu*, is nothing to us if we do not have some eye to taste them, to appreciate them. So that sort of substance, that *śraddhā*, faith, devotion.

*premāñjana-cchurita-bhakti-vilocanena, [santaḥ sadaiva hṛdayeṣu vilokayanti  
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ, govindam ādi puruṣaṁ tam ahaṁ bhajāmi]*

["I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."] [*Brahma-saṁhitā*, 38]

The eye of devotion, and smeared by the ointment of divine love can show us many things in the private life of Rādhā-Kṛṣṇa, *gopīs*, all, Yaśodā, Nanda. So eye is necessary.

*oṁ ajñāna-timirāndhasya [jñānāñjana-śalākayā / cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ]*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

That *dīvyā jñāna, dīkṣā*. *Dīkṣā* means the process through which we acquire that...

.....