

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.09.21.A

Śrīla Śrīdhara Mahārāja: ...that his loving temperament is also old, so something is being snatched. Kṛṣṇa.

Akṣayānanda Mahārāja: I had one dream. I met Prabhupāda and I was telling him about you. And he was enjoying. I told him, in my dream I told him all my life I have used the word 'thank-you', thinking it was very great. And then I told him what you said, everything in detail, and he was laughing. He said, "You know Brahma-Samāja?" I said I heard from Śrīdhara Mahārāja. It was a very nice dream, very vivid. I was reporting.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: I was so shocked to learn about this, to learn about the meaning of 'thank-you.' I got a shock.

Śrīla Śrīdhara Mahārāja: Shocked? Why?

Akṣayānanda Mahārāja: Because I thought it was such a good thing, and I didn't understand previously. Everyone will say. In our country... It's nor proper, not nice, I had never thought in that way.

Śrīla Śrīdhara Mahārāja: That is a custom, but I don't hear it. Because it seems to me underlying position the thank giver is such of separate party. He gets something, in place of some sacrifice he's getting, trading, a business. But this benefit to me, I am not included in you. *Sambandha-jñāna* _____ [?]

Akṣayānanda Mahārāja: When I went to England it reminded me that if walking in the street by accident somebody will collide and then collide, that was premeditated. So I expected we will collide and then say excuse me. But they will say first excuse me and then I am going out of my way, this attitude. It reminded me of that. In our western countries people are so much violent actually. The nature is so... Sometimes we cannot imagine how we could come to this path because our background is so bad.

Śrīla Śrīdhara Mahārāja: Cover of independence, freedom. Freedom is a thing which seems to be above God, some slave mentality, very afraid of slavery. But we preach rather slavery. We are in favour of slavery. Really we preach for slavery, but not slavery to anything else but the whole, not for any part, but slavery, faithfulness to the whole.

In the military department faithfulness perhaps the first thing required, is it not? No independent consideration. In the military department blind obedience, blind obedience. Only hesitation *bas* bullet, in military department. There we can appreciate slavery.

But conscious, not blind, *jñāna-sunya-bhakti* blind, slave of love, not of impotency, is the acme of higher realization. Rather that is the highest fulfilment of freedom, highest fulfilment of proper freedom, slavery, to the Lord of love.

What to speak of *jīva* soul. Even the Absolute love is so enchanting and so peculiar substance that Kṛṣṇa also, the Absolute is also eager to become slave to the devotee,

bhakta-parārdhīno [Śrīmad-Bhāgavatam, 9.4.63]. The most charming thing that *svarūpa-śakti*, *hlādinī-śakti*, specially the *śakti*, the potency, the negative. The negative means some respect is lord of the positive. But ways and means is separate. Positive is aggressor and negative is attractor. Aggression is a type of energising and attraction is also a type of energising, but opposite, opposite, *acintya bhedābheda*.

Nimāi, He has got highest appreciation for *acintya bhedābheda*. A very strange expression. Anything can be backed by *acintya bhedābheda* and the dignity is maintained. Dignity of the highest is maintained there, and the expression is given. Not to put the unlimited in a limited cage, in the cage of limitation, not to put the unlimited. Respect is fully maintained of the Absolute, *acintya bhedābheda*, all most comprehensive at the basis of *sambandha-jñāna*. *Sambandha-jñāna*, who is who, what is what, where I am going, all these fundamental questions, if we are to solve. The most accommodating ground is *acintya bhedābheda*, *bhedābheda* and *acintya*. There's the rub, *acintya*, all right reserved. Gaura Haribol. And it is very wholesome, healthy for the soul. Whatever you say, your statement whatever it may be, but *acintya* is reserved for the Absolute. So you may be saved from committing any offence when you are making any statement. By making any statement you are going to make infinite finite. You are making a statement and you say about infinite, but what you say that is a finite thing. But the *acintya* that will save you, the honour is given to there.

Once in Bombay Maṭha I got a Mohammedan book written by one Mohammed Ali, erudite scholar, I heard his name for years. He's, in that book now and then he's mentioning the name of Mohammed. And whenever Mohammed this name is mentioned, "Peace be unto you," all the time. Mohammed, "Peace be unto him. Peace be unto him." Whenever, wherever taking the name, "Peace be unto him." To take his name means to disturb him. The underlying thought is that such a low person is audacious to take the name such a great person to dishonour him. So, "Peace be unto him." I may not disturb him, to take the name.

One gentleman from Navadvīpa Dhāma, a good scholar, a graduate, a high officer from Calcutta, company; he came to complain to me against his elder brother. "He always takes the name of Rādhā, Rādhā, Rādhā, every now and then always Rādhā, Rādhā. Rādhā, She may not be disturbed thereby? Always taking, if anyone takes my name always then I must feel very disturbed. But Rādhārāṇī does not feeling disturbed?" He came to me to lodge a complaint against his elder brother.

I told him, Rādhārāṇī's permission of course to a limited circle and Hare Kṛṣṇa for the wider circle it is for the benefit of them it is already sanctioned.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Mahārāja, *svarūpa-śakti* is the same as *hlādinī-śakti*, same thing?

Śrīla Śrīdhara Mahārāja: *Svarūpa-śakti* is a combination of *sandhīnī*, *saṁvīt*, and *hlādinī*, but some aspect, some leading, predominating. In some *rasa sandhīnī-śakti* predominating, somewhere *saṁvīt* predominating, and somewhere *hlādinī* predominating. But in the comparative study when we can understand the predominance of the *hlādinī* we appreciate that to be the highest thing in *śakti*. Everything is accommodated there if we are to have a very subtle

view then *śanta*, *dāśya*, *sākhya*, *vātsalya*, everything is included there, presupposed.

Ānanda pradhana, *asundara pradhana*, classified into three phases, *sat-cit-ānanda*, *sandhīnī*, *saṁvīt*, *hlādinī*, *satyam*, *śivam*, *sundaram*. One whole may be classified into three sections. But if we enter into ontological discussion in details then we shall have to admit that *saṁvīt* is greater, is better than *sandhīnī*, because the *sat*, *satyam* existence is there. And something more than it is spiritual *cetan*, conscious. And mere *saṁvīt* may not be conscious, something like fossil, mere *satya*, existence. Mere existence does not give any full acquaintance of the thing. But when conscious, the existence is presupposed and some feeling is there. It is more added, connotation increases. Then consciousness may be there but satisfaction may not be present there, existence there. When in consciousness existence is presupposed. But *ānandam*, or satisfaction, ecstasy may not be present there. But in the layer of ecstatic joy, beauty or love, *hlādinī*, they are both, the other previous two phases, existence and feeling, consciousness is presupposed. And something more and that is *ānanda*. *Ānanda* presupposes both things, consciousness as well as existence. But existence may not include consciousness, or consciousness may not include joy. So in that sense *hlādinī* occupies the first position. But *anubhāva*, the feeling, the experience, want to experience that beauty, that must be there, must be there. In that sense Kṛṣṇa, the *saṁvīt*, He has got His position. Without consciousness no feeling of *ānanda* is possible. But *ānanda* means already consciousness. Kṛṣṇa is consciousness, main consciousness feeler, feeler, and is satisfaction from *hlādinī*, full. And the arrangement of the platform of the paraphernalia, environment favourable, that is arranged by *sandhīnī*. The stage and the player and the stage and for which the play is meant, that *ānanda*, three things are necessary in the play, the environment, and the player, and the object of play, necessity for play.

Bhāratī Mahārāja: Mahārāja, *maṅgalam* and *cit*?

Śrīla Śrīdhara Mahārāja: Generally, because generally *satyam*, *śivam*. Where is mortality there we cannot feel side by side *maṅgalam*. Where there is death, death cannot go together with *maṅgalam*. So transcending death, existence transcending death, there we find *maṅgalam*, *satyam*, *śivam*. Śiva means *maṅgalam*. And *maṅgalam* if properly followed we can find there that *maṅgal* is beauty, love, *prema*, in its full feature. Not only not death but positive ecstasy! *Maṅgalam* is via media transcending death but may not have overflow of love or beauty. But it is above death so it is considered *maṅgalam*. *Śreyah-kairava-candrikā-vitarāṇam*.

[*ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam*
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam]

[“The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 1]

When we are independent of the relativity of the mortal world, we acquire the position of *śiva*, that is *maṅgalam*. Then there's, *Śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam*.

We are in a position to contact with the higher sphere, to be gainer from that company. So *śiva*, that is emancipation from death, from the jaws of death, that is *śiva*, in general. Unassailable existence, permanent foundation, then there we have a structure of our life, entrance into the *svarūpa-śakti* and everything is there, *sundaram*. *Sundaram* is the capitalist real and others are beggars, more or less. The worst of beggars he cannot arrange for his own food. Then the second class of beggar though they have amassed much money, they again want more and more. *Crores* and *crores* they wants these, he's also beggar. And *sundaram* of course he's also a beggar, but beggar of the positive immediate transaction. Always begging, unsatisfied. He's getting and unsatisfied. The satisfaction in the process of begging itself, that is *sundaram*. They don't say that we are satisfied. That is only rather possible in Brahmaloaka, in Śiva, satisfaction, and not that we taste that. Śiva is also in want, in want.

Then the question is, if everyone is in want but in want of what thing? That will come into question. Everything in want. In an organic whole every part is in want, in demand of the cooperation of the other. So it is natural, every part in an organic whole, a living organism, every part wants the cooperation of the others. But healthy organism and unhealthy, dying organism or no organism: by renunciation no organism. And this perverted organism, the hankering and dependence on the other parts, but motive is bad, exploitation. And the higher section pure organism is there, but the nature of dedication. That will be the difference. Perverted reflection, the organic whole for selfish thirst, to quench selfish thirst of exploitation, or there, the noble thirst for dedication. Every part wants to dedicate for others. That will be the main difference. Or in the middle nothing, no consciousness, *sāyujya-mukti*.

Bhāratī Mahārāja: Mahārāja, sometimes *svarūpa-śakti* is also considered *bhakti-śakti*?

Śrīla Śrīdhara Mahārāja: Yes. *Svarūpa-śakti*, *bhakti-śakti*, same, *mahābhāva*, the negative, the attraction for dedicating to the central whole, the nature will be such. *Bhakti* means that. *Svarūpa-śakti* means that. But the nature of the whole system is that of dedication. Dedication, and there the key of fulfilment, dedication, that is natural. Exploitation, the opposite, that is artificial and injurious. And real fundamental life should be that of dedication. That should be the normal. We are cast towards the abnormal section of the negative existence. That is the consideration.

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

Bhakti, *bhoga*, *bhukti* and *bhakti*. *Bhukti*, *mukti*, *bhakti*. *Bhoga*, *tyāga*, *sevā*, three phases, abnormal, normal, and marginal, between the two, *abscissa*; positive, negative, and *abscissa*, margin, anyhow. Hare Kṛṣṇa. Happiness not in taking but in giving. By giving we thrive, and by taking we die, we perish. That is the principle. If we are to live in a cooperative society, everyone should be contributor, then the cooperative society will thrive. But in a cooperative society if everyone is drawer, that will perish no time, very soon. So healthy life is that of dedication, contribution: not of absorption. That is *bhakti* cult. *Bhakti* cult is based on such consideration. More you give, more you have. And more you take, more you lose. Is it not?

[?]

You are told that I am speaking neither Bengali nor English. What I say you please listen to. What does it mean? That the wave that is coming, it is hitting direct your heart, the soul. So independent of the language it can work.

[?]

Akṣayānanda Mahārāja: Many times in India Prabhupāda would speak Hindi and most disciples would go away. He said, “Do not go away; stay.” I would always stay. I could not understand but I got greater satisfaction just to hear the sound, although I could not understand.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Some power is generated, electric generation. And that spreads itself. And it touches, works in its own plane independently.

Mahāprabhu when in Jhārikhaṇḍa path from Vṛndāvana, the tigers, the elephants, the deer, they began to dance and chant Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. The medium was language? When Mahāprabhu danced and chanted Kṛṣṇa and so many animals also began to dance and chant Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. No language. Independent of the language. It can work in another plane, the innermost heart, who has not come in connection with any language of the sort.

Bhāvānanda Mahārāja told when he was first recruited, the chariot is going and circumambulating the chariot chanting Hare Kṛṣṇa *mahā-mantra*.

Tamal Kṛṣṇa met him, “What is the matter? Do you know Kṛṣṇa?”

“Who is Kṛṣṇa?”

“Have you come across *Gītā, Bhagavad-gītā, Bhāgavatam*?”

“No, no, what is *Bhāgavatam*? What is *Gītā*?”

Whatever he says, “No.”

Have you heard the name India?”

“Yes I have heard.”

“There Kṛṣṇa came as God,” in this way was talking.

Then, “But I could not understand anything but the chanting is going on, and enthusiastically. And I entered into that circle and began to dance and chant. And then I fell down, fainted. When I awoke I was taking Hare Kṛṣṇa, Hare Kṛṣṇa. Then with some water perhaps on the face and some nursing I awoke and I found that I am going on with the chanting Hare Kṛṣṇa, Hare Kṛṣṇa. I was converted.” Bhāvānanda Mahārāja meeting ____ program. He told this in the meeting there.

Hare Kṛṣṇa. Hare Kṛṣṇa.

When Mahāprabhu was in Vṛndāvana, one Rajput young man came to Him in Imlitalā perhaps. “I have come.”

“What do you want?”

“I want to be a servant of the Vaiṣṇava, Vaiṣṇava dāsa, Kṛṣṇa dāsa. My inner tendency makes me to come out in search of Guru. I want to offer myself at his feet. I come for that, and I think You have attracted me. Please accept me as Your slave, Kṛṣṇa dāsa.”

We are told that he preached in the Murdarn [?] district in Punjab. There are many Gauḍīya Vaiṣṇava, the Kṛṣṇa dāsa he preached that side.

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

[?] *kṛṣṇa tāre kare pāra*.

kṛṣṇa, tomāra haṇa' yadi bale eka-bāra, māyā-bandha haite kṛṣṇa tāre kare pāra

[“One is immediately freed from the clutches of *māyā* if he seriously and sincerely says: ‘My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.’] [*Caitanya-caritāmṛta, Madhya-līlā, 22.33*]

*sakṛd eva prapanno yas, tavāsmīti ca yācate
abhayaṁ sarvadā tasmai, dadāmy etad vratam mama*

[“It is My vow that if one only once seriously surrenders unto Me, saying, "My dear Lord, from this day I am Yours," and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 22.34*]

37:57 - 43:00 Bengali (?)

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Dayal. Dayal.
Nirmala durdaiva name nahi anurag [?]

Tuñhu doyā-sāgara tārayite prāñī, nāma aneka tuwā śikhāoli āni.
[O Lord! You are an ocean of mercy, and so You have brought the teachings of the glories of Your unlimited Holy Names to deliver all souls.]

Sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-bicārā.
[You have conferred all Your power upon Your Name. And there are no rules governing the appropriate time or place for chanting the Holy Name.]

Śrī-nāma-cintāmaṇi tohāri samānā, biśwe bilāoili karuṇā-nidānā.
[The Holy Name is a *cintāmaṇi* gem, a divine touchstone, and is non-different from You. Out of Your kindness for all souls, You have distributed Your Holy Name throughout the universe.]

Tuwā doyā aichana parama udārā, atīsoya manda nātha! bhāga hāmārā.
[This is Your mercy, O Lord, You are supremely kind. But, O Lord, I am most wicked and unfortunate.]

Nāhi janamalo nāme anurāga mora, bhaktivinoda-citta duḥkhe bibhōra.
[I have never known any attraction for the Holy Names. And so, the heart of Bhaktivinoda is filled with sadness.] [*Bhaktivinoda Ṭhākura’s Śikṣāṣṭakam, song 2*]

To dive deep in despair, that is the sign to come in relativity to the divinity. *Viraha*, in one sense *viraha* is a positive thing, it is no non-existent. It is existent. *Viraha*, union in separation, union proper and union in separation, another _____ [?] Infinite embraces everything. Those that are not conscious of infinite they are also accommodated.

