

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.12.21-24

(pages 1-14 of 81.12.29-30 are the same as pages 3-14 of 81.12.21-24)

Śrīla B.R. Śrīdhara Swāmī: ...the foundation where we are standing, and before leaving that foundation we must be sure that where I'm going to take my post, that is higher. Then only, I can move my, I must leave the present ground and occupy the second.

Devotee: Guru Mahārāj, I live in Los Angeles for at least a couple of more months before I move to where Dhira Kṛṣṇa Mahārāj is. But there, I have some friends who are the disciples of Rāmeśvara, they live near me, they live in the same building, the disciples of Rāmeśvara...

Śrīla B.R. Śrīdhara Swāmī: Then consult with Dhira Kṛṣṇa Prabhu and do what is necessary. Consult with Dhira Kṛṣṇa Prabhu and do the needful.

Devotee: Yes, but the question is...

Śrīla B.R. Śrīdhara Swāmī: I don't like to disturb the ISKCON.

Devotee: Yes, but also...

Śrīla B.R. Śrīdhara Swāmī: But if anyone is quite dissatisfied with the present administration of ISKCON and leaves their association, then I want to help him. But as long as one is under ISKCON I don't like to disturb them. Some benefit they may have there. But if they cannot, they're out of ISKCON, then those I like to help, if necessary, if possible.

Devotee: How should I...

Śrīla B.R. Śrīdhara Swāmī: I have told, the relief work, not, I want to do some relief work. That those who are not healthy, aren't satisfied with the ISKCON, try to help them. I have asked Dhira Kṛṣṇa Prabhu in this way. Don't go to interfere with the ISKCON administration, but if you find that one is going away depressed and dejected, disappointed, and leaving the fold of [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj and Mahāprabhu and Kṛṣṇa consciousness, try to help them. Don't go to any direct hitch with ISKCON.

Devotee: I'm very much aloof. I don't...

Śrīla B.R. Śrīdhara Swāmī: Swāmī Mahārāj has created such a big thing and I don't like to disturb them. But those that are going away from ISKCON disappointed, try to, if possible, to take them within the fold of Mahāprabhu, and Swāmī Mahārāj. What I say, Swāmī Mahārāj, and myself and so many others got from our Guru Mahārāj and Mahāprabhu, so it is very akin nearer things. So those who are being disappointed with the ISKCON management at the present time, try to help them, they may not go away, cutting all connections with Mahāprabhu. So no competition but relief work.

That was my instruction to him and everyone.

In my old age I have not such ambition that I shall go to construct a separate mission, no, only just with the diseased persons, disappointed persons - that much. Not entering into any competitive work. In my young age when I was required to do so I did not. And Swāmī Mahārāj also repeatedly requested me, "Please look after them." And Guru Mahārāj also ordered me to go to the West for preaching. "You have got some quality." And because you all come, I did not go but you all come to me, and I, though unfit in this old age in many ways, still, I tried my little, if any good...

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

Devotee: Your Divine Grace, I have...

.....

Devotee: ...I have heard, if a living entity is born within the realm of Vṛndāvana *Dhāma*, on the mundane plane it is his last birth in the material world, and after that he goes into Kṛṣṇa *līlā*. Is this the same for Navadvīpa *Dhāma*?

Śrīla B.R. Śrīdhara Swāmī: Yes. But Navadvīpa *Dhāma* is more favourable to the devotees, more favourable, that is, it is more benevolent, *mahā-vadanaya*. The men committing offences, they also have got some better chance in Navadvīpa *Dhāma* than in Vṛndāvana. For the fallen souls, Navadvīpa *Dhāma* is more magnanimous and gracious. There is Mahāprabhu, Nityanānda Prabhu, They're most liberal to the offenders.

Devotee: So this is their last birth? They take birth now and so many...

Śrīla B.R. Śrīdhara Swāmī: Not in the physical sense, in the spiritual sense.

Devotee: In the spiritual sense. We see so many things that are not Kṛṣṇa conscious going on here.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: Some fish-eating, smoking cigarettes here, and worship of Kali, so many... How are we to see, how am I to see that, how should I see these people that are doing like that if they're within Navadvīpa?

Śrīla B.R. Śrīdhara Swāmī: Just as [Kali kal?], the Iron Age, most unfavourable, so Mahāprabhu and *Hari-Nāma* comes, the most needy time, and most needy place also. The *Hari-Nāma*, Mahāprabhu, They come to the most needy, both in...

.....

Devotee: I have one more question for you Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: In order to understand a particular thing one has to have experience of that thing and the absence of that thing. For instance, if you want to understand what you are, the self, if you want to understand the self that means you have to have experience...

Śrīla B.R. Śrīdhara Swāmī: Of what you are not. Of course, that is a process of knowledge, yes. That this is this and this is not that. What is Kṛṣṇa and what is not Kṛṣṇa, that is what is Māyā.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: But what is Kṛṣṇa, if you are to understand really what is Kṛṣṇa, what is non-Kṛṣṇa that will automatically come.

Devotee: So that is called in logic, logical corollaries.

Śrīla B.R. Śrīdhara Swāmī: So, whenever you like to have a proper conception of Kṛṣṇa you are to eliminate so many things that are apparent to Kṛṣṇa. In this way you are to develop your consciousness about Kṛṣṇa.

Devotee: Is that true on...

Śrīla B.R. Śrīdhara Swāmī: In Kṛṣṇa consciousness, even it is said, Vṛndāvana Kṛṣṇa, and then, lower, is Mathurā, Dvārakā Kṛṣṇa, and then this Rāmacandra Kṛṣṇa, this Nārāyaṇa Kṛṣṇa. There are so many different conceptions of Godhead.

Devotee: Is that true...

Śrīla B.R. Śrīdhara Swāmī: Even Kṛṣṇa Himself says that, "I feel much charm when I see My figure in Vṛndāvana," - the Dvārakā Kṛṣṇa says. "I am charmed to find My Vṛndāvana *līlā*." This is higher.

Devotee: But is that true also in the Absolute world? Absolute platform, to understand one thing means...

Śrīla B.R. Śrīdhara Swāmī: We can get a guess, we can get an approximate conception from far away. "Where is that Kṛṣṇa?" He's fully known, we may say, to Rādhārāṇī, even not to Yaśodā; all His internal moods are not known to Yaśodā, as it is known to Śrī Rādhikā. In this way, as He's so much open to His confidential friends, He's not so much known to the servitors - in this way, the gradation of knowing, and jurisdiction also. Hare Kṛṣṇa. So *Svayam-Bhagavān* Kṛṣṇa.

Devotee: I have written, we have written one paper...

Śrīla B.R. Śrīdhara Swāmī: Rādhāramana Kṛṣṇa, then Yaśodā Nandana, then Devakī Nandana, Rukmiṇī-pati - different conceptions in the subtle differences, subtle consideration. There are so many differences, may be.

Brahmā cannot understand Kṛṣṇa as Nārāyaṇa, so different from Nārāyaṇa he found. "What is this? Nārāyaṇa is all in all. I am known to Him, He is my Master, under His direction I work and I control the whole world," Brahmā says. "But this cowboy, who is he? He does not care for me. I am even not known to him, he does not know me, does not care." So he wanted to test Him, by stealing His companions, and also the cows, calves. But he found that he's nowhere.

And the example is given there very fine, that in the sun, in the daytime, we can't detect the glow-worm, we can't see the glow-worm in the daytime. And also, we can't see the mist in night. Night, in *amavasya*,

Devotee: Dark moon.

Śrīla B.R. Śrīdhara Swāmī: Dark moon, the dark-moon, and new-moon, new-moon and full-moon. In the dark moon night we can't see the mist. That is the *Māyā* of Brahmā. Brahmā wanted to introduce some policy to test Kṛṣṇa, but that cannot be detected, detectable, as mist is not detectable in dark moon. And the knowledge also is just as the glow-worm cannot be detected in the day's light, so also, the grace, or any assertive tendency of Brahmā is like that to Kṛṣṇa. The lower thing is disappeared in the higher intensity of the same thing. So Brahmā also could not detect, what is Kṛṣṇa, though he's so conversant with Nārāyaṇa.

So such special and revolutionary difference in the conception of the Reality, and we are to follow how through the grace of the *sādhu* and scripture, by their grace, by the light given by them. What is the difference between Nārāyaṇa, Rāmacandra, Dvārakesh? And very carefully we are to approach through the plane. Where is Nārāyaṇa? The Nārāyaṇa is greater, then Rāmacandra, then Dvārakesh, then Vṛndāvanesh. Very carefully we are to walk over, as if, to that plane to distinguish between the different conceptions of

different positions of the Supreme Entity, of the Supreme Truth. The *pranīpāta*, *paripraśna*, *sevā*.

[*tad viddhi pranīpātena, paripraśnena sevayā
upadekṣyanti te jñānam, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, 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]

With these three acquisitions we can dare to approach to discriminate such different stages of the Absolute. By the Grace of Gurudeva it is possible, *svarūpa-śakti*, it is possible to discriminate. Gaura Hari bol! It is done rather by the potency that is given, that is supplied from higher.

Sanātana Goswāmī says, "I am, what a tiny position I have got, meagre. I'm a man of no position. I am writing about, describing such, so many things about the harem of Kṛṣṇa. Rukminī is such and such, Satyabhāma is such and such. What audacity I have got that I am going to describe them, who are unknown to this plane. But someone is forcing my hand, and handling my pen, and making me to write."

That will be seen. Wherever we say, or talk about that thing, "that *Guru* talks within me. I set myself aside and allow the *Guru* to talk through me, through me." That is, the *svarūpa-śakti* is allowed, and the *māyā* and *tatasthā-śakti* withdraws. And then it is possible that Divine flow may come down. One can set aside himself, his own ego, the ego surcharged with the knowledge of bodily experience, and allows the flow from the higher to come down and express Himself fully, to be displayed. Then only we can:

[*mukam karoti vācāraṁ paṅghum langhāyate [girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāraṇam]*]

["I offer my respectful obeisance unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram*, 1]

Then what is the necessity before going to speak from the *Guru's* chair? Invocation, first *Guru*, Gaurāṅga, Kṛṣṇa, and then to try to - that is to invite Them, "Come within me and You talk through me," in this way. Is it not?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: To help them to talk, to withdraw one's own egoistic experience of the world, of the lower order.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

He can speak about Him and none else, ha, ha. He can feel, setting aside, like audience we also, what is coming.

Once I remember in Gaya, only I was accompanying Guru Mahārāj. He went to visit a gentleman's house, invited, and there he delivered lecture. Of course, lecture means [Kanada? lecture]. And peculiar points of higher type came down from him. And I was, I felt much disturbed. No pen I took with me. I thought that such new points are coming down and it must be noted. But so uneasy I felt because I could not note them that I could not hear also very attentively, and I was cursing me - no pen to note, and whole disturbed I felt because I could not note so I can't give full attention to hear, in such position. Then, I thought maybe anyhow, what to do but to accept the fate.

But it enhanced it more when Guru Mahārāj came back and told that, "You are a worthless man. So many fine points came through me today that I also want to read them again." He told. "I also feel the necessity of reading it again, the points that came through me at that time."

So I was, I felt my position in the dilemma. In one side I thought myself very fortunate that I could appreciate those points to be very fine and high, because Guru Mahārāj himself says for him it was also necessary to see them again. So my appreciation and capacity is high - I was glad in that fact. And I could not collect them when I thought like that, I cursed myself like anything. The fine points appreciated even by Guru Mahārāj, and he told that, "I wanted to see them once more." I could not give them.

So speaking about the Supreme Entity is something like that. The speaker is not master of the thought. Ha, ha. The speaker may not be considered to be the master of the thought. He's selected by His grace for the time being. We may think like that, he's a selected medium. Gaura Hari. And He's all-independent and our life is like that of a slave. We may be adored, we may be cast aside. Still, He's our master.

*āśliṣya vā pāda-ratām pinaṣṭu mām, [adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāto, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, v 8]

He may embrace me, put me in His lap, or He may kick me, throw me to... still, He's my Lord. I have no other alternative. Mahāprabhu told, this sort of attitude, one, a devotee should have towards the Absolute, Kṛṣṇa. The highest type is there. Do you follow?

Devotee: Yes Guru Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Gaura Hari bol!

Devotee: Thank you very much.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari. With this new friend you have come.

Devotee: He's been working with Bhaktivedānta Institute with me in Bombay for one year.

Śrīla B.R. Śrīdhara Swāmī: His name?

Devotee: His name is Paramānanda.

Śrīla B.R. Śrīdhara Swāmī: Paramānanda. Oh, very pet name to our Guru Mahārāj. He came, Paramānanda Prabhu, we had one, and he came at the age of thirteen years. And he was very pet, and in the beginning time he came, Paramānanda Prabhu.

Devotee: He's only seventeen.

Śrīla B.R. Śrīdhara Swāmī: That name is very dear to us, Paramānanda. He comes from America?

Devotee: He's from Orissa.

Śrīla B.R. Śrīdhara Swāmī: Oh, Orissa. You know Bengali also?

Devotee: Actually Mahārāj I don't speak Bengali. I am unashamed to begin but I don't speak Bengali.

Śrīla B.R. Śrīdhara Swāmī: What part of Orissa you come from?

Devotee: [Gangam?]

Śrīla B.R. Śrīdhara Swāmī: [Gangam?] Where?

Devotee: [Barampur?]

Śrīla B.R. Śrīdhara Swāmī: [Barampur?] proper, town?

Devotee: No, near the one village [Gondala?]

Śrīla B.R. Śrīdhara Swāmī: Which? This side? [Gondala?] Towards [Aska?]

Devotee: Near to [Aska?]

Śrīla B.R. Śrīdhara Swāmī: Do you know anyone, any devotee of Gauḍīya Maṭh there? One Gaurāṅga Banamali, there are so many, who are our Godbrothers.

Devotee: I don't even know.....temple or Maṭh.....Purosottama.

Śrīla B.R. Śrīdhara Swāmī: Purosottama does not come from...

Devotee: Bhaktivinod Āsrama.....

Śrīla B.R. Śrīdhara Swāmī: Bhaktivedānta?

Devotee: Bhaktivinod Āsrama in Barampur.

Śrīla B.R. Śrīdhara Swāmī: In Barampur. Founder, who is that? Nityānanda? Who has got a press and he established this *Hari Bhakti Vilāsa* and ...

Devotee: Ah, books, books, books.

Śrīla B.R. Śrīdhara Swāmī: Books, book publishing, that is Nityānanda, our Godbrother, in Barampur. And there is also a Temple there, there one small boy, boy of [Miniakur state?] Gopāla...

Devotee: Tomorrow I'm to go there.

Devotee: But now he's not small boy.

Devotee: No, no. He's now writing books. One press.

Śrīla B.R. Śrīdhara Swāmī: One press. That is Nityānanda. And that Purī Mahārāj, Nṛsiṁha Kavirāj, formerly Nṛsiṁha Kavirāj now Purī Mahārāj; and one of his colleagues is Tīrtha Mahārāj now, formerly he was Puruṣottama Brahmācārī, they're also preaching in that side.

Devotee: Tomorrow I'm to go there.

Śrīla B.R. Śrīdhara Swāmī: And you come across [Suja Nārāyaṇa Panday?]

Devotee: I don't know them.

Śrīla B.R. Śrīdhara Swāmī: You don't know.

Devotee: I am only reading that book, Bhaktivinod Āsrama's.

Śrīla B.R. Śrīdhara Swāmī: [Suja Nārāyaṇa Panday?] he was, he lived for some time in Vṛndāvana also, sometimes in Bon Mahārāj's Maṭh. And Ānanda you know? He lived for some time in [Ānanda Panda?] in ISKCON also.

Devotee: [Ānanda Panda?] Where is he - Bombay?

Śrīla B.R. Śrīdhara Swāmī: No, no. Here in, at Caitanya-Candrodaya Maṭh and also in Vṛndāvana. For long time he lived there.

Devotee: I know him.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. You are known to those leaders? [Nandavisaspati?] Are you known to her, or Viśvanātha dāsa, who was sometimes Governor of Orissa, and [mukhavanti?] chief minister, in the beginning, chief minister of Orissa?

Devotee: I did not know.....

Śrīla B.R. Śrīdhara Swāmī:Hare Kṛṣṇa.
Do you know anything about Jagannātha, [Ulia?] Jagannātha. A section amongst the Vaiṣṇava..... Vaiṣṇava. [Utivadi?] Jagannātha. Contemporary Vaiṣṇava, contemporary of Mahāprabhu, Śrī Caitanyadev, he has got a *sampradāya* there, in big number. Hare Kṛṣṇa.

Devotee: What is that *sampradāya*?

Śrīla B.R. Śrīdhara Swāmī: [Utivadi?] *sampradāya*.

Devotee: Not of the four, not coming in the *catuḥ sampradāya*?

Śrīla B.R. Śrīdhara Swāmī: No. Do you know Bāladeva Vidyābhūṣaṇa? Have you heard his name? *Govinda-bhasyam* of *Vedānta*, came from Oriya, Orissa. Śyāmānanda Prabhu came, Rāmānanda Prabhu from [Midnapur?]. One Govinda dāsa. Nitāi. Nitāi.

Devotee: Now we have some interest, so we want to keep up the interest. So I will try to be back...

Śrīla B.R. Śrīdhara Swāmī: You met Sarvabhavan Prabhu yesterday?

Devotee: Yes. I saw him yesterday.

Śrīla B.R. Śrīdhara Swāmī: He came here.

Devotee: Yes. He was translating your *Prapanna-jīvanāmṛta*...

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Śrīla B.R. Śrīdhara Swāmī: ...one Govinda dāsa. Nitāi. Nitāi.

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Śrīla B.R. Śrīdhara Swāmī: You met Sarvabhavan Prabhu yesterday?

Devotee: Yes. I saw him yesterday.

Śrīla B.R. Śrīdhara Swāmī: Yes. He came here.

Devotee: Yes. He was translating your *Prapanna-jīvanāmṛta*, he was doing the translation. I'm also going to see Vyenkatta. I will go to Vṛndāvana for half a day and I will also speak with him. Do you have anything I can say to him?

Śrīla B.R. Śrīdhara Swāmī: Yes, you...but you are not going to America soon?

Devotee: No. I will be staying here.

Śrīla B.R. Śrīdhara Swāmī: You are to stay here.

Devotee: I wish I could stay here with you all the time.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha.

Devotee: Like Aksayānanda Mahārāj. Ha, ha, ha, ha, ha. I do not have good fortune.

Śrīla B.R. Śrīdhara Swāmī: Aksayānanda Mahārāj is your representative. Ha, ha, ha.

Devotee: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: He represents you all.

Devotee: Ha, ha. I do not like to have anybody represent me in this matter. Ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. You consult together and do whatever you like. Hare Kṛṣṇa.

Devotee: What time do you want to go to Calcutta?

Śrīla B.R. Śrīdhara Swāmī: Tomorrow, or the day after tomorrow?

Devotee: No, today. We're going to Calcutta...

Śrīla B.R. Śrīdhara Swāmī: Today?

Devotee: Yes. In two more hours, in one or two more hours we'll go.

.....

Devotee: Always dancing with Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: There is a plane, so happy plane of life, planes of life, all plenary, so many different planes. Cowards live in a particular plane and the heroes also live in another plane, without caring for their life, and the coward dies many times before their death. Ha, ha. So different planes of life there are, different experience, different world, different world of different experience. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhaktivinoda Ṭhākura watched, when he was in Godrum, that every day, early morning, a flow of wind from the eastern side, east-south-east corner, goes to Yoga-Piṭh side, Māyāpur side. "What's the reason?" With inquisitive mind in the early morning he waits. "What's this? Every day some wind passes from this side to that side." Then one day the flash came into him. "Nṛsiṃhadeva goes to attend the *maṅgala-āratī* of Mahāprabhu." Then what is the dignity of Mahāprabhu that Nṛsiṃhadeva Himself, He runs to attend the *maṅgala-āratī*. Different plenary existence even in the conception of Godhead and service, His service.

Devotee: Is this the reason why some devotees disagree with each other, because they are experiencing different planes?

Śrīla B.R. Śrīdhara Swāmī: Some difference in discrimination there may be.

sesedikari ya nistha?

Everyone thinks that his point is the highest. The relative position, in the relative thinking, such conception is there. A boy may think that, "My mother has got the greatest affection. So much affection I have never seen anywhere." That is also existing, *acintya bhedābheda*, both relative and absolute consideration simultaneously...

Devotee:?

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Śrīla B.R. Śrīdhara Swāmī: Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāj, in the *Hari-bhakti-vilāsa* by Sanātana Goswāmī he is recommending the *puraścaryā* process before initiation. And there's one quote by our [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj in *Madhya-līlā* that states, "One must first undergo *puraścaryā* activities to bring success to the initiation of a devotee."

Śrīla B.R. Śrīdhara Swāmī:

diksa purascarya viddhi apeksa na kori, astas parsay na sakal udhari?

There is a *śloka*, Govinda Mahārāj...

*no dīkṣām na ca sat-kriyām na ca puraścaryām manāgīkṣate
mantra 'yam rasanā-spr̥g eva phalati śrī kṛṣṇa nāmātmakaḥ
ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccātanam cāmhasām
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktīśriyaḥ
no dīkṣām na ca sat-kriyām na ca puraścaryām manāgīkṣate
mantra 'yam rasanā-spr̥g eva phalati śrī kṛṣṇa nāmātmakaḥ*

["The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one's tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."] [Śrīla Rūpa Goswāmī's *Padyāvalī*, 29]

The *Kṛṣṇa-Nāma* is more catholic. It does not care for so many regulations. It is generally, these are all formalities to help the real function, innate function. *Kṛṣṇa-Nāma* is more concerned with the inner love, inner attraction. And that is very rarely to be found. So, so many formalities have been recommended anyhow to put, to help, to awaken, that inner attraction that is love. It is more concerned with love. And by mechanical processes love cannot be produced, so *sādhu-saṅga*, by *sādhu-saṅga*, the association of a devotee of higher type who has already awakened within the love for Kṛṣṇa. When that is possible, no other means, other means have almost become useless. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So *sādhu-saṅga*.

sādhu-saṅge kṛṣṇa-nāma ei mātra cāi, saṁsāra jinite āra kona vasttu nāi

The real thing is our internal attraction, *ruci*, *bhāva*, *bhakti*, *prema*. And that *prema* in another's heart, that influence, just as in contagious disease also, infectious disease, so,

ha, ha, ha, that infection, the *prema* in one's heart, in the heart of a devotee, if we mix with and serve them, that is the royal road, ha, ha, ha, royal road. Others, by pressure, by this and that, try hard to intensify the movement of the heart that is coming down, something like that. So, if we can get the association of the devotees, then that is the highest thing. And the *prema*, the influence of *prema* direct coming, the flow coming and going. And then when that is not available then so many things and processes are recommended to do their quota, to help the inner awakening of the internal attraction, or *ruci, ruci*, love divine, that is.

But *sādhu-saṅga*, and *kīrtana*, *Nāma-kīrtana*. So the [lakshidars?] It is quoted in *Caitanya-caritāmṛta*, where? *no dīkṣām...*[Laxidar?] the brother of Śrīdhara Swāmī, Śrīdhara Swāmī has one brother, he.....

There this *śloka* is mentioned and it is also quoted in *Caitanya-caritāmṛta*, *ākṛṣṭhiḥ kṛta-cetasām*. Those that have got little contribution towards the service, of small extent, *ākṛṣṭhiḥ kṛta-cetasām*. *Kṛta* means *sukṛti*, those that have got little amount of *sukṛti*, *Kṛṣṇa-Nāma* draws them with only slight qualification. *Kṛṣṇa-Nāma* is so generous with slight connection if it comes in contact it begins to act. *Ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccāṭanam cāmhasām*.

And those that are a little good-minded, their sins are brushed away, *muccāṭanam cāmhasām*, *ācaṇḍāla mamū kaloka sulabho*. Even to the lowest, to the meanest position, it approaches to take up, not ordinary qualification, in the ordinary, in the general, even general qualification sometimes not necessary. Goes down to draw from the meanest, from that lowest position, *ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ*. It is only, *vaśyaś ca muktiśriyaḥ*.

The resources that we can acquire after liberation proper, that is *prema*. It is only submissive to that, *Kṛṣṇa-Nāma*. Only *prema* can control the Name, the higher type of love divine, that can have influence over the Name, can play with Him in any way, *vaśyaś ca muktiśriyaḥ*.

No dīkṣām na ca sat-kriyām, it does not depend on any other things, like *dīkṣā*, *dīkṣā*, that is *mantra dīkṣā*, that second initiation may not be necessary sometimes. But to help, second initiation has been introduced, but without second initiation, that is *mantra*, the help of *tantra*, it can work. *Na ca sat-kriyām*, not in public works or good deeds in the worldly sense, that can have any contribution for getting the grace of the Name Divine, *Kṛṣṇa-Nāma*. *Na ca puraścaryām*. And the *sastric* process that in particular auspicious time, in particular holy place you should generally in the time of the solar eclipse or moon, lunar eclipse, and on the banks also of a sacred river, one will engage himself in counting the *japam* for thousands to limitation, limiting with thousands. All these fashions it does not care for.

Na ca puraścaryām manāgīkṣate mantrō 'yam, mantrō 'yam rasanā-spr̥g eva phalati. This *mantram* which contains *Kṛṣṇa-Nāma*, that is so generous and broad, wider and very catholic view, the *Kṛṣṇa mantra*, the *Kṛṣṇa-Nāma*, *Kṛṣṇa Name*. *Rasanā-spr̥g eva phalati*. Anyhow if it can come to touch the tongue it will produce the desired result. But only one thing to be presupposed, that the *Nāma* must be proper *Nāma*, not a sham

transaction, artificial, imitation transaction. A genuine *Kṛṣṇa-Nāma*, that must be got from a Gurudeva, one who can pronounce, who can culture direct in the plane where *Kṛṣṇa* has got His *līlā*. In the Name the sound must be genuine sound originating from the wave of Goloka, Goloka, *Kṛṣṇa*'s place. The quality will be high and the conditions, circumstances, the strictness in the circumstances may be loosened. This is the, on the whole. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: The quality, that will be high, and other conditions conducive to help them that are recommended so long, so far, that is, that may be neglected if the *Kṛṣṇa-Nāma* proper we get, then these formalities may not be of much importance. That is the meaning. So *puraścaryā* of course that is conducive, that may help us, but that contribution may not be given so much importance. The more importance has been given to get the real Name from a real *Guru* and then to cultivate it with the serving temperament along with the real associates. That is what is really necessary.

And these things are recommended only for the *gr̥hastha* that are living alone, always engaged in material engagements, worldly affairs. They will try. It is very difficult to have the eternal association and the service along with the devotees, unalloyed devotees. They should take to these advantages and may try to improve their condition gradually. For this, so many other things have been recommended.

But the main thing is that we must get the real thing, and the real mania is the association of the *sādhu*, and association means - the serving attitude. Otherwise we can't have any association proper with the higher layer. Association means service, and service of the genuine *sādhu*, and with that company if we get the real Name we can go straight and very shortly, shortly. That is the purpose of all the advice we find in different places, in different forms in the scriptures.

Hari-bhakti-vilāsa, that is mainly recommended for the householders who generally have a secluded life, may not have company easily with the association. They will take this sort of advantage, as occasionally in particular time and particular place they must give their attention to this thought and accumulate something, something, collect. That is the main idea.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

Ha, ha. Once, our Guru Mahārāj wanted to pass the Puruṣottama month that occurred in the, perhaps August-September, during the day of *Kṛṣṇa Janmāṣṭamī*, Puruṣottama month, he wanted to pass it in *Vṛndāvana*. And sent Mādhav Mahārāja - you know, you have seen the Founder of Chaitanya Gauḍīya Maṭh?

Devotee: No Mahārāja.

Śrīla B.R. Śrīdhara Swāmī: Mādhav Mahārāja.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: He was then Hayagrīva Brahmachāri, white clad. He sent him, wanted to send him in advance to hire a house in Mathurā. And the day he had to start for Mathurā for hiring the house in advance, that was Janmāṣṭamī, the birthday of Kṛṣṇa. And we are all fasting, and those that cannot fast, they may take some juice..... in this way we observed the day, Janmāṣṭamī day, the birthday of Kṛṣṇa. Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] ordered his personal cook, "Give some rice to Hayagrīva Brahmachāri. Prepare for him, that he will have to take the journey, and by fasting if he undertakes the journey there may be disturbance in the activity there in Mathurā." And he must find out a house because after two days Prabhupāda is starting for there with his party. He asked, "Give him food." Food means rice, not only other things, not *anukalpa*, be he proposed to give him rice. So such is the way. That *Kṛṣṇa-Nāma*, *Kṛṣṇa-mantra*, it does not matter much about rules and regulations. But this is *rāga-mārga*, *anurāga*...

.....

...physical regulation.

vaidhī-bhāva, vaidhī bhakta du karastu raga de bhava nava te?

So long we do not get any clue of the *rāga-mārga*, that the method of love and affection, we are to respect and observe so many rulings as are given to us, extended to us from the *śāstra*. But whenever we have got a tinge of that higher thing, the *ruci*, the greed, the sincere earnestness, for the truth, other formalities may be neglected. Or we should not waste our time with making too much for those formalities. The central thread is our sincere attraction. If that is anyhow achieved then we must not waste our time in allowing us to attend this side and that side. We attentively must follow that side, that most important inner thread, the sincere attraction for the love, and only with the help of the service of the devotees of that type of higher realisation, *sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare*.

[*śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha
sajātī-yāśye snigdhe sādhou saṅgaḥ svato vare*]

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."]

[*Bhakti-rasāmṛta-sindu*, 1.2.91] + [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.131]

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes?

Devotee: Raghunātha dāsa placed all, he showed the, we understand the best example of following *sankhya* and all that, but still he was above it.

Śrīla B.R. Śrīdhara Swāmī: So, that will, in order to avoid the misapplication, we need not think that we have got that valuable thread of earnest attraction.

Devotee: Then jump.

Śrīla B.R. Śrīdhara Swāmī: So, we may not jump, may not be too much optimistic in our realisation, so the care must be taken for that, *ācārya*. And only we shall try to stick to the rulings of the *śāstra*, but whenever there is any position for selection, whether this side or that side, whether the *sādhu-sevā* or the rulings of the *śāstra*, we must select the service of the devotees. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī:

*sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam*

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sakhya*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But *He* may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

I am not, I have not attained such real...

End of recording, 21st,24th.12.81

(pages 1-14 of 29th,30th.12.81 are the same as pages 3-14 of 21st,24th.12.81)

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