

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ...things, promoting the devotion of Kṛṣṇa, Hari, Nārāyaṇa, is found there. So in *Padma-Purāṇa* we find ten offences against the Name. One who will take the path of the Name, by the use of the Holy Name of the Lord when one wants to enter into that domain they will be careful about these ten offences. What are they? I'm enumerating one by one, the first and most important, *sādhū-nindā*, they will avoid, *sādhū*:

satam ninda namnah paramam aparadham vitanute
 [Padma-Purāṇa, Brahmā-khanda, 25.15-18, 22-23]
 [Gauḍīya Kanthahara, 17.69-75]

The great offence is committed when we give blame to the *sādhū*, to the real agents of the Lord. *Satam ninda namnah paramam aparadham vitanute. Sādhū-nindā*. Who are the *sādhū*? *Sat*, what is eternal, connecting with that. Who are trying to distribute the eternal aspect of the whole; they're considered as *sādhū*. And those that are in the garment of *sādhū* but dealing with material things, "O, take this, it will save you from disease. It will give some help in your business." All these mundane things, who are dealing with these in the garb of *sādhū* they're not real *sādhū*. Or, who are trying to take us to other demigods. Demigods means they're departmental helps, they can give this thing, that thing, so many things of mundane type. So to lead us to the particular mundane god, that means to fulfil some aspiration of the mundane nature. So such agents of demigods are not to be considered as *sādhū*. Who are dealing with reality, that is Nārāyaṇa or Kṛṣṇa, Vaikuṅṭha *vastu*, the infinite, they're real *sādhū*. And we must be careful not to speak anything against them, very careful, *sata-nindā*.

And also *śāstra-nindā*, in that case also it is such that those *śāstra*, there are many kinds of scripture, but those *śāstra*, scriptures that tell about Kṛṣṇa, Nārāyaṇa, Viṣṇu, that is the eternal aspect of the Lord, *līlā* of the Lord, those *śāstras* must not be blamed. That will be suicidal, because, *yatah khyatim kathamu*, they have come to help us, and I'm blaming him, that is, I'm losing the chance of getting the help from them. So Name, He does not like that, "My agents should be insulted, abused, blamed." So Name is not satisfied. "That I'm sending My messenger to help you and you are blaming him, you are dealing badly with him." Then He becomes dissatisfied, *śāstra-nindā*.

Then, *guroravajna*, to undermine the Guru, in the general sense when we come to the Guru by the result of my own previous *sukṛti* I have come to Guru. And there is a time when both of them should have a chance of test, not suddenly one should accept, but he must satisfy himself to the possible satisfaction, to the possible judgement, what is possible in that stage. And then he will surrender. And once surrendering he should not very easily retire them, retire from him, from his shelter. He's the most valuable.

Even everywhere it may be applied. Suppose I may continue a business, I'm approaching a capitalist, I must not connect with him very easily, must not put any trust in him very easily. I must satisfy myself that I may have connection and he will help me. But once after satisfying me from, by all points I have connected with him and making transactions, giving and taking, giving and taking, suddenly we should not disconnect with him. There may be disturbance or loss in my

business life.

So in the spiritual matter also we shall try our utmost to study as much as possible by the help of the scriptures, by the help of the reliable other *sādhus*, I shall have to select where I shall surrender my life, I can rely that he will be able to remove my difficulties wholesale, as much as possible. The most serious connection in our spiritual eternal life, so there, before establishing that connection we shall try to satisfy myself in all possible ways that I have come to the real party where from I may get my best benefit. So with such clear and pure faith we should try to establish the holy relationship as if as pure as with much purity I'm approaching to the holiest Lord. With that sort of sincerity and unprejudiced purity we shall approach. And also invoking the highest help of the Supreme Entity, that, "Please help me to have a choice in my master of this life, of life eternal." So it is a very serious thing, the most serious in our life. And what should be our dealing? We should try our best not to find fault there, not to find fault there. Once I have accepted I must not be very frivolous to play with such sort of dignified relationship. We must be very serious, serious and very careful to maintain that sort of holy relationship as much as I can accord I'll try. I must not believe myself always to the fullest.

Just as it has been told that in the Ganges water, *martyāsad-dhīḥ* [*Śrīmad-Bhāgavatam*, 7.15.26] Gurudeva he's also seen to eat, to sleep, and also to pass the stools, pass urine, sometimes suffering from disease. All these things may disturb our mind, may say, "He's an ordinary person, ordinary man. So why should I try to have my highest respect and highest regard for him?" These things may come in our mind, *martyāsad-dhīḥ*, the signs, the symptoms of mortal world is sometimes seen in him, in *sādhus* also, in Vaiṣṇavas also. Vaiṣṇavas may come in different sections. Haridāsa Ṭhākura came in the Mohammedan section. So many *parśada* came in the lower sections, not in the *brāhmaṇas*. In Ganges water as we find that it may be filthy, from material consideration, but the purifying attitude of it is independent of this material aspect. We are to see like that. This is another thing. The purification capacity that is beyond the conception of our material capacity, material good or bad, we are to distinguish there.

The Śrī Mūrti outwardly if we exercise our physical senses it may be of stone, or wood, or any mineral substance, or earthen Mūrti. But are we to look to that? That is *martya buddhi*. We shall try that, "The Lord is here, attracted by the affection, by the love of the *sādhu*. He is there." As in the purifying tendency in Ganges water, so the purifying tendency is in the Śrī Vighraha, in the form, in every connection of Him. Independent of our physical senses and physical calculative mind, transcending all the stage of knowledge which is collected from the sense experience, beyond that there is something, and that is to be tested only by *śāstra-cakṣuḥ*, *veda-cakṣuḥ*, *sādhu-cakṣuḥ*, only by the opinion of the *sādhu* and by the advice which is mentioned in the *śāstra*.

It is said that, *paśu pasyati gandhena* [?] Generally the animals they see things by their nose, scent.

Veda pasyanti paṇḍita [?] The *paṇḍita*, the scholars, they see things not through their eye experience, but by the advice of the *Veda*. They should try to see things what is mentioned in the *Veda*, in the scriptures.

And, *raja pasyanti garna bhang* [?] And the King _____ the King sees through the eye, that is through the spies. *Raja* sees the country only through his ear; that is through the spy.

Cakṣuḥ varma [?] Ordinary people they see things with their fleshy eye.

But, *vede pasyanti paṇḍita*, *paṇḍita* sees not by his eye, but *śāstra-cakṣuḥ*.

Srute kita vasa [?] The *śruti*, the *Veda*, the truth coming from a pure channel enters the ear and it will guide the eye to see, how to see. That is the way to see things divine. So the ordinary eye experience, or mind experience, won't be able to make me judge right and wrong what is with the *sādhū* and Guru. So very carefully we shall: so when we shall accept Guru our guidance will be of that nature, and so that it may not be disconnected in any way, in any time. It will be very much deplorable if things happen like that. So we'll be very careful in our selection of Guru. That is the most valuable judgement, and most serious and valuable judgement in our life to select our master of eternal life, master of my divine prospect. It is not possible to know about him wholly from this plane. Still, as much as possible, with the help of the *sādhū*, and with the help of the scriptures, we shall come to select. And when we have surrendered, not so easily we shall withdraw from there. But that does not mean that the blind faith should be encouraged, blind shade. Our spiritual consciousness with the spiritual purity and hankering that I must be wakeful that I'm under his guidance, I'm doing.

*bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."]

[*Śrīmad-Bhāgavatam*, 11.2.42]

These things when we are hungry, we are weak, hungry, we have some tendency earnestness for eating, weak and dissatisfied. By our *bhajan*, after surrender the transaction that will go on, that will give me these three things. *Bhakti*, my tendency to serve, tendency for divine service will increase with accelerated motion: with acceleration. *Pareśānubhavo*. I must have some conception of what is reality. What is reality, proper? Some sort, what is Brahman, what is Paramātmā, what is Nārāyaṇa, what is Kṛṣṇa, what is *sat*, what is *cit*, what is *ānandam* – all these principles we shall have some sort of conception and that I'm advancing, we must feel. *Pareśānubhavo anyatra viraktir*. And my indifference, or my, for other things than what is holy, that will increase. That is my withdrawal from mundane world, what is opposite to affection, to love, my hatred for non God and non holy things; that will also increase. So these things, just as when we take food our hankering for eating also decreases, and when hungry I'm weak, the weakness also removed by every morsel. And *tuṣṭiḥ puṣṭiḥ kṣudapāyo*, the hunger removed, *tuṣṭiḥ*, satisfaction, and *kṣudapāyo*, and the tendency to eat, these three things by every morsel we experience. So also we shall experience in our heart our progress towards the realisation of the holy object.

So – and fourth, that is to imagine various types of meanings in the Name of the Lord, from dictionary and other places. Hari means to snatch away. Hari means lion. Hari means serpent. Hari means lotus. So many meanings the Hari word has got. So we must not indulge us to analyse and think of different meanings of that word. Hari means who can attract everything of us.

[*prabhu kahe*,] -- "*kṛṣṇa-nāmera bahu artha nā māni
śyāma-sundara' yaśodā-nandana,*" – [*ei-mātra jāni*]

[Lord Śrī Caitanya Mahāprabhu replied, “I do not accept many different meanings for the Holy Name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That’s all I know.”] [*Caitanya-caritāmṛta, Antya-līlā, 7.85*]

Kṛṣṇa who can draw and who can give some pleasure: many things we may have to find there, but no, the central thing. All the meanings must be carried to the central force, or degree, to the centre, to the prime cause.

So - and the fifth, the fourth is to think that Kṛṣṇa is of course Nārāyaṇa, They’re Supreme God, but there are other gods also, the Kali, the Śiva, the Indra, the Surya the Sun, there are others. To think that they’re equal to Kṛṣṇa, any demigod is equal to Him, to indulge in thinking this way that is also *aparādha*.

Then the sixth, to think, “Yes, Kṛṣṇa *Nāma*, to take the Name, that is a good thing no doubt, but there are other names also. To make donations, the penances, then so many other things, sacrifice for the country, for others, all these things. They’re also not to be blamed. They’re all equal.” If we think like that then also we commit offences to the Absolute realisation.

Then, to give Name, to distribute Name to anyone and everyone, without being inspired, to begin the action like a trade: the Goswāmīns, the Yati Goswāmīns, they are doing. By their generation, the son of a Guru is Guru, whether he may be qualified or not, he’s Guru. So without being in a proper position of distributing the Name, if you once take up that position of a Guru then he’ll be, he will fall. That will commence *aparādha*. Taking the Name, he did not find any inspiration within to give it to others, but for his fame and name he wants, he takes up the position of a Guru and begins to make disciples. That is also offence to the Name.

And there is another: too much, *namno balad papa-buddhir*. The Holy Name can remove all sorts of impurities, sins, offences, so let me go on with committing so many sins, and so many crimes, and I shall take Name and everything will be purified. If with this spirit we take the Name, that the Name is to serve, to clean my sins and impurity in me, with this spirit if we approach to take the Name it will not be real service of the Name but it will be offences.

Then another, if I make too much of my material achievement, then as if the anchor is there and the boat is rowing it will go round the anchor the boat will move. So when we have a particular attachment to a particular mundane matter and I’m taking Name, then I shall wander about that anchor, that thing of my highest attachment. So the anchor should be taken in and boat should be allowed to go to the destination where the Guru will take me. There will be much change, transformation in the mind by taking the Name, and the soul will be taken to another direction and we must be a party to that. We must not be reluctant and to try to stay fixed in ones present position with much attachment. That attachment should be severed and we should allow ourselves the transformation. We must make cooperation with the necessary transformation of our mental system, with progress.

And another, we must not think that we’re going to a foreign land, but that is my home, sweet, sweet home. He’s my best friend. With this consciousness that the Lord whose Name I’m taking He’s my best friend. I’m going to my highest friend, the centre of the highest love and attraction for me. I’m going home, not to a foreign land. So these things should be observed and we must be careful about all these things.

And the *nāmābhāsa* of four kinds: *sānketyam*, *parihāsyā*, *stobha*, *helanam*, *nāmābhāsa*. Not the pure Name, nor for any attraction for this mundane, but only liberation. We want only freedom. We're afraid of serving life. The serving, that is also to give my own interest to others. I shall live only for him. I shall not have any separate interest of my own. All these things may not disturb. That is healthy, that is holy, and that is my inner life giving sweetness, or ecstasy. In this way, my own of my own, in this way we shall try, so the confidence should be created. So with the object of serving Vaiṣṇava and Viṣṇu, Kṛṣṇa and His paraphernalia, with this object we shall take the Holy Name. So the exploitation as well as renunciation: *nāmābhāsa*, due to affinity towards renunciation, the result of renunciation. So *bhoga*, *tyāga*, we must eliminate and we shall try to have in our object the service of the Lord and His devotees. With this aim in us we shall go on taking the Name.

So it is late, now I dissolve. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Śrī Kṛṣṇa Caitanya Prabhu Nityānanda Śrī Advaita Gadādhara Śrīvāsa Ādi Gaura Bhakta Vṛnda.

...

Where is Vidagdha Prabhu, Calcutta or Māyāpur?

Devotee: Calcutta.

Śrīla Śrīdhara Mahārāja: Calcutta. Vanu asked questions?

Devotee: Yes. He's asking about *Om*, the *Omkāra*, he's saying it's a representation Kṛṣṇa, Rādhā and the *jīva*. So if you chant *Om* then can you achieve Kṛṣṇa *prema*? Or what platform does one reach by chanting *Om*?

Śrīla Śrīdhara Mahārāja: That may be that I want to hear something more, then I can take up that question. But the answer of *Omkāra* in the primary stage it is meant Brahmā, Viṣṇu, Maheśvara, *a-u-ma*, *a*, *u*, and *ma*. *Ma-kara*, Mahādeva: *u-kara*, Viṣṇu *palan* [?]: and *a-kara*, *sisti* [?] Brahmā, *a-u-ma*. A Viṣṇu, *u* Brahmā, *sattya*, *raja*, *tama*, *akṣaram asmy*, [*Bhagavad-gītā*, 10.25], *sattya*, *raja*, *tama*, from this side. And the highest conception of that, three *tattva*, it may come to *jñāna*, *bala*, *krīya*, *ca*. *Jñāna* means Vāsudeva, Baladeva, and *krīya śakti*, represented by Rādhārāṇī, three *tattva*. And Baladeva here is thought to be the source of *jīva*, Baladeva, the source of general *jīva* in different *rasa* is Baladeva, Saṅkarṣaṇa, source of all different *ahankāra* representation. The most primitive representation of the *jīva* is Baladeva, and Vāsudeva leading to Kṛṣṇa conception, and Rādhārāṇī the source of the highest quality ecstasy. And She's the source of all servitors in Her group of *mādhurya-rasa*. *Mādhurya-rasa* concerns that is included in Rādhārāṇī's group, Her *aṅga-jyoti*. They're considered within constructing the atom in the halo of Her divine body, figure, Her existence. And *jīva* in general their source is represented by Baladeva, *jñāna*, *bala*, *krīya*, *ca*. *A-u-ma*, that is reflected here in this, Brahmā, Viṣṇu, Maheśvara, *sattya*, *raja*, *tama*, Brahmā *raja*, Viṣṇu *sattya*, and *tama* Mahādeva. In a nutshell this much can be said. Hare Kṛṣṇa.

The Vanu is a beginner and he's discussing or thinking of all these matters. He should rather be particular in the lower steps, strata. Hare Kṛṣṇa.

Devotee: He's asking if the same result can be achieved through chanting *Om* as through

chanting...

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: If we chant Hare Kṛṣṇa and chant *Om*, can we get the same result, he's asking?

Śrīla Śrīdhara Mahārāja: That depends upon the realised stage of the person. Dāsa Goswāmī says that, "The ordinary talk in this Vṛndāvana is higher than so many Vedic *sādhana* in other places." That depends upon the angle of vision. Mahāprabhu, He's chanting an ordinary *śloka* and finding there the meaning of the highest type corresponding.

*yaḥ kaumāra-haraḥ [sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate]*

[“That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is My desire.”]

[*Kāvya-prakāśa*] & [*Caitanya-caritāmṛta, Antya-līlā, 1.78*]

An ordinary *śloka*, in the worldly sense it is a nasty one, but in His vision it is showing, when I see, suppose in a glass looking down but we may trace the luminary bodies on the sky. We're looking down in a glass but we see the reflection of the highest place, in that way. So Mahāprabhu and devotees of that layer, wherever they're casting their glance cannot see but that. According to ones stage he's directed to see things around.

What was his question?

Akṣayānanda Mahārāja: If we chant Kṛṣṇa *Nāma* and *Omkāra*...

Śrīla Śrīdhara Mahārāja: Ah! So *Nāma*, one who commits *nāmāparādha* that is something, and a *paramahansa* he may call any other thing, but that is giving him encouragement there, the *uddīpana*, the excitement: showing according to their stages. Just as your instance, *Om*, *a-u-ma*, generally it is known Brahmā, Viṣṇu, Maheśvara, but everything can be traced in its highest point to Kṛṣṇa *līlā*, everything.

Mahāprabhu when He began, after coming from Gaya, to teach grammar; and in every point He's taking Kṛṣṇa.

The students were astounded. "What's this?"

He's teaching grammar, *vyākaraṇa*, and there is the verb, the adjective, the noun, all these things, but He's explaining them connecting with Kṛṣṇa, everywhere.

The students were perplexed. Then they went to the former teacher of Mahāprabhu, Gaṅgādāsa Paṇḍita. "We are students of Nimāi Paṇḍita and He used to teach us in such a way that we can't get that sort of life elsewhere. But know after coming from Gaya He's not teaching properly. Everywhere He's trying to trace the existence and the pastimes of Kṛṣṇa *līlā*. So for

which we have come to be taught by Him, our objects are not being fulfilled. You please ask Him to teach us in a proper way, in a normal way.”

“Yes. You ask Him to come to me. I shall instruct Him to do so.”

They informed Mahāprabhu, Nimāi Paṇḍita, that, “Gaṅgādāsa Paṇḍita has asked You to see him, Your former teacher.”

“Yes, I shall see him.” He went to see him, to pay His respect to His former teacher Gaṅgādāsa Paṇḍita.

“Oh, You went to Gaya, You have done Your duty as a son to Your parents. You are fortunate enough in all these things I’m talking. Your students came to me that after returning from Gaya You are not teaching them properly. Please do that. I request You. Of course You have got devotion. It is a very fortunate thing. But that does not matter that You will leave the proper instruction of the grammar and other books,” he cried.

Then Mahāprabhu told: “By the grace of your feet dust, what I teach I don’t think that anyone can come and to challenge that. I shall go, and I shall begin to teach, and I invite all the scholars, let them come and challenge My explanations if they have got some...”

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Every word, in the meaning of its fullest extent comes to Kṛṣṇa. Everything has its connection with the Absolute Centre.

Madhvācārya has mentioned this: *Jahat sata aja sata mukta pragraha vrti* [?] *Ugra* [?] means *lagan* [?] the rein. If the rein is taken off from the mouth of the horse it gets its fullest speed. So every meaning of every word if it is allowed to take its fullest speed it shows that it has got, it runs to Kṛṣṇa the Absolute Centre, anyhow, everything. As in taking the word Indra: Indra means *aiśvarya*, the majesty. Madhvācārya says that, “To an ordinary person if you call Indra, he will say, ‘Oh, Indra is my neighbour.’ He’ll think that name is meaning ‘man.’ Then some will think Indra is the King of the Heaven, ‘He’s Indra.’ Indra means ‘who has got *aiśvarya*, power, or majesty.’ And in the absolute sense the source of all majesty is only Kṛṣṇa. It is the outcome from everything emanating from Him. So every word has got its meaning, everything, has got its furthest connection of origin in the Absolute Cause. So, but there is adjustment, there are stages, according to the realisation of the estimator, the seer, the conceiver, the meaning will come to him to such extent, such quality, such magnitude. So, the point of adjustment, and according to that sometimes no further: that is also divine limitation.

[*prabhu kahe,*] -- “*kṛṣṇa-nāmera bahu artha nā māni*
“*śyāma-sundara*’ *yaśodā-nandana,*’ – *ei-mātra jāni*

[Lord Śrī Caitanya Mahāprabhu replied, “I do not accept many different meanings for the Holy Name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That’s all I know.”] [*Caitanya-caritāmṛta, Antya-līlā, 7.85*]

Kṛṣṇa: who can attract He’s Kṛṣṇa, and give some pleasure, from the lowest stage to the highest. But the higher realised soul won’t care for these little Kṛṣṇas. Kṛṣṇa is He, Kṛṣṇa is my Lord.

The *āsuras* say, “Oh, Kṛṣṇa is a great general.” Some say, “He’s a most cunning fellow.” The friends, “No, He’s equal to one of us.”

When Kṛṣṇa lifted up the Govardhana the *sakhās* told, “You did not, You could not carry it singly, we also helped You so it was possible for You.”

This *jñāna-sunya-bhakti*, they also fix the Absolute in a particular position. But that is holding highest position, of a type.

Yaśodā, “He’s my son, no, He can’t be Infinite, He can’t be Absolute, He’s my son, my child: I shall look after His welfare otherwise He’ll be spoiled.” She’s taking the feet dust of a *sādhū* and putting on the head of her son.

So this is also *jñāna-sunya-bhakti*, very beautiful, very tasteful. And only through the knowledge if we go in every step with the measuring standard: “How much He’s big, how...

.....