

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

82.05.05.B

**Śrīla Śrīdhara Mahārāja:**

*vaikuṅṭhera 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*]

...

So it is not imagination. *Vaikuṅṭhera pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma.* Mathematically you can produce this. And all Guru. To live and move within, Guru. “I’m of the worst type, meanest type, and on all sides Guru, all Guru.”

Just as if we’re required to put our foot onto the throne of the Deity, for some service. Suppose the Deity is a little higher, bigger Deity, and for His crown the servitor is required to climb up into the throne. He generally considers that throne is very venerable thing, we can’t retire, even to touch His hand we shall shiver, ‘that I am not qualified to touch the throne.’ But when we are required for the service to put our foot on the throne and to adjust the crown of the Deity, then with what audacity we do that. And when coming down we again cleanse the place and we bow our head to the throne. ‘The throne is of superior position than me, more respectable, more venerable than I am.’

So the whole Vaikuṅṭha, Vṛndāvana, they’re of that type. We must be conscious. All Guru. So not a particle of enjoying spirit will be able to come there. So respect, in the first position, respect in Vaikuṅṭha, then affection, love, in Vraja, when it will. *Anyābhilāṣa, karma, jñāna*, must be eliminated outside. It is not imagination. It is reality. It is so much reality that all other things are unreal in comparison to that, in our *śraddhā*. Everything is unreal and that is only real. And we must try to have that. No imagination.

**Dhīra Kṛṣṇa Mahārāja:** Hiranyagarbha, he and his friend...

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

**Dhīra Kṛṣṇa Mahārāja:** He and his friend...

**Śrīla Śrīdhara Mahārāja:** Yes, Nadia.

**Dhīra Kṛṣṇa Mahārāja:** And Pandu, they say that, “In *Caitanya-Bhāgavata* Mahāprabhu says, one day, He says, ‘I’m not going to eat in the house of a poor man. I want to eat in a house of a rich man.’”

**Śrīla Śrīdhara Mahārāja:** Master, master, one *lākh*, *lākheśvara*. Yes.

**Dhīra Kṛṣṇa Mahārāja:** *Lākheśvara*. So then they say, “Mahāprabhu is saying, if you do not chant a *lākh*...

**Śrīla Śrīdhara Mahārāja:** The difficulty is that only a part of the advice should not make the molehill, mountain of a molehill.

**Dhīra Kṛṣṇa Mahārāja:** Mountain out of a molehill.

**Śrīla Śrīdhara Mahārāja:** Only that was not the advice of Mahāprabhu. There are so many advices. And all must be taken into account and the importance should be allotted, not only one point of His advice.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Lākheśavara*, and then by repetition of this sound we can get the Name? How to improve the quality of taking the Name?

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ  
[sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]*

[“Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa’s name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord’s food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee.”] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

So the interpretation of that *lākha*, this *lākha Nāma* means where the aim must not be missed - that sort of Name. Taking Name and the mind is wandering through the different worlds, different charms - not that Name. *Eka lākha Nāma*, when the Name should be taken with the single aim, that is also what *lākha* means. Anyhow, to come to scientific position. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. Rūpa Goswāmī, and this is, Rūpa Goswāmī cannot be taken away from Mahāprabhu, as well as the scientific blame. Who are taking so many Names, Name, Kṛṣṇa is within the Name, taking Name what is the result? Why not such desired result?

*eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare*

[“No sinner can commit as much sin as one Name of Kṛṣṇa can destroy.”]

One Name is sufficient. Why not that? What is that Name? *Vaikunṭha-nāma-grahaṇam aśeṣā* [*Śrīmad-Bhāgavatam, 6.2.14*] The Name is not a mundane sound. *Nāmākṣara bahiraya batu nāma kabu naya* [From Jagadānanda Paṇḍita’s *Prema-vivarta*]. The sound, the physical sound corresponding of the Name, that is not Name proper. Name is *cinmoya*. Name is Kṛṣṇa Himself. Where is that Name? It is his self deception. These fools want to deceive them. Where I’m taking the Name, where is the Name? Have I got the desired result of the Name with me when I pronounce the Name? Why not? Then there must be some rub.

*Sevonmukhe hi jihvādau*, we are not sufficiently regardful, so Kṛṣṇa is not with the Name. Only physical Name repetition. Must come to the practical side, practical application, otherwise they will have to turn to be atheist. ‘I did so much but I have found nothing.’ But to the real process you go, the progress according to the step by step going, you will find and be more encouraged. And those will be able to think it is real. Otherwise those fools will think, ‘This is all, I have done many things, but it is all imagination, nothing is there.’

**Dhīra Kṛṣṇa Mahārāja:** Yes. Many of them become atheists.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Akṣayānanda Mahārāja:** We have seen.

**Śrīla Śrīdhara Mahārāja:** What to do? Not in the particular process recommended, that is ignored. And wild goose chasing, some sort of labour making in useless way, then they’ll be turned to atheist, reactionary. ‘Oh, I have done much, but it is nothing, all may be imagination.’ that will be their announcement later on.

**Dhīra Kṛṣṇa Mahārāja:** Yes. Our Guru Mahārāja’s disciples also, they’re saying this now. “For many, many years I was chanting Hare Kṛṣṇa, doing all these things, I got nothing.”

**Śrīla Śrīdhara Mahārāja:** So very cheaply they wanted to have that sweet-ball to devour. He taught like that. Without the money to purchase the sweet-ball should be swallowed.

Hare Kṛṣṇa. Gaura Hari. \_\_\_\_\_ [?]

**Dhīra Kṛṣṇa Mahārāja:** Ten after nine. Nine ten.

**Śrīla Śrīdhara Mahārāja:** Nine ten. So some *dīkṣā*, function. I shall go to take bath now.

Nimāi \_\_\_\_ [?]

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