

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.18.C

Bhakti Vijaya Tīrtha Mahārāja: ...*Caitanya-caritāmṛta*, it mentions that Śrīmatī Rādhārāṇī wears the *tilaka* of good fortune, *saubhāgya-tilaka*, *tilaka* of good fortune on Her forehead.

[*saubhāgya-tilaka cāru-lalāṭe ujjvala, prema-vaicittya — ratna, hṛdaya — tarala*]

[“The *tilaka* of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket.”] [*Caitanya-caritāmṛta*, 8.176]

I wanted some explanation about the *tilaka* marking in general that all Vaiṣṇavas wear, and especially about this particular *tilaka* marking that Śrīmatī Rādhārāṇī wears.

Śrīla Śrīdhara Mahārāja: I do not know what type of *tilaka* She has on Her forehead, but I see the meaning, I read the meaning there. *Saubhāgya-tilaka cāru-lalāṭe ujjvala*. That *tilaka* means generally Śrī Mandeer, on his forehead there is the temple of Kṛṣṇa. She considers that to be Her highest fortune. That in his fate, in his fortune, the Kṛṣṇa temple is there, in his fortune. In Her brain She may mean the temple of Kṛṣṇa, or She considers that Her highest fortune, good emblem, auspicious sign, in his fate, fortune. Fortune, Her whole ambition and fortune consisting in Kṛṣṇa consciousness of the highest type. Nothing She wants in Her fortune. In this way it may be interpreted. *Saubhāgya-tilaka*, and it is considered by others also that She has, She’s the owner of the highest fortune, by that insignia, or sign. Hare Kṛṣṇa. *Saubhāgya-tilaka*, Her body is ornamented with all different types of Kṛṣṇa consciousness and Her forehead is the token for fortune, and there also all Her ambition is with Kṛṣṇa. She’s fated for that. That is the symptom, purpose of the symptom.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Now I close. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: ...

[Jaya Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,
Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.]

The Pañca Tattva, after pronouncing this Name of Pañca Tattva, you are to count bead, following this *mālikā*.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The *Hari-Nāma mahā-mantra*. _____ [?]

Now, I’m coming with the process of taking the Name. This Name is found in *Kali-santarāṇa Upaniṣad*, as well as in *Agni Purāṇa* and *Brahmāṇḍa Purāṇa* _____ [?] In almanac also the scholars they have mentioned this Name as only _____ [?] Only Name of address, and no prayer, no appeal with that. Now, this is given to us by Mahāprabhu as a general recommendation for the fallen souls, for all, qualified, non qualified. Only the minimum demand is *śraddhā*.

And also we find from *Padma Purāṇa* there are ten kinds of offences we shall try to avoid that.

And they’re, first, the abusing the Vaiṣṇava, the *sādhu*. *Sādhu* means Vaiṣṇava. All other worshippers of demigods not considered as *sādhu*, saint. Saint, they’ve got no ambition of their life but only to have their lovely connection, or service with the Absolute.

And the second is also similar, *śāstra ninda*, blaming the *śāstra*, scriptures, of course that are concerned with praising the greatness, the nobility of Kṛṣṇa, and not of other gods.

Then third is to consider Guru as human being, though so many human symptoms are found there, still, according to my sincerity, to meet Godhead, he comes down to meet my hunger. And He represents Himself in Guru, and we are to look at him like that, that he's the agent, the representation of the Lord. It has been advised for us in general way.

And the fourth is other gods, demigods, including Śiva, Śakti, and others, the Sun god, the other gods, they're all, not to be considered equal or greater than Nārāyaṇa or Kṛṣṇa, Viṣṇu. They're under Him and got engagements from Him to discharge their duties.

Fifth, not to go on with the help of dictionary to find diverse meanings in the words of the Name. The Name is that highest person incarnate by His own free will. He's inseparably, should be dealt with Him as He is in His sound form, *Vaikuṅṭha sabhā*. Differentiated from, different from mundane *sabhā* that can be produced by the body, the tongue, and the lips. This is spiritual, coming down from the spiritual world. And controlling our body it comes to express itself. Dance in the tongue, *Vaikuṅṭha sabhā, Nāma, Nāmaṅgit* [?], inseparably connected with the *Nāma* whom it means.

Then, the sixth, *nama balad papa buddhir* [?], we're given to understand that one Name is sufficient to clear all the sins one can commit. So with this idea if we go on indulging committing many sins and use one Name to cleanse the sin, the dirt, with this spirit if we take the Name it will be simply an offence to the Name, and not Name proper.

Then, *asraddha-dhano nama dharma* [?], to give Name to anyone and everyone, only with the greed of becoming an Ācārya, then it will be an offence. Without sanction from above if one runs to become an Ācārya, to get name and fame with this mundane purpose, then that is an offence.

Then, *anya subha-kriyas saman* [?], to consider the Name, it is of course good, but there are other good things also, one can wander the holy places, one can make gift, one can make penances. So many other purifying processes. Name is also one of them. If we go to undermine, taking the Name in such an order then we commit offence against Name. Nothing, no other process of purification can be in the same rank with taking the Name. The Name can give the Nāmi, the Lord in wholesale, but others some partial success in this mundane world. So no other process of purification, achievement of higher life may be considered of equal position with Name. It is supreme, and none can come up to, closer to it.

Then, too much affinity towards body and bodily wealth. Then the Name will, if properly, unbiased way we'll take the Name, the Name will create some change into our mentality, our mental system. The transformation will come. But if we carefully try to avoid that transformation within us and stick to our present life too much, addiction, then that is an offence against the Name. To invite Him and not to take care properly about Him, that sort of offence.

Then the last, and the tenth, not to accept Name as a foreign thing. He's my friend. I'll be quite at home with Him. Very soothing and friendly connection I'm going to attain by the realisation of the Name. Back to God, back to home, and never to any foreign country, foreign stage of life, which may not prove sympathetic to me. Not such, but all sympathetic, all friendly, all loving, all affection, all good, all beauty, all charm. All, in every way, the most desirable end of life I'm going to attain. With this spirit we must take the Name.

There are four *nāmābhāsa* which can give salvation but not the service of the Lord. That is *sāṅketyam, parihāsyā, stobha* and *helanam*.

Sāṅketyam, in the case of Ajāmila, first he began, he's chanting the Name of Nārāyaṇa in connection with his son that was playing. But in the meantime taking the Name within a second that attitude was changed.

“This boy Nārāyaṇa what he'll be able to do with these fearful figures of the agents of Yāmarāja?”

Then the connection took him to the *Vaikuṅṭha Nārāyaṇa* memory, and at once four servants of Nārāyaṇa came down on the surface of his consciousness. And he found a long discussion between the *Yāmadūtas* and the *Viṣṇudūtas*. And when that was finished, *Yāmadūtas*, they're agents of the, to punish the sinners of the mundane, they were convinced by the *Viṣṇudūtas* that, “His jurisdiction has changed, he's no longer under the justice of Yāmarāja in mundane affinity connection. But he's taken the Name of Nārāyaṇa, somehow, now whatever is to be done about him, it will come from the court of Nārāyaṇa and not from you, your camp.” And they went away.

This is *nāmābhāsa*, in connection, not by any *śraddhā*, from Guru, purposely he went to take the Name, but by accident it came to flash in his mind for his previous life's *sukṛti*, that *nāmābhāsa*. That got him salvation. When he woke up from the coma stage he remembered all his past activities, had some repentance, at once went to Haridwar, and began taking the Name of Nārāyaṇa. And when sufficient portion came, last time, those four Viṣṇudūtas came down with a chariot and took him to the conscious spiritual domain, *Nāma*, this *sānketya*.

Parihāsyā, if one's cutting jokes, takes the Name of Hare, Hare, or Huray Kṛṣṇa, he's ridiculing you in the street, they may have *nāmābhāsa*, anyone, if connected with his previous *sukṛti*. *Parihāsyā*. *Stobha*, to use it with some other, er...

Devotee: Intention.

Śrīla Śrīdhara Mahārāja: ... sign, that in the case of, *stobha*, sometimes *nāmābhāsa*. Jīva Goswāmī has taken the advantage in *Harināmāmṛta-vyākaraṇa* _____ [?] symbol, in the *tal*, when he's playing the *mṛdaṅga*, "*Gaura Nitāi, Gaura Nitāi*," using as symbol, may be *nāmābhāsa*.

And *hela*, sometimes when negligently we are coming out of sleep sometimes we may take, "*Hare Kṛṣṇa*," in this way we may cast off our indolence. *Hela*. Neglectfully.

"*Haram, haram*." In the case of a boar one Mohammedan chanted, "This is *haram, haram*." But anyhow for his previous *sukṛti* it became *nāmābhāsa*. In this way.

But we should try to take the positive line. We shall think to get the advantage of serving Viṣṇu and Vaiṣṇava, Kṛṣṇa and *kāṛṣṇa*. With this sort of attitude however much possible we shall go on, with some positive thinking take the Name - this *nāmābhāsa* means.

And the process of counting from the bigger bead to the smaller, and again to return in that very way, and not to cross the giant *mālā* which is named as Sumeru. The giant *mālā* in the middle of big and small, that must not be crossed when we're counting. From the big we shall come to the smallest, and again we shall go back in that line to the big, in this way.

And it must not be kept fasting. Daily we must - Swāmī Mahārāja has recommended sixteen beads counting...

Devotee: Rounds.

Śrīla Śrīdhara Mahārāja: ...counting, we shall try to keep up that standard. And as much as we can increase the number so much it is the better. In this way the Name should be taken.

As for *dīkṣā* I shall have to consider it. By phone, of course it is a precedent, but by tape I shall have to think, and pray, and to get permission, then I shall do it, next time when you come.

...

... delegating my power to you. On my behalf you go on with *dīkṣā*. But if anyone is not satisfied, then he may be taken here, or as you recommend by tape I shall consider it for future, not now, immediately.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. When you will come in a number you can take him or her along with you, bearing the cost of his coming. Or by a phone connection. If that is not possible then in the tape *dīkṣā* that I shall have to take time and to ask permission from the up, upper world. And then I can say. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Hari bol.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

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