

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.06.05.A

Akṣayananda Mahārāja: May I ask a question Mahārāja? Sometimes we're told Gadādhara Paṇḍita is Śrīmatī Rādhārāṇī, sometimes Lalitā Sakhī.

Śrīla Śrīdhara Mahārāja: No, Lalitā Sakhī is Svarūpa Dāmodara, sometimes Rukmiṇī, both combined. And Rādhārāṇī, that gist, taken by Mahāprabhu, so empty Rādhārāṇī, plus Rukmiṇī, Gadādhara Paṇḍita. And that also partial representation, *bhāva* and *kānti*. The *bhāva* aspect Gadādhara Paṇḍita, and the *kānti*, the lustre aspect Gadādhara dāsa. And nature of Rukmiṇī, Rādhārāṇī is extracted by Mahāprabhu, that *bhāva*, and Rukmiṇī was added to that empty pot, that is Gadādhara. Tolerating spirit of Rukmiṇī, consideration, considerate and toleration, and consideration of Rukmiṇī. That mind non opposing, submissive, and inner attitude is that of Rādhārāṇī. But that is already given to Śrī Caitanyadeva, the very gist. Hare Kṛṣṇa.

Akṣayananda Mahārāja: The other day was Gaṅgā dāsa Goswāmī's appearance. Is she connected with Gadādhara Paṇḍita, some connection, *śiṣya*?

Śrīla Śrīdhara Mahārāja: Who?

Akṣayananda Mahārāja: Gaṅgā Mātā Goswāmīni.

Śrīla Śrīdhara Mahārāja: May come from her, his line. By nature the diagnosis coming expressibly or privately. The nature will justify, that what type of nature is there and that is the monopoly of Gadādhara Paṇḍita, or such and such. In this way we are to judge where from this has come here, must have come from that very source because that is the only source of that particular nature. In this way to be seen. Our *śikṣā guru paramparā* is also in that line. Just as in Vṛndāvana, *śrīpāda dhara — jāni mādhavendra-purīra 'sambandha.'*

[kintu tomāra prema dekhi' mane anumāni / mādhavendra-purīra 'sambandha' dhara — jāni]

["Upon seeing your ecstatic love, I can just imagine that you must have some relationship with Mādhavendra Purī. This is My understanding."] [*Caitanya-caritāmṛta, Madhya-līlā, 17.172*]

Mahāprabhu told that Sānoḍiyā *brāhmaṇa*, "You must have some connection with Mādhavendra Purī otherwise this thing can never be detected anywhere."

In this way the succession to be traced everywhere in the Vaiṣṇava School, as well as in Guru *paramparā* also. That is the sure diagnosis.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

You heard that yesterday evening they're coming here and some boys threw a big piece on the head of Daśaratha Sūta.

Akṣayananda Mahārāja: Yes. A small piece he told.

Śrīla Śrīdhara Mahārāja: Small piece, not any wound.

Akṣayananda Mahārāja: Not to wound but to insult. Yeah, unfortunate. I was disturbed, much disturbed when I heard that. Rough element is there, certainly there.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayananda Mahārāja: _____ [?]
If we don't tell them anything then they will abuse again.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayananda Mahārāja: Mahārāja, even Śrīla Bhaktisiddhānta Saraswatī Ṭhākura apparently they tried to abuse him. He came with a party here we were told, in Navadvīpa. So what to speak of us small, low people.

Śrīla Śrīdhara Mahārāja: Perhaps a book was thrown against him.

Akṣayananda Mahārāja: A brick.

Śrīla Śrīdhara Mahārāja: A book, in the meeting, Paramatola meeting. The *paṇḍitas* they made some conspiracy, the attack and perhaps although it is private, a book was thrown on his body.

And Keśava Mahārāja took him anyhow within a house, and the householder told, “No, they will attack my house, you go away.” Anyhow with folded palms, entreating him for some time.

Then one closed horse cart was taken in and he was put there. And he was just like Rāmānuja, he had to put white cloth, and red cloth to be transferred to someone. In this way he had to pass to Māyāpur, Paramatola.

And others, the Goswāmī Mahārāja he was caught hold of and taken to Parama, and he was also asserting himself boldly, and they also told, “We shall sacrifice you, just on the face of Parama.”

Then another was attacked, Kuñja Bābu played, that Tīrtha Mahārāja was *kīrtana*, *kīrtana*.

Then four fought with the flag stick, Bon Mahārāja, and one Bankim Bābu, and one Caitanya dāsa, and another, they with the flag stick began to fight with them, another fled.

And this Purī Mahārāja, Kalna Purī Mahārāja and Mukunda Prabhu they are wounded on the head, blood oozed. In this way some clash was here in the Paramatola.

Akṣayananda Mahārāja: Where were you at the time Mahārāja?

Śrīla Śrīdhara Mahārāja: I didn't join at that time. I joined Gauḍīya fourth year, twenty six. And this was perhaps twenty four. Twenty six I joined, or twenty five, something like that. Twenty five perhaps. Hare Kṛṣṇa.

[10:07 - 13:35 ?]

Akṣayananda Mahārāja: Mahārāja, if a person chants Kṛṣṇa *Nāma*, how can he understand that he is getting free from *nāmābhāsa*?

Śrīla Śrīdhara Mahārāja: When serving tendency will arise in him, a little taste in him. Then *nāmābhāsa mukti*, he's crossing the *abscissa*, *mukti* means *abscissa*, margin, and the devotion, serving tendency, that is to enter into the positive land, that is, entering into devotion after *mukti*.

muktānām api siddhānām nārāyaṇa-parāyaṇa / sudurlabhaḥ prasāntātmā koṭiṣv api mahā-mune

[“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

Positive participation in the serving plane, that is *bhakti*. And *mukti*, that non attachment towards exploiting land, land of exploitation, no attachment, that is *mukti*.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati

[*samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*]

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.”] [*Bhagavad-gītā*, 18.54]

Neither desire for this world, if any loss then no reaction. He’s in the verge. *Brahma-bhūtaḥ*, he has identified himself with pure consciousness, “That I’m a child of the conscious soil, consciousness.” And this withdrawal complete from the exploiting vision, conception of the world, sense experience world, both physical, mental, complete withdrawal. *Brahma-bhūtaḥ prasannātmā*. Finds peace in himself because independent of the misery, of the mundane world, the mortal world, independent of mortality, so peace, *prasannātmā, na śocati na kāṅkṣati*, and no loss, no gain, above that feeling.

Mad-bhaktiṁ labhate parām. “Then My real *bhakti*, *para bhakti*, higher *bhakti*, pure *bhakti*, now he can be a candidate for that, *para bhakti*. And this *bhakti*, *Kali bhakti*, *Kṛṣṇa bhakti*, already mixed type is *saguṇa*, not *nirguṇa bhakti*, not *bhakti* proper, mixed. Proper *bhakti* that is *ananya bhakti*, exclusive, *kevala bhakti*. That is possible only when one has withdrawn himself from the charm of the whole of this mundane world, mortal world. Then if any devotion awakens in ones heart for Me that is *para bhakti*, *mad-bhaktiṁ labhate parām*.”

Association: otherwise the *ruci*, sometimes what we find in the midst of other aspirations, that is not *ruci* proper. Proper *ruci* is to be traced after *niṣṭhā*. *Niṣṭhā* means continued association with Kṛṣṇa, twenty-four hours living in the relativity of Kṛṣṇa consciousness. Then *ruci*, that will be safe. Or here, now and then peeping, some *ruci*, that is not *ruci* proper. After *niṣṭhā* when the *ruci* will come, that is reliable, *ruci* proper.

So, *anartha-nivṛtti*, *ādau śraddhā*, *tataḥ sādhu-saṅgo*, *tha bhajana-kriyā*, third, *tato’ nartha-nivṛttil*, fourth, then *tato niṣṭhā*, fifth stage *niṣṭhā*, the continued company, not for a second detached. Then the real taste for that is known as *ruci*. And *āśakti*, when the intensity will be less and more, and a little less he will shudder, “Oh, I have no loss or memory.” Then it becomes *āśakti*. Then the *bhāva bhakti*, the second stage will appear. This is *sādhana bhakti*. Then *bhāva bhakti*, *ruci*, *āśakti*, *bhāva*. *Śraddhā*, *sādhu-saṅga*, *bhajana-kriyā*, *anartha nivṛtti*, *sādhana bhakti*, *niṣṭhā*, *ruci*, *āśakti*, *bhāva*. Then *prema bhakti*. *Sneha*, *mana*, *pranaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*.

Gaura Sundara. Gaura Sundara. Gaura Sundara.

Akṣayananda Mahārāja: But Mahārāja, later a devotee may also think that, ‘I have still so many *anarthas*.’ If he has attained *ruci* and higher stage, he may be still thinking, although he’s above that, he may still think, ‘I have so many *anarthas*.’ Out of humility...

Śrīla Śrīdhara Mahārāja: Humility up to the last point he may think that, ‘No *ruci* I have got.’ Because finite coming in connection with infinite, he can never be satisfied that I have got something. It is infinite, so much. ‘I have nothing.’ Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Akṣayananda Mahārāja: One news, this boy, I gave him the name Dayal Nitāi, this boy Asoka.

Śrīla Śrīdhara Mahārāja: Yes. He’s doing well?

Akṣayananda Mahārāja: Yes, fine, a good boy, much service.

Śrīla Śrīdhara Mahārāja: And no trace of Chaudari [?]

Akṣayananda Mahārāja: No, nothing. Mahārāja, many times, or sometimes before you had mentioned that *eka lākha nāma* means that like *lākha*, the one goal, but...

Śrīla Śrīdhara Mahārāja: Yes, also told, aiming at the quality, not the quantity. Quantity is not enough. Even that can produce some disease. Only physical attempt, eliminating the mental growth,

the natural growth towards Vaikuṅṭha. Mere physical attempt that will bring reaction and some disease. One may be mad, one may have some other defect. That is to bring the transcendental to serve the mundane. That is impossible. His mental position is mundane and attempting for transcendental, this is *saka murkhi* [?]

...
Akṣayananda Mahārāja: Then who has told this?

Śrīla Śrīdhara Mahārāja: *Sevā, sevonmukhe hi.*

*tad viddhi praṇipātena, 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 obeisances, 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]

For Itself. I want Him, to serve, to become His, not that He will be mine here as I am, He’ll come to serve me, my mundane ego.

So Rāmacandra He beheaded that *śūdra* Sambuka for his penances. The justification is there. Keeping himself in the plane of *śūdra*, in the mortal plane, by the force of penance he wants to get higher powers, higher achievement. The object was low and he tried for high achievement. That was beheaded. And that will bring disaster into this plane, and the reaction to him also, so no good. He beheaded that *śūdraka*. A *śūdra* was making penances of a high intensity.

So the justification from there. Aim should be high, realization may be lower. That will gradually vanish. That is natural growth. *Bhajate mām ananya-bhāk*, that is all important. *Sudurācāro*, that is negligible, that will vanish in no time. But the aim, the ideal, that is all-important factor.

*[api cet sudurācāro, bhajate mām ananya-bhāk
 sādhuḥ eva sa mantavyaḥ, samyag vyavasito hi saḥ]*

[“If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”]
 [*Bhagavad-gītā*, 9.30]

The one who has attained such highest idea, anyhow, then these lower defects of this mundane plane cannot tie him down. You are not to mind that. The ideal, to get the highest ideal, that is all important thing in ones life. Hare Kṛṣṇa. And that means, to get that ideal, that is to understand that He’s for Himself, I am for Him, not that He’s for me. That will be secondary and long after, when he says, “He’s for me.” Generally ‘I’m for Him,’ then I can be allowed to enter into that domain.

And there is a position when the devotee says, “No, He’s for me,” *madīya*. *Tadīya*, “I’m for Him,” then *madīya*, in Rādhārāṇī’s stage, “No, He’s Mine. I’m His and He’s Mine. I am His,” higher, “He’s Mine. My responsibility alone to serve Him alone. The whole responsibility is on Me to serve Him, to satisfy Him.” That is the highest principle. “The whole responsibility to satisfy Him is on My head, on My shoulder.” This is most acute conception of the service. “And they have come to help Me because I can’t do, but the responsibility is Mine, to satisfy Him, not of any other.” The whole burden to take on Her shoulders. “All fault due to any disturbance, the whole fault, responsibility is Mine, not others.” Approach in this way. “None to be blamed if any dissatisfaction. The whole responsibility is Mine. But they help, kindly they do to help to discharge My duty.” Whole burden.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

[“The path of divine love is worshipping to us and should be held overhead as our highest aspiration.”]

Badrinārāyaṇa: So Mahārāja, why did Mahāprabhu say like that then, why did He say would only take *prasāda* in the house of someone who chants one *lākh*?

Śrīla Śrīdhara Mahārāja: It is also there, because everyone came to invite Him, there was a fashion, everyone, two, three, four, five, coming and the same time. “Please accept invitation, take food in my house.” Then Mahāprabhu imposed the tax. “At least one *lākh* of Name, take, I shall take food in his house.” License fee. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, Bhaktivinoda Ṭhākura many times mentioned, sometimes *madhyama adbhikārī*, chanting one *lākh* of rounds and sometimes two *lākhs*, three *lākhs*, he mentioned it.

Śrīla Śrīdhara Mahārāja: Yes. Exclusively given to that stage, they cannot but.

Akṣayānanda Mahārāja: It’s not just counting, it’s simply absorption, it must be absorption.

Śrīla Śrīdhara Mahārāja: Automatic.

Akṣayānanda Mahārāja: Yes. Constant.

Śrīla Śrīdhara Mahārāja: We, it takes eight hours for one *lākh*. And when it becomes spontaneous to them then four hours is sufficient, or five hours, for one *lākh*.

Suppose one takes three *lākhs*, then what is the result? He will enter into the serving company. The result of taking three *lākhs* of Name, that means *siddhi*. And what is that *siddhi*, you will have to enter into the domain of service. Only taking *Hari Nāma* is not enough. In Vṛndāvana all the *gopīs* only they are taking *Hari Nāma* and doing no service for Kṛṣṇa? Yaśodā, all the friends, not that they are taking *Hari Nāma* always, no time to serve Kṛṣṇa. The end is service. The Name will encourage us that so our real aim should be in the serving spirit. *Sevonmukhe hi jihvādau svayam eva*. It will come automatically if we are in serving mood.

Akṣayānanda Mahārāja: That’s a wonderful example, ‘the *gopīs* are not just taking Kṛṣṇa *Nāma*.’

Śrīla Śrīdhara Mahārāja: They will enter their hand into the bead bag. “I’m taking, if there will be any intimation comes that is necessary for Kṛṣṇa...”

Akṣayānanda Mahārāja: “No, I’m engaged.”

Śrīla Śrīdhara Mahārāja: “I’m engaged busily.”

Akṣayānanda Mahārāja: “I am a *sādhu*.” Hare Kṛṣṇa.

Badrinārāyaṇa: Śrīdhara Mahārāja, what is the mood of chanting? In what mood should we chant?

Śrīla Śrīdhara Mahārāja: Mood, that is the trouble. The mood of service. And what is that service? That self-abnegation, plus God searching, Kṛṣṇa searching, Kṛṣṇa searching mood. *Kāhān kṛṣṇa prāna nātha vrajendra-nandana*.

[*kāhān mora prāna nātha muralī-vadana, kāhān karoṇ kāhān pān vrajendra-nandana*]

[Śrī Caitanya Mahāprabhu said: “Where is My beloved Kṛṣṇa? I can’t tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.15*]

Athāto brahma-jijñāsā. Where is He? How is He? How can I reach near Him? In this way, that should be the mood. Hare Kṛṣṇa. *Athāto brahma-jijñāsā, kṛṣṇānusandhāna*, quest after Kṛṣṇa, searching Kṛṣṇa, where is He?

Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Searching, searching.
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Badrinārāyaṇa: Is there ever a time when He’s found? You said, “Searching, searching searching.”

Śrīla Śrīdhara Mahārāja:

*ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
‘ānanda’ āra ‘madana,’ hari’ nila mora mana, dekhite nā pāinu netra bhari’
punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala*

[“Whenever I had the chance to see Lord Kṛṣṇa’s face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes.”] [“If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.37-38*]

A flash may come, suddenly, and will take out the gist of life with that. And one will find himself totally empty, and will be mad to have association.

“That the very gist of my life is drawn by that experience, supernatural. I cannot maintain my existence without coming in association with that sort of transcendental experience. It is very difficult for me to go on with this haggard life, this tasteless life.”

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Even the Kṛṣṇa *Nāma* seems to Mahāprabhu as *kolaha* [?] *Heno kalo tumi sa kolaha kori* [?]

“I was, as if, enjoying that the *gopīs* in the Govardhana *gopa*, they are trying to serve Kṛṣṇa, how charming the movement, how charming the jingling of the sounds of their ornaments. All these were capturing My whole existence. I was so happy there. And you all creating a great disturbance here, has snatched My attention towards this mundane world.”

Kṛṣṇa saṅkīrtana, a kolaha, heno kalo tumi sa kolaha kori [?]

The Name is also tasteless to Him at that time, *kolaha kori*.

Akṣayānanda Mahārāja: Commotion.

Śrīla Śrīdhara Mahārāja: “My attention gave up, by some, not rowdyism proper but...”

Akṣayānanda Mahārāja: Commotion, like a commotion.

Śrīla Śrīdhara Mahārāja: Commotion, some roaring, *kolaha*, disorganized loud cry, *kolaha*, purposeless noise, high, loud noise, purposeless. That is *kolaha*.

They’re chanting the Name of Kṛṣṇa and they are not of our type, Svarūpa Dāmodara and others. And that is *kolaho*, tasteless noise to Mahāprabhu. He was having such experience there. Such beautiful and charming experience He was having in His transcendental trance.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So this Name is also noise, endless noise.

Akṣayānanda Mahārāja: One *lākh* of noise. We'll sit and do one *lākh* of noise, two *lākh* of noise.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Gaura Hari bol. If devoid of that *līlā*. Ha, ha, ha. One *lākh* of noise. A rude blow. Ha, ha, ha. A very rude blow, eh? One *lākh* of noise. Ha, ha, ha. Gaura Hari bol. But that is too much and that one *lākh* of noise is our master. That is too far. Ha, ha, ha. Gaura Hari bol. The name of Svarūpa Dāmodara is noise. Ha, ha, ha. Gaura Hari bol.

What is gold to us may be the floor of a king. King's room, the floor may be golden, made of gold.

The throne of the Lord may be gold, and gold is so much precious to us. All relative.

Gaura Hari. Gaura Hari bol.

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