

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.06.15_82.06.17.A

Śrīla Śrīdhara Mahārāja: ...her beauty to grow. So many commentators have given interpretation in different ways. But the interpretation by one Bengali scholar, Harinatha De, attracted me most. He told that ear beauty was transformed into eye beauty. Ear beauty, the beauty of sound coming through the ear into the heart contributes to construct beauty in the figure.

_____ [?]

Transformed into eye beauty _____ [?] Śrī Kṛṣṇa, Reality the Beautiful, as search, *kṛṣṇānusandhāna*, _____ [?]

Through Holy Name the Divine Sound _____ [?] *kṛṣṇānusandhāna*, the search after Kṛṣṇa. The philosophical representation, the search of Śrī Kṛṣṇa _____ [?]

Reality the Beautiful, within bracket. Through His Holy Name, then Divine Sound, of sound transcendental, sound divine _____ [?] philosophical meaning _____ [?]

_____ [?]

Akṣayānanda Mahārāja: The Search For Śrī Kṛṣṇa, within brackets.

Śrīla Śrīdhara Mahārāja: The Search For Śrī Kṛṣṇa, within brackets, Reality the Beautiful.

_____ [?]

Akṣayānanda Mahārāja: Yes. The Search for Śrī Kṛṣṇa, within bracket, Reality the Beautiful. Very nice, very good title, very nice.

Śrīla Śrīdhara Mahārāja: Through His Name, sound divine or sound transcendental.

_____ [?]

Akṣayānanda Mahārāja: The main title could be Reality the Beautiful, in small letter, Search for Śrī Kṛṣṇa. In large letter, Reality the Beautiful.

Śrīla Śrīdhara Mahārāja: No. Śrī Kṛṣṇa should be bold.

Akṣayānanda Mahārāja: All right. The Search for Śrī Kṛṣṇa bold.

Śrīla Śrīdhara Mahārāja: The Search for Śrī Kṛṣṇa bold.

Akṣayānanda Mahārāja: All right.

Śrīla Śrīdhara Mahārāja: Then within bracket, Reality the Beautiful.

Akṣayānanda Mahārāja: Yes. Then smaller note...

Śrīla Śrīdhara Mahārāja: Through His Holy Name, the sound divine, or sound transcendental.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Nārāyaṇa has got sixty qualifications and Kṛṣṇa sixty-four, four special. The *rūpa mādhurya*, the *veṇu mādhurya*, and *parikara mādhurya* and then *līlā mādhurya*. _____ [?]

These four special qualifications of Kṛṣṇa in the next page it may be given, the gist.

Akṣayananda Mahārāja: The Search for Śrī Kṛṣṇa (Reality the Beautiful) through His Holy Name, sound transcendental.

Śrīla Śrīdhara Mahārāja: Both formal and ontological aspect.

Akṣayananda Mahārāja: Main title is, The Search for Śrī Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The Search for Śrī Kṛṣṇa. Who is He? He's such. How? Through Name, *Nāma saṅkīrtana*. _____ [?] Our principle preaching is this, through Name we want to attain Kṛṣṇa, the beautiful.

Akṣayananda Mahārāja: Yes. Very nice.

Śrīla Śrīdhara Mahārāja: It will be comprehensive. *Kṛṣṇānusandhāna* - Mahāprabhu. *Vedānta - brahma-jijñāsā*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Kṛṣṇānusandhāna*. What will be the good...

Akṣayananda Mahārāja: Yes, The Search for Śrī Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The Search for? Not enquiry?

Akṣayananda Mahārāja: No, search is better.

Śrīla Śrīdhara Mahārāja: Search is better. _____ [?]
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*]

_____ [?]

Śrī Kṛṣṇa kī, the reality, the beautiful. *Satyam, śivam, sundaram*. _____ [?]

...

Devotee: How can one increase his faith in chanting the Holy Name?

Śrīla Śrīdhara Mahārāja: With the association of the *sādhu* who is engaged in *Nāma bhajana*. By the help of the association of the *Nāma*, that is a *sādhu* who is engaged in *Nāma bhajana*, who has faith in *Nāma bhajana*. And also the book which recommend for *Nāma bhajana*. *Sādhu-śāstra*.

Nitāi Gaura Hari bol. How is your staff?

Akṣayananda Mahārāja: Staff? _____ [?] All are well Mahārāja.

Śrīla Śrīdhara Mahārāja: What about the serpent, what measure have you taken?

Akṣayananda Mahārāja: Well, we had requested the boys to get that carbolic acid but they bought many things and forgot the acid.

Śrīla Śrīdhara Mahārāja: That is the only remedy for the serpent of any type. He'll never come where the scent of acid will reach. You can keep carbolic acid in a bottle, opening the cork, the scent will spread in the room and no serpent will enter.

Akṣayānanda Mahārāja: Do you have to sprinkle some in the doorway?

Śrīla Śrīdhara Mahārāja: That is doorway and surrounding the room also. Because we have got some practical experience, the serpent enters the cow house, and if we keep in a bottle, small bottle, little acid, open cork, then no serpent enters.

...

Akṣayānanda Mahārāja: *Bhakti yoga* and *bhakti* proper. *Bhakti yoga*, is that also *bhakti* proper, the same thing, or is there a distinction, finer?

Śrīla Śrīdhara Mahārāja: *Bhakti yoga*, that is a rough estimation, no difference there. *Bhakti yoga*. The basis is clear in *bhakti yoga*, differentiating from *jñāna yoga*, *karma yoga*. The both, *jñāna yoga*, *karma* is not anti party of *bhakti*. But *jñāna* always comes to challenge *bhakti*, "I am superior." So here the *jñāna* and *bhakti*, two parties, and the decision is given in favour of *bhakti*, unconditional, cleared. These two parties, *akṣara*, *akṣaram*, *avyaktam paryupāsate*
_____ *sarvani karmani* _____ [?]

*[ye tv akṣaram anirdeśyam, avyaktam paryupāsate
sarvatra-gam acintyaṁ ca, kūṭa-stham acalaṁ dhruvam
sanniyamyendriya-grāmaṁ, sarvatra sama-buddhayaḥ
te prāpnuvanti mām eva, sarva-bhūta-hite ratāḥ]*

["However, those who fully control their senses, adopt the vision of equality towards everything, engage in deeds for the welfare of all beings, and engage in the worship of the indefinable, formless, attribute less, never increasing, never decreasing, all-pervading, and eternal impersonal aspect of the Absolute - they can also approach Me. That is, they attain to My personal dazzling Brahman effulgence."] [*Bhagavad-gītā*, 12.3-4]

These two parties, *yukta-tamo mataḥ*...

*yoginām api sarveṣāṁ, mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām, sa me yukta-tamo mataḥ*

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all his heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47?, or 12.2?]

[*Bhagavad-gītā*, 6.47?, or 12.2?]

"And they will also come to Me, leaving that _____ type." That is the purpose. That is very easy and that is very, even the interpretation,

*kleśo 'dhika-taras teṣāṁ, avyaktāsakta-cetasām
[avyaktā hi gatir duḥkham, dehavadbhir avāpyate]*

["Persons whose minds are attached to the impersonal Brahman undergo excessive tribulation, because for embodied souls, the means and end of impersonalism is attained in an unhappy way."] [*Bhagavad-gītā*, 12.5]

[*Bhagavad-gītā*, 12.5]

We can interpret here that is misleading, *kleśo 'dhika-taras teṣāṁ, avyakta*. The ordinary *karmī* or *yogī*, the *jñānīs*, they get more fame.

*kleśo 'dhika-taras teṣām, avyaktāsakta-cetasām
avyaktā hi gatiḥ duḥkham, dehavadbhir avāpyate*

Who has got figure, for them, to attain non-differentiated thing, it is much painful. But they say, *dehavadbhir*; means *deyātmā buddhibhir*, the *jñānī* school, *dehavadbhir*, _____ [?] it is not mentioned, *dehavadbhih*, originally who has got a figure, how he can cooperate with non-figure, *nirviśeṣa*, that should be the purpose. *Dehavadbhih*. *Jīva* has his own figure, spiritual. How it is possible for him to deal with this non-differentiated? *Avyaktā hi gatiḥ duḥkham, dehavadbhir avāpyate*. The owner of spiritual body, how he can cooperate with this? *Kleśo 'dhika-taras teṣām*, that is misguidance, misleading. Only in the name of goodness they are entrapped by a superior mania. *Gatiḥ duḥkham, duḥkham eva duḥkham*, it is, there is no blissfulness, that is all painfulness there, *avyaktā hi gatiḥ duḥkham*. Because sometimes they are engaged in deep slumber, again when they rise they will have to come down here. So practically no end. Only a long period of deep slumber. Again when they rise, they will have to come, and rising is inevitable in course of time.

*ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ]*

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Thinks themselves to be very, very liberated, *vimukta-māninas*. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. Mis conclusion about You, and that is the root of their doom, destruction. *Aviśuddha-buddhayaḥ*, miscalculation. *Tvayi asta-bhāvād*, because there is some hindrance between, misunderstanding between You and him. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. Because they misconceive You so there is a barrier of understanding between they and You. What is the result, consequence? *Āruhya kṛcchreṇa param padam*, that original graphic fundamental misconception is there, so with much labour they come to the highest position of this world, that Brahmāloka, *brahmāsmi*, again they will have to depart. *Āruhya kṛcchreṇa*, with much pain they climbed up to the highest position of this world, the last verge of, the climax of this world. *Āruhya kṛcchreṇa param padam tataḥ, patanty adho*. They will have to come back in a circular way, that up-down, because they cannot have any understanding crossing the abscissa towards the other domain. *Āruhya kṛcchreṇa param padam*. He gets up to the last limit of this world, much pain. *Param padam tataḥ, patanty adho*. Why? He cannot adore the higher existence so no other alternative but to come back in the current. *Aviśuddha-buddhayaḥ, āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*.

So in the discourse of Rāmānanda Rāya and Mahāprabhu,

'mukti, bhukti vāñche yei, kāhān duñhāra gati?'
['sthāvara-deha, deva-deha yaiche avasthiti']

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.257]

Those who hanker after enjoyment or salvation, what is their real goal? *Deva-deha sthāvara avasthiti*'. One gets the post of a demigod, another the *sthāvara-deha*, that is the Himālaya, or the earth, or the moon, something, *sthāvara* means material.

Akṣayānanda Mahārāja: Tree.

Śrīla Śrīdhara Mahārāja: Tree, they have come, because their non-consciousness is their only goal.

“So be a Himālaya, you may go on unconscious for ages together, *sthāvara-deha*.”

So reaction, these are demigods or something, higher gods, but the salvationists, they have to go down. Because they want rest only, and the rest is only to be had in the *sthāvara-deha*, no transaction, no movement, no dynamic character. *Sthāvara-deha*, “You may sleep there.”

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: In *bhakti yoga*, that is mentioned more, the internal aspect, not mentioned particularly.

Akṣayānanda Mahārāja: Then *bhakti yoga* more of *sādhana* or *vaidhi* side. Just to oppose *jñāna* and *karma* and others.

Śrīla Śrīdhara Mahārāja: Yes. The basis of *śuddha bhakti* is there.

Akṣayānanda Mahārāja: Yes. So when Kṛṣṇa says,

*yoginām api sarveṣām, [mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ]*

[“In My opinion, of all types of *yogīs*, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith.”] [*Bhagavad-gītā*, 6.47]

...that is just to argue, to establish *bhakti*.

Śrīla Śrīdhara Mahārāja: *Bhakti yoga*. But that is, more representation of *bhakti* is here in Nava Murdha, *raga vidya, raga vidya* [?] *Api cet sudurācāro* [*Bhagavad-gītā*, 9.30], and *aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate* [*Bhagavad-gītā*, 10.8]

*[api cet sudurācāro, bhajate mām ananya-bhāk
sādhur 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]

*[aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante mām, budhā bhāva-samanvitāḥ]*

[“I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṅṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone’s worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever.”]

[*Bhagavad-gītā*, 10.8]

Akṣayānanda Mahārāja: Yes. Otherwise if we think it is a process of purification, then that becomes *karma-kāṇḍa*. ‘It is a process I will do and I will get purification,’ it may be *karma-kāṇḍa* thought, danger.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca śaṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

[“Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Śaṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.”]
[*Śrīmad-Bhāgavatam*, 11.14.15]

And that Uddhava says,

*āsā maho caraṇa-renu- [juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavīm śrutibhir vimṛgyām]*

[“The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”] [*Śrīmad-Bhāgavatam*, 10.47.61]

Where are they, that so cheaply they are going to distribute the imitation articles in the name of higher. The worst enemy of Swāmī Mahārāja and our Guru Mahārāja, Bhaktinoda Ṭhākura and Mahāprabhu, and also towards Kṛṣṇa. Some other materials _____ [?]
That is the complaint against those *sahajiyā* fellows by our Guru Mahārāja. They’re giving delivery of the ordinary lust in the name of love, those treacherous persons, traitors to the society, and school of Mahāprabhu.

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

What’s the time? Ten past nine. News finished today. Argentina surrendered to British. And Israel also was captured almost. Beirut the capitol of Lebanon, the fight going on there.

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

All Kṛṣṇa’s will, that is our solace. Sometimes He’s distributing, sometimes He’s stopping the distribution, and sometimes showing some cheap thing, in the name, imitation. In a broader view everything His will. It is our test.

Just as Śaṅkarācārya was ordered by Nārāyaṇa, *lokan madvi mukam kuru* [?]

“The cheap, the purchasers who wants things very cheap, don’t allow them towards, show the door of *śuddha bhakti*. Take them off to Māyāvādī. Segregate them. My real devotee they should be left alone to go on peacefully in their way of, to serve Me. And those rowdies coming within the group of devotion, the demons, they’ll cause disturbance and hamper the progress of the genuine party.”

So also these agents of Satan they have come to preach lust in the name of love divine. Because the cheap purchaser class may be taken away in that camp, the *sahajiyā* section, just like Māyāvādī. Māyāvādī was separated to help the real devotees, so real *anurāga mārgi* they will be helped, that these imitation persons may take away those very cheaply want to have that Vraja love, love divine in

Vṛndāvana, cheaply purchasers. They will take lust and go away, the same things of life, same law, just Māyāvādī.

Mahādeva has ordered, “That take these disturbing elements from the camp of the Vaiṣṇava and allow the Vaiṣṇava to go on in their worship in a peaceful way, take off.”

Mayavad _____ [?]

And the order was, *lokan madvi mukam kuru* [?] _____ [?]

“That the continuance of this *māyāic* line may not be stopped, be informed. So this *sahajiyā vāda* is also like that. The disturbing element in the name of Me, they think, ‘Oh, by lust we can get that divine love.’”

[*ataeva kāma-preme bahuta antara*] *kāma - andha-tamaḥ, prema - nirmala bhāskara*

[“Therefore love and lust are quite different. Lust is like dense darkness, but love is like the bright sun.”] [*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

Just as sun and deep darkness, so *prema* and *kāma*, love and lust, the opposite. But these fellows going on with lust trying to capture Kṛṣṇa. What is so high, so, so high. It is already shown step by step where to go. In Rāmānanda Rāya discussion, and also in *Bhāgavatam* how Uddhava, the greatest devotee ever known in the society, he aspires after to be a shrub and a creeper so that the holy feet dust of the *gopīs* may automatically come on his head. He aspires after the birth of a creeper in Vṛndāvana. Who? Uddhava, whom Śrī Kṛṣṇa Himself says that,

“You are more than My life, so favourite, so dear you are to Me. Even not Brahmā, not Śiva, not Baladeva, not Lakṣmī. Even I have got greater love for you than My own Self.”

That Uddhava says the position of the *gopīs* is plain. And these fellows they’re slave of the senses, and they have got the audacity of approaching that thing.

_____ [?]

Bhaktivinoda Ṭhākura says, Prabhupāda says, giving warning, “The Name is so valuable, don’t spoil the market.” Only to keep up the standard of the market Prabhupāda came.

pūjāla rāgapaṭha 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.”]

The market, the credit of the market of Mahāprabhu, don’t spoil.

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

Sakal maphala bhu pruman natai korika [?] In the case of Choṭa Haridāsa, *sakal maphala bhu pruman*. People are fated to enjoy or suffer their own result of *karma*. Let them do that. In one sense it is necessary to prove the dearness, the rare, rarity of *Bhāgavata prema* from both sides. The *jñānīs* and another side they don’t have any recognition, and the *sahajiyā* imitation those are the main enemies of *prema dhāma*. The imitationists as well as the oppositionists. Imitationists are more dangerous than the oppositionists.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata*

["We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere."] [*Manu-saṁhitā*, 2.1]

Scriptures, and those that are well established in the meaning of the scripture. And with hearts approval of those that have got no aspiration for the mundane things, at least their authority we may have some respect for. They do not care for the *danḍa*, victory or defeat, loss and gain, insult and praise, above that, they should be relied, such trouble.

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

Our Guru Mahārāja told, "I wandered through holy Vṛndāvana." Striking his forehead in his hands. "But unfortunately I could not find a real devotee." Our Guru Mahārāja, Bhaktisiddhānta Saraswatī wandering through Vṛndāvana. "Not a single Vaiṣṇava I could find. It is my ill fortune, misfortune." He struck his forehead in this way. In Vṛndāvana he had that present mood _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

One Goswāmī was reading *Bhāgavatam*, and one previous classmate, he was of high position and attorney of High Court. He left the world and lived in Vṛndāvana. In his quarter his Guru, *sannyāsī*, *goswāmī*, very famous, he was reading, explaining *Bhāgavatam*.

Prabhupāda went to give a return visit to his former friend. And he heard that he's upstairs and attending that *Bhāgavatam*, and he went there and gave his respect to *Bhāgavatam* and immediately came down.

His friend also, a child friend in the early age, he also came down, "There is *Bhāgavatam* explanation, you will come."

"But our Gurudeva has advised us not to attend that *rasa līlā* of *Bhāgavatam*. That would be offence, so I have come down."

For ordinary person, to _____ [?] the crow puts his beak, so the highest thing is there in the *rasa līlā*, and that man who is a slave of senses, he's distributing in his commentary. What he knows? He's giving delivery only to lust. And that is an offence to hear all these things, and to deal with all these things. That is above. To aspire after, after reaching to that place any day in the future.

What Uddhava he aspires, "That I want to have a life of a creeper to get feet dust from those damsels." Then what are they? We are to consider the position of Brahmā, Śiva, Baladeva, Lakṣmī Devī, Kṛṣṇa's friend Uddhava and Uddhava's aspiration for that. Then, this is so easy, eh?

Hare Kṛṣṇa. Hare Kṛṣṇa.

Where is Kṛṣṇa? That Kṛṣṇa their own factory, *gopī* of their own factory. They have opened factory and they are producing many *gopīs* and Kṛṣṇas in their factory.

Hare Kṛṣṇa. Hare Kṛṣṇa. *Kṛṣṇas tu bhagavān svayam* [*Śrīmad-Bhāgavatam*, 1.3.28]

No trace of Nārāyaṇa, no Brahmā, Paramātmā, what to speak of God, of Kṛṣṇa, who knows his own self, then *jīvātmā*, Paramātmā, then Brahmā, Nārāyaṇa, then Kṛṣṇa, Svayaṁ Bhagavān.

nā uṭhiyā vṛkṣopari, tñāṭāṇi phala dhari' [duṣṭa-phala karile arjjana]

[Śrīla Bhaktivinoda Ṭhākura says that if one wants fruits without taking the trouble to climb the tree, what sort of fruits can he expect? The fruits will be ruined, or rotten. Without proper progression, it is all imagination - a madman's feat. One must gradually reach the plane of truth, *śuddha-sattva*. There are so many planes to cross - Bhūr-, Bhuvar-, Svar-, Mahar-, Janar-, Tapar-, Satya-loka, Virajā,

Brahmaloka, Mahāprabhu says that the creeper of *bhakti* grows and rises up to Goloka, and she has to cross all these planes.”] [*Kalyāṇa Kalpataru, Upadeśa, 18*]

Without climbing over the tree, one wants to get the fruit.

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

We have not come for any filthy things. We have got value of our life, we consider, not to sell our personality for these nasty things. We consider that we have got value of our life. Not to bow down our head to anything and everything. We must have to judge, then we shall go to bend down our head to that thing. It is not very cheap to bend down the head. Ha, ha.

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

Akṣayānanda Mahārāja: Mahārāja, for the general populace, if we want to represent the true *śikṣā guru sampradāya*, that for their benefit what scripture...

Śrīla Śrīdhara Mahārāja: Our *sampradāya* is *śikṣā guru sampradāya*.

Akṣayānanda Mahārāja: Yes. If we want to represent that then we must present some scriptural reference.

Śrīla Śrīdhara Mahārāja: Of course.

Akṣayānanda Mahārāja: So what would be the best reference in this case?

Śrīla Śrīdhara Mahārāja: That is the reference I quoted, that Uddhava.

*na tathā me priyatama ātmayonir na saṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

[“Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you.”]

[*Śrīmad-Bhāgavatam, 11.14.15*]

This is the gradation. Where is Uddhava? And Uddhava says such things of the *gopīs* and where are they? Have we come to the same level of Brahmā, or Śīva, or what to speak of Baladeva? Who is devotee? Am I a Vaiṣṇava proper? Vaiṣṇavism is dignified.

muktānām api siddhānām nārāyaṇa-parāyaṇa / sudurlabhaḥ praśāntātmā 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*]

Who is a Vaiṣṇava first? What is the signs, symptoms of a Vaiṣṇava? And there is gradation.

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragāḥ
sarvva-vedānta-vit-koṭyā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

[“Among many thousands of *brāhmaṇas*, a *yājñika brāhmaṇa* is best. Among thousands of *yājñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best.”] [*Hari-bhakti-vilāsa, 10.117*]

Kṛṣṇa *bhakta*, *anurāga bhakta*, and the *gopīs* are at the head of all the others. So the location we must try to find out what is what, according to *śāstra*, the *śāstra* says this.

In Rāmānanda Rāya *saṁvāda*, *jñāna miśrā bhakti*, *karma miśrā bhakti*.

*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]

Jñāna-sunya-bhakti, _____ [?] *Anartha nivṛtti*, Rūpa Goswāmī is there. *Ādau śraddhā tataḥ sādhu-saṅgo tato anartha nivṛtti, niṣṭhā, ruci*, then *āśakti*, then *bhāva*, then *bhāva bhakti*, then *prema*. Then *bhāva bhakti*, what are the symptoms of a *bhāva bhakta*?

*kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṅṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo ‘nubhāvāḥ syur jāta-bhāvāṅkure jane*

[“For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don’t like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord’s mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṅṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āśaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love.”] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

These should be the symptoms of that person. Then *prema bhakti*, then *sneha*, *pranaya*, *mana*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, going on up, up. *Anartha nivṛtti*, then *niṣṭhā*, then *ruci*, then *āśakti*, then *bhāva*. *Bhāva* is blossom, and then *prema bhakti*, fruit. And there is *sneha*, *mana*, *pranaya*, different division of different level *rasa* and the development and the result. The signs are given, and the symptoms are already mentioned in the scripture. Only mere lip deep statement cannot make anyone into a position of a Vaiṣṇava.

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