

82.09.08.A

Akṣayānanda Mahārāja: Not to be applied to Ācārya, otherwise risk of offence.

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha, ha, ha. If he goes towards *mādhurya rasa* even crossing Kṛṣṇa. Gaura Hari bol. *Adhokṣaja. Namanta eva.*

*jñāne prayāsam udapāsyā namanta eva, jīvanti san-mukharitām bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatām tanu-vān-manobhir, ye prāyaśo 'jīta jīto 'py asi tais tri-lokyām]*

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

Whatever small portion is given, is allotted, for you to know, you can know that. And that is an offence also, the tendency to know much, that is disturbance in the faith and in the service. So inquisitiveness is loss of energy, see the plane, the peculiarity of the plane of service. It will come automatically. You go on with service, and naturally it will come, of itself. Inquiry in the first *jijñāsā, kṛṣṇānusandhāna, jijñāsā.*

Yam evaiṣa vṛnute tena labhyas.

*[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām]*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

He can come to my level, but I cannot go to His level.

Akṣayānanda Mahārāja: Yes. Mahārāja, I read one translation of *Upaniṣads* by one Advaitin, one so-called Śaṅkarite. And that *nāyam ātmā pravacanena labhyo*, for that we say *ātmā* means Paramātmā. But he has given *ātmā* as *ātmā*. So *yam evaiṣa vṛnute tena labhyas*, *ātmā* can only know *ātmā* if *ātmā* wants to know *ātmā*. Only then *ātmā* can reveal himself to *ātmā*. This Māyāvādī has given translation.

Śrīla Śrīdhara Mahārāja: Hmm? I can't follow.

Akṣayānanda Mahārāja: He says, *nāyam ātmā pravacanena*, so we have given *ātmā* there means Paramātmā. But he says it means *ātmā*. So in the case, *yam evaiṣa vṛnute tena labhyas*, so this *ātmā*, he can know *ātmā*. If *ātmā* wants to know *ātmā*, then *ātmā* can reveal himself to *ātmā*. This is his

translation. We say Paramātmā can reveal, but they say *ātmā*. *Nāyam ātmā pravacanena*, so that is *ātmā* they say, how can it be Paramātmā? Otherwise it would have said *nāyam paramātmā pravacanena labhyo, na medhayā na bahunā śrutena*.

Śrīla Śrīdhara Mahārāja: Then what about Paramātmā? Paramātmā can be easily known? What does he say? *Ātmā*, if he wants to know himself, *ātmā* can know *ātmā*. And not the conclusion must come, neither this *buddhi*, nor the mind, the lower faculties, are not eligible to know *ātmā*. *Ātmā* can know *ātmā*. All right. And then, about Paramātmā, what will be his position? *Ātmā* can know Paramātmā very easily?

Ha. One scholar, he was a Bengali gentleman and this Śāṅkara's philosophy he told, "Intellectual jugglery."

Akṣayānanda Mahārāja: Yes, intellectual jugglery.

Śrīla Śrīdhara Mahārāja: From cypher he wants to create everything. So everything is wrong and he's also wrong. Why should we attend him, his words? _____ [?] Without Brahman everything is false, then he's also false. And what is the good of running after such phantasmagoria? Truth cannot assert, only *māyā* can assert, illusion. And truth is inert, truth cannot assert. Then how truth will know himself to any place, make himself known?

Rāmānuja has caught here Śāṅkara, very strongly. That you cut off the real improvement of the soul hereby, truth cannot assert, then those who are plodding in the falsehood, what is the hope for them?

You must come in contact with us. Brahman *nirviśeṣa*. *Māyā* is assertive and he's passive. Then how it is possible to know that Brahman, those that are within *māyā*? The *śruti*, the *devata*, the *tīrtha*, no position they will have. They're all *māyā*.

Śāṅkarācārya's mania, *ekam evad dvitīyam* [?] we can't accept existence of two things, that is his mania. He is very particular about that, *advaya*, it must be one. "But *prakṛti puruṣa*, the substance and the potency of the substance then becomes two, it can't be. *Māyā* is non-existing." he said. And still everyone captured by *māyā*. This is suicidal. Brahma is only existing, nothing else. So what is *māyā*? *Māyā* is *anadi śanta*, anyhow it has come to exist but it cannot stay forever. So it has got no existence in the real sense. *Śanta*, *anadi śanta*. *Anadi ananta* is only *brahma*, *anadi ananta*. And *māyā*, *anadi śanta*. *Anta* means end but *śanta* means pacified, *anadi śanta*, subsides. And what is the good of that impersonal conception of truth? That is an intellectual zero. The *suṣupti*, *samādhi*, that is the deep sleep, deep slumber, the highest ideal is of that type. Wakeful activity can never be of any holy nature. The holiest position of us is to have a deep slumber, *samādhi*. And *Bhāgavata* says,

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

["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]

They may consider themselves to be very liberated, of the first order, but, *tvayi asta-bhāvād aviśuddha- buddhayaḥ*, there is the camouflage, the fraud there within. *Tvayi asta-bhāvād*, no recognition of You my Lord there. *Aviśuddha-buddhayaḥ*, there's error in their calculation. Only enjoyment, exploitation, and renunciation. Only these two things are in their calculation, exploitation and renunciation.

And Vaiṣṇava theory demands that both these two things to be eliminated, neither exploitation nor renunciation. You should not exploit anything, neither you should renounce anything. A third relationship you must have with the environment. What is that? That of service. Only the _____ [?], the third way, I won't renounce anyone, at the same time I won't exploit anyone. Then what another alternative there can be, I can serve him. Instead of exploiting, I shall serve him. If every unit is of this nature, then it becomes *Vaikuṅṭha* or *Goloka*. *Goloka* when it is spontaneous, established firmly. Every unit is in competition to serve the whole environment, another unit, the whole paraphernalia, the third law. The first, we are all exploiting one another, the second, the great *Ācārya*, the exploitation has got reaction. So to avoid reaction, we must take to renunciation. But they say that renunciation is not constructive or happy life. Why then this is created? It must have some purpose and some fulfilment. Then what will be the next alternative? And that we must exist within the environment with the relation of serving one another, not exploiting, the opposite. And this will be the happiest position. And that also has got some reaction. If I serve you, you will also try to serve me. And there may be competition, but it will be a very pleasing atmosphere. If the two parties want to exploit one another, a bitter position, and to help one another, to serve one another, sincerely, then the nectar will come out in the atmosphere. The happy atmosphere will come. And by renunciation, nowhere. And that is also artificial, it is not possible. For some time it may be continued.

Ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ, āruhya kṛcchreṇa paraṁ padam. By trying their utmost they can come up to that *Brahmaloka*, to the abscissa. From the negative side they can come to withdraw up to abscissa. And if they cannot enter into the positive side, they will have to revert again. This is natural consequence, they'll have to come back. No visa. Passport secure, I can go to the extremity of the land. And if I cannot secure any visa, I shall have to come back, what to do. I cannot stand forever in the marginal point. And the positive life is life of service, a holy life, mutual, mutually, and it is the central will. It is the key to harmonious life. Harmony is possible only with the serving units, well-meaning persons, harmony. Those that are not well-meaning, they will create disturbance, discord. So the background is to know what is exploitation, and then to know what is renunciation. And to transcend both of these planes, we shall try to have a life, and that is with the life of service. So the life of service, the *Vaiṣṇavas* and the *bhakti* proper is not only shedding tears, or dancing, or *tilaka*. Mere imitation is not *bhakti*. *Bhakti* proper, that sort of spirit within the soul. And this may help in the primary stage, to acquire that stage only. But the real criterion is there. How far he's dedicated to the central call, the call of dedication, the call of harmony. And harmony and beauty and love, that is almost one and the same. The love, the beauty, the harmony, similar, same. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: We could hear some words from you.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. These things are only repetition, ha, ha, almost repetition. But still it is the fundamental things. We must be conscious of this basis of the life of devotion, the all-important.

Akṣayānanda Mahārāja: But when we hear from you we are conscious of something more than repetition.

Badrinārāyaṇa: Newer and newer light comes all the time.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: To dance, to chant, to shed tears, whenever a small drop anyhow used to come very carefully he's removing that. Always trying to keep up the balance of his mind, not given to sentiment. Very careful not to be carried by sentiment. Take your stand properly in the soil, the soil of devotion. We are acquire, to get our stand on the soil. That is all important. And not the imitation of so many signs, or symptoms, of external symptoms to practice and to be habituated, to show to the public that I'm a devotee. It is not the show, but the substance is there, and we're to anyhow we're to attain that, for our position there.

...

_____ [?] That is our position. Then, what other points?

Akṣayānanda Mahārāja: Everything what he has told us is already known by us, more or less about Aranya Mahārāja in London. We already know.

Śrīla Śrīdhara Mahārāja: Now the important thing about the book affairs, how Mahārāja is doing, how many copies are where, and how London is fared, and how many stock _____ [?]
Innocent persons _____ [?] Purī Mahārāja. So to take some steps towards that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Akṣayānanda Mahārāja: ...four questions.

Śrīla Śrīdhara Mahārāja: Ah, four questions, what are they?

Akṣayānanda Mahārāja: First one, he says that the *jīva* is,

*keśāgra-śata-bhāgasya, śatāṁśaḥ sādrśātmakaḥ
[jīvaḥ sūkṣma-svarūpo 'yaṁ, saṅkhyātīto hi cit-kaṇaḥ]*

["There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair."] [From *Bhagavad-gītā As It Is*, 2.17, purport]

That size. So is it only a spark, *cit-kaṇa*, or has it got *svarūpa*?

Śrīla Śrīdhara Mahārāja: That is one. Second, what else?

Akṣayānanda Mahārāja: He says, therefore there's no description of his form, *svarūpa*, in the *Gītā*.

Śrīla Śrīdhara Mahārāja: Yes. Then, above *jīva*. And then third?

Akṣayānanda Mahārāja: Then he also says, in the eighth chapter of *Gītā*, *akṣarād api cottamaḥ*.

Śrīla Śrīdhara Mahārāja: Ah.

*[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[*Bhagavad-gītā*, 15.18]

Akṣayānanda Mahārāja: Yeah. He says, "So the *jīva* is called Brahman, and his nature is called the self. So what is the difference between Brahman and self? Definition? Brahman is a general thing and self is *svarūpa*." So he wants to know what is this regarding?

Śrīla Śrīdhara Mahārāja: This three?

Akṣayānanda Mahārāja: This is all in one question, number one, included.

Śrīla Śrīdhara Mahārāja: About *jīva*?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: And this is three? Another, four?

Akṣayānanda Mahārāja: Next, number two question. "By *sādhana* or *vaidhi bhakti*, we get purification. How do we know that we are near, that we are getting this purification? How can we understand?"

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: Then, "This pure stage, as far as I understand, is called *brahma-bhūtaḥ*. Is this correct or not? Is that the *brahma-bhūtaḥ* stage when we get free from *anarthas*?" He's asking.

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: Next, the number three question, the Catuḥsana, he has given one verse in the English, the, *tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī*, etc.

*[tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṁ, sañkṣobham akṣara-juṣāṁ api citta-tanvoḥ]*

[“When the breeze carrying the aroma of *tulasī* leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.”]
[*Śrīmad-Bhāgavatam*, 3.15.43]

Then he has told that, “They were impersonalists. So if they are impersonalists, can they also see the Viṣṇu Mūrti. In that Jaya Vijaya story, history, they could see Viṣṇu. But if they are impersonalists, how could they see Viṣṇu?”

Śrīla Śrīdhara Mahārāja: Hmm, finished?

Akṣayānanda Mahārāja: Yes. Then another question. “Should we try to see Paramātmā in the heart, or should we just do service? As *bhaktas* should we try to see Paramātmā, or should we just do *sevā*?”

The last question he asks regarding accepting disciples, I thought I would reply, “When you come here, it will be better to discuss that question of accepting disciples.”

Śrīla Śrīdhara Mahārāja: Every question, when he comes here, to discuss and know because so many side issues will be raised.

Akṣayānanda Mahārāja: Yes, correct, come up again.

Śrīla Śrīdhara Mahārāja: And according to one’s own understanding, particular understanding. Otherwise, a general answer may be given, that may not be much effective. Because whatever we say again, the explanation of that, if he cannot understand, then again to analyse. Again to answer. So all these questions, general questions, and questions are very...

Akṣayānanda Mahārāja: Broad, very broad, they cover a big, expansive...

Śrīla Śrīdhara Mahārāja: Very critical, very critical questions are they. And when they will be tackled, many side issues will come, and to understand really, his presence is necessary. And this has been discussed also in the former tapes in many variegated ways. Still, these are the standing questions of any reasonable man. And he’s to hear it when he’ll be present. That is general. But if you want an answer, I can give it in a very nutshell way, may not be much effective. What do you like?

Akṣayānanda Mahārāja: This is more reasonable, very reasonable.

Śrīla Śrīdhara Mahārāja: What?

Akṣayānanda Mahārāja: What you have said. When he can come, in details it may be.

Śrīla Śrīdhara Mahārāja: This has already been discussed many times. Still, these are the living critical questions of any man of brain, of a brainy man. General questions, all these. And it will be personally, by personal contact, by many side questions, this is to be cleared. They are naughty questions, very critical. And to make him understand, the attention, and also time, circumstance, necessary. And when the tapes will be out from Goswāmī Mahārāja, these questions have been dealt in various times. Still, every time when we shall deal, it will have a new colour and help one to understand from different directions.

_____ [?]

Devotee: _____ [?]

Akṣayānanda Mahārāja: It's all right Mahārāja, I'll manage.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa.

Akṣayānanda Mahārāja:

*nāma-śreṣṭham manum apī śacī-putram atra svarūpaṁ
[rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭavāṭīm
rādhā-kuṇḍam giri-varam aho rādhikā-mādhavāsām
prāpto yasya prathita-kṛpayā śrī gururṁ taṁ nato 'smi]*

[“Śrīla Raghunātha Dāsa Goswāmī prays: “I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing.”]

We do not know what is that *manum*.

Śrīla Śrīdhara Mahārāja: *Manum* means *mantram*.

Akṣayānanda Mahārāja: Oh, I see.

Śrīla Śrīdhara Mahārāja: *Nāma-śreṣṭham*, *mahā-mantra*, and *manum* means *mantram*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Nāma-śreṣṭham manum apī, śreṣṭham manum, śreṣṭham* may be qualified both places, *nāma-śreṣṭham*. It may be thought in two ways, *nāma-śreṣṭham*, the Name is the most principal thing, then it will be *nāma-śreṣṭham*. *Nāma-śreṣṭham, nāma bhajana śreṣṭhata*, the best of all *bhajana* is *nāma bhajana, nāma-śreṣṭham*. And *nāma-śreṣṭham* has got the highest order of *nāma*, Kṛṣṇa *nāma*, Rādhā *nāma*. *Nāma-śreṣṭham manum apī*, and the *mantram* also of the highest type. Both name and *mantram* we have got of the highest type. And not only that, *manum*

api śacī-putram, the great inaugurator, giver, who has given delivery, that is this *nāma* and *mantra*, who has come down with this highest idea of *nāma mantra*, that *śacī-putra*, that also we have got, Him. *Atra svarūpaṁ*, and His most confidential attendant, Svarūpa Dāmodara, he took me to his charge, so I have got his guardianship and sympathy also, *śacī-putram atra svarūpaṁ*. Then in course of time I got Śrī Rūpa in the line of Caitanya and Svarūpa, Rūpa, that *mādhurya rasa dhara*, line.

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-svarūpa dāmodara, śrī-goswāmī rūpa-sanātana*

[“Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya).”]

[This is the sixth of eight verses describing the Brahma-Mādhva-Gauḍīya Sampradāya, compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.] [*Songs Of The Vaiṣṇava Ācāryas*, p 90-2]

“In this way the *mādhurya dhara* is coming. *Rūpaṁ tasyāgrajam, sanātano, uru-purīṁ māthurīṁ*, and the highest position of the Mathurā maṇḍala, the *līlā* pastimes of Kṛṣṇa, *māthurīṁ. Goṣṭavāṭīm*, and within Mathurā maṇḍala, *goṣṭa*, where the cow keepers have their villages, *goṣṭavāṭīm*. Then *rādhā-kunḍam*, where Rādhārāṇī may have Her most confidential connection with Kṛṣṇa, with Her own paraphernalia. *Girī-varam*, then the Govardhana Girirāja, and which Mahāprabhu Himself gave by His own hand to me for worshipping this Govardhana Śīlā. *Rādhikā-mādhavāśām*, and with that, on the whole, what we have got, the hope that I can have the service of both Rādhā and Mādhava. *Prāpto yasya prathita-kṛpayā*, by whose grace I am assured of all these bright achievements. I bow down to that Gurudeva. The *lakṣaṇa*, the type of highest Guru, what Guru can give up most, that is the symptoms of Gurudeva, the best type. It is written, represented there, that these things our highest achievement, and we have got from him, in any form. I want to bow down, show my obeisance. *Rādhikā-mādhavāśām*.”

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

Akṣayānanda Mahārāja: Who has written this verse Mahārāja?

Śrīla Śrīdhara Mahārāja: Raghunātha dāsa Goswāmī. *Āśābharair-amṛta-sindhu-mayaiḥ*. He has given this. Hare Kṛṣṇa. Hare Kṛṣṇa.

*āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmpratam hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kim me, prānair vrajema ca varoru bakārināpi?
(Vilāpa-Kusumāñjali, 102)*

“I’m sustaining such a sweet hope from long, long time and I am come to the last point. If I do not get in this time perhaps my life will be ended. To such the verge of my whole life I have come. *Mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmpratam hi*. In the last moment if You don’t come to be gracious towards me then I don’t want my life, the Vṛndāvana and even Kṛṣṇa I don’t want. First I want You, and through You I want Kṛṣṇa, not Kṛṣṇa alone. I have no business to have any

connection with Him any direct way. I have no capacity to establish any direct connection with Him, it is impossible. And only through You can we hope to have Him in our fullest faith and our greatest satisfaction. If I don't get that, I have come to understand this is the best achievement, if I have no chance of that then I don't like to live any longer. I've no satisfaction, either with this Vṛndāvana, nor even with Kṛṣṇa. So exclusively, this Vṛndāvana, Kṛṣṇa, my life, all may have fulfilment only through Your grace, You are my master. Swāmīni," addressing Rādhārāṇī as a Swāmīni, She leader. You are our leader, as You lead we shall do. And that is our highest stage, we have come to have such faith, belief, that under Your leadership if we can do anything and everything, that will fetch highest value for us. Otherwise not."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. ...another two letters, from?

Badrinārāyaṇa: One from Mukunda Mālā, and one from Brahmā to Daśaratha Sūta Prabhu.

Śrīla Śrīdhara Mahārāja: Brahmā to Daśaratha Sūta, what is that?

Badrinārāyaṇa: He's speaking a little about Haṁsadūta...

Śrīla Śrīdhara Mahārāja: Oh, Haṁsadūta...

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