

83.05.06.B

**Śrīla Śrīdhara Mahārāja:**

*[bhidyate hṛdaya-granthīś, chidyante sarva-saṁśayāḥ  
kṣīyante cāśya karmāṇi,] mayi dr̥ṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

The few *śloka*s like this, were very much, taught to me, that is the whole truth is within this here, representing the central thought. Just as Rūpa Goswāmī's *śloka*, all giving meaning of general character. What Rūpa Goswāmī has given mostly, that is that.

*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*]

A very central representation, whatever you do, it may not be devotion proper. One thing must be present. What is that? *Sevonmukhatā*, serving attitude, then only will it have recognition of devotion, otherwise not, repetition of mundane jugglery. But *sevonmukhe*, the serving attitude, the spirit of dedication must be there, then it will be *bhakti*, devotion proper. To take the Name, to *arcana*, to dance, so forms are not the reality, but the reality is the underlying attitude, whether it is dedicating to Kṛṣṇa, that is the criteria. So the criteria: *aher iva gatiḥ premṇaḥ*, [*Ujjvala-nīlamanī*], the original thinking, that is giving explanation to many thoughts. The basic conception, generalised, basic conception is given mostly in the teachings of Rūpa Goswāmī. The depth of his conception is very high.

So Mahāprabhu told that, "He's a proper person to deal with this Kṛṣṇa *līlā*. So I happily, by inspiration, I give all My good will to him. And you Svarūpa Dāmodara, you also do so. Whatever profit, capital, you have got, you invest with Rūpa, and there will come in colour, to help the people who have *sukṛti* in the posterity, keep it with him. You'll be able to deal them very carefully and fully." Rūpa Goswāmī.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

One Persian bursar he wanted to taste the sweet fruit, mango. But in those old days no quick - to take mango, who was partial, was very difficult, because on the way it becomes rotten. So the bursar could not take any sweet ripe mango. But he's a Persian bursar, his will must be fulfilled. What to do? Then one by one all his higher officers were sent.

"You must have mango for me here."

Then one shrewd minister he came to India. And scrutinisingly analysed what is mango, all these things. But it was not very quick conveyance to take the mango in those days. So all attempts to take, it becomes helpless, rotten on the way. Then what to do? He noticed in the taste of mango, and then, it's a ridiculous tale, he managed there some fakirs to - there was the tamarind and the sugar was mixed in a place there, and that was put into some pot. And there they asked a mullah to smear his beard into that tamarind and sugar paste. One mix was created and smeared in the beard of that mullah, and he took him to that Persian Shah.

"You suck this beard, and you may think that you're taking mango."

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** Because in mango there's some fibres in this, and sweet and sour, sour, sweet, and some fibre. So fibre, that means the beard. And sweet and sour paste, that was mixed, smeared in the beard. "And now you can taste mango from sucking his beard." \_\_\_\_\_ [?]

**Vidagdha Mādhava:** Was he satisfied?

**Śrīla Śrīdhara Mahārāja:** What to do?

**Vidagdha Mādhava:** Persia, no mangos?

**Śrīla Śrīdhara Mahārāja:** Eh?

**Vidagdha Mādhava:** Obviously in Persia - some reason there's no mango.

**Śrīla Śrīdhara Mahārāja:** No mango that side. Up to Bombay in India. And outside India, in the west side, Indonesia, then Ceylon, Śrī Lankā, all these places there are mango trees. But not in the western side. Now I do not know whether there are mango trees in Europe or America. Have you got mango trees in America?

**Vidagdha Mādhava:** Yes. South America and all the tropical places now have mango.

**Śrīla Śrīdhara Mahārāja:** Oh. Tropical. Africa?

**Vidagdha Mādhava:** They're from India.

**Devotee:** Yes. The Portuguese when they came to South America they brought.

**Śrīla Śrīdhara Mahārāja:** Oh. And this papaya, that has come, taken by the Portuguese here.

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** It was not in India previously, the papaya. Papaya, and many things. So in Jagannātha temple the papaya cannot enter. Ha, ha.

**Vidagdha Mādhava:** Hare Kṛṣṇa. They cannot offer to Lord Jagannātha?

**Śrīla Śrīdhara Mahārāja:** What is produced in the soil of India previously, that is only given for the *bhoga* of Jagannātha. Not this potato also - potato cannot enter the Jagannātha temple.

**Vidagdha Mādhava:** Hare Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Only the green banana, and the urad dahl pulse, and some \_\_\_\_\_ [?] These are a few things that are offered there. Not anything that was imported afterwards, this potato, the papaya, they were taken by the Portuguese here first.

**Devotee:** Also, Guru Mahārāja, when I was in Vṛndāvana, I was visiting many temples. Every day I'd just go and I was alone and visited many temples. But only one temple they didn't agree me to enter, this big, big marble temple in Vṛndāvana. And I tried to speak with the Mahārāja there, and he came to speak with me. And I asked him, please let me enter for a few minutes and I'll have *darśana*.

And he said, "No. Not possible. It's tradition."

And I said, Why? What's the main reason? - in Raṅganātha?

And he told me, "Because you belong to a meat eating family." This was the main reason. And I could realise how sinful it is to eat meat. This was the main reason that he told me that the westerners are not allowed there, because they are...

**Śrīla Śrīdhara Mahārāja:** When Acyutānanda was staying in India, he went to some Madhva's temple, Madhvācārya temple in the south Kanada, Udipi, and then he wanted to have *darśana*.

But they put objection. "You are eater of cow flesh, *go-mamsa*, so we can't allow you."

Then he put - they were not even taken to talk with him, but only one of them who came to Gauḍīya Maṭha, visited \_\_\_\_\_ [?] That gentleman used to talk, but others did not like to talk with him. Anyhow he was the mediator.

And Acyutānanda told me, "I asked whether the power of the beef is more to pollute us, or the power of Hari *Nāma* is greater to purify? The power of the purification of the Name of the Lord, whether that is more higher potency, or the beef has got to impure? Which has got higher potency, Hari *Nāma* or beef? Beef can pollute us, and Hari *Nāma* can purify us, but who is more powerful?"

Then of course that gentleman had to admit that Hari *Nāma* is more powerful.

But then, if I took beef I admit that I'm within a country where I'm born, no consideration of taking this or that, we take everything. But the power of Hari *Nāma* to purify us must be infinitely more. So you can consider that.

**Devotee:** Jaya!

**Śrīla Śrīdhara Mahārāja:** So, of course the question may come, how much we're able to take the Holy Name. The question of *nāmāparādha*, *nāmābhāsa*. The *nāmāparādha* is there, and how far, independent of *nāmāparādha* we can take the Name.

So generally the Śālagrāma worship \_\_\_\_\_ [?] creates difficulty, in many cases.

I heard from Swāmī Mahārāja about this Pradyumna \_\_\_\_\_ [?] His Śālagrāma worship was without caring his order. That was the cause of his downfall. He was very much fond of going through the scriptures. Sanskrit scholar of Sanskrit language. Pradyumna. The Śālagrāma has different symptoms, that they demand some sort of special purification.

\_\_\_\_\_ [?] "Must be such and such qualification there, before they can touch and worship Me. Otherwise they will commit offence and will be punished."

In *Hari-bhakti-vilāsa* we find quotation from different scriptures about the Śālagrāma.

But the worship of Giridhari is more generous, no harm. Hare Kṛṣṇa. Speciality everywhere.

Bhaktivinoda Ṭhākura has ordered that in Yoga-pīṭha only a *brāhmaṇa's* son will be allowed to worship, not these converted *brāhmaṇas*. Our Guru Mahārāja he respected Bhaktivinoda Ṭhākura's direction and did everything accordingly.

A special will of the Lord thereby. Also in the case of Śālagrāma are of different types. And among each type has got its specific independent free will He has got. He may not accept some, but accept others. He's independent. Hare Kṛṣṇa.

**Devotee:** Guru Mahārāja. Sometimes I feel a little morose in consideration to achieve the goal of life. Because I was in Vṛndāvana I see so much different schools, and so much different paths. And even people born in India with so many facilities with *śāstra*, *sādhu* is there, they still - it's not so easy to achieve the goal. And what to speak about me that took birth in the west, and so much contamination. And I feel that the goal for me is very far and...

**Śrīla Śrīdhara Mahārāja:** Considering our case we're hopeless. But I consider the infinite characteristic of the Grace of the Lord, the Absolute, that we may be hopeful of our grace. I may be meanest of the mean, but He's the most generous of the generous. So I have got some hope. In this way we're to approach.

And one who'll think that he's got some purity in him, that is disqualification. 'I'm so noble, I'm great, I'm pure, I'm big.' All these thoughts are disqualification.

'I'm meanest of the mean, so I deserve His Grace, His Mercy. He must show His mercy towards me, because I'm the worst, my position. So I'm qualified to receive His Grace.' That should be the way of the finite to approach the Infinite. Otherwise finite may be as much as big, no consideration that he can stand in compared with Infinite. Only negative side should be increased, and not artificially, sincerely. He must feel that he's the most needy. And that will be the cause of attraction of the high. This is *bhakti*. Devotional line is like this.

*mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana  
parihāre 'pi lajjā me, kiṁ bruve puruṣottama*

["There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offences.' What more can I say than this?"] [*Bhakti-rasāmṛta-sindu*, 1.2.154]

& [Śrī Śrī Prapanna-jīvanāmṛtam, p 125]

“Oh, the highest of the Lord, my position is so low. There’s none who can be compared with me in sinfulness. *Nāparādhī ca kaścana*. In case of offence also I hold worst position, *nāparādhī. Parihāre 'pi lajjā me*. I feel shame to mention to You in the application that I’m so low, so mean. I’m ashamed to look to my own inner meanness, that shall ask You to be forgiven, to be pardoned. I’m so low I can’t express it.”

In this way the devotees are praying to the Lord. So our qualification, want, of disqualification to feel Him, because we’re finite, we’re treacherous party. We do not care for the service of the Lord, but we came to enjoy, which should be enjoyed by Him. Everything to be enjoyed by the Lord. But I, a traitor, I came to enjoy that. That is *māyā*. *Māyā* means to try to exploit things which should be utilised in the service of my Noble Lord. I want to encroach that. Most heinous attempt I made, and others are also making like that.

**Devotee:** Guru Mahārāja. How this *kr̥pa-siddha*, how one can be, attract Kṛṣṇa to be a recipient of this *kr̥pa-siddha*? Because I don’t feel that I can achieve the goal. I’m not a *nitya-siddha*, and also I’m not feeling that I can achieve by *sādhana-siddha*.

**Śrīla Śrīdhara Mahārāja:** We must feel, to understand, the depth of ones helplessness first. *Durda, dainya, ātma-nivedana*, these are all qualifications of a devotee. *Dainya* means humility. The humility has got no end. Extreme humility, and sincere. You must feel that is the measurement of the progress. Helplessness, to feel helplessness, that sincere feeling of ones helplessness. And prayer for a shelter. That should be the criterion of a devotee. As much as helpless, and as much as intense prayer for a proper shelter, and abusing himself. “That I’m the most heinous sinner \_\_\_\_\_ [?] That is in the negative side, and that must be sincere, not mere posing. We should be very careful about the posing of a devotee. To take the, to wear the dress of a devotee, most dangerous *pratiṣṭhā*. We must be very careful \_\_\_\_\_ [?] not to take the praise of a devotee. That will be dangerous. So no end of searching the insincerity in ones heart.

Mahāprabhu says, “I’m shedding tears so much, and taking the Name of Kṛṣṇa, Kṛṣṇa, this is all a show. To show to the world that I’m a devotee of Kṛṣṇa. Only imitation, all these tears, they’re not genuine.”

Mahāprabhu Himself says like that. “I’m shedding so much tears, but I’m all hypocritical. I have no, not a bit, a speck, a drop of devotion to Kṛṣṇa, in reality.”

It is so high, and I’m so low, it cannot be possible. So search your self where is the meanness. Admit it, admit thoroughly you’re meanest of the mean, how you’re meanest of the mean. Search and detect and try to remove. It’s a very high thing, and not a very cheap thing, to be a devotee. There is a proverb here.

Vaisnava \_\_\_\_\_ [?] I had an ambition to become a Vaiṣṇava. But *tr̥ṇād api* \_\_\_\_\_ [?] When I came to - came in contact with the poem, that *tr̥ṇād api sunīcena, taror api sahiṣṇunā*, all my hopes have gone. It is not possible for a man to get the standard of quality which is required for the devotee, as described in this *śloka*. Hopeless.

Hopelessness is the basis of the real, or right aspiration. We must make us empty first, then it may be filled by nectar. The pride-less pot, must be empty of pride, must be empty to the infinite, exhaustively. And then purified, and then filled with nectar. The ego must go, in other words. The false ego of exploitation and renunciation, that must go, to the finish. But gradually that happens, comes to existence. Only we must go on what has been given to us, getting the life with Him, help with the devotees of the Lord, and scripture, *sādhu, śāstra*. Both reveal the holy scripture, and the living scripture that is the saint, the Vaiṣṇava. It has no end. We shall not \_\_\_\_\_ [?]

*sādhu-śāstra-kṛpāya [yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya]*

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.120*]

\_\_\_\_\_ [?] under the direction of the Vaiṣṇava and Guru we shall continue in our type of purification by dedication to the Lord. No end, infinite. Such life is infinite, no end. Engagement with infinite is of infinite character. Whenever we think of any ending then we come in touch of *māyā*. *Māyā* means measuring. Immeasurable, Kṛṣṇa and His connection. \_\_\_\_\_ [?] All infinite. Must have to be lost in the infinite. \_\_\_\_\_ [?] that of dedication. Dedication of two types, calculative and spontaneous. Spontaneous, automatic dedication, that is the highest type. There is also classification.

\_\_\_\_\_ [?] We can begin but there's no end. One cannot think the end in his campaign. Student, not a professor. Only when particularly chosen and given, but in practice \_\_\_\_\_ a professor.

To become a professor, Mahāprabhu says, that's to becomes mad. *Pralāpita vakra*. "What I say as a professor I do not know. That's a delirium. Kṛṣṇa is utilising Me as an instrument to say something to you, to advise you. But I have no capacity of advising devotional things to anybody. But sometimes Kṛṣṇa uses us as an instrument to His advice, as an instrument, a mediator, an order supplier to His advices. *Pralāp*. When Guru advices the disciple, he says that I'm being used by Kṛṣṇa. I do not know the meaning of that what I say always." When Mahāprabhu was advising Sanātana Goswāmī He was saying like that. "Sanātana, Kṛṣṇa has got much grace for you. So He's giving much advice through Me, so I understand something is passing through Me, but I do not know them fully. What I'm bearing it's by Kṛṣṇa for your benefit. I feel that only." So,

*ācāryam mām vijānīyān, [nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]*

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam, 11.17.27*] & [*Caitanya-caritāmṛta, Ādi-līlā, 1.46*]

It is said, "Think your Ācārya as My representative doing My work. My work, I'm Ācārya. Inside an Ācārya I work. Try to think out \_\_\_\_\_ [?] Everything with Me, seen with Me."

Hare Kṛṣṇa. *Vyāso vetti na vetti vā.*

*[aham vedmi śuko vetti, vyāso vetti na vetti vā  
bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca ṭikayā]*

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*, Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā, 24.313*]

Vyāsa has written *Bhāgavatam*, but it is said that he has written \_\_\_\_\_ [?] but he may not know everything there, the meaning of that book, what he has composed himself. He may know or may not know all, though everything has come from him. He was being utilised as instrument to give delivery to these things. That does not mean that he will be conversant with all that has come through him.

Gaura Hari bol. Gaura Hari bol. \_\_\_\_\_ [?] Devotion, even up to liberation we cannot be \_\_\_\_\_ [?] very ridiculous. *Mokṣa-, laghutā-kṛt sudurllabhā.*

*[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā  
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarsīṇī ca sā]*

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."] [*Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17*]

[*Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17*]

We can reach a plane where from we can see the liberation is nothing. A thing of very lower order. But still we may not think that we have attained *bhakti*, devotion. Still it is highly - not to be found in the market. Very, very rare, *sudurllabhā. Sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarsīṇī ca sā.* What is its real conception? A peculiar kind of ecstasy, and that can forcibly draw Kṛṣṇa to the heart of the devotee. The highest repository of *bhakti* is there, that she can forcibly draw Kṛṣṇa to the heart of a devotee.

\_\_\_\_\_ [?] the separation, that will be healthy and higher stage of a devotee.  
The devotee says all I have got Kṛṣṇa. \_\_\_\_\_ [?] Nine?

**Vidagdha Mādhava:** Yes Guru Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Who has gone to see \_\_\_\_\_ [?]

**Vidagdha Mādhava:** I think Aranya Mahārāja, and perhaps Mukundamālā.

**Śrīla Śrīdhara Mahārāja:** And that Karuna? Where is he?

**Vidagdha Mādhava:** I don't, I'm not sure.

**Śrīla Śrīdhara Mahārāja:** That new boy, from London?

**Vidagdha Mādhava:** I think he's at the blue house. He came to pay his obeisances, but he thought there would be no class, so he left and went back to the guest house.

**Devotee:** Guru Mahārāja. According to *Śikṣāṣṭaka* of Caitanya Mahāprabhu, *ceto-darpaṇa-mārjanam*. I remember working very hard when I enter Swāmī Mahārāja's movement and I start the second day to do *saṅkīrtana*. Every day collecting alms for my Gurudeva...

**Śrīla Śrīdhara Mahārāja:** I can't follow. Now I can't attend your discourse. You rather go from here. I'm not able to attend.

**Devotees:** OK. Thank you Mahārāja. Jaya Om Viṣṇu-Pāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

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