

84.03.22.B

**Śrīla Śrīdhara Mahārāja:**

*aṅgāni yasya sakalendriya-vṛtti-manti, [paśyanti pānti kalayanti ciram jaganti  
ānanda-cīnmayā-sad-ujjvala-vigrahasya, govindam ādī-puruṣam tam aham bhajāmi]*

["I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendour. Each of the limbs of that transcendental figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane."] [*Śrī Brahma-saṁhitā*, 32]

All the parts of His figure they have the capacity of doing any and every function necessary. So every part of *Bhāgavatam*, every word in *Bhāgavatam*, in the sight of Mahāprabhu, representing Kṛṣṇa Himself.

It is told that when Prahāda was taken to the paksala [?], to the primary school, and asked 'what is this letter?' 'This is kor' [?] Prahāda was beside himself. Kor, that took him to the memory of Kṛṣṇa, took Prahāda to Kṛṣṇa - kor.

After returning from Gayā when Mahāprabhu went to take the class of the students, He can't - explain to the students about anything. Wherever He wants to begin He finds the suggestion of Kṛṣṇa conception so intense that He's overflowed with feeling, sentiment. 'Kor, kor, Kṛṣṇa, Kor, Govinda.' In this way wherever He goes He's full of Kṛṣṇa consciousness is attracting so intensely He becomes paralysed - Mahāprabhu. To teach the students became simply impossible. Wherever He wants to assert Himself, He's searching about the meaning, or explaining about the meaning, He's overwhelmed, He's \_\_\_\_\_ [?] in such consciousness of the Lord that He becomes overpowered, can't make any progress.

The students were perplexed. "What high type of study we got from this Nimāi Paṇḍita was unparalleled in this Navadvīpa." Which was the famous seat of learning at the time. "But Nimāi Paṇḍita has got such a stage of mind that He can't teach us in a proper way." In a body they approached Nimāi Paṇḍita's primary professor Gaṅgā Dāsa Paṇḍita. "You please see Nimāi Paṇḍita and recommend for us a sober study as we had beforehand from Him."

So Gaṅgā Dāsa Paṇḍita told, "You call Him to me, in my name you call Him to see me."

And when it reached Nimāi Paṇḍita He came to see Gaṅgā Dāsa Paṇḍita.

Then Gaṅgā Dāsa Paṇḍita asked, "Your students came in a body to me and complained that after returning from Gayā You are not carefully teaching them. And they do not like to go to any other professor. They say that, 'We won't be satisfied with the guidance of any other professor but Nimāi Paṇḍita. But His condition is such that He's unable formerly. He can't concentrate His mind.'"

So Gaṅgā Dāsa Paṇḍita asked, "You go and become sober and help them in their study. You went to Gayā, what does it matter? But why do You neglect Your study? Your forefathers - were they not devotees? You have become only devotee? They're also devotees but they continued - it

is the duty of a *brāhmaṇa* to extend the Vedic knowledge to all. So You should not neglect this teaching.”

Then Mahāprabhu, to satisfy him told, “Yes. I shall try My best,” to carry out his order. “And I don’t find any scholar in Navadvīpa, by the grace of your feet dust, that they can approach to Me. I can conquer anyone and everyone, by the grace of the feet dust of your noble self, in this way.”

But it was not possible. Then one day Mahāprabhu flatly admitted, “My boys, I’m trying My best to teach you in the standard I did previously. But it is not possible any longer for Me to continue My teaching in previous ways life. I’m always conscious of a young boy playing on His flute. And He’s drawing My whole self towards Him. I cannot remain in My own sober conscious aim. My whole aim is taken away by the charm of that flute sound, so it’s impossible. I beg pardon of you all. Here I stop My professorial life. And let us have a Kṛṣṇa *saṅkīrtana*, chanting the Name of the Lord, with our full heart.”

So He began Kṛṣṇa *saṅkīrtana*. *Hari haraye namaḥ kṛṣṇa yādavāya namaḥ* [From Śrīla Narottama Dāsa Ṭhākura’s *Nāma-saṅkīrtana*] Heart felt chanting. And the boys also joined. Then gradually there the *kīrtana* began here with the students. In the school with the students the first chanting began with Mahāprabhu.

*Hari haraye namaḥ kṛṣṇa yādavāya*. “I cannot contain Myself but singing this a natural flow, uncontrollable flow, coming in My heart, words. I’m a prey to such sentiments. I can’t do otherwise. Let us do.” Some joined and some went away to study in another school.

So the appreciation - superficially we’re to depreciate the environment. *Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], the mortal aspect, the stagnating aspect. But the harmonious aspect is within, deep. If we can touch that the fulfilment comes in such a degree it captures our heart that we can’t stand. But to become a helpless prey to that charming flow of the deepest nature in praise of majesty of the Supreme Existence. He’s so sweet, He’s so charming, He’s so beautiful, that we cannot imagine. Our tiny heart cannot contain that - overflowing. We’re in search after fulfilment, after love, sympathy, but in that plane we cannot accommodate as much flow of love and sympathy we find around. Rather, we’re lost there, in that. Such, there is dearth of fulfilment, dearth of ecstasy or happiness here, we’re living in a world of famine of ecstasy. But there is ample, sufficient, infinite supply, that we forget everything - in the midst of ocean.

Mahāprabhu says in His *Śikṣāṣṭaka, prati-padam pūrṇāmṛtāsvādanam*. What is that?

**Akṣayānanda Mahārāja:** *Sarvātma-snapanam*.

**Śrīla Śrīdhara Mahārāja:** *Sarvātma-snapanam*. Then?

**Akṣayānanda Mahārāja:** *Param vijayate*.

**Śrīla Śrīdhara Mahārāja:** *Āmbudhi*, there is one mention.

**Akṣayānanda Mahārāja:** *Ānandāmbudhi-varadhanam*.

**Śrīla Śrīdhara Mahārāja:** *Ānandāmbudhi-varḍhanam*. We'll find we're in the midst of an ocean of ecstasy, happiness, or pleasure, whatever you say. In the ocean, and that is also increasing, ever increasing with new phases. We're there. After taking the Name in a proper way, if we're in real progress we shall find that we're in the midst of an ocean of joy, and that is ever increasing. *Ānandāmbudhi-varḍhanam. Prati-padam pūrṇāmṛtāsvādanam*. It's ever new, not stale, new taste coming. *Prati-padam pūrṇāmṛtāsvādanam. Sarvātma-snapanam*, at the same time, every part of the whole figure is being purified. Generally by enjoying here we acquire some reaction. By exploitation some dirt is also collected \_\_\_ peculiarity. *Sarvātma-snapanam*. All dirt is being taken away - characteristic of *śrī-kṛṣṇa-saṅkīrtan*. And let it flow without any hindrance in the whole of the creation.

*[ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam  
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam  
ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam]*

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭaka*, 1]

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

**Akṣayānanda Mahārāja:** May I ask a question Mahārāja? We hear much about *sambandha jñāna*, but when does *abhidheya* begin?

**Śrīla Śrīdhara Mahārāja:** *Abhidheya*, means to end.

**Akṣayānanda Mahārāja:** What is the difference between *abhidheya* and *sādhana*?

**Śrīla Śrīdhara Mahārāja:** *Abhidheya*, the root meaning of *abhidheya* - *abhidhan*. *Abhidhan* means dictionary, *abhidhan* means name, *abhidheya*. What is the purpose of the scripture, *abhidheya* means what the scripture's meaning, what the scriptures want, what sort of meaning the scriptures want to give us, *abhidheya*, *abhidhan*. *Abhid* means complete, perfect. What the scriptures want to give us perfectly, the real aim, the real object of the scriptures, what they want to say to us. *Abhidheya*. *Abhidhan* means dictionary, the meaning of the sound. The sound that's contained in the scriptures, what they mean, want to give us, that is the original meaning of the word *abhidheya*. The *sādhana*, what is their recommendation for us, what they want to give to us. They want to say that, *tad vijijñāsa, tad eva brahma*.

*[yato vā imāni bhūtāni jāyante, yena jātāni jīvanti  
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa]*

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]

[*Taittiriya-Upaniṣad*, 3.1]

Enquire about the prime cause of the environment, and you are also included in that. What is the advice of the revealed scriptures for you, try to find out that. *Abhidheya*. Yes, you are not satisfied, you are searching for something. But what is the answer coming from the revealed truth, how to reach the object of your search? Everyone is searching, but what is the recommendation of the revealed scriptures towards you, towards searching men? Do this!

What is that thing? Only one, and first answer is Om, Praṇava. The general answer, Om. Yes! A big yes. What you are searching for that is. That is, one word, that is. Then, if that is, how to attain that? Hear from me. That is *abhidheya*, means to end. What you are searching that is the end of your life, all of your life. You are searching something, everyone, but you're not getting that. So only one word answer from the revealed scriptures will come. Yes. What you are searching that is existent, and approach in this way. The *abhidheya* is coming to us in that way, to answer our automatic, inner question. Search, search for Śrī Kṛṣṇa, search for Brahman, *vedava-vastu*, the greatest thing. *Yato vā imāni. Yasmin vijñāte sarvam idam.* "By knowing Whom everything is known. By getting which everything is got. You do it." Encouraging - do it in this way. First,

*Ācāryavān puruṣo veda* ["Only one who has a Guru can know the truth."]

[*Chāndogya-Upaniṣad*, 6.18.2] & [*Gauḍīya Kaṅṭhahāra*, 1.2]

You want one bona fide teacher, professor, and you're to approach him. And the teacher also must have such qualifications. This is the way of transaction for satisfaction of your search.

*tad vijñānārtham sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham*

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka Upaniṣad*, 1.2.12]

The Guru must be *śrotriyaṁ brahma niṣṭha*. *Śrotriya*, he has knowledge about the scriptures, and *brahma niṣṭha*, he has a practical life of the same. Not intellectual, but practical life, and also he can impart the Vedic knowledge advices to others that capacity of *Veda*. Such Guru he goes. *Abhigacchet, samyak-gacchet* - not with a return ticket. If you've finished all your prospects in this world of mortality, you go to him to search for your life interest, and forever. Not to come back and begin these stale things again, but go with all sincerity, wholehearted search.

*Samit paniḥ. Abhigacchet samit paniḥ.* At your own cost, at your own responsibility, you must go with all articles necessary for the purpose, *samit*. *Samit* means this, at least in common it is surrender. *Abhigacchet*, that also surrender, *samit* also that surrendering. The *samit* means generally the fuels for the sacrifice, *samit* means *yajña kāṣṭha*, the fuels which are necessary for the sacrifice. Sacrifice means to cast the valuable thing into the fire, to be reduced nowhere. Ha, ha. Concrete things in your consideration you'll be ready to put into fire, and it will go away, you won't

be able to trace anything about that. *Yajña, yajñārthā, yajña*, that is to give once and for all, without anything returned from there. It will be transformed in such a way, the valuable thing put into the fire and it's reduced to ashes, which does not come to help you in your display.

So when you want to get the visa you should not have much concern for the passport. What is real here, that is going to be reduced to ashes. So with this risk you will approach wholesale, with complete retirement. *Samit paniḥ. Samit. Pranipāta, praśna, sevā*. The full confidence, then honest enquiry, then *sevā* - that the desire to be utilised. To be utilised, and not to acquire anything for the utilisation of his own purpose, but to be utilised for the cause you're searching after. These are the *samits, samit paniḥ. Śrotriyaṁ brahma niṣṭham*. And to a proper person you must go, then the real transaction will begin. Otherwise if rather false then the result will also be such like that. And in *Bhagavad-gītā* - also in *Bhāgavatam*,

*[tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam]  
śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam*

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

*Śabde, pare*. Who has got skill in the Vedic culture, revealed scriptures, and also *pare*, which is the object of the sound, of the scripture, that. That is one who'll have some practical and theoretical knowledge. *Śāstric* knowledge and practical experience, *anubhuti*, his conception. Not only the *śāstric* knowledge but some conception of the proper thing. *Śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam*. And *brahmaṇy* in *Veda*, literature, *upaśamāśrayam*, and that all questions, all attempts, become satisfied, attain fulfilment. That is the real position of the thing, that all your enquiries will be stopped, all your inner hankerings they will find their end. No more charm will be left for the place you are leaving back. That sort of transaction you are to make. And in *Bhagavad-gītā* also,

*tad viddhi pranipātena, 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]

*Jñāni* and *tattva darśi*, that *śabde pare ca niṣṇātām*. And *pranipāta, paripraśna, sevā. Pranipāta*, to take final leave from this world of mortality, no charm here. *Paripraśna*, honest enquiry - that all the doubts must be placed open and they'll be satisfied, cleared, wholesale. The march will be wholesale, total march. The enquiries may come in the way and that must be satisfied, and the unhesitating march, total march. *Paripraśna* and *sevā*, that is the main point, you're going to serve, not to enjoy. Taste for service, that is the real unit of our realisation. By serving we live, and by

enjoying we lose. This underlying tendency must be there within, then the march will be sincere, otherwise it may be an imitation.

So that is the general way to show what is the means. And that has been analysed how it comes. First *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*, underground. Then on the surface it becomes *śraddhā*, faith. What is the faith? That if we put food into the stomach the whole body is fed, it is possible, it is not impossible, if we tackle one point the whole can be tackled. *Sarva-dharmān parityajya*. In this principal we must have some faith. From that foundation we're to start up towards God enquiry, or God achievement, the achievement of the whole. The fundamental requirement is this, that must be genuine, faith, *śraddhā*. That if I know anything, everything is known. One thing. If I get one thing, everything is got. There is such possibility. It is not absurd, that getting one we get everything, it is not absurd. This basis must be, have a strong position in our heart. The foundation will be that, otherwise everything will be a false progress. The foundation must be of this character, by achieving one we can achieve everything, knowing one we can - that this stanza is given, putting food into the stomach the whole body is fed. And there is justification.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
aham tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

The justification, that sort of faith, that is the movement. Then we shall begin our journey from there, that faith. \_\_\_\_\_ [?] *sādhu saṅga*, eliminating others we shall go to get association of the *sādhu*. *Saṅga*, the association of the higher means to surrender to him, and what he says to accept that. So service begins, the land of service, self dissipation, self distribution, that sort of beginning. *Sādhu saṅga*. There the topics are discussed elaborately in details. Everything comes within, so many questions on this or that, and that is being satisfied and solid progress is going on in their path. *Sādhu saṅga*, *śravaṇam*, *kīrtanam*, *bhajana-kriyā*. Then what is the result, what is the consequence of *sādhu saṅga*? This *śravaṇa*, *kīrtana*, *smaraṇa*, *vandan*, infinite numbers of ways that is cultivation about the Supreme Entity.

That begins to hear, it is not any blind faith, to indulge in blind faith, no. But from every aspect we may discuss about Him. He's not afraid, the theistic faith is not afraid of being charged or demolished by this ordinary reasoning of this mortal world. He's not a vulnerable thing. He can accommodate all the points of this mortal world and many more. So he's not vulnerable at all, and not afraid of being challenged by this ordinary intellect of the so called scientific brains. So,

*śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam  
arcanam vandanam dāsyam, [sakhyam ātma-nivedanam.  
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā  
kriyeta bhagavaty addhā tan manye 'dhītam uttamam]*

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant,

considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service." ] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

Different phases that culture begins of the Absolute with *sādhu saṅga*. Then *bhajana-kriyā, tato' nartha- nivṛttiḥ syāt*. Then all alternative questions are gradually, automatically eliminated - useless. They seem to be useless. *Anartha-nivṛttiḥ*, that our *artha*, what is not, *artha* means which is our necessity. And *anartha* means unnecessary, undesirable things that may be within our composition, that gradually they're all eliminated. Then the search becomes a pure search and one complete unity, the search. All doubts, suspicions, and other tendencies that can deviate me from that path, they're gradually all wholesale eliminated. That is *anartha-nivṛttiḥ*, no *artha, anartha*, which is not desirable, undesirable things are exhaustively eliminated. *Anartha-nivṛttiḥ*. Only oneness of quest, of search, of going ahead, that remains.

Then *ruci*. After that we can hope to find a real taste for the thing, *ruci*. Before this we may have some tendency, have some liking within us that that is not reliable. As long as the *anartha* is - some *anartha* may come out from the unknown quarter of the foundation and take me, drag me down towards that direction. So the weak taste which I had at that time, that is overpowered. But when the *anartha*, these unnecessary, undesirable things are completely eliminated, then if I find *ruci*, the taste for the thing, that will be helpful.

Or I may be drawn by the *sahajiyā* association, the false *ruci*. Then by that attraction I may be led astray. That sort of *ruci*, the taste, that 'I have good taste for the *mādhurya rasa*, I can be in that this moment without losing any time.' All these things, not reliable. After continued consciousness of Kṛṣṇa, then if any *ruci* comes, that is reliable. And that *sādhu saṅga, śravaṇa, kīrtana*, that will continue.

And then *āsakti*, the stage of *āsakti*. The difference between *ruci* and *āsakti* - *ruci* is the taste, and *āsakti* is the developed form of taste. Which, if any time I feel absent minded about my cause it creates some pain and reaction. 'Oh! Somehow I have lost. So much time I have lost. I was engaged in some other thought.' Though it's not 'some other' because it's above *anartha-nivṛttiḥ, niṣṭhā*, oh, *niṣṭhā, anartha-nivṛttiḥ*. When the *anartha*, the undesirables go, then the stage of *niṣṭhā*. *Niṣṭhā* means *nairantaryya*, the continuous attempt. And *āsakti, ruci*, taste, and then the *āsakti*, though not away from the object of attempt, still he's so much alert about his own higher interest, sometimes he thinks, 'Oh! I have lost, I wasted my time without utilising properly. I feel some pain.' That is the stage of *āsakti*.

Then comes *bhāva bhakti*, just like the stage of bud of the flower. And what is the sign, what is the symptom of that stage, has been described in *Bhakti-rasāmṛta-sindhu*. When one reaches this *bhāva bhakti* stage, now he's safe, and his condition becomes such. What are they?

*kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā  
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ  
āsaktis 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 (*avyartha-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 (*samutkañṭhā*); 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 āsaktiḥ*); 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]

One who has attained the stage of a bud, then the flower will come, and then the fruit. So the stage of a bud, then these symptoms inevitably are present there. What are they? *Kṣāntir*. *Kṣāntir* means *kamar* [?] If there is any loss, some worldly loss, or gain, such news comes to him, 'let it go.' Let it go. *Kṣāntir*. 'I don't mind it.'

When Parikṣit Mahārāja got that curse, and he went to his kingdom, and he was repenting. 'Why I went to insult the *brāhmaṇa* for some bogus plea? That the guest is not attended by the head of the *āśrami*, why I went?' And then the news reached to him that he's cursed, that he'll have to meet death within a week. He told, 'Yes. All right. It's all right.' Such a great loss did not, could not disturb him. Before this he was repenting in that way. "What I have done, let my kingdom be finished, let my resources may be lost, may be burned, all these things. *Kṣāntir*..

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