

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

79.00.01.B

(Approximately 2.25 minutes of Bengali, with *ślokas*; then *bhajans* until 4.35 minutes into the recording)

Śrīla Śrīdhara Mahārāja: According to the degree of eagerness, the valuation will be adjusted.

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare

[“No sinner can commit as much sin as one Name of Kṛṣṇa can destroy.”]

nāmno 'sya yāvatī śaktiḥ pāpa-nirharāṇe hareḥ / tāvat karttuṁ na śaknoti pātakam pātakī janaḥ
[*Kūrma Purāṇa*]

The sinner cannot commit so much sin, what even one word, the Divine Word, the Divine Name can...

Devotee: Simply, we should have that much confidence; one should have that much confidence.

Śrīla Śrīdhara Mahārāja: Yes, *śraddhā*.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

Bhaktivinoda Ṭhākura says: “Leave aside everything else, but only concentrate in *śraddhā*.”

Devotee: *Gītā* says, *yo yac chraddhaḥ sa eva saḥ*.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmāyo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

[“O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith.”] [*Bhagavad-gītā*, 17.3]

Śrīla Śrīdhara Mahārāja: *Yo yac chraddhaḥ sa eva saḥ*.

Devotee: Only *śraddhā* is the criterion by which one should be judged.

Śrīla Śrīdhara Mahārāja: That is the criterion.

Devotee: By which he should be judged.

Śrīla Śrīdhara Mahārāja: Yes, be judged, *śraddhāmāyo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ*.

Devotee: And *Bhāgavatam* also says that even if one is a *caṇḍāla* and he’s Kṛṣṇa conscious, whereas a *brāhmaṇa* devoid of Kṛṣṇa *bhakti*, the *caṇḍāla* is on a higher level.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: He can be a Guru.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: But not the *brāhmaṇa* who's devoid of Kṛṣṇa *bhakti*.

Śrīla Śrīdhara Mahārāja: Yes.

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.127*]

Devotee: Kṛṣṇadās Kavirāja, in *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: Mahāprabhu Himself says to Rāmānanda, *kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.*

Devotee: And the *Bhāgavatam* has gone a step further, here is said *caṇḍāla* even.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: There is the body. There is the body.

Śrīla Śrīdhara Mahārāja: _____ in *gītā* _____ *ye 'pi syuḥ pāpa-yonayaḥ.*

*[mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim]*

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā, 9.32*]

Devotee: *Ye 'pi syuḥ pāpa-yonayaḥ, striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim.* In this way it has been described, but not that he will be a Guru like that. There is no description like that, I think; but in *Bhāgavatam*, as Caru Mahārāja has said just now.

Śrīla Śrīdhara Mahārāja:

*aho bata śva-paco 'to garīyān, yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā, brahmānūcur nāma grṇanti ye te*

["O Lord! How glorious are they whose tongues always chant Your Holy Name! Even if born in a family of dog eaters, such persons are worshipping. Those who chant the Holy Name of Your Lordship must have performed all kinds of austerities and sacrifices. They must have all the good qualities of the Āryans, or civilised men. They must have bathed in all the holy places, studied the *Vedas*, and fulfilled everything required of those who are qualified to chant the *Vedas* and perform *yajña*."]]

[Śrīmad-Bhāgavatam, 3.33.7]

*yena janma sataih purvam vasudevah sanarcitah,
tan-mukhe hari-namani sada tisthanti bharata*

[O descendant of Bharata! One who has previously worshipped Lord Vasudeva in hundreds of lifetimes can now chant the Holy Name eternally.] [*Hari-bhakti-vilasa*] & [*Gaudiya Kanthahara*, 17.21]

Aho bata śva-paco 'to garīyān, even he may be a *caṇḍāla*, he may eat the flesh, the meat of a dog, *śva-paco*. *Śva-paco 'to garīyān*, *yaj-jihvāgre vartate nāma tubhyam*. If it is possible that no Name is in his tongue, *tepus tapas te*, apparently we do not find any penance in him. No, no. In previous births he has already finished that course, *tepus tapas te*. *Juhuvuḥ*, he's not eligible to perform any *yajñā*. No, no. In his previous birth he has finished the course of *yajñā*. Then, *juhuvuḥ sasnur*, we do not find that he's visiting any *tīrtha*, holy place, and taking bath in the holy water, holy river. No, no. Already he has finished all those...

Devotee: That course; already passed.

Śrīla Śrīdhara Mahārāja: ...in previous births. *Sasnur āryā*, the Vedic customs, practices, is not found in him. He has already, the *āryā*, the Vedic *sadācāra*, in his previous births he observed all these Vedic practices. *Brahmānūcur*, he's not eligible to pronounce the *Veda*, the *smṛti*, but that was also finished in previous...

Devotee: He's beyond that now.

Śrīla Śrīdhara Mahārāja: *Brahmānūcur nāma*, then only the faith in the Name of the Lord can come; all automatically done. *Tan-mukhe hari-namani sada tisthanti bharata*.

Devotee: Even the *Bhāgavatam* says, *pada pankā para* _____ [?] One who has got the dust of the lotus feet of the Lord, you see he's also not bound by these Vedic schedules; he's been freed by that also. Though he doesn't go to the wrong deeds, but so says the *Bhāgavatam*, he's not bound by those things, even _____ as regards the Lord, convenience arises.

Śrīla Śrīdhara Mahārāja: Yes. In Ajāmila _____ also it is mentioned.

Devotee: Pardon.

Śrīla Śrīdhara Mahārāja: Ajāmila _____ in conclusion also it is mentioned.

*sakṛn manaḥ kṛṣṇa-padāravindayor, niveśitaṁ tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān, svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ*

["Although not having fully realised Kṛṣṇa, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities, and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yāmarāja or his order carriers, who are equipped with ropes to bind the sinful."] [*Śrīmad-Bhāgavatam*, 6.1.19]

*prāyaścittāni cīrṇāni, nārāyaṇa-parānmukham
na niṣpunanti rājendra, surā-kumbham ivāpagāḥ*

["My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, non devotees cannot be purified by processes of atonement even if they perform them very well."]

[*Śrīmad-Bhāgavatam*, 6.1.18]

All other practices cannot really purify, but the remembrance of Kṛṣṇa, however slight it may be, it will relieve us from all past dealings, and make us...

Hari mukta pare upasya mana pan cesta hari nama samsaya [?]

And Sanātana Goswāmī also says:

*jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna pujoyadhi yatna
katham api sakṛdāttam muktidaṁ prānināṁ yat, paramāmṛtam ekaṁ jīvanam bhuṣanam me*

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rūpam murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."]

[*Brhat-Bhāgavatāmṛta*, 1.1.9]

Devotee: And Caitanya Mahāprabhu put the whole percentage on the Name; Caitanya Mahāprabhu. The whole percentage put on the *Nāma*, Caitanya Mahāprabhu, based wholly and solely on *Nāma*, *Nāma saṅkīrtana*.

Śrīla Śrīdhara Mahārāja: Yes. Sanātana Goswāmī says, "*jayati jayati nāmānanda rūpam murarer*, let the ecstasy in the service of the Holy Name have all glory. All glory to the Divine Name of the Lord. Why? *Viramita nija dharma dhyāna pujoyadhi yatna*, if one can get a little taste of that sort of divine bliss, then his charm for all these religious activities vanishes. What are they? *Viramita nija dharma*, his respective duties what he has got in his present position, *dharma*, this *varṇāśrama dharma*, *karma-kāṇḍa*, *niskarm varṇāśrama dharma phala*. *Dharma dhyāna*, it covers the *yogīs* and the *jñānīs*. It is not necessary when the grace of the Name has arisen in ones heart. Then he does not feel any charm for meditation, or this *sāṅkhyā jñāna*. That is, the bliss of renunciation of the material aspiration, *dhyāna pujoyadhi*. Then *pūjā*, *arcana*, that is covering the Rāmānuja *sampradāya*, they're fond; and the Nimbarka also, they're very fond of *paricarjya* and *arcana*, *pūjā*. When one gets the grace of the Holy Name, he becomes indifferent in other services, even including *pūjā* and *arcana*.

Devotee: He's overwhelmed in the transcendental bliss you see. He doesn't get the time even to turn his head in this way or that way.

Śrīla Śrīdhara Mahārāja: Yes. So Mahāprabhu says:

*ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇam
[śreyaḥ-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varadhanam 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."] [*Śikṣāṣṭakam*, 1]

The *karma-kāṇḍa* and *jñāna-kāṇḍa* finishes. *Ceto-darpaṇa* means *vaidic karma-kāṇḍa* _____
niskarma _____ The first result of *Nāma bhajan* is *ceto-darpaṇa-mārjanam* _____

The second stride covering the *jñāna-kāṇḍa*, *bhava-mahā-dāvāgni-nirvāpaṇam*.

Devotee: *Mukti* also considered...

Śrīla Śrīdhara Mahārāja: *Mukti* is attained by the...

...

Devotees: _____ [?]

...

Śrīla Śrīdhara Mahārāja: When the inner-most self has sprung up from the clutches of *māyā* of twofold, exploitation and renunciation, and it is settled there, *vidyā-vadhū*, for *jīvanam*, it supplies the very life, vitality, in that life. Still it is necessary, *śreyah-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam, ānandāmbudhi-varadhanam*. Now, *prava mukti*, very meagre his position; a speck, sees himself to be like an atom in an ocean of joy, *ānandāmbudhi*, and that is increasing, everybody progressing.

Devotee: *Prati-padam*.

Śrīla Śrīdhara Mahārāja: *Prati-padam pūrṇāmṛtāsvādanam*. And every step, *nava-yauvana*, every step. When he's taking the Name it seems to him newer and newer and it never becomes stale. Always new, *kaiśor* _____ Always progressing nature.

Devotee: Because the Lord is non different from His Name, so in a way, the Ajit, the Lord is before him. He's *niyamitra*, no one else.

Śrīla Śrīdhara Mahārāja: Yes, ever increasing.

Devotee: Ever increasing, evergreen.

Śrīla Śrīdhara Mahārāja: Evergreen, ever new.

Devotee: Ever new, no-one except Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: *Prati-padam pūrṇāmṛtāsvādanam, sarvātma-snapanam*. Two-fold meanings; *sarvātma*, who attends all our deeds purified, and *sarvātma*, every point in the system of the *sādhaka* is purified.

Devotee: Every single atom; every single atom.

Śrīla Śrīdhara Mahārāja: Every step, every stage, every strata, in every point in the conception of our body conception seems to be purified, *sarvātma-snapanam*.

Atma dehi jito jive sarvo paramatmane [?]

Ātmā has got many-fold meanings. In all its meanings it is purified. It seems that my body's being purified, my mind is being purified, my reason – judgement is being purified, my ego is being purified, my whole existence is being purified.

Devotee: Ajit, the Name Mahāprabhu has given everything.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Mahāprabhu has given everything. Nothing more can be wanted.

Śrīla Śrīdhara Mahārāja: Yes, everything, nothing more one can conceive. And a very simple way take the Name.

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: “O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord.”] [*Śrīmad-Bhāgavatam*, 12.3.51]

*kalim sabhājayanty āryā, guṇa jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva, sarva-svārtho 'bhibhāyate*

[“Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana*.”] [*Śrīmad-Bhāgavatam*, 5.36]

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam
kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ
kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ*

[“My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India.”] [*Śrīmad-Bhāgavatam*, 5.38]

Kṛtādiṣu, even in golden ages also, intelligent people they hanker after a birth in Kali because the Kali has got a special grant from the Lord. That anyhow if one can take the Name of the Lord then he attains the highest position. *Kṛtādiṣu prajā rājan, kalāv icchanti sambhavam, kalau khalu bhaviṣyanti, nārāyaṇa*. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: When Swāmī Mahārāja came here the last time he told that, “Jayapataka is requesting me that I shall stay here and he will construct a building for myself, and have thought that

there will be two compartments. In one portion I shall stay and in another portion you will stay." He told.

Bhāvānanda Mahārāja: Hmm. I remember.

Śrīla Śrīdhara Mahārāja: I shall have to go sometimes around the world for preaching purpose and you will remain there. You don't like much to go hither thither, you will stay there. _____
[?]

Hare Kṛṣṇa. Hare Kṛṣṇa. And that small room...

Bhāvānanda Mahārāja: He stayed there.

Śrīla Śrīdhara Mahārāja: But two hours also in the noon, the group is rest there, and coming back he told, "That's a very beautiful, good room." Then it came in my mind, he has gone through the world and so many big buildings he has seen, and this what he says it is a very, very peculiar.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: Bhāvānanda Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ It is roughly finished, the Nat Mandir.

Bhāvānanda Mahārāja: I explained, we're having some technical problem, but that will be cleared up shortly. Then on Monday someone can come and pick up a cheque.

Śrīla Śrīdhara Mahārāja: What do you think to be the estimation?

Bhāvānanda Mahārāja: To finish?

Śrīla Śrīdhara Mahārāja: Yes, to finish.

Bhāvānanda Mahārāja: I think fifty thousand rupees.

Śrīla Śrīdhara Mahārāja: Fifty thousand.

Bhāvānanda Mahārāja: I think will finish it.

Śrīla Śrīdhara Mahārāja: And this is very high, market is very high.

Bhāvānanda Mahārāja: High. With marble stone because the mosaic is not good.

Śrīla Śrīdhara Mahārāja: And because it is now connected, the finishing is connected with your divine master. And it is all around, this is spread.

Śrīla Govinda Mahārāja: Bhāvānanda Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: As you like.

Bhāvānanda Mahārāja: As we like, we like to give it all, but we're not able due to do these technical difficulties. Kali yuga is...

Śrīla Śrīdhara Mahārāja: Big life size portrait also of Swāmī Mahārāja you want to...

Bhāvānanda Mahārāja: Yes. We'll have that done I think in America, and brought over.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāvānanda Mahārāja: By our Art Department in Los Angeles.

Śrīla Śrīdhara Mahārāja: And I'll be grateful also if you can supply with Bhaktivinoda Ṭhākura and Guru Mahārāja also.

Bhāvānanda Mahārāja: Oh yes; three.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja, Prabhupāda, and Bhaktivinoda Ṭhākura. Hare Kṛṣṇa.

Bhāvānanda Mahārāja: In one month finally we will begin on Guru Mahārāja's *puṣpa samādhi* construction, next month construction will begin. It is a very grand affair, this *samādhi*, in Māyāpur; two hundred feet high.

Śrīla Śrīdhara Mahārāja: And length and breadth?

Bhāvānanda Mahārāja: I'm not so sure, but it's very big. The *mūrti* of Guru Mahārāja will be on a *simhāsana* that is eighty feet high, eighty feet tall.

Śrīla Śrīdhara Mahārāja: Eighty feet high?

Bhāvānanda Mahārāja: Yes, the *simhāsana* for the *mūrti*.

Śrīla Śrīdhara Mahārāja: How high will be the door, how high will be the main gate, entering?

Bhāvānanda Mahārāja: The main gate is seventy five feet high.

Śrīla Śrīdhara Mahārāja: Seventy five.

Bhāvānanda Mahārāja: High.

Śrīla Śrīdhara Mahārāja: The _____ of the *simhāsana* may not be higher than the gate.

Bhāvānanda Mahārāja: It may? May not? We can make that adjust...

Bhakti Caru Swāmī: He said it may be higher. That is because the entrance into the temple goes down and up.

Bhāvānanda Mahārāja: Goes down and up, yes. And also in Vṛndāvana, you know I have been put in charge of our Vṛndāvana centre also.

Śrīla Śrīdhara Mahārāja: Yes, I heard.

Bhāvānanda Mahārāja: I like it there, very nice; Vṛndāvana.

Bhakti Caru Swāmī: And ever since Bhāvānanda Mahārāja took charge of Vṛndāvana, the condition of the Vṛndāvana temple also has improved to a very great extent.

Śrīla Śrīdhara Mahārāja: Very good. Both Navadvīpa and Vṛndāvana, in charge of both Navadvīpa and Vṛndāvana?

Bhāvānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Two-fold Vṛndāvana...

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