

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.09.20.A

Śrīla Śrīdhara Mahārāja: Perhaps his quarters are at Chanchilla, Chanchilla Hospital, Misra, Dr. Misra, eye specialist. Chanchilla has got a Maṭha, there is a centre in Chanchilla, Devānanda Maṭha has got a centre there, Chanchilla.

Devotees: Oh! Sounds the same!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol.
Trivikram Mahārāja he's in charge, he lives there in Chanchilla Maṭha.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Then, how far your translation?

Bhāratī Mahārāja: Well, we are waiting for Govinda Mahārāja to come, so we can use those books in the room.

Śrīla Śrīdhara Mahārāja: Otherwise?

Bhāratī Mahārāja: Otherwise it's finished.

Śrīla Śrīdhara Mahārāja: The whole?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The whole is finished?

Bhāratī Mahārāja: Everything is done, yes, it's completed, I have some questions I'll ask you when they come, we're proof reading, as we type, when the questions arise, then I will ask.

Śrīla Śrīdhara Mahārāja: Any question?

Bhāratī Mahārāja: Um, I was just doing translation of the *Sat-sāra-kriya-dīpikā* and Gopāla Bhaṭṭa he's showing very nicely, he's discarding *pitṛ* and *devata* worship. In the beginning he's showing that. So what is the, we still see in Vṛndāvana that persons are doing *pitṛ* there, doing *śrāddha* to the *pitṛs*.

Śrīla Śrīdhara Mahārāja: Generally the *gṛhastha* Vaiṣṇava, for the social cause, formally they perform those rites, but not, this is for the *Vaidantic* Vaiṣṇava. *Ānanya saran*, those that have taken refuge exclusively, taken shelter under the holy feet of the Lord, they do not do anything else, but everything for the service of the Lord.

*ananyās cintayanto mām, [ye janāḥ paryupāsate
teṣāṃ nityābhiyuktānām, yoga-kṣemaṃ vahāmy aham]*

[“I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who

worship Me exclusively in all respects.”] [*Bhagavad-gītā*, 9.22]

But those family men who are feeling obligation for their sons or their wife and other things, only *pitṛ deva* should be eliminated, that will be hypocrisy. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They cannot give up, those that are:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[*ahaṁ tvāṁ sarva-pāpēbhyo, 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]

It is for them that they will leave other gods, *pitṛ devo*, everything. But one who has got his attraction towards the son, towards wife, towards society, and he gives up *pitṛ devo*, that is a hypocritical action. So he should, a man of that status who is providing for the wife and he should also contribute something to *pitṛ devo*, generally the *gṛhastha* he does so. Prahāda Mahārāja did *śrāddham* for his father and everywhere it is mentioned in *Bhāgavatam*, *Purāṇam*. But *pulasaya*, *niskama*, as a social duty he observed. But materially I am feeling obligation for my children, for my wife and only about *pitṛ devo* I have got no duty; that is anomaly. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Akṣayānanda Mahārāja: That comes under the *pañca mahā yajñā*?

Śrīla Śrīdhara Mahārāja: Yes. But as much as one can avoid, so those that have given up everything and devoted themselves for the service of Kṛṣṇa, and Kṛṣṇa and *kārṣṇa*, Vaiṣṇavas, they should not do all these things.

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ, gato mukundaṁ parihṛtya kartam

[“Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers.”] [*Śrīmad-Bhāgavatam*, 11.5.41]

Who has given up all obligations for all sorts of discharge of duties, he who has eliminated, *deva*, *deva ṛṇī*. A man is born with five or six kinds of debt, *deva ṛṇī*. We are indebted to the air, to water, to rain, so many natural things, that is *deva ṛṇī*. We are from childhood, when from our birth, we take help from the environment, that is *deva ṛṇī*, we are in debt to the nature.

Devarṣi ṛṇī, we from our very birth, we take the advantage of the knowledge which has already been given for us to the society. The *rṣi*, the research scholar, this electricity and others, the scholars have discovered many things and we get the facility of that, and the knowledge, the letters, all these things already given by the society. Society means especially the scholars, *rṣi ṛṇī*, that is *rṣi ṛṇī*, *devarṣi*.

Bhūta, bhūta ṛṇī, we get from plants, the vegetable kingdom, the animal, the milk, and so many other things, the dog protecting, so *bhūta* means ordinary animals.

Devarṣi, devarṣi bhūta, āpta, especially the relatives, nears and dears, they also we cannot but accept their help, the relatives, *āpta, āpta* means relatives, kinsmen, *bhūtāpta*.

Nṛṇām, and generally from the human society we get something, this rice producing, cloth producing, and these things.

Bhūtāpta-nṛṇām pitṛṇām, and we get something also from the *pitṛ*, the fathers they have left some property for us, and gave birth to our body, in this way, *pitṛṇām, pitṛ matṛ ṛṇī*. In our childhood they bring us up, in this way we are indebted to father and mother.

Pitṛṇām, devarṣi-bhūtāpta-nṛṇām pitṛṇām, na kiṅkaro nāyam ṛṇī ca rājan, he, *na kiṅkaro*, this is the general obligation, but a man who is exclusively devoted to Kṛṣṇa, he is not indebted to anyone. *Na kiṅkaro nāyam ṛṇī ca rājan*. Who?

Sarvātmanā yaḥ śaraṇam śaraṇam, gato mukundam parihṛtya kartam. One who has given up all his duties and taken up refuge under the holy feet of the Lord, he is not liable to any debt to anyone. Only he who has completely surrendered to the feet of the Supreme Lord, he is not indebted to anybody. Otherwise when we are living we are awake in the social position, the *jīvātmā*, he of course is obliged, he has got obligation to so many. But when one has dived deep, to see only that all superficial agents of Kṛṣṇa, Kṛṣṇa is the all in all, He's all in all, and they are all His servants, so the whole energy he can devote, he will devote to the master, won't care for any *devata* or anyone from: they should be considered as agent of Kṛṣṇa. So he does not feel obligation to anyone, but only to Kṛṣṇa, when one has gone in the plane of deep understanding.

*devarṣi-bhūtāpta-nṛṇām pitṛṇām, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇam, gato mukundam parihṛtya kartam*

This is one thing, that what we should do, if we do not do that, the devotee, then he does not commit any sin, *ananya-bhakta*. There are *viddhi* and *niṣid*, two sections in the duty, some say this we must do and this we must not do. *Viddhi*, the ordinary, we should do all this duties, and *niṣid* we must not do all these things. So this is about *viddhi*, generally we should do this, but the *ananya-bhakta* Kṛṣṇa if he does not do that thing, he is not to be blamed, no charge can come on him. And that is *niṣid*.

*sva-pāda-mūlam bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitam kathañcid, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ*

["One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin."]

[*Śrīmad-Bhāgavatam*, 11.5.42]

What one should not do if Kṛṣṇa *bhakta* does that, then no penance for him, no punishment for him. There are two aspects, two sides. Do you follow? What we should do a *bhakta* is not doing that, if he is *ananya-bhajan-bhakta*, exclusive devotee, then what one should do, if he does not do that, he's not to be blamed, no charge can come. And another side these should not be done but *ananya-bhakta* if he commits that thing, outwardly, but he cannot be punished. What is that? *Sva-pāda-mūlam bhajataḥ priyasya, tyaktānya-bhāvasya*. *Ananya bhakta*, he has given up everything, *sarva-dharmān parityajya, mām ekam śaraṇam vraja* [*Bhagavad-gītā*,

18.66)]. *Tyaktānya-bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid*. But if anyhow any wrong deed is found in him he is not to be punished, because what is to be his jurisdiction changes what punishment is to be given to him or not, that is on the hand of the Absolute. But the society, the king, and the law of the country must not go to interfere with him. This is more difficult. So:

*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]

"If anything to do I shall do it. He has exclusively taken refuge under My feet and I have taken his charge. If he commits something wrong, it should be taken generally by My inspiration, insinuation, so none should come to interfere with him. It is My duty to look after him. *Api cet sudurācāro, bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ*. When I have accepted, things does not belong to anyone, everything belongs to Me. So if he commits any wrong in the eye of the society, the society thinks that, that thing belongs to ABCD, so they are wrong, he's doing all right. And that may be in two stages, one in the stage of a *sādhaka*, and another in *siddha*, when he's *siddha* he's committing the perfect thing. Who is he that he's doing wrong? But he does not wrong, make any wrong. And the *sādhaka* may commit but that may be forgiven by Me, and you have nothing to do, to come and interfere in the matter."

Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Not completely.

Bhāratī Mahārāja: What is that in relationship to *niyamāgrahaḥ, niyamāgrahaḥ?*

Śrīla Śrīdhara Mahārāja: Yes, *niyamāgrahaḥ*, two fold meanings, *niyamāgrahaḥ*, too much, too much affinity to abide by the law, and that is one side. And another aspect, *niyama āgrahaḥ*, does not accept any law at all, not willing to abide by any law, *niyama āgrahaḥ*. *Niyamāgrahaḥ* - both bad, two aspects bad: the middle side, *yuktāhāra-vihārasya*.

*[yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]*

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

We should go, follow, the middle path, the easy path, not extreme. *Niṣiddhā*, one should not steal it, but the *ananya-bhāk* devotee he's seen to steal it. He's stealing some flower and taking away and offering to his Deity, but he's stealing flower. Then how should he be dealt with?

Stealing, that is crime, the society, the *śruti* law that we will come to accuse him, “That why you have stolen?” Then he may say, “I have not stolen. It all belongs to Kṛṣṇa. For the service of Kṛṣṇa I am taking it.” That is his vision, if sincerely, then he’s not to be punished.

“One who is stealing because for My purpose, if he steals something for My purpose that is not stealing, because his vision is so deep he sees everything belongs to Me. He is doing rightly. So *niṣiddhā koronay* what is forbidden by law, by social society, and even by the *śruti śāstra*, but if he’s really sincerely exclusive devotee to Me, none should come to interfere with his apparently misdeeds.”

Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: “From the absolute standpoint he’s seeing and the relative standpoint cannot come in clash, and if it comes cannot stand. That is *nirguṇa*, his movements are *nirguṇa*, true from the sense of *nirguṇa* plane. But this *saguṇa*, there gradual from *tama* to *raja* then *sattva*, then going *nirguṇa*, if they encroach upon the right of the *nirguṇa*, who are My direct servants, then they are wrong, their relative vision is wrong. He’s in the absolute plane, whatever he’s doing considering Myself to be the unchallenged master of everything, he’s right and they are wrong. That this thing belongs to A, that it belongs, this woman belongs to that gentleman. This is all contract amongst you, but from the absolute sense that has got no position.”

Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: “Everything belongs to Me and one who does work only, only backed by My consciousness, he’s doing right.”

So that is little hard thing to digest for the society! Ha, ha, ha, ha.

Bhāratī Mahārāja: Yes. They also try to find fault in Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Kṛṣṇa.

Bhāratī Mahārāja: Kṛṣṇa stealing...

Śrīla Śrīdhara Mahārāja: Yes, “Kṛṣṇa stealing, and Kṛṣṇa coming to the wives of others, that is wrong, He should be punished.” Eh ? (laughter) They are more than Kṛṣṇa.

The Mary, the mother of Christ, she was the wife of Joseph someone, eh, but it is told that Mary got child from God’s inspiration, not from the husband.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So in the, practically to digest all these things; of course such devotees are very rarely to be found, and generally a devotee should not venture to do all these things because it will create disturbance in the society.

Bhagavān, Lord says, Kṛṣṇa: *loka-saṅgraham evāpi, sampaśyan kartum arhasi.*

*[karmaṇaiva hi saṁsiddhim, āsthitā janakādayaḥ
loka-saṅgraham evāpi, sampaśyan kartum arhasi]*

["King Janaka and other learned personalities attained to perfection in devotion by performing their prescribed duties. Therefore, it is proper that you perform your duty for the instruction of the masses."] [*Bhagavad-gītā*, 3.20]

Only looking at the welfare of the ordinary people, one should not go to do that, generally, then there will be chaos in the society and they will be doomed.

*na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate*

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ / sa yat pramāṇam kurute, lokas tad anuvartate

["Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion."] [*Bhagavad-gītā*, 3.21]

*utsīdeyur ime lokā, na kuryām karma ced aham
saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ*

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [*Bhagavad-gītā*, 3.24]

Loka-saṅgraham evāpi, sampaśyan kartum arhasi [*Bhagavad-gītā*, 3.20] To save the ordinary society, we sometimes abstain from doing lawless things. Looking at the benefit of the ordinary people we should go according to general law. Kṛṣṇa. Kṛṣṇa.

Bhāratī Mahārāja: This morning we were talking about you had said, one day before that the devotee can even murder, murder and steal for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Anything because the centre, the vibration coming from the Absolute, if it is so.

*prakṛteḥ kriyamāṇāni, guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā, kartāham iti manyate*

[“All the various activities are in every way carried out by the (senses activated by the) modes of material nature. But a man deluded by identifying himself with his body and its extensions thinks, “I alone am accomplishing this.”] [*Bhagavad-gītā*, 3.27]

They should be punished. So *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66])

Yudhiṣṭhira did not accept the direction of Kṛṣṇa, to tell a lie to Droṇācārya, ‘that Aśvatthāmā is dead,’ he hesitated.

When Droṇācārya told, “I don’t believe You, but if Yudhiṣṭhira says that Aśvatthāmā is dead, because I know that Aśvatthāmā is immortal, but if Yudhiṣṭhira says that Aśvatthāmā is dead then I’ll believe.”

Then Kṛṣṇa asked Yudhiṣṭhira, “Say it, tell!”

Then he hesitated, then again pressed, “Yes! Aśvatthāmā is dead, but it is an elephant.”

There was one elephant named Aśvatthāmā. Aśvatthāmā means who cries like *aśva*, means the horse. The horse, what is the technical word, the sound of the horse?

Bhāratī Mahārāja: Neigh, neigh.

Śrīla Śrīdhara Mahārāja: Neigh.

Bhāratī Mahārāja: Uh huh.

Akṣayānanda Mahārāja: Whinny.

Bhāratī Mahārāja: Whinny, neigh.

Śrīla Śrīdhara Mahārāja: That one Aśvatthāmā when he was born, he gave sound like the horse, so Aśvatthāmā. So one elephant was also named in that way, he cried like a horse, that elephant, so Aśvatthāmā. “Aśvatthāmā is dead, but it is an elephant.” And Kṛṣṇa arranged in such a way, “Aśvatthāmā dead, it is elephant,” and at that time the drum was sounded loudly, and that could not enter the ear of Droṇācārya. Only first portion he attended, “Aśvatthāmā is dead, Yudhiṣṭhira said,” then he was besides himself. And in that position Arjuna cut off the rope in the bow, and that bow one end was here and another in Droṇācārya’s head, was disturbed.

And at that time Dhṛṣṭadyumna approached and beheaded Droṇācārya. He was born to kill Droṇācārya, Dhṛṣṭadyumna, in a sacrifice by Drūpada. Drūpada and Droṇācārya they are perhaps class mates, but somehow or other they had some antagonistic feeling. Droṇācārya when he was training to the Kauravas and Pāṇḍavas, Guru *dakṣiṇā*, at the time of Guru *dakṣiṇā* he wanted, attack Drūpada, and Drūpada was attacked, disturbed.

At that time Drūpada he also managed to arrange a sacrifice, *yajña*, “That Droṇācārya, this retaliation I shall take.”

So from the *yajña* Dhṛṣṭadyumna came out, to kill Droṇācārya, Draupadī’s brother. And Dhṛṣṭadyumna beheaded Droṇācārya.

Arjuna was very much displeased when Dhṛṣṭadyumna was going to kill him, to behead him, Arjuna cried out, “Take him, take the Ācārya to my side, capture.”

But he did not care, he beheaded. And Arjuna was very much enraged and began to rebuke Dhṛṣṭadyumna. Dhṛṣṭadyumna was also excited and went to attack Arjuna. The disciple of Arjuna was Sātyaki, he came from the Yadu *varṇśa*, Kṛṣṇa *varṇśa*, he went to attack Dhṛṣṭadyumna.

Then Kṛṣṇa told, “What you are doing? Still the enemy party is strong enough and you are

quarrelling within yourselves.” And He cast a glance to Bhīma, “Separate them.”

Bhīma came between separated them, Dhr̥ṣṭadyumna and Arjuna, forcibly.

And then Sahadeva came with a serious lecture. “What are you doing? The enemy is at your head and you are mad in your internal quarter, you are so excited, and all these things.”

Then everything was calm again.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

When an exclusive devotee, he will cross the social law and do something wrong, so if he takes any advantage from the society he also must be prepared to get the punishment also, without any grudge, from the *nirguṇa* plane. Not only ostentatious in our eye, that is an enjoyment, he will approach that, but punishment also, which is in our eye, he won't avoid, he will with a smiling face he will accept the punishment. *Jai para jai mana paman* [?] Even death with smiling, that is given by Kṛṣṇa. The death offered by Kṛṣṇa, everything coming from Kṛṣṇa. When sweet meat is here ‘that is Kṛṣṇa’ and when a bitter thing, ‘oh no,’ that is hypocrisy. Hare Kṛṣṇa, Gaura Haribol. Everything comes from Him and that is sweet, whatever the formal valuation of it may be in the misconceived world of *māyā*. Hare Kṛṣṇa.

Rāmacandra, when the proposal came that He will be installed tomorrow morning, His temper is sober, not very much cheerful. And when He got the news that His father has entered into an obligation, an understanding with His stepmother, already committed, then also in that if He wants to oblige, obey His father's will, then He will have to go to the forest. His temper is also just as it was when He had the proposal of sitting on the throne, the temperament is not disturbed. He's only following the duty. “The father's will I am to observe.” To sit on the throne or to go to the forest, banishment, the temperament is same. Only:

karmany evādhikāras te, mā phaleṣu kadācana
[*mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmanī*]

“I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.” [Bhagavad-gītā, 2.47]

“I am only come to discharge My duty, in the face of duty in the worldly sense it may be very joyous and it is maybe very sorrowful, it does not matter, it is My duty, is to obey My father, obey the law. I'm doing that.” He's only present there, “How to ascertain what is My duty and to do the duty.”

And whatever, in the eye of the people, ordinary, ordinary people in the world of misconception, it is laudable or deplorable, we may not care about that. *Jai para jai*. What is the value of a mad man's dancing or crying? They are mad, under misconception, sometimes crying, sometimes dancing; no value. So he's in relativity of something else, we are to take it. He's in the relativity of something great, so these things matter very little to him. *Raso 'py asya, param dr̥ṣṭvā nivartate*.

[*viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjam raso 'py asya, param dr̥ṣṭvā nivartate*]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."]

[*Bhagavad-gītā*, 2.59]

He does not, the ordinary, this worldly *rasa* has got no value in him, he's mad in another type of *rasa*, transcendental *rasa*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaurāṅga. Nitāi Gaurāṅga.

Akṣayānanda Mahārāja: I have one question Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Some devotees say if you take Kṛṣṇa *Nāma* at the time of death then you can go into Goloka Vṛndāvana, and if you take Rāma *Nāma* you cannot. So I want to substantiate that.

Śrīla Śrīdhara Mahārāja: The inner conception that is responsible. The Rāma, when he's pronouncing the word Rāma, if he means for Dāsaratha Rāma his attraction will be there, Ayodhyā, if Paraśurāma he is attracted to another place, and if Rāma means Rādhā-ramaṇa Rāma he will go to Goloka, the inner meaning.

Akṣayānanda Mahārāja: Of the devotee.

Śrīla Śrīdhara Mahārāja: Of the devotee, that will guide him.

Akṣayānanda Mahārāja: Very nice.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

When I had my... my name was Rāmendra Candra, so he gave Rāmendra Sundara.

I asked, "What should be the meaning of Rāmendra?"

Then he told, "Rādhā-ramaṇa Rāma. Rāma means not Rudhi, Dāsarāthi Rāma."

So I asked him, "What should I think of this, about the meaning of Rāma?"

Then he told, "Rādhā-ramaṇa Rāma."

And then it was again transformed into Rāmānanda dāsa, when I was selected, when we go to discover the place on the Godāvarī, where Mahāprabhu and Rāmānanda met. Bon Mahārāja, myself, Hayagrīva Brahmācārī, etc, five, we five, in the first party went to discover that place, and *pādapiṭh*, to establish, install footprints there of Mahāprabhu. Then my name was changed from Rāmendra Sundara to Rāmānanda dāsa.

Akṣayānanda Mahārāja: That's wonderful.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So I am very much attracted in the divine discourse of Mahāprabhu and Rāmānanda. I find everything there. The whole teaching is covered in that talk. From the lowest *varṇāśrama*, from *varṇāśrama* up to the highest *Rādhā-dāsyam*, we find there, and even Mahāprabhu in His full fledged conception. *Rasa-rāja mahābhāva*, this aspect of Mahāprabhu was never expressed anywhere, only there in the Godāvarī. On the banks of the

Godāvarī He showed to Rāmānanda who was He, Both combined, the highest, two halves combined, *rasa-rāja mahābhāva*. We don't see anywhere, that sort of revelation, self revelation of Mahāprabhu. Godāvarī, sometimes it is called Gotami Gaṅgā. Some say that Kṛṣṇa River after Godāvarī, there is one big river, on the _____ perhaps, there is Kṛṣṇa. Some say that is Gotami Gaṅgā, or some says this Godāvarī is Gotami Gaṅgā.

Akṣayānanda Mahārāja: How did you find the place?

Śrīla Śrīdhara Mahārāja: Huh?

Akṣayānanda Mahārāja: How did you locate that place?

Śrīla Śrīdhara Mahārāja: Yes that place was located, approximately; we enquired there, on the banks. When Mahāprabhu met Rāmānanda, Rāmānanda was the Governor of that province, deputed by Pratāparudra the Emperor of Orissa, who was ruling that province, Andra Province, under Rāmānanda. And when he came to take bath thousands of *brāhmaṇas* followed him. We thought from that that must have been some big festival from the nature of Rāmānanda's taking bath in Godāvarī. And that place must be some holy place, holy ground. Then we found that there is Gopada Ksetra, the holy place detected on the bank. There is an embankment, by the government, they did not allow any construction inside, so just on the side of the embankment, we tried to find one land.

Then one gentleman came to, made a gift of a small land there, one Rāma Candran, on other side of river, from Raja Mahindri. Whose land is nearby we went on in our enquiry, and found this is a small plot, this belongs to a particular gentleman, his name is Rāma Candra, he lives at Raja Mahindri. We approached him, and he, out of his own accord, he came to make a gift of that land to us.

And there the small temple was constructed and installation of the footprints took place. Prabupāda accepted that and he made the first worship there, and that was open to all. Then again that was declared a Maṭha and the Śrī Mūrtis were placed there. In that small temple first, only footprints, then now some other temple they have made for the Deities.

And then nearby there was one acre, or two acres of land perhaps. I was in charge of Madras Maṭh at that time. I had some money in the temple fund of Madras. And when I was told that the nearby land is going away, it is being purchased by another gentleman, then with that information I came there and anyhow managed to get the half portion of that and add it to the small plot. Now perhaps that area is in the possession of Rāmānanda Gauḍīya Maṭh. Hare Kṛṣṇa. And also one small building with veranda, that was constructed by me, the first building there, from some collection of the Ello, the district town of Godāvarī, West Godāvarī District Ello, from there I collected funds and constructed one room. Before that we lived in a hut there. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, in the *mahā-mantra* the Hare, Hare is a name of Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: It is according to your *adhikāra*. When one is firmly established to conceive Rādhā-Kṛṣṇa at the back of everything, *svayaṁ-rūp* and *svayaṁ-rūpa*, They are at the bottom of all sorts of conceptions of all things good, then only that sort of meaning will come, and nothing else. Otherwise for the beginners, for Hare one may take Nṛsimhadeva, Rāma, this Daśaratha Rāma. And the Kṛṣṇa that Kṛṣṇa also, of different type, there is one Kṛṣṇa in Vaikuṅṭha, Who is the *vaibhava*, about twenty-four, first Nārāyaṇa, then four, Vāsudeva, Saṅkarṣaṇa,

Pradyumna and Aniruddha, four *vyūha*, and everyone has five again. Then there is also one Kṛṣṇa in Vaikuṅṭha, then Kṛṣṇa, Dvārakā, Mathurā, all these things, this type, but the highest type, highest...

.....