

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

81.10.08.B

**Śrīla Śrīdhara Mahārāja:** ...new wonder, ever new. Even it is written in *Gītā* only for the human soul. “You are, diving deep in the material experience of material things, but you come in contact with the slight conception of your own soul you’ll be astounded. “Oh! Such sweet and such wonderful things may exist, and I am such, my soul, myself, is of such higher standard creation. Then what to speak about Paramātmā, Bhagavān, Kṛṣṇa and His paraphernalia? Hare Kṛṣṇa. So we are not thieves, we must with our eyes open we must make progress. We won’t allow ourselves to be closed eye, making progress, not like that. Because where I am going, I’m approaching, that is above all test, all doubts.

Just as the other days I told I heard from Guru Mahārāja, that one boy is born in a dungeon within the prison house, and another man from outside coming to him and asking him, “Oh, come out to see the sun.”

He will take the light from there; that place.

“Oh, you want to see the sun?”

“Yes, and let us take the light.”

“No, no! Light is not necessary to see the sun.”

“Eh? Am I a fool? That you will say and I will put confidence in that word. Nothing can be seen without the help of the light.”

Then he will take him forcibly out: “See the sun!”

He’ll be astonished. “Oh!”

So we are making progress towards that direction, why we should not make progress with not closed eye. So much wonder to come in contact of that we cannot conjecture, we cannot suppose even, surpassing all our feelings of wonder, stranger, more stranger, more strange, it will come. Not only the *adbhuta rasa*, not only strange, this is its character, but sweeter, powerful, more powerful, more sweeter, more beautiful. In this way we are to appreciate, so with open eye, with open mind, we shall go. Not like a thief. Gaura Haribol. Hare Kṛṣṇa. Anything? Clear, am I clear?

**Devotee:** Very clear.

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Devotee:** I have a question, in regard to – what is the most important qualification for one who’s attempting to write transcendental literature.

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** In every case it is *prayojana*, to be sincerely linked, to have the link with the upper story. To set aside one’s own experience. Experience also may be used as example, but our faithful adherence to the higher source, that should be the attitude. We should pray, just as when we go to read any scripture I show respect, we worship the books, then we open the book

and begin to read.

*Prañipāta, paripraśna, sevā*, if we want to come in connection of the higher zone then our attitude should be that of *prañipāta, paripraśna, sevā*. *Prañipāta*, that is surrender, and *paripraśna* the keen understanding, our utmost earnestness to catch the thing, *paripraśna*. And *sevā*, I am doing it not to glorify myself but as a duty to my Gurudeva and the *sampradāya* and the Lord. That sort of temperament will keep connection; will connect with the higher sphere. Self abnegation and earnestness to know, *praśna*, that living earnestness for new things, and also to be utilised for Him, and not to fulfil any purpose of this mundane zone.

So with that mentality one should try to write, that we may be an agent only. Through Him the power we'll get, that knowledge will descend. He will try to make a hateful agent a mediator of the two, not black marketing. From this real source to take and to distribute, not black marketing. Hare Kṛṣṇa. That should be the attitude of a writer, of a speaker, in every transaction of the higher sphere, our attitude of a mediator, transparent mediator.

"The Guru is opaque and transparent," it has been said by our Guru Mahārāja, "Opaque Guru and transparent Guru." Opaque Guru the trader: the Yati Goswāmī and *vaṁśa paramparā*, opaque Gurus continuing a trade in the name of becoming a transmitter.

\_\_\_\_\_ [?]

...

... Kṛṣṇa is nowhere, it is in *Gītā*:

*mayā tatam idaṁ sarvaṁ, [jagad avyakta-mūrtinā  
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9. 4]

"I am everywhere." *Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā, mat-sthāni sarva-bhūtāni*. "Everything in Me." *Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā, mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ. Paśya me yogam aiśvaram* [*Bhagavad-gītā*, 9.5]. "Your ordinary intelligence cannot understand; *acintya*."

So Mahāprabhu kept the word *acintya-bhedābheda* because the connection depends on His sweet will. He's free of the free. Absolute freedom is only with Him.

**Vidagdha Mādhava:** But Mahārāja, if someone is trying to develop *śāstric* vision he wants to see Kṛṣṇa everywhere. Kṛṣṇa has entered into every atom and He's also pervading in the Brahman aspect. So how do we see that He is not in everything?

**Śrīla Śrīdhara Mahārāja:** *Ke bolchen?*

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

He's *adhokṣaja* and you are being a finite of the finite you cannot comprehend, you cannot have the audacity to comprehend everything within your fist. The first condition is this, that you are going; the finite is going to measure the infinite. There should be a limit, up to nth term,

mathematics going many steps finished, then up to nth term, recurring, something like that. As much as He will, His existence is of such nature that when He selects you to make any part to be known by you, then you can know, otherwise you are helpless. That is your position, or that is our position. Such things exist and if you have such faith in you then you have got *śraddhā* and only through that faith you can connect with Him, otherwise we are atheist. Atheist means self deceived. Do you follow?

**Vidagdha Mādhava:** Yes Mahārāja.

**Śrīla Śrīdhara Mahārāja:** You can't finish, that you can know the whole thing. The first condition, He's *adhokṣaja* and you are finite, I am, we are finite, and how can we be bold that we shall know every detail of Him, bold enough. It is audacity. That is foolishness. That is suicidal, to think like that. So *Bhāgavat* has given warning in many places.

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

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: “Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.”] [*Śrīmad-Bhāgavatam*, 10.14.3]

The curiosity you have to banish that you will know so many things and you will make Him the object of your trade, that whenever you want He will come and he will help your trading. Trade in God is not possible. Only when He makes Him to distribute Him through you, through me, then that is possible, otherwise not. The whole thing is within His fist, the whole independent. And that is desirable. And any innocent person should admit that. Should admit that, “Yes, we are finite, and the infinite, so I must have some limit and my hankering for Him, my faith, and His independent step towards me, everything depends on that.”

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

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

[*Kathopaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Such things exist in our infinitely higher position with higher merits infinitely. And we can connect only through faith, *śraddhāmāyo 'yam loka*, and not reason, not knowledge drawn from experience of worldly things. *Adhokṣaja*. If we can have some faith for that higher unknown and unknowable transcendental, then we shall come to have enquiry how we can be utilised for His purpose and get out of this non faithful environment contamination.

My master is Absolute. That should encourage my campaign about my quest, my search, my

service, give me impetus to my serving attitude that He's Absolute, He's infinite. And I must try to avoid any connection with all the finite matters. I should rather hate the finite things.

Enough, enough done of finite things from so many births in the past, enough done with this, with our association with things that are mortal, that can come in our control. We have become king, we have become Indra, the king of the whole world, Brahmā, so many positions we have already experienced we are told. So masters of this mundane world, that position we also experienced and again we are here, and again we may have to go to the life of a worm or an insect. In such uncertain possibility of our degraded position we are in the midst of.

So our all attention should be to remain in the connection with the highest, which is invulnerable, immeasurable, whose sweetness, knowledge, everything is immeasurable. To keep connection in the association of such centre we shall try to maintain our position, unknown and unknowable. But with some comprehension that is good and beneficial.

*Paripraśna*, honest enquiry, which is really necessary for my present spiritual purpose. And also when I'm in the *sampradāya* I shall have to educate others with that, about that, so with honest sincerity we may enquire into the meaning of the scripture.

But *u-jñāna* [?] and *ati-jñāna* [?] in *Upaniṣad* \_\_\_\_\_ [?] That our attempt to make Him the \_\_\_\_\_ [?] criminal, prisoner, we won't try to make Him prisoner of our own particular cell of knowledge in the brain. We should not attempt like that. All we shall know and all we shall – the more we know, the more we'll know about His infinite character, so our attitude should be that of:

*trṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtaniyaḥ sadā hariḥ]*

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

"I'm smaller than smaller." The conception of the bigger relativity will necessarily help us to think ourselves to be the smallest of the small. And only through faith we can connect with Him, nothing else, no knowledge. *Karma*, *jñāna*, futile, *yoga*, any ascending attempt is sure to meet with failure, ascending method. So:

*bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām  
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]*

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog flesh eating out caste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [*Śrīmad-Bhāgavatam*, 11.14.21]

Only through devotion, only through dedication, and dedication; that 'die to live.' Śrīdhara Swāmī has given the important explanation.

*śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam  
arcanaṁ vandanaṁ 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]

I'm listening to Hari *kathā*, about Him, but my attitude will be that what benefit I shall draw from such listening, who will be the owner of that? Who will be the beneficiary? Not myself but my Lord. I am a slave. I'm in no position of beneficiary in me. Then it will be *bhakti*, devotion, a part of devotion. It will have recognition to be devotion that whatever I receive I'm not beneficiary. He will be beneficiary. The good or bad it will go to Him, the *śravaṇa*, *kīrtana*, every action for His satisfaction. I may die, I may live, it does not matter. And the highest risk we find that when *gopīs* were asked to give their feet dust for the head of Kṛṣṇa when He played with some tactics.

"That take some feet dust of a devotee and that will cure My headache."

So such self abnegation and such degree of self surrendering, we have nothing, a slave to such a degree. If we accept such creed then we may be allowed to enter into that higher domain. Otherwise we shall enter and we shall loot, begin looting there. So such degree of slavery is to be, that bond should be signed within the heart. We must mind it, we must be reminded at every step. So dedication and dedication of such degree is necessary, and not by calculation that is in the beginning and spontaneous in Braja. We have come in connection with such noble life, conception of such nobility, self abnegation of such degree, such news, so noble a life, selfless life. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. And there we gain most, ha, ha, ha. There, in that position we are the highest gainer, we are told by the experts of the world, of that world. Ha, ha, ha. Gaura Hari.

So not only direct *dāsya* to Kṛṣṇa – those that can dedicate to such a degree, to make them beneficiary, that is another, that *kiṅkarā*, *Rādhā-kiṅkarā*, higher than that, *Kṛṣṇa-kiṅkarā*. *Rādhā-kiṅkarā* is higher than *Kṛṣṇa-kiṅkarā*, because who has dedicated most to the Kṛṣṇa to dedicate they're not in direct contact with Kṛṣṇa, that fetches us the highest valuation, we are told by our masters. Rādhikā Madhavan. Our aspiration is there, tied there in their feet, of their Guru. Servitor of the servitor of the servitor of the servitor; in this way the progress comes.

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

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de  
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke  
[madhura vṛndā vipina mādhurī praveśa cāturī sāra  
baraja yuvatī bhāvera bhakati śakati hoita kāra]  
[Vāsudeva Datta/Ghosh]*

The dignity, such dignity in life to such a degree of self abnegation, self surrendering, self dedication, of different degree, classification, quality, all these things, Mahāprabhu has taken down from that highest quarter of the globe to here. And those who have got inner appreciation for this they say: "Oh! If Mahāprabhu did not come with the news of all these things, how could we live?" He's a child of that soil, so says: "Without this how could I live?" Just as a fish will say: "Without water how can I live?" So a child of that soil he says: "How could we live if Śrī Caitanyadeva graciously did not bring the news about the real sustaining point, sustaining drop of our inner life? Wonderful!"

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Devotee:** We have heard it said by our Guru Mahārāja that yourself and himself were the only two people qualified to translate the *Śrīmad-Bhāgavatam*, and give commentary on the *Śrīmad-Bhāgavatam*.

**Śrīla Śrīdhara Mahārāja:** Yes, he had such confidence in me. He was my intimate association and we had many discussions, when I lived at Calcutta just as his next door neighbour, so much discussion, he had such faith in me, by the grace of the Absolute finishing such a great work: now he's above. I'm left here.

**Devotee:** That's our fortune. That he had such faith it's only right that we should have such faith also.

**Śrīla Śrīdhara Mahārāja:** Yes, he had some faith in me. Hare Kṛṣṇa. I can't deny that.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. And in his last days also he expressed that, "Two quarters side by side will be built there, and you will live in one and in the next I shall live."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi.  
Birds of the same feather flock together.

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** A common interest has drawn us near. Our common attraction has brought us nearer, closer. Gaura Haribol. Gaura Haribol.

**Devotee:** So there's still a lot of the *Śrīmad-Bhāgavatam* to translate and purport on.

[Group laughter]

**Śrīla Śrīdhara Mahārāja:** My Guru Mahārāja told, his remark to me: "Ease lover." You are extorting things from me.

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** That is deposited perhaps with me. You have come. Perhaps it was meant for you all, don't know. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. What's the time?

**Devotee:** Five past nine.

**Śrīla Śrīdhara Mahārāja:** Five past nine.

**Devotee:** Could you tell us something about service, doing sixteen rounds in a day, and selling some books, is that enough to achieve Lord?

**Śrīla Śrīdhara Mahārāja:** Anyhow to try to increase our inner affinity towards the cause. So when external services are absent we can go even more counting. And when very busy in the service may be less, that does not matter much. But serving, service is necessary and which may increase our serving tendency. The Name is advised in a general way, "Take the Name." Name, to

count Name:

[*aghaccit-smaranam visnor-bahvayasena sadhyate*]  
*austhaspandana-matrena kirtanatu tato varam*

["The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the *kīrtana* of the Holy Name of Viṣṇu, and therefore *kīrtana* is the topmost process of devotional service."] [*Hari-bhakti-vilāsa*, 11.453]

[*Gauḍīya Kaṅṭhahāra*, 17.19]

To take the Name within, that is less important. And if our, the vibration is in the lips then it will be more, of higher type, that is utilisation, the vibration created around, more useful. And then, chanting in high sound, that will be more helpful to help the environment, so many, the vibration. And in the form of the book, that is *Nāma-mahāta*. Counting Name that is a difficult thing, that is cultivation about the Name, about the sound. Through the sound means which is one with substance, the meaning of the sound, to cultivate about that, *anuśilana*. That may be in the beads, that may be in preaching, and even by medium of the distribution of the books. That is also, that is preaching the noble position, the unique, purifying position of the Name. When I'm delivering lecture, or when I'm writing an article, enhancing the nobility of the Name, the higher purifying tendency of the Name, that is also *kīrtana*, *Nāma-kīrtana*. It is going to propagate the greatness of the Holy Name. So that is also chanting, chanting, though the purpose, the real object is to be marked, and where I am engaged. If I'm very busy in other services of the Name, the counting may be reduced to, in a lower position, that it won't be of any bad effect there. Anyhow to engage *Nāma-kīrtana*, taking Name, to keep me engaged with the Divine Sound. Through Divine Sound we can easily enter into the domain of the transcendental realm, passing knowledge, then worship, love, etc.

Namna namnasya anta kala sudha tama vekam suri teja nama rupa sash bhuva tas bhavati  
 Tato rupa sash bhuvane [?]

Then:

Gunanam suranam suriteja gunay parikar vaisistham jayate tato līlā atat paro lilayam pravesha [?]

So for a beginner that sort of rules that you must take. You are engaged in the worldly affairs you must take at least so many rounds. You must make time at least for this. But when one's fully engaged in the purpose of the truth, to spread the greatness, the purpose of the Name, the scripture, only this formal counting may not have any great importance in his life. He's the wholesale here within the Name, they're doing service of the Name. And the counting also must be of a serving tendency there must be, otherwise there will be *aparādha*, there will be *ābhāsa*, so many possibilities there. Anyhow to go on deep into the service of the Divine Sound, to spread the Divine Sound, and to stop this mundane sound which is the medium of so many busy activities of this mundane world. The mundane sound flow waves should be, transformed, should be, not transformed, should be replaced with the waves of Divine Sound. They're full of mundane sound, but Divine Sound must take place throwing them off, the mundane sound, and the benefit will get everywhere where there is animation and with little faith.

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

**Vidagdha Mādhava:** Mahārāja, isn't the purpose of the process to chant the Name purely? Doesn't that mean that we should chant a prescribed number of rounds or endeavour to chant as much as possible the Holy Name?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Bhāratī Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** No! Not to increase the number of counting in the beads. That is a stereotype dead thing. But the living counting and so many other signs will be shown. It is not limited within the physical sound that my lips produce. It has an extensive and infinite innate acquaintance of that Name. Only that counting, and that bead, and that particular sound that my tongue produces, it is not limited there. It holds within it the whole transcendental world we may see. It will give us connection with that. The medium sound we shall try to go in, to enter, into the domain, *rūpa, guṇa, līlā*, so many...

... sufficiently.

**Devotee:** Only problem is, this you see, I'm not that much qualified to read the scripture or Sanskrit words, you know, so I thought maybe this chanting is more important for a illiterate man like me.

**Śrīla Śrīdhara Mahārāja:** Chanting, and gradually it must have life; a living counting will take us closer to the substance, not only the external sound in the cover. The substance within, the Name, *nāma, rūpa, guṇa, līlā*, within the sound, and we must be acquainted with, introduced with all the full Name. Eh?

**Devotee:** We are not to increase the quantity, but to increase quality.

**Śrīla Śrīdhara Mahārāja:** Ah! Quality!

**Devotee:** And if at the same time quantity and quality we can feel, that is all well and good, isn't it?

**Śrīla Śrīdhara Mahārāja:** No! That depends upon the sweet will of the Lord, on the direction from the up. Haridāsa Ṭhākura he concentrated to the counting more, but Rūpa, Sanātana, Raghunātha, not so much concentrated to the counting. As directed by the above it will be of such importance. Not equal in all cases. To show example to different types of men, different ideas have been set here. But we appreciate more the services of Rūpa Sanātana than that of Haridāsa Ṭhākura. But Haridāsa Ṭhākura's example is also necessary for a particular group.

**Devotee:** For the conditioned souls.

**Śrīla Śrīdhara Mahārāja:** And we do not think that the *gopī's* in Vṛndāvana they're always counting the Name of Kṛṣṇa.

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** One Name is sufficient to make them mad.

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** More than that!

**Devotee:** That's the difference between *goṣṭhyānandī* and *bhajanānandī*.

**Śrīla Śrīdhara Mahārāja:** *Goṣṭhyānandī* and *bhajanānandī*, that is in the *sādhana* stage. Then after entering there as type and nature of service is distributed then to go on with that. To discharge one's own quota of duty, that is full in itself in different departments there. Different departments of service, and particular departments also, there are so many sub divisions. Now to be posted in a particular serving office, there he gets the most, he or she, meant for him. Different groups, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*, and there are divisions of divisions, so many. And may want much water, but my thirst for one glass, that is, I do not need more, then there'll be disease, reaction. *Akarsananta yajaya śakti* [?] The infinite boundless sky and the birds are flying according to their capacity. According to their heart's necessity they can fly, and then take rest. Hare Kṛṣṇa. Hare Kṛṣṇa.

*Eka-bindu jagat ḍubāya* [*Caitanya-caritāmṛta*, *Antya-līlā*, 15.19]. Mahāprabhu says to Rūpa Goswāmī, "The boundless ocean of nectar divine, and one drop I am giving to you." Then He says, "This one drop is sufficient to inundate, overflow the whole of the universe."

So the point of infinite is infinite. It is of such nature. An atom of infinite is also infinite. The quality is such, transcendental quality is such, the autonomy is such.

*Angani bhava mad gatya pasan samatya nilaya* [?]

Israel is a small country but his connection with [America...

.....