

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

81.12.29.C\_81.12.30.A

**Mādhava Mahārāja:** I have one more question for you Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Mādhava Mahārāja:** In order to understand a particular thing, one has to have experience of that thing and the absence of that thing. For instance, if you want to understand what you are, the self, if you want to understand the self that means you have to have experience...

**Śrīla Śrīdhara Mahārāja:** Of what you are not. Of course, that is a process of knowledge, yes. That this is this, and this is not that. What is Kṛṣṇa and what is not Kṛṣṇa, that is what is *māyā*.

**Mādhava Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** But what is Kṛṣṇa, if you are to understand clearly what is Kṛṣṇa, what is non Kṛṣṇa that will automatically come.

**Mādhava Mahārāja:** So that is called in logic, logical corollaries.

**Śrīla Śrīdhara Mahārāja:** Do you follow? So, whenever you like to have a proper conception of Kṛṣṇa you are to eliminate so many things that are apparent to Kṛṣṇa. In this way you are to develop your consciousness about Kṛṣṇa.

**Mādhava Mahārāja:** Is that true on...

**Śrīla Śrīdhara Mahārāja:** In Kṛṣṇa consciousness, even it is said, Vṛndāvana Kṛṣṇa, and then, lower, is Mathurā, Dvārakā Kṛṣṇa, and then Rāmacandra Kṛṣṇa, this Nārāyaṇa Kṛṣṇa. There are so many different conceptions of Godhead.

**Mādhava Mahārāja:** Is that true...

**Śrīla Śrīdhara Mahārāja:** Even Kṛṣṇa Himself says that, "I feel much charm when I see My figure in Vṛndāvana." The Dvārakā Kṛṣṇa says. "I am charmed to find My Vṛndāvana *līlā*." This is higher.

**Mādhava Mahārāja:** But is that true also in the Absolute world? Absolute platform, to understand one thing means...

**Śrīla Śrīdhara Mahārāja:** We can get a guess, we can get an approximate conception from far away. "Where is that Kṛṣṇa?" He's fully known, we may say, to Rādhārāṇī, even not to Yaśodā. All His internal moods are not known to Yaśodā, as it is known to Śrī Rādhikā. In this way, as He's so much open to His confidential friends, He's not so much known to the servitors - in this way - so gradation of knowing, and jurisdiction also. Hare Kṛṣṇa. So Svayaṁ-Bhagavān Kṛṣṇa.

**Mādhava Mahārāja:** I have written, we have written one paper...

**Śrīla Śrīdhara Mahārāja:** Rādhāramana Kṛṣṇa, then Yaśodā Nandana, then Devakī Nandana, Rukmiṇī-pati, different conceptions in the subtle differences, subtle consideration. There are so many differences, may be.

Brahmā cannot understand Kṛṣṇa as Nārāyaṇa, so different from Nārāyaṇa he found. “What is this? Nārāyaṇa is all in all. I am known to Him, He is my Master. Under His direction I work and I control the whole world,” Brahmā says. “But this cowboy, who is he? He does not care for me. I am even not known to him, he does not know me, does not care.” So he wanted to test Him, by stealing His companions, and also the cow calves. But he found that he’s nowhere.

And the example is given there very fine, that in the sun, in the daytime, we can’t detect the glow-worm, we can’t see the glow-worm in the daytime. And also, we can’t see the mist in night. Night, in *amavasya*, \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** Dark moon.

**Śrīla Śrīdhara Mahārāja:** Dark moon, the dark moon, and new moon, new moon and full moon. In the dark moon night we can’t see the mist. That is the *māyā* of Brahmā. Brahmā wanted to introduce some policy to test Kṛṣṇa, but that cannot be detected, detectable, as mist is not detectable in dark moon. And the knowledge also is just as the glow-worm cannot be detected in the day’s light, so also, the grace, or any assertive tendency of Brahmā is like that to Kṛṣṇa. The lower thing is disappeared in the higher intensity of the same thing. So Brahmā also could not detect, what is Kṛṣṇa, though he’s so conversant with Nārāyaṇa.

So such special and revolutionary difference in the conception of the Reality, and we are to follow how through the grace of the *sādhū* and scripture, by their grace, by the light given by them. What is the difference between Nārāyaṇa, Rāmacandra, Dvārakesh? And very carefully we are to approach through the plane. Where is Nārāyaṇa? The Nārāyaṇa is greater, then Rāmacandra, then Dvārakesh, then Vṛndāvanesh. Very carefully we are to walk over, as if, to that plane to distinguish between the different conceptions of different positions of the Supreme Entity, of the Supreme Truth, the *praṇipāta*, *paripraśna*, *sevā*.

[*tad viddhi praṇipātena, 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 obeisance, 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]

With these three acquisitions we can dare to approach to discriminate such different stages of the Absolute. By the Grace of Gurudeva it is possible, *svarūpa-śakti*, it is possible to discriminate. Gaura Haribol. It is done rather by the potency that is given, that is supplied from higher.

Sanātana Goswāmī says, “I am, what a tiny position I have got, meagre. I’m a man of no position. I am writing about, describing such, so many things about the harem of Kṛṣṇa. Rukmiṇī is such and such, Satyabhāma is such and such. What audacity I have got that I am going to describe them, who are unknown to this plane. But someone is forcing my hand, and handling my pen, and making me to write.”

That will be seen. Wherever we say, or talk about that thing, “That Guru talks within me. I set myself aside and allow the Guru to talk through me, through me.” That is, the *svarūpa-śakti* is allowed, and the *māyā* and *taṭasthā-śakti* withdraws. And then it is possible that Divine flow may come down. One can set aside himself, his own ego, the ego surcharged with the knowledge of bodily experience, and allow the flow from the higher to come down and express Himself fully, to be this plane. Then only we can.

*mukam karoti vācāraṁ paṅghum langhāyate [girīm  
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]*

[“I offer my respectful obeisance unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry.”]

[*Bhavārtha Dipikā, maṅgala stotram, 1*]

Then what is the necessity before going to speak from the Guru’s chair, invocation? First Guru, Gaurāṅga, Kṛṣṇa, and then to try to, that is to invite Them, “Come within me and You talk through me.” In this way. Is it not?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** To help them to talk, to withdraw one’s own egoistic experience of the world, of the lower order. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. He can speak about Him and none else, ha, ha. He can feel, setting aside, like audience we also, what is coming.

Once I remember in Gaya, only I was accompanying Guru Mahārāja. We went to visit a gentleman’s house, invited, and there he delivered lecture. Of course, lecture means Kanada lecture. And peculiar points of higher type came down from him. And I was, I felt much disturbed. No pen I took with me. I thought that such new points are coming down and it must be noted. But so uneasy I felt because I could not note them, that I could not hear also very attentively. And I was cursing me, no pen to note, and whole disturbed I felt because I could not note, so I can’t give full attention to hear, in such position. Then, I thought maybe anyhow, what to do but to accept the fate.

But it enhanced it more when Guru Mahārāja came back and told that, “You are a worthless man. So many fine points came through me today, that I also want to read them again.” He told. “I also feel the necessity of reading it again, the points that came through me at that time.”

So I was, I felt my position in the dilemma. In one side I thought myself very fortunate that I could appreciate those points to be very fine and high, because Guru Mahārāja himself says for him it was also necessary to see them again. So my appreciation and capacity is high, I was glad in that fact. And I could not collect them, when I thought like that, I cursed myself like anything. The fine points appreciated even by Guru Mahārāja, and he told that, “I wanted to see them once more.” I could not give them.

So speaking about the Supreme Entity is something like that. The speaker is not master of the thought. Ha, ha. The speaker may not be considered to be the master of the thought. He’s selected by His grace for the time being. We may think like that, he’s a selected medium. Gaura Hari. And He’s all-independent and our life is like that of a slave. We may be adored, we may be

cast aside. Still, He's our master.

*āśliṣya vā pāda-ratām pinaṣṭu mām, [adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampāṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

He may embrace me, put me in His lap, or He may kick me, throw me to... still, He's my Lord. I have no other alternative. Mahāprabhu told, "This sort of attitude, one, a devotee should have towards the Absolute, Kṛṣṇa. The highest type is there." Do you follow?

**Mādhava Mahārāja:** Yes Guru Mahārāja.

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

**Mādhava Mahārāja:** Thank you very much.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Hari. With this new friend you have come.

**Mādhava Mahārāja:** He's been working with Bhaktivedānta Institute with me in Bombay for one year.

**Śrīla Śrīdhara Mahārāja:** His name?

**Mādhava Mahārāja:** His name is Paramānanda.

**Śrīla Śrīdhara Mahārāja:** Paramānanda. Oh, very pet name to our Guru Mahārāja. He came, Paramānanda Prabhu, we had one, and he came at the age of thirteen years. And he was very pet, and in the beginning time he came, Paramānanda Prabhu.

**Mādhava Mahārāja:** He's only seventeen.

**Śrīla Śrīdhara Mahārāja:** That name is very dear to us, Paramānanda. He comes from America?

**Mādhava Mahārāja:** He's from Orissa.

**Śrīla Śrīdhara Mahārāja:** O, Orissa. You know Bengali also?

**Devotee:** Actually Mahārāja I don't speak Bengali. I am unashamed to begin, but I don't speak Bengali.

**Śrīla Śrīdhara Mahārāja:** What part of Orissa you come from?

**Devotee:** Gangam [?]

**Śrīla Śrīdhara Mahārāja:** Gangam, where?

**Devotee:** Barampur [?]

**Śrīla Śrīdhara Mahārāja:** Barampur proper, town?

**Devotee:** No, near the one village Gondala [?]

**Śrīla Śrīdhara Mahārāja:** Which? This side? Gondala, towards Aska [?]

**Devotee:** Near to Aska.

**Śrīla Śrīdhara Mahārāja:** Near to Aska. Do you know anyone, any devotee of Gauḍīya Maṭh there? One Gaurāṅga Banamali, there are so many, who are our God brothers.

**Devotee:** I don't even know \_\_\_\_\_ temple or Maṭh \_\_\_\_\_ Puruṣottama.

**Śrīla Śrīdhara Mahārāja:** Puruṣottama does not come from...

**Devotee:** Bhaktivinoda Āśrama.

**Śrīla Śrīdhara Mahārāja:** Bhaktivedānta?

**Devotee:** Bhaktivinoda Āśrama in Barampur.

**Śrīla Śrīdhara Mahārāja:** In Barampur. Founder, who is that? Nityānanda? Who has got a press and he established this *Hari Bhakti Vilāsa* and ...

**Devotee:** Ah, books, books, books.

**Śrīla Śrīdhara Mahārāja:** Books, book publishing, that is Nityānanda, our God brother, in Barampur. And there is also a Temple there, there one small boy, boy of Miniakur State [?] Gopāla...

**Devotee:** Tomorrow I'm to go there.

**Devotee:** But now he's not small boy.

**Devotee:** No, no. He's now writing books: one press.

**Śrīla Śrīdhara Mahārāja:** One press. That is Nityānanda. And that Purī Mahārāja, Nṛsimha Kavirāja, formerly Nṛsimha Kavirāja now Purī Mahārāja. And one of his colleagues is Tīrtha Mahārāja now, formerly he was Puruṣottama Brahmācārī, they're also preaching in that side.

**Devotee:** Tomorrow I'm to go there.

**Śrīla Śrīdhara Mahārāja:** And you come across Suja Nārāyaṇa Panday?

**Devotee:** I do not know him.

**Śrīla Śrīdhara Mahārāja:** You don't know.

**Devotee:** I am only reading that book, *Bhaktivinoda Āsramas*.

**Śrīla Śrīdhara Mahārāja:** Suja Nārāyaṇa Panday, he was, he lived for some time in Vṛndāvana also, sometimes in Bon Mahārāja's Maṭh. And Ānanda you know? He lived for some time in, Ānanda Panda, in ISKCON also.

**Devotee:** Ānanda Panda? Where is he, Bombay?

**Śrīla Śrīdhara Mahārāja:** No, no. Here in, at Caitanya Candrodaya Maṭh and also in Vṛndāvana. For long time he lived there.

**Akṣayānanda Mahārāja:** I know him.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. You are known to those leaders? Nandavisaspati? Are you known to her, or Viśvanātha dāsa who was sometimes Governor of Orissa, and *mukhavanti* [?] chief minister, in the beginning, chief minister of Orissa?

**Devotee:** I did not know \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Hare Kṛṣṇa. You have heard their name, Congress Leaders? \_\_\_\_\_ [?] Hare Kṛṣṇa. Do you know anything about Jagannātha, Utivadi Jagannātha? A section amongst the Vaiṣṇava, *śuddha* Vaiṣṇava there, Utivadi Jagannātha.

**Akṣayānanda Mahārāja:** Utivadi Jagannātha, a type of Vaiṣṇava.

**Śrīla Śrīdhara Mahārāja:** Contemporary Vaiṣṇava, contemporary of Mahāprabhu, Śrī Caitanyadeva. He has got a *sampradāya* there, in big number. Hare Kṛṣṇa.

**Akṣayānanda Mahārāja:** What is that *sampradāya*?

**Śrīla Śrīdhara Mahārāja:** Utivadi *sampradāya*.

**Akṣayānanda Mahārāja:** Not of the four, not coming in the *catuḥ sampradāya*?

**Śrīla Śrīdhara Mahārāja:** No. Do you know Bāladeva Vidyābhūṣaṇa? Have you heard his name? *Govinda-bhasyam* of *Vedānta*, came from Oriya, Orissa. Śyāmānanda Prabhu came, Rāmānanda Prabhu from Midnapur. One Govinda dāsa. Nitāi. Nitāi.

**Mādhava Mahārāja:** Now we have some interest, so we want to keep up the interest. So I will try to be back \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** You met Sarvabhavan Prabhu yesterday?

**Mādhava Mahārāja:** Yes. I saw him yesterday.

**Śrīla Śrīdhara Mahārāja:** He came here.

**Mādhava Mahārāja:** Yes. He was translating your *Prapanna-jīvanāmṛta*, he was doing the translation. I'm also going to see Venkatta. I will go to Vṛndāvana for half a day and I will also speak with him. Do you have anything I can say to him?

**Śrīla Śrīdhara Mahārāja:** Yes, do, but you are not going to America soon?

**Mādhava Mahārāja:** No. I will be staying here.

**Śrīla Śrīdhara Mahārāja:** You are to stay here.

**Mādhava Mahārāja:** I wish I could stay here with you all the time.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha.

**Mādhava Mahārāja:** Unlike Aksayānanda Mahārāja. Ha, ha. I do not have such good fortune.

**Śrīla Śrīdhara Mahārāja:** Aksayānanda Mahārāja is your representative. Ha, ha, ha.

**Mādhava Mahārāja:** Ha, ha, ha.

**Śrīla Śrīdhara Mahārāja:** He represents you all.

**Mādhava Mahārāja:** Ha, ha. I do not like to have anybody represent me in this matter. Ha, ha.

**Śrīla Śrīdhara Mahārāja:** Ha, ha. You consult together and do whatever you like. Hare Kṛṣṇa.

**Devotee:** What time do you want to go to Calcutta?

**Śrīla Śrīdhara Mahārāja:** Tomorrow, or the day after tomorrow?

**Mādhava Mahārāja:** No, today. We're going to Calcutta.

**Śrīla Śrīdhara Mahārāja:** Today?

**Mādhava Mahārāja:** Yes. In two more hours, in one or two more hours we'll go.

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

...

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

**Devotee:** Always dancing with Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** There is a plane, so happy plane of life, planes of life, all plenary, so many different planes. Cowards live in a particular plane and the heroes also live in another

plane, without caring for their life, and the coward dies many times before their death. Ha, ha. So different planes of life there are, different experience, different world, different world of different experience.

Hare Kṛṣṇa. Hare Kṛṣṇa. Bhaktivinoda Ṭhākura watched when he was in Godrum that every day, early morning, a flow of wind from the eastern side, east-south-east corner, goes to Yoga-Piṭha side, Māyāpur side. “What’s the reason?” With inquisitive mind in the early morning he waits. “What’s this? Every day some wind passes from this side to that side.” Then one day the flash came into him. “Nṛsimhadeva goes to attend the *maṅgala-ārātrikam* of Mahāprabhu.” Then what is the dignity of Mahāprabhu that Nṛsimhadeva Himself, He runs to attend the *maṅgala-ārātrikam*? Different plenary existence, even in the conception of Godhead and service, His service.

**Vidagdha-Mādhava:** Is this the reason why some devotees disagree with each other, because they are experiencing different planes?

**Śrīla Śrīdhara Mahārāja:** Some difference in discrimination there may be. *sesedikari ya nistha* [?] Everyone thinks that his point is the highest, the relative position. In the relative thinking, such conception is there. A boy may think that, “My mother has got the greatest affection. So much affection I have never seen anywhere.” That is also existing, *acintya bhedābheda*, both relative and absolute consideration simultaneously. *Ke?*

**Devotee:** \_\_\_\_\_ [?]

...

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

**Vidagdha-Mādhava:** Mahārāja, in the *Hari-bhakti-vilāsa* by Sanātana Goswāmī he is recommending the *purascaryā* process before initiation. And there’s one quote by our Swāmī Mahārāja in *Madhya-līlā* that states, “One must first undergo *purascaryā* activities to bring success to the initiation of a devotee.”

**Śrīla Śrīdhara Mahārāja:**

*diksa purascarya viddhi apeksa na kori, astas parsay na sakal udhari* [?] There is a *śloka*, Govinda Mahārāja \_\_\_\_\_ [?]

*no dikṣāṁ na ca sat-kriyāṁ na ca purascaryāṁ manāg īkṣate  
mantra 'yam rasanā-sprg eva phalati śrī kṛṣṇa nāmātmakaḥ*

*ākṛṣṭhiḥ kṛta-cetasāṁ sumanasāṁ uccāṭanam cāmhasām  
ācaṅḍālam amūka-loka sulabho vaśyaś ca mukti-śriyaḥ  
no dikṣāṁ na ca sat-kriyāṁ na ca purascaryāṁ manāg īkṣate  
mantra 'yam rasanā-sprg eva phalati śrī kṛṣṇa nāmātmakaḥ*

[“The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṅḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by

touching the Holy Name with one's tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient." [Śrīla Rūpa Goswāmī's *Padyāvalī*, 29]

& [Caitanya-caritāmṛta, *Madhya-līlā*, 15.110]

The Kṛṣṇa *Nāma* is more catholic. It does not care for so many regulations. It is generally, these are all formalities to help the real function, innate function. Kṛṣṇa *Nāma* is more concerned with the inner love, inner attraction. And that is very rarely to be found. So, so many formalities have been recommended anyhow to put, to help, to awaken, that inner attraction that is love. It is more concerned with love. And by mechanical processes love cannot be produced, so *sādhū-saṅga*, by *sādhū-saṅga*, the association of a devotee of higher type who has already awakened within the love for Kṛṣṇa. When that is possible, no other means, other means have almost become useless. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** So *sādhū-saṅga*.

*sādhū-saṅge kṛṣṇa-nāma ei mātra cāi, saṁsāra jinīte āra kona vasttu nāi*

The real thing is our internal attraction, *ruci*, *bhāva*, *bhakti*, *prema*. And that *prema* in another's heart, that influence, just as in contagious disease also, infectious disease, so, ha, ha, ha, that infection, the *prema* in one's heart, in the heart of a devotee, if we mix with and serve them, that is the royal road, ha, ha, ha, royal road. Others, by pressure, by this and that, try hard to intensify the movement of the heart that is coming down, something like that. So, if we can get the association of the devotees, then that is the highest thing. And the *prema*, the influence of *prema* direct coming, the flow coming and going. And then when that is not available then so many things and processes are recommended to do their quota, to help the inner awakening of the internal attraction, or *ruci*, *ruci*, love divine, that is.

...

But *sādhū-saṅga*, and *kīrtana*, *Nāma-kīrtana*. So the *lakshidars* [?] it is quoted in *Caitanya-caritāmṛta*, where? *no dīkṣām* \_\_\_\_\_ *laxidar* [?] the brother of Śrīdhara Swāmī, Śrīdhara Swāmī has one brother, he \_\_\_\_\_ [?]

There this *śloka* is mentioned [Rūpa Goswāmī's *Padyāvalī*, 29], and it is also quoted in *Caitanya-caritāmṛta*, [*Madhya-līlā*, 15.110]. *Ākrṣṭhiḥ kṛta-cetasām*, those that have got little contribution towards the service, of small extent, *ākrṣṭhiḥ kṛta-cetasām*. *Kṛta* means *sukṛti*, those that have got little amount of *sukṛti*, Kṛṣṇa *Nāma* draws them with only slight qualification. Kṛṣṇa *Nāma* is so generous with slight connection if it comes in contact it begins to act. *Ākrṣṭhiḥ kṛta-cetasām sumanasām uccāṭanam cāmhasām*.

And those that are a little good minded, their sins are brushed away, *uccāṭanam cāmhasām, ācaṇḍālam amūka-loka sulabho*. Even to the lowest, to the meanest position, it approaches to take up, not ordinary qualification, in the ordinary, in the general, even general qualification sometimes not necessary, goes down to draw from the meanest, from their lowest position, *ācaṇḍālam amūka-loka sulabho*.

*Vaśyaś ca mukti-śriyaḥ*, it is only – *vaśyaś ca mukti-śriyaḥ* – the resources that we can acquire after liberation proper, that is *prema*, it is only submissive to that, Kṛṣṇa *Nāma*. Only *prema* can control the Name. The higher type of love divine, that can have influence over the

Name, can play with Him in any way, *vaśyaś ca mukti-śriyaḥ*.

*No dīkṣāṁ na ca sat-kriyāṁ*, it does not depend on any other things, like *dīkṣā*. *Dīkṣā*, that is *mantra dīkṣā*, that second initiation may not be necessary sometimes. But to help, second initiation has been introduced, but without second initiation, that is *mantra*, the help of *tantra*, it can work. *Na ca sat-kriyāṁ*, not in public works or good deeds in the worldly sense, can that have any contribution for getting the grace of the Name Divine, Kṛṣṇa *Nāma*.

*Na ca puraścaryāṁ*. And the *śāstric* process that in particular auspicious time, in particular holy place you should generally in the time of the solar eclipse or moon, lunar eclipse, and on the banks also of a sacred river, one will engage himself in counting the *japam* for thousands to limitation, limiting with thousands. All these fashions it does not care for. *Na ca puraścaryāṁ manāg īkṣate mantrō 'yam*.

*Mantrō 'yam rasanā-sprg eva phalati*. This *mantram* which contains Kṛṣṇa *Nāma*, that is so generous and broad, wider and very catholic view, the Kṛṣṇa *mantra*, the Kṛṣṇa *Nāma*, Kṛṣṇa Name. *Rasanā-sprg eva phalati*. Anyhow if it can come to touch the tongue it will produce the desired result. But only one thing to be presupposed, that the *Nāma* must be proper one, not a sham transaction, artificial, imitation transaction. A genuine Kṛṣṇa *Nāma*, that must be got from a Gurudeva, one who can pronounce, who can culture direct in the plane where Kṛṣṇa has got His *līlā*. In the Name the sound must be genuine sound originating from the wave of Goloka, Goloka, Kṛṣṇa's place. The quality will be high and the conditions, circumstances, the strictness in the circumstances may be loosened. This is the, on the whole. Do you follow?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** The quality, that will be high, and other conditions conducive to help them that are recommended so long, so far, that is, that may be neglected if the Kṛṣṇa *Nāma* proper we get, then these formalities may not be of much importance. That is the meaning. So *puraścaryā* of course that is conducive, that may help us, but that contribution may not be given so much importance. The more importance has been given to get the real Name from a real Guru and then to cultivate it with the serving temperament along with the real associates. That is what is really necessary.

And these things are recommended only for the *grhastha* that are living alone, always engaged in material engagements, worldly affairs. They will try. It is very difficult to have the eternal association and the service along with the devotees, unalloyed devotees. They should take to these advantages and may try to improve their condition gradually. For this, so many other things have been recommended.

But the main thing is that we must get the real thing, and the real mania is the association of the *sādhū*, and association means the serving attitude. Otherwise we can't have any association proper with the higher layer. Association means service, and service of the genuine *sādhū*, and with that company if we get the real Name we can go straight and very shortly, shortly. That is the purpose of all the advice we find in different places, in different forms in the scriptures.

*Hari-bhakti-vilāsa*; that is mainly recommended for the householders who generally have a secluded life, may not have company easily with the association. They will take this sort of advantage, as occasionally in particular time and particular place they must give their attention to this thought and accumulate something, something, collect. That is the main idea.

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

Ha, ha. Once, our Guru Mahārāja wanted to pass the Puruṣottama month that occurred in the, perhaps August-September, during the day of Kṛṣṇa Janmāṣṭamī, Puruṣottama month, he wanted to pass it in Vṛndāvana. And sent Mādhava Mahārāja, you know, you have seen the Founder of Chaitanya Gauḍīya Maṭh?

**Vidagdha-Mādhava:** No Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Mādhava Mahārāja.

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** He was then Hayagrīva Brahmachāri, white clad. He sent him, wanted to send him in advance to hire a house in Mathurā. And the day he had to start for Mathurā for hiring the house in advance, that was Janmāṣṭamī, the birthday of Kṛṣṇa. And we are all fasting, and those that cannot fast, they may take some juice \_\_\_\_\_ [?] in this way we observed the day, Janmāṣṭamī day, the birthday of Kṛṣṇa. Prabhupāda ordered his personal cook, “Give some rice to Hayagrīva Brahmachāri. Prepare for him, that he will have to take the journey, and by fasting if he undertakes the journey there may be disturbance in the activity there in Mathurā.” And he must find out a house because after two days Prabhupāda is starting for there with his party. He asked, “Give him food.” Food means rice, not only other things, not *anukalpa*, but he proposed to give him rice. So such is the way.

That Kṛṣṇa *Nāma*, Kṛṣṇa *mantra*, it does not matter much about rules and regulations, but this is *rāga-mārga*, *anurāga*. And one must be fit for such stage. But Hayagrīva Prabhu anyhow took, not rice but some other things as *anukalpa* and started...

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