

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.25.B_82.04.27.A

Śrīla Śrīdhara Mahārāja: ...who comes in connection, *sarvātma*. *Snapanam* means *suddhim*, *sarvātma-snapanam*, purity, dealing purity to all. That vibration purifies everywhere, whoever is coming in touch of that. So Mahāprabhu says, “Go on with *Kṛṣṇa saṅkīrtana*, but it must be *Kṛṣṇa saṅkīrtana*, *saṅkīrtana* of no other, and it must be proper, so *sādhu-saṅga* is necessary. Not an empirical attempt but the attempt which we get from the grace from the higher, which can come down, can condescend to help us here. We must have that connection. That is all important.

asādhu-saṅge bhai "kṛṣṇa nāma" nahi haya, "nāmākṣara" bahiraya batu nāma kabu naya

[O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are un saintly. The external sound of the Holy Name is never the Name proper.] [*Prema-vivarta*]

The Name, that is not lip deep, only mere physical sound, but it has got the other, greater and higher aspects, it is spiritual, all spiritual. And we are in the plane of marginal existence, so higher connection is necessary. That the wave will start from some higher realm and will come to us and also it will spread itself to outside. And wherever it will go it will effect, it will produce such seven fold results, consequences, this *Kṛṣṇa saṅkīrtana*. That Mahāprabhu says in His first *śloka*. *Ceto-darpaṇa-mārjanam*, by first instalment, cleansing our soul: that is attacked with so many dirt of desires from the mundane world. *Bhava-mahā-dāvāgni*, by second grant it gives *mukti*, liberation, perfect independence of these material forces. *Śreyah-kairava-candrikā-vitaranam*, then the real good, that is the opening of our soul's treasure. The soul, the innate resources of the soul is opened gradually, *śreyah-kairava*. *Vidyā-vadhū-jīvanam*, then Mahāprabhu takes, by one step He covers other forms of relationship with the Absolute and takes the *vadhū*. *Vadhū* means absolutely disposed stage for His enjoyment, surrendering, surrendering not conditional, unconditional surrendering for His maximum pleasure. *Vidyā-vadhū-jīvanam* takes us there in that plane. Then the other tasting of His ecstatic association in this,

*ānandāmbudhi-varadhanam prati-padam pūrṇamṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

So *ānandāmbudhi-varadhanam prati-padam pūrṇa*.

*tunḍe tāṇḍavinī ratim vitanute tunḍāvalī-labdhave
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.]" [*Vidagdha-Mādhava*, 1.15]

In *Vṛndāvana* such ego comes to us. So one who can take the Name of Kṛṣṇa in a proper way, it is displayed in such way it plays with the man who takes Kṛṣṇa in such way, a person. *Tunḍe tāṇḍavinī*, when He comes on the lips it begins, *tāṇḍav* means a mad dancing, *tunḍe tāṇḍavinī*, it goes beyond our control. It takes over the charge of the movement of the lips, the Name takes over the power and it handles in that way as if the person to whom the lips belong he loses all his control over his lips. The Name has taken the full control and dancing madly there, *tunḍe tāṇḍavinī*.

And *ratim vitanute tunḍāvalī-labdhave*, not only dancing, engaged in mad dance, but also *ratim vitanute tunḍāvalī*. “With one mouth how much I can gather the ecstasy? Thousands of *lākhs*, millions

of mouths necessary to chant Kṛṣṇa *Nāma* and to get blissfulness in great magnitude, one can never feel any satisfaction by one mouth chanting. *Tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhaye.*

Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyah sprhām, He enters into the ear, the Name, the sound, Kṛṣṇa, the sound transcendental it awakens in one's heart. What one or two ears, this is very injustice of the creator. Millions of ears necessary and by that if we can hear the sweet Name of Kṛṣṇa then my heart may be satisfied a little. *Karṇārbudebhyah sprhām,* our desire, unquenchable desire for millions of ears to attain the sweet Name of Kṛṣṇa: that becomes the temperament.

Cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim, and when our attention is drawn towards it, then it faints, as Swāmī Mahārāja told to Acutyānanda. It loses itself: it is so much ecstasy, joy, that, *cetaḥ-prāṅgaṇa-saṅginī,* when attention is given towards that, what is this? Then it merges into ocean and cannot find himself anywhere. *Cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim.*

No jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī, and in great disappointment he's asserting in this way. "I fail to know what sort of quality and by what amount this Kṛṣṇa *Nāma* has been made of. I fail to understand; perplexed. With what sort of honey, that is sweetness, and what is the magnitude this Name has contained in Itself?" In this way he wonders, the taker of the Name.

This has been given by Mahāprabhu to us. "Take properly the Name, the sound representing the Absolute Sweetness."

In His flute also the sound has got in the flute of Kṛṣṇa much mystic power of capturing and pleasing the whole. *Babhrāma vamsī-dhvaniḥ.* The current of the river we are told goes against, stops there to hear the sound. The Yamunā's current is paralysed, can't move because the sound is there, sweet sound, attracting. The trees, the birds, the beasts, the insects, everything astounded in coming in connection with that sort of vibration, so sweet vibration coming from the flute.

So sound can play wonder. Sound has got the highest capturing potency and power. Sound can make or mar, do anything. Sound has got such intrinsic capacity. Not ordinary sound when that sound is absolute sweetness and goodness, how much power? And that is universal. That comes from the very subtle most plane, ether. So you will have some characteristic. How can it capture? We are like a blade of grass; we may be played by the current of that sweet sound, cannot trace our own personality. We may lose us there. But we do not die, the soul is eternal, we are saved. But we are diving; going up and down and played by the current of the sweet sound we are more less qualified than straw, a blade of grass. The sound is such, big and such sweet can play in any way it likes.

So *Nāma saṅkīrtana*, the Name, the sound which is identical with the absolute goodness or sweetness: how much power that may have? We cannot suppose, or we cannot think of it out. Mahāprabhu says, "Don't neglect that it is sound. But sound which has come which is one and the same with Kṛṣṇa, the sweetness, the goodness, everything there represented to you in a very cheap way. Nothing is required, no money, no physical energy, so many things are not necessary, only genuine source, take the sound sincerely and you will be so enriched. That none can think out so much goodness and development. You also may have it very cheaply but you must do it sincerely, with whole heart. And so whole hearted sincerity that presupposes coming to a proper person, to a *sādhu* and get it from there."

So Kṛṣṇa *saṅkīrtana* is praised by Mahāprabhu, the inaugurator who came, Rādhā-Govinda combined. His advice is so valuable and so necessary, emergent to us. With that spirit we shall come join this Kṛṣṇa *saṅkīrtana*. The most purifying, all fulfilment giving, and liberation negatively affected, and positive attainment that we lose our self in the ocean of joy, of inconceivable sweetness. It takes us there, Mahāprabhu's *kīrtana*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Mahāprabhu says, "*Param vijayate śrī-kṛṣṇa*, then let it be expanded into this world, mortal world. The world may be benefited infinitely. The highest and the greatest benefit of the whole world, whole *jīva* in the world may be affected. So without that no other campaign we should accept and go on. This *Nāma saṅkīrtana* all covering, all comprehensive, all sorts of different types of troubles are all considered. And the release from all sorts of troubles and to put one in his highest position this *Nāma saṅkīrtana* can only help you, in this Kali-yuga, especially. In all ages, specially in Kali-yuga because all other attempts will be opposed by many other forces, but this *Nāma saṅkīrtana* cannot be opposed by so many trifle waves. So adopt it exclusively, give you to this and you'll be gainer of the highest

fulfilment of life. No necessity of any other campaign, they are all defective and they are all partial. The most universal and the most capturing and the highest giving things, taking to the highest goal is *Nāma saṅkīrtana* only can give you, satisfy you, the fulfilment of you and everyone. Of all souls, of all consciousness that are not connected with Kṛṣṇa they may be helped in this way in general.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. No other movement is necessary. Exclusively devote yourself to this. And it is all embracing, all fulfilling, you will get, and with least trouble, least energy at the same time, *Nāma saṅkīrtana*, *Śrī Kṛṣṇa saṅkīrtanam*. *Param vijayate*, let it flourish in this Kali-yuga, flourish for the welfare of the whole creation, to put them in normal vibration. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. In the last *śloka* of *Śrīmad-Bhāgavatam* we find,

*nāma saṅkīrtanam yasya, sarva pāpa pranāśanam
pranāmo duḥkhaśamanas, taṁ namāmi hariṁ param*

["I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose Holy Names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering."] [*Śrīmad-Bhāgavatam*, 12.13.23]

The last *śloka* of *Śrīmad-Bhāgavatam*, the conclusion is this: *nāma saṅkīrtanam yasya, sarva papa*. *Pāpa* means anomaly, undesirable things, *bhukti mukti* all included, *mukti* is also *pāpa*, abnormal; because our natural function is to serve Kṛṣṇa. We do not do that in salvation. Mere salvation does not include our service to Kṛṣṇa so it is also an abnormal position. So something, it is also a sin. To know the duty, the natural duty, and to stand aloof that is, cannot but be sinfulness. So, *nāma saṅkīrtanam yasya, sarva pāpa pranāśanam*: the *Nāma saṅkīrtana* of Whom can relieve us from all undesirably, all sinfulness, all filthy characteristics. *Pranāmo duḥkhaśamanas*, and surrendering to whom that means to get out of all miseries, *taṁ namāmi hariṁ param*. In the conclusion *śloka* the *Bhāgavata* says let us bow down to, *nāma saṅkīrtanam yasya, sarva pāpa pranāśanam, pranāmo duḥkhaśamanas, taṁ namāmi hariṁ param*. That *Bhāgavata* stops here. With this *śloka*, uttering this *śloka* *Bhāgavata* stops silent, becomes silent, that great treatise becomes silent. Last word is this *Nāma saṅkīrtanam*. So how much importance *Bhāgavata* has given to this *Nāma saṅkīrtana*?

And Mahāprabhu took it from there, the last production of Vyāsadeva, took it from there and He gave it to the public. “Do this, nothing necessary more. Take this.” The very conclusion of *Bhāgavatam*, the great giver, spiritual giver of *Bhāgavata*: Vyāsadeva. “Take this and begin your life in this connection, the most broad and wide idea.”

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Nitāi Gaura Haribol.

And we may consider ourselves fortunate that we have come to the verge of such generous, most generous and useful thought, understanding. We have come nearer to touch, to accept, and to go on, and to float ourselves according to our capacity and fortune. We have anyhow after passing so many kinds and types of thinking and different charm of prospect we have left, and we have come to the verge of *Nāma saṅkīrtana*, the ocean. And we may throw our body in this ocean and begin to swim in the ocean of *Nāma saṅkīrtana*, the nectar of the nectar ocean. Gaura Haribol. By the grace of our Guru and Vaiṣṇava, it is their property and we are their slave and we have got the audacity to throw our body into this ocean of *Nāma saṅkīrtana* and go on and swim in the nectarean ocean, ocean of nectar to swim there.

The Rādhā-kuṇḍa *madhyama līlā* is there also, the highest form of *Nāma saṅkīrtana*, the swimming in the Rādhā-kuṇḍa, the highest conception there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. So one day, one *śloka*, that is finished.

Jayatīrtha Mahārāja: So in eight days all of them finished. Of course you can comment on more than one *śloka*.

Śrīla Śrīdhara Mahārāja: That came to help the thought contained here.

Devotee: You'd like to hear one more *śloka*? [Group laughter]

Jayātīrtha Mahārāja: Next *śloka* is *nāmnām akāri bahudhā*, but we'll take that tomorrow. *Nāmnām akāri bahudhā nija-sarva-śaktis*, but we can take that tomorrow.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. *Śrī Kṛṣṇa saṅkīrtanam*.

Jayātīrtha Mahārāja: You have already given us a nectarean ocean today.

Śrīla Śrīdhara Mahārāja: Whole ocean is unlimited. Gaura Haribol. Gaura Haribol. Gaura Haribol. The positive side: tomorrow will come the negative, the opposite possibility: that we shall take up tomorrow. Hare Kṛṣṇa. Nine thirty?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Kṛṣṇa. Kṛṣṇa. _____ [?]
Gaurasundar. Gaurasundar. Gaurasundar. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Dhyusa-varṣiṇī tika [?] perhaps the name of the *tika* of Bhaktivinoda Ṭhākura, *Dhyusa varṣiṇī* perhaps. He has got the commentary in Sanskrit. Bhaktivinoda Ṭhākura has given Sanskrit commentary to the *Śikṣāṣṭakam*. And also Bengali translation that is a most original representation. And also our Prabhupāda's commentary on this *Śikṣāṣṭaka*, Bhaktivinoda Ṭhākura's Sanskrit and Bengali and Prabhupāda's also commentary on the *Śikṣāṣṭaka* you may have: go through. Hare Kṛṣṇa.

Devotee: And your English commentary Mahārāja.

Śrīla Śrīdhara Mahārāja: Mine? Ha, ha. I am talking at random, not in organized systematic way, commentary. But whatever I am feeling in my heart I am coming out with that. The relativity whatever comes to my mind I give vent to that. Hare Kṛṣṇa. And that is the outcome of all, Prabhupāda, Bhaktivinoda Ṭhākura, Mahāprabhu and all other, Rūpa Goswāmī, Sanātana Goswāmī. What I have collected, that is gathered, stored in my house in some way, and coming as gist from everything, it is coming. Transformation by accepting the path of devotion, it, a wholesale transformation of our internal system begins and is done. Gradually the store drawn from the outside world, that vanishes, there is a war inside. And when Kṛṣṇa conception enters into the heart of any devotee the other thoughts and ideas they gradually have to retire.

*praviṣṭaḥ karna-randhreṇa, svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ, salilasya yathā śarat*

["The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."] [*Śrīmad-Bhāgavatam*, 2.8.5]

As autumn season when appears the dirt of the water vanishes. So when Kṛṣṇa conception enters into ones heart the other conceptions and aspirations of all this world to think gradually they will have to retire leaving the ground in possession of Kṛṣṇa because they cannot stand in the fight, can't stand. When Kṛṣṇa conception in any way real, a drop of Kṛṣṇa consciousness enters into the heart, then all other resources of different types must go and Kṛṣṇa will conquer, take possession of the whole. That is the nature, none can stand in competition, not even other so-called devotions of so many *devatas* or creeds of different - this Christianity, this Islam, and other things. All conceptions of theism they have to retire leaving the field to Kṛṣṇa conception. It is such, all aggressor or all accept. None can stand

and fight with Kṛṣṇa consciousness, the absolute, the sweet, the beauty. The beauty can capture, the charm, the sweetness can defeat the power. Really we aspirer after beauty and sweetness, the mercy, the affection, the *prema*, self dissipation. To compensate others with one's own energy, the generosity that conquers ultimately everyone. To give, not to take, not to possess, die to live. This has got such a force. And beauty and charm, *prema* means die to live. Not to live yourself but to give others. You die. Most generous form of life in Kṛṣṇa consciousness: self forgetfulness to the extreme. So beautiful that one loses his own identification and existence also. Self forgetful, totally self forgetful, such a charm is there. Who will stand to fight against Him? Disarmed, everyone is disarmed who comes to fight. Hare Kṛṣṇa.

*śṛṅvatām sva-kathāḥ kṛṣṇaḥ, puṅya-śravaṇa-kīrtanaḥ
hr̥dy antaḥ stho hy abhadraṇī, vidhunoti suhṛt satām*

[“Śrī Kṛṣṇa, as the Supersoul within everyone’s heart and the friend of the truthful, cleanses the desire for material enjoyment from the hearts of those who have developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.”] [*Śrīmad-Bhāgavatam*, 1.2.17]

*praviṣṭaḥ karṇa-randhreṇa, svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ, salilasya yathā śarat*

Then,

*śṛṅvataḥ śraddhayā nityam, gr̥nataś ca sva-ceṣṭitam
kālena nātīdirghena, bhagavān viśate hr̥di*

[“Swiftly does the Lord enter into the hearts of those who with faith constantly hear and chant the glories of His personality.”] [*Śrīmad-Bhāgavatam*, 2.8.4]

If in any way He enters anyone’s heart, then no other consequence, but He will take possession surely. Such helpful and benevolent, generous is He and sweet is He.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Reality the Beautiful. Hare Kṛṣṇa. Hare Kṛṣṇa.

Nitāi Gaura Haribol. We must advance in a proper way. That is *sādhu-saṅga*, otherwise so many misguidance, possibility of misguidance, imitation. Valuable things have got cheap and extensive imitation to deceive the public. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. So now I retire today.

Gaura Haribol. Jai om̐ viṣṇupād...

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Śrīla Śrīdhara Mahārāja: ...and he gives proof in his behalf. *Garbasthakira hanthara sahara vrata* [?] When he comes in the womb of mother, then the elder brother’s milk from the breast of the mother stops. He snatches away. *Bhumistha kroda dhataka* [?] And when he comes out of the womb he occupies the lap of the mother and the elder brother is dispossessed. *Yauvane dhana hanthara* [?] And when young, grown up, he takes the share of the property, paternal property. *Samasti bradi samadi bhau* [?] So there is no other greater enemy than the brother.

But that Lakṣmaṇa's behaviour was the ideal of brotherhood. He did everything for the service of the elder brother. Even He went to ignore father for the sake of Rāmacandra. When Rāmacandra going to the forest, leaving, dethroned for Bharata according to the words already given by Daśaratha, His father, Lakṣmaṇa told, “Father is too old. He has lost his sense. He’s now guided by the stepmother. We may not care for his vow. You are the natural owner of the throne. And I with this weapon I here control everything to make the smooth path of your throne smooth.” Lakṣmaṇa told so much.

And Lakṣmaṇa's adherence to Rāmacandra we find in the greatest degree when He went to banish Sītā Devī in the forest only by the order of Rāmacandra. Sītā did not know that She’s going to be

banished. She was enticed to the forest Tapovana of Valmiki, “That anyhow You have expressed that You want to see Tapovana once. So Rāmacandra has ordered Me to take You to see Tapovana.” In this way Sītā was taken to see Tapovana. And then there Sītā left alone under a tree in the forest and Lakṣmaṇa went to take leave.

“What do You say Lakṣmaṇa?”

“This is the order of My elder brother. You should be abandoned here in the forest.”

It is impossible. What is impossible that was possible for Lakṣmaṇa, only to carry out the order blindly of His great elder brother. And Sītā Devī was left alone in the forest under a tree. And then, of course it was divine arrangement, Valmiki's disciples detected Her and took Her there in the *āśrama* and one cottage was at once arranged for Her comfortable stay there. Valmiki took the charge of seeing all comforts of Sītā Devī there. He knew already that such events coming to happen. He was composing *Rāmāyaṇa* and going ahead in his *divya darśana*. In his *divya darśana* he's seeing the future incidents and he's composing the poems. He knew that now high time that Sītā Devī will come here and She will give birth to two sons here in this Tapovana. All this was known to Valmiki Ṛṣi.

And what was that Valmiki Ṛṣi his previous history? He was a great dacoit and he was converted to a Ṛṣi only by the force of Hari *Nāma*, Rāma *Nāma*, experimental way. Devarṣi Nārada and Brahmā, when some inspiration came, “The Rāma *Nāma* is so purifying it can purify to any extent, anyone.” For experiment they came and they took up that dacoit. Born in a *brāhmaṇa* family, most heinous, cruel, murderer, and what more, looted. “If this man can be converted by Rāma *Nāma* then of course Rāma *Nāma* greatness, magnanimity will be settled.” They made this experiment. And first on the way met him and when he was told, he came to rob them, Brahmā and Nārada, “You take Rāma *Nāma*. Think of you, what you are doing, all these things.”

“No, no. I won't hear you, all these things which words have no value in me.”

“Do you think all the activities you are doing in this way that will have no consequence? A bad reaction is waiting for you. Still there is time, what we say, do this and you will be absolved from all your previous misdeeds.”

Then so many things happened, anyhow, “I'm doing a duty. I have got my old father, mother, wife, children, to maintain them I am doing. They will also partake of the evil consequences of my misdeeds. It is done for them, their interest.”

“None will take. It is your responsibility. Go and ask them.”

“And you go away in the meantime.”

“No, no. Tie us with the tree so that we may not fly away. And you go and ask and come back.”

He went straight to his family and asked everyone. None accepted him.

“I am old.” Father told.

Mother also said, “When you were young it was my duty to maintain you. I did it in some way. But now it is your duty to maintain us like your child. We are old. So you are doing your duty by maintaining, but we won't take the share of your misdeeds. We did not tell you that you will earn money in any way. We did not do that. Do your duty in a right way. We won't go to share the consequence of your misdeed.”

Wife also told like that. “It is your duty to maintain me. I am doing my duty here. I won't go to take the share of your misdeeds.”

Then a change came to his mind, a reaction. He ran to the place Brahmā and Nārada they are tied there as he kept them...

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