

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

81.08.19.B

**Akṣayānanda Mahārāja:** *Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ.*

**Śrīla Śrīdhara Mahārāja:** *Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ.*

*nāham vipro na ca nara-patir nāpi vaiśya na śūdra  
nāham varṇī na ca gr̥ha-patir no vana-stho yatir vā  
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher  
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gr̥hastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā, 13.80*]

**Akṣayānanda Mahārāja:** What is the explanation of that?

**Śrīla Śrīdhara Mahārāja:** Explanation? He says, "I am neither a *brāhmaṇa, nāham vipro na ca nara-patir.*" *Varṇāśrama*, He's discarding *varṇāśrama* \_\_\_\_\_ *varṇāśrama dharma*, leaving, abandoning, leaving away the *varṇāśrama dharma* going up. "I am neither a *brāhmaṇa*, nor a *kṣatriya*, nor a *vaiśya*, nor a *śūdra*. My identification is not with any of them. Then I'm neither *brahmacārī*, nor *gr̥hastha*, nor *vānaprastha*, nor *sannyāsī*. *Varna* and *āśrama*, four *varna* and four *āśrama*, I am none of them. But what is my real identification? I am a person who has got the highest sincere aspiration for the servant of the servant of the servant of the servant. That position, of whom, *prodyan-nikhila-paramānanda-pūrṇāmṛtābdher*, that conscious ecstatic embodiment who can command the whole of the universe, whole infinite, that absolute ecstatic joy embodiment, *prodyan-nikhila-paramānanda-pūrṇāmṛtābdher*. That sort of, who is He? The *gopī-bharttuḥ*: the master of the *gopīs*, the *paramā* of the *gopīs*, lover of the *gopīs*. *Pada-kamalayor dāsa-dāsānudāsaḥ*, I am the servant of the servant of the servant."

I told once that this is like a telescopic system in Vaikuṅṭha. A telescopic, mainly, generally a spectacle, it comes between the seer and the seen, the spectacles. Generally it may be thought that it will hamper the sight, but it improves. So in telescope so many glasses are placed. Apparently it may be thought that so many glasses must disturb the real sight, but no, that helps that. They help them. So as many glass, so far we can see. So, master, master, master, master, guardian, guardian, guardian, they take something and from them, some distance, they give some assistance, the many guardians will help me from far off, very fine thing, they will help me to bring in my sight. Do you follow?

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** So, *gopī-bharttuḥ pada-kamalayor dāsa-dāsā*, then *dāsa*, his servant, his servant, his servant, his servant I want. He says that this is the real clue to take advantage of the telescopic system. So much, the *kṛpa*, the grace of the first, second, third, fourth, so many Gurus, the *kṛpa*, that will come from so many Gurus that will help me. So

don't go up but try to go down, then you'll be benefited much. That is the direction. In the Rāmānuja section also there is a,

*vrtya vrtya tavichar ca vrtya vrtya ca vrtya para lokanatha* [?]

The real devotees who know the real clue, they don't want to go up. They really realise that to go down, to become the servant as much as I can go down I will get greater benefit. This is a peculiar thing in Vaikuṅṭha. In the land of exploitation we want to be master, but the land of service, mainly the land of service, so we must not be afraid of the service. The serving, that is the real nectarine, serving, service of real quality, total quality. Here, service are all relative things of exploitation, partial exploitation in different ways. But there, the land of pure service, and service is the capital. So, like a contractor, as many business's he can capture he may make more money, more gain. So as many masters we shall be able to gather, we might be so rich, and so much gainer we will be, as many masters we shall have. And here the opposite, as many servants I shall get, I will be able to do many works through them. But there, the opposite, as many masters I shall get I shall derive benefit from so many directions. My income will come from so many directions. Service life is like the opposite thing to be understood, to be felt, the service. From the feeling of exploitation we cannot have a real conception of what service is. Service is life giving. That is beneficial. That is not a burden. That is real health, that is sustainer, service. So, their competition that I shall become servant of the servant of the servant, in this way, this is not insane, this is not show, neither this is a fashion of polite modesty. It is the reality. That by serving we thrive, and receiving service we go down. So Vaiṣṇavas generally do not allow anyone to serve them, but they're eager to serve, but not to give their service to others. That is the very nature. The gain is there.

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

**Śrīla Śrīdhara Mahārāja:** *Svayaṁ rūpa, svayaṁ* - this, that *rūpa*.

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

**Śrīla Śrīdhara Mahārāja:** *Svayaṁ rūpa* means Rūpa Goswāmī himself. *Svayaṁ manasa ayam, svayaṁ rūpa* \_\_\_\_\_ [?] Hare Kṛṣṇa. Nitāi. Nitāi.

Swāmī Mahārāja, when he's just coming down from the plane and going away, so many newspaper reporters surrounded him and put many questions, and one of them I remember. "You are selling, your mission is maintained by the output of the sale of your books," or something like that. "How you get the money to maintain your mission?"

He simply told, "Yes."

"And you sell the body and live on that, sell the books and live on that."

"I am giving you books and you are giving money to me. In this way I go on." Ha, ha, ha, ha. He did not come to the point of selling. That *brahma-vidya* is taken into market for sale. He avoided that. "I am giving you books and you are giving money."

In this way it is going on, so simple things, the simple thing is this. What I say sincerely, as I think, as I have heard from Guru Mahārāja and accordingly collected from the books, and if you have any attraction for that, you will love me. What I say, if that attracts anybody then he will be affectionate to me. Easy thing, no other complication should be taken here. What I say, if you think it, it is the desired thing what Swāmī Mahārāja told, these sayings are also of similar nature. What he says, this is also of similar nature. The words that attracted us towards him, the meaning contained in his words which attracted us, we find the same thing here. So this is our place of attraction. A simple thing, whoever will take, will

appreciate, the subject is not of mine, my Gurudeva's. And he will say it is from his Gurudeva, in this way, Gaurāṅga.

We came to Gauḍīya Maṭha, why? Attracted by the charm and the realistic spiritual substance of the subject matter and as it was dealt by our Guru Mahārāja attracted us, no other things, attracted by the spirit of his advice, we joined the mission. And as long as he lived that was, of course, we also read scriptures also, but the standpoint we get from him, and in that light we tried to understand, and we did understand. This is our impression. That he gave us the key to the scriptural safe, the key to the almirah where spiritual books are, Guru Mahārāja gave us, supplied the key. So with that standpoint, that angle of vision, we've gone through other scriptures also. And we are satisfied, we are attracted more and more, and now we are doing that thing. Scripture is there and different interpretations are also there, from Śaṅkara, Rāmānuja, this, that, many. But the angle of vision that was given in the line of Mahāprabhu by our Guru Mahārāja, that attracted us really. And we are his servants. And we are his servants, or servants of the servant, etc.

That is, nothing else, I am there, and it is their words, *Vaikuṅṭha śabda*, the *Nāma*, Name, Name means sound representation of the Lord. Through sound, the sound is the medium, and *śravaṇa-kīrtana*, the medium of sound. What news comes to my heart, that has captured me, that has taken me, and in consonance with that I shall move. Anyone who will come to help in that way, in that journey, he's my friend, and who hinders, he's no longer so. The main thing is the response of my heart to the sound aspect of the Lord, the *artha*.

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

I sometimes tell that when Aurovinda he absconded, Aurovinda, he was the founder of the Revolutionary School of India in the beginning. And one Mr Norton, there was a case, Aurovinda is not found, then Norton was pleading in the high court. "Where is Mr Aurovinda?" He told in a newspaper when he found any article, "Here is Mr Aurovinda." He told. "Here is Mr Ghosh. This writing cannot but be of him."

So sound, that style of the sound, the meaning, that can locate us where we are, what are our interests, the *artha*, for which we are out - the charming representation of the Lord through sound. Gaura Haribol. The friend and foe, so many, the father, mother, son, so many kinsmen, they become enemy to a religious man. And who are unknown, he may be friend. That is the acceptance and elimination, progress means this, that acceptance and elimination, that is *goti*, progress means that. Elimination of the environment, then only when finally settled, then fixed circle there. The Guru, they all come to help me, and by, as an order supplier I may work there. And I shall think if I am utilised in the post of order supplier I have attained my destination, I have come to such a position here.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi Caitanya.

**Bhāratī Mahārāja:** So Mahārāja, our *sukṛti* determines our inner interest.

**Śrīla Śrīdhara Mahārāja:** *Sukṛti* is of two kinds, first *ajñāta-sukṛti* then *jñāta-sukṛti*, and *sukṛti* makes us float on the surface and helps us to recognise the proper thing. That is it comes from *nirguṇa* and it helps us to make us understand what is *nirguṇa*, unconsciously draws us towards that, first unconsciously then consciously draws us towards *nirguṇa*. *Saguṇa* means the local provinciality. *Nirguṇa* means of infinite consideration. The finest and most

fundamental plane is *nirguṇa* and I want to be a member of that plane. The wave I shall receive and I shall respond, that is in *nirguṇa*, to live and move in the *nirguṇa* plane, to receive the instruction and to do accordingly in the *nirguṇa* plane, giving up all local prejudice. Kṛṣṇa *varṁsī*, that sound will make us cry, make us dance, make us sleep, everything. The intimation of that plane, wave of that plane, then I am *nirguṇa*. I have no selfish suffering or enjoying; all enjoying, all enjoying, plane, the joyous plane, *nirguṇa*, and no responsibility of my own. Purely, wholly, harmonised, or adjusted with the universal will, that is Kṛṣṇaloka. Without caring for laws and rules even, nothing but Kṛṣṇa's satisfaction, just to obey the direction of that wave, no consideration of anything else. That is *nirguṇa*.

*Guṇa* means disease, *sattya*, *raja*, *tama*, *bhava-roga*. This is a diseased part of the world, this *brahmāṇḍa*, that is, disease generally may be classified as sprung up from exploitation or renunciation. Exploitation and renunciation, then service, constitutional according to law, and then automatic, actuated by the motive of love, that is *nirguṇa*, the highest plane of Braja. Uddhava aspires after that, and there also the highest quarter is that of the *gopīs*. So much sacrifice, so much intensely that none could catch or accept the *nirguṇa* will of Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

In Rāmānanda Rāya, the last step by step approaching towards the highest, the last, "I do not know anything, only actuated by the motive. By the attraction I am guided. I do not know right and wrong, nothing of the kind."

Just as Swāmī Mahārāj told, "We are giving books, they are giving money. Kṛṣṇa demand coming, I am supplying. I do not know anything else. I do not want also to know anything else. His demand, my supply, I am only conscious of this fact, nothing else. I don't care for anything else. His *varṁsī milan*, I am madly running; these two things, I am not conscious of myself or the paraphernalia, favourable or unfavourable. The call - I am running, I don't know anything else."

The absolute position is such, the autocratic rule in its highest conception. The autonomy is such intense, such intense autonomy and autocracy. That is desirable or *advaita*, *advaita-advaya* in its highest conception will be like that, and *vilāsa-advaya*, a dynamic *advaita*, *advaita* not static equilibrium, but moving, dynamic *advaita*. *Advaita* and dynamic, that is like this. Call, 'yes, that is *advaita*.' No difference between the caller and the supplier, minimum demand, that is *advaita*, *advaya-jñāna*, dynamic. And the real plane of satisfaction, joy, ecstasy, whatever you may say, is there. That is the depot, the absolute depot of *ānandam*, *sañtoṣa*, satisfaction, relief, whatever it may be called. The depot, *ānandam*, of beauty, beauty behaves in its own land in such a way, the law of beauty is such, it does not care for anything else. Capturing, capturing, that is the only capacity, attribute of beauty, and the captured are mad. Whatever is wanted, it does that, autonomy, *advaya-jñāna* in its highest position, highest degree.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi. Nitāi. Nitāi. Nitāi.

[Speaks Bengali (?) for about twenty five seconds]

Without Nityānanda everything is vacant. Ha, ha, ha. Bāladeva's position is such. *Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe*. Nitāi. You don't know who gave you birth, ha, ha, ha, something like that, you don't know your mother who has given you birth. So to be indifferent to Nityānanda is like that. Without Nityānanda, no admission in the...

[Bengali (?) conversation for about twenty seconds]

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

[?]

...may not be known to anyone only conjecture. Śrauti Mahārāja may know that. I am not sure but he has got some extended study of all these *Purāṇas*, beyond them, So he may know that.

[?]

*Vedaiś ca sarvair aham eva vedyo* [*Bhagavad-gītā*, 15.15], that line. *Veda mata Gāyatrī* must lead to Kṛṣṇa. With this basis, this foundation, I have tried to evolve the meaning of Brahma *Gāyatrī* to Kṛṣṇa conception \_\_\_\_\_ [?] *Rādhā-dāsyā*, that is the object of *Gāyatrī*, *Rādhā-kiṅkarā*.

**Devotee:** There's something in the *Tattva-sandarbha, Ādi-Purāṇa*?

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ *Prapanna-jīvanāmṛtam* [?]

*artho 'yaṁ brahma sūtrānām, bhāratārtha-vinirṇayaḥ  
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṁhitah*

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuda Purāṇa*]

*Śrīmad-Bhāgavatam* is *Gāyatrī bhāṣya*, so what *Śrīmad-Bhāgavatam* has given as the conception of our highest duty that must be within that thing. *Artho 'yaṁ brahma sūtrānām*. About *Śrīmad-Bhāgavatam* this has been related, *artho 'yaṁ brahma sūtrānām*, the meaning of *Vedānta-sūtra*. *Bhāratārtha-vinirṇayaḥ*, and the real meaning of *Mahābhārata* has been drawn to be such, the *Śrīmad-Bhāgavatam*. *Gāyatrī bhāṣya rūpo 'sau*, *Śrīmad-Bhāgavatam* is the elaborate explanation of *Gāyatrī*, so *Gāyatrī* has to come to the line of *Śrīmad-Bhāgavatam*. In *Garuda Purāṇa* it is mentioned. *Vedārthaḥ paribriṁhitah*, and all the meanings from the *Veda* have been given here in full-fledged form in *Bhāgavatam*. So:

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam  
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvī bhāvukāḥ]*

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."] [*Śrīmad-Bhāgavatam*, 1.1.3]

The full-fledged form of theism in *Śrīmad-Bhāgavatam* is drawn from the *Vedas*. So in the line of *Bhāgavata* the *Gāyatrī* must come. And the highest gift of *Bhāgavatam* is *Rādhā-dāsyā*, *gopī-dāsyā*, and that must have to come from *Gāyatrī*. So in that way it has been evolved. In *Prapanna-jīvanāmṛtam*, you have got, and just on the cover you will find that in *śloka*.

[?]

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]  
*gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhāpadam dhīmahi* \_\_\_\_\_ [?]

**Bhāratī Mahārāja:** Śrauti Mahārāja \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** May know, because he had extensive study, more than myself, only he has got.

**Bhāratī Mahārāja:** He's in Yaragram [?]

**Śrīla Śrīdhara Mahārāja:** Yaragram \_\_\_\_\_ [?]  
 Anyhow his place is Yaragram. You could write a letter to him.  
 \_\_\_\_\_ [?] Five months younger.

**Devotee:** Only months?

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

**Bhāratī Mahārāja:** He's Guru Mahārāja's relative?

**Śrīla Govinda Mahārāja:** Nay, a God-brother. In Chapahatti Gaura-Gadādhara Maṭh, Gaura-Gadādhara Maṭha, he's the Maṭh commander, in charge.

**Śrīla Śrīdhara Mahārāja:** Maṭh commander, in charge, of the service of Gaura-Gadādhara.  
 \_\_\_\_\_ [?]

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

...

**Śrīla Śrīdhara Mahārāja:** \_\_\_ *citram vedānta-sūtra*. The credit is there, the credit of the Absolute is here, *vidya syamanyam*, to harmonise the opposite, *tasmin na citram*. That is not wonderful, not strange there. It is His nature. By nature He's so, that He can harmonise the opposites of different natures and different stages. *Bahu* and one, many and one, plurality and unity, plurality means diversity. \_\_\_\_\_ [?] *santam śivam advaitam*.

Peace, cooperation, no, mutual help not cooperation. *Santam*, peace first, next *śivam maṅgalam*, and then *advaitam*, in one, vanishes. This is Brahma formula, the Brahma *dharma* formula is this - *santam śivam advaitam* - first peace and then *maṅgalam*, and then *advaitam*, nothing, all..., *santam śivam advaitam*. Ours is *satyam, śivam, sundaram*, truth and goodness and beauty, progressing. Beauty is the original, then the outcome, the goodness is there, all goodness is beauty, harmony. In English terms *ānandam* means harmony. *Satyam* that is the conception of truth, truth developed into *śivam*, into *maṅgalam*, that is auspicious, good, and then *sundaram*, charming. Kṛṣṇa. Kṛṣṇa. Gaura Hari.

*om ajñāna-timirāndhasya jñānāñjana-śalākayā  
 cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

The eye is opened by Gurudeva, see, the standpoint, the angle of vision, is supplied by Gurudeva, angle of vision, standpoint, standard bearer. That is everything. Everything is there but the only necessity is to get the angle of vision, how to see.

There is no objection for any eating, but learn how to eat, that is *prasāda-sevā*. Otherwise you'll be in bondage, you'll be caught in the net. Learn how to eat, *yajña-viśeṣa*, if offered to Kṛṣṇa take the *prasādam*, the process of eating. Otherwise you will be caught in the net if you devour anything. It is not a place of anarchy that anyone will devour anyone. It is not a place of anarchy. The stern rules of the environment always watching over you. And you cannot do but eating, *jīvo jīvasya jīvanam*, one *jīva*, one animal must devour another animal for the upkeep of his body. It is unavoidable, to eat is unavoidable, for living. But learn how to eat. So not to eat, that is not the conclusion, the necessity is how to eat, learn it. How to live, because living is painful so do away with the life, no, learn how to live, that is necessary, that is the constructive way. That is Vaiṣṇava thinking.

And Buddhist and Māyāvādī thinking, "Do away with the life, existence, because life is painful and also leading to the pain, continuous pain. So do away with the life."

But Vaiṣṇava Ācārya's say, "No, life is happy, only learn how to live. Everything is all right. You set yourself accordingly." This is specially the direction of *Bhagavad-gītā*, *yogaḥ karmasu kauśalam*. Just learn what is the *kauśala*, *kauśala* means the art of solution, *kauśala*, the skilfulness, the art of skilfulness, the art of handling wisely, wise handling, *kauśala*. *Yogaḥ*, learn *yoga*, the secret mystery of life, then you will thrive.

*[buddhi-yukto jahātīha, ubhe sukṛta-duṣkṛte  
tasmād yogāya yujyasva, yogaḥ karmasu kauśalam]*

[“A person who is not motivated by desire to enjoy the fruits of their action rids them self of both good and bad deeds within this very life. Therefore, engage in the path of selfless action, since such *buddhi-yoga*, or equilibrium in selfless action, is certainly the art of action.”] [*Bhagavad-gītā*, 2.50]

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