

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.21.C_82.02.22.A]

Śrīla Śrīdhara Mahārāja: “...student, but I’m monitor.” In his Madras life he, it was published in *Harmonist* perhaps and pamphlets issued there in Madras. “I’m monitor.”

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

He told, “I am a monitor,” but I did not relish that idea.

Bhakti Caru Swāmī: Who told Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Bhaktisiddhānta Saraswatī.

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta.

Bhakti Caru Swāmī: Oh, told that you were a monitor?

Dhīra Kṛṣṇa Mahārāja: No, no.

Bhakti Caru Swāmī: Oh, he himself. I see.

Śrīla Śrīdhara Mahārāja: No, he himself, he told that, “I am a monitor.”

Bhakti Caru Swāmī: So we also do not relish, Mahārāja, when you include yourself as a student.

Śrīla Śrīdhara Mahārāja: That is still, he’s student, it was difficult for me to take it. I did not take it. But he posed himself like that: “Then still I have to know.” That is dynamic. The progress is always dynamic. Everything is dynamic in character. Hare Kṛṣṇa. Hare Kṛṣṇa. Progressive, *līlā*, *nava-navayana*. The conception of infinite is not a stagnant one, but a dynamic infinite, infinite is dynamic. That is very difficult to have a conception of infinite, of course clearly difficult. A dynamic infinite, infinite, the conception of it is infinite, not static but it is dynamic.

Gaura Hari. *Līlāmay*, and *līlā* means *nava-navayana*, ever new. Ever new, that is also a characteristic of infinite. We have to have some direction, *līlāmay*, and it is not that it is in want and to have fulfilment, not that. But it is, it’s nature, *līlā*, that is called *līlā*. The very nature, existence with the eternal, with the eternity, with the eternal conception of infinite, it is *līlā*, always satisfying Himself. The movement is always a pleasing moving thing. The pleasure itself is of moving characteristic. The ecstasy itself is of moving characteristic, *līlā*, *ānandam*, no want to fulfil, to be fulfilled.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

bāulake kahiha - loka ha - ıla bāula, bāulake kahiha - hāte nā vikāya cāula
bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā kahiyāche bāula

[“Tell our Prabhu, who acts as madmen do, that everyone has lost their sanity,
 And rice once high in price has no value.
 In love of God, half-crazed humanity neglects this world and all they once held dear;
 tell Him a madman brings this to His ear.”]
 [Caitanya-caritāmṛta, Antya-līlā, 19. 20-1]

“Not to be discussed, still one cannot but talk it, talk about it like a madman. And if we go on talking, talking, who will come to believe in it? None will lose their time to listen to the madman’s delirium. _____ [?] In another place, “I am a madman, talking in delirium and you are also a madman of the same type. So you have come to listen to this delirious statement.”

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: “I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.”]
 [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

“We are of the same section, same section, I am also mad you are also mad so we feel enjoyment in such mad talk.” Rāmānanda Rāya, Mahāprabhu, *āmi - eka bātula, tumi - dvitīya bātula*.

yā niśā sarva-bhūtānām, tasyām jāgarti samyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh

[“While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.”] [Bhagavad-gītā, 2.69]

Mahāprabhu. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
 Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
 Mahāprabhu. Mahāprabhu. Mahāprabhu. Gaurāṅga Sundara. Gaurāṅga Sundara.

Gaurāṅga Sundara bhara nitya niya nama bir [?]

He’s dancing, taking His own Name and dancing, niya nama bir [?] Uttering different sounds, receiving some impression from them and dancing Himself. Getting impression from the sound of His own Name and dancing.

There is, pritio principia, or what [?] The cause is the effect, in a cycle.
 pritio principia [?], or what is this?

Devotee: The Latin expression, does anybody know it?

Śrīla Śrīdhara Mahārāja: In logic, perhaps I heard, *prītio principia* [?] a circular movement: that Napoleonic chair. Hare Kṛṣṇa.

nitya niya nama bir [?]

His own Name is the cause of His own dancing. The suggestions from different names are coming and that impression creating some energy and that energy is making Him dance. Ecstasy, ecstatic energy, the dynamo is creating ecstatic energy. And that is the cause of His dancing: taking His own Name He's dancing, the *līlā*.

nitya niya nama bir [?] Such is Gaurāṅga, that moving *ānanda*, moving ecstasy.

In my *Prema dhama Stotram*, I put that He's the ultimate reality, absolute. Why? The two things presented in Him. One: dancing, in ecstatic joy, feeling within Him. And chanting; distributing that to the others. Finding Himself in ecstatic joy, ecstatic and distributing to others. This is Gaurāṅga, and the highest principal of ecstatic energy is such, cannot be but such. He's of a dancing mood, fulfilling Himself. The dancing explains that the inner propensity is of ecstatic joy, dancing. And *kīrtana* means that is distribution to the public, to the environment, that asserting. The ecstatic joy is assertive, self-assertion, self-distributing ecstatic joy. That we find in Gaurāṅga. So Gaurāṅga is the highest entity. In that way I have dealt it there. The *sat-cit-ānandam* in ecstatic joy He's dancing, and *kīrtanam*, that He's trying to distribute to the others, *ātmā-vandanam*. He's offering Himself to the environment, distributing Himself, *līlā*.

*ānanda-līlāmaya-vigrahāya, hemābha-divya-cchavi-sundarāya
tasmāimāhā-prema-rasa-pradāya, caitanyacandrāya namo namas te*

[“He who is the embodiment of divine bliss, whose form is decorated with the symptoms of ecstasy, who appears magnificently beautiful with a complexion as splendid as gold, He who benevolently gives in charity to all the ecstatic love of Kṛṣṇa, the highest divine perfection of life, I worship Him again and again, my beloved Lord Caitanyacandra with all devotion.”] [*Caitanya-candrāmṛta*, 11]

That is His dance. Perhaps from Prabodhānanda Sarasvatī, the Guru of Gopāla Bhaṭṭa Goswāmī, this beautiful stanza coming in praise of Śrī Caitanyadeva. *Ānanda-līlāya-rasa-vigrahāya, ānanda-līlā-rasa*, in the ecstatic pastimes: *rasa* personified. *Hemābha-divya-cchavi-sundarāya*, and the golden beauty, the ecstatic beauty emitting golden lustre, very beautiful figure, *hemābha-divya-cchavi-sundarāya*, that divine figure. *Mahā-prema-rasa-pradāya*, and He's distributing the great divine love, distributing by His movements, and the words, and every gesture, posture, distribution of divine love. *Mahā-prema-rasa-pradāya, caitanyacandrāya namo namas te*. I bow down my head to such Śrī Caitanyadeva Who is so and so.

In *Arcana Kana* this has been taken up as *dhyāna*. When we meditate Mahāprabhu, we should do in this way. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Sometimes we've heard of Guru-Gaurāṅga, this expression, and also in...

Śrīla Śrīdhara Mahārāja: Guru-Gaurāṅga Gāndharvā-Giridhāri. That is the name given by Guru Mahārāja in the Māyāpur Deities. The Guru is there, the guide, and Gaurāṅga, who is the potency guide and Gaurāṅga, the Lord Himself as Guru. And Gāndharvā, which can draw the best, maximum *rasa*, Gāndharvā. And Govinda-Sundara, that is the source of everything, around whom the whole is existing and playing, and He's the source of all *rasa*, and the concern, the concern and the gist of the whole campaign. The holder, the support of the infinite existence: that is *rasa*. Ecstatic aspect, and the drawing of that ecstasy aspect, _____ [?] and both combined distributing Themselves, Gaurāṅga, and who has come to make the world known of this fact, Guru.

Dhīra Kṛṣṇa Mahārāja: So in *arcana* is there also Guru-Gaurāṅga, in the beginning stages?

Śrīla Śrīdhara Mahārāja: According to one's own capacity and stage he will try to see. And the awakening of his inner self he will go on with *arcana*. Goswāmī Bon also expressed Vighraha, but our Prabhupāda told that cannot be told that *arcana* proper, that was *bhajana*. They are serving. *Arcana* means through *mantram* we hope through this process that one day we shall come to the direct position of service. The medium, *arcana* means medium, and *bhajana* means direct service.

When there was a question, "Why the Goswāmīs they installed Śrī Mūrtis there in Vṛndāvana; Name was sufficient, they are taking Name, and they have encouraged *arcana* which is generally found with the Rāmānuja section? Mahāprabhu has not given much stress on *arcana*, but *Nāma bhajana*."

And our Guru Mahārāja answered, "*Arcana*, installed for others, recommended, but they themselves engaged in direct service, that is *bhajana*. *Bhajana* means direct service, soul to Supersoul, not through the medium of any mental system, to purify one's own mind. When the liberated souls, the *svarūpa siddha* souls, they are found to go on with *arcana*, that should not be considered as *arcana* mere, but that is *bhajana*, direct service."

Hare Kṛṣṇa. I shall have to go to bathroom, so I retire here.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: Govardhana-Śilā that was given by Mahāprabhu to Raghunātha dāsa Goswāmī. That is, as Śālagrāma is considered with respect in *varṇāśrama* amongst the *brāhmaṇas*, so amongst the Vaiṣṇavas the Govardhana-Śilā. Śālagrāma is called Gaṇḍhaki-Śilā. Naturally we are known by revelation. By that Gaṇḍhaki-Śilā, the Śilā that is found in the River Gaṇḍhaki, there, natural existence of the Lord Nārāyaṇa in different ways, it is revealed. And so who has got their faith in that revelation, they accept the path of worshipping Nārāyaṇa in Gaṇḍhaki Śilā, or Śālagrāma.

And so also Kṛṣṇa expressed Himself in *Bhāgavatam* and other places we find that, “I am in Govardhana. Govardhana and Myself, inseparably We are connected. So anyone, anyone who will worship Govardhana, he will worship Me.”

And with this idea Mahāprabhu, He knew it Himself, He gave it to Dāsa Goswāmī Prabhu. And then in Gauḍīya Vaiṣṇava School that worship of Govardhana-Śilā is continuing. And it gives us entrance into the *raga-mārga*, direct in the line of divine love towards Kṛṣṇa.

To worship Nārāyaṇa-Śilā, that is Gandaki-Śilā or Śālagrāma, in *viddhi-mārga*. That is very hard and very stiff and very strict methods of worshipping Nārāyaṇa in *viddhi-mārga*.

And in *raga-mārga*, *raga-mārga* is more liberal. It wants the heart and not much formality. So for the Gauḍīya Vaiṣṇava, who wants to attain their position in the land of divinity, the Govardhana-Śilā worshipping that is very advantageous, and encouraging, and fruitful for them.

This is in nutshell I say about Govardhana-Śilā to you. Hare Kṛṣṇa. Hare Kṛṣṇa. It helps us to enter into the domain of divine love; avoiding the domain of this legal devotion, lawful devotion, rules and regulations according to the order of the *śāstras*. And if there is any flaw: then we become damaged, our ideal prospect is damaged. Very strictly we are to observe the rules and regulations of the worship, very strict.

So Mahāprabhu wanted that we may avoid that path. Our faith is somewhere else that is above this land of *viddhi*, *upāsanā*. So Govardhana-Śilā worshipping will be more, safe, and more fruitful for our purpose. Because we want to have service in the Vṛndāvana area, the domain of love divine. That’s the purpose and utility of having our *dikṣā*, initiation in the line of worshipping Govardhana-Śilā.

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

Devotee: So Mahārāja, I’m asking your blessings if I can begin worship. I’m asking your blessings for me to worship Govardhana Śilā, when I go to Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: (repeats in Bengali)

Akṣayānanda Mahārāja: He wants to worship Govardhana-Śilā.

Śrīla Śrīdhara Mahārāja: Yes. You have got *mantram* from Swāmī Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: First and second initiation?

Devotee: Yes, first and second.

Śrīla Śrīdhara Mahārāja: Of course you can begin worshipping Govardhana-Śilā.

Devotee: Thank you very much Mahārāja.

Another Devotee: Guru Mahārāja also when he came that time with Govardhana-Śilā only, taken from Vṛndāvana. In that temple is Govardhana-Śilā.

Parvat Mahārāja: The devotee here, Dāsarātha Sūta, he has two Śilās. And before you gave me *sannyāsa* I offered water and Tulasī to one of the Śilās, un-authorisedly and I painted the eyes of the Śilā, Govardhana-Śilā. And then I was very astonished when you named me Parvat. Because I felt I got the blessings from this Govardhana-Śilā.

Śrīla Śrīdhara Mahārāja: Ha, ha, Might be. Ha, ha, ha. Stealthily He's drawing you towards Him, unconsciously.

Parvat Mahārāja: It is said that *sannyāsīs* should not worship the Śilās?

Śrīla Śrīdhara Mahārāja: They also may do. But *sannyāsa* is not necessary for worshipping Govardhana or serving Govardhana. That is mainly taken for preaching. For preaching purpose the *sannyāsa āśrama* is necessary. Hare Kṛṣṇa. Gaura Hari.

Devotee: Mahārāja, could you perhaps give some specific or some detailed instruction about worshipping Govardhana-Śilā?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Some instruction of the details of worship.

Śrīla Śrīdhara Mahārāja: Very simple, Mahāprabhu advised that the minimum will be with little water and Tulasī. And generally, whatever we take, no splendour, no grandeur, but in a simple way, generally whatever we are to take, the food we must put. And if possible some bathing, and then offering the *puṣpa*, flower, Tulasī, and then some food, in the *bhoga*. And anything may be done as we can do in the Vighraha of Kṛṣṇa. So also everything may be done. But the simple and the short way of honouring Him will be. He's self satisfied. With the minimum we have found that water and Tulasī is sufficient. But as you can accommodate in that affair very easily you can do that.

Devotee: Anything that I that I would institute extra, would I have to maintain that every day?

Śrīla Śrīdhara Mahārāja: Anything?

Devotee: Anything beyond Tulasī and water...

Śrīla Śrīdhara Mahārāja: Yes also you can offer.

Devotee: But would I have to maintain that every day?

Śrīla Śrīdhara Mahārāja: Maintain?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: No. As suiting with the circumstance, you may do that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Dhīra Kṛṣṇa Mahārāja: So, this is Mahātmā Prabhu over here. He's arrived from South Africa, where Yudhāmanyu is. Yudhāmanyu's working with him.

Śrīla Śrīdhara Mahārāja: Coming from Africa.

Dhīra Kṛṣṇa Mahārāja: Yeah, South Africa.

Śrīla Śrīdhara Mahārāja: South Africa. And he's an American?

Dhīra Kṛṣṇa Mahārāja: Yes, no he is a Canadian, oh American.

Śrīla Śrīdhara Mahārāja: Canadian.

Dhīra Kṛṣṇa Mahārāja: American.

Śrīla Śrīdhara Mahārāja: American. Alright, he will stay here after?

Dhīra Kṛṣṇa Mahārāja: For some time.

Śrīla Śrīdhara Mahārāja: Some time means after Gaura-Pūrṇimā, no?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Alright. Does he want to go there also, Māyāpur, or only here?

Mahātmā Prabhu: Yudhāmanyu encouraged me to stay here.

Dhīra Kṛṣṇa Mahārāja: He says Yudhāmanyu Prabhu encouraged him to stay here.

Śrīla Śrīdhara Mahārāja: Here, alright, as you like. As you like you may do.

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

Our Aranya Mahārāja has left for Calcutta?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He alone?

Dhīra Kṛṣṇa Mahārāja: Govinda Mahārāja_____

Śrīla Śrīdhara Mahārāja: He will meet with Sarvabhavana and will do the necessary.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, what function does Lord Nṛsimhadeva play in devotional service? He can help us to attain pure *bhakti*?

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Bopadeva.

Śrīla Śrīdhara Mahārāja: Bopadeva comes from?

Dhīra Kṛṣṇa Mahārāja: He's also coming from South Africa, but he's an American.

Śrīla Śrīdhara Mahārāja: What is his question?

Dhīra Kṛṣṇa Mahārāja: It's about the function of Lord Nṛsimhadeva in devotional service.

Śrīla Śrīdhara Mahārāja: His special function is to do away with the obstacles that come in the way of the devotees for their advancement toward the plane of divinity.

Bhakti-vighna-vinasana [?]

Vighna, the obstacles that may come on the way of our progress to the divine world: generally He takes care of that and removes those obstacles from the way. So especially the devotees they have got some special relationship with Him. They revere that the undesirable things may be removed and the path may be cleared by His grace. He did so in the case of Prahlāda Mahārāja. And it is very conspicuous how He helped the devotee, in what sort of dangerous and unfavourable position. It is very clear and so devotees they have got special liking and interest in the service of Nṛsimhadeva, so the hindrances may be removed and the path may be cleared by His grace. Hare Kṛṣṇa.

Devotee: Mahārāja, you said that Mahāprabhu preferred the Govardhana-Śilā worship over Śālagrāma worship. Why then do we see in the Gauḍīya temples, the Gauḍīya Vaiṣṇava temples of Mahāprabhu, that they also have Śālagrāma, Nārāyaṇa Deities on their altars?

Śrīla Śrīdhara Mahārāja: What is the question?

Akṣayānanda Mahārāja: In the Gauḍīya temples we find Śālagrāma-Śilā worship, but Mahāprabhu preferred Govardhana.

Śrīla Śrīdhara Mahārāja: Just as the sacred thread is also not necessary, and the Śālagrāma-Śilā worship is also not necessary for a Vaiṣṇava, Gauḍīya Vaiṣṇava devotee to make progress in his path to the goal, but it was arranged only with some purpose, so that it was meant for two purposes, positive and negative.

Positive side is this; that one should not think that Kṛṣṇa worship is lower than that of Nārāyaṇa worship. The Goloka is on the upper position of Vaikuṅṭha. So if we are to go there we have to pass through Vaikuṅṭha. This process we have to pass through. The man otherwise he will become a *sahajiyā*. He will give much respect to the blood *brāhmaṇas*, the flesh *brāhmaṇas*, and he will keep his position lower, and he will be afraid of approaching Nārāyaṇa. And naturally there may be inclination that Kṛṣṇa, He comes from Nārāyaṇa. Nārāyaṇa is the origin of all, the source of all conceptions of Godhead: as the Rāmānuja, Madhvācārya *sampradāya* do. But Kṛṣṇa Svayaṁ-Bhagavān, He's above all. To promote such faith in the devotee it is necessary, it was found necessary, that he will think that we'll have to pass such condition, and then above that the domain of love.

And on the other hand the *brāhmaṇas*, so-called blood *brāhmaṇas* they think that the Vaiṣṇava they have no right to come to Vaikuṅṭha. They are also worshipping the Kṛṣṇa, the cowboy, and their position is lower to that of us. So they commit offenses against these Vaiṣṇava. To save them, to save the blood *brāhmaṇas* from offenses to the Vaiṣṇava, and to make the Vaiṣṇava also, the disciples of Vaiṣṇava, the servants of Vaiṣṇava be conscious that their land is crossing Brahmaloṅka and Vaikuṅṭha, so he must be very careful in his campaign, valuable campaign.

For these two purpose these have been introduced, the sacred thread as well as the worship of Nārāyaṇa. Otherwise they're not necessary, neither the sacred thread nor the worship of Nārāyaṇa.

But the intermediate steps were supplied, finding that there is misconception about the Vaiṣṇava in the social stair, about the social status of them and others. The Vaiṣṇava is lower than *brāhmaṇa*, they have no right to worship Śālagrāma. In this way their value is minimized and their position comes in lower conception. So in order to remove that misconception in the servant of the Vaiṣṇava as well as the so-called society of the *brāhmaṇas*, this method has been introduced by our Guru Mahārāja especially, Bhaktisiddhānta Sarasvatī Ṭhākura. And we are also following his footsteps.

Gaura Haribol. Am I clear?

Devotee: Yes.

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

Devotee: We've also heard that one becomes free from offenses by worshipping the Śālagrāma-Śilā.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: He said we've heard that we become free from offenses by worshipping Śālagrāma-Śilā.

Śrīla Śrīdhara Mahārāja: Not that, free from offenses. Necessarily we will have to be more attentive to our flaws. More attentive that Śālagrāma is not so forgiving character. He's very strict, my Master whom I am going to serve, He's very strict. That will excite me and encourage me to be very accurate in my service. In that way it may be. But without love, the only the tendency that is excited or actuated by any fear, or any other object, that may be of less value. Love is the most valuable, the inner love. The innate love: that is the most valuable thing. Without that, so strict following in the observance and etiquette divine, that will more or less tasteless, useless.

Murko badati visnaya dino badati visnave [?]

Etat sarvam parityajya bhāva-grāhī-janārdanaḥ

_____ [?]

The *bhāva* is the most important thing, the inner feeling, the inner sentiment, *ruci*. That is valuable than the formalities, the fashion. An uneducated man may say visnaya namah, grammatically incorrect. And the scholarly man will say visnave namah, it is grammatically correct. But the Lord will accept the meaning, the purpose of the heart, not so much the outer ornamental figure or aspect.

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