

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

82.05.06.A

**Śrīla Śrīdhara Mahārāja:** ...service that coming to Him from different quarters. The Raktaka, Cītraka are drowned there.

Yaśodā says, “Oh, Raktaka, bring some water. Just cleanse this place.” So Yaśodā’s idea has overshadowed all these characters, more than.

*Dāsya, sākhyā, vātsalya, mādhyura.* Gradually higher, and the higher has subdued the lower type. The *vātsalya* and the *mādhyura* having the higher position, and then *sākhyā rasa*. Especially these three are meant in Vṛndāvana. Other *rasas* are found elsewhere, but this *sākhyā*, this type of *sākhyā*, real type of *sākhyā*, *vātsalya* and *mādhyura*, not to be had anywhere else but Vṛndāvana. So beautiful, so intense, so great, never found anywhere.

And Kṛṣṇa, the ideal also should be of that type, as to attract, to draw such type of friendly service, and this filial service, and consort service, it depends on the ideal, and also the paraphernalia. *Dāsya* plus confidence, then comes *sākhyā*. *Sākhyā* is also service. Everything is service. *Vātsalya*, the whipping of Yaśodā, that is also service. Without serving spirit, none can approach the Absolute, but all service; but different type of service. *Vātsalya prema*, they’re also serving. Outwardly, Kṛṣṇa is carrying the wooden shoe of Nanda on His head, but Nanda is serving. He’s sending the shoe on His head, that is also a form of service, helping Him to show such a play. Without serving spirit none can enter that domain of the Absolute. So friends they’re climbing over the shoulder, sometimes giving a slap, Baladeva giving a slap, Yaśodā whipping, all service. We are to understand that, all serving. *Kalyana kamana* [?]

“This wretched boy does not know how to go on in His life. I must teach Him.”

That sort of training and teaching, that is in the spirit of service. But service has got so many beautiful and sweet forms. It is being shown in Vṛndāvana, sweet. Service may have such sweet development. Servitors may have such position, that is only possible in Kṛṣṇa *līlā*, *nara-līlā*.

*kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa  
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

Of all the pastimes of Kṛṣṇa, this humanly pastime, that is the highest of all, sweetest of all. It is there. Just like ordinary mundane thing. Nearest approach of the Infinite to finite, Infinite’s nearest approach, extreme approach to finite. The Infinite is approaching to finite, and in its extreme form it is in Vṛndāvana, we find. He’s playing at the hands of His servitors of different type in different ways. The extreme approach of the Infinite to finite. So most beautiful. Ha, ha. Most beautiful, most dignified, and most prospect giving, unique. It is unique. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, Ayodhyā is in Goloka Vṛndāvana?

**Śrīla Śrīdhara Mahārāja:** No, midway. The *vātsalya rasa* is there. It’s not under Vaikuṅṭha. Vaikuṅṭha is hemisphere: *śanta, dāsya*, and half of *sākhyā*, no *vātsalya*. Lakṣmī Devī has no parents, Nārāyaṇa also no parents. But in Rāmacandra we find parents. Sītā Devī somewhat. But Rāmacandra, *vātsalya*, Kausalya and others who had affection, the service of affection open there, so half. Then the *mādhyura*.

*vaikuṅṭhāj janito varā madhu-purī [tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-tate sevām vivekī na kaḥ]*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"]  
[*Śrī Upadeśāmṛta*, 9]

Why? *Janito, janma-līlā, nito*. For this birth ceremony is added in Mathurā not in Vaikuṅṭha so it is greater. The service of higher type to be found in Mathurā, the *rasa*. So in the measurement of *rasa*, Mathurā holds superior position to Vaikuṅṭha because the *rasa* is variegated and more intense there to be found. The measurement of high and low, will come according to the *rasa*, the actual measurement of the ecstasy which can be felt by the servitors. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Do you follow? So, the nearest approach of the Absolute towards the mundane finite is found in Vṛndāvana, so Vṛndāvana is so great for us. We may find here, *yasyālinde param brahma* [*Caitanya-caritāmṛta, Madhya-līlā*, 19.96] He's astounding the *yogīs* and the *jñānīs* and the other seekers, enquirers, they are trying their utmost to find out Him, and He's nowhere. And here He has come down, taking, sucking breast, on the lap, and being whipped, and stealing, and so many displays, He has come. It is inconceivable and untrustworthy. We cannot put confidence, we cannot put faith in, which is not trustworthy, beyond the reach of our trust.

Hare Kṛṣṇa, Gaura Hari bol. So, stop here today.

...

**Dhīra Kṛṣṇa Mahārāja:** ...to them. What is this?

...

...our old God-brothers who are separate from ISKCON, we can only ask little of them, to come together, have *Hari Nāma saṅkīrtana*, *Bhāgavata* reading, and *prasādam* distribution. We cannot ask much more than that. Because after having gone away...

**Śrīla Śrīdhara Mahārāja:** ...approach will be mild.

**Dhīra Kṛṣṇa Mahārāja:** Mild.

**Śrīla Śrīdhara Mahārāja:** Yes.

...

**Dhīra Kṛṣṇa Mahārāja:** ...that's for the general organisation. Individual organisations are for the cent percent dedicated.

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

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** But always be mild in your attitude. That is my request. Not fighting attitude but mild attitude.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** Yesterday one gentleman wrote a letter to me \_\_\_\_\_ [?]

**Dhīra Kṛṣṇa Mahārāja:** He's my old friend, Gopeśvara.

**Śrīla Śrīdhara Mahārāja:** Gopeśvara, yes.

**Dhīra Kṛṣṇa Mahārāja:** Yes. We joined today, on the same day, eleven years ago, it is almost today actually.

**Śrīla Śrīdhara Mahārāja:** So you will find much more, sympathetic towards it.

**Dhīra Kṛṣṇa Mahārāja:** Also I have...

**Śrīla Śrīdhara Mahārāja:** Mechanical life. There must be sincere search after truth.

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, also I have some people where I'm living, who, they want to take initiation from Your Divine Grace. And there are people...

**Śrīla Śrīdhara Mahārāja:** I have - you will give initiation, in general. But if any particular case you may take to me. Otherwise you will do there locally, otherwise you cannot get much men in your...

...

Hare Kṛṣṇa. You have something, an Ācārya Board, ha, ha.

**Dhīra Kṛṣṇa Mahārāja:** You see, many of these people they knew something of our Guru Mahārāja, so they desire a Spiritual Master of equal stature.

**Śrīla Śrīdhara Mahārāja:** If such stalwarts are found to help you, then you may send them here.

**Dhīra Kṛṣṇa Mahārāja:** Yes. Well they cannot come...

**Śrīla Śrīdhara Mahārāja:** To consolidate your position.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** In general, local people, I'm giving my consent, deal with them. Responsibility I'm transferring to your hand.

**Dhīra Kṛṣṇa Mahārāja:** Yes, I understand that.

**Śrīla Śrīdhara Mahārāja:** Oh. Special cases you may send here.

**Dhīra Kṛṣṇa Mahārāja:** So I have one letter to Your Divine Grace, from Mukundamālā Vilāsa.

To His Divine Grace Śrīla Śrīdhara Deva Goswāmī Mahārāja. Dear Gurudeva, please accept my humble obeisances. I hope that you are well. We're always praying for your good health and long life by the Grace of The Lord. Only by pleasing you can we hope to please Kṛṣṇa. For without your mercy we are lost. We are working on publishing a book of your lectures, and this is the only solace in our lives, as we are living in separation from Your Divine Grace, here in New Gupta Govardhana. I hope that by your mercy we can arrange for a first class publication to be brought out. This will be of great value to devotees around the world who are desperate for a deeper understanding of devotional service and Kṛṣṇa. Please bless us that we may be able to successfully serve you in this way, and always remember your instructions on spiritual life.

*tava kathāmṛtaṁ tapta-jīvanam, [kavibhir īḍitaṁ kalmaṣāpaham  
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvī gṛṇanti ye bhūridā janāḥ]*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

You are distributing the real life giving nectar of Kṛṣṇa consciousness. So we think you are doing the highest relief work for the welfare of all fallen souls. Please inspire us to taste and distribute this nectar so that the whole world may be nectarised. Just as Śrīmatī Rādhārāṇī says:

*punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala  
diyā mālyā-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala*  
[*Caitanya-caritāmṛta, Madhya-līlā, 2.38*]

We want to worship and propitiate time with garlands and *candana* so that time will stand still and allow you to stay with us forever so we can taste the Śrīla Śrīdhara nectar of your Hari *kathā* and bask in the rays of your lotus feet eternally. Always praying for your mercy, I hope to remain your humble servant. Mukundamālā Vilāsa.

**Devotee:** Mahārāja, \_\_\_\_\_ [?]

...

**Dhīra Kṛṣṇa Mahārāja:** ...isn't the *bhakti-latā-bīja*, isn't that conceptual, is that *bīja* conceptual, a conception?

**Śrīla Śrīdhara Mahārāja:** *Bhakti-latā-bīja* means that *mantram*, yes, is given with good will and sowed. The Kṛṣṇa conception in seed, the instruction in seed it comes, *vaidhi*, about the reality.

**Dhīra Kṛṣṇa Mahārāja:** So therefore their...

**Śrīla Śrīdhara Mahārāja:** Materially, it is his own *bhajan*. But Gurudeva gives by the grace, by the desire of Kṛṣṇa, what is supplied from Kṛṣṇa's side, and he gives that, the Kṛṣṇa idea, Kṛṣṇa conception, in very meagre way, means, concise. Most concise form Kṛṣṇa conception what is given, a living thing, and then what is nurtured and that will develop.

**Dhīra Kṛṣṇa Mahārāja:** So then there may be different qualities of *bīja*, according to the person who's holding the conception.

**Śrīla Śrīdhara Mahārāja:** Yes, according to the Kṛṣṇa's arrangement. The seed Kṛṣṇa, giving Gurudeva, then *mādhurya rasa*, *vātsalya rasa*, the seed coming. Gradually it will be clear that what type of Kṛṣṇa also of different type, Svayaṁ-Bhagavān, Svayaṁ-Prakāśa, Svayaṁ-Vilāsa, Prabhāva, Vaibhava. Vasudeva conception of Kṛṣṇa, Vṛndāvana conception, Vṛndāvana also different conception of Kṛṣṇa. Then *parakīya* there must be in Vṛndāvana, the *parakīya*, the Kṛṣṇa, worldly Kṛṣṇa, Kṛṣṇa in worldly consciousness, *nara-līlā*.

*kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa  
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

That human complex, Kṛṣṇa Svayaṁ-Bhagavān, human complex, and that is also *parakīya*, not rightful enjoyer, as if thieving, stealing. General eating, not satisfactory to Him, rather eating by

stealing He's more satisfied. That is His nature. His own things, actually everything belongs to Him, but that does not please Him.

"I'm eating something which belongs to others. I'm stealing and eating."

That sort of, not only human but wicked human play. The part of a wicked part He wants to play. Very tasteful to Him. That is, that gives the highest possible satisfaction to the devotees, some way or other.

Yaśodā consciousness, "Some say that He's not my son. What is this? No. They do not know, He's my child. But they say, 'Oh, He has got some supernatural position. The Garga Ṛṣi came, Vasudeva sent, some say He's Vasudeva's son,' How, what do they say? He's my son." That makes Yaśodā's affection rise to higher extent, higher standard. "If He does not be my son, then what will be my fate if He leaves me? How can I live then? Without thinking that He's my son how can I go on with my life?"

So this enhances, that *vātsalya rasa* is pushed into very rarity. 'I may lose.' The concentration, more concentration. And Rādhārāṇī's position if the worst, most helpless, wholly given, uncertain position, wholly given, wholesale gift, but the gift to whom, He's uncertain. But can't withdraw...

...

\_\_\_\_\_ [?] ...portrait and the Name is congruent, is one and same, but we do not know that in the beginning. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

**Dhīra Kṛṣṇa Mahārāja:** So when Kṛṣṇa says:

*man-manā bhava mad-bhakto, [mad-yājī mām namaskuru  
mam evaiśyasi satyaṁ te, pratijāne priyo 'si me]*

[“Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend.”] [*Bhagavad-gītā*, 18.65]

He means to think of Him in a particular way.

**Śrīla Śrīdhara Mahārāja:** Ah. *Man-manā bhava mad-bhakto, mad-yājī mām*, that is of lower stage. They have attained the highest stage, and here, 'come by this way.' This is recommendatory for devotee, 'come by this way.'

...

...come yesterday, eh?

**Dhīra Kṛṣṇa Mahārāja:** They're very happy.

**Śrīla Śrīdhara Mahārāja:** And they're in trouble, eh? The whole day in this hot season they will have to remain in that bus, a tedious journey, but there mostly, gradually will be cooler.

**Dhīra Kṛṣṇa Mahārāja:** Yes. But they're going... Yes. So that will enliven them.

**Śrīla Śrīdhara Mahārāja:** Yes. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. And another bus is to come tomorrow morning.

**Dhīra Kṛṣṇa Mahārāja:** Yes. I hate. This material existence makes me little hateful that I'm living here.

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

**Dhīra Kṛṣṇa Mahārāja:** But it's also part of Kṛṣṇa's plan.

**Śrīla Śrīdhara Mahārāja:**

*paśu pakhī ho 'ye thāki svarge vā niroye [taba bhakti rahu bhaktivinoda-hṛdoye]*

[“Be my life in heaven or hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda.”] [*Gītāvalī, Śikṣāṣṭakam, 4.7, from The Songs of Bhaktivinoda Ṭhākura, page 136, ISKCON Press, 1980*]

“Either in heaven or in hell, wherever He chooses to place me, that does not matter. But only my concentrated prayer will be that my adherence to You, faith to You, may not be disturbed my Lord. The whole concentration of the prayer will be that my submissive relation to You, the prayer, to this prayer only, and nothing else. Others, whatever it may be, but Your sweet will is going. But only this much, the minimum, that Your connection I can’t, admit to be cut off. Only that least demand, nothing else. Everything left on You, at Your sweet will.”

**Dhīra Kṛṣṇa Mahārāja:** That is the *śuddha bhakta*, his prayer.

**Śrīla Śrīdhara Mahārāja:** *Śuddha bhakta*. Not even that, “Liberate me. Keep me along with You. No, no condition, no condition, only one prayer, a thread, only a thread connection with You. Others, as You like. I’m fully at Your disposal, fully at Your disposal. Only minimum request that a connecting thread, that I cannot tolerate to be severed, then I’m gone.” Gaura Hari. “Demand will be minimum to You, most minimum. Without that I won’t live. Other things at Your pleasure. You have every right, every right to excise Your power on me. I am Your eternal slave. You have every demand You can take from me.” Hare Kṛṣṇa.

**Dhīra Kṛṣṇa Mahārāja:** I was just reading about Indra and Viśvarūpa, in the *Bhāgavatam*, the sixth canto. And there it is said that the *devas*, when there’s some very distressful condition, *then* they pray to Kṛṣṇa to relieve them. They become very devoted at *that* time, and pray for some relief. But our Guru Mahārāja was writing that the *śuddha bhakta* he will not pray to Kṛṣṇa like that.

**Śrīla Śrīdhara Mahārāja:** *Śuddha bhakta*, won’t pray for anything, but only his connection of a slave. *Ke?*

**Devotee:** Nadiyā Prabhu.

**Dhīra Kṛṣṇa Mahārāja:** Jayatīrtha Mahārāja’s Nadiyā.

**Śrīla Śrīdhara Mahārāja:** How Jayatīrtha Mahārāja is doing? He’s doing well?

**Dhīra Kṛṣṇa Mahārāja:** He’s doing *pūjā*.

**Śrīla Śrīdhara Mahārāja:** *Pūjā*, Govardhana Girirāja *pūjā*.

**Dhīra Kṛṣṇa Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** *Dhyāna puṇyadhi yatnam.*

*jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna puṇyadhi yatna  
katham api sakṛdāttam muktidaṁ prāninām yat, paramāmṛtam ekaṁ jīvanam bhuṣanam me*

[Sanātana Goswāmī says: “Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rūpam murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa.”]

[*Brhat-Bhāgavatāmṛta, 1.1.9*]

Hare Kṛṣṇa. Gaura Hari. Where is Bhāratī Mahārāja?

**Devotee:** Bhāratī Mahārāja is not here yet.

**Śrīla Śrīdhara Mahārāja:** Is he here, there, or?

**Devotee:** We haven't seen him. I saw him at *maṅgala-āratī* time but I haven't seen him after that.

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, also, in preparing this book, you told once we can make division, *sambandha*, *abhidheya*, *prayojana*. So I think I can understand *sambandha jñāna*. You speak of the world of exploitation, and topics of that nature. But *abhidheya jñāna* I don't understand how to distinguish.

**Śrīla Śrīdhara Mahārāja:** *Sambandha jñāna*, what do you mean by that?

**Dhīra Kṛṣṇa Mahārāja:** As an example, when you speak of the world of exploitation, that...

**Śrīla Śrīdhara Mahārāja:** Exploitation, renunciation, and dedication, three planes of life.

**Dhīra Kṛṣṇa Mahārāja:** Yes. That...

**Śrīla Śrīdhara Mahārāja:** And calculative dedication and spontaneous dedication. In the land of dedication two compartments. In the Vaikuṅṭha, calculative, and above, spontaneous, automatic, in Goloka. That Kṛṣṇa is there, Nārāyaṇa is here. In the land of renunciation, Virajā, Brahmaloaka. Buddhists Virajā, Śaṅkara Brahmaloaka. And here, Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satyaloka. Different planes of exploitation, and this in details.

And *abhidheya*, the *karma*, *jñāna*, *yoga*, *bhakti*, *viddhi bhakti*, *rāga bhakti*, 'means to end.' *Abhidheya* means 'means to end,' *abhidheya*. And *prayojana*, that is the goal, destination. That is *devata*, a position, we get the facility of exploiting others, good position in this world, higher position. And then that liberation, that *sāyujya*. And then *śanta rasa*, *śanta*, *dāsya*, and very meagre *sākhya* in the calculative area, in the lower hemisphere of Vaikuṅṭha. And the higher, the spontaneous, full five, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And the highest is that *parakīya*...

**Dhīra Kṛṣṇa Mahārāja:** Aranya Mahārāja ...

...

**Śrīla Śrīdhara Mahārāja:** And then from there...

...

Kṛṣṇa, from Kṛṣṇa it is *kārṣṇa*. *Kārṣṇi* means son of Kṛṣṇa, Pradyumna. Pradyumna is named by *kārṣṇi*. But *kārṣṇa* means Vaiṣṇava, Kṛṣṇa *bhakta*, devotees of Kṛṣṇa. One who's connected with Kṛṣṇa is *kārṣṇa*. And the Vaiṣṇava is connected with Viṣṇu, Vaiṣṇava, *kārṣṇa*.

**Akṣayānanda Mahārāja:** You have given in *Prapanna-jīvanāmṛta*, *kārṣṇa saṅga ulasam*.

**Śrīla Śrīdhara Mahārāja:** Might be.

**Akṣayānanda Mahārāja:** *Kṛṣṇa kārṣṇa saṅga ulasam*.

**Śrīla Śrīdhara Mahārāja:** Maybe. Kṛṣṇa *kārṣṇa*.

**Akṣayānanda Mahārāja:** And there was one letter you have heard from Mukundamālā Prabhu.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Akṣayananda Mahārāja:** Through Dhīra Kṛṣṇa Mahārāja just now perhaps.

**Śrīla Śrīdhara Mahārāja:** Yes. So, Dhīra Kṛṣṇa Mahārāja is going earlier perhaps than your letter. Ha, ha. Should encourage him, he has written that is all good.

**Akṣayananda Mahārāja:** I'll send a reply with him.

...

**Dhīra Kṛṣṇa Mahārāja:** ...that I mentioned before, with regard to *dīkṣā*. I do not think that they can come to India. Not possible for all of them to come.

**Śrīla Śrīdhara Mahārāja:** So you are to make arrangement amongst you.

**Akṣayananda Mahārāja:** *Hari Nāma*. \_\_\_\_\_ [?]

**Dhīra Kṛṣṇa Mahārāja:** Sometimes our Guru Mahārāja he would chant on the beads, and give a name, and his representative could hold a *yajña*, and distribute the beads, and the name, to the initiate.

**Akṣayananda Mahārāja:** He would sent by post.

**Śrīla Śrīdhara Mahārāja:** Big case, he did so, we found our Guru Mahārāja only once, a man, a big man in Dacca, he was dying. They're against in the beginning, but later on submitted and asked *Hari Nāma* from Guru Mahārāja. And it was managed through phone. Only one record we saw.

**Dhīra Kṛṣṇa Mahārāja:** Phone?

**Śrīla Śrīdhara Mahārāja:** Through phone. Through phone he gave *Hari Nāma*.  
Guru Mahārāja did. Counted beads, sent, and delegated person will deliver.  
In special case some arrangements may be made. Hare Kṛṣṇa. Gaura Hari bol.

**Akṣayananda Mahārāja:** He also used to, he also had this fire *agni-hotra yajña* for *Hari Nāma*.

**Śrīla Śrīdhara Mahārāja:** That may be done through delegation.

**Akṣayananda Mahārāja:** But generally here for *Hari Nāma* there's no fire sacrifice, only for the *Gāyatrī*.

**Śrīla Śrīdhara Mahārāja:** Yes. *Yajña* only for the \_\_\_\_\_ [?] For *Nāma* is wide, grace, widely gracious, *Hari Nāma*. Does not care for anything else, any formality, much of formality. Most extensive \_\_\_\_\_ [?] distribution, self distribution is *Nāma*, through Name. *Kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*. Simply by the Name the Hari is satisfied. His special grant for the Kali-yuga people because the circumstance is too much adverse, so His grace is more extended to the fallen. *Kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*.

*[dvāparīyair janair viṣṇuḥ pañcarātrais ca kevalam  
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ]*

[“In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name.”] [From Śrīla Madhvācārya's commentary on *Muṇḍaka Upaniṣad*]

If you take *Nāma*. But one thing must be present, that *śraddhā*. *Śraddhā*, that is a sort of faith. All others neglected, disregarded, but only faith. When you take Name everything is done. Everything is done. All these formalities only to help *Nāma bhajan*, this *dīkṣā*, the *yajña*, to encourage us, our heart,

to create confidence all these things are done, to give some strength to the mind. ‘Oh, yes. Something done.’ Otherwise so easily we get the highest thing it is difficult to believe. So some grandeur is also shown to promote his confidence towards *śraddhā, mantram*.

**Akṣayānanda Mahārāja:** In that Vṛndāvana mandeer, Kṛṣṇa-Balarāma mandeer, our Guru Mahārāja he had some *brāhmaṇas* come and perform an extensive *yajña*. And at the same time, we, his disciples, were doing *Hari Nāma saṅkīrtana*. Then later he wrote in his book, one of his purports of *Bhāgavata*, he wrote, “Actually, the *saṅkīrtana* was enough, but just so the people of Vṛndāvana would recognise we had this big *yajña*.”

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha. Yes. ‘Something is done.’ Ha, ha, ha, ha. In *yajña* or any other performance the sound is always leading. The *mantram* is there, the sound, and the Name in the *mantram*. If the Name is taken, Nārāyaṇa taken and Śiva, Kali, is put in that *mantram* it is just gone to the opposite side. So Name is all in all, in the *mantram*, in the *yajñam*, the *mantram*, the sound help, help of the sound is imperative. It cannot be avoided. Whatever we do, sound can go alone. But if you do other things the help of sound is indispensable, the *mantram*. Hare Kṛṣṇa.

**Devotee:** Mahārāja, also Swāmī Mahārāja would change the names at *Hari Nāma*. He would change the devotee’s name at *Hari Nāma*. But here you don’t do that.

**Śrīla Śrīdhara Mahārāja:** Because here names are almost already connected with *devata*, and there it is absent, so in the beginning he changes the name and connects it with Viṣṇu *dāsyā*.

In Mahāprabhu’s *līlā* we find so many names which is not connected with Vaiṣṇava *dāsa*. There was one Kalidāsa, who was the cousin, no, who was the uncle of Raghunātha *dāsa*. He was a great devotee. His speciality was to enquire and find any Vaiṣṇava and take his *ucchiṣṭham*, Kalidāsa. And that Kalidāsa went to Purī once, and when Mahāprabhu entered the temple of Jagannātha, just before He washed His feet. And that water was collected in a pit. And strict instruction was given to Govinda that none can touch that water, the feet water of Mahāprabhu. But once Kalidāsa went there, and when Mahāprabhu is washing His feet, he put his folded palms, and took. Again, twice he took, just in front of Mahāprabhu, and when thrice, “No further. Stop here.” But if a bird could not use that water it was so restricted by Mahāprabhu. “None should come.” Only Vaiṣṇavas with some plea they will touch anyhow, “How? What is the utility?” With this plea they took it on their head. But Kalidāsa, Mahāprabhu He could not restrain Kalidāsa. One, two, three, handfuls he took that feet water on His presence, on His nose. Kalidāsa. But his name was Kalidāsa it is mentioned.

Not so much importance was given that time. But our Guru Mahārāja of course he changed the name of the disciples to mean that the...

**Devotee:** Today is Nṛsimha’s ...

**Śrīla Śrīdhara Mahārāja:** It is developing gradually.

**Devotee:** Today is Nṛsimhadeva’s appearance day.

**Śrīla Śrīdhara Mahārāja:** Yes, Nṛsimha *caturdasi* today.

.....