

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.06.08.B_82.06.10.A

Akṣayananda Mahārāja: Mahārāja, *śikṣā* Guru and *dīkṣā* Guru are both *mahanta* Guru: is it correct?

Śrīla Śrīdhara Mahārāja: Yes. *Mahanta* Guru. But *dīkṣā* Guru means he takes perhaps more care for the disciples, obligation is more. And *śikṣā* Guru a little passive. But sometimes when *dīkṣā* Guru is absent, *dīkṣā* Guru, then *śikṣā* Guru may take place. *Dīkṣā*, when one can understand that *dīkṣā* is not a form, or only embodiment of few words, but it has got a real meaning, the life is there, then *śikṣā* Guru and *dīkṣā* Guru _____ [?] But when he's particular for the form, then *dīkṣā* Guru has got more importance. But as much as he can get out of the form of words towards the meaning, then his view becomes broad and wide. He'll find *śikṣā* Guru, *dīkṣā* Guru, wherever is Kṛṣṇa consciousness he's Guru. In *Bhāgavatam* it is _____ [?] Guru, twenty four Gurus of the *avadhūta* it is mentioned.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. When we have twenty four Gurus, everywhere one may see Guru. Everywhere it is possible. Everything is giving instruction to me to advance towards service of Kṛṣṇa. The whole paraphernalia, the whole environment, is Guru. In Vṛndāvana it is so. In Navadvīpa consciousness, Vṛndāvana consciousness, everything will excite me to go and serve Kṛṣṇa, Gaura, then we're really in Vṛndāvana.

yat kincha tena gurumakhi katam go gosthe samam hitat [?]
sadvā nanda mayam mukunda dyaitam lila anukulam param [?]
sadvam mayam vandate [?]

They all try to excite me to serve Kṛṣṇa. They're Guru. Guru becomes identified everywhere. And also concentrated in some place, in *mādhurya rasa* the Rādhārāṇī, in *vātsalya rasa* Nanda, Yaśodā, in friendly circle this Sudam, Śrīdam, in every *rasa* emitting the dynamo from where the power is coming out. *Ke?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
 Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, a story is there about when Kṛṣṇa had a headache and He wanted the best of the Vaiṣṇavas to get rid of the headache. Did the *gopīs* go to hell when they gave their dust?

Śrīla Śrīdhara Mahārāja: What's he say?

Akṣayananda Mahārāja: I don't know what he says.

Badrinārāyaṇa: He says, "In the story of ..."

Śrīla Śrīdhara Mahārāja: Yes, that I understand.

Badrinārāyaṇa: "Did the *gopīs* go to hell when they gave the dust?"

Śrīla Śrīdhara Mahārāja: Yes. That is a very, very high position, and we shall try to understand that position. Die to live. What type of death they were ready to incur, of what degree? Die to live. That is the highest conception of the order of die to live. They wanted to efface themselves for the service of Kṛṣṇa, and effacement was not possible. Rather, they came out with the highest brightness.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

That is story to us, wholly story, not to suit any practical purpose within us, we shall think, keep it in our mind.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi.

Badrinārāyaṇa: If one is trying to become more humble, what helps the most?

Śrīla Śrīdhara Mahārāja: Self analysis, and also to study the life of those where we find humility in their life, humility. To understand what is humility it is not some external posture and gesture, but it is the development of the heart, and of ones own consciousness. It is a natural thing. One who is in the relativity of a big thing, he can only have conception of his own very small. So to be natural, the humble person must have conception of a very big object of experience. As much as he will come to have a conception of a bigger thing, he cannot but think himself very smaller and smaller, in the relativity. So that is not a thing which we can apply by tactics. It is a natural - when unfolded, our heart will be unfolded to receive the infinite grace of Kṛṣṇa.

Then in that connection it will see that ‘I am the humble of the humble, smallest of the small, meanest of the mean. I’m so helpless.’ In fact, he has come in contact with the ocean of mercy of Kṛṣṇa. ‘Like a straw I’m moving in the ocean. The *līlā* is so powerful, so sweet, and I’m like a straw. I’m dancing there in the *līlā* of Kṛṣṇa. I have no power to assert.’

And then there’s another side also, extended by Yogamāyā, that *abhimāna*. They’re in that position commanding the party, doing this thing, that thing, that is another thing, delegated by Yogamāyā in the service of Kṛṣṇa, so many, so called ego. Activated by that position they have got their peculiar function to discharge duties, sometimes they’re asserting themselves. That is all lent by *svarūpa śakti*, Yogamāyā. And that is imparted to one who is selfless, who has nothing of his own. And that element if it is utilised to suit their purpose of service there. Who are fully empty, that is filled up with nectar, and managed to get some service from them there.

There are soldiers given dress, weapons, everything, from the military department, and make them useful to suit the purpose. So everything is given by Yogamāyā there, *svarūpa śakti*, to utilise them in the service of Kṛṣṇa. Not anything, any qualification carried from here. And our soul is only suitable to receive those dresses or garments: suitability is there. And the dress, and the attitude, is supplied from above, *svarūpa śakti*. And the *taṭasthā śakti jīva* he has got the suitability to accept that particular form of service.

Just as here also in this mundane world he’s given the body by *māyā*, the mental system, mental ego, supplied by *māyā*, for the suitability _____ [?] possibility, adaptability, within the soul. And all these things begin by *māyā* and they’re working within garments and weapons of *māyā* in this world. This is foreign to him, not in the element of the soul, but adaptability, or suitability, something within. And accordingly this injurious help has been given and he’s utilised as an agent of *māyā* here. So also that side, just the opposite, of the *taṭasthā jīva*.

Gaura Hari. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

The *dacoits* are recruited and engaged in the government service. Ha, ha, ha. Hare Kṛṣṇa. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. So nearly ten?

Akṣayānanda Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, perhaps you mentioned once that you did not see him sing or dance. Chanting and dancing, very little he did that, we're told.

Śrīla Śrīdhara Mahārāja: We did not see him, never to dance, we can't conceive even that he's dancing. And also we did not see him chanting, singing.

Akṣayānanda Mahārāja: In the *saṅkīrtana*.

Śrīla Śrīdhara Mahārāja: *Saṅkīrtana*, but always engaged in Hari *kathā*, delivering lectures, and ordinary discourse of Hari *kathā*, and dictating articles, and most enthusiastically and intense.

I found him once when he's dictating to our Professor Sanyal about the *Harmonist*. He began to publish in English by the name of *Harmonist*, a monthly paper. He was expressing *Sajjana-toṣaṇa* and harmony are synonymous. Bhaktivinoda Ṭhākura he published *Sajjana-toṣaṇī* in Bengali. And Prabhupāda's every work is connected with Bhaktivinoda Ṭhākura, must have some touch or other with Bhaktivinoda Ṭhākura. So *Harmonist*, the name *Sajjana-toṣaṇī* and harmony are synonymous, he was expressing to Sanyal. But so surcharged with feeling I found him that I found his face just like a kind of lotus, that is red and white, mixed. *Kokonada* [?] in Sanskrit it is known, red and white mixed. I found his face just like that type of lotus.

Sometimes the poets they compare beautiful faces with lotus. But I had that experience, practically in that time, a beautiful, a particular kind of lotus I found in his face, *kokana* [?] a reddish lotus __ [?]

Hare Kṛṣṇa. While talking about Rādhārāṇī almost went to be fainted. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Generally all his lectures used to culminate in the praise of Rādhārāṇī. That we marked. That he has come from that party, full place in that party. Hare Kṛṣṇa. Hare Kṛṣṇa.

I heard him say in Rādhāṣṭamī day, "The best day in the year has come today, best day." Clearly he told, "The best day." Vṛṣabhānu _____ sepi [?] He became outside himself when he was talking about Rādhārāṇī.

Hare Kṛṣṇa. Hare Kṛṣṇa. Everything is there to represent in Him in its best reality. But he was seen to lose himself totally when he was talking about Rādhārāṇī, he'd lost himself. That was his attitude, in his mind, he's lost, when talking about Her.

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

Keep up the standard. Nitāi Gaura Hari bol. _____ [?]

Sometimes chanting this side, that side, that is too much. But come in this plane, take your position, here you'll be safe. Nitāi Gaura Hari bol. Gaura Hari bol. That is too much for us, audacity, too much audacity to tackle all these higher sentiments of the Lord there.

I heard once when I was in Delhi, oh, not, in a book, _____ Mohamed Ali [?] though followers of Gandhi for some time they're orthodox Muslims, especially _____ Mohamed Ali [?] was a scholar. When in Bombay I got a book of Mohamed Ali [?] giving some conception about Islam. I read it for preaching purpose. I found whenever he's taking the name of Mohamed he says, "Peace be unto him." Whenever he's compelled to take the name of Mohamed only there is "May peace be unto him." Whenever he mentions the name of Mohamed, "Peace be unto him." By taking name I may not have the audacity of disturbing him, drive his attention towards me." Or something like apology.

So with us also, feelingly sometimes talking very high but we should try to keep our position _____ [?] going this side, that side, but our safe position is the *kuñja* of Nitāi Gaura, we're quite safe. Under the benevolent guidance of Nitāi Gaura we're quite safe. *Mahā-Mahā-vadanyāya avatāra*. When under Their gaze we're quite safe. Otherwise, so many ambitions, so much

ambition, so much risky, to reach towards high ontological aspect, that may create some anomaly, *pratiṣṭhā*, or any other thing may attack, high position.

Kahibāra kathā nahe [*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

Tathāpi bāule kaya, kahile vā kebā pātiyāya [*Caitanya-caritāmṛta, Madhya-līlā, 2.49*]

*[kahibāra kathā nahe, kahile keha nā bujhaye,
aiche citra caitanyaera raṅga sei se bujhite pāre,
caitanyaera kṛpā yānre, haya tānra dāsānudāsa-saṅga]*

[“Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant.”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.83*]

*[śuddha-prema-sukha-sindhu, pāi tāra eka bindu, sei bindu jagat ḍubāya
kahibāra yogya naya, tathāpi bāule kaya, kahile vā kebā pātiyāya]*

[“Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. But even though he speaks, no one believes him.”] [*Caitanya-caritāmṛta, Madhya-līlā, 2.49*]

Mahāprabhu saying to Sanātana Goswāmī, “These things are not to be talked, so highly secret things, not to be talked. Yet the mad persons they can’t not deal with these things, *bāule kaya*. And if they talk there’s not much harm because ordinary people think that they’re all mad, so that is a kind of safety. The people will think, ‘Oh, they’re not normal thinking, they’re all mad, gone astray.’ So that is our safety. *Kahile vā kebā pātiyāya*. Ordinary persons don’t come to put any faith in these words.”

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
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 un-interrupted 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*]

What is night to one, what is day to one that is night to another section.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

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

Akṣayananda Mahārāja: Mahārāja, that *śreyah kairava candrikā vitaranam* [*Śikṣāṣṭakam, 1*], is that that white lotus of...

Śrīla Śrīdhara Mahārāja: No. *Kairava* means this red which is...

Akṣayananda Mahārāja: Opening the moon.

Śrīla Śrīdhara Mahārāja: It is related to the moon, their sustenance from the moonlight, this *kairava*.

Akṣayananda Mahārāja: Not white lotus.

Śrīla Śrīdhara Mahārāja: And the lotus gets sustenance from the sun, daytime.

Akṣayananda Mahārāja: So that moon lotus is red.

Śrīla Śrīdhara Mahārāja: Yes, red, *śreyaḥ kairava*. There's two kinds, one white one red, two types of that *kumud*. Really the red are called *kumud*, and the white called *kalhara* [?], another name, *kalhara*, that is white *kumud*. Both flourish at night, one red type, another white type. White is *kalhara* and red type is *kumud*. *Candrikā vitarāṇam*, the moonlight sustains the *kumud*, red lotus, night lotus. What is the English of *kumud*? Red lotus, or night lotus?

Akṣayananda Mahārāja: Just lotus I think.

Śrīla Śrīdhara Mahārāja: What is lily, difference between lily and lotus?

Akṣayananda Mahārāja: A lily is a little different I think. Yes, lily is slightly different, smaller.

Śrīla Śrīdhara Mahārāja: Different, what may be different, smaller?

Akṣayananda Mahārāja: Smaller and different type. But that *kairava* refers to red lotus?

Śrīla Śrīdhara Mahārāja: Red lotus, yes. They're connecting with the moon, the red lotus.

Akṣayananda Mahārāja: So that prayer, *kairava candrikā vitarāṇam*...

Śrīla Śrīdhara Mahārāja: Yes, the Name enlivens the heart. The Holy Name, the influence of the Name supplies the vitality to the life lotus of our heart, our awakening of our heart, or soul. Soul may be compared with the lotus, that night lotus. And the Name as moon, and moon sends his ray to the *kairava* and enlivens.

Akṣayananda Mahārāja: It opens.

Śrīla Śrīdhara Mahārāja: Opens. *Candrikā vitarāṇam*, *candrikā* means vitality, supplies vitality, sustenance, vitality. And then *vidyā-vadhū-jīvanam*, the next step comes that when it grows a little by the help of that moonlight it comes in the garb of the serving in *mādhurya rasa*, emit, *vidyā-vadhū-jīvanam*, *vadhū*, that wholesale dedication. *Mādhurya rasa* means wholesale dedication, the type of wholesale dedication, *vidyā-vadhū-jīvanam*. It is seen to grow in the light of service of the wholesale dedication, *vidyā-vadhū-jīvanam*. *Ānandāmbudhi-varadhanam*, gradually it finds itself in the midst of the ocean of joy, and that is increasing and increasing, ever increasing ocean of joy. *Ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam*. The ocean that is filled with increasing novelty every second, with new novelty it is coming, not stagnant. *Ānandāmbudhi-varadhanam prati-padam pūrṇāmṛtāsvādanam*. *Sarvātma-snapanam*, and purifying, wholesale, wholesale purifying, concerning his own and also many others that are outside. Wholesale purifying, the Name, in and out.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So you are to look after your guest.

Akṣayananda Mahārāja: Yes Mahārāja, yes.

Śrīla Śrīdhara Mahārāja: Now I ...

Akṣayananda Mahārāja: Hare Kṛṣṇa. Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Akṣayananda Mahārāja: ... *Brahma-saṁhitā* we've got, there's one verse,

*uvāca puratas tasmai, tasya divya sarasvatī
kāma-kṛṣṇāya govinda, he gopī-jana ity api
vallabhāya priyā vahner, mantram te dāsyati priyam*

["Then the Divine Vibration of the Supreme Personality of Godhead, Divyā Sarasvatī, said to Brahmā as he was seeing darkness all around, "O Brahmā, *klīm kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā*, this *mantra* will bring about the fulfilment of all your cherished desires."]
[*Śrī Brahma-saṁhitā*, 24]

That Sarasvatī, the Divine Consort of the Supreme Lord, She gave Lord Brahmā this *mantra*, this *klīm kṛṣṇāya govindāya*, etc. But the question was, this Sarasvatī, Divyā Sarasvatī, what is Her identity? What is Her position? Is She the same Goddess, Vag, Vag Devī?

Śrīla Śrīdhara Mahārāja: Vag Devī in Her real self She's _____ [?] consort of Nārāyaṇa.

Akṣayananda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Lakṣmī and Sarasvatī, knowledge and *aiśvarya*, resources, two potencies of Nārāyaṇa. But Sarasvatī, that is the vocal resources, the sound, sound resource, *śabda*, _____ [?] In the instrumentality of extending ones own self from thought, from inner nature, through sound. Through aural instruments, it came to Brahmā. _____ [?] And Kṛṣṇa, object of worship, attainment. So Svayam-Bhagavān, the supremacy of the beauty has got recognition over the power and grandeur. It is admitted here.

Nārāyaṇa is supposed to be the cause of the whole existence, conscious, unconscious. He's imparting this truth, that *mantram*, that you search for that. The object of our search is of such nature. So this is to prove that, *kṛṣṇas tu bhagavān svayam* [*Śrīmad-Bhāgavatam*, 1.3.28], as in *Bhāgavatam*.

*nārāyaṇas tvaṁ na hi sarva-dehinām, ātmāsy adhīśākhila-loka-sākṣī
[nārāyaṇo 'ṅgam nara-bhū-jalāyanāt, tac cāpi satyaṁ na tavaiva māyā]*

["Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Māyā."] [*Śrīmad-Bhāgavatam*, 10.14.14]

In that way. Still Brahmā _____ [?] "Who are you _____ [?] Such is Your temperament. I do not care for anybody, but Your dress is such _____ [?] I can know easily my Master Nārāyaṇa."

But Brahmā, at last he came to conclusion, "That You are greater than Nārāyaṇa."

And he was empowered by this *mantram* from Nārāyaṇa.

We find the clue, without His will we cannot know Himself. So here in this method it was extended to Brahmā through Sarasvatī, "That this is your *mantram*, your mind attempt here and you will thrive. You will know more about it. *Gānat trāyate mantra*. If you mind it, attend it, you'll be relieved from your present position. You will have progress. Life is progress. This will help you in the right line, your progress. The object of the world is such, the destination is of such nature. You may mind it, you may think of it."

Yena purā sarasvatī, pracoditā yena purā sarasvatī. Where is it in *Bhāgavatam*? *Pracoditā yena purā sarasvatī*.

*[pracoditā yena purā sarasvatī, vitanvatājasya satīm smṛtiṁ hṛdi
sva-lakṣaṇā prādurbhūt kilāsyataḥ, sa me ṛṣiṇām ṛṣabhāḥ prasīdatām]*

[“May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me.”]

[*Śrīmad-Bhāgavatam*, 2.4.22]

Hare Kṛṣṇa. Hare Kṛṣṇa. Bhaktivinoda Ṭhākura writes,

*[bhakti badha jaha ho'te, se bidyar mastakete, padaghata koro' akaitaba]
sarasvati krsna-priya, krsna-bhakti ta'r hiya, binoder sei se baibhava*

[“Among all the obstacles to devotion, this mundane knowledge is certainly the foremost. You must sincerely kick it out, dear mind, for the real understanding is that Mother Sarasvati, the Goddess of learning, is very dear to Lord Kṛṣṇa, and devotion to Him is her very heart. This very devotion is indeed the sanctifying grace of Bhaktivinoda.”]

In reality, all words, all sound, have their foundation in Kṛṣṇa consciousness, like any other things. And there is also the outer aspect. The same word apparently may take us to Kṛṣṇa consciousness, and others to world consciousness, same word.

Just in front of the chariot in Purī, what Mahāprabhu chanted, and danced, an ordinary *śloka*, the ordinary pastimes of a young man and a youthful lady. He’s chanting madly that when dancing in the front of chariot. None can understand it. *Sei ślokerā artha jāne sabe ekā svarūpa*.

[sabe ekā svarūpa gosāñi ślokerā artha jāne / ślokānurūpa pada prabhuke karāna āsvādane]

[“Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord’s attitude, he used to quote other verses to enable the Lord to relish mellows.”]

[*Caitanya-caritāmṛta, Antya-līlā*, 1.76]

Only Svarūpa Dāmodara could realise the meaning of that *śloka* _____ [?]

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