

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: _____ [?] So every word really meant for the service of Kṛṣṇa. Everything, if deeply perceived to its true aspect. But due to misunderstanding we're on the cover and see something else, in relation to our personal satisfaction, or extended selfishness, contrary _____ [?] according to our understanding and our nature. He's for Himself. So words are also serving Him, all words, but we can't understand. There is the rub.

*tīśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyām jagat
tena tyaktena bhuñjīthā, mā ḡrdhaḥ kasya svid dhanam]*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

He's for Himself, that is reality. And local interest is the cause of reading it in different ways. Absolutely it is for His satisfaction, His working. We are misreading them on our different accounts, for selfishness, individual or group, that is the solution.

Here the Saraswatī from Nārāyaṇa is coming to Brahmā, the creator of this Earth, to give him some internal principles. That ultimately everything is connected, but you are also still in want of realization. That is this, keep it in your own heart and go on cultivating this Kṛṣṇa consciousness, and you will improve. Brahmā the creator, he's also a post-holder, a creator...

*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca śaṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Śaṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."] [*Śrīmad-Bhāgavatam*, 11.14.15]

...how the gradation goes, _____ [?] beginning from Brahmā, going up to the *gopīs*, this line. Brahmā the creator of this world was given by Nārāyaṇa whose representative he was in this world of perverted reflections. "Keep it in your mind, this is the goal."

Nitāi Gaura Hari bol. Today this lady, Anurādhā, she was telling me this morning that Swāmī Mahārāja went to Dallas and the big scientific scholars were all gathered there. And they challenged him, so big figure. Swāmī Mahārāja was smaller figure there. "You don't have faith in all the science exhibitions and other things."

Swāmī Mahārāja in course of his lecture told, "I shall beat you with my shoes, and then you will be able to realize. And the shoes of intellectual strike, stick. Shoes, that is negligible, the shoes may be negligible words of intellectual bumble. I shall beat you. Then you will come to your senses, what is what."

And also he told in that respect that, "The real preacher he will have such attitude, that I do not know much, but my Gurudeva, God, is on my back. I'm only an agent and the proprietor is always on my head. With this consciousness a preacher should begin his work. That, he's on my back. I may not know, but I have my Gurudeva."

Just as Swāmī Mahārāja told when he thought he may not live long, "If I disappear, if I die, don't care, but your grandfather is there, you think of that. Your grandfather will be at your back."

So the real preacher should always have, and will get the supply from above.

Rāmānuja and a Śāṅkara Paṇḍita met in a discussion, more than a fortnight, continuous. And at last Rāmānuja found himself helpless in that fight and came to Varadarāja temple.

“I am nothing, I am a culprit in the *sampradāya*. I cannot keep up the dignity of the *sampradāya*, can’t keep. I’m so mean. What shall I do?”

Then he got some inspiration from the temple, and the next day when he went to take his seat in the house, and that Śāṅkara Paṇḍita gentleman came and fell at his feet.

“Yesterday what you told me I have realized that verse. Then that is true. So I have got my faith back. For two weeks continuously going on discussing, discussing.”

Akṣayananda Mahārāja: What was that man’s name?

Śrīla Śrīdhara Mahārāja: I don’t remember. I found it in an English book in Madras, Rāmānuja.

Akṣayananda Mahārāja: He was a Śāṅkarite?

Śrīla Śrīdhara Mahārāja: Śāṅkarite. He submitted at last. His previous argument, by the divine will, came to take the victory, not any new argument was necessary, by His will.

So with heart within and God overhead, we shall approach. We are finite, but infinite is there. Everywhere, at every position, every time, we must be conscious that we are finite, but the infinite is there. And through my Guru *paramparā* we are in favourable position, they will side with us.

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

Brahma-saṁhitā is considered to support the views of Mahāprabhu Śrī Caitanya Deva so closely and intimately that some say that this was written by Mahāprabhu Himself.

Bhaktivinoda Ṭhākura has quoted this, he told, “If it is so, then we think ourself much more blessed, because we do not find any book of *siddhānta* direct from Mahāprabhu. He has only taken from *Bhāgavatam*, here, there, and only eight *śloka*s He has given. But if *Brahma-saṁhitā* might have been written by Śrī Caitanya Deva this is all well, all good. But it is not so. Jīva Goswāmī has mentioned that this is a chapter from original book *Brahma-saṁhitā* which has got hundred chapters, consist of hundred chapters, and this is only one chapter.”

Akṣayananda Mahārāja: Yes. *Yad yadaya sata dhukha sangita* _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. This is the fifth chapter, it is mentioned?

Akṣayananda Mahārāja: I think yes, we’re told.

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

Akṣayananda Mahārāja: There was another question he had, that general thing. Saraswatī sometimes considered the wife of Lord Brahmā. And understood Lord Brahmā he was alone at that time. So she from Vaikuṅṭha gave this *mantra*. And then his wife Saraswatī appeared later, perhaps? This question came.

Śrīla Śrīdhara Mahārāja: That may not be the same Saraswatī. The extension. When Saraswatī came direct from Nārāyaṇa to Brahmā, and by the will of Nārāyaṇa that same Saraswatī came out of Brahmā for the public, as originally willed by Nārāyaṇa. It may be taken in such a way. Ordinary people say this Saraswatī is subservient to Brahmā. That may be the outer aspect. And real Saraswatī cannot but be the direct potency of Nārāyaṇa.

Akṣayananda Mahārāja: Yes. Another question came, that sometimes its said that Saraswatī is opposed to Lakṣmī. What’s the bother?

Śrīla Śrīdhara Mahārāja: Subtle. Lakṣmī is the potency, offers comfort. But Saraswatī is the potency and Lakṣmī giving comfort position. But Saraswatī which is coming out of Nārāyaṇa, always meant for the help of others. So if Lakṣmī collects energy from Nārāyaṇa, so-called, but Saraswatī taking energy from Him and spreading it out. So little antagonistic. One is in-carrying, another out-carrying. Saraswatī is always out-carrying. She has not in-carrying service, always out-carrying.

And Lakṣmī Devī she may not like, “That I’m collecting energy and she’s export and import.”

Import against the export, so they may have some feeling of so-called apparent apathy, the in-carrying and the out-carrying potency of Nārāyaṇa. Lakṣmī she also has out-carrying to certain extent, still in-carrying. Whereas Saraswatī has no in-carrying, she’s only exporting. Sound exporting. To us sound may import, but to Nārāyaṇa no import necessary, always export through sound, *śabda-brahman*, the external sound.

Within sound everything. Air also, ether, the cause of the plane of sound is the finer, and extensive, and covering everything within it, in and out. Ether is in and out. Where is earth, there is ether, but where is only ether may not be earth, or water.

*yathā mahānti bhūtāni, bhūteṣūccāveṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

[“O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything.”] [*Śrīmad-Bhāgavatam*, 2.9.35]

Saraswatī out-carrying, the sound coming for the benefit of the environment. And Lakṣmī Devī is trying to give comfort to Nārāyaṇa, eternally. Potency of different type. If we want to differentiate then it will be like this, sound, sound coming from... and Lakṣmī, sustainer, little antagonistic.

Rādhārāṇī She’s sometimes very disgusted with that flute. “You give Your flute to Me. The flute is the cause of all disturbance.” So there was a conspiracy, “You must take out the flute from Kṛṣṇa,” amongst the *gopīs*. “That disturbs us most. The sound most disturbing. Always tries to disposes us of our own self. So flute is our enemy.” Something like that. The flute, the sound.

The Lakṣmī class, the *gopīs* they’re also feeling disturbance, disgusted with the sound, some animistic position. “This is the root of all disturbance in our heart. We don’t care so much for You, not afraid of You, but afraid of Your flute, the sound.” So sweet, everything upset, by the sound everything upset. A little antagonistic there also.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

That is distributing, flute. I have also written in the meaning of *Gāyatrī*.

gāyatrī muralīṣṭa-kīrttana-dhanam rādhāpadam dhīmahī.

In *Gāyatrī* it is reflection of the flute, the sound of the flute of Kṛṣṇa, the sweet sound, which can not only release us from all engagements, undesirable, but it helps us to engage in the accurate, proper service of the Lord. Positive and negative, two functions, the sound, the *Gāyatrī*, *gānat*, *trāyate*, by singing, the naming of which we get emancipation, liberation. But liberation has got the positive side, to have a definite engagement in the service of Kṛṣṇa, self-determination. *Svarūpena vyavaṣṭhiḥ*, it takes us to the *svarūpa*, our proper function of the soul, in its innermost respect. *Gāyatrī muralī*, that *muralī* of Kṛṣṇa and the *Gāyatrī*, a perverted reflection here. *Kīrttana-dhanam*, Mahāprabhu’s *kīrtana* also to that effect. The flute of Kṛṣṇa, the *saṅkīrtana* of Mahāprabhu, the *Gāyatrī* in *Veda*, all, their aim is all equal, interconnected. *Gāyatrī muralīṣṭa-kīrttana-dhanam*. One in the highest positive, another in the middle, another in the lower position. *Rādhāpadam dhīmahī*.

Gaura Hari bol. Gaura Hari bol. _____ [?] *kṛṣṇa-bhakti ta’r hiya*.

Saraswatī is most favourite of Kṛṣṇa, the sound God. And Her heart is full with Kṛṣṇa.

Binoder sei se baibhava. “And my resources, my everything is there _____ [?] and in another passage _____ [?] “And who uses her for their satisfaction of local interest, he wants to punish him.” In this way Bhaktivinoda Ṭhākura. Really sound follows sound, speak of Kṛṣṇa, all sound, speak of Kṛṣṇa. *Kṛṣṇa-priya, kṛṣṇa-bhakti ta'r hiya, binoder sei se baibhava. Se bidyar, kṛṣṇa-bhakti. Se bidyar mastakete, padaghata koro' akaitaba.* “And who is leading astray from Kṛṣṇa *bhakti* that sort of words and sounds I want to kick on that.” Bhaktivinoda Ṭhākura. *Se bidyar mastakete.* On the head of that learning, *padaghata koro' akaitaba*, without any reservedness kick on the head of that sort of sound cultivation which does not take us towards Kṛṣṇa.”

*[bhakti badha jaha ho'te, se bidyar mastakete, padaghata koro' akaitaba
sarasvati kṛṣṇa-priya, kṛṣṇa-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 Sarasvatī, 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.”]

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

Akṣayānanda Mahārāja: In the *Anubhāṣya* perhaps, mention of the different types of *sannyāsī* titles. In the title Sarasvatī it is mentioned, expert in *śāstra*, and also we were puzzled it mentioned *śāstriya sangit*, that the *sannyāsī* would engage in *śāstriya sangit* for a kind of meditation. Is that in the Śāṅkara School or possible in the Vaiṣṇava School also? But we don't find that.

Śrīla Śrīdhara Mahārāja: I don't come across such thought. It is mentioned where?

Akṣayānanda Mahārāja: *Anubhāṣya* perhaps.

Śrīla Śrīdhara Mahārāja: Prabhupāda's? Where?

Akṣayānanda Mahārāja: Yes. In *Madhya-līlā* he's given explanation of the different names of the *sannyāsa*.

Śrīla Śrīdhara Mahārāja: These ten names.

Akṣayānanda Mahārāja: Yes, ten names. Bharatī, Aranya...

Śrīla Śrīdhara Mahārāja: Sarasvatī, should have some connection with *sangit*. And only they have got the title of Sarasvatī.

Akṣayānanda Mahārāja: That was one of the apparent qualities. I did not understand that.

Śrīla Śrīdhara Mahārāja: But we did not find any such qualification in our Guru Mahārāja.

Akṣayānanda Mahārāja: I know that. Not a trace.

Śrīla Śrīdhara Mahārāja: No tinge, no trace. Once a group photo was taken when Prabhupāda was young and they were all singing. And Prabhupāda was asked at least to open his mouth, ah, in this way the photo was taken. “They all are singing so you must open your lips.” There was one group photo.

[?]

Vyāsadeva was residing on the banks of the river Sarasvatī. *Śuka madhya parama śakti.*

And there he also taught *Bhāgavatam* to Śukadeva. Nārada also came there and gave the ten principles of *Bhāgavatam* there on banks of Saraswatī River. Nārada came, taught the principle of *Bhāgavatam*, and Vedavyāsa also he taught Śukadeva *Bhāgavatam*, two sittings there. A third sitting in Śukatala [?] where Śukadeva was speaker. Fourth sitting in Naimiṣāraṇya. Sūta Goswāmī was the speaker. And after four sittings Vyāsadeva _____ [?] he got it in the present edition only three introductory *śloka*s, he gave it to the market, the present *Bhāgavatam*, after four sittings. First Nārada and Vyāsa, second Vyāsa and Śuka both in Saraswatī, Badarikāśrama, and third in Śukatala, and fourth in Naimiṣāraṇya. And then these three introductory *śloka*s, written by Vyāsadeva. *Janmādy asya* [Śrīmad-Bhāgavatam, 1.1.1], *nigama-kalpa-taror* [Śrīmad-Bhāgavatam, 1.1.3], *dharmah projjhita-kaitavo* [Śrīmad-Bhāgavatam, 1.1.2]. With that introduction Vyāsadeva published, gave it to the public.

Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayananda Mahārāja: Nārada-Vyāsa first.

Śrīla Śrīdhara Mahārāja: Nārada-Vyāsa; Vyāsa-Śuka. *Pitur dvaiva, pitur dvaipāyanād aham. Adhītavān dvāparādau, pitur dvaipāyanād aham.* Śukadeva says.

*[idaṁ bhāgavatam nāma, purāṇam brahma-sammitam
adhītavān dvāparādau, pitur dvaipāyanād aham]*

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."] [Śrīmad-Bhāgavatam, 2.1.8]

"What I have read from my dear father I shall speak to you here now, give delivery. Because I conceive, I find that you are *mahā-pauruṣiko*, you are searching after the highest end of life. So here's a proper place, and I should inaugurate what I read, thinking, representing the highest principle of our life. I shall deliver now to you this here today."

*tad aham te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
[yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [Śrīmad-Bhāgavatam, 2.1.10]

"You are really the receiver of what is known as the highest end of life, *mahā-pauruṣiko*, the highest end of life that can be accepted by the great high thinking soul. So I shall deal with that."

Hare Kṛṣṇa. Kṛṣṇa *līlā, nara līlā*, that human pastimes of the highest type of the Lord, human pastimes, that is the highest. *Prākṛta, aprākṛta*, when the proprietor plays the part of a thief, peculiar. If we can adjust with that then no further solution is necessary, all is solved. If we can understand that if proprietor may be like play the part of a thief, who is the absolute owner, proprietor, He's playing the part of a thief, if we can follow this, understand this, then everything is solved. Nothing remains to be solved.

Our Guru Mahārāja told once, *vairāgya sesya agresya* [?]

"Nārāyaṇa He has got indifference, *vairāgya*. *Vairāgya* means indifference, abnegation. He has got abnegation to such a degree, everything belongs to Him but we can't find the master, the owner. Such abnegation He has got, that we can't find the real owner of the property. He's so careless about His own. Here also, He's dealing with things as a thief, being the proprietor. He's more advanced, not only abnegation, but also approaching in the surface like a thief."

One gentleman told another thing, “Because He’s a thief so we have got some consolation. We may not have to invite any thief. In rainy season the storm, walled up house, everything, all protection, but the dignified thief, he won’t care for all these sorts of protection. He will come, enter into the house of His own interest.”

So we have erected so many boundary lines, protecting lines, that God consciousness may not enter into our heart. We are trying our best not to allow Him to enter in our heart. But only He enters as a thief. “Oh, because He enters as a thief we are saved. Otherwise wakefully we can’t allow God consciousness to enter in. But because He’s thief, we are saved. Otherwise we have no other alternative of being saved. So He’s thief in His own home. So self-abnegation to the extreme.”

Ha, ha, not only that, by taking something without notice of Yaśodā He’s being whipped, mercilessly, and crying lovingly, “I won’t do it again My mother. Please forgive Me.”

_____ [?] One who is conscious that everything belongs to Him, unconditionally, and He’s playing such part. What sort of ecstasy He will feel in His heart? What is the matter? *Yasyālinde param brahma*.

*[śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde param brahma]*

[Raghupati Upādhyāya says: “Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.96*]

“I want this type of God, no other God I want. Play as a thief being the proprietor, so humble, so homely. I want this, I want that God, no other type of God I want.”

Hare Kṛṣṇa. Then Parīkṣit Mahārāja told, “What’s the matter? The *yogī, ṛṣi*, scholars, saints, they’re trying their utmost to reach to God conception. But they think this is very far off, it is very high, it is most abstract, it cannot be done. And if any way we come in touch automatically, immediately we are thrust down. Such valuable and rare thing. And that Yaśodā, is suckling her breast to that *parambrahma*. What’s the fun? And He’s crawling on the compound of Nanda Mahārāja, what is the matter? What sort of *sādhana* is there? They have attained such position and what is the means to such end, that *anurāga, sādhana*, way of love. Only *bhakti*, unconditional surrender, that can have such achievement towards the unknown and unknowable, unapproachable. And that can be approached in such a way, such a peculiar means is there. And what is that? That is *prema*, that is love, that is devotion, that is surrender.”

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

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

Akṣayananda Mahārāja: Mahārāja, in that in-going and out-coming, in which you spoke of Lakṣmī serving and Saraswatī distributing, so then we think about *mādhurya* and *audārya*.

Śrīla Śrīdhara Mahārāja: Ha, ha, yes.

Akṣayananda Mahārāja: Would there be any...

Śrīla Śrīdhara Mahārāja: Ha, ha, *mādhurya, audārya*. Saraswatī is more akin to *audārya*, and *mādhurya* the predominance of Lakṣmī. Lakṣmī of course of lower order potency, but still the line, it is recruiting. Saraswatī is recruiting officer, recruiting department, *audārya*, mainly representing that side, Saraswatī.

So Mahāprabhu came to tackle with the *śāstra paṇḍita, śāstra*, the scriptures, *vidya*. And their sustainance, *vidya, paṇḍita*, and that is milk, milkmaid. Milk is the most sustaining type. So *gopa, go* means *Veda, go* means this cow section. *Go* means *indriya*, Govinda. *Go* is the fulfilment of all our senses, who is the real product of the *Veda*, and who is a cow-keeper.

Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. *Go, śruti*, the most innocent life, as if their life is only for others, milk, and helping to the other society, *go*, humble and helping, ideal. *Śruti*, passive instruction, helping. And *go indriya*, Govinda. Govinda, all our senses may have fulfilment in Him. The corresponding side is there, and then there is no harm. Otherwise sensualism is to take us to the hell, *kāma-andhatamaḥ*.

[*ataeva kāma-preme bahuta antara, kāma--andhatamaḥ, prema--nirmala bhāskara*]

[“There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun.”] [*Caitanya-caritāmṛta, Ādi-līlā, 4.171*]

But if it’s properly directed towards Him, that is just the opposite of sensualism which is the meanest, *kāma--andhatamaḥ, prema--nirmala bhāskara*. The senses are not created for nothing. They have got their fulfilment. But real inner pure holy fulfilment is with Kṛṣṇa. And the opposite is so much filthy. Govinda.

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

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

Badrinārāyaṇa: Mahārāja, when Śukadeva Goswāmī was born, didn’t he take off, didn’t he leave his father right away, immediately?

Śrīla Śrīdhara Mahārāja: Yes. Different *kalpa* is there. In one *kalpa* it is like that, that Śukadeva did not want to come out of the womb because...

.....