

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.09.22.B

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

Bhāratī Mahārāja: So there's one other thing that came up here.

Śrīla Śrīdhara Mahārāja: Where is the letter? It's with you?

Bhāratī Mahārāja: I gave it to him, Nimāi.

Śrīla Śrīdhara Mahārāja: Nimāi?

Bhāratī Mahārāja: Yes. There's another thing here, it says:

madha kande caitaner avasese patra brahma durlava narayani paila matra [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu, out of His own accord gave some *uchistam* perhaps *tambul*, chewing gave Nārāyaṇī, a small girl of Śrīvāsa Paṇḍita or his brother. Nārāyaṇī was his girl, daughter of perhaps Śrīvāsa of Śrīvāsa's brother.

Bhāratī Mahārāja: His brother, *bratris patri*.

Śrīla Śrīdhara Mahārāja: Brother yes, mother of Vṛndāvana dāsa, Nārāyaṇī. Mahāprabhu out of His own accord gave some *uchistam* to her. Not very accessible by Brahmā himself, Nārāyaṇī got that fortune.

Bhāratī Mahārāja: Yes. The only trouble was *avasesa*.

Śrīla Śrīdhara Mahārāja: *Avasesa* means *uchistam*, remnants. And out of His own accord Mahāprabhu gave her that *uchistam*, a small girl.

Bhāratī Mahārāja: Mahārāja, what is the Rāmānandi *sampradāya*? That is a branch...

Śrīla Śrīdhara Mahārāja: Of Rāmānuja. Deviation is there. Rāmānuja *sampradāya*, they are strictly worshippers of Lakṣmī Nārāyaṇa. But the Rāmānandi they select the Sītā-Rāma the most revered Deity for their worship. Ayodhyā is the centre of the Rāmānandi, and they are more given to some *vairāgya*, and they're opposed especially to Śaṅkarite.

Śaṅkara School also created some *naga*, *sannyāsī*, when necessary to fight first with the Buddhists, then perhaps with the Vaiṣṇava. And the Rāmānandi they have got also *naga*, half-soldier. And they are also very eager to fight with Śaṅkara School, or others, to establish the dignity of Rāmacandra, Sītā-Rāma.

But Tulasī dāsa is considered to be a member of Rāmānandi *sampradāya* who are especially a devotee of Rāma-Sītā, they are called Rāmānandi. They have also *Vedānta tika*. From *bhāṣyam* Rāmānanda perhaps, or someone in their generation, composed from *bhāṣyam* on *Vedānta*.

But I did not read it direct, but I saw in Bhaktivinoda Ṭhākura perhaps from *Jaiva Dharma* that they foster within their heart *mukti* to be the highest, *mumuka*, want *mukti*. Whenever through worship anyone attains *mukti*, *mukti* is superior than *bhakti*. So their *bhakti* is gone. It's

not *śuddha-bhakti*. But ordinary people they may not think like that. But still some of the Ācārya of that *sampradāya* has connected the *sampradāya* with that, *mumuk*, *mukti*, wants *mukti*. At least they want *mukti* for the service of Rāma-Sītā. That also may be.

But the Gauḍīya Vaiṣṇava doesn't care for *mukti* even. "Whatever You like, wherever You want, You like to post me doesn't matter. I want Your service, *bhakti*. And service of You or Your devotee. Wherever You place me, it matters little." That is Gauḍīya *sampradāya*.

Pasu pakhi hai takhi sarge vani hai [?]

"You may put in hell. I won't care for that. But Your connection through devotion, that is my only demand, not for any local posting."

But there are some who want that after liberation, "I must have Your, liberation, after that Your service." Conditional, that is also to be found somewhere.

But the *gopīs*, the Vraja *bhajan*, there's no room for any condition: unconditional dedication to the Lord. "Yes, hell, I'm ready to go for Your service if it is necessary. I'm ready."

Service, serving spirit of that degree is to be found only in Vraja. In Gauḍīya *sampradāya*, not any condition.

Bhāratī Mahārāja: So they are originating from the Rāmānuja *sampradāya*, the Rāmānandis?

Śrīla Śrīdhara Mahārāja: Rāmānuja. And from Rāmānanda another *sakhā* as *kavis*, the disciple of Rāmānanda. "We were by caste and he created another *sampradāya*." There are so many.

Akṣayānanda Mahārāja: He's very popular.

Śrīla Śrīdhara Mahārāja: _____ [?] So many branches mixed with Śaṅkara and Vaiṣṇava together, Tukaram in Maharashtra, so many divisions, subdivisions, *prakṛti-vaicitryād*, *pāramparyeṇa*.

*[evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇāṁ
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]*

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."]

[*Śrīmad-Bhāgavatam*, 11.14.8]

Cannot but deviation to accommodate their forced to accommodate deviation.

Akṣayānanda Mahārāja: What was Tukarama's position?

Śrīla Śrīdhara Mahārāja: *Pāramparyeṇa* and *prakṛti-vaicitryād*. Due to the variegated nature of disciples and then successors and disciples, disciples, disciples that is also *prakṛti-vaicitryād*. So the Lord has to come down here to set right what is already modified, polluted. To set right, to put it in its former glory and purity, He himself comes.

*yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānam sṛjāmy aham*

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally

appear, like a being born in this world.”] [*Bhagavad-gītā*, 4.7]

And sometimes sends His own man, “Go and set right everything there.” Already polluted, *prakṛti-vaicitryād* and *pāramparyeṇa*, so again to put in its pristine purity, original purity He had to come now and then.

Akṣayānanda Mahārāja: Mahārāja, what is the position of Tukarama?

Śrīla Śrīdhara Mahārāja: Tukarama we are told that he was the disciple of a Mahārastrian *brāhmaṇa* who was connected with Śrī Caitanya Deva at Benares. Not any authentic report, but from outside we gather that Tukarama took initiation from a *brāhmaṇa* and he heard from him about Caitanya Deva. That is mentioned in some _____, in some song of Tukarama. Caitanya the name is found in his songs. From there some research. The elder brother of Rabindranatha, he was the first ICS of India, Satendra Tagore. He wrote a book about that, that Tukarama was in the line of Caitanya Deva. It is mentioned in Bhaktivinoda Ṭhākura’s writings that Satendra Tagore mentioned that Tukarama was in the line of Caitanya Deva. It is found in Satendra Tagore’s writings, who was the first ICS and elder brother of Rabindranatha Tagore. I found it in Bhaktivinoda Ṭhākura’s writings.

Bhāratī Mahārāja: Rabindranatha Tagore had many brothers which were famous writers?

Śrīla Śrīdhara Mahārāja: Yes, he is the fourteenth amongst his brothers and sisters, he is last. And the first is Dvijendra, and second was Satendra. In this way there were so many brothers and sisters and the last, and fourteenth was Rabindranatha. So Rabindranatha once opposed, some said that in the last days, in the old age, the son may not be so fit. An old man’s son may not possess good health, a good brain. So Rabindranatha opposed, “I am the last son, my father’s fourteenth son, but am I am less qualified?”

Hare Kṛṣṇa. So it depends upon *brahmacārī*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi Gaura Haribol.

Bhāratī Mahārāja: In Rabindranatha Tagore’s family, there were also many other famous poets, within his family?

Śrīla Śrīdhara Mahārāja: Yes, somewhere among brothers. One of his sisters Sadnukumari, she wrote many things. Then Dajendranatha also wrote some articles, eldest brother, and Satendranatha also. Then one brother Savandranatha he had more artistic endeavours, making dolls, artist he was to produce some dolls etc.

His father was Davendranatha and Rabindranatha’s grandfather was Darukanatha, Prince Darukanatha. He was very favourite to Queen Victoria. So much so that there was a talk I heard from Swāmī Mahārāja that Edward the seventh, the son of Victoria, his face cutting and Darukanatha’s face cutting was very close. The face cutting of Darukanatha’s figure and the Edward the seventh, the son of Victoria, most very similar, and Darukanatha had very closer connection with Victoria. So some have got, in a particular section there was rumour that Dharukanatha had very closer connection with Queen Victoria. I heard it from your Swāmī Mahārāja Prabhupāda.

Prince Darukanatha, in a very high style he moved, a moneyed man, and in England also he holds great respect and his company was _____? A big man of England at the time,

aristocratic family, his style was also like that, Prince Darukanatha.

His son Davendranatha he was religious minded, and he entered Ram Mohan Raya's Brahmo-dharma, mixed Hindu and Brahmo, mixed we find in Davendranatha, and in later days more Brahmo than Hindu.

And then Rabindranatha, all came, Davendranatha, the founder of Balpour _____ [?] Davendranatha, Rabindranatha's father. And sometimes he went there and he sat in penances in Amala Kuñja. Many things he did in the type of previous *r̥ṣi tapovana*.

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

Bhāratī Mahārāja: *What was it satyam, maṅgalam, advaitam, who had said that?*

Śrīla Śrīdhara Mahārāja: Their *mantram* is *santam, śivam, advaitam*. Rabindranatha told, the other day I found in paper, in his last time he requested some of his brother's wife or something like that, "You please, in the last moment help me to recollect the *mantram, santam, śivam, advaitam*." That was their *mantra, santam, śivam, advaitam, advaitam* is the last, and *śivam* not *sundaram*, charming.

Advaita, that is merging in *advaita*, means whether an organic whole or non differentiated whole? Whole, *advaya jñāna*, it is admitted by all spiritual thinking men, *advaita*. But what is the proper conception of that *advaita*? Other things remain or everything vanishes into a non differentiated oneness? Then how from that position have all these things sprung up? That is also like a fossil, spiritual fossil; *advaita*. If we do not admit that this organic whole, it is *nitya*, non differentiated static, the *nitya*, the eternal is only static. Why it should not be dynamic, why the eternal substance should not be a cosmos, a harmonised whole? *Advaita* means organism, one organic whole, a dynamic harmony. That should be the conception otherwise the dynamicity springs up from staticity. That is the original where from the motion comes, and that as if no consciousness. Where from this consciousness comes? The same difficulty, the fossil then this Brahman.

Why shouldn't I accept that what they say this is product, but that productive characteristic is eternal? If we want to something eternal we must have to accept. But why shouldn't I accept that the dynamic organic whole, what is produced, why that is not eternal? And higher things, the product is of higher nature and the lower nature can produce higher things, and this is permanent, and the higher things cannot be permanent? Things of higher conception that cannot be permanent, that cannot be eternal? Only when the question of eternity will come we must have to go to the static conception, either to fossil or to Brahman, the spiritual fossil. From equilibrium the movement comes. Why not movement is eternal? In the present day, rather I find that nothing can remain static in the sky, higher sky. Everything is moving. If a sputnik is to be sent, that is always moving, cannot make it fixed, difficult to make it fixed. So dynamic character, that is natural, outside the world. So dynamic characteristic: that should be the eternal thing, the essence of everything, and the static rather a diseased condition, paralysed condition of the dynamic. Dynamic is the original. And static is a paralysed condition of the dynamic. It is artificial. It is the disease. And the dynamic is health. That is the basis of Vaiṣṇava *dharma*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. The original thing must have to be static, and must have to be of very lowest order, and whatever good, whatever higher, that must have sprang up from that fossil. This is a bad type of mentality.

But the revealed truth always helps in this. There is God. "Let there be water. Let there be light." There was light, there was water. The truth rather, in this way, the truth lies. By His order

things come into existence. Not that this is producing God, fossil is producing God. God is not producing fossil. _____ [?]

Replacement by God, self-sufficiency, that is not laudable, *kudha*, hunger is necessary. I am full fed, full belly. That is not a healthy sign. Hunger is healthy sign. Always we want more progress. That presupposes progress. Hunger means progress. "I'm unfit, I'm unsatisfied. I want more and more." Spiritual thirst must be traced within. Not stagnant. Hare Kṛṣṇa. "I'm hungry, I want more food, from Your grace. Mahāprabhu, I want more and more."

Eho bāhya āge kaha āra ["This is superficial; go further."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.51-313*] More and more

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

So today I like to take leave of you. Nitāi Caitanya. So are you satisfied to hear the news that came from Dhīra Kṛṣṇa, or it is disturbing? What do you think?

Devotees: It was expected.

Śrīla Śrīdhara Mahārāja: He is going to establish an independent centre there for the activity independent of ISKCON. That means a battle is being created there, going to be created.

...

What type of ghost?

Bhāratī Mahārāja: I don't know. It came and putting pressure, holding me very tight on the floor, against the floor, holding down. I could not get up.

Śrīla Śrīdhara Mahārāja: You laid down perhaps on the back?

Bhāratī Mahārāja: Maybe, possibly yes.

Śrīla Śrīdhara Mahārāja: Maybe, and your hands on the breast.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is the cause.

Akṣayānanda Mahārāja: Yes, I mentioned that.

Bhāratī Mahārāja: Ah, yes.

Śrīla Śrīdhara Mahārāja: This weight, in the dream that is mental body, this consciousness of this weight on the breast, on the heart, that gradually develops into that thing pressing. When you'll awake you will find that the hand is there. So you are to be careful about the habit of putting any weight of the hand even on the breast when sleeping. Better to sleep on the side, left side after food, of course on the right side then heart is under relief. The heart is left side, left side pressure may come, of course when old and when right side heart is in the upper position, no pressure. But we are told that on the left side after food, the digestion becomes easier, becomes easy. I also experience sometimes that hand on the back lying and with hand on the chest, then some sort of dream that someone is pressing. Then when awake found the weight of the hand, and heard also several times such stories. Hare Kṛṣṇa.

Bhāratī Mahārāja: So that's not ghost?

Śrīla Śrīdhara Mahārāja: Never, in the area of Mahāprabhu, what ghost can enter. He would be afraid of coming. Of course there are ghosts in the *Dhāma* also of different type. When I came here to live, the cluster of the bamboos that was a notorious place for the ghosts. Even the _____ *wallah* they were much afraid to pass under this bamboo cluster. They used to say that bamboos are lowered and when passing over it suddenly jumps up and cast him in any way the ghost is arranging all these things, so many stories. I came, I never found anything.

Our Maṭha also, in Dacca Maṭha in a hired house very easy rent, get a ghost haunted house in _____ [?] only fifty rupees monthly rent. That was a notorious place for ghosts.

Even the college hostel, the college students accepted that as their hostel. But one night found that they were boiling meat in a cauldron. And they found that the cook's head is pushed into the cauldron, in the boiling cauldron, and they left all.

But our party rented that very cheap, no ghost. But, something, a ghost haunted place because outside the broad jungle road of the town, city and the other side so many houses around and in the middle dilapidated condition, jungles, so many rotten things were there, dilapidated, a very favourite place for the ghost to live there. Such was the thing, we the other side. So many houses around, and the middle portion is the more nasty of the nasty, so very favourable position of the ghosts who lived there.

Bhāratī Mahārāja: Mahārāja, jeansies?

Śrīla Śrīdhara Mahārāja: Jeanie and the ghost also same thing is it not?

Bhāratī Mahārāja: Jeanie is not a female?

Śrīla Śrīdhara Mahārāja: When *gunḍā*, independent of this physical body, that is ghost. That type of mental person, free of this physical body, flesh and blood; that may have that position. And sometimes the *yogīs* of the bad type, they also have got some *siddhi*, and when they leave this body and for some punishment, cannot enter in any high place they remain as ghosts.

Bhāratī Mahārāja: Mahārāja, in Māyāpur I saw something very strange. There was light close by coming down to the ground. Not so fast, but relatively fast, and then after some distance from the ground, disappeared. I saw several times.

Śrīla Śrīdhara Mahārāja: That may be some un-extraordinary feats of nature. So many gas, so many rays, so many animals there are who emit a sort of light, all these things generally found. A kind of jackal when they open their mouth, the saliva that is like light in the night, so many beasts like the jackal type if they open their mouth there is light. And when close the mouth, no light. There are so many types of insects and animals that can emit light, just as this glow worm. So there are many similar things. Even there may be some creepers that show light in darkness. That is to be mostly found to be in the hill area. The creepers can emanate light. In the *Gandharbas* it is mentioned _____ *śāstra* Kavya Kalidās, that from the light of the particular creeper the *gandharba* they utilized that for their own friendly purpose. The creeper emanating light, phosphorous. From the ground also sometimes phosphorous things are seen in a particular way, in the form of light, phosphorous. So in most places we are misguided by the peculiarity of natural incidence. But still there are ghosts, I don't deny that.

Bhāratī Mahārāja: But in the *Dhāma* the ghosts are fewer?

Śrīla Śrīdhara Mahārāja: Yes, of different types.

Bhāratī Mahārāja: I saw there was one Muslim man and this Muslim he said some *mantra* and he held one stick and the stick was taking him to one, to find a thief, to find one *chor*. There was a *chor* who had taken some money.

Śrīla Śrīdhara Mahārāja: Oh, to catch, some stick, yes, that is also possible. It is also shown in our Maṭha. I was not eye witness, I heard. There was one God-brother. He could show all these things. By *mantram*, he fasted the whole day and in the evening, Mādhava Mahārāja and so many others bold and cunning persons they were present when those feats were shown to the Maṭha people. Two bamboo sticks were given to a gentleman and they put it in this way, bamboo stick, and he put *mantram* and some offering, in this way, and do this, do this, he began to order and these two gentleman were forced to go to a particular side, to find out the man and where the thing is hidden. He forced these two persons. They were unwilling but they were drawn forcibly towards a particular place and found that that thing was there and he took it in the public. Then he asked the man who placed the thing there, “Go fetch him, catch him.” He went to them. That I am told, they’re reliable, this Mādhava Mahārāja, and so many others they were eye witness there. _____ does not matter. Subservient, so many things, nothing is impossible. Everything, whole power is there of different type and different nature and there may be subsidiary, so many, this hierarchy. *Samantra tantric*, what is it in English?

Bhāratī Mahārāja: *Samantra tantric*?

Śrīla Śrīdhara Mahārāja: The lower, the master over them, *zamīndār*, *zamīndār*, in this way the *samantra* emperor. The emperor under him so many chiefs, under them so many land owners, under them so many big ranks, in this way, by gradual process the power is also distributed in that way in various lines. Amongst soldiers also there are ranks. Amongst the police there are also ranks. Amongst CID there are also ranks. So in every phase of creation, good or bad, there may be some hierarchy: system, and of variegated nature. That under *māyā*, and under ordinary god, under some *sādhu*, this is *siddha*. Śaṅkarācārya etc, they also wanted seeker of power, *prākāmya*, *īśita*, *aṇimā*, *laghimā*, *vyāpti*, all these *siddhis* necessary for them to display over the society and to get some special benefit for that. Only real Vaiṣṇava hate them all.

No yoga siddhi na puna brahma na napravestam nacapa varestem [?]

naca va siddhi na pumam varamva samanjava vidha kamsi [?]

“I don’t want anything but your grace.”

“Oh, all harmonizer, I want Your grace. I don’t aspire after all these things.”

The plane of the heaven, not the post of the Brahmā, the creator, or the position of the absolute emperor, absolute ruler of the whole world, or the supremacy over the underground animal or subterranean region what is unseen at present to our senses. I’m renouncing at present or which is acquired by the *yogīs* the authority over the nature, different phases of nature, or not cessation of rebirths, *mukti*, I won’t come in this world again, I must not be born again, stop of my birth I don’t want. Only I want You. Who are You? Who harmonises everything,

the master of everything and who has harmonised everything, accommodated everything, I want Him, all harmoniser, that is the Absolute.

Vṛtrāsura says as Citraketu who by curse came to be in the birth as Vṛtrāsura and when retiring from the life of demon, for the last time he's again praying to the Lord. "I want this."

Na jata vaka vimatam stanyam vatsya kulata [?]

Priyam pri eva visamya mano virindaka kadikam [?]

"My mind is very eager to be united with You my master. How?"

Na jata vaka vimatam [?]

Just as the small cubs of the birds when their wings are not grown, they hanker after the presence of their mother when she will come and put some food into their beak. The earnestness which they look after the path of their mother, the young birds.

Stanyam yatha vatsya kulata [?]

All the animal cubs they hanker after naturally, intuitively, for their mothers.

Priyam pri eva visamya [?]

Or the lady lover she awaits for her beloved who is long away from her, with earnestness she awaits his union. In such a way my mind is mad to meet You my Lord.

Mano virindaka kadikam [?]

O lotus-eyed Lord, my mind is very eager to have Your *darśana*.

Citraketu, who was the classmate of Mahādeva: in the class where the teacher was Saṅkarṣaṇa. Śiva and Citraketu they are both students in the School of Saṅkarṣaṇa, their Guru.

And Parvati once put curse on him. The story is in *Bhāgavat*. Do you remember?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Here I take leave of you.

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