

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ... that was modified by Nityānanda in Bengal, *yāre dekha, tāre kaha 'gaura'-upadeśa*, transformed.

*bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna*

[“Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana.”]

[?]

Kṛṣṇa *bhajan*, that is rather little difficult, come through Gaura *bhajan* and that will automatically come to you within with this Gaura *bhajan*, Gaurāṅga. And automatically you'll find you are in the midst of Vṛndāvana without any special attempt, endeavour.

It will be, just take your seat in a particular plane of New York and you'll find 'I am in New York.'

A particular plane to accept Gaurāṅga, most benevolent Kṛṣṇa, because Kṛṣṇa and Rādhārāṇī combined, Both are combined, the most desirable, highest, mightiest, present in one place. You find the last *śloka* of Rāya Rāmānanda: when Mahāprabhu enquired, “It was alright what you have told, I accept it as the zenith of our destination, of our prospect. But still, can you conceive anything else more than that?”

When this question was put to Rāmānanda Rāya he was little perplexed. “Above this is there anyone in the world to enquire? Sometimes I feel in the inner most portion of my heart, and I have composed also one poem accordingly. But does He mean, does He hit that point?” So he came, “I do not know that there is anyone in the world who can search after that thing. I don't find it anywhere in the scriptures of the great predecessors. But still something peeps in my mind at times, and that, I think it is my whim when He enquires something more, further, I take out to You. Whether You like it or not I don't know because it is beyond the record hitherto come to this world. But sometimes it's peeping in my mind. And let me try.” He came with the representation.

And Mahāprabhu after hearing some portion He put His hand on his mouth. “No more.”

Bhakti Caru Mahārāja: What was that actually Mahārāja? What was Rāmānanda Rāya going to say?

Śrīla Śrīdhara Mahārāja: The Māyāvādīns say, they take, ‘Oh, here we have got our point, the both combined, the Rādhā-Govinda combined.’ They say that, ‘I belong to You,’ in the *bhakti* step, the first is ‘I belong to You,’ that *sakhīya*, as a, no *tadīya*, ‘I am Yours.’ First stage of devotion is ‘I belong to You.’ And the highest is, ‘You belong to me.’ Rādhārāṇī *madīya*. *Tadīya* Chandravālī etc, in the highest stage, ‘we belong to You.’ And higher than that, ‘You belong to me.’ *Tadīya*, *madīya*, then ‘*tad aham*.’ ‘I am Him.’ They come to that. But that *māyāvāda* has been eliminated totally in the beginning.

*brahma-bhūtaḥ prasannātmā, [na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām]*

[“The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me.”] [*Bhagavad-gītā*, 18.54]

Wrong, so what should it be? And Mahāprabhu going to cover his mouth, “Don’t.” It may not be, it’s hitting Mahāprabhu; it hits Śrī Caitanya Deva.

Rasa-rāja mahābhāva dui eka rūpa [Caitanya-caritāmṛta, Madhya-līlā, 8.282]

If Both of Them combined then the transformation produces that Rādhārāṇī’s mood captures that of Kṛṣṇa and,

sva-bhajana-vibhajana-prayojan-avatari

Searching after Himself, as I described in Gadādhara Prabhu’s *śloka*.

*nīlāmbhodhi-tate sadā sva-virahā-kṣepanvitam bāndhavam
[śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yah
śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ]*

[On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of *Kṛṣṇa-līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book.]

What is, I conceived a shortest book from the gist of *Bhāgavatam*. There in the *pranam* of Gadādhara Goswāmī I put this *śloka*. That *nīlāmbhodhi-tate*, on the banks of the infinite ocean, *sadā sva-virahā-kṣepanvitam bāndhavam*, his friend who is always madly engaged in separation of His own self, and deeply merged in grief. _____ Who? *Sva-virahā-kṣepa*, _____ by the separation of His own self He’s feeling a great grief thereby, that madly grief, *bhāgavatī madirayā*. Gadādhara Goswāmī is helping Him to listen to *Bhāgavatam*, reading *Bhāgavatam*. And that serves as some intoxication to Him to relieve Him from His own pain.

Just as in the world if the patient feels severe pain then morphine injection or something, or the wine is administered to save him from the pain.

So Gadādhara Prabhu Goswāmī he’s only reading *Bhāgavatam* to his friend. And what is the condition of the friend; that He’s suffering severely. And what is the cause of His suffering; *virahā*, separation. And what is – *ātmā-virahā*, *kṛṣṇānusandhāna*, Kṛṣṇa is searching after Him in the mood of Rādhārāṇī.

So that is mentioned in the last *śloka* of Rāmānanda Rāya, and he says, “I don’t know whether it will help You, will be tasteful to You, I don’t know. We don’t find it anywhere, but sometimes it peeps in my mind and I have composed a song and I am reciting it to You.”

*pahilehi raga nayana-bhange bhela, anudina badhala, avadhi na gela
na so ramana, na hama ramani, dunhu-mana manobhava pesala jani'
e sakhi, se-saba prema-kahini, kanu-thame kahabi vichurala jani,
na khonjalun duti na khonjalun an, dunhukeri milane madhya ta panca-bana
ab sohi viraga, tunhu bheli duti, su-purukha-premaki aichana riti*

[“Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Krsna, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhava*, or Cupid. Krsna’s mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Krsna might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid’s five arrows were our *via media*. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.194*]

That represents the principle on which Mahāprabhu represented Himself here and so Mahāprabhu went to shut his mouth. “Don’t come out with that.” Just as when He showed His *līlā*, *Avatāra, rasa-rāja mahābhāva dui eka rūpa* [*Caitanya-caritāmṛta, Madhya-līlā, 8.282*] it was also like that.

Bhakti Caru Swāmī: Mahārāja, to whom did He show the combined form of Rādhā-Kṛṣṇa? Did He show it...

Śrīlā Śrīdhara Mahārāja: To Rāmānanda Rāya, there only we find this: and of course Svarūpa Dāmodara new it because he has given that conception of Mahāprabhu, *rādhā-bhāva-dyuti-suvalitām naumi kṛṣṇa svarūpam*.

*[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitām naumi kṛṣṇa svarūpam]*

[“I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord’s internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa.”]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.5*]

Svarūpa knew everything of Mahāprabhu and he supplied this steel frame on which the whole Caitanya *līlā* is based, the fourteen *śloka*s we find in *Caitanya-caritāmṛta*. And Sanātana Goswāmī, Rūpa Goswāmī, their basis is also supplied by Svarūpa Dāmodara.

Saksad mahaprabhu dvitiya svarup [?]

Whatever Mahāprabhu did Svarūpa Dāmodara knew everything.

Sei slokera artha jane ekala svarupa [Madhya-līlā, 9-16, 133?]

Only one single person, Svarūpa Dāmodara, he knew the *śloka* Mahāprabhu pronounced just before the chariot, *yaḥ kaumāra-haraḥ*. [*Caitanya-caritāmṛta*, *Antya-līlā*, 1.78]

And _____ by chance Rūpa Goswāmī was present in that particular year there, and Rūpa Goswāmī of course heard and taking out the meaning or the real purpose of the *śloka* he composed another *śloka*.

priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-militas
[*tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham*
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati]

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: “O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest.”] [*Padyāvalī*, 383]

The substance he took out and he gave understandable to us what is the purpose for which Mahāprabhu is singing that *śloka* which is outwardly not very well. But what is His purpose, internal purpose taking out and composing a *śloka*, *priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra*. That Kurukṣetra, so Jagannātha, the Subhadrā is there, Balarāma is there, so it represents the characteristic of Kṛṣṇa in Dvārakā. And sometimes eager to go to the *bhuvan*, Vṛndāvana and Mahāprabhu just taking,

Sei sloka suni radha kunjela sakala badha krsna prapti prakrti haila [?]

That *Bhāgavata śloka*,

āhuś ca te nalina-nābha [padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ]

[“The *gopīs* spoke thus: ‘Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned

philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.”]

[*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.136]

And the reply,

*mayi bhaktir hi bhūtānām, amṛtatvāya kalpate
diṣṭyā yad āsīn mat sneho, bhavatīnām mad-āpanaḥ*

[“My dear *gopīs*, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts.”] [*Śrīmad-Bhāgavatam*, 10.42.44]

“The whole world if they have some devotion towards Me they are saved, they are saved from mortality. But I am so that I myself think, considers, that I am fortunate to have your company. The whole world may think, ‘If they get Me their highest fortune,’ and that Myself I think that have fortunately come by chance to have got your affection. So your affection is so valuable. So that stands guarantee that I am yours. I consider that I have fortunately come in contact with your affection and your affection is so valuable. So you may think, may clearly take it for granted, for sure, you may remain assured that I am always yours.”

Raso 'py asya, param dṛṣṭvā nivartate.

*[viṣayā vinivartante, nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya, param dṛṣṭvā nivartate]*

[“Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth.”] [*Bhagavad-gītā*, 2.59]

“I have got so much ecstasy of tastefulness in your company that I cannot but be yours.”

Sei sloka suni radha kunjela sakala bhada krsna prapti prakrti haila [?]

And after hearing, listening to this sort of confession from Kṛṣṇa, Rādhārāṇī was fully satisfied. “Yes, He is Mine.” And with this confidence Rādhārāṇī came back to Vṛndāvana. “Wherever He may be in plea of discharging other duties He may have perhaps, but still wherever He’ll be He’s Mine.” With this proud feeling in Her heart Rādhārāṇī came back to Vṛndāvana.

So Mahāprabhu says,

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate*

[“That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is My desire.”]

[*Padyāvalī*] & [*Kāvya-prakāśa*] & [*Caitanya-caritāmṛta, Antya-līlā, 1.78*]

An ordinary *śloka* and ordinary *nayika*, *nayaka*, hero and heroine, and only in plea of that Mahāprabhu is tasting the highest ecstasy divine in His heart. And Svarūpa Goswāmī took it out to write, for our, to persons like us, ordinary calibre. This is the purpose of Mahāprabhu’s song.

And so it is for the highest satisfaction of Rādhārāṇī that, “He’s Mine.”

So this is the highest prospect of all those that are in the group of Rādhārāṇī. “Kṛṣṇa, He’s always exclusively attached to our camp, to our Mistress.” With that pride they can move. And that is the highest; the acme of our achievement or realisation, that Kṛṣṇa belongs to Rādhārāṇī.

We are proud, the whole Gauḍīya *sampradāya* is proud of that. The Absolute will, the Autocrat, He’s no longer Autocrat. He’s only the caught, caught hold in a cage, and we must approach that cage. The Autocrat is caught in a cage. He’s imprisoned. Gaura Haribol. Now the despot, none can control Him but He’s controlled just like the royal Bengal tiger in the cage. Gaura Haribol. And this is the clue, *āśraya-vigraha*, it is impossible, but only in one place it has been possible. And we belong to that group so our pride knows no bounds.

Our Gurudeva, we should think we may not be audacious enough to declare that but our Guru and the *paramparā* they’re proud of that, they’re proud. And anyhow we have come to that camp and our prospect may lie on that way.

What do you think Akṣayānanda Mahārāja? That should be our way of thinking.

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

Bhaktivinoda Ṭhākura he thought that he will construct a cottage just near Dvaipayan Road [?] and pass his whole life there.

But Mahāprabhu requested him, “What do you think, where to go, no. You are to discover My birthplace here. I want you to do this service.”

Then he could not do so, engaged himself in the discovery and there to place Mahāprabhu Vighraha and to propagate His benevolence, His preaching, all these things.

And our Guru Mahārāja, from childhood he was given, life given to this idea, but he was in a...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...preparatory stage on reading the scriptures, and taking the Name, in this way.

When Bhaktivinoda Ṭhākura saw that, ‘I am, very soon I have to go away from this world,’ he requested our Guru Mahārāja to take the charge.

But Guru Mahārāja he modestly refused, ‘That I don’t like to accept all these troubles, some things. I’m engaged in a secluded life in taking *Hari-Nāma* and given to the study of the *śāstra*. But what you want to place on my head that means the connection with the public and that is very disturbing. I do not like that.’

Then Bhaktivinoda Ṭhākura told, ‘Then what do you mean? You don’t like to accept the service of Mahāprabhu and you say that will be troublesome to you. Do you like to be a *māyāvādī*, *nirviśeṣa*, is that your aim, free from all troubles? You don’t like to take troubles for Mahāprabhu’s service?’

Then he had a shock in his mind, as he told. Then he was preparing himself, and somehow Bhaktivinoda Ṭhākura disappeared. Necessarily some sort of burden came to him and still he was thinking what to do. ‘What to do? I’m not very, I don’t think myself fit to deal with the public. Naturally I’m of secluded nature. I shall go through the scripture and take *Hari-Nāma*, in this way I shall pass my life, but what to do. What to do?’

Then he suddenly found that, he was also fond of publishing books from the beginning, *Caitanya-caritāmṛta* and other Journals also, but suddenly found when he’s deeply engaged in thinking what to do he found a piece of paper, by the wave of the wind, suddenly came on his front. And he collected it and read that Mahāprabhu gave four directions to Sanātana Goswāmī on His behalf to do those things in Vṛndāvana.

Śrī Vighraha prakash, lupta tīrtha udhav, Vaiṣṇava *sadācāra* _____ [?] and something other, these four things Mahāprabhu ordered Sanātana Goswāmī to do on His behalf.

[Mahāprabhu gave Sanātana four responsibilities: (1) to preach pure devotional service by establishing the doctrines of pure devotion; (2) to discover and make known the various places where Kṛṣṇa had His pastimes; (3) to establish the service of the Deity of Kṛṣṇa in Vṛndāvana; and (4), to establish proper Vaiṣṇava behaviour through compiling a Vaiṣṇava rule book or *smṛti*, and in this way make the foundations of a Vaiṣṇava society.

“O Sanātana, you should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathurā. Establish the Deity service of Lord Kṛṣṇa in Vṛndāvana. You should also compile a scripture containing the rules of devotional practice and preach these practices.” *Caitanya-caritāmṛta*, 2.23.97-8]

[From Swāmī Bhakti Ballabha Tīrtha’s *Śrī Chaitanya: His Life and Associates*, page 171]

And suddenly that paper he found and took it that it is the desire of Mahāprabhu. “Bhaktivinoda Ṭhākura, Mahāprabhu, they want these four things from me.” Then he was thinking, “How it can be effected? I’m not prepared constitutionally for mixing with the public at large.”

Then Gaura Kiśora Bābājī Mahārāja disappeared. And that very day Sakhī Bābu and Kuñja Bābu they came to visit Gaura Kiśora Bābājī Mahārāja. I heard from Sakhī Bābu direct that, “We came to see him but we came and heard that last night he disappeared.”

And there was a quarrel between the particular sections who had much adherence of Bābājī Mahārāja, and the *sahajiyā* camp on the other side their large number. Both parties say that, “We should bury his body within our compound.”

And this party, the Gaura Kiśora Mahārāja’s special party, they found themselves weak, so they wanted to inform that, “The only disciple, and he’s respectable, we must inform him.” They sent a messenger to Prabhupāda, to bring him to help about the proper burial for Gaura Kiśora Bābājī’s holy body. And the messenger was Kuñja Bābu. He passed

matrices by the time perhaps and joined some posted service in Calcutta, but anyhow he also came along with Sakhī Bābu. I heard it direct from the mouth of Sakhī Bābu.

And also it is mentioned, it is published also in paper. Professor Sanyal wrote a book, in *vyāsa-pūjā* there it is mentioned in English.

Then Prabhupāda he somehow or other he heard that Bābājī Mahārāja had left the world last night. He was coming to attend. And on the Ganges *ghāṭa* both met, he met Kuñja Bābu on the other side. And both of them came and Prabhupāda had to come to Police Station _____ to plead on behalf of the direct disciples of Gaura Kiśora Bābājī, not disciples but followers, disciple was perhaps only one and that is our Guru Mahārāja: the followers.

And then, of course there was a hot discussion, I'm not going into details, the *bābājī's* they were discouraged on the front of the officer and they went away. And the bona fide followers they buried the holy body of Gaura Kiśora Bābājī Mahārāja. Prabhupāda was present there.

And then Sakhī Bābu and Kuñja Bābu went to meet Prabhupāda in Māyāpur where he was living at the time, Caitanya Maṭha at present. And then there Prabhupāda began to talk about Mahāprabhu and His grace.

Sakhī Bābu told, "We can't understand his speech very much, can't appreciate. But only we could detect this much that he's trying to – as if to devour something with utmost. Sometimes he's putting his clap on the table, slapping his hand on the table, and face is red, and highly excited as if he wants to bring some nectar towards us. He's trying to bring us some nectar but he fails. He had not much impression on us, much reaction on us, and so desperately he's slapping and trying to push something within us. That we could find, we can remember." Sakhī Bābu told.

"But anyhow we came back and gradually we began to go there, connect with him. And Kuñja Bābu he had some knack of mixing with the public, and that was when he could understand. In the beginning he was of that Vivekananda minded, and it took some time to convert him. And then when he came and realised a bit, then he wanted to make propaganda of such thing. That Ramakrishna Mission they're spreading such a broad view thing and they're all rubbish. Then such a valuable thing Mahāprabhu has given to us and that is being misused and misrepresented. This valuable thing must be taken before the public and we must go to Calcutta, the cosmopolitan town, and there we shall be able to meet persons of various nationality and caste and all these things, educated society. It must be taken there."

So by his special wish the Calcutta centre was established in a rented house near Parisnath [?] temple. And from there the present propaganda began there. And Swāmī Mahārāja met him, our Guru Mahārāja, first there. One Mr. Noreen Malik [?], his class friend, I heard from Swāmī Mahārāja himself, "Noreen Malik took me one night, one evening to meet Prabhupāda. But there is one *brahmacārī*; that is grown up, unmarried person dedicated his life to the cause, for the preaching of Mahāprabhu's *śikṣā* and will you go to see him?"

"Yes. Let us go. We went to him. And when he heard that we are just come out from the College perhaps, Scottish Church College, then he, with little more interest talked with us. And what I heard from him I found that so long Mahāprabhu's teachings have come to be delivered in a proper hand. Before, the Goswāmīns and others in the name of Mahāprabhu they twisted His things, but here," as he told me, "A proper hand, Mahāprabhu's *śikṣā* has come and it will gradually develop in time properly and will be spread to its desirable manner. In this way I had conception and came back."

And then next he met in Allahabad after long time, Prabhupāda, and gradually came to accept Prabhupāda's grace. In this way Prabhupāda began.

So Kuñja Bābu's contribution, but at the same time it is also mentioned, we are to mention that Kuñja Bābu had some ulterior motive also along with this sort of help. His sons and his brother they also went there with him, they all took, especially his brother Samvit [?], he did some personal service to Prabhupāda in his young age, but when grown up the education and all their necessities they're supplied from the Maṭha fund. So some of the Maṭha members did not look at it with good idea, 'that why so many *sannyāsīns* they're collecting funds and that is being utilised for family maintenance of Kuñja Bābu? Why should it be?' Still, Kuñja Bābu did many things.

Once, I also, as a representative of the *sannyāsīns* put this matter to Prabhupāda.

And Prabhupāda said, "Why do you bother with all these things? This is not good for you. For the service of Kṛṣṇa if it is necessary to draw, to pour the money into the water, that also should be done by us."

And when going to Madras, nineteen thirty, December thirtieth, suddenly he came with *Bhāgavatam*, "Here is your answer, reply, *sva-pāda-mūlam bhajataḥ*."

I was surprised, 'what is my answer?' Then when I found the *śloka*, 'Oh, I questioned about Kuñja Bābu and he gives the reply here from *Bhāgavatam*.

*sva-pāda-mūlam bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ*

[“One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin.”] [*Śrīmad-Bhāgavatam*, 11.5.42]

It is mentioned there. Then hearing that I could remember, 'Oh, this is the answer of my previous question what I put in Mangalgiri [?] Dagmangala [?] In Mangalgiri we were going to that pada pitha temple. There in Dagmangala Prabhupāda was staying and I put this question on behalf of so many there. And answer was given a few weeks after in Madras. Then I could understand, that one who has come in touch of a *śuddha bhakti* campaign, pure devotional campaign, that who has come in connection with Kṛṣṇa, no penances is necessary for him. Because the penance, the *daṇḍa*, the punishment for his misdeed – punishment has been recommended in the *karma-kāṇḍa*, and *jñāna-kāṇḍa* also, repentance etc. But who has got connection with *śuddha bhakti* no provision of any sort of penances or punishment. Only whatever he's doing that is the most efficient thing, engagement. That is the highest engagement, purest engagement, and that can purify very shortly all the discrepancies that are in the devotion.

Sva-pāda-mūlam bhajataḥ, who has come to serve Him, *priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ*, whose ultimate aim is exhaustively eliminated, he does not want anything but Kṛṣṇa. But so many previous tendencies are always in his mental system, for his case, *priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid*. Anyhow his previous mental impulses of different type may remain, for that, no punishment, no, nothing of the character is necessary.

Priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ. Because by his serving attitude, Hari is coming nearer to him. He's

extending Himself to him. So automatically every inauspicious, ominous things will have to retire forever. That is the principle, it is there. So no other *prāyaścitta*, no other punishment is necessary, only for those who are connected, must have real connection with *śuddha bhakti*, the purest devotion; dedication, so undesirable things will be driven away automatically in no time. The Hari's service is the most effective to drive away the inauspicious things. That is there.

So anyone who joined this mission they may have their previous tendencies in the mind but if he's true to his own, not in a trading or with ulterior motive he has come but he wants at heart, if it is so then all the discrepancies they must vanish gradually and forever. And no other method is necessary. That was shown to me.

Gaura Haribol. Nitāi Gaura.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And there is another *śloka* also parallel.

*devarṣi-bhūtāpta-nṛṇām pitṛṇām, na kiṅkaro nāyam ṛṇi ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam, gato mukundaṁ parihṛtya kartam*

["Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers."] [*Śrīmad-Bhāgavatam*, 11.5.41]

Devarṣi, all these doing, we are indebted, born indebted we are with loan, to *ṛṣi*, *devata*, *pitṛi*, society, but if we...

*sarva-dharmān parityajya, [mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

...as *śaraṇāgata*, then these debts we are not to clear. These two *ślokas*, this what we should do, if I do not do that. And what is desirable as our duty, if we take to exclusive Hari *bhajan* then if we neglect our duty we are not responsible for that. Kṛṣṇa will adjust that on our account. One thing, we neglect our duty: another thing, what is objectionable, if that comes within us, that also, both our positive duty and our obligation for our previous action, or any filthy connection, anything. One who is *śaraṇāgata*, one who is surrendered to the feet of Kṛṣṇa and if that is genuine character, not a sham one, then we should not waste our least energy to any other direction. Then we'll be loser. *Pitā na sa syāj jananī na sā syāt*, in this way, and, *gurur na sa syāt sva jano na sa syāt*.

[*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj janani na sā syāt
daivam na tat syān na patīs ca sa syān, na mocayed yaḥ samupeta mṛtyum*]

[Rṣabhadeva says: “Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once.”]

[*Śrīmad-Bhāgavatam*, 5.5.18]

No obligation to anyone if we enter into Kṛṣṇa, of course when we enter Kṛṣṇa conception the Guru and the servitors of Kṛṣṇa, that is included within Kṛṣṇa, that is not outside. *Gurur na sa syāt*, that Guru if goes anti direction, that Guru will be given up: but only to concentrate all our energy at the disposal of the real Guru. In this way it will be mentioned. *Gurur na sa syāt sva jano na sa syāt*. *Gurur na sa syāt* example with Bali Mahārāja. *Sva jano na sa syāt* example of Vibhiṣana, he left Rāvaṇa and his clans. *Pitā na sa syāj*, Prahlāda is example. *Janani na sā syāt*, the example with Bharata, the son of Kaikeyi, he neglected his mother. *Daivam na tat syān*, the example with Khatvāṅga Raja, who gave up instantaneously the sympathy of the *devata* and went and surrendered himself to Nārāyaṇa. *Na patīs ca sa syān*, the *yajña patnis*, the wives of the *brāhmaṇas*, engaged in sacrifice on the verge, outskirts of Mathurā: they’re the proof. Disobeying their husbands they went to meet Kṛṣṇa. *Na mocayed yaḥ samupeta mṛtyum*, only the extreme external gain has been dealt with here, that one who cannot save me from my highest danger, what interest I may have for him? I’m always plodding in the difficulties of mortality, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], and who can’t save me from that general and the real trouble of mine, what adoration I may have for him? So it is mentioned there, *na mocayed yaḥ samupeta mṛtyum*. But in the positive sense it may be explained in another way. Without Kṛṣṇa *bhajan* the life is considered to be that of a dead man. Life is only there in its self determined stage, *svarūpa-siddhi*, there we are.

[End of SCSMGLOBAL MP3 dated 82.01.11.A]

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