

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.01.16.B\_82.01.17.A]

Śrīla Śrīdhara Mahārāja: ...the law is not respecter of any person. The law of nature, the law of exploitation has such reaction, reaction of such quality that even the creator of this world he won't be spared, cannot get scot free, *ā-viriñcyād amaṅgalam*.

[*karmaṇām pariṇāmitvād, ā-viriñcyād amaṅgalam  
vipāścin naśvaram paśyed, adṛṣtam api dṛṣta-vat*]

[“An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all he has seen is temporary, similarly, all things within the universe have a beginning and an end.”]

[*Śrīmad-Bhāgavatam*, 11.19.18]

So take care of yourself. Don't measure your improved stage in this relative position, men, money, intelligence, knowledge of this world, etc, all reactionary. So you try,

*evam lokam param vidyān, naśvaram karma-nirmitam  
sa-tulyātīśaya-dhvamsam, yathā maṅḍala-vartinām*

[“One cannot find permanent happiness even on the heavenly planets, which one can attain in the next life by ritualistic ceremonies and sacrifices. Even in material heaven the living entity is disturbed by rivalry with his equals and envy of those superior to him. And since one's residence in heaven is finished with the exhaustion of pious fruitive activities, the denizens of heaven are afflicted by fear, anticipating the destruction of their heavenly life. Thus they resemble kings who, though enviously admired by ordinary citizens, are constantly harassed by enemy kings and who therefore never attain actual happiness.”]

[*Śrīmad-Bhāgavatam*, 11.3.20]

With the basis of such conception try to find out your ways what you select. This is permanent plane, in the beginner's life in a permanent plane. Or to become heir of a royal family or government, the successor of a mundane king, or to begin a life of a beggar in a higher plane which is above all these reactions. Select.

And to do that the Buddha, the Śāṅkara they come to recommend the eternal sleep, the dissolution of the ego. But that is negative.

Now the question of positive came, positive life, whether it is possible. Rāmānujācārya he brought very strongly opposing Śāṅkara. “There is a positive life and that is in Vaikuṅṭha. You cannot be master but as a servant if you want to live there is a plane where you can live. And the service is not mean, service is noble, free service, accept the life of free service in a fair land. That is nobility and that is not slavery as you think here.”

Already in the scripture, but Rāmānuja in his philosophical discussions from *Vedānta* he strongly advocated this, after Śāṅkara, the renunciationist school, then of course Madhvācārya, Nimbarka, Viṣṇuswāmī. It was there in the *Veda*, in *Upaniṣad*, in *Purāna*, but the scholars misunderstood and finalised the fate in inconceivable infinite slumber.

But *adhokṣaja*, we can retain our identity and live a noble life, but that is of service of the higher, not of the lower. In the lower area in the name of master we rather begin practically servant. But there the servants in character, in name, but they really enjoy a master's life because all fair. No appreciation of unfairness there. Such a high position, it is better to serve in heaven than to reign in hell. Hare Kṛṣṇa. *Adhokṣaja*.

And Mahāprabhu took it to the standard of *Bhāgavatam*, that in a loving place the service in its highest form is that of really affection and loving sphere. The competition is there of dedicating, of dedication, in the noble plane, all from nobility.

Here, in summer, we may in a richly decorated air conditioned room we may find some sort of comfort. But in the society if the poorest man he also gets the facility of air conditioned position. The poorest man in the society he enjoys the air conditioned position, but here it is very costly.

So the soil is such the poorest man is not ill-fed there, highly fed in all ways, the plane is such, *kathā gānam, gamanam, nātyam, kalpa-taru*.

[śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpataravo  
 drumā bhūmiś cintāmaṇigaṇamayī toyam amṛtam  
 kathā gānam nātyam gamanam api vaṁśī priyasakhī  
 cid ānandam jyotiḥ param api tad āsvādyam api ca  
 sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca sumahān  
 nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ  
 bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ  
 vidantas te santaḥ kṣiti-virala-cārāḥ katipaye]

[“That place where the Divine Goddesses of Fortune are the Beloved, and Kṛṣṇa, the Supreme Male, is the only Lover; all the trees are Divine wish-fulfilling trees, the soil is made of Transcendental Gems and the water is nectar; where every word is a song, every movement is dancing, the flute is the dear-most companion, sunlight and moonlight are Divine Ecstasy, and all that be is Divine, and enjoyable; where a great ocean of milk eternally flows from the udders of billions of Surabhī cows and the Divine time is eternally present, never suffering the estrangement of past and future for even a split second . . .that Supreme Transcendental Abode of Śvetadvīpa do I adore. Practically no one in this world knows that place but for only a few pure devotees - and they know it as Goloka.”]

[*Brahma-saṁhitā*, 56]

That is, all their words are music. All walking is dancing. Some sort of conception has been given here that the harmony is in such a degree there that everything is sweet there.

There is a song in Bengali, Se moran saroga saman [?]

There may be such a death which one may aspire after like heaven.

Se moran saroga saman [?] That kind of death is compared with heaven, a happy death.

So the plane is such that everyone, the giver, taker, everyone becomes happy hearted, within their heart. We can guess that is built by self sacrifice and service, not with the idea of exploitation, so it cannot but be a happy one we can conjecture.

Here we cannot live without exploiting the environment, and there the opposite, cannot but be happy. All are, everyone giving, none taking. Everyone is eager to give. To take,

that is crime there, so there everyone becomes happy. And here everyone is busy to take, not to give. What is given that is also got with interest in future, sarga [?], so no giving practically in the true sense it is available here, is possible here, such a vitiated plane it is. Pure giving, pure gift is not possible here, all false \_\_\_\_\_ black marketing. Everything is black marketing here, whose thing, who gives, all on false basis, ownership of false basis. Hare Kṛṣṇa.

Devotee: \_\_\_\_\_ [?]

Śrīla Śrīdhara Mahārāja: \_\_\_\_\_ [?]

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

...

Today He will reach to Śāntipura by two o'clock to the Ganges near Śāntipura, two o'clock or so: one or two o'clock. He's wandering in the meadow, in the paddy fields of this Radhadeśa [?] in Birban [?] District side. It is very astonishing to mark that in the worldly sense also the extraordinary great scholar He is in such a consciousness of an infant, such simplicity when He's coming down from His trance. Transcendental world, when He's coming down to this world of sense experience, so to say.

Then Nityānanda Prabhu was so familiar and known He's just on the front. Nityānanda Prabhu could conceive so He managed anyhow so that Mahāprabhu's trance is coming down, and He suddenly – there is a big lake and thousands of cows and buffaloes from the surrounding villages graze there, and so many cow boys also.

Seeing the cows Mahāprabhu says, “*Gokula go braja go.*”

The cows are their main trade, milkmen, *gopa*, the keeper of cows.

So He came to a cow boy, “Oh, so many cows together, thousands of cows here, this must be Vṛndāvana, then I'm already come to Vṛndāvana. I have come. So many cows.”

Then one cow boy He asked – when they saw Mahāprabhu they began to chant ‘Haribol’ the cow boys, ‘Haribol.’

“Oh, Haribol and so many cows, cow boys, then I have reached Vṛndāvana. I have reached Vṛndāvana, at least nearby.”

And Nityānanda Prabhu could trace this sort of coming down from the trance to this world of conception. He asked the cow boys, privately, He taught the cow boys privately, “If Mahāprabhu, if this *sannyāsī* asks you, ‘Which way I should go to Vṛndāvana?’ you show this road.” He managed anyhow.

And then Mahāprabhu necessarily asked one, “What way I shall go to Vṛndāvana?”

Nityānanda Prabhu already advised so they told, ‘This is the way You go to Vṛndāvana.’

And Mahāprabhu is going. And Nityānanda Prabhu in the meantime He managed to just come before Him. Then gradually Mahāprabhu saw that a man is going in front of Him and He's in red robe, a *sannyāsī*.

Then Mahāprabhu asked, “Śrīpād, Gosai, where do you go, you Śrīpād?”

The Śrīpād that is a respectable title for the *sannyāsīns*, generally they're addressed by that Śrīpād.

“Śrīpād, where are you going?”

“Yes, I'm going to Vṛndāvana along with You.”

“Oh, is it, you're going to Vṛndāvana, alright, let Me...”

Like an infant, this childish simplicity. Then when Nityānanda Prabhu guided Him to Ganges, the Ganges bank, “You see the Yamunā.”

Then Mahāprabhu thought, “I have come to Yamunā.”

*aho bhāgya, yamunāre pāilun̄ daraśana, [eta bali' yamunāra karena stavana]*

[The Lord said: “Oh, what good fortune! Now I have seen the River Yamunā.” Thus thinking the Ganges to be the River Yamunā, Caitanya Mahāprabhu began to offer prayers to it.] [*Caitanya-caritāmṛta, Madhya-lilā, 3.27*]

“What a great fortune I have that I have got the sight of the Yamunā herself.”

Then He jumped in the water of the Ganges with a śloka chanting stol [?] this Kṛṣṇa-Karṇāmṛta, son of Śivānanda who wrote *Caitanya-candrodaya*: a good scholar, a good poet also.

*cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri drava-brahma-gātrī  
aghānām lavitrī jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī*

[“O daughter of the sun: although you have appeared in the form of water, you are most dear to the son of Nanda, who is the spiritual sun. You dispel the sins of all sinners. Please purify this mortal body.”] [*Caitanya-candrodaya-nāṭakam, 5.13*]

This śloka, what Mahāprabhu told, Kavi Karṇapūra has expressed His idea in this Sanskrit verse. *Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, cid-ānanda-bhanoḥ, bhanoḥ* means Surya, sun. *Cid-ānanda, jñāna moi ānanda*, the conscious ecstasy, the son of conscious ecstasy, He's Kṛṣṇa. Kṛṣṇa the son of conscious son of ecstasy. *Cid-ānanda-bhanoḥ sadā nanda-sunoḥ*, the son of Nanda, He's represented. Who is He? Son of conscious ecstasy. *Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri*. You are much beloved of Him, you Yamunā. Yamunā the person pervading the river.

In Vedic culture one is accustomed to see everything in its personal conception, the water, the Ganges, the watery body but there is personality behind. The Yamunā, the watery body personal really Sindhu.

Rāmacandra when He wanted to construct a bridge to Laṅkā He made penances fasting and worshipping the ocean, the sea god. The sea god, the person representing the sea, sea did not care. Then Rāmacandra was enraged and asked Lakṣmaṇa, “My brother Lakṣmaṇa, give Me a bow and arrow. I'm observing whole day fast, worshipping the sea and pray to him to come to Me to help to construct a bridge over him, if he may kindly allow. But he does not care to come to Me. I'm approaching him so respectfully. But I can't tolerate this audacity, impertinence. Bring Me, I shall make it dry, the whole sea I shall make it dry. The whole water I shall absorb, My arrows will absorb.”

Then at this the sea god was very much afraid and came hurriedly to Him. “What do You say my Lord? I could not understand You. You are Nārāyaṇa.”

“I want to construct a bridge over you. You please don't mind it. It is My urgent necessity.”

“Yes, I shall help You in all respects.”

So in Vedic conception of the truth, everything, the earth has got its personality, personal representation, body, the hills, the river, everything. Because, the other day as I told that,

*tvam tu rājan marīṣyeti, paśu-buddhim imām jahi*  
[*na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi*]

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

We must do away with our animal consciousness, our identification with the material substance. Independent of material conception we can live and move; every one of us. So really in our proper existence we think about not in material terms but in spiritual terms. What I see, I see a tree, but when mentally I see a tree, suppose in a dream I'm seeing a tree, what did I see at that time? No connection with material eye, but I see the colour. I hear the sound in dream. So really we are in contact with that conscious objectiveness. That is our direct, we detect, we miss that and come at once to this material conception that is the physical sense perception. But in the middle some non material conception as we find dream that is intercepting. We ignore that. So really, before coming to sense perception we are to pass through mental conception. That is *cid-ābhasa*. And more accurately that is *cetana*, that is consciousness. The objective we leave when we can live in the conscious world. Both the subject and the object is of almost equal substance.

So Mahāprabhu jumps into Yamunā. He's addressing her so, "You are favourite to Kṛṣṇa, *para-prema-pātri drava-brahma-gātrī*, but your body is liquid. Your body is liquid but you are within, the person is there. *Para-prema-pātri*, and you are very favourite to *nanda-sūta*, the son of Nanda. *Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri drava-brahma-gātrī, drava-brahma*, the liquefied consciousness: *brahma, jāla-brahma, śabda-brahma*. *Śabda-brahma* means the sound-ised consciousness. Just as liquefied, so sound, which is transformed into sound, the *brahma*, the *cetana*, the consciousness; that has been transformed into a form of sound, *śabda-brahma. Śabda-brahma, jāla-brahma*.

Mahāprabhu says, "Sārvabhauma, you are worshipping *Dāru-brahma* [the wooden Lord Jagannātha]. In the consciousness that *brahma* in the conception of *Dāru*, He's transformed as if it's in a *Dāru*. And *jāla-brahma*, and Vācaspati your brother, he's near *jāla-brahma*, that *brahma*, that consciousness appeared in the form of water."

So *para-prema-pātri drava-brahma-gātrī, aghānām lavitrī*. You can do away with all the sins of the people. *Aghānām, aghā* means *pāpa*, sin. You can wash away the sins of the persons sinful, *aghānām lavitrī. Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri drava-brahma-gātrī, aghānām lavitrī jagat-kṣema-dhātrī*. And you can endow the world with *kalyāṇa*, good, auspicious, *maṅgalam*. You can extend goodness to the world. *Jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī. Mitra-putrī* means you are daughter of the sun. *Pavitrī-kriyā*, you please purify My body."

With this prayer Mahāprabhu jumped into Ganges, thinking that, "I have come to Vṛndāvana and this is Yamunā and I'm taking My bath there." With this idea, this day in

the year it happened like that, after some time. Mahāprabhu's every *līlā* is *nitya*. All His pastimes are eternal, coexisting; coexistent in space and time, not only coexistence.

When I was a student of philosophy I was told that, "Coexistent is the criterion by which we can find, we can feel the idea of space, we can know. Space means coexistence. Space is that form of thought which can accommodate coexistence: and time, succession. Time, there cannot be coexistence in time." That was the opinion.

But later on another philosopher came and told, "No, in time also coexistence is possible. How? I'm uttering a sentence, and the first word is kept in mind and when the last word finished then joining them I find the meaning. So that is there, the first words meaning is there and that last words meaning when finished then I understand the meaning of the whole. So coexistence is possible in time also."

So *nitya-līlā* means all His *līlā* coexistent in time also, *nitya-līlā*.

So what I was going to say? *Aghānām lavitrī jagat-kṣema-dhātṛī, pavitrī-kriyān no vapur mitra-putrī*. "You purify Me."

Oh, then today also we can conceive that Mahāprabhu after His *sannyāsa* He passed by this way and then after mid day He will reach the Ganges, where these friends the other day via Kalna they went to Śāntipura. They crossed the banks of the Ganges. Somewhere there He will cross this afternoon and reach Śāntipura, Advaita-bhavan. And there, after three days fasting He will take some *prasādam* which was cooked very ardently by Sītā Ṭhākuraṇī, Advaita Prabhu's wife. Very affectionate she was to Mahāprabhu from the beginning. In the birth day of Mahāprabhu we find that Sītā Ṭhākuraṇī is going with many ornaments to decorate Mahāprabhu, Nimāi, at that time.

So today is the day we may think that Mahāprabhu will pass this side and there He'll take bath and go to Advaita-bhavan, and after almost fasting three days He'll take *prasādam*. And in the evening He will begin chanting. And Mukunda Daṭṭa he will sing. Advaita Prabhu also sings.

*ki kahiba re sakhi ājuka ānanda ora, cira-dine mādhava mandire mora*

[Advaita Ācārya said: "My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Kṛṣṇa is in My house."]

[*Caitanya-caritāmṛta, Madhya-līlā, 3.114*]

"I am so joyful today. What I shall say to you my friend? After long separation the Mādhava has come to my cottage."

And Mukunda also sang another song. Mukunda was following these three days with Mahāprabhu, four days, *sānkrantī*, four days fasting. They are also fasting with Prabhu.

*Yāhān gele kānu pān, tāhān uḍi' yān.*

[*rātri-dine poḍe mana soyāsti nā pān, yāhān gele kānu pān, tāhān uḍi' yān*]

[“My feeling is like this: My mind burns day and night, and I can get no rest. If there were someplace I could go to meet Kṛṣṇa, I would immediately fly there.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 3.125*]

Mukunda, anyhow Mukunda sang and the meaning, “That if I get those two *pakhi dana*, two wings, then wherever Kānu is, my friend Kanhaiyā, I like to fly there.” This sort of song was sung by Mukunda.

Then Mahāprabhu fainted. And encouraged by the spirit of this song He rose and began to dance and chant, in the evening. *Yāhān gele kānu pāñ, tāhān uḍi’ yāñ.*

And there was Acyutānanda, a five year young boy almost, or little more, youngest son of Advaita Ācārya.

One gentleman came and asked, “Who is the *sannyāsa guru* of Caitanyadeva?”

Then Advaita Prabhu told, “Keśava Bhārati, he’s His *sannyāsa guru*.” He was speaking like that.

Then the boy Acyutānanda protested. “What do you say father? Jagat Guru Caitanya Gosāñi, He’s the Guru of all. Caitanyadeva is the Guru of all, the whole world, of three worlds, of fourteen worlds. You say that He has also Guru. You will ruin the whole world I see.” In this way in a chastising mood the boy is saying to his father. “You say He has Guru. He’s the Guru of all Gurus. He’s the Guru of all Gurus. And you say He has His Guru, someone or other one. You will mar the whole thing.” That is Acyutānanda.

And Mahāprabhu after *sannyāsa* He had so much affection with Acyutānanda. He took him, embraced him, took him on His lap. “Acyutānanda, Ācārya is My father so you are My brother, ācārya more pita [?] so you are My young brother.” That Acyutānanda.

When grown up Acyutānanda took initiation from Gadādhara Paṇḍita. He came in the Gadādhara line.

Six sons Advaita Prabhu had. The elder three they went to *smarta sampradāya*, but the younger three came this side, Kṛṣṇa Misra, Acyutānanda, and Gopāl, three came to Vaiṣṇavism. Hare Kṛṣṇa. Divided into two, Advaita’s family, latter on.

In Narottama Ṭhākura’s poem [*Manah-śikṣā*], aiming at the so-called scholars amongst the sons of Advaita, *sei paśu baḍa durācāra*, they did not have any recognition for Nityānanda Prabhu, scholarly ego. And Nityānanda Prabhu generally He mixed and converted amongst, and moved with the masses. And they were in vanity of scholarship, these Advaita sons. So Narottama Ṭhākura had to say in a song, *vidyā-kule ki karibe tāra*.

*nitāi-pada-kamala koṭi candra-suśītala, ye chāyāya jagat juḍāya  
hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi, ḍḍha kari’ dhara nitāir pāy*

*Nitāi nā bālila mukhe majila saṁsāra-sukhe, vidyā-kule ki karibe tāra.* What value has the scholarship he may have or expect from? *Nitāi nā bālila mukhe majila saṁsāra-sukhe, sei paśu baḍa durācāra.* He’s still in contamination with animal consciousness, *paśu, baḍa durācāra.* And whatever type of *Vedānta* he may culture, cultivate, but still he’s in the midst of bad practices, malpractices.

Ke?

Devotee: \_\_\_\_\_ [?]

Śrīla Śrīdhara Mahārāja: *Kule ki karibe tāra.*

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

Mahāprabhu the next day, that is tomorrow morning, Śacī Devī will come from Śāntipura. And about ten days Mahāprabhu will live there, and then He will, after satisfying His mother and other friends here He went towards Purī. And four followed Him.

Here we find some difference in number, *Caitanya-Bhāgavata* and *Caitanya-caritāmṛta*. *Caitanya-caritāmṛta* says that four, these Nityānanda, Mukunda, Jagadānanda, and Dāmodara Paṇḍit, these four followed Him. But in *Caitanya-Bhāgavata* we find another two, Gadādhara and Brahmānanda. And it is told that Brahmānanda and Dāmodara Paṇḍit were one and same, then Gadādhara. But in *Caitanya-caritāmṛta* we find Gadādhara went there afterwards. So some sort of differences, but generally we accept in the case of difference *Caitanya-caritāmṛta* to be the highest authority, because it is written afterwards and considering all possible alternative questions. The adjustment there may be considered to be the final.

Prabhupāda also has written in his letter to, perhaps addressed to Sambidānanda when he was reading in London, there is a letter. “The wholesale of *Caitanya-caritāmṛta* we accept as perfect evidence. And other books, *Caitanya-Bhāgavata* and *Caitanya-mangala*, or *Bhakti-ratnākara*, partially: some *siddhānta* from somewhere, geographical description from somewhere, and historical from somewhere. But what *Caitanya-caritāmṛta* has given that we accept wholesale.”

To the atheist one is one Bhimam [?] mundane scholar, one Bhimam Majumdar, he has written a thesis on *Caitanya līlā* perhaps. I’m told he tried his best to find out the anomalies in *Caitanya līlā*. And that man, he’s very afraid of Gauḍīya Maṭha. And very cleverly he has avoided that and now and then tried to pinch the Gauḍīya Maṭha palm at respectable distance. He wrote that, “*Prema-vivarta* is a book where we find, it is published by Gauḍīya Maṭha in the name of Paṇḍita Jagadānanda. But we do not find in any other place that such book was written by Jagadānanda, no reference. And especially all the *siddhāntas* what the Gauḍīya Maṭha at present preach, that is to be found in that book.” In other words he wants to say that Bhaktivinoda Ṭhākura he has made forgery. In the name of Jagadānanda Paṇḍita he...

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