

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.01.28.A]

Śrīla Śrīdhara Mahārāja: When in I.A. [?] course we had to read an English novel, *The Cloister and the Hearth* [1861], written by one Mr. [Charles] Reade. Gerard and Margaret, and their son was Erasmus who is supposed to be a very big genius of the western culture, Erasmus. The whole European literature is rich with his high level thoughts, we are told, Erasmus. And his parents Gerard and Margaret they were inhabitants of Holland.

...the hearth, and _____ true to the kindred point of heaven and hearth _____ heaven and hearth and earth, true to the kindred point of heaven and hearth. *Aprākṛta* _____ heaven and hearth, true, harmonised, heaven and hearth harmonised.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[*gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa*]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

So very difficult to differentiate between religion and worldly life: religious life, life divine; and life mundane. Internal distinction and distinction also of the largest quality and quantity! The acute lust and acute love divine, very similar. This *parakīya*, *lampata*, debauchery, stealing, lying, these are to be considered the divinity of the highest order. How it is possible, for a sane man? So: *tumi eka bātula, āmi, dvitīya bātula*.

[*āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula*]

[Mahāprabhu said to Rāmānanda Rāya: “I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.291*]

“I am also insane, and you are also so.”

We are talking of the dialog of insanity, talking about the matter above sanity.

Hare Kṛṣṇa.

Koiliya bak keva pati haya [?]

Where is the man to be found of normal thinking that will come to believe in this?

So Bhaktivinoda Ṭhākura told, “Why Caitanyadeva could support such things as the highest standard of religious realisation? A man of character and highly scholarship

holder and of indomitable spirit, independent thinking, He espouses such a cause, the Absolute is such. The conception of the Divine Autocracy means debauchery? No, no, it can't be thought out.”

So Śukadeva was required there as the mediator, the man for whom no such complaint can be conceived of.

Vipu nodar nara sukasya vibikya deste [?]

His eye glance is such that none can suspect that that glance has any wistfulness, vacant look, wholesale vacant look. Any man with some motive he wants to look at his eyes, they can't find them to respond his question, enquiry. No possibility of the answer of any enquiry from his eyes, no response from this world. Different types of men are living here but his eyes he's aim at above all. The extreme example has also been given.

Śukadeva going on towards forest, there is a tank and the dibya stri, ladies, that have not got this material body but astral body. They can express, they can create their own physical body and they can leave it also, so powerful, in such position. They can move in subtle body, move and live, and also at their pleasure they can show, they can create a show of this physical body in the physical plane also. Such ladies they're playing in the water, naked. And Śukadeva is passing by the roadside tank passing by the road. They met often that young man of about sixteen and they knew him very much closely. And they did not think it necessary to clothe them, to cover their body.

But Vyāsadeva is following Śukadeva, “Oh my child where do you go? Come back, come back.” And they, finding that Vyāsa is coming they hurriedly came to the bank and covered their body with dress, with proper clothing.

So in *Bhāgavatam* the wonder has been expressed, “How is this?” In the beginning, the Śaunaka Ṛṣī, “The Śukadeva is a man of tale. He's not a man of this concrete world. We have heard about him, that the young man of sixteen and passing and young ladies do not care to cover their body. And Vyāsadeva is an old man, he's going, and they're very busy to cover their body. What's the matter? That man, that mystic personality Śukadeva and he was speaker and you attended that assembly, you Sūta Goswāmī, we're very eager to hear through you what that Śukadeva, that person of dream, what he told. We're very eager to hear that. The man of tale, of story, when he represented in the meeting, inaugurated about *Kṛṣṇa līlā*, *Kṛṣṇa līlā* had got some substantial footing here.”

Śuka-mukhād amṛta-drava-samyutam.

[*nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-samyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvī bhāvukāḥ*]

[“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Goswāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.”] [*Śrīmad-Bhāgavatam*, 1.1.3]

Śrīdhara Swāmī says, *śuka-mukhād amṛta-drava-samyutam*, that is, Śukadeva mantavya samyutam [?]

Through his mouth means with his remarks, when the *Bhāgavat* instructions came to this world with modified by the remarks of Śukadeva then it was easy for the scholars here to accept that it may be possible.

“It may be possible that quite human like attempts, that is the highest in human fashion, the life in the human fashion. And not only ordinary moral human fashion, but so much so as to the standard of immoral human fashion. And that is the acme of our realisation? We are to believe that? So such a fool we are, what is this?”

But when it came through Śukadeva with his necessary remarks the scholars could not deny it. “Maybe, everything is possible in the Infinite, maybe.” But they could believe and came in a proper line they were vague, stood as evidence. And Raghupati Upādhyāya says,

*kam prati kathayitum iše, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭi-vitam brahma*

[“To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?”] [*Caitanya-caritāmṛta, Madhya-līlā, 19.98*]

When Mahāprabhu went to Vṛndāvana, perhaps coming back He met in Allahabad, Prayāga, with one *brāhmaṇa* devotee named Raghupati Upādhyāya. The two had a discourse and in the discourse Raghupati Upādhyāya is uttering this *śloka*.

“It is unbelievable.”

Mahāprabhu asked him, “Upādhyāya, you are a devotee of Kṛṣṇa it seems. What have you understood? Please, what is the object of your *bhajan*, your attempt, your spiritual attention? Please divulge it to Me, say.” Then,

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

[“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*] & [*Padyāvalī, 126*]

“I see that You are a great personage. You ask me about my inner enquiry and attendance to be sincere to you. I think this is my present realisation. *Śrutim apare*, let those lovers of *śruti*, *Veda*, revealed truth, run after *śruti*. I don’t care for that.

Smṛtim itare, there are so many scholars, they’re more engaged in *smṛti śāstra*, *śruti* translated into daily activity, mixed with daily habits, habitual activities, *smṛti*. Let them be busy with the *smṛti*.

Bhāratam anye bhajantu bhava-bhītāḥ. Then there is that story book, the great volume *Mahābhārata*, where in the way of different stories the truth of high conception has been delivered. *Anye bhajantu bhava-bhītāḥ*. I think all those enquirers their enquiry is more or less by the fear of death. They want to save them from the adversities of circumstances, environment. They’re all seekers of emancipation, liberation. They are after that. The *śruti*,

smṛti, *Mahābhārata*, *Pañcama-Veda*, another name for *Mahābhārata* is *Pañcama-Veda*, the fifth *Veda*, that honour the *Mahābhārata* has acquired. It comes from Vyāsadeva and, “Everything, there is no thought which is not inside *Mahābhārata*.” All the scholars that flock together _____ they’re all, according to me, they’re opportunist. They want, they seek after liberation, emancipation from the adverse circumstances. That is their aim, *muktikal* [?] *Bhava-bhītāḥ*, they’re afraid of birth and death, birth and death, to be afraid of existence at all, wants *mukti*, liberation, *sāyujya*, that is, wants to become zero than to be a member of this undesirable world of misery, *bhava-bhītāḥ*.

But: *aham iha nandaṁ vande, yasyālinde param̄ brahma*. But my conclusion is quite different. I don’t care for *śruti*, *smṛti*, or *Mahābhārata*, or such scriptures. I have found one thing that is the centre of my thought, my realisation, my everything. You asked me and I see Your question is also from very bigger figure and appearance that I can’t hold me off from You. From the inner heart I cannot but talk to You my inner most attempts I want to say.

Aham iha nandaṁ vande. I have found a very, very sweet thing, Mahārāja Nanda. I want to worship his feet. No charm for anything in the world, in the *śāstric* world also, for me. But I have one charm, one charm in my mind. What is that? Attraction for Nanda Mahārāja! Why? *Yasyālinde param̄ brahma*. Who is heard to be the highest conception of reality, authority, goodness, He’s crawling in his compound. What sort of acquisition he has got, that who is said to be *param̄ brahma*, He’s crawling in his compound? A very charming thing he has got. In such helpless way the *param̄ brahma* has come and in a helpless form and crawling there. So how great is he, how greater position does he hold? The *param̄ brahma* is dependant to him, crawling like an infant. What is this? Of all mysterious astonishment this seems to be the highest, to me, and I’m caught thereby. This is my –

Mahāprabhu, perhaps by the response of the appreciation he went on, further.

*kam prati kathayitum īše, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭi-vitaṁ brahma*

[“To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.98]

“And what more I have to hear, I am to hear, that is more and more astonishing, astounding things, *gopa-vadhūṭi-vitaṁ brahma*. *Kam prati kathayitum īše*. I don’t find a second man to whom I can express my heart, the thought of my heart. *Kam prati kathayitum*. To whom should we say, tell? *Ko vā pratītim āyātu*. Who will believe me? I don’t find that anyone will believe me, will second me, *ko vā pratītim āyātu*. What is that, more wonderful!

This is *vātsalya rasa*, the first, Nanda, *vātsalya rasa*, then this comes *mādhurya rasa*, more wonderful, *gopa-vadhūṭi-vitaṁ brahma*. That great Brahman who has got no limit, He’s charmed with the touch of the *gopī* girls, He’s running after. He’s running after the sweet faces of the *gopī* girls. It is most unintelligible and most unbelievable thing. This is charming. Though I can put my faith somewhat, but I found no one, not a second person to whom I shall talk about that. This is my inner most heart. I cannot but express it to You, *gopa-vadhūṭi*.”

I found here, I wrote an article in *Harmonist* from Madras Maṭha on this point.

Samprati ko vā pratītim āyātu, Raghupati Upādhyāya says to Mahāprabhu, “*Samprati*, at present, *samprati ko vā pratītim āyātu*, now no one I find who will believe in this, if it is read

samprati. Then afterwards some substantial persons may have confidence on this, but now the condition is such, now. And what is the force of the meaning of the word? That now none else will believe, now, *samprati ko vā pratītim āyātu*. There is none to put faith in this conception now, so I don't divulge it to anyone. Why this 'now?' I took from here the point that after the Rādhā-Govinda combined Śrī Caitanyadeva will come and He will show out of His own practices and instructions in such a realistic way, *then* some will, it will be easy for many to believe in this. As Śukadeva was successful to establish amongst the scholars the theoretical existence, and when Caitanyadeva will come to take it up again and by His own realisation He will establish towards the length and breadth of the world, *then* of course this won't remain a fable but it will come to be, to have recognition in the society of the good scholars. That is the force of the word 'now.' Now, none will believe, but the day is not far when the people will have to believe in this. "That yes, Kṛṣṇa runs after the girls, or the *gopīs*. Yes, Kṛṣṇa, the highest conception of Divinity and Godhead, He crawls on the compound of Nanda and Yaśodā. Śukadeva also told,

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ
[Śrīmad-Bhāgavatam, 10.8.46]*

In *vātsalya rasa* it is said, *nandaḥ kim akarod brahman*, Parīkṣit Mahārāja asking Śukadeva, "What did Nanda do, what wonderful thing, what is the wonderful *karma* or realisation of Nanda? And his wife Yaśodā, what merit she had acquired that Hari, the prime cause, the absolute cause of the whole world is like a child sucking the breast of Yaśodā? *Papau yasyāḥ stanam hariḥ*. Hari has come down to suck the breast milk of Yaśodā for His sustenance. But that wonderful and these tales are to be taken as truth? *Nandaḥ kim akarod brahman, śreya evaṁ mahodayam*. Such a grand truth, consequence may come out of that? *Yaśodā ca mahā-bhāgā*, the infinitely fortunate Yaśodā: *papau yasyāḥ stanam hariḥ*, Hari has come to her, to suck her breast for His sustenance, *papau yasyāḥ stanam hariḥ*. So these are all wonders.

Kaihiliay pati haya [?]

The faith, faith should be raised to such a standard, *śraddhā*. If we are to come in connection with the Infinity then infinite possibilities must be accepted there: and say that Infinite is taken up so near to you, so near, nearer to you, the Infinite: *tad dūre tad v antike*.

*[tad ejati tan naijati, tad dūre tad v antike
tad antarasya sarvasya, tad u sarvasyāsyā bahyataḥ]*

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [*Śrī Īsopaniṣad*, 5]

In *Upaniṣad*, that is, He's in the distance, the farthest distance, and He's to the nearest. He's nearest of all to you at the same time.

Once, when I had some sudden indifference in my young age of twenty three, then to discourage me one of my nephews, he was a pleader, he's relating a story in my front

addressing some other brother. “That one big scholar came; he was practicing in Kalna, at that time, Kalna Court. He was the grandfather of Sylen _____ [?]

He told, addressing another brother, “One great scholar of the Brahmo School came to deliver lecture in Kalna town. There was a big festival meeting, we also attended. The gentleman told that, “What is the infinite magnitude of this universe, that there are so many stars whose ray has not yet touched the Earth, and the speed of the light is per second this. One *lākh*, seventeen thousand miles or so, that in speed it can run around the Earth seven times. So the circumference of the Earth is twenty five thousand miles. And seven times in a second, so one *lākh* and seventeen thousand, approximately, that is the speed. And there is such a star whose light has not yet touched the Earth: so huge magnitude, infinite, from the physical. And if there be any God, then, has He got any time to take care of this Earth, a small planet? He’s very busy with the whole Infinite who has got no limit.”

He was discouraging me, “Your attempt to seek, to search God; that is futile; leave it.” In this, that was his purpose.

Then, after he’s finished, automatically came to our mind this expression, of *Upaniṣad* perhaps, *tad dūre tad v antike*.

I asked him, what you have told it is alright, the magnitude is infinite, of this physical world, and more, mental and other. But can you tell me of any place where He’s not present? That was my question. Is there any atom where He’s absent? What do you say?

Silenced!

He was about forty five perhaps and I was twenty three. I replied in this way; that is there any atom where He’s absent, He’s not there present?

He could not speak anything.

Tad dūre tad v antike. Vidūra-kāṣṭhāya [Śrīmad-Bhāgavatam, 2.4.14]

The distant of the distance, but nearest of the nearest, He’s nearest of the nearest, at the same time. So we can have a very closest connection. And it is not unreasonable or unscientific. So we may not have to take the trouble of riding on the stage of morality even.

There I recollect C.R. Dāsa. He was a politician but he was of Vaiṣṇava temperament. He criticised in a very drastic way this Rabindranath and the founder Brahmo *dharma*, Ram Mohan Raya. The Ram Mohan Raya took the extreme case to blame, to throw mud in the Vaiṣṇava *sampradāya*. He incited a particular – of course we also do not approve that, that a *zamīndār* he’s sitting in a royal style _____ a big pillow on the back and there is the tobacco pipe in his mouth, and listening to a *kīrtana* party there. And in *kīrtana* what’s the play that’s going on? The Kṛṣṇa has become a she barber, in the disguise of she barber He has approached the *gopīs*.

Rādhārāṇī, She’s in this *māna*, this apathetic mood. Kṛṣṇa, leaving Her went to the other camp, of Chandravālī. She’s mortified. Her heart has revolted. And She has ordered that, “Don’t allow Kṛṣṇa to enter My assembly. Don’t allow Him. He’s a traitor. He asked Me to come and I’ve come with all sorts of preparations and He’s enjoying in the other camp. He has frustrated Me and from today He’s barred to enter My compound.” In this way She’s in that mood.

And Kṛṣṇa, anyhow He won’t have any clear approach, so in the garb of a she barber He has come to approach, to – the she friends of Rādhārāṇī, many of them know, but in that dress Kṛṣṇa has entered, has come to do some service for Rādhārāṇī at this stage.

Then Ram Mohan Raya says, “This is Vaiṣṇavism, Gauḍīya Vaiṣṇavism? The *upasya*, the highest object of worship, that is a barber, and the *zamīndār* is enjoying his *adistha devata*, the highest conception of Godhead He has come in that approach, represent there in such a mean position and he’s enjoying. This is Vaiṣṇava *dharma*.”

So to criticise this Gauḍīya Vaiṣṇavism he has written in a very strong way taking such examples also.

Then C.R. Dāsa [?] says that, “Ram Mohan Raya, he was an atheist. He read *Bible* and *Koran* and somewhat Śāṅkara philosophy. But he did not have the fortune of seeing even *Rāmānuja Darśana* and *Nārāyaṇa Upaniṣad*. He’s everywhere. He can do anything and everything. He can approach us in the dress, in the garb of a thief. Any way He can come to us and capture us. He may stealthily come, approach and capture us. It is also possible. Nārāyaṇa, everywhere He is and with His full grace. It is not impossible.”

In this way he has tried to refute Ram Mohan Raya, Founder of Brahmo Dharma.

The Rabi [ndranath] Tagore also, their group professes that Brahmo Dharma.

At the time of death, the other day I found on perhaps the radio that Rabi Tagore told, asked his nurse, relative nurse, “That remind me at the last moment, *satyam*, *śivam*, *advaitam*.” Not *sundaram*, but in *Upaniṣad* we find *satyam*, *śivam*, *sundaram*. But they have modified it perhaps, his father, Devendranatha Tagore, Founder of Santiniketan, Devendra Tagore. Hindu, half converted into Brahmo-ism. “That *nirviśeṣa-brahman* that is all in all, and the *saviśeṣa*, whatever is *saviśeṣa* all mortal.” And *satyam*, *śivam*, *sundaram*, he modified as *satyam*, *śivam*, *advaitam*. So Rabi Tagore requested, “At my last time please remind me of this great *mantram*, *satyam*, *śivam*, *advaitam*.” Not *sundaram*.

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

It is _____ *kam prati kathayitum īše, samprati...*

Govinda Mahārāja, this Govinda Mahārāja, when we were invited perhaps for the installation ceremony there in Chaitanya Candrodaya Maṭha, when he was asked to say something there he began with this *śloka*. He rose and after finishing his hymns, *praṇāma-mantra* he began,

kam prati kathayitum īše, samprati ko vā pratītim āyātu
[*go-pati-tanayā-kuñje, gopa-vadhūṅī-vitam brahma*]

[“To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?”] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.98]

(You are our friend you are telling me he will say?) Then he took it to Swāmī Mahārāja’s campaign, “That it is, *ko vā pratītim āyātu*, it is beyond our conception and belief what Swāmī Mahārāja has done: a tremendous service to Mahāprabhu and his great Gurudeva. Inconceivable, unbelievable, what he has done by the extensive service which is generally thought to be impossible. That has been done by him. *Kam prati kathayitum īše, samprati ko vā pratītim āyātu*. Just as Raghupati Upādhyāya told to Mahāprabhu, it is like that.”

So inconceivable, unbelievable, still it is, but we can have it only through the *sādhu*, by the service of the Vaiṣṇava, by the Vaiṣṇava of that type, by their grace. We may talk many things about that, that may be like a...

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