

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Vipramukhya Dāsa: ... Yuga Avatāra for Dvāpara-yuga yet He appeared on the brink of Kali-yuga.

Śrīla Śrīdhara Mahārāja: Uh?

Akṣayānanda Mahārāja: Kṛṣṇa is Avatāra for Dvāpara-yuga then why He came just at the beginning of Kali-yuga?

Śrīla Śrīdhara Mahārāja: Every *yuga*, to recommend a particular duty of that *yuga*. In Satya-yuga also, in Treta-yuga, in Dvāpara-yuga and also in Kali-yuga, every *yuga* what will be the specific duty of that *yuga* suiting to the season. So to recommend and to inaugurate that He generally comes: that is Yuga Avatāra. He comes many a time but this is one sort of coming down, one type, this Yuga Avatāra to inaugurate, to open what should be the duty of that particular age, He comes Himself and He does it by His own practice and asks people to go on in that way.

Dhīra Kṛṣṇa Mahārāja: But his question is, “Then why does Kṛṣṇa come at the end of Dvāpara-yuga and not at the beginning?”

Śrīla Śrīdhara Mahārāja: He does for the necessity, the necessity of this *yuga* where the Rādhā-Govinda *līlā*. That was the main purpose of coming towards the end.

Devotee: Mahārāja, how is it that Caitanya Mahāprabhu had Madhavi Devī as an intimate associate?

Śrīla Śrīdhara Mahārāja: Not intimate associate but Madhavi Devī has her, had amassed divine love to such a degree that a particular section told that she’s a great devotee in Orissa of Mahāprabhu, Madhavi Devī. Madhavi Devī means Śikhi-Māhiti and Madhavi Devī who is Madhavi Devī?

Devotees: Śikhi-Māhiti’s sister, sister of Śikhi-Māhiti.

Śrīla Śrīdhara Mahārāja: Śikhi-Māhiti yes. A particular section in Orissa, they’re of that opinion that Śikhi-Māhiti and Madhavi Devī, they were very much attached towards Mahāprabhu. They were great devotee, devotee of a high order of Mahāprabhu in Orissa. But that is not generally accepted by the Gauḍīya School. They show some respect to that opinion of the particular section of Orissa. In this Avatāra only there is two and a half. One is Śikhi-Māhiti and half is Madhavi Devī. Because she’s woman so half, that is also not easy to be accepted. The woman figure, only for the figure she will be given less benefit. That is also not proper. A particular section is of that opinion. It is recommendatory, not real.

Devotee: So Mahārāja, exactly what offense did Choṭa Haridāsa perform?

Śrīla Śrīdhara Mahārāja: We should take it as Mahāprabhu by His own person is teaching it to the public. He was not actually so; but he was made to play the part of such a person. That the, and outwardly that was given serious objection, that in the name of Mahāprabhu he went to beg something from the lady. Mahāprabhu did not like that.

This is to warn us that a particular plea, or under the plea of preaching or something we should not try to satisfy our carnal desire which is within our heart. Outwardly I'm going to meet a person, as if for the service of Kṛṣṇa, or serve the *sampradāya*, or some benefit divine. But if within our heart there is something underground, and the satisfaction of that, for the satisfaction, for the real satisfaction of our inner lust, if we apply or use the plea of preaching, coming in connection with the outside, that is a very serious offense. Do you follow? Outwardly the plea for the God's service, but inwardly at the same time I want my sense satisfaction. That has been condemned in very strong way. That is very punishable.

Vedasray nastikavada bhaud keli [?]

Half truth is more dangerous than falsehood. To take the advantage of the service and under that disguise to go on one's own sense pleasure, to seek sense pleasure under the cover of devotion, that is a serious offense. It has been showed there, that you are making your good feeling subservient to the lower tendency. You are asking your Gurudeva to serve you. Such serious thing!

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

That is a warning. We must be very careful for that when we are preachers.

Nitāi Gaura Haribol. But that punishment was given outwardly, but Choṭa Haridāsa he used to sing around Mahāprabhu and Mahāprabhu could hear his song and other devotees also could hear. But outwardly he was sacrificed.

Jayatīrtha Mahārāja: Once, one of our *sannyāsīs*, ISKCON *sannyāsīs*, apparently had fallen into sense gratification. And afterwards he committed suicide thinking that this was the only way of atonement. But later Śrīla Prabhupāda said it was not a very good idea.

Śrīla Śrīdhara Mahārāja: Mahāprabhu showed that extreme exemplary punishment, but still in our level we should not deprive ourselves from the valuable time in this human birth, most valuable. We must repent and will again take the advantage of this human birth time to utilize. That was extreme case, Choṭa Haridāsa. Mahāprabhu had to be so much strict because He was conserving the love divine which is so similar to the mundane lust. So to show the great difference between love divine, *braja prema*, and the, what is going on here, the lady love. So to show that though it may look to be similar but this is just the opposite, so such strict, to keep up the standard, purity of the standard, He had to apply to take to such serious punishment. And under no circumstances, this should not be taken as that.

Vipramukhya Dāsa: Mahārāja, if a *sannyāsī* falls down does he lose the grace of Caitanya Mahāprabhu? If he again takes up the service of the Lord can he regain the grace of Caitanya Mahāprabhu?

Śrīla Śrīdhara Mahārāja: Of course temporarily he loses but, *bhūmau-skhalita-pādānām bhūmir*, again he will try to get up and go on. Fallible creature we are, we won't leave any stone unturned.

bhūmau-skhalita-pādānām bhūmir evāvalambanam
[*tvayi jātāparādhānām, tvam eva śaraṇam prabho*]

[“For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge.”] [*Skanda-Purāṇa*]

If we fall down on the ground again with the help of the ground we shall try to stand up. And when the Guru and the *sādhu* are there, by their forgiveness also we may be, may begun a fresh life again, on behalf of God and they may sanction the mercy.

Vipramukhya Dāsa: So Mahāprabhu behaves in that way with Choṭa Haridāsa but not with everyone?

Śrīla Śrīdhara Mahārāja: Not everyone.

Parvat Mahārāja: Would it be correct to assume that He did that...

Śrīla Śrīdhara Mahārāja: But He did not like. There is another, Kālākṛṣṇa dāsa, who was enticed in the South.

Vipramukhya Dāsa: Bhaṭṭathāris.

Śrīla Śrīdhara Mahārāja: He took him here and then dismissed him from His company. But Nityānanda Prabhu gave him some service engagement and kept within the fold. He's more generous.

Once, one, when we were preaching in Ellor [?] in Andra desha, myself, this Mādhava Mahārāja, at that time Hayagrīva Brahmācārī, and others, two or three, we were preaching in the Ellor town. Then it so happened that one of our *brahmācārīs* he perhaps had connection with a lady in that, we are living in a (chotri?) that is a *dharmaśālā*, rest house. And at night some people came with the cry that the *brahmācārī* has been found in the room of that particular lady. I was at that time aching with headache. I was lying in the room. And they came and roused this Mādhava Mahārāja, the Hayagrīva Brahmācārī and told that, “Such things have happened.”

Then Hayagrīva Prabhu cleverly told that, “Mahārāja is sleeping and his health is not well, so tomorrow morning you will come and we shall do what is necessary.”

Then after they went away, Hayagrīva Prabhu silently saying to me, “Mahārāja, have you heard what things are going on?”

I told, yes I have heard everything. Then what to do? And at that time our Guru Mahārāja was at Madras Maṭha. I asked him, I think you remove this boy just now. Just now consult the railway guide, the train, whether the Madras side or the Bengal side, immediately remove him from this spot. And then in the morning we shall see what to do.

So Hayagrīva Prabhu took his bedding and put outside under the shade of a tree. And came back and asked him, “You go.”

So he went to Madras. So just now at that time, one o’clock, a train is going towards Madras, Ellor station, and he was sent to Madras.

Then in the morning they came, then Hayagrīva Prabhu told, “When Mahārāja he woke at night I related everything to him and he was very much enraged and immediately dismissed him and has driven him. Where he has gone we don’t know.”

Then of course the culprit was not there so things were arranged smoothly.

Then Tīrtha Mahārāja, that old Tīrtha Mahārāja he was in Madras. Prabhupāda went to open Dacca Maṭha. Anyhow he came to know, “Why you have come?” And something like this, then he, Tīrtha Mahārāja gave a good whipping and drove him away from the Maṭha.

And he was living in Madras, with some industry there. And within six months Prabhupāda again visited the place. And he was coming now and then, “Please accept me.”

Then we told him that, “Prabhupada is coming shortly, at that time you come, then we shall recommend your case.” Then Prabhupāda came and that boy also came and we asked Prabhupāda, “That boy is still in Madras town, he’s taking some business here and he’s coming now and then and he wants to be reinstated. What we can do?”

Prabhupāda told, and it was a strange thing to us, he told, “Mahāprabhu did not accept such persons so I can’t. But Nityānanda Prabhu kept them. So your attitude should be to keep them.”

Then we were perplexed.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Prabhupāda says, “I can’t accept him because Mahāprabhu did not accept. But your duty should be to give him shelter because Nityānanda Prabhu gave shelter.”

In this way, for the time being we were perplexed. “Are we disobedient to you that we’ll go against your order?” But anyhow he told that Nityananda Prabhu...

And another time also, I was in Calcutta Maṭha, letters coming, and someone is reading letters to Prabhupāda. One letter came from Kuruksetra Maṭha that one gentleman he was driven from the Maṭha for such action, intimate connection with lady, they have driven out. Then again he has come to Kuruksetra to join. Then the Maṭha commander of the place has asked Prabhupāda permission. “That he’s coming and I have kept him here and whatever you like to say I’m to do that.”

Then Prabhupāda, considering the letter said, “Only connection with the *sādhu*, that can help us, help a *jīva*. *Sādhu-saṅga*, *Kṛṣṇa-Nāma*: that is the only way to our relief. There is no other way, so how can I drive away that man? Then he will have no alternative.” So asked him to keep him: no other way!

Another time Prabhupāda told, I had some complaint against some big man in our Maṭha that his monetary transaction is suspected.

Prabhupāda in the beginning he chastised me, “You have also attraction for money. You are a *sannyāsī*. Why should you have so much attraction for money? The money may be thrown into water. If necessary for the pleasure of Kṛṣṇa money may be thrown into water. What is money?” In this way he rebuked me somewhat.

Then after few days in Madras Maṭha, I was there, he was also _____ suddenly he took *Bhāgavatam* to me, “Your answer is here.”

*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]

If any devotee he has got some fault, anything undesirable if is seen in him, he’s not to be punished for that. Either expulsion or any other punishment, he is not to be punished. Why? He’s engaged in a particular thing, that is the service of the Lord and that is the, that can fetch the highest value. So if he’s given some punishment or expulsion that cannot cure him, purify him. The highest form of purification is in which he’s already engaged and that can purify to the highest degree. So, no other punishment of any form is necessary for him. He should be allowed to go on in the service and in no time he will be purified. So it will be injustice. In *Bhāgavatam*, *sva-pāda-mūlam bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid*. Anyhow, if any malpractice is found in him, *dhunoti sarvaṁ hṛdi sanniviṣṭaḥ*, Hari, staying in his heart, He will purge out everything. He will sweep out everything. No other punishment or any alternative arrangement should be made; for *ananya-bhāk*, who has exclusively given him for the service of Kṛṣṇa, no other practice.

That was shown to me. Hare Kṛṣṇa. So that is the reason. So sometimes from the outward it seems, it appears awkward that he committed something wrong, and still he’s given indulgence. Sometimes from outside it seems to be awkward, but still that is the theory.

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

[“If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life.”] [*Bhagavad-gītā*, 9.30]

“*Sādhu* are *sādhu* measured from the standard of this *māyā*, *sattya*, *raja*, *tama* *guṇa* or *guṇamay* which is misconception. So from the plane of misconception good or bad should not be applied to My devotee who is working in the *nirguṇa* plane. This law does not

apply there, in the case of *ananya-bhāṅk* who is in *nirguṇa* plane, who has accepted exclusive devotion to Me is all in all.”

Exclusive devotion to Kṛṣṇa, serving promise, devotedness to Kṛṣṇa, when this has been accepted broadly in a soul, then whatever he commits in the calculation of this mundane plane good or bad; that should be ignored totally. Because that is of good or bad, both is unreal in the misconception area. And there whatever little he can collect that is *crore* times, infinitely of greater value than any valuation, high valuation of this world of miscalculation. That’s the conception. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. *Īśāvāsyam idam sarvaṁ* [Śrī Īsopaniṣad, 1]

And here; ‘this is mine, this is yours. Why you have stolen my thing?’ All false, good or bad: everything false. And in the absolute sense everything belongs to Him. He’s His servant. In the necessity of service what he has done, perhaps he has stolen a flower and dedicated to Kṛṣṇa. Not only it is stolen, but from whom it is stolen he will be benefited, unconsciously. So nothing can be wrong. Hare Kṛṣṇa. Gaura Hari. Absolute consideration and the relative consideration!

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

Vipramukhya Dāsa: Mahārāja, I have a question on another subject matter.

When the *jīva* is in the grips of *māyā* how much independence does he actually have?

Śrīla Śrīdhara Mahārāja: According to his position. A tree has got less independence, free will, a man has got the maximum. Also in that, it is, the gradation it comes in this way. *Āvṛta cetana*, covered consciousness, then *saṅkucita cetana*, narrowed consciousness. Then *mukulita cetana*, blooming consciousness, and there comes *āvṛta cetana*, the trees, the narrowed consciousness the animals, the blooming consciousness human beings.

And then also classification: _____ [?]

In this way classification, and as much as going higher so much responsibility, and when in dense darkness his movement will be less productive and may be dealt with mercy, more grace. And as much as, occupying higher position, their crimes should be given more importance. In this way it will be judged. As much freedom, as much sense of responsibility, so much the degree of punishment should be attached.

If a *sādhu* does something wrong of course in his line there will be a bigger punishment. Punishment means in the Vaikuṅṭha, in a general way, in Vaikuṅṭha, no punishment. Only you accept yourself more. What has gone is gone. Let the dead past bury its dead. With new urge you begin. The most lenient position, in Kṛṣṇa consciousness they enjoy. But there the quality of sacrifice must be of a very high type. He’s dealing also with very valuable thing because the whole self surrendering creed to be signed there in Kṛṣṇa consciousness. Everything belongs to Him, nothing to me. Nothing to me, such high degree sacrifice to be that, that bond to be signed sincerely. Then he can come under such merciful consideration.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, if real *bhakti* begins at the *brahma-bhūtaḥ* stage, what is this shadow *bhakti*?

Śrīla Śrīdhara Mahārāja: *Sādhu bhakti*?

Devotees: Shadow, *chaya*.

Śrīla Śrīdhara Mahārāja: Shadow, shadow *bhakti*, *brahma-bhūtaḥ*.

*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]

What do you say?

Devotee: Prabhupāda talks in *The Nectar of Devotion* about shadow *bhakti*.

Śrīla Śrīdhara Mahārāja: What does he say?

Other devotees: Shadow attachment.

Akṣayānanda Mahārāja: It’s mentioned in *Bhakti-rasāmṛta-sindu*, shadow attachment. (To the other devotees) What’s that called *para-aśakti*?

Śrīla Śrīdhara Mahārāja: *Chaya bhakti*?

Akṣayānanda Mahārāja: Shadow attachment, *aśakti*.

Śrīla Śrīdhara Mahārāja: Shadow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Chaya rati* ?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Chaya rati*, that is of two kinds, which is not genuine, that is divided into two, one reflection another shadow. So shadow is considered to be the higher than the reflection. Reflection in *Māyāvādā*, really no faith, faith is already, the foundation is a concoction. And in the case of *chaya* it has not reached to the degree of reality, but still it is in the real path. That is *chaya rati*. Nearness, nearness of the reality, is shadow, but no intermediate intervention. But in reflection that is in *pratibimba rati*, there is that non conference, a barrier between them. So *pratibimba rati* is very lower and *chaya rati* is

near to the reality, but not reality proper. That is *chaya rati*. Gaura Haribol. In *Hari-Nāma-cintāmaṇi* it has been described by Bhaktivinoda Ṭhākura, you may see, *chaya* and *pratibimba*.

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

Jayatīrtha Mahārāja: So that means that the *jīva*'s feelings are still in the relative plane but they're somehow moving in the direction of the absolute plane?

Śrīla Śrīdhara Mahārāja: Moving in direction but far away from the reality. It has not touched reality, but come near.

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

Vipramukhya Dāsa: Mahārāja, Kṛṣṇa says, “*Man-manā bhava mad-bhakto*, fix your mind upon Me.” [*Bhagavad-gītā*, 18.65] When we fix our mind upon Kṛṣṇa the mind becomes purified. When the living entity ascends into the spiritual world, does he enter the spiritual world with his purified mind or does he have to leave behind the purified mind?

Śrīla Śrīdhara Mahārāja: Yes, real mind, and this is shadow mind. What we are possessing at present that is shadow mind. Mind is a plane where the sympathy and apathy live, sympathy for something and apathy for something, *saṅkalpa*, *vikalpa*. ‘I want this, I want to reject this, I want avoid this.’ These two opposite desires live in mind. And there also the mind is there, everything is there. And this is self-centred and that is God-centred. That would be the response.

Ane rday more more man vrndavana mane mane eka kori mani [?]

Mahāprabhu says, “They have got their mind. They're thinking, ‘I want this for Kṛṣṇa, I don't want this for Kṛṣṇa.’ Kṛṣṇa is the object of interest there, the aim of interest, His love, His satisfaction. And here it is self-centred or this mundane centred, this land centred or family centred, or some other centred than that of Kṛṣṇa.”

Vipramukhya Dāsa: So is it possible to say that the only difference between the material mind and the spiritual mind is a question of purification?

Śrīla Śrīdhara Mahārāja: A question of purification and the criterion is that Kṛṣṇa interest and other interest. One may sacrifice for the country; but that is not Kṛṣṇa. The Kṛṣṇa sacrifice, preparedness for satisfaction of Kṛṣṇa to the utmost: that should be the criterion, and everything is there, and this is perverted reflection.

What's the time?

Akṣayānanda Mahārāja: Five to ten, almost ten.

Śrīla Śrīdhara Mahārāja: Almost ten. Gaura Hari. So, Jayapataka Mahārāja, no, Jayatīrtha Mahārāja, are you to return to Māyāpur, evening?

Jayatīrtha Mahārāja: Yes, in the evening.

Śrīla Śrīdhara Mahārāja: In the evening.

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

So Dhīra Kṛṣṇa Mahārāja...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja, to stay...

Devotee: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja, ha, ha, Gaura Hari, to...

Jayatīrtha Mahārāja: He's mistaken me for a Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: To take rest here in the noon, arrangements should be made for that. You ask Govinda Mahārāja where he'll take rest at noon here, the Jayatīrtha Mahārāja.

Akṣayānanda Mahārāja: Here's our eternal rest.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Our eternal rest is here.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. Jai!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.
Who has come along with you here? Where are they?

Jayatīrtha Mahārāja: Śrīmad-Bhāgavatam dāsa.

Śrīla Śrīdhara Mahārāja: And, another?

Jayatīrtha Mahārāja: Kisora-Kisori dāsa, he's my second initiated disciple from America. And then Satyavak Prabhu came with me also.

Śrīla Śrīdhara Mahārāja: He's old?

Jayatīrtha Mahārāja: Satyavak, yes, he is our old God-brother whose living in Māyāpur.

Parvat Mahārāja: He comes every year.

Śrīla Śrīdhara Mahārāja: But who comes along with you from London?

Jayatīrtha Mahārāja: Śrīmad-Bhāgavatam dāsa came with me from London; and Vipramukhya's also here from London.

Śrīla Śrīdhara Mahārāja: I want to make some inquiry about the health of Vaiṣṇava Carana, and his mother.

Jayatīrtha Mahārāja: You can inquire from Kisora-Kisori I think. He may know something.

Śrīla Śrīdhara Mahārāja: Are they well?

Devotee: Oh yes.

Śrīla Śrīdhara Mahārāja: They are doing well?

Devotee: Very good.

Śrīla Śrīdhara Mahārāja: Alright. I got letter from her, Vaiṣṇava Carana and also his mother, a letter, a month ago perhaps. And I gave reply also. And it is mentioned there they will come on pilgrimage, for pilgrimage in India. Do you know anything about that?

Devotee: I don't know when they'll be arriving. I don't know.

Śrīla Śrīdhara Mahārāja: It was mentioned in a letter, "We may go on pilgrimage to India before this Dola Yatra ceremony." And I asked them that at that time you must come to see me. I consider you to be my daughter.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. I've heard only one report about them and that is they're your unconditional servants. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Vaiṣṇava Carana is a promising Vaiṣṇava. When the Govardhana-śilā was mentioned by, to him, by someone that when Mahārāja, that is myself, when I came here with Govardhana-śilā I began. "Oh how wonderful," he remarked, the boy. That boy remarked "How wonderful." Who came from his heart. "That this Maṭha was begun only with the Govardhana-śilā, how wonderful." That showed his heart, inner heart. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: We also think it's very wonderful. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. This is Gupta Govardhana, Girīrāja in Navadvīpa.

*śrīmac-caitanya-sārasvata-maṭhavara-udgīta-kīrtir jaya-śrīm
bibhrat sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje
[yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛṇanti
śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśā]*

[Composed by Śrīla Śrīdhara Mahārāja in 1941]
[Kīrtan Guide, 4th Edition, p 16]

Kolādri-rāje means Govardhana, Koladwīpa, *kolādri-rāje*.

yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛṇanti
śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāsā

Aim is Rādhā-Govinda's service: line is that of Rūpa Goswāmī. Who are we? From Caitanyadeva to Saraswatī Goswāmī, the flow of the instructions, we are bridged there and our stay is here, Govardhana, *aparādha-bhañjan-pāt*. This is so.

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

So there, Vaiṣṇava Carana is not expected to come here, this evening?

[End of SCSMGLOBAL MP3 dated 82.02.20.C]

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