

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.02.23.D_82.02.24.A]

Śrīla Śrīdhara Mahārāja: ...want to exploit Swāmī Mahārāja, his good name, his credit, his good will. They know themselves what is their position by measuring by real standard within, but there are many who cannot control the temptation of exploiting him, “Guru *bhogi*.” There is a term, “Kṛṣṇa *bhogi*,” wants to exploit Kṛṣṇa, wants to exploit Guru, his name, and to make field for his own personal exploitations, that is also possible. So a real student, a bona-fide student is to alert from all sides that the non Kṛṣṇa may come in different dress and I must try to save me. And if we are sincere none can disturb us.

Vibhiṣana, he says, “We must not rely *māyā*.” The Hanumān was keeping the Rāma-Lakṣmaṇa within room of his tail and Vibhiṣana is warning, “Hanumān, very careful that mahi-Rāvaṇa will entice you, entice Rāma-Lakṣmaṇa and in different dress he will come.” Then at last he came in the garb of Vibhiṣana himself and took him away.

So the possibility of the approaching of *māyā* is very spacious, comprehensive. So we have to be careful to maintain the valuable tendency and outlook for our inner awakening what we have got, taste. We’ll be very careful to maintain that and if possible to make progress on the line. That is our interest.

So, ‘God save me from enemies,’ that is also a general thing, ‘God save me from my friends,’ that is also there. And I am also included within that. You must be alert of that. I may be also as a friend I may go to deceive you. You will be so much careful. At your own risk you pray for the, appeal to the *caitya* Guru for giving right direction, what is what. What is what, what is to be accepted, crucial point.

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

I don’t want to take the responsibility. Mahāprabhu and Kṛṣṇa has also not taken the responsibility. You are free. *Vimṛśyaitad aśeṣeṇa, yathecchasi tathā kuru.*

[*iti te jñānam ākhyātām, guhyād guhyataram mayā
vimṛśyaitad aśeṣeṇa, yathecchasi tathā kuru*]

[“I have now disclosed more and more hidden treasures to you. Remember all this, and then do as you wish.”] [*Bhagavad-gītā*, 18.63]

One who can compel everything to come to His own line: He also says, “You are free. What I had to say I have said. Now you, Arjuna, decide what you are to do. *Vimṛśyaitad aśeṣeṇa*, exhaustively to the fullest capacity of yourself, you discriminate and decide, what step you are going to accept.”

What else, anything?

Mādhva Prabhu: Mahārāja, yesterday they asked me if I accepted the GBC as absolute. I say because I accept them as relative, because they see themselves as absolute. Then they

asked, ‘Do you accept Śrīdhara Mahārāja as absolute?’ I say, ‘Yes, I accept him as absolute because he sees himself as relative.’

Śrīla Śrīdhara Mahārāja: Eh, what does he say?

Akṣayānanda Mahārāja: He said yesterday he was asked, “Do you accept the GBC as absolute.”

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Mādhva Prabhu.

Śrīla Śrīdhara Mahārāja: Mādhva Prabhu.

Akṣayānanda Mahārāja: He said, “No, I see the GBC as relative because they think themselves to be absolute. But I see Śrīdhara Mahārāja as absolute because he presents himself as relative.”

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Paid in their own coin. Yes I am conscious of both absolute and relative, I am relative also. Everyone holds the relative position because further more to realize there. So he’s a research scholar...

Parvat Mahārāja: Presented very scientifically.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So, I retire today.

Parvat Mahārāja: *Jaya om viṣṇu-pāda...*

...

Śrīla Śrīdhara Mahārāja: Today is the day of departure of one Rasikānanda Mahārāja, disciple of Śyāmānanda Prabhu. Rasikānanda Prabhu, and Jagannātha dāsa Bābājī Mahārāja, at the same time the day of departure of our colleague Mādhava Mahārāja. Rasikānanda Mahārāja he was in Midnapore side, he was the disciple of Śyāmānanda Prabhu.

Śyāmānanda Prabhu’s history is this; that he first got initiation in the *sākhya rasa* from Hṛdaya Caitanya Goswāmī near Kalna. Anyhow he went to see Vṛndāvana. He came from a non-*brāhmaṇa* family, generally cultivator section. Went to Vṛndāvana and one day in the early morning he was out on visiting different holy places. From Nandagram he’s going eastward toward Kalivana. Suddenly found on the way an ornament called (nupur?), the foot ornament of the ladies, he suddenly found.

Bhāratī Mahārāja: Bangle.

Śrīla Śrīdhara Mahārāja: Bangle (nupur?), in Sanskrit. Just over the foot, in this way, (nupur?). Then he took it on his bag and became very much surcharged with love divine, he's going. Suddenly when looking back side he found that a girl of exquisite beauty she's searching for something there where he got it. Then he came back, asked the girl "What you are searching for?"

"An ornament missed here. One (nupur?) of Rādhārāṇī missed somewhere here. I'm searching for that."

"Oh, I have got it." He handed over.

And the girl put that (nupur?) on his forehead and vanished.

Then he was besides himself, "What's the matter? I am fortunate enough that I have got, I have had *darśana* of the divine damsels of Vraja."

Then he had been thinking in this way, already he had some *sākhyā rasa* training. His Guru gave him *mantram* such. He's thinking I have got that sort of duty. He's thinking in that way and taking Name. But from this incident a change came in his mind and his tendency began to grow in favour of *mādhurya rasa*. "How beautiful, charming figure they are, what is their duty, at night they attend *rasa* ceremony." In this way, thinking thus there was a great change in his mind.

And he connected Jīva Goswāmī, "That such is the condition. My Gurudeva, he's in that *rasa*, but I am finding deep tendency, irresistible, towards the service of *mādhurya rasa*. What to do?"

Jīva Goswāmī examined him, and being satisfied gave him *dīkṣā* in *mādhurya rasa*.

Then this was broadcast gradually amongst the Gauḍīya Vaiṣṇavas, not only in Vṛndāvana but in Śrī Gaura Maṇḍala also, "That such has happened in this case."

His Guru, Hṛdaya Caitanya, he felt disturbed. "What is this? Jīva Goswāmī, the standard Vaiṣṇava, followers of Rūpa-Sanātana, he did such thing. That is against courtesy. Śyāmānanda was my disciple."

Anyhow he managed to call for a Vaiṣṇava assembly in Vṛndāvana. And there from that assembly he called for both Jīva Goswāmī and Śyāmānanda to give explanation for that in-courteous activity.

Jīva Goswāmī did not attend but he sent Śyāmānanda, "Go attend the meeting, answer their call."

Śyāmānanda went, from the meeting, from the committee, the assembly called explanation; "What's the matter? You took initiation from Hṛdaya Caitanya Prabhu?"

"Yes, I did."

"What was your *tilak*?"

"At that time it was such and such."

"Now you have changed your *tilak* into that (nupura?)"

"Yes, it is changed."

"Why and how?"

He related the story. No, he wanted, his Guru desired that present *tilak* will be effaced.

"You efface your *tilak*, present *tilak*."

"I can't efface. If you can, you may efface my *tilak*."

They tried but could not. Then they were bewildered. "What's the matter? Why such, what is this?"

He related the narration, the story. Then of course they had some awe, reverence.

Then he told his...

Another internal story; when the call for explanation came, he prayed to Rādhārāṇī, “This is the difficulty. What I am to do?”

Then it is told that Rādhārāṇī gave him assurance, “I shall look after that.”

So Rādhārāṇī connected with Subal, the leader of the *sākhya rasa* in his group. “One of your servitors I am taking him, you allow.” And he gladly did so. In this way that was intimated to, revealed to Hṛdaya Caitanya and everything was compromised, minimised. This is Śyāmānanda.

When he came back, these three, Narottama, Śrīnivāsa, Śyāmānanda, these three came back with the bullock cart with a chest full of books. And that was looted near (Bapura?), Viṣṇupura. And after trying for many days for searching out those books they failed. And then Śyāmānanda went to his own country to preach, Midnapore side. And Narottama also left for north Bengal to preach to mind their own lesson.

But Śrīnivāsa was the leader of them in charge of the books. He did not leave, like half mad he was roaming, and anyhow when...

That was looted by the local chief, Birhambir by name. He had some affinity for *Bhāgavatam*, and his Guru, Vyāsa, one Vyāsa by name, he used to chant *Bhāgavatam* in his assembly every afternoon. And Śrīnivāsa anyhow came and suddenly, unconsciously he pointed out some mistake in the reading of *Bhāgavata* of that Vyāsa, Birhambir’s Guru. Then he was detected, “Oh, he’s not a mad but he’s a great genius in *Bhāgavatam*.” Then anyhow they came to know his position. And the books that were lost, *grantham*, all these things came in. And then they told that, “I have stolen those caskets.” And it was shown to Śrīnivāsa and the Birhambir also became disciple of Śrīnivāsa.

Then Śyāmānanda, when preaching in Midnapore he got a disciple named Rasikānanda. He was very sincere and his feeling, emotion was so much great, almost after *dīkṣā* he became half mad. And he was preaching the Name of Kṛṣṇa and the Vṛndāvana *līlā* of Mahāprabhu, of Kṛṣṇa as by Mahāprabhu. And his sentiments were so deep that he’s told by some to be the Avatāra, Aniruddha Avatāra. That which is not found in human soul such intense were his sentiments about the different thought of Vṛndāvana. He established a Maṭha on the western side of Midnapore District.

Devotee: Gopījana-vallabha-pura.

Śrīla Śrīdhara Mahārāja: Gopījana-vallabha-pura. His famous seat was there and he preached in a very intense way.

Rasika-Mangala, there is a book, it is mentioned there that one day one fakir, Muslim fakir, who had some power of showing miracles to the public, he came. He heard the name of Rasikānanda to be a great saint, so he came to test him. He came on the back of a tiger to the *āśrama* of Rasikānanda. “Where is he? I have come to see him. He’s a great saint.”

And at that time it is told that Rasikānanda Prabhu he was rubbing his teeth by a branch, a small branch of tree.

Parvat Mahārāja: Twig.

Śrīla Śrīdhara Mahārāja: A twig: and he was sitting on a broken wall of a broken room, an earthen wall. Then when it was intimated to him that fakir has come on the back of a tiger, then it is told he asked the wall, the broken wall where he was sitting, “Wall, it is necessary that you should go, you should carry me,” and the wall coming.

And then the fakir came down from the tiger. “This is animate and he can move the inanimate? This is *siddhi*.”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Rasikānanda Prabhu he was a *śuddha bhakta*. But this *yoga vibhuti*, the wall, inanimate wall, was asked to advance, to march on, and the wall did. What’s the matter? Then of course it is seen, it is stated.

muktih svayam mukulitānjali sevate ‘smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

[*bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ*
muktih svayam mukulitānjali sevate ‘smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ]

[“Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *mukti* (salvation or liberation) will wait to serve us with open arms. What to speak of *mukti*, even *dharma* (ritualistic virtue), *artha* (affluence), and *kāma* (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, ‘What do you want?’”]

[Bilvamaṅgala Ṭhākura’s, *Kṛṣṇa-Karṇāmṛtam*, 107]

The *siddhi*, *yoga siddhi*, all these things, they only wait for the order of a Vaiṣṇava, who does not care for *siddhi*. But if in any place such wish may come to them, it is effected. And these things prove, these incidences if we take to be true, then that theory it is very difficult to prove by the science of fossil, fossilism. But what I say everything is hypnotism, in the character of hypnotism; then all is possible. Only will force that can show anyone anything. The willpower can create so many thoughts and ideas of our experience. We can explain from that background.

Anyhow, Rasikānanda Prabhu he spread Mahāprabhu’s doctrine in that part of the land extensively. And his devotion was very firm and fast, fervent and sentimental. His heart fully melted when he took the Name of the Lord or engaged himself in any service. So much so that the section of Vaiṣṇava, they thought he’s not human soul but he’s Īśvara koṭi, that he’s a function of the Lord Himself, Avatāra. It is told by some, Rasikānanda. His day of departure is today.

And then the next, Jagannātha dāsa Bābājī, who is supposed to be the *veśa* Guru of Bhaktivinoda Ṭhākura, and also *veśa* Guru of Gaura Kiśora Bābājī Mahārāja, as well as that of Guru of Carana dāsa Bābājī, who was the Guru of Rāma dāsa Bābājī. So-called Rāma dāsa Bābājī his Guru was Carana dāsa. And Carana dāsa, his Guru was Bhāgavata dāsa. Bhāgavata dāsa, and Gaura Kiśora Bābājī Mahārāja who is Guru of our Prabhupāda, Bhaktisiddhānta Saraswatī, they took, Bhāgavata dāsa and Gaura Kiśora dāsa, took their *bābājī* initiation from Jagannātha dāsa Bābājī. And Bhaktivinoda Ṭhākura is also told to have his *veśa*, that *bābājī veśa* and *mantram* from Jagannātha dāsa Bābājī.

And also it is told that Jagannātha dāsa Bābājī once he went to find where is the birth place of Mahāprabhu. And he was very old, one hundred and twenty-five years old. And crippled, and one U.P. devotee named Vihari dāsa, we have seen him, he used to carry him on his shoulders, generally.

He one day told that, “I want to see the birthplace of Caitanyadeva, take me on the other side of the Ganges.”

Jagannātha dāsa Bābājī has got his *samādhi* here. When he was taken there, “Stop here, dig earth. Here the Kazi broke the *mṛdaṅga* of many, of some householders of that time who used to go on chanting, before Mahāprabhu subdued him.”

And some broken pieces of that earthen *mṛdaṅga* were found there. And it is told that was in Śrīvāsa Aṅgan, somewhere there, like nearby, this Jagannātha dāsa Bābājī.

So in another way he also located the birthplace of Mahāprabhu on that side.

His *samādhi* is this side, Jagannātha dāsa Bābājī, his day of departure is also today.

And Mādhava Mahārāja you know. He was my God-brother, junior to me, both in age and also in – junior. Nineteen thirty he joined the mission exclusively. You might have seen him, a fair, young, energetic man. He was very energetic, so much so our Guru Mahārāja once remarked that, “He has got volcanic energy, that Mādhava Mahārāja, volcanic energy he has got, very energetic.”

And he was very dissatisfied with me and he tried always that, “You must come out for preaching.”

For long time he was in my party. I am *sannyāsī* and he was white clad canvasser. And collection was generally his responsibility. And whatever we collected we sent it straight to Prabhupāda. And Prabhupāda was happy to speak, “This is my party, my party.” Anyhow our preaching was also satisfactory and the collection also.

So he was very satisfied with my preaching capacity, and reported to Guru Mahārāja many a time, “Whether any opponent equipped with ancient knowledge of *Veda*, *Upaniṣad*, *Purāṇa*, etc, or a modern scholar with any scientific knowledge may come to oppose, Śrīdhara Mahārāja will keep the prestige all through, of the mission.” That was his remark, and especially of my analogy. I could give appropriate analogy to the opponents to prove my case. That was some special...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: You spoke of your use of analogy.

Śrīla Śrīdhara Mahārāja: Analogy, that was very famous. I was famous for my analogy, accurate analogy.

Parvat Mahārāja: Can you give us some examples?

Śrīla Śrīdhara Mahārāja: Analogy in every point whenever any difference I tried to put my case by giving some analogy. That is my special characteristic. You also can hear,

whenever, generally I put some analogy to clear the position of the ontological aspect. That is my nature, the *nyāya-śāstra*.

Once it happened that in Kulna one Rāma-Krishna follower, follower of Rāma-Krishna Mission, one doctor, man of position, he came to fight on their part. And I told him to make him understand in course of my discussion, ‘that there are so many big sign boards, big sign boards, but if the auditor goes in they say the company is bankrupt.’

So Rāma-Krishna Mission, Bhārata Sevā Āśrama, Congress, they are giving relief work to the people, doing good service to the people. A big sign board is on the office. But if a real auditor goes to check what sort of benefit they are doing he’ll say, ‘they are all bankrupt completely. No capital but only show.’

Then it is gone our Siddhānti Mahārāja, who has got a Maṭha here, at Calcutta, Puri. Then in his – we came Mādhava Mahārāja, that is Hayagrīva Brahmācārī, came, we were with Prabhupāda in Purī and he gave lecture and quoted such example, that very example. And that was out in an article in *Nadiyā Prakāśa*.

Prabhupāda read it. “Siddhānti,” that is Siddha _____ Brahmācārī, “he can put good analogy, this economic analogy.”

Then there was Hayagrīva Brahmācārī, Mādhava Mahārāja, he told, “This is Śrīdhara Mahārāja’s analogy.”

In this way: in Madras when our Guru Mahārāja was to go there we were arranging for some procession from the station to the Maṭha. I went to visit the leader of the boy scout, a Marathi [?] gentleman, some _____. I asked him that, we are making arrangements for many things to follow the procession. We’d like if your boy scout also can join our procession.

“No, no that is only for social work. We have no religious program for us. We don’t commit.”

Ours is also a social.

“How yours is social? You do only religious side: you take up no social work.”

I gave him analogy; support. What is this? You are human species, cow species, dog species, so many species. You like that we shall help the dog society retaining them that they will be dog always, dog society. Ours is that if there is possibility of the dog to come to human society we shall take our service in that line, to make the dog toward, to take the dog up to the human section if possible. Then what sort of service will be more useful?

The man, “Of course if it is possible to take the dog to the human society that will be more appreciable.”

“Ours is like that. And you want the dog will remain dog and you will serve them.”

In that way: one gentleman, one of them came, “You – the man is dead, you do not go, like Rāma-Krishna Mission, you don’t attend the patients. But if he’s dead to whom you will preach?” He came with this question.

I told that, suppose there is a famine and I have got some quantity of food and I am distributing and the crowd is there and I am only distributing the food. But if someone flies away, runs away, should I stop my distribution and run after him to fetch him, then again I shall distribute? But the crowd is there, I am doing that important business. If I stop distributing then so many will be losers. Why I should take? So many men dying, what’s the matter dying, going away from my sight? Then why should I engage myself in

another engagement without distributing the nectar? That will be bad economy. In this way: whatever.

Once I went to an education minister there, for recommendation letter, we shall go to your district for preaching, we want an introduction letter.

“No, no Swāmiji. That is village and you must learn Tamil then you can go and preach there. But in English you can’t preach there.” He told like that.

I told, suppose I am running through the street of your village and a boy is drowning in the water in a tank. Should I go to learn Tamil? Or any way I shall try to make understood that he’s drowning, what should we do? So we are looking that importance, the man is drowning so any man, any interpreter we shall catch there and we shall give vent to our feelings to help them.

In this way whenever any opposition used to come I could put some analogy in different ways.

There was one I.C.S., the king of Jaipur Orissa, he promised to pay for the cost for the construction of the Madras temple. But he told that, “I do not know, the new dewain I.C.S., he has come _____ you please approach him, he will pay you the money. I am only signing.”

I avoided, that is a young I.C.S., new comer. If I approach him some opposition may come.

“But the king has signed, this will be...

[End of SCSMGLOBAL MP3 dated 82.02.23.D_82.02.24.A]

.....