

Transcriber not known; proofread by Paramānanda dāsa.

Śrīla Śrīdhara Mahārāja: Today is the day of departure of Rasikānanda Mahārāja, disciple of Syāmānanda Prabhu. Rasikānanda, and Jagannātha dāsa Bābājī Mahārāja. At the same time day of departure of (names). Rasikānanda Mahārāja he was in (Sanskrit) side, he was the disciple of Syāmānanda Prabhu.

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

Devotee: Bangle.

Śrīla Śrīdhara Mahārāja: Bangle (Sanskrit) in Sanskrit. Just over the foot, in this way. Then he took it in his bag and became very much surcharged with love divine. Suddenly when looking that side he found a girl of exquisite beauty she is 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 (Sanskrit) from Rādhārāṇī missed somewhere here. And I am searching for that."

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

The girl put that (Sanskrit) on his forehead and vanished.

Besides himself, "I am fortunate enough that I have got it. And I have had *darśana* of the divine damsels of Vraja. Then he had been thinking in this way. Already he had some *sakhya rasa* training; his Gurudeva had given him mantra and such. Thinking, "I have got that sort of duty," he was thinking in that way and taking the 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." Thinking thus there was a great change in his mind.

And he connected Jīva Goswāmī that such is the condition. "Gurudeva, who is in that *rasa*, but I am finding deep tendency, irresistible toward 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, "Such has happened in this case."

His Guru, Hṛdaya Caitanya, he felt disturbed. "What is this? Jīva Goswāmī, the standard Vaiṣṇava, followers of Rūpa-Sanāntana he did such thing. That is against courtesy. Syāmānanda 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 Syāmānanda to give explanation for that in-courteous activity. Jīva Goswāmī did not attend but he sent Syāmānanda to attend. "Go attend the meeting, answer their call."

Syāmānanda went, from the meeting, the committee the assembly called for an 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 (Sanskrit)."

"Yes, it is changed."

"Why and how?"

He related this story. Now, he wanted, his Guru desired that present *tilak* will be erased.

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

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

They tried but could not. Then they are bewildered. "Why such, what is this?"

Then he related the narration, the story. Then of course they had some awe, reverence, when he told this.

Another internal story; when the call for () 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.' So Rādhārāṇī connected with Subal, the leader of the *sakhya rasa*, 'One of your servitors I am taking him, you allow.' And he gladly did so. In this way that was intimated revealed to Hṛdaya Caitanya and everything was confirmed.

When he came back the three, Narottama, Śrīnivasa, and Syāmānanda, these three came back with a bullock cart with a chest full of books. And that was looted in (Sanskrit), Viṣṇu pura. And after trying for many days for searching out those books they failed. Then Syāmānanda went to his own country to preach, (Sanskrit) side. And Narottama also left for north Bengal to preach to them to mind their own lesson.

But Śrīnivasa was the leader of them in charge of the book. He did not leave (Sanskrit). And anyhow when that was looted by the local chief, (Sanskrit name) 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 Śrīnivasa anyhow came and suddenly, unconsciously he pointed out some mistake in the reading of *Bhāgavata* of that Vyāsa, (Sanskrit name). Then he was detected, 'He is not a man but he is a great genius in *Bhāgavatam*.' Then anyhow they came to know his position. And the book was lost, gave him. Then they told that I have stolen those caskets. And it was shown to Śrīnivasa and (Sanskrit name) became disciple of Śrīnivasa.

Then Syāmānanda, when he was preaching in (Sanskrit) 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 or Kṛṣṇa by Mahāprabhu. And his sentiments were so deep that he is told by some to be the Aniruddha *Avatāra*. That which is not found in human soul, such intense were his sentiments. But the different thought of Vṛndāvana. He established one *Maṭh* on the western side (Sanskrit) district. They say it was there and he preached in a very intense way.

Rasik Maṅgala, there is a book, it is mentioned there that one day one (Sanskrit) Muslim (Sanskrit) 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 is a great saint.”

At that time it is told that Rasikānanda Prabhu, he was rubbing his teeth by a small branch.

Devotee: Twig.

Śrīla Śrīdhara Mahārāja: He was sitting on a broken wall of a broken room, earthen wall. Then when it was intimated to him that (Sanskrit) has come on the back of a tiger, then it is told that he asked the broken wall where he was sitting, “Wall, it is necessary that you should go you should carry me.” And the wall is coming. And then (Sanskrit) came down from the tiger, “This is animate and he can move the inanimate?” This is *siddhi*.

Rasikānanda Prabhu, he was a *śuddha bhakta*. But this *yoga vibhuti*, this wall, inanimate wall was asked to advance, march on and the wall did. What's the matter? Then of course it is seen or stated.

(Sanskrit verse)

The *siddhi*, *yoga siddhi*, all these things, they always 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 affected. And these things prove, these incidences we take to be true, then their theory is very difficult to prove by the science of fossil, fossilism. But what I say, everything is hypnotism, and 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 spread Mahāprabhu's doctrine in that part of the land extensively. And his devotion was very firm and fast, firm and () sentimental. His heart fully melted when he took the Name of the Lord or engaged himself in any service. So much so that a section of Vaiṣṇavas, they thought that he is not human soul but he is Īśvara (Sanskrit) function of the Lord Himself, *Avatāra*. It is told by some, about 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. And Gaura Kiśora Bābājī Mahārāja he was *guru* of our Prabhupāda, Bhaktisiddhānta Saraswatī Ṭhākura. They took, Bhāgavata dāsa and Gaura Kiśora dāsa, they took their *bābājī* initiation from Jagannātha dāsa Bābājī. And Bhaktivinoda Ṭhākura is also told to have his *bābājī veśa* and mantra from Jagannātha dāsa Bābājī.

And also it is told that Jagannātha dāsa Bābājī once went to find where the birth place of Mahāprabhu was. And he was very old, one hundred and twenty-five years old. And crippled and one () devotee named Vihari dāsa, we have seen him, he used to carry him on his shoulders. He one day told that, “I want to see the birthplace of Caitanya deva, take me onto the other side of the Ganges.” Jagannātha dāsa Bābājī has got his *samādhi* here. When he was taken there, “Stop here, dig the 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 *mṛdaṅga* were found there. And it is told that was in Śrīvāsa Aṅgan somewhere there nearby by Jagannātha dāsa Bābājī. In another way he also located the birthplace of Mahāprabhu 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. 1930 he joined the mission exclusively. You might have seen him () energetic man. Very energetic, so much so that 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 cried always, “You must come out for preaching.”

For a 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 was. So he was very satisfied with my preaching capacity, and reported to Guru Mahārāja many a time, “Whether any opponent who could quote any ancient knowledge of *Veda*, *Purāṇa*, *Upaniṣad*, etc, or any modern scholar with any scientific knowledge may come to oppose, Śrīdhara Mahārāja will keep the freshness of the mission.”

That was his remark, especially of my analogy. I could give appropriate analogy to the opponents to prove my case. That was some specialist expression.

Devotee: You spoke of your use of analogy.

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

Another devotee: Can you give us some examples?

Śrīla Śrīdhara Mahārāja: Analogy in every point, whenever a difference I tried to put my case by putting 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 (Sanskrit) one Rāmakrishna follower, follower of Rāmakrishna 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 signboards but when the auditor is present they say the company is bankrupt. Rāmakrishna Mission, *Bharat Samaja*, they are giving relief work to the people, doing good service to the people. A big signboard is on the office. But if a real auditor calls to check what sort of service they are doing he says they are all bankrupt completely. No capital but only show. Then it is gone, our (Sanskrit name) Mahārāja, who has got a *Maṭh* here, at Calcutta, Purī, then he is, we came Mādhava Mahārāja, Hayagrīva Brahmācārī, came with Prabhupāda in Purī and he gave lecture

and quoted such example, that very example. And that was out in an article in *Nadiyā Prakāś*. Prabhupāda wrote it, "And that (Sanskrit name), he can put good analogy, this uncommon analogy." Then Hayagrīva, Mādhava Mahārāja, said, "That is Śrīdhara Mahārāja's analogy."

In this way in Madras when our Guru Mahārāja would go there we were arranging for some procession from the station to the *Maṭh*. I went to visit the leader of the boy scouts, a (Sanskrit) gentleman, some (). I asked him, "We are making arrangements for many things to follow the procession. And we would like if your boy scouts also can join our procession."

"No, no that is only for social work. We have no religious program for us. We don't connect."

"Ours is also a social."

"How yours is social? You do only religious activity, take up no social work."

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

Then of course the man told, "Of course if it is possible to take the dog to the human society that will be more appreciated."

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

One gentleman he says, "The man is dead. You, the Rāmakrishna Mission says, You do not attend the patients. But if the man is dead to whom you will preach?" He came with this question.

I told, "Suppose there is a famine and I have got some quantity of food and I am distributing and the crowd is there. I am only distributing the food but if someone flies away, run away, should I stop my distribution to run after him to fetch him? Then again I shall distribute, but the whole crowd is there I am doing that important business. If I stop distributing then so many will be losers. Why should I take? So many men will die. What's the matter if they die 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 one has."

Once, I went to honour the education minister there. We sent accommodation letter, "We shall go to your district for preaching with 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 it understood that he is drowning, what should we do?"

So we are looking that importance, the man is drowning so any interpreter we shall catch their and we shall give vent to our feelings to help them. In this way, whatever opposition used to come I could put in some analogy in different ways.

There was one () the King of Jaipurmunisa, he promised to pay for the cost of the construction of the Madras temple. But he told "I do not know the need there and () has come () you please approach him, he will pay you the money, I am only serving."

I avoided () "That is () newcomer. If I approach him some opposition will come."

"No, the king has signed, this will be ..."

The end of side 'A'

Śrīla Śrīdhara Mahārāja: But repeatedly the King of Jaipura, he asked me to see the () I could not avoid it, I approached him.

"What do you say, this is the () the jungle people, they are half-fed, half-clad and poor men. From their revenue, if anything is surplus I like to expend them for their own benefit. You construct a temple and that also in Madras Town. If you could build within their area then I could also consider that sometimes they could have recreation there by religious talks, but in Madras. And myself, I am the last man to help in this way. The King has given his signature you see. Oh he was the man working on the street this RadhaKṛṣṇan and others, they took bribe one *lākh* of rupees every year for their () University and he has been put into the throne. And the widow, the wife of the late King she is at () now. A man on the street is put on the throne by RadhaKṛṣṇan and others and the real heir, the wife of the late king, she is at () now. A man on the street has been put on the throne by RadhaKṛṣṇan and others by conspiracy because they got one *lākh* of rupees every year for their University."

I said, "Please try to dissuade the king from contributing one *lākh* to the University."

"Who will pay the money? They are the poorest of the poor."

In this way he was disappointed by me. Then I thought I have (). Anyhow I collected courage and give him a good blow. Within I am calling for the help of Guru Mahārāja, "I am frustrated. If you come to my help then it may be possible." Within I am praying for his help. And outwardly I caught him like a tiger.

(Sanskrit verse)

From *Bhāgavatam* quoted. I told him with deep impression of course, because I am frustrated at that time. But I told him, "You see when I was a hog I devoured a hillock of stools but my hunger is not appeased. When I was an elephant, I devoured a jungle but appetite is not quenched. So appetite, hunger is not appeased in this way. As much as we get so much my thirst is more and more.

(Sanskrit verse)

So Śukadeva Goswāmī has diagnosed this thirst, this hunger as heart disease. And this heart disease can only be cured perfectly if one adjusts with Kṛṣṇa *līlā*. Listen to (Sanskrit) Kṛṣṇa's pastimes with the damsels of Vṛndāvana. If one can attain and adjust and harmonize himself with thought of such plane, then only this heart disease is cured fully. Otherwise it is not, it is very mental, very deep rooted, it is the nature and it needs to be fully cured. Anyhow, this touched the heart of the man. And he rubs his eyes, his eyes was little white.

He told, "Swāmiji, you believe me, I have faith in God and your eyes are witness. Yes I shall get your money. But not now, I shall send you ()"

In this way the analogy, there were many analogies.

So I was very intimately connected in my life of preaching with this Mādhava Mahārāja who was Hayagrīva Brahmācārī. A tall, fair and robust health, I can't believe he has gone. And he was eight years younger than myself. He used to come to me at least once or twice a year and with this complaint; "You are deceiving the educated public." That was his general complaint. "You could help them but due to miserly habit....." As Prabhupāda told, 'Ease lover.' "I do not know much, but I push forward. Whatever little I know I take it from door to door. You know that I am not very scholarly or I have not such capacity or intelligence. Still I try my best to carry door to door whatever little I know. But you are doing just this." That was the general complaint.

And when there was serious problem he used to consult with me, "What should I do?" When opening a new centre he used to consult with me, and whenever giving *sannyāsa* or taking *sannyāsa*, on all the important matters, he used to come to me to consult. That was his nature, younger brother. And when he invited me to his Calcutta meetings, I used to visit almost every year, and deliver lecture there and they used to appreciate. I took that chance. That I am myself in Calcutta and that is a place of educated men. And there five days () we used to convene. And in almost every year for those five days or so I went there and spoke whatever I could.

Devotee: What was your *saṅkīrtana*? You were going on the party and preaching and collecting funds you were mentioning earlier with Mādhava Mahārāja. Then you would send all the money. What would you do, how would you approach people?

Śrīla Śrīdhara Mahārāja: Actually, we, suppose we went to a place from the station. From the station firstly some sort of invitation we had. Otherwise we went to a place and stopping at the station, some were out to inquire, "Who is the religiously minded man here?" Then after having some sort of information we () with him then when he wanted us to () And then we some handbills we printed and circulated or by grand meeting circulation, "Oh, Gauḍīya Maṭh people have come. And they will convene meeting at such and such place. And *Bhāgavata* (Sanskrit), recitation from *Bhāgavatam*, in someone's house or in some temple, you all come." This way two-three days program, at most five days program. After that we took the names of who are the benevolent persons and who can help for this purpose. We approached him, "We have come to give to our *Maṭh* or that particular *Maṭh*, you take, you bare the cost. Or the *Vigraha* will be installed there, you please bare the cost. Or there will be *parikramā* and so many people will gather and there will be huge expenditure; you give some rice. Or one of these expenses you please bare. Or in Māyāpur our cooking room is damaged and to repair some money is required. Or you help us to publish an edition of *Bhagavad-gītā*, or this or that." In this way some service we mentioned and asked collection. For temples, Deities, water, room, books, in this way collection. Or land in some place.

In Bombay while preaching, one gentleman, officer, Bengali officer of course, mint officer, “You are out for collection but you are all rich men,” he told, “You are all rich, Gauḍīya Maṭh is very rich institution, why should you collect?”

I told him, "When you see that we are rich at least you see that we spend money very extravagantly. Is it not?"

"Yes."

"But we say that we are beggars. And we beggars spend money very extravagantly. What a rich man can do? A very big rich man can spend money in that way, very extravagantly. But we say that we are....But now your point will be that in which we spend money whether that is unnecessary with extravagancy or that has got real necessity there? There the difference, not that we are rich. Your point will be that a beggar why he should spend money like water in these things we consider to be luxury? Suppose a doctor, he has not much money but still he runs in a motorcar. None will see, ‘Oh, this is luxury?’ But we may not think like that. The motorcar saves his time, takes him to see many patients in a short time. That is help to society. So we also may use motorcar or some such vehicle or thing to approach many to talk about God consciousness, which we think that is the real service to society, though we are penniless, in this way. And we are decorating the Deity in a very luxurious way, we are distributing *prasādam* profusely. A rich man cannot do. By begging we are distributing *prasādam* to so many, so spending money. But money spending does not mean that one is rich, a poor man also can do. Now we are to try to understand why, what is to be redundant and we consider that to be very important and we spend for that. That should be necessary for you to understand. That we are rich so we are spending, not principle is that."

What's the time? Nine o'clock?

Devotee: Five past nine.

(Bengali discussion)

Devotee: I have a question.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: In Prabhupāda's books it is mentioned that as one feels, at a certain point of our spiritual life, one feels natural attraction the words 'one type of relationship, one *rasa*'. Then yesterday I heard the original *ruci* we feel is the result of our previous *karma* from previous lives, and of present...

Śrīla Śrīdhara Mahārāja: I told point to line meaning of the thing. One in the crude form we can't know which is our inner attraction. So it may differ in the beginning when we have got no real connection with the inner most tendency of our heart, then the change of faith is possible. And in the higher realization also it is possible but that is very rare, very rarely is there interference of the higher. Interference may come from higher, it is possible but it is very, very rarely. Generally due to the non defecting to detection such things happens. Misreading; in general case generally due to misreading of the inner tendency such diagnosis

is made. It is a general case where we find from one branch to another branch. Mostly it is like that. And real change in the spiritual realization is very rarely possible by the interference of the superior power.

Devotee: Mahārāja, how does Bhaktisiddhānta and Lalitā Prasāda differ in their ideas?

Śrīla Śrīdhara Mahārāja: Who are you?

Another devotee: Buddhi Yoga.

Śrīla Śrīdhara Mahārāja: Buddhi Yoga. Bhaktisiddhānta Saraswatī Ṭhākura had no recognition for Lalitā Prasāda, though physically his younger brother. We read in a *Nadiyā Prakaśa* article that in the beginning Lalitā Prasāda was living with Bhaktisiddhānta Saraswatī. But gradually difference came between them and he left our Guru Mahārāja, and went straight to Bhaktivinoda Ṭhākura's birthplace, his maternal uncle's home village where he was born. And he attended there to found a separate *Maṭh* for his own shelter.

At that time our Guru Mahārāja wrote that, “He has gone to worship (Sanskrit) candi, (Sanskrit) is the name of the village. And there the specific Deity was Kali, Sakti, Candi. He has gone to serve (Sanskrit) candi instead of Kṛṣṇa.” That was the remark of our Guru Mahārāja.

And also sometime later on, his remark came that, “He is fond of his *bāba*, father, and not of Rādhā. He sees Bhaktivinoda Ṭhākura in his physical affection that is not out of him, paternal respect; that is commanding his heart and renders some sort of service. He did not understand what Bhaktivinoda Ṭhākura really was.” That was the finding of our Guru Mahārāja.

(Sanskrit) Though he is worshipping Mahāprabhu and that is (Sanskrit), that is *bhoga*, when we do anything for some exploiting purpose, really that is the service of the external material potency and not of Kṛṣṇa consciousness.

(Sanskrit verse)

The want of sincerity, the heart is not clear of the undesirable things, (Sanskrit), so it is told that he is doing, he is a *śakta*; that is a worshipper of the *śakti*, potency, or exploitationist. So he was looked at by our Guru Mahārāja in that way. The material affinity to his father - that is the underlying motive that is pushing him to these apparently religious duties. That was the opinion of our Guru Mahārāja.

Once when I entered *Maṭh*, or from outside I am visiting, I heard our Guru Mahārāja to say one day; Bhaktisiddhānta Saraswatī Ṭhākura, one man asked, “What is the position of the *śaktas*, worshippers of the potency, physical potency of the Lord?” He told that, “They are materialist. Their position is that of materialist.”

I could not take that word immediately to be true cent per cent. I came from a *śakta* family. I heard and I saw in books that Māyā was also *Caitanya rupini*.

(Sanskrit verse)

She is consciousness, I heard. And now he told they are materialist, they are atheists, those that are worshipper of potency. I tried to come to some kind of adjustment. His words could not be neglected and what I have gone through the *śāstras* and got that is *cinmoyai, śakti*, the potency is consciousness. And what he says, "Worshippers of the external potency, they are atheists, they are materialist." How to harmonize? Then I gave more stress to Bhakitsiddhānta Saraswatī's thought. Why he says materialist? Then I came to this understanding. The materialists that are *śakta*, their opinion is that *śakti*, potency, is the most original substance, and consciousness is the outcome of that potency. Potency and consciousness; Puruṣa and *prakṛti*, and when *prakṛti* which is not Puruṣa or not conscious, that is held to be the most ultimate and the consciousness comes out of it, then of course, that is materialism, fossilism. So *śaktivāda* is fossilism.

So our Guru Mahārāja's remark to Lalitā Prasāda was of that type, that his reverence to Bhaktivinoda Ṭhākura and through him to Mahāprabhu, the origin of that is material connection with Bhaktivinoda Ṭhākura. It is *bāba, Bādha, Rādhā*.

There was one article in *Gauḍīya*, I say, that is the opinion of Prabhupāda, Bhaktivinoda Ṭhākura should be seen as Rādhā. But he could not see as Rādhā, there came some *bādha*, that means hindrance and the next, *bāba*, father. So his was () Bhaktivinoda Ṭhākura and through him toward Mahāprabhu. The basis was his physical connection. That was traced by Bhakitsiddhānta Saraswatī Ṭhākura and we are followers of him.

And another time also, he is engaged in the worship of (Sanskrit), that Deity Kali, who is supposed to be the presiding Goddess of that town, whose energy is devoted only for that. That is also connected with materialism, not pure spiritualism. He once remarked about (Sanskrit name) who wrote *Lord Gaurāṅga*, and (Sanskrit name of another book) and many things about Mahāprabhu. Editor and founder of (name of magazine). Man of prestige and renown man. (Bengali) Prabhupāda's remark, "He has constructed Gaurāṅga, suiting his own enjoying purpose. (Bengali)

Gaurāṅga As He Is, Swāmi Mahārāja has written *Gītā As It Is*. And *Gītā* as seen by so many scholars, independent of that, he tried to guide the readers of the *Gītā*, the *Gītā As It Is*. Gaurāṅga As He Is and Gaurāṅga as we want to make, our created Gaurāṅga, that mental concoction Gaurāṅga. Gaurāṅga may be (Sanskrit). We must hear in a bona-fide method and we shall guide our eye to see and then to produce the form, not create by our own mental prejudice. That is the wrong thing. We should try our best to get out of our prejudice and our *samskāra*, and to go to catch, try to catch what is independent of our self and so many like us, the mental concoction, the *māyic* conception. So Gaurāṅga As He Is, Vṛndāvana, Kṛṣṇa consciousness as it is, and to create Kṛṣṇa consciousness in his own mental way, these things will be very different. We shall always try sensitise our mental representations and to catch what is already there.

This is in other words, our Guru Mahārāja told once, "When taking the Name we shall not encourage our mind to see a picture, because," he says, "When anything comes to the mind other senses goes there like a vulture on the cremation ground. Whenever some sound, eyes say it must be of such colour, such figure. The touch also, "It may be touched in such a way. Like vultures all other senses will run and fall on it with their own impression. But they should not be given any chance for doing that. The sound will produce its own root colour

and figure. And then the *guṇa*, the quality, not that like the quality that is found here, that is diametrically different. Such *nāma*, *nāmana*, *rūpa*, *rūpasya*, then *guṇa*, then (Sanskrit), then *līlā*, all these things that will come down. That is of different type. And this mundane experience won't be allowed to cover what will be expected to come down from the other world.”

So our prejudice, our *saṁskāra*, our mental tendency to place before us that I know anything, I know everything, “Oh, it is of that type.” The mental tendency, prejudice, will come out and stand on your side, “Oh, it is known to me to certain extent, it must be like that.” All these are hindrances; they must not be allowed to do so. We shall try, the Name I have got, what I have got from my Gurudeva; that is different, original, revolutionary type of sound. I am to concentrate to cultivate that only. And that will gradually assert itself in a particular gradation, *rūpa*, *guṇa*, *līlā*, and I shall find my own soul as unit in that system shown by the Name. And that is another world, not the world of our own experience and conception, or inference, or something like that. It is pure spiritual consciousness. And we shall dismiss all our empirical attempts to go and modify. That will be, the progress will be hampered thereby.

So *sevonmukhe hi jihvādau*, we shall engage in the service that will come from the Vaiṣṇava quarter and thereby the prejudices will die and clear out from our mind, without food. Whatever initiative is taken from the mind: that will fill the mind and help it to continue its longevity. So only we shall carry out the order of the Vaiṣṇava, the *Guru*, and according to my fortune, higher *Guru*'s, *Guru* of higher level, by obeying his orders I shall be able to evolve. That under my present existence will vanish gradually, the mental existence.

(Sanskrit verse)

New world will come before me and I shall find that I have got my individual position there, in my soul. And all the mental system with this body they will evaporate, they will vanish. And only my inner soul and I will find there the light that will come. The soul is there and unity is there. And the whole new world will come. Will come in view and I will find that I am there represented in such and such position. And my present conception of my own existence with ego, with mental system, with body, everything, will go away. Something like that.

(Bengali and other discussion)

Devotee: Mahārāja, I've heard one story and I wanted to know you could tell me if it's true or not. It's about Mirabai, famous Mirabai, the women devotee and Jīva Goswāmī.

Śrīla Śrīdhara Mahārāja: We do not know that. So far we know that Mirabai devotion is that of mixed type, not real type of devotion, because her devotion is only confined to Kṛṣṇa and no mention of any devotees, but the Kṛṣṇa. Where it is mentioned about only the King that is imperfect, as King means so many ministers, generals, queen, all these things; King is not one. So Kṛṣṇa is not one, the *svarūpa śakti* is there, and that is real Kṛṣṇa. The other Kṛṣṇa is a creation, mental creation, concoction. That is a, may be reflection of Kṛṣṇa, may be in this world, where we cannot see that. Kṛṣṇa with His different *rasa* is surrounded by

different groups of subjects, that is Kṛṣṇa real. True Kṛṣṇa is of that conception. That is in *svarūpa śakti*. Otherwise in this area of *māyā* is *sattva guṇa*, Kṛṣṇa has come and I am Kṛṣṇa. When Kṛṣṇa is surrounded by His *svarūpa śakti* servitors, that is real Kṛṣṇa, *cid vilāsa*. And in the transcendental world in His own position Kṛṣṇa is such. And by crossing, without crossing them, without caring to see them, my direct contact with Kṛṣṇa that is a dream, that is imagination, may be imagination, not reality.

So Gauḍīya Maṭh people, their *Ācārya*, their consideration cannot give so many sentimental, emotional that may be, but the bottom, that is the foundation, is wrong. But these sentiments cannot give us Kṛṣṇa, worldly sentiments, mental fits. Kṛṣṇa is not alone. And without submissive submitting to His eternal devotees we can never approach Him, properly; the proper approach to Kṛṣṇa cannot but be through His devotees. Not direct contact or contract to get Him is possible.

Devotee: So direct service...

Śrīla Śrīdhara Mahārāja: Of Kṛṣṇa never possible for the *taṭasthā* () *jīva śakti*.

Devotee: So their direct service would be to the servitors, the servants of the servant.

Śrīla Śrīdhara Mahārāja: Through the servant of the servant, the service that is realistic conception of Kṛṣṇa, service of Kṛṣṇa. Otherwise that is imaginary. It is not measured by the amount of tears, or amount of dancing, or so many feats.

Devotee: But Mahārāja, they say that she took initiation from Jīva Goswāmī.

Śrīla Śrīdhara Mahārāja: No. We don't find that. In the (Sanskrit), the songs of Mirabai, such things are not present. They are connected, they are connecting, some connection some things no. She also insulted Rūpa Goswāmī. It is told Mirabai came to see Rūpa Goswāmī, and Rūpa Goswāmī at that time, perhaps he was in particular mood, he told that, "I don't like to see any lady."

Then she told, remarked "Oh, he thinks himself to be a man. I think the only man in Vṛndāvana is Kṛṣṇa, and all else are women." With that remark she went away.

This is also perhaps mentioned in *Bhakta mala grantha*, and that is not very authentic, that *Bhakta mala grantha*. There a collection of the lives of many devotees of different types, but not very authentic.

Devotee: Mahārāja, I heard that she is a *gopī* on Chandravālī's side.

Śrīla Śrīdhara Mahārāja: What?

The end of the tape [?]

Śrīla Śrīdhara Mahārāja: ...must be recognition of Chandravālī, through *gopīs*, through Nanda, Yaśodā, and Vṛndāvana, so many things must come for her praise. Only Kṛṣṇa is the object of her praise, adoration and all eliminated. She can't see the greatness, nobleness of the paraphernalia, only Kṛṣṇa. This is artificial.

“If you want to be My devotee, become the devotee of the devotee. One who is the devotee of the devotee, he is My real devotee.”

And, “I can't recognize the greatness, nobleness of the devotee of Kṛṣṇa, and eliminating them I am good and Kṛṣṇa is good, and all eliminated, that is good. No better person than myself. Only Kṛṣṇa and myself and all eliminated.” This is ()

Devotee: Mahārāja, there is opulence...

Śrīla Śrīdhara Mahārāja: What?

Devotee: Is opulence, money, an indication that Kṛṣṇa is being pleased or served properly in the temple, if there is money and many devotees and so on?

Śrīla Śrīdhara Mahārāja: That is not criteria, money is not criteria. If by Kṛṣṇa's wish money is also used in the service, that also may be, but that is not the only criteria. Even Sanātana Goswāmī when he was putting to Rādhā-Madana Mohana only a quantity of atta, and only putting into the fire and offering to Them and taking it. (Sanskrit) Kṛṣṇa does not accept anything material. But what the devotee offers Him with his own earnestness, that earnestness is taken by Kṛṣṇa, (Sanskrit), is taken and is spiritual, and the spiritual element in worshipper, what he gets by the offering, Kṛṣṇa takes that food. The inner tendency is accepted by Him, not the outside.

There is a tale that there was one devotee in Purī, Mādhava dāsa, he was a man, a devotee of *sakhya rasa*. So much so that we are told that one day he was told that Jagannātha said, "Mādhava, I shall go and steal jackfruit from the garden of a particular priest, you are to follow Me."

"What is this my Lord You are asking? Alright, what You order I must carry out."

Then that night taking Mādhava, He has entered the garden of jackfruit. And Kṛṣṇa went up the tree and He is snatching. There are sounds and the farmer came out.

"Who is there, stealing my fruit?"

Kṛṣṇa, leaving His one cloth on the branch, He ran away, jumped and ran away.

And the man found this Mādhava and said, "Oh, you are that servant. At daytime you sit by the side of the road and beg. You are a big *sādhu*, and at night you have come to steal my jackfruit. Get a good beating."

"Kṛṣṇa took me."

"Kṛṣṇa took you, Jagannātha took you? Jagannātha came to steal with you? You fool. You want to convince me?"

"That is His feet you see."

"Oh, you have stolen away the cloth of Jagannātha? You have stolen, and put there, and you want to befool me?"

And he was taken; he took him to the King, and of course given a good beating.

And Jagannātha gave dream to the King as well as to the leader of the priests.

"I went with Mādhava to steal jackfruit and Mādhava is beaten. I have taken all those beatings on My body. Please arrange to apply some medicine on My body."

Then there was a great upsurge, "Mādhava is such a devotee that Jagannātha Himself has given both a dream simultaneously to the King and the leader of the priests."

Then Mādhava left the place and went to Vṛndāvana. "Now people will throng to see me that I am such a high devotee. I won't be able to tolerate all this."

And it is told, written in *Bhakta mālā*, that Mādhava when collecting some of those fried gram (chickpeas) he offered it to Bunkibehari in the temple. And Bunkibehari, was of course daily worshipped in the temple, with the *bhoga*, lamp, everything. At that time the servitor of Bunkibehari was of a high type and he could feel Bunkibehari's satisfaction after *bhoga*. That day he saw Bunkibehari's face was not very peaceful. He had not taken anything. Then he told, "I must have some flaw." So again he cooked *bhoga* and again put it. Then also after short time he came to see the face of the Deity, and found the Deity had not taken. So he began to cry. "I am so sinful my things are not being accepted by Lord, my Lord, what is this? What shall I do?" He fasted. "I can't eat. I cannot take *prasādam* when I feel that Bunkibehari did not touch it." Then without taking food he lied on the bed. Then he saw the face of the Deity.

That Bunkibehari told, "It is not your fault, but Mine. I do not feel well. I feel sick. That Mādhava, My devotee from Purī has come and he has offered Me that *channa*, that fried gram. I took that in such quantity that I can't eat anything, full belly. Full belly I took and I fell sick."

So external grandeur is not the criteria; only fried gram - that may cause so much trouble that He may become sick.

(Sanskrit verse)

There is another story of a mongoose in a *Raja-suya yajñā*. The mongoose had already rolled in a spot where a *brāhmaṇa* was faint at the time of () so, so much degree of sacrifice, only rice or bread, but he was sincere; but the degree of sacrifice was great. And in the *Raja-suya*, so many collections, mass collections from the King and a big *yajñā*, gorgeous *rajarsic*; *sattvic*, *rajarsic*, *tamasic*, the *yajñā* of three kinds in this world. Anyhow devotion is covetable for the Lord. *Prema*, the Lord is fond of *prema*, not any external show of grandeur. Rather grandeur may go on to an extent in Vaikuṅṭha, but in Vṛndāvana especially they are not fond of any gorgeousness. Simple *prema*, devotion, love, sacrifice, affinity, surrender, those are wealth admired in Vṛndāvana specially.

What's the time?

Devotee: Quarter to ten.

Śrīla Śrīdhara Mahārāja: I end here.

The end of the day

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