

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.09.C_82.05.10.A

Śrīla Śrīdhara Mahārāja: So they come to praise Mahāprabhu. ‘He came for the unity of Hindu Moslem, Mahāprabhu came.’ Underestimation, a deplorable underestimation, and that equates to offence. Hare Kṛṣṇa. And they think that they’re giving much praise. Otherwise Mahāprabhu will be sectarian, with this Mahāprabhu to be accepted by a broad circle of idiots.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There is,

*yaḥ kaumāra-haraḥ sa eva [hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetah samutkaṅṭhate]*

[“That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is My desire.”] [*Kurma Purāṇa*] & [*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā, 1.78*]

In the garb of Kṛṣṇa’s observation, observance, they will give delivery to the goods of Mahāprabhu in the name of Christianity. “Take, this is Christianity.”

“No, no, this is your Kṛṣṇa consciousness.”

“No, no, this is Christianity. Just taste it.”

Hare Kṛṣṇa. _____ [?] Akṣayānanda Mahārāja is silent, dumbfound.

Akṣayānanda Mahārāja: Dumbfound, a club on my head.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. He found something, that is new something. Do you think like that? Only hear and hear.

Akṣayānanda Mahārāja: If I can hear then I can speak nicely, if I can hear nicely.

Śrīla Śrīdhara Mahārāja: Just as Mahāprabhu did, and just before Sārvabhauma. For seven days Sārvabhauma is explaining and explaining. And Mahāprabhu dumbfound sitting on the front.

Then the doubt came to Sārvabhauma, “What is this? I am labouring my utmost to make Him understand. The boy can’t understand, can’t appreciate my high level explanation of *Vedānta* which can never be found anywhere, so deep explanation. But it also may not be possible. His very figure shows that He’s a brilliant student, brilliant genius. What is this?” Then he could not stand and came down to ask Him, “What I say, do you understand? Silently You pass simply hearing, submissive hearing. But do You to understand?”

“Yes I understand the original, but I can’t follow your explanation.”

Then a bolt from the blue came to Sārvabhauma. “What does He say, what He means to say? He can understand the original *sūtra* is clear but He cannot understand my explanation? I am wrong, my

explanation is wrong, in other words. He has so much courage that He can say so.” Anyhow taking patience, “Then can You explain to me the original *sūtra*?”

“Yes, if you order Me, I may try.” Then He began to give the original, the explanation of the original *Vedānta sūtra*.

Sārvabhauma, anyhow he was a good scholar, he could understand, “Yes, transcending the conception of Śaṅkara He’s soaring high, and keeping the *Veda pramāṇa* intact He’s giving a new explanation.” Then he was perplexed.

Then anyhow he saw, he had some eight sort of explanations of this *ātmārāma śloka* in *Bhāgavata*.

Mahāprabhu came with *Bhāgavatam*, “The *Bhāgavata* in the *Vedānta* should be interpreted in the line of *Bhāgavata*.”

*artha 'yam brahma sūtrānām, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya [rūpo 'sau, vedārthaḥ paribrimhitah]*

[“*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad Bhāgavatam*.”] [*Garuḍa Purāṇa*]

Brahma sūtra artha must go towards the line of *Bhāgavatam*.

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-samyutam
pibata bhāgavataṁ rasam ālayam, 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 Gosvāmī. 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]

Then Sārvabhauma came out with this.

*ātmārāmās ca munayo, nirgranthā apy urukrame
[kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ]*

[“Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.”] [*Śrīmad-Bhāgavatam*, 1.7.10]

He prepared eightfold meanings of that particular *śloka*. And he explained that contributing something towards the interpretation of Mahāprabhu. Then still as a courtesy he again asked, “Are you satisfied with the explanation of this *śloka*? Can you do it?” Sārvabhauma thought, ‘no human genius can explain more than I have done.’

Then Mahāprabhu indicated, “If you ask Me, I may try.”

“Yes, what You know, You do.”

Then leaving his eight forms of explanation Mahāprabhu gave eighteen forms of explanation, original. Then Sārvabhauma nonplussed, benumbed, lost himself.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Anyhow, then Sārvabhauma, when Sārvabhauma was besides himself, fully dispossessed of him, then Mahāprabhu showed His transcendental view. Then Sārvabhauma fainted. After that he anyhow awoke and then he saw that *sannyāsī* is sitting very modestly on his side.

And, “I may go now. You please give Me leave I shall go.”

“Yes.”

And saying this He went away. This is Sārvabhauma. Hare Kṛṣṇa. He’s sitting silent.

Gaura Hari bol.

Parvat Mahārāja: Because you’re not Sārvabhauma Bhaṭṭācārya.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Your explanations are like Mahāprabhu’s and then therefore we’re in the position of being dumbfounded.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayananda Mahārāja: Or even less.

Śrīla Śrīdhara Mahārāja: Now, not going to enter into any discussion, time is up.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi...

Jayatīrtha Mahārāja: We are energizing by hearing your words, but we are afraid that you are de-energizing by our association.

...

Śrīla Śrīdhara Mahārāja: Nitāi. _____ [?] says, the two principles of life unavoidable: to preserve and to propagate. First to preserve, the principle of self preservation. So we cannot avoid this. Propagation may be avoided. But self preservation, to take food, that can never be avoided this principle of life. To solve that most original principle of life, that is *prasāda sevā*. The most unavoidable engagement in our life, to maintain. That the only problem is self preservation and that self preservation that should be solved, *prasāda sevā*. The first principle, the unavoidable, the single principle of life, that must be solved. And only by taking *prasādam* we can solve that problem of feeding ourselves. Otherwise we will be under reaction, eating and being eaten. But if we want to get out of that action-reaction we can eat without being eaten in future, then *prasāda sevā*.

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*

[“Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*).”] [*Bhagavad-gītā*, 3.9]

*yajña-śiṣṭāsinaḥ santo, mucyante sarva-kilbiṣaiḥ
[bhuñjate te tv agham pāpā, ye pacanty ātma-kāraṇāt]*

[“Virtuous souls are liberated from all sins arising from the five different kinds of violence towards all living entities, by accepting the remnants of foodstuffs from the five great sacrifices offered to the universal demigods. But miscreants who prepare food for their own gratification simply partake of sin.”] [*Bhagavad-gītā*, 3.13]

Only by serving that *prasādam* we can get out of all our entanglements with the material world.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dr̥ṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

Wonderful *śloka*. _____ [?]

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dr̥ṣṭe 'khilātmani*

...twice. In the _____ [?] skanda and in the first canto _____ [?]
Sūta Goswāmī mentioning first in _____ skanda also Kṛṣṇa mentions to Uddhava.

*jāto-śraddho mat kathāsu, nirviṇṇaḥ sarva-karmmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ*

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [*Śrīmad-Bhāgavatam*, 11.20.27]

*tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan*

["At that time, he turns his back to all the pains of the world, and he keeps Me in front. He begins to move onward: 'Whatever happens to me, I can't complain. It is in my Master's jurisdiction whether He sees fit for me to undergo these trials or not. I won't leave my new ideal - I can't. Whatever may come, it may happen, never mind.'"] [*Śrīmad-Bhāgavatam*, 11.20.28]

*proktena bhakti-yogena bhajato mā 'sakṛn muneh
kāmā hṛdayā naśyanti sarve mayi hṛdi sthite*

["In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. And I, who am situated in the heart of My devotee, strike at the root of all the material urges that infect his heart, reducing them to oblivion."] [*Śrīmad-Bhāgavatam*, 11.20.29]

After that:

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dr̥ṣṭe 'khilātmani*

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

In the beginning, *dr̥ṣṭa evātmanīśvare*, and here, *mayi dr̥ṣṭe 'khillātmani*. This difference I saw.
_____ [?]

Dhīra Kṛṣṇa Mahārāja: In *Bhāgavatam* first canto, *dr̥ṣṭa evātmanīśvare*.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...from any quarter. Yesterday night someone has come? Eh?

Vidagdha-Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, someone has come from somewhere I'm told.

Vidagdha-Mādhava: Someone did come? Ah, possibly Tīrthapāda dāsa from Calcutta.

Śrīla Śrīdhara Mahārāja: From Calcutta? No fresh news?

Akṣayananda Mahārāja: Not to our knowledge. Not as far as we know. Didn't meet him.

Śrīla Śrīdhara Mahārāja: You were far away than myself. Hare Kṛṣṇa.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, is there a place where the pastime of Lord Caitanya delivering Jagāi and Mādhāi, is that place known, where that pastime took place?

Śrīla Śrīdhara Mahārāja: No, that is not located. The proper location has not been discussed till now. But there is a bathing *ghāṭa* on the Ganges known as Mādhāi's *ghāṭa* where after they were relieved, Mādhāi, repentant for his past activity, wanted to do service of the Vaiṣṇavas, devotees, that come to take bath in the Ganges. So he took over himself the duty of cleansing the *ghāṭa*. And he was seen often with a spade in his hand, for cleansing the *ghāṭa* for the public to come and to take bath comfortably. And wherever there is some uneven place he used to prepare them for comfortable coming down and going up. In this way he engaged himself in a particular... So that is known as Mādhāi's *ghāṭa*, on the other side near Māyāpur.

_____ [?]

When Mahāprabhu went to, to control the Kazi He began the direction of His *kīrtana* party from His home. From there He went to His own bathing *ghāṭa*. Then from there to Mādhāi's *ghāṭa*. In this way _____ [?] *ghāṭa*, so many different *ghāṭa* of the bathing place. In this way He went to Kazi *samādhi*.

_____ [?]

And there is one Mādhāi tala [?] little far off between, near Banihat [?] station just before Katwa. The Ganges bathing *ghāṭa*. Mādhāi for some time he took his shelter there and went on taking Hari *Nāma*, so that is known as Mādhāi tala. Under the shade of a tree he lived for some time and there chanted Kṛṣṇa *Nāma*. The name is there which showed miracle in Gaura *līlā*, that *Nāma* and not only in Kṛṣṇa *Nāma*, then Gaura *Nāma*, Nityānanda *Nāma*, added, sound. And to connect with that, the earnestness, the valuable earnestness, the dearth of that.

[?]

It is mentioned in *Caitanya-Bhāgavata*, even now the pastimes of Gaurāṅga are going on here. A very, very fortunate person can have a peep into that.

[?]

Sudden flash comes within and a scenery floats on the eye and disappears. Just as like lightening, the sky is empty, suddenly some lightening comes and touches the eye and disappears.

[?]

Rarely there is such a fortunate person who can have the connection of that lightening underground flow of the pastimes of Śrī Gaurāṅga with His paraphernalia. Nitāi Gaura Nitāi. _____ [?]
Exclusive devotion.

When the two Germans came with, no, one Englishman came with [Bhakti Saranga] Goswāmī Mahārāja, there was a meeting in Bagh Bazaar lecture hall. And one notable, renowned theosophist Hiranidatta, he was invited to preside over the meeting, and he told there that, “When I was a student of City College, Bhaktivinoda Ṭhākura he delivered a lecture there. And there he mentioned that those days are not far off when the westerners will come and join in the *sankīrtana* party of Gaura-Nityānanda, all these things. And I see that after so many years that has begun to be fruitful.”

In that occasion he related one story. At that time there was another incident. That Goswāmī Mahārāja got a Vasudeva Mūrti in some park in England. One day, he has got nothing, pauper-less, no money. That he will put one pence into the box then the gas will come then cooking will be possible, but not a penny, not even a pence in the hand. Early morning and went to the nearest park and there he’s chanting *mahā-mantra* on the *mālā*. And penniless stage in the foreign country but he’s awaiting for the assistance of Kṛṣṇa, how it may come. It is not possible that he will fast there, but how Kṛṣṇa comes to his relief at least he’s watching and taking the Name of Kṛṣṇa.

Suddenly he found that in a earthen vessel perhaps there is earth and some coming out. “What is this?” Removing the earth he found a small Mūrti. He took it, a small four-handed Deity, he took it and came home. And according to *Caitanya-caritāmṛta* the signs, the *astra*, *śankha*, *cakra*, *gadā*, *padma*, in which hand what weapon. So according to the weapons as arranged it is He’s Vasudeva Mūrti. Then he cleansed and put in a good proper place.

Then suddenly one maidservant who used to cleanse the place etc. “Oh Prabhuji, please look at this whether it is a useful paper or an ordinary paper.”

He took it, the cheque of Yajavara [?] Mahārāja for a hundred pounds. Then he took it to the nearest bank.

He told, “Yes, the cheque is in your person but your identification is necessary.” But suddenly I found a newspaper and he gave lecture and with Zetland on the chair saw he the photo of that meeting and, “Oh, it is here you can see. And I am speaking and the meeting here.”

“Oh, it will suffice. Yes, take.”

Then that Vasudeva Mūrti was taken by Goswāmī Mahārāja. And that was also mentioned in the meeting and that Hiranidatta, he was a theosophist. He told a story that when in Africa there was a campaign of archaeological department and some parts of some relics were collected. And they are trying to adjust the report. ‘What are they, in what age, in what Mūrti?’ In this way, final report is necessary. But a particular part of a Mūrti is not available. So the head of the department he cannot give the report, final report. Waiting, waiting, if anywhere it is available then he will put there and see and then he may give report. Anyhow it is delayed long time.

Then the head of the department thought, ‘When it is not available, what to do. I cannot delay any longer. Tomorrow morning I must have to give the final report. He’s lying having a dream. ‘The

necessary part you may inquire into Rome in particular place.’ Then he rose up and inquired and there the remaining part was preserved, in some museum. And he brought them, connected.

So that Hirandatta told, “That many things in the invisible world, there are many things which we cannot believe in. It is possible, it is recorded. So the Vasudeva Mūrti coming, going, in the invisible world, there are many things. We may not depend on our physical senses, everything. So the flash may come to any earnest inquirer.”

_____ [?]
It is not impossible for a fortunate soul to have direct experience of the *līlā*. It is possible. We are floating in a particular degree. Our eyes, nose, touch, everything, ear, in a particular plane it is fixed. The world is infinite and of different type and quality. Everything is possible.

Bhaktivinoda Ṭhākura had experience of such flash several times when he was to discover this birthplace of Mahāprabhu, at that time and many other times he has written that, we find in his writings. _____ [?]

When they’re quarrelling what is the real birthplace of Mahāprabhu, “Pracin Māyāpur, this is Yoga-pīṭha.” The Goswāmīns they used to say, “No, where Mahāprabhu is, this is the birthplace.”

So some say that this Hari Tala that is the place where Jagāi and Mādhāi were delivered. When I came here, then some *sahajiyā* parties used to come here in Hari Tala. Because they say Hari *śakta* men they’re very much orthodox and it was thought that they, Jagāi and Mādhāi must have come, sprung from them because that Charan dāsa, the founder of Samaj Vari, when he came this side his *mṛdaṅga* was broken by these *brāhmaṇas* here. So they thought that is the worst place from where Jagāi and Mādhāi came. And Nityānanda Prabhu when they came...

...for us to oppose that Mahāprabhu’s Janmotsava will be in Māyāpur side who our worst enemy they wanted to create Jagāi and Mādhāi also here in Hari Tala. But it does not have recognition from the public. Anything may be. *Śrauta-panthā*, we are followers of *śrauta-panthā*, *arpta vakra* [?] not the experience of the ordinary people, who have got nothing to do with the religious matter. They are very earnest to show - “Here is Mahāprabhu’s birthplace, there is Mahāprabhu’s birthplace.” But who are they? What sort of interest they have got in the birthplace of Mahāprabhu? Then those that are earnest for Mahāprabhu, and His *līlā*, and His advices, they have got no value, no meaning?

Bhaktivinoda Ṭhākura who is so much devoted to Mahāprabhu we see through his writings and practices, then in his quest of the birthplace of Mahāprabhu, no response. Only these ordinary people who are engaged cent per cent in other matters, they will be the authority of locating where is the birthplace of Mahāprabhu?

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

The [Herr] Schulze, [Sadānanda dāsa], after mixing for some time with the *sahajiyā* came to conclusion. “Oh, Bhaktivinoda Ṭhākura was he told that a spiritual Māyāpur. And this ordinary Māyāpur may be located somewhere else. Very good. A spiritual and ordinary, two places of Māyāpur, birthplace of Mahāprabhu.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Māyāpur, birthplace.

...

Śrīla Śrīdhara Mahārāja: ...Professor Nixon. But who are they? _____ [?]

“Who is the lady *bābāji*?” _____ [?] “Who is the lady *bābāji* with you? You have *kaupīna*. Who is the lady?”

“Ah, she has come from a very respectable family. Her brother is a Pleader in Kṛsnagar court.”

“Yes, yes. Then of course no harm.”

Dhīra Kṛṣṇa Mahārāja: Who was that Mahārāja?

Śrīla Śrīdhara Mahārāja: Nixon, Professor Nixon. He was in the first great war, he was an Englishman, a professor. But as a volunteer he came to fight from the French camp against the Germans. Anyhow he found that his plane is hit and it is broken and it will fall on the German land.

“At that time,” I heard it from him that, “At that time I told that if there is any God let Him save me in this position. I am hopeless. Then the rest of my time of life I shall devote for Him.”

He told, “Then I fainted. And when I got my sense I found I am in the French hospital. And I was cured. And that memory was very fresh in my mind. I came out, straight to England, and asked the churchman, the padre,” what is the name? Priest, “I want to devote my whole time for the search of God. How can you help me? They gave some sort of program, you may do this prayer or this thing. No, I want to see God in this life.”

Then some of them advised, “You want to have practical connection with God, it is not mentioned in our process. Then you go rather to India. And there we are told, there are many *yogīs* who can have communion with God.”

So he came to India. And anyhow he met, at that time in the Luknow University he came to Vṛndāvana and in that place he was roaming and trying to find out some *yogī*. But anyhow the Vice-Principal of the Luknow University was a gentleman, and his wife, she was much devoted to Gaura-Nityānanda. Anyhow this gentleman came in connection of her. And she could convince him in the *līlā* of Gaura-Nityānanda, Mahāprabhu. He was more or less impressed, and instead of going to the *yogī* and others he became rather a Vaiṣṇava and began to study all the scriptures. And he had more deeper faith and ultimately he took *sannyāsa* from someone at that place.

His name was Swāmī Kṛṣṇa Prema, a good lecturer, and also he had an *āśrama* in Almora in UP. He founded an *āśrama* there and from there he used to preach about Nitāi-Gaura. But he could not tolerate the scrutinizing that the *siddhānta* etc. *acar*, *vicar* of Gauḍīya Maṭha. But ordinary public he could capture. He was good lecturer also in different meetings, ordinary meetings of the Hindu Sabhā. He was invited and he used to go and deliver lecture, Swāmī Kṛṣṇa Prema. Then he died. We are told he left two or three disciples also maybe in Almora *āśrama*. I don’t know further about him, because he had no real affinity for Gauḍīya Maṭha; ordinary, some *sahajiyā* type. Hare Kṛṣṇa.

...