

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.05.14.D

Śrīla Śrīdhara Mahārāja: “They’re dancing and chanting the Name of Kṛṣṇa in a group. Suddenly I lost my sense and entered their group. And when, they’re also dancing, I am dancing, then I am, I was senseless, I fell down and lost consciousness. Then when I woke, I came back to sense, then they’re pouring water into my eyes and mouth. Hare Kṛṣṇa. Hare Kṛṣṇa. Yes, I came, I was converted.”

Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

*yathā yathā gaura padāravinde, [vindeta bhaktim kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ]*

[Prabodhānanda Saraswatī Ṭhākura says: “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: “Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service.”] [Caitanya-candrāmṛta, 88]

It is safe for us to try to get mercy, or the grace of Mahāprabhu, than approaching direct to Vṛndāvana, Rādhārāṇī. That is too high. But if we go through Śrī Gaurāṅga Deva, very easily we can go safely, we can go to that stage. So our direct approach should be Nityānanda and Gaurāṅga, because from Nitāi we approach Gaurāṅga. To have the grace of Gaurāṅga that means to have the grace of Both, Rādhā-Govinda. That has been recommended to us by the stalwarts of the *sampradāya*. *Yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ, tathā tathot sarpati hṛdy akasmāt*. Spontaneous. *Rādhā padāmbhoja sudhāmbhu-rāśiḥ*.

There was one Mr. Grouse [?] who wrote a book about Gaura. _____ [?]
While circumambulation of Vṛndāvana. And there is a *śloka*, very fervent in its sentiment about _____ [?] The Grouse [?] has mentioned this from writings of Prabodhānanda, Guru of Gopāla Bhaṭṭa Goswāmī. The *brāhmaṇas* came from south. Very beautiful, very sweet his verses.

*yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi*

[Prabodhānanda Saraswatī says: “From a reverential distance with full adoration I offer my obeisances unto the daughter of King Vṛṣabhānu, Śrī Rādhikā. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa, the supreme beautiful God, making Him feel so blessedly fulfilled that He immediately embraced that fragrance to His heart.”]

He says, “Let us show our obeisance to the direction in which the Vṛṣabhānu, the father of Rādhārāṇī, his state was, let us, wherever we are, let us show our obeisance to that direction in which the state of the father of Rādhārāṇī is, so far. *Vṛṣabhānu bhuvo diśe'pi*. In that direction, so far, so far, from that direction. Not to that place even, to that direction we shall - so high, so unapproachable, so connectible also. Anyhow connect you with that, the most dignified, our position, our place. From far away you are, but that does not matter. That direction you select and show your obeisance. *Vṛṣabhānu bhuvo, vṛṣabhānu bhu*, Vṛṣabhānu, father of Rādhārāṇī, his *bhu*, his *āśrama*, his palace, and in which direction that is, you show your *praṇāma* to that. *Vṛṣabhānu bhuvo diśe'pi*. Why I’m saying so, *vṛṣabhānu bhu*, making so much about that direction? Then here why I say so.”

Yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī, yogīndra durgama gatiḥ madhusūdana. Do you know Madhusūdana? Have you heard His Name? Eh? The Madhusūdana? He's famous, Madhusūdana, do you know about Him, and what did He do? Who is Madhusūdana? *Yogīndra durgama gatiḥ.* Whose ways and movement is unapproachable by the great *yogīs*. The *yogī siddha* they have got much influence and credit amongst the *sādhus*. And who are the leaders of those *yogīs*, they try to reach their mind to the feet of that Madhusūdana, but fail. *Yogīndra durgama gatiḥ.* The religious stalwarts who commands the respect of the whole religious world, they try their best to put their attention to the Holy Feet of that Madhusūdana, but fails. Slight touch, or not touch, come back, fall back, that Madhusūdana. Now understand what is Madhusūdana. Eh? Then, what is that Madhusūdana? Your Madhusūdana, do you know? What is His aspiration again, that Madhusūdana, who is the aspiration, the rare aspiration of the great *yogīs*, and that Madhusūdana what did He do? Will you hear from me?

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī

That Madhusūdana, He thanked His stars, thanked His stars, "That I have got such a fortune, such a fortune."

What fortune? That was He got some breeze touching His body. A sort of breeze touched His body and He thought Himself that He has, His whole life has got fulfilment. He has got fulfilment. And what is that breeze? Where does it come from? *Yasyā kadāpi vasanāñcala khelanottha.* Sometimes in some negligent moment the fluttering of the cloth of Rādhārāṇī, that fluttering, there was some breeze, that wind, and that wind touched the body of your Madhusūdana, and Madhusūdana was nowhere. He forgot Himself in ecstasy. Do you know who is He, who is that, whose wind of fluttering has satisfied Madhusūdana to His full belly, to be so?

Yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī, yogīndra durgama gatiḥ madhusūdano. And She's that Vṛṣabhānu-nandini, Śrī Rādhā. Her position is such, to Madhusūdana Himself. What to speak of others. And you must not, you can't approach direct to Her. It is not possible for you.

Once one gentleman in Gauḍīya Maṭha while singing in *kīrtana* he gave some extra qualification, 'Bhuvana Mohini Rādhē.'

Prabhupāda was very much excited to hear. "Bhuvana Mohini, what is that? Bhuvana Mohini is Māyā Bhuvana Mohini. And She's Bhuvana Mohana Mohini, one who can enchant the whole creation, She can enchant Him. That is Her position. She does not come to enchant the ordinary persons here. But Who can enchant the whole of the world, by His charm, He's captured by Her charm. Her position is such."

Don't approach directly. So at least through Gaurāṅga.

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta punya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhakti Caru Swāmī: Mahārāja, was it written by the same Prabodhānanda Saraswatī Ṭhākura?

Śrīla Śrīdhara Mahārāja: This is *Rādhā-rasa-sudhānidhi*, one book, another *Vṛndāvana-sataka*, another *Navadvīpa-sataka*. Prabodhānanda Saraswatī who had his seat in Kamavan, Śrī Kuṇḍa. In Kamavan there is Śrī Kuṇḍa, He generally used to live there.

When Kavirāja Goswāmī he was ordered to produce this *Caitanya-caritāmṛta*, he went to the senior Vaiṣṇavas to get their sympathy, mercy. He went to Prabodhānanda also.

But, "Yes, I have got every sympathy with this book, your book will be very good, very much adorable. But one condition; you won't mention my name."

So it is, we don't find his name in *Caitanya-caritāmṛta*. It is told perhaps in *Bhakti-ratnākara*. Unassuming, he did not want that his name will be admired, praised.

“So don’t mention my name, but I give my blessing to you, your book will be very much, of very high order.”

Prabodhānanda Saraswatī, he was the previous Gurudeva of Gopāla Bhaṭṭa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

[?]

I represented in a very peculiar way the meaning of this *śloka*.

Bhakti Caru Swāmī: Yes Mahārāja, in the sweetest way.

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

I cannot but remember that Prabhupāda wanted me to go to the West, and very heartedly perhaps. Otherwise how it is possible that you come, and through Swāmī Mahārāja? And Prabhupāda also appreciated, my *siddhānta* of course was first given by him, anyhow he had some appreciation.

Hare Kṛṣṇa. It is impossible. Swāmī Mahārāja’s success in the preaching of the West about Mahāprabhu that is also some impossible. And that you all come to me, and my words will be recorded, this is also impossible.

Jayatīrtha Mahārāja: That you are so kind as to allow us to come here and record you is your impossible mercy on us. It is impossible that we should get such mercy.

Parvat Mahārāja: It is the will of the Lord that the impossible becomes possible.

Śrīla Śrīdhara Mahārāja: Whatever it be, of course. Impossible may be possible, by His will. It is wonderful. God works wonders. *Adbutakrāma*. Urukṛāma, *adbutakrāma*, that of wonderful strides. His every step shows wonders, He’s such.

Dhīra Kṛṣṇa Mahārāja: And you wrote, *mahad-adbhuta śakti...*

Śrīla Śrīdhara Mahārāja: *Mahad-adbhuta-pāvana-śakti-padam* [From *Śrī Śrī Prabhupāda-padma-stavakaḥ*, 11] Yes. One Giri Govinda Govardhana, who is no more, I heard from that, Giri Mahārāja, who came yesterday, he told this, “That you have written *mahad-adbhuta-pāvana-śakti-padam*, that has come reality by the preaching of Swāmī Mahārāja. That how so many from far away, and engaged in different types of thoughts, quite drawn towards Mahāprabhu and His teachings. It is really the strange of the strange.”

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. _____ [?]

Jayatīrtha Mahārāja: Jai Gaurāṅga. Jai Gaurāṅga.

Akṣayānanda Mahārāja: Tīrtha Mahārāja says “Jai Gaurāṅga.”

Śrīla Śrīdhara Mahārāja: Where it is mentioned that Rāmānanda Rāya, Pratāparudra, Mahāprabhu, _____ [?] So he has also left everything, a kingdom.

Two letters came yesterday. Anything new thing to be known? Some disciples letters? They’re in Nepal?

Jayatīrtha Mahārāja: Two letters from disciples who are in Nepal. Not much new to report except, anyway not much new report really. We had some discussion yesterday evening though, amongst ourselves, about our preaching activities, and perhaps later on Akṣayānanda Mahārāja and the other *sannyāsīs* can give some report to your Divine Grace about that.

Śrīla Śrīdhara Mahārāja: _____ [?]

...

... a Barrister. When Aurovinda was absconder, then the Barrister, Norton, he was a very famous Barrister, he used to read so many magazines and literature, and wherever any spirited writing is found, “Here is Mr. Gosh. In this writing, trace, this is, he’s here in his speech, in his thought.

...

Jayatīrtha Mahārāja: ...should be high.

Śrīla Śrīdhara Mahārāja: In the beginning do you want quantity? More quantity to fight with them, or no, no competition?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: But, a pure movement we are starting with all sincerity of our spiritual conscience, to help the people in a pure method.

Akṣayānanda Mahārāja: Yes, that is more important, and that will also defeat them.

Śrīla Śrīdhara Mahārāja: Yes. They may do as they like, but you will, as Bhāratī Mahārāja told, some standard, some minimum standard, that when disciple will accept such and such conditions, they may be accepted. Suppose they may practice their food habit and other things for some time, and then they may be allowed to take *Hari-Nāma*, in this way.

Bhāratī Mahārāja: What about from the point of the *Hari-bhakti-vilāsa*, there’s some verses there about this one year test between the Guru and the disciple.

Akṣayānanda Mahārāja: One-year waiting period.

Śrīla Śrīdhara Mahārāja: That is not possible always, but in a general you must do like that. But in the field of competition that may not be judicious always. You are to use your discretion, and go on. Your sincere discretion, not all in the same standard, but there should be some special judgement in special case. With some exception, the general tenor will be such, with some exception with the special. One year or six months. It is also mentioned when a real Guru is available, then no time should be lost. It is also mentioned in *Hari-bhakti-vilāsa*. No time, auspicious, inauspicious, no time should be lost. It is also mentioned. Only when the chance occurs, the availability of a *mahā-jana*. So, anyhow, start and you will learn, and you will go on, practical, with this good will.

Then Akṣayānanda Mahārāja, not to confine yourself in that cell. You will have to come out, and go forward for preaching.

Akṣayānanda Mahārāja: Yes. It looks like it.

Śrīla Śrīdhara Mahārāja: Yes. You are the senior-most *sannyāsī*, is it?

Akṣayānanda Mahārāja: And the worst example. The senior-most, and the worst example.

Śrīla Śrīdhara Mahārāja: Worst example, why?

Akṣayānanda Mahārāja: Because I’m in a cell.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. So, Jayatīrtha Mahārāja’s present move is responsible for this? Eh?

Jayatīrtha Mahārāja: I’m creating havoc everywhere.

Śrīla Śrīdhara Mahārāja: You are creating havoc. Your movement is giving birth to a new institution, Mahā-maṇḍala. Mahā-maṇḍala means Mahā-sabhā, the great association, ____ movement, that Mahā-maṇḍala. Mahā-saṅga.

Jayatīrtha Mahārāja: Mahā-maṇḍala is very nice, I think, very sweet.

Śrīla Śrīdhara Mahārāja: It's an ancient type of name, Sanskrit, Mahā-maṇḍala. Govinda Mahārāja, _____ Mahā-maṇḍala _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Mahā-maṇḍala is a grand name in India. Mahā-maṇḍala _____ of the Caitanya Sāraswata Kṛṣṇa Saṅkīrtana Party. It will command respect in the *sādhu* society of India, Mahā-maṇḍala _____ [?] That they may may not come to oppose, "Why you have taken our name?" But the Mahā-maṇḍala of the Caitanya group. We are not going to interfere with your association. Mahā-maṇḍala.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The Gauḍīya Sampradāya, that includes all the Gauḍīya, Gauḍīya Sampradāya. _____ [?] Gauḍīya Sampradāya means whole Gauḍīya association, Gauḍīya Sampradāya.

Śrīla Govinda Mahārāja: _____ Śrī Caitanya Sāraswata Kṛṣṇa Saṅkīrtana Mahā-maṇḍala ____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] representation, Kṛṣṇa Saṅkīrtana, and that is under the direction from Caitanya to Saraswatī, Bhaktisiddhānta Saraswatī. Or Sāraswata, who are disciples of Saraswatī, they are Sāraswata; including Swāmī Mahārāja, and myself. So Caitanya Sāraswata; under the guidance of them, this Mahā-maṇḍala, the great association, for which? The Kṛṣṇa Kīrtana, Kṛṣṇa Saṅkīrtana. _____ [?] Clear, by name, the object of the association is quite clear. As regulated by the Caitanya to Sāraswata, and what is that? Kṛṣṇa Saṅkīrtana. And how spacious? Mahā-maṇḍala, covering the whole world _____ [?]

[32:30 - 32:45 ?]

Have you purchased you ticket, no?

Jayatīrtha Mahārāja: Ticket, not purchased. On Sunday we can...

Śrīla Śrīdhara Mahārāja: Postponed one day.

Jayatīrtha Mahārāja: If I get your association for one more day I'm happy to postpone it.

Śrīla Śrīdhara Mahārāja: Of course, your one hundred persons there. It is your responsibility. They're looking after you, they're there. They come from England after you...

...

... "everyone is better than the other," sabda te sabda bare [?] So whatever he comes across he says that, "This will be the fittest for that particular service of mine."

Jayatīrtha Mahārāja: But I told that at least Guru Mahārāja has to allow me to purchase about one acre so I can make one small *bhajan-kuṭīra* and temple nearby Guru Mahārāja. Just here, at least one acre, for Girirāja.

Śrīla Śrīdhara Mahārāja: Coming to this small extent his eyes are shedding tears, to come to such a small moniker. He wanted to purchase, from that big to come to the smallest point.

Jayatīrtha Mahārāja: Yes. *Sthita-dhūli-sadṛśam vicintaya* [*Śikṣāṣṭakam*, 5]

Śrīla Śrīdhara Mahārāja: There shedding tears.

Jayatīrtha Mahārāja: Govinda Mahārāja you have to convince him to give permission that I can have one acre close by. Then I'll be satisfied.

Śrīla Śrīdhara Mahārāja: You won't negotiate, but negotiation must be through us, otherwise they will double charge. Their valuation will increase to the sky. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ISKCON was conceived there. The *Gītā* translation was finished there. And the *Back to Godhead* first issue that came from here. My *Prapanna-jīvanāmṛtam* also published from there _____ [?] Was composed here and published from there.

Caru Swāmī told that, "The *Prapanna-jīvanāmṛtam* is being printed there in Bombay. It is very high cost in Bombay. In Calcutta, cheaply it could have been done."

Devotee: One fourth.

Śrīla Śrīdhara Mahārāja: At least one third or half, he told. But I told that Mādhava Purī Mahārāja he believed that he will manage from Bombay easily to print that. He'll be able to collect funds from there. But anyhow in the end it is not possible, so the difficulty, otherwise he could have finished that from there, by his friends there. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Anything more to consult? Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You are the Secretary.

Dhīra Kṛṣṇa Mahārāja: President.

Śrīla Śrīdhara Mahārāja: _____ with you. President. The Secretary yourself?

Dhīra Kṛṣṇa Mahārāja: Yes. That's it, I think for now.

Akṣayānanda Mahārāja: So far.

Śrīla Śrīdhara Mahārāja: So this time you think and...

Akṣayānanda Mahārāja: Just we request your blessings. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Of course. I pray to my Guru-varga _____ [?]
na hi kalyāṇa-kṛt kaścid durgatim tāta gacchati [*Bhagavad-gītā*, 6.40] Your aspiration is auspicious, is good _____ [?] to those that are victims of injustice. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jai.

...

Śrīla Śrīdhara Mahārāja: Any question from any quarter?

Bhāratī Mahārāja: ...carrying on Kṛṣṇa consciousness with no expenditures.

Parvat Mahārāja: No money problems, how can the money problem be solved for expanding widely.

Śrīla Śrīdhara Mahārāja: So the *brāhmaṇic* temperament perhaps is approaching towards him, that without money. Perhaps you have seen much, how the dollar can help the preaching, and without dollar, what is the real principle of preaching? Who preaches? The money or anything else? Soul preaches to soul. Swāmī Mahārāja did not go with any money in his hand. Mahāprabhu and other Ācāryas in previous India, They did not preach with the help of money.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Inner necessity. I have tasted it, it seems very sweet, it tastes very sweet, I must give it to my friend. They're suffering. I have got the medicine. I'm cured. I found that I'm cured by using this medicine. I must help others also to be cured using this medicine. This spirit, preaching. The Lord, He wants me to preach without grandeur. If you get money, use money. No money, go on working. Go on working from door to door, as it may come. The first batch of preachers, they did not use money, but walking door to door, began their activity, distribution of love. Only to work in a particular layer, that can bring a response.

This Gandhi gentleman established British government with so much force he went to oppose the British Government with some fifty, seventy five followers marched towards Dandi in Gujarat, sea shore, to prepare salt, breaking the law of the country. Very simple, going to fight the British, walking. A batch walking, half-clad, half-fed, they're marching towards a place to begin the fight against British Government, organized and worldwide power. And there he began, a very simple incident began to prepare salt without tax, law breaking. And gradually that flow spread in the whole of India, and different quarters from different parts, went to do the same thing. And the great movement came out of the surface.

...

... question of plane, the degree of internal energy we devote. That can create a movement. The quality, the purity of purpose. The earnestness of the activity, there's the real capital, not money.

*bhaktis tvayi sthitaratā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ
muktih svayaṁ 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 *muktī* (salvation or liberation) will wait to serve us with open arms. What to speak of *muktī*, 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]

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