

82.11.24.B_82.11.25.A

Śrīla Śrīdhara Mahārāja:

prabhu kahe – sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa

[Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.] [*Caitanya-caritāmṛta, Madhya-līlā, 3.7*]

...

parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa

[The real purpose of accepting *sannyāsa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.]

[*Caitanya-caritāmṛta, Madhya-līlā, 3.8*]

se veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā

[After accepting the *sannyāsa* order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.]

[*Caitanya-caritāmṛta, Madhya-līlā, 3.9*]

Mahāprabhu ran towards Vṛndāvana. Padmanābha came back, half-mad, always talking, “Śrī Kṛṣṇa Caitanya.” Whatever anyone says to him, he says, “Sri Kṛṣṇa Caitanya.” No other word coming out of his lips, “Sri Kṛṣṇa Caitanya, Caitanya, Caitanya.” Then his name was given by the public as Caitanya Dāsa. Afterwards he was known as Caitanya Das in the society. Of course he recovered somewhat.

Then, when Mahāprabhu was in Purī, Padmanābha went to see him with his wife.

Mahāprabhu told that, “You have got a very good son as a devotee, and his name will be Śrīnivāsa.”

And he came back, and Śrīnivāsa came in his house, very beautiful, and a born scholar.

Śrīnivāsa, when very young, Padmanābha left. He came, automatically in his mind Śrī Caitanyadeva and Nityānanda and Their *līlā* surcharged within him, no other tendency.

When he was about fifteen years, he came out to see the birthplace of Śrī Gaurāṅga in Navadvīpa. And he sat near the house of Mahāprabhu, the Ganges bathing *ghāṭa*, he sat there. A boy of fifteen, absent-minded, what he’s thinking he does not know, he’s sitting.

And Viṣṇupriyā Devī came to take bath. She found a beautiful boy. Some sort of likeness of Mahāprabhu. He’s sitting there, did not know anything, or even himself, he does not know himself. In this way, Viṣṇupriyā Devī had pity and took the boy in her home. Then she fed the boy.

Then, Śrīnivāsa went to - Mahāprabhu at that time He was in Purī - he started for Purī. But after going about perhaps three fourths, heard that Caitanyadeva has left the world. What to do? He went again. And Gadādhara Paṇḍita was there, he met him in the Tota Gopinātha temple.

Gadādhara Paṇḍita embraced him and told, "I am waiting for you Śrīnivāsa. My Lord has ordered me to teach you *Śrīmad-Bhāgavatam*. You will explain *Bhāgavatam* in the whole of Bengal, an unprecedented lecturer on *Bhāgavatam* you will be. So my book you won't be able to read, the letters are half-washed away by the tears. So get a fresh book. Go to Śrī Khanda, and take my name, and try to secure a copy of *Bhāgavatam*, and I shall teach you."

Gadādhara Paṇḍita came back. Śrīnivāsa took a copy of *Bhāgavatam* from Śrī Khanda and again started for Purī. He reached there and heard Gadādhara Paṇḍita had already left. Disappointed, he thought, "I am such a distressed soul. Wherever I'm going, the object is just removed a little before. Mahāprabhu, and this Gadādhara Paṇḍita, who gave me some hope he would teach me *Bhāgavatam*. What ill favour I have got."

Then what to do, he came, but Gadādhara Paṇḍita's will was there. Automatically when he went to read *Bhāgavatam* found everything is rushing to him, in this way.

Then Śrīnivāsa, and Narottama, and Śyāmānanda started for Vṛndāvana to have *darśana* of Rūpa, Sanātana, Gopāla Bhaṭṭa, and others, Raghunātha Bhaṭṭa Goswāmī, there. The three started and went there. And when Śrīnivāsa, few miles far off from Mathurā, heard that Sanātana Goswāmī passed away.

The people they're talking that, "That great Sanātana Goswāmī, who was the prime minister, and who captured the whole of Vṛndāvana people within his heart, that Sanātana has passed away. This is a great disaster for the country."

Then what to do? Still, Rūpa, and Raghunātha, and Jīva, Gopāla Bhaṭṭa, they're living, anyhow they dragged on. And when they reached Mathurā, they heard that, "Last night, Rūpa Goswāmī left."

They have seen, Sanātana in that Asarhi Pūrṇimā, and then after next Dvādaśī, Rūpa Goswāmī left.

"How hopeless and cursed souls we are; coming nearby and could not see those two generals of Mahāprabhu, *dui senapati*."

Mahāprabhu sent two of His generals to Vṛndāvana to carry out His orders and to established the kingdom of the Gauḍīya Vaiṣṇava there. Then, anyhow they dragged their bodies to Vṛndāvana, and they found in the Govinda Mandir - perhaps many of you have seen that old Govinda Mandira, broken - when they reached there, they found that *sandhyā āratī* is going on in very great splendour, great crowd. And Rūpa Goswāmī had just passed away, so with that feeling of high bereavement, madly they're chanting his name and the *āratī* is going on in this way.

Śrīnivāsa, the three were there, but Śrīnivāsa he could not stand that sort of sentimental wave. He fainted on one side. When he woke out of - when he first got his, recovered, got his lost consciousness, he found that Jīva Goswāmī is, with some followers, he's engaged in _____ [?] Anyway, he woke up and did what was necessary, proper in the time. Then about a year, those three lived in Vṛndāvana.

Śrīnivāsa Ācārya took initiation from Gopāla Bhaṭṭa, and Narottama Ṭhākura from Lokanātha Goswāmī, and Śyāmānanda from Jīva Goswāmī. There were many incidents in the meantime. But

Jīva Goswāmī who was in charge of all the books written by Rūpa Goswāmī and Sanātana Goswāmī, himself, and others, after a year, when they were coming back, then two cart loads in a wooden casket the books were placed, and they were given in the charge of Śrīnivāsa. He was fond of more education and *śāstric* knowledge, so in his charge the books were given.

[Jīva Goswāmī told,] "Take them and copy, and preach in Bengal, specially. We shall see to preach in this side, but the land of Mahāprabhu and Nityānanda Prabhu, there it will have good circulation, you take it."

Śrīnivāsa took, and the three came, two bullock carts, and that big wooden casket was brought there. And they came by that Grand Trunk road near Viṣṇupura, in the district of Bakura, near Midnapura. The carts were on the road, and they were sleeping somewhere nearby, but those book boxes they were removed. In the morning when they woke up, they found the cart was empty. The big wooden box with the books all gone. Then they're horrified and those three tried their best to search nearby but could not find any clue. Then what to do? Śyāmānanda and Narottama, disappointed they left the place for their own home.

But Śrīnivāsa Ācārya he could not do so. "I was specially selected and given the charge of these higher *śāstras*, and I cannot go back home without doing anything to get the *śāstras* back, I can't."

He was wandering like a madman here, there, this beautiful young boy. People thought that this young boy, his head is cracked, here and there he's wandering.

Then one day, there was a *zamīndār*, a chief, of the *shantas* [?], the *ādivāsīs*, the aborigines, his name was Birhambir. He was a chief of that locality. And he had some attraction for devotion and *Bhāgavatam*. Every day he held a class on *Bhāgavatam* regularly in his house in the afternoon. And his guru was one by the name of Vyāsa, he used to explain *Bhāgavatam*, and so many devotees they used to hear like that this *Śrīmad-Bhāgavatam*.

But Śrīnivāsa, he was passing his days like a madman, here and there, anyhow he heard and went there to hear *Bhāgavatam*. Eagerly not to express him, but he knows he's an educated man, a good scholar, specially of *Bhāgavatam*. None knows, and he also did not give any vent to that.

But one day that Vyāsa he was explaining something wrong, and unconsciously Śrīnivāsa could not check himself, he pointed out the mistake. "You are explaining in this way, but the proper meaning will be that."

Then the attention of the whole devotees including the king, the chief, fell on that boy. "Who is he?"

His guru Vyāsa, who was explaining, he was also charmed. "We all took him to be a madcap. But he's pointing out such fine points. Who are you?"

The quest became very intense, and he had to admit that, "I am a wretched soul. This *Bhāgavatam* and so many other very high level Vaiṣṇava scriptures, I was taking from Vṛndāvana. And in those big boxes, filled up with those Vaiṣṇava scriptures was stolen from here about a year or so ago. And I'm wandering in search of those. I was in custody."

"Oh!" Then they knew. That Birhambir he had one astrologer, and he used to say that, what is what, where. When these two big boxes filled up with scriptures was there, nearby his capitol, he called the astrologer, "What is there?"

They looted, from those places those chiefs were all looting princes, half robbers.

The astrologer told, "Very highly valued jewels are there in those boxes."

Then he managed by his own men to steal those boxes and kept in his house. He opened then found many holy books, and closed it, kept it. After hearing from Śrīnivāsa, he said, "Oh, you have

lost those books, you are owner of that? That is here, we have taken it. My astrologer told that many valuable jewels were contained there. So misguided, we took them."

Then Śrīnivāsa came back in his right again, he went there, fell prostrated there, and asked them to get some articles of *āratī* and began to offer *āratī* to the books, the *śāstra*, representation of Kṛṣṇa, devotees. He began worshipping, and after *āratī* opened the books.

Then he sent information to Narottama and Śyāmānanda. They all came.

And this chief was his disciple, and many of the place became his disciple.

Then Birhambir after all he did much service for the Gauḍīya Vaiṣṇavas here, Birhambir. And Viṣṇupura was his capital, and gradually Viṣṇupura - so many temples, huge number of temples are seen in that town still standing.

And they were very strong rulers, and they forced the people, all the subjects, "You must take *Hari-Nāma*, Hare Kṛṣṇa. Otherwise we will banish you from here."

So much so, there was one Gopāla Singh, an ordinary cultivator, after finishing his duties, before going to bed, "Oh, you take that *mālikā*. I must obey the Gopāla Singh's order." So "Hare Kṛṣṇa, Hare Kṛṣṇa."

Otherwise if the information that he did not take Name, he would be banished from his temple. The whole line was Vaiṣṇava, and many things are told from their line.

Then Śrīnivāsa Ācārya came to Yajigram near Katva, and with the help of Narottama and Śyāmānanda, and Virbadhra, the son of Nityānanda Prabhu. Jāhnvā Devī, the first wife of Nityānanda Prabhu, Advaita Prabhu's sons, they all combined. Began an extensive preaching of the Gauḍīya Vaiṣṇava, of the *Bhāgavata Dharma*, especially in Bengal, and parts of Bihar and Orissa. The flow, the inundation came, by this trinity, the combination of these three devotees, after Mahāprabhu and Nityānanda Prabhu, they kept up that torch of the Gauḍīya Vaiṣṇava here mostly in Bengal. Narottama Ṭhākura went to Manipur side, Assam, and the whole of Manipur almost was captured by him, including the king. So in Manipur, we generally see, the temple is also here in Manipur, two temples. They're mainly disciples, all the Manipuri's of Narottama Thakura. Extensive preaching he has done that side. And in Bengal, Advaita Prabhu and Nityānanda Prabhu, Śrīnivāsa Ācārya. And in Orissa specially, Śyāmānanda Prabhu.

So today is that auspicious day, that Śrīnivāsa Ācārya he disappeared. So then in his connection this has been very much purified. And we pray for his grace, for his mercy, that our attempt may be successful to get what they came to give us. We may accept their advice, and blessings.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Gaura Hari. Any question you can put to [Śrīpād Bhakti Vicār] Yājāvara Mahārāja, hmm? _____
[?]

Something from him. But can anyone of you translate Bengali to English? None?

Devotee: You can.

Śrīla Śrīdhara Mahārāja: At last I'm here, try.

Devotee: Yājāvara Mahārāja, I've heard that he had taken *sannyāsa* aged twenty eight.

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Yājāvara Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah! Yājāvara Mahārāja took *sannyāsa* when he was twenty eight. But he joined the Maṭha long before, even before me, perhaps [nineteen] twenty five or so. [25:44 - twenty six - 26:36 ?]

...

Swāmī Mahārāja sang a Sanskrit song.

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau
[Last line of each of the eight verses in *Ṣaḍ-gosvāmy-aṣṭakā*]

That was composed by Śrīnivāsa Ācārya. You have heard that?

Devotees: Yes. Prayers by Six Goswāmīs. *Kṛṣṇotkīrtana*...

Śrīla Śrīdhara Mahārāja: Ah! That song Swāmī Mahārāja sang, and I was told that was very, very much appreciated from the standpoint of musical sounds _____ [?] he's playing on *mṛdaṅga* himself and chanting. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. That song, that poem was composed by Śrīnivāsa Ācārya Prabhu. *Ṣaḍ-gosvāmy stotra*. And that is played in the whole of America. *Vande rūpa- sanātanau raghu-yugau śrī-jīva-gopālakau*.

Devotee:

nānā-śāstra-vicāraṇaika-nīpuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.

[I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.] [*Ṣaḍ-gosvāmy-aṣṭakā*, 2]

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

So today we keep it here.

Devotee: Jaya Om̐ Viṣṇu-Pāda Paramahansa...

...

Śrīla Śrīdhara Mahārāja: ...in the land of exploitation. Improve yourself and leave here.

Dayādhara Gaurāṅga: *Brahma-saṁhitā*, that is not included then? That is Vaiṣṇava *śāstra*.

Śrīla Śrīdhara Mahārāja: _____ [?] And that gives specially the conception of Svayaṁ-Bhagavān Kṛṣṇa. Kṛṣṇa is above all, even Nārāyaṇa. That we get from *Brahma-saṁhitā*. There are many *saṁhitās*. This is *Brahma-saṁhitā*. Jīva Goswāmī gives the reference that is very rarely found, that hundred chapters, only one chapter is given here. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: Then after instruction from *Purāṇas*, we can, the next higher *śāstra*?

Śrīla Śrīdhara Mahārāja: *Purāṇa* is also higher. The classification, *Upaniṣads*, generally we should approach the *Veda*, the revealed truth, and that is also classification according to the, considering the stages of the recipient they have given their instalments. And that is collected in _____ [?] *śāstra* in *Vedānta*, just *Brahma-sūtra* by Vyāsadeva. He collected the very important passages from the *Upaniṣads* and has proved that the Brahman, that should be the only object of our search really.

Dayādhara Gaurāṅga: *Athāto brahma-jijñāsā*.

Śrīla Śrīdhara Mahārāja: *Brahma-jijñāsā*, and now what this true conception of Brahman is.

Śaṅkarācārya came to explain that, "This is non-differentiated mass of consciousness. And we must enter there and we lose our individuality."

But Rāmānuja and others, they came to say, "No. Brahman, on closer inspection we shall find that that is a domain, a zone, where we can detect that He's personal, Vāsudeva, person. A point of Brahman, we ourselves as person, so the huge source of that consciousness that is not an objective thing, but it's subjective, and that is person, a big person, infinite personality. Then when we can see that we see Brahman is Parabrahman, that is Vāsudeva who is accommodating everything in Him, and who is living everywhere. Vāsudeva."

Then in more close inspection we find there is some potency just by the side of that person. Then that becomes Nārāyaṇa. Then Nārāyaṇa we find there not only Nārāyaṇa alone but His group also there. In this way the Vaikuṅṭha, the servitors, all these things, we can see that Brahmapura.

Rāmānuja has given the example that a bird is entering the jungle and disappears from here. But it does not mean that he's dead, it's living there, with his chicks and hen, and nest, He's living there, taking food.

So when one enters that zone of conscious area, that does not mean that he's lost, he ends there, no. He enters there and he lives there. So if we can secure our entrance into that zone of

pure conscious area, we can retain our individuality. And so many there are retaining their individual existence and they're all engaged in service. In this way he explains.

And Mahāprabhu says from *Bhāgavatam* that, "There is another sphere higher than that Vaikuṅṭha. Here it is calculative service, and there that is automatic. And here we think that power is the source, is the prime cause of everything. But there we find that love and beauty, that is the guiding principle of the whole existence, not power, but beauty or love. That is the most fundamental plane. And we can connect ourselves with that. We can wake there and live there permanently and very happily. That is the happiest form of life when we can reach that area of spontaneous loving service. Everyone is of that temperament. And the central Lord is there _____ [?] encouraging everyone to do so." That is the nutshell.

So Jīva Goswāmī has taken *Śrīmad-Bhāgavatam* as the highest authority, and he has shown, "Why I'm accepting *Śrīmad-Bhāgavatam*." He says that, "*Śrīmad-Bhāgavatam* has got the characteristic of one of the *Purāṇa*, it has got the characteristic of the *Veda*, it has got characteristic of the *Tantra*, it has got characteristic of *smṛti*."

The Vedic truth, the revealed truth, comes in a general way and takes three courses. One, *tarka-panthā*, means to satisfy the learned, who have got understanding, satisfy the intellect. Another, *smṛti*, to apply itself in daily life, in food, in any other activity, within all these things mixing with our daily habitual practices, that is *smṛti*. How should we regulate ourselves in our twenty four hour's living practices, that is *smṛti*. But to satisfy our intellectual guidance, that is *tarka*, *Brahma-sūtra*. And another, *Purāṇa*, the points of departure, to advise us like a friend. "Someone did so and he got this bad result. Someone did so and he got this result. If you do this you'll be beneficial in this way." So he advised. And in searching many previous historical reference they're trying to convince you. That is *Purāṇa*.

Jīva Goswāmī says, "In *Śrīmad-Bhāgavatam* we find all these characteristics in one place. _____ [?]

smṛti, it is considered as *smṛti*. Then it is *tantra*, clear. All our activity also harmonised there. And *Purāṇa* also, so many stories to encourage you, to attract your attention towards so many previous incidents, so *Purāṇa*. So all the signs, symptoms, of all different types of *śāstra* is found in one place, and that is *Śrīmad-Bhāgavatam*. So we can take it blindly to be the highest *śāstra* for our cause, because from all points it can satisfy all sorts of enquiries, in one place."

In *Tattva-Sandarbha* you'll find it in detail. Jīva Goswāmī has written *Sat-Sandarbha*, six *sandarbha*. First is concerned with epistemology, *Tattva-Sandarbha*, what is the evidence. He's analysing and divides it into ten. Then eliminating one by one, showing defects in them, the evidence. Then lastly he has come to *śrauta*, or *āpta*, and shows that in transcendental affairs this is only the source of our knowledge. Should be, in this way.

And then he has told that we can rely on *Bhāgavatam* as revealed truth, the scriptures, the containers of the revealed truth, in a most developed and regulated way suiting to us he has proved that. And then what is in *Bhāgavatam* he gave the conception of Brahman, Paramātmā. The Brahman, all comprehensive aspect of the Supreme. And the all permeating aspect. And then the all capturing - capturing attention of all in the service, representing His dutiful aspect, *bhajanīya*. Bhagavān means *bhajanīya guṇa-viśiṣṭha*.

Brahman, Paramātmā, Bhagavān. What is Bhagavān? Whose very existence is so much attractive that He commands your attention for His service. He's Bhagavān, who can attract your heart for His worship, for His reverence, for His love. He can attract your heart, your love, your very existence. That is Bhagavān. That aspect, the fulfilment side, represented by Bhagavān.

And what is Brahman? What is - from the scriptures - what is Paramātmā? What is *jīva*? What is the conception of Bhagavān, both Nārāyaṇa and Kṛṣṇa, and the difference between Them? And Kṛṣṇa is Svayaṁ-Bhagavān, the most original. Reality the Beautiful. And that is the prime cause of the whole existence, the beauty and love.

So you are to go through that *Sandarbha* by Jīva Goswāmī. And on the basis of that, you are to read what Rūpa Goswāmī has spoken about *rasa*, and different stages of *rasa*. *Śanta, dāsya, sākhyā, vātsalya, mādhyūya*, and all these things. And to have a strong critical ground, and foundation, you are to study this *Sat-Sandarbha*. And through which who has got taste they will go, pierce through these stages and go to the beautiful. And there they will cultivate about Him in a particular style.

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

Devotee: Mahārāja, may I ask? What is the position of a person who has heard from a pure devotee, such as Śrīla Prabhupāda, or yourself, and is chanting Hare Kṛṣṇa, but has not taken the *Hari-Nāma* initiation? Can he still make some spiritual advancement?

Śrīla Śrīdhara Mahārāja: Who are you?

Bhakta Tom: My name is - I'm a friend of Dev Nārāyaṇa. My name is Thomas Savage [?] from New York. And I've brought the letter from Dev Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: Your name?

Bhakta Tom: Thomas.

Aranya Mahārāja: Bhakta Tom.

Śrīla Śrīdhara Mahārāja: Bhakta Tom? Now, what does he say? One who has got that first *Hari-Nāma mālā*?

Aranya Mahārāja: No, no. He asks, "If someone is - a person has heard from Swāmī Mahārāja and yourself, two pure devotees, but they have not as yet received *Hari-Nāma* initiation, what is their position?"

Śrīla Śrīdhara Mahārāja: They will try to be in a position of search, what Swāmī Mahārāja has given to the world. Some sort of hopeful news for the soul, and he has left the surface...

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