

85.11.04.C_85.11.06.A

Śrīla Śrīdhara Mahārāja: So high power of medicine for the worst type of patient here. Jagāi, Mādhāi, they represented the worst type of patient here. Misunderstanding and misdeed. But at once they got relief from that tendency and became holy men immediately. What is this? This spiritual hospital is of this type, wonderful cure, treatment. Not only to get relief of the previous disease, but perfect health, healthy body comes about immediately. Such is medicine, such is trust, treatment, that not only the curing from the disease, but getting higher order of health is also coming immediately. What is this? Bad habits of Jagāi, Mādhāi disappeared, but not only that they engaged themselves fully in the religious spiritual life. Taking the Name of the Lord and all other suitable qualifications at once they acquired. This type.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Vaiṣṇava *aparādha* _____ [?] They were members of the ordinary section of people and they committed mischief to the persons who were not of higher level. So no offence in the higher plane, so easily they got. But a Vaiṣṇava *aparādhī*, those that commit offence against those that are coming to help them, their position is more severe. Those that are coming to help him, to get him relief, the one who wants to wound the doctor who will give medicine and who will remove his disease, if he goes to attack the doctor, that is more injurious to his future health. But Jagāi, Mādhāi did not attack the doctor. Immediately attacked the doctor and then immediately finished. Did *aparādha*, offence, but when particularly he came to offend Nityānanda, that means the highest doctor, well-wisher, that is Vaiṣṇava *aparādha*.

But Mahāprabhu went to punish them, but Nityānanda Prabhu came, "No, no. Here We have not come for that. *Ahaitukī kṛpa*. Without giving any attention to any calculation of good or bad, We have come only to relieve the people. This is Our promise. So We can't take any offence of them here. We have already promised, *ahaitukī kṛpa*." Otherwise the attack on Nityānanda that is a great offence, not only Vaiṣṇava *aparādha* but more than that. But immediately They came and, "We have come only for that purpose, not to take any offence, and to do the service."

And they're making, they're showing their humility. Rūpa, Sanātana, themselves did not show such offence, but they're thinking for us. Though we generally go to attack the doctor, the well-wisher, that is greater offence, we must be careful of that. Those that have come to help me, we want to attack them. But we must be careful.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Out of humility They say like that. But Nityānanda Prabhu Who is the abode of all generous high dealing, and He's attacked. But attacked and finished. In another sense, another way of thinking, that Jagāi, Mādhāi,

[mahā-kṛpā-pātra prabhura jagāi, mādhāi] 'patita-pāvana' nāmera sākṣī dui bhāi

["Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

They're set example for the *līlā*. Jagāi, Mādhāi, was exploited to enhance the beauty and generosity of the *līlā* of Gaura-Nityānanda. Jagāi, Mādhāi, was utilised. They were heinous, those two types of great sinners has been made, utilised, as the element of the nobleness of Gaura-Nitāi - on the whole. So Jagāi, Mādhāi was exploited to show the nobility of the pastimes of Gaura-Nityānanda - in one sense. And Haridāsa Ṭhākura, Rūpa, Sanātana, to enhance the *līlā* for our instruction designed. That was designed. They're all *parśada*. And Mahāprabhu came with all His paraphernalia and to show the *līlā*, to attract us, the sinners, for the *līlā*, to take shelter under Them. But they're considered really as the *parśada*, the eternal attendants of His *līlā*, the *līlā* is *nitya*. The king takes the part of a sweeper in a drama, and he can play well, something like that. This is *nitya līlā*, it's continuing eternally, not an accidental happening. In this higher plane there is no influence of any death or any such change, it is eternal. Just as Sun is revolving everywhere, every moment there is morning, every moment there is noon, every moment there is evening. Only in the different place. So *līlā* is always there, and the eternal group, and coming to give some help. Sun is moving, in this way everywhere morning, everywhere - every time there is morning, here or there, in this way moving and giving benefit to one and all.

['nitya-līlā' kṛṣṇera sarva-śāstre kaya], bujhite nā pāre līlā kemane 'nitya' haya

["Although Kṛṣṇa's eternal *līlā* is described in all the scriptures, still it cannot be understood how it is eternal."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.385]

Kavirāja Goswāmī - *jyotiścakra-pramāṇe*.

[dr̥ṣṭānta diyā kahi tabe loka yadi jāne, kṛṣṇa-līlā — nitya, jyotiścakra-pramāṇe]

["Let me give an example by which people may understand Lord Kṛṣṇa's eternal pastimes. An example can be found in the zodiac."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.386]

Here it is eternal, and also in Goloka it is eternal. Here also eternal, and there also eternal. That eternal by the changing, the revolving of the Earth, every place is receiving the benefit. But the Sun is there, fixed. The Goloka *līlā* is fixed there, and here the moving, they're deriving the benefit of that *līlā* everywhere, by turn.

Parśada bhakta. If we can look in that light we'll be more benefited. And according to our stages some will see that Rūpa, Sanātana, new recruit, Jagāi, Mādhāi, new recruit. And some will say, "No. That is the attendant of the *līlā*, eternal *līlā*."

A question was raised to our Guru Mahārāja, and the answer was given in *Gauḍīya*. "This is, whomever we find with Mahāprabhu's *līlā*, if they were all *parśada*, then who are the new recruits? What benefit who are there who got new benefit then and new entrance? All, if we say, all the devotees are *parśada*, then who are the new recruits?" Then a list of names was also given.

Sārvabhauma Bhaṭṭācārya etc that they're new recruits. All are not eternal *parśada*, some new recruits are also there, otherwise it will be useless.

[14:00 - 15:07 ?]

It depends upon the nature of vision, estimation. There is a stage when one can see everything is all right. The highest realisation shows that everything is all right. It is serving direct or indirect. This *māyā* also rendering service. The Durgā Devī is also giving service. The _____ [?] butcher man, he's also rendering service, he has got his utility in his position, rendering service to the state. Who is spreading revolutionary spirit to the highest authority, he's also rendering some service. That is, he's trying - the subtle into gross and to get it finished. The disease which is within, imperceptible, that is taken out in the outer position, and then the treatment comes and fully cured. So in the broadest sense the *mahā-bhāgavata* he's well-satisfied, *mayi dr̥ṣṭe 'khillātmani*.

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dr̥ṣṭe 'khillātmani*

["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]

Anvayāt, vyatireka, direct and indirect, it is necessary in the conception of the whole, *anvayāt, vyatireka*. Only - darkness also has got contribution to light, a necessary part of light, darkness. And there is also comparison, dense darkness, and slight darkness. In this way that is also a part of the whole. That is also light. One who can see he sees light everywhere, in the indirect also, helping.

Just as to - one sacrificing his life for the independence of the country, they're going to darkness. Apparently they're going to darkness, in thinking that my country may be independent, it won't go in vain. So *vyatireka*, that is positive contribution, which does not produce any direct result for independence. The first class martyrs they cannot see any independence, but they sacrifice their life for the independence. But they cannot see independence, no direct connection with independence. But that is also foundation. In indirect way that also comes to contribute for the independence. So where it is? In the positive and the negative, everywhere, He is. In *māyā* also He is. Balavan [?] misconception, to enhance and to supply the novelty of the *līlā*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] All right. Gaura Hari bol.
Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!

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

...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *As Bhāgavata Speech.*

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: That also you have taken here?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Few copies - *Bhāgavata Speech* - Bhaktivinoda Ṭhākura.

Bhakti Sudhīra Goswāmī: Yes, of Ṭhākura Bhaktivinoda.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Search Of The Lord For Lost Servant.*

Bhakti Sudhīra Goswāmī: Yes. Next.

Śrīla Śrīdhara Mahārāja: *Search For Kṛṣṇa, Reality The Beautiful - Search Of The Lord For The Servant.*

Bhakti Sudhīra Goswāmī: Yes. This book Mahārāja is about yourself, this book is about you.

Śrīla Govinda Mahārāja: _____ [?]

...

Bhakti Sudhīra Goswāmī: Then it says, Guardian Of Devotion. And Chaitanya Sāraswat Maṭh.

Śrīla Śrīdhara Mahārāja: Guardian Of Devotion.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Subject heading? How many chapters?

Bhakti Sudhīra Goswāmī: It is just - there are three sections. In the first section there's your Deities. And Guru Gaura Gāndharvā Govindam Grnga Naisaha. Obeisances to the Lord in His Deity.

Then there's these conversations between yourself and Swāmī Mahārāja. And Swāmī Mahārāja's appreciation of Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Then?

Bhakti Sudhīra Goswāmī: Then there also it's mentioned - your poetry, of the appreciation of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, of your poem of Bhaktivinoda Ṭhākura in Mahāprabhu's line. He says that, "Now there is someone who can represent my *siddhānta*, my conclusions, who remains behind."

It's also mentioned the - your talks with Swāmī Mahārāja and,

*[teṣāṃ satata-yuktānāṃ, bhajatāṃ prīti-pūrvakam]
dadāmi buddhi-yogaṃ taṃ, yena mām upayānti te*

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

Śrīla Śrīdhara Mahārāja: Eh?

Śrīla Govinda Mahārāja: *Dadāmi buddhi-yogaṃ taṃ, yena mām upayānti te.*
Swāmī Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Also it's mentioned how after Gauḍīya Maṭh that Swāmī Mahārāja wanted to make an Institution with Your Divine Grace as the Head of that Institution.

Śrīla Śrīdhara Mahārāja: He gave a proposal.

Bhakti Sudhīra Goswāmī: Yes, proposal. Ha. Ha. Also, when Śrīla Swāmī Mahārāja and his disciples came to your Maṭh for your Vyāsa Pūjā celebration, and he stayed in the Blue House. And Acyutānanda Swāmī enquired about your talks. And Swāmī Mahārāja told him that 'he would faint to hear the depths of your realisations.'

And Swāmī Mahārāja's letter to Govinda Mahārāja. "That after the departure of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura I should take direction from Śrīla Śrīdhara Mahārāja."

He wanted to know, "Should he live in America, or return to Vṛndāvana?"

And you advised him to stay, to continue his preaching in America.

And his mentioning of *śikṣā guru*, "That Śrīdhara Mahārāja is my *śikṣā guru*."

Then, and your, yes, ha, ha, this picture here, Guru Mahārāja, this picture is of Your Divine Grace and - when is that?

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And also this is _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And this is Guru Mahārāja, Karachi.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhira Goswami: So Guru Mahārāja, in Karachi, that is where you said, "If the Infinite cannot make Himself known to the finite, then He's not Infinite."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Bhakti Sudhira Goswami: Ha, ha. Also there's the picture with Śrīla Prabhupāda in Madras, where you're in the background.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhira Goswami: Then there's a conversation with Śrīla Swāmī Mahārāja in nineteen seventy seven when he invited you to come and stay in Māyāpur, to stay there with him.

And also your singing, *śrī-rūpa-mañjarī-pada*, to Śrīla Prabhupāda Bhaktisiddhānta Saraswatī before his departure.

And, so here Śrīla Swāmī Mahārāja is mentioning that you have very high and deep realisations. So in the second part of the book is,

*nikhila-bhuvana-māyā-chinna-vichinna-kartrī, [vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī, vilasatu hṛdi nityam bhaktisiddhānta-vāṇī]*

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."]

Your verse and explanation, saying of Śrīla Prabhupāda although outwardly he was like a lion - inwardly he was very, very sweet. It could only be traced in his internal sweetness.

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Sudhira Goswami: His sweetness was internal. And you say that, "With his first step he cut asunder the whole plane of exploitation. And with a second step he put a stop to all calculations of different scholars, and different conceptions of salvation. With the third step he minimised the hardness and stiffness of the rules and regulations of calculative devotional service.

Sāgar Mahārāja: *Nikhila-bhuvana-māyā-chinna-vichinna-kartrī*, _____ [?]

Bhakti Sudhira Goswami: So this explanation...

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And then the third section, the final section of the book, is the *Brahma Gāyatrī* explanation.

Śrīla Govinda Mahārāja: _____ [?]

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: Yes, the Bengali verses as well.

Śrīla Govinda Mahārāja: _____ [?]

gāyatrī muraliṣṭa-kīrtana-dhanam rādhāpadam dhīmahī.

["Kṛṣṇa's flute does not make any other tune except the glorification of Śrīmatī Rādhārāṇī."]

_____ [?]

Bhakti Sudhīra Goswāmī: So this is some introduction. Many people are enquiring, they want to know, "Who is Śrīdhara Mahārāja?" So that is very difficult to explain fully, so this is some attempt.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: [31:32 - 34:00 ?]

...

Bhakti Sudhīra Goswāmī: ...he's in New York.

Śrīla Śrīdhara Mahārāja: New York. Delivering lecture?

Bhakti Sudhīra Goswāmī: No, not delivering lectures.

Śrīla Śrīdhara Mahārāja: Has he entered into married life, no?

Bhakti Sudhīra Goswāmī: No, but he's working.

Śrīla Śrīdhara Mahārāja: Acyutānanda?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Alone?

Bhakti Sudhira Goswami: Yes. Through one devotee I'm trying to contact him. That if we publish a magazine he may write some articles, and preach in that way.

Śrīla Śrīdhara Mahārāja: In the line of Mahāprabhu, *A Jewish Yogī*.

Devotees: (Group laughter)

Bhakti Sudhira Goswami: In the line of Mahāprabhu.

Śrīla Śrīdhara Mahārāja: And no trace of Pradyumna?

Bhakti Sudhira Goswami: Yes, I've spoken to Pradyumna on the telephone.

Śrīla Śrīdhara Mahārāja: Where is he?

Bhakti Sudhira Goswami: He's living in New York. Giri Mahārāja met with him in New York. And Nārāyaṇa Mahārāja also met with him.

Śrīla Śrīdhara Mahārāja: Also?

Bhakti Sudhira Goswami: Met with Pradyumna prabhu.

Śrīla Śrīdhara Mahārāja: What is his attitude now?

Bhakti Sudhira Goswami: It is better, I think improving, he must ...

...

Bhakti Sudhira Goswami: ...then before I left he sent a letter for Your Divine Grace. And he may come in a little while, a few weeks or months or so, but he'll not come immediately.

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