

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.08.25.A

[Very unclear MP3 in places, but a transcript was previously available]

Śrīla Śrīdhara Mahārāja: The spiritual conception of the high level is flowing from this peak to that peak; from that peak of mountain the Ganges is coming in a zig-zag way. You see what is Ganges? Ganges water is passing this side and going to some other place. That water is not Ganges water. Other water from Sāraswatī maybe is entering Ganges water, and the demarcation line is also there in the beginning. Then if I take that water, is it Ganges water? It is just coming from the other River Sāraswatī? Then what is Ganges water? How are we to take it? This is Ganges water? It must go to the order of the Lord. This Ganges water, Ganges water just passes from a channel to another side, and if I see that Ganges water is passing through this channel to a lake, I take that water, is it Ganges water? One river is flowing, entering into Ganges, and that water, if I take, is it Ganges water? Physical eye?

The saying is there, whatever will be in the bed of the Ganges, the current, the bed of the Ganges, that water is Ganges water. [And what] is flowing out of the area of Ganges, that is not considered as Ganges. And when the other river's waters enter into the Ganges, it will be Ganges; whatever water is within the (jul ion?), that is Ganges water. That will purify. The purification is not congruent with the water which I feel and I see.

The order is there, the spirit is there. The order, the sanction: that is the proper thing. So, the Guru *paramparā*, the very gist of Guru is *śikṣā*. Wherever it is to be traced, there is Guru. One who has got that eye, that transcendental eye, the divine eye, he will see the Guru is coming here, Guru there, Guru. One who is possessing that knowledge, that love, of that type, that purity; there is Guru. Otherwise the Guru *paramparā* means body *paramparā*, the continuation of so many bodies together. Then the caste *brāhmaṇas*, the caste Goswāmī's, they will continue, because body after body they are getting that *mantram*. But the *mantram* is dead there, so living *mantram*, living tendency for the service of higher type, wherever it is to be traced, we shall find that there is the Guru. One who has got that sort of eye awakened, he'll see where is Guru.

Devotee: Can the spiritual master change the *śāstra*?

Śrīla Śrīdhara Mahārāja: No. He can take out the real purpose from the *śāstra*. There is no necessity of changing any *śāstra*. It is a question of the inner meaning.

Devotee: How far it is justified, we are wearing this *kashaya vastra*, which is not in Vaiṣṇava conception?

Śrīla Śrīdhara Mahārāja: Yes, then Mahāprabhu not only took *kashaya vastra*, [the saffron dress of a *sannyāsī*] but he even also took *sannyāsa* from a Māyāvādī, but what for? Then Mahāprabhu was a Māyāvādī? What for?

The living man can adjust himself for the cause. A general, he must be up to date, but he may have sincerity and awareness and the capacity, training, and he may be a general and he can mould his army in his own way just as Napoleon did. He must be, it is not an imaginary thing, not a fairy tale, but the practical thing is there, and one who can understand; when Napoleon first began his war against Austria, France and Hungary was at

that time when Napoleon was made general. The Austrians were gaining ground. France was going back. Napoleon came and then the whole thing changed.

Then the Austrian king, he called for his generals. “For so long you were making progress, but what is that? Now you are coming back?”

The generals told that, “The new general has come on the other side, and he does not know the real policy of war or battle.”

The king told them, “What do you say! He does not know the laws of war, and he is gaining and you know the rules and regulations of the battle, and you are being defeated. What is this? How is this?”

[They said, “The general] tactics in battle are that one should attack the weak portion, but that man he attacks the strongest point, and so we cannot manage, and so he does not follow the old laws of the war, battle. Such is the matter.”

One who can feel what is divinity, for the preaching purpose he may adjust himself with new things. So, the reality must be real thinking, the thought, the spirit must be there. For Mahāprabhu, what was His necessity of taking *sannyāsa*? He took that red cloth, and took *sannyāsa* to suit the purpose of His preaching. We have to take that.

Our Guru Mahārāja also took that position. His foresight was that if, “If we are to preach, if I really want to preach, I must take the help of the *varṇāśrama dharma*. They [the *bābājīs*] are all imitating Rūpa and Sanātana and doing what is very nasty things in their practice and copying Rūpa and Sanātana in their dress.” Guru Mahārāja declared that, “Dress is not so cheap. First you become *sannyāsī*, *varṇāśrama*. In *varṇāśrama*, the fourth stage of life is the *sannyāsī*, and that dress [of the *bābājī*] is the dress of the Guru of a *sannyāsī*. First become *sannyāsī* and observe the rules and regulations of *sannyāsī* and keep those *bābājīs* on your head. And you are all imitationists, you are all debauchees, and taking the dress of that highest position of Guru and dis serving the whole society, degrading his name, and spoiling everything. So the *bābājī* dress is the purest, is the highest, that of *paramahansa*. So, first become *sannyāsī* and practice accordingly under rules and regulations, and try to show your respect towards Rūpa and Sanātana and their dress.” That was his idea.

Devotee: For preaching purposes is it permissible; suppose someone started to preach with long hair and a long beard? Under the Gauḍīya Vaiṣṇava philosophy it is o.k.?

[The devotee asking the question has long hair and a long beard]

Śrīla Śrīdhara Mahārāja: I can’t follow.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Particular - but that was not the custom, neither with the *sannyāsī*, nor with the *bābājī*.

Sanātana Goswāmī had a full beard and Mahāprabhu ordered that, “Go take him to a barber and remove the beard and hair.”

And *sannyāsa* and *bābājī* both, they do not keep such things, so, we do not like to keep. But during *cāturmāsya*, for the *vrata* it is mentioned in the *śāstra*, we keep hair and beard for the *cāturmāsya*, otherwise generally not. But still, it is not so that if one keeps long hair and long beard he cannot be a Vaiṣṇava.

There was one Vaṁṣī Dāsa Bābājī, an independent Vaiṣṇava. Our Guru Mahārāja also gave respect to him as a Vaiṣṇava, but he had this big beard and he did not shave at all. He was very negligent, not as a fashion, not fashionable, he did not allow any barber to shave,

but he was a respectable Vaiṣṇava. Even our Guru Mahārāja had respect for him; Vamṣī Dāsa Bābājī.

As for yourself, if you keep this only to satisfy the Muslims for the purpose of your service, that if you go there you can collect money, and you can render good service to your Gurudeva, and for that purpose you have kept for the safety of your vocation as well as your person...

Devotee: Oh yes, I have kept it only for that purpose.

Śrīla Śrīdhara Mahārāja: If someone does that for the time being, suppose for the service if it is necessary, one can have a dress of a *grhastha*. A gentleman's dress; even in our Prabhupāda's time, the suit was also used sometimes by his disciples. And some was clad in white dress, though they were Vaiṣṇava of high level, but still they were white clad, because they had to approach so many officers and higher things. So that was suitable.

Devotee: Just like Tamal Kṛṣṇa Mahārāja in China.

Śrīla Śrīdhara Mahārāja: To fulfil the purpose of the Gurudeva of that type, living type, to carry out his orders suitably, he can take any dress. It is the question of purity of purpose, a question of the heart.

Devotee: The purpose of a *tridaṇḍī-swāmī* is it during the time of *Bhāgavat* time, there is *sannyāsa*?

Śrīla Śrīdhara Mahārāja: *Tridaṇḍī-sannyāsa*, we find it was in the *śāstra*, *Purāṇa*. Rāvaṇa, when he came to steal away Sītā Devī, he came as a *tridaṇḍī*. Arjuna, when he met in disguise, he had the *tridaṇḍī-veśa*. So *tridaṇḍī-veśa*, *tridaṇḍī-sannyāsīs* in *Bhāgavat* also. The *Avantī brāhmaṇa* he took *tridaṇḍī-veśa* and Kṛṣṇa is relating the story to Uddhava, *tridaṇḍī*. *Tridaṇḍī-sannyāsīs* were well respected in the society at that time. And also from the *Jyotiṣa* we find that Bṛhaspati when strong, he takes *tridaṇḍī-sannyāsa*. There are so many *sannyāsīs*, but *tridaṇḍī* seems to hold the highest position of all *sannyāsīs*. And in Rāmānuja *sampradāya* - the *eka daṇḍī* we find in the Śāṅkara School - and in the Rāmānuja *sampradāya* we find *tridaṇḍī*. And our Guru Mahārāja reasoned that Prabodhānanda he was a *tridaṇḍī-sannyāsa*. And also here and there, some other *tridaṇḍī* we see, but extensively in the Rāmānuja *sampradāya*. And in our *sampradāya*...

Bhāratī Mahārāja: Nimbarka?

Śrīla Śrīdhara Mahārāja: In Nimbarka *sampradāya* _____ *tridaṇḍī-sannyāsa*, I don't know.

Devotee: They have no *sannyāsa* in Nimbarka.

Śrīla Śrīdhara Mahārāja: Nimbarka. And Vallabha *sampradāya* also, no *sannyāsa*.

Bhāratī Mahārāja: And Viṣṇuswāmī?

Śrīla Śrīdhara Mahārāja: Viṣṇuswāmī, Śrīdhar Swāmī, there *swāmī*, there *sannyāsa*, but not *tridaṇḍī-sannyāsa* as far as we know.

Now our Guru Mahārāja, he inaugurated *tridaṇḍī-sannyāsa* extensively in our *sampradāya*. He filled up the gap; the *brāhmaṇa*'s thread and the *daṇḍa*. After *varṇāśrama*

dharma, *varṇāśrama dharma* is but a step to Vaiṣṇava *dharma*. From the scriptures to show that *varṇāśrama dharma* can only plan to observe *sanātana dharma*, to carry out that form of theistic life, and then above this, Vaiṣṇava *dharma*. *Brāhmaṇa dharma* vanishes, and Vaiṣṇava *dharma* begins. So, to show that; to preach that position to the society, and to the pseudo Vaiṣṇava, he supplied the gap and filled up another step. And after collecting the qualities of the *brāhmaṇa* and *sannyāsī* and then you can aspire to have the position of the *bābājī*. That is *paramahaṁsa*, the *paramahaṁsa veśa*, the dress of the Guru of the *sannyāsī*; *pañcama-āśrama*.

Aksayananda Mahārāja: But our Guru didn't accept *bābājī*.

Śrīla Śrīdhara Mahārāja: And those *bābājīs* are not accepted as *bābājīs* proper. They have deviated. Only physical dress cannot keep them in the position of *bābājī*.

The mere imitation of Gaura Kīśora Dāsa Bābājī Mahārāja, the Guru of our Guru Mahārāja, lived very simply in a hut, sometimes in a *dharmasālā*, and when he was living in a hut on the Ganges bank, another man he came and constructed a similar hut by his side, and he began to live there. Gaura Kīśora Bābājī Mahārāja gave respect to him and that man he also demanded something like that from the people; in this way. But one day, Gaura Kīśora Dāsa Bābājī Mahārāja remarked that, "That if a lady enters into the labour house and shows, imitates some sort of pain, as if giving birth to a child, will child come by that mere imitation?"

Do you follow? Am I clear? She must have some child in her belly, in her womb. Then naturally the pain will come and the child will come out. But without any pregnancy, if she imitates the pain of giving birth to a child, will the child come? That is a ludicrous thing.

So, only to imitate the dress of a *bābājī*, that cannot give the position of a real *bābājī*. So before you take the dress of a soldier or a general, you will have to learn what is battle, what is fight, how to handle so many weapons. You must learn them, but only the dress of a soldier does not make one a soldier. So also you must acquire the inner attributes of a *bābājī*, of a high type of Vaiṣṇava. Only mere dress cannot make you *bābājī*.

So many *bābājīs* are in Vṛndāvana, in Navadvīpa, but our Guru Mahārāja did not recognise any of them. He put his hand to his forehead, "Such a sacred land, Vṛndāvana; I came, but it was my own misfortune that I did not see a single Vaiṣṇava here." That was his disappointment. "Not a single Vaiṣṇava in Vṛndāvana I find here. That is my misfortune." That was his statement in Vṛndāvana. So Vaiṣṇava is not by garb first of all, must be by his internal realisation. And those who have got the real eye to see the internal realisation, they won't care for any external dress, only if a man takes the dress of a *vidvan*, a *pañḍita*.

tavaty ashbhatē mukham yavat kinchit na bhasate.

[A well-dressed fool goes unrecognised until he speaks.]

But only the dress of a *pañḍita* will not make him a *pañḍita*. A real *pañḍita*, when we have a talk with him, he will detect whether he's a real scholar or not, and not by dress. So Vaiṣṇava can also be measured by a Vaiṣṇava. Vaiṣṇava can see who is Vaiṣṇava. He has got that eye, what is the criterion of a Vaiṣṇava. He has got the eye; that sort of *divya jñāna*, *divya*

dṛṣṭi which he can feel that, "This is a Vaiṣṇava, Vaiṣṇavaism." Otherwise only the encasement of a Vaiṣṇava, the outer show; the *tilak*, *mālā* and dress, that cannot make anyone a Vaiṣṇava.

Śrīla Govinda Mahārāja: _____ Baladeva Vidyābhūṣaṇa, Bhaktivinoda Ṭhākura, Jagannātha dāsa Bābājī Mahārāja, _____ [?]

Bhāratī Mahārāja: _____ Baladeva Vidyābhūṣaṇa and Jagannātha dāsa Bābājī.

Devotee: I met this guy yesterday, a white *bābājī*.

Devotees: Hiranyagarbha.

Devotee: Yes, Hiranyagarbha, and he told me that he is a disciple of...

Śrīla Śrīdhara Mahārāja: It is unfortunate that he has gone out of the line...

Devotee: He told me that he is a disciple of Bhaktivinoda Ṭhākura's son.

Śrīla Śrīdhara Mahārāja: He is making much of the form. But whether this is Ganges water, only about the pot, he is looking after that, but not the thing within the pot.

Devotee: I asked him to come here and talk with Śrīdhara Mahārāja.

Śrīla Śrīdhara Mahārāja: He won't come here.

Aksayananda Mahārāja: He won't come here; he's afraid.

Śrīla Śrīdhara Mahārāja: Formerly he used to come here, so I knew him, so when I heard that he is such and such, I told some of my acquainted persons, "Please request him to come to me." But he does not come. He's afraid of coming.

Aksayananda Mahārāja: If our Guru did not take *bābājī*, then we also could not.

Śrīla Śrīdhara Mahārāja: What to speak of him, he has taken that sort of dress from Lalitā Prasād, we do not recognise Lalitā Prasād also. He is the son of Bhaktivinoda Ṭhākura. We know our Prabhupāda and Prabhupāda has written about Lalitā Prasād that his affection to Bhaktivinoda Ṭhākura is mostly the father and son relation, and not so much of Vaiṣṇavism. He has written an article in *Gauḍīya*, our Guru Mahārāja, and we can understand that. Bhaktivinoda Ṭhākura's inner purpose, what it was, that was taken out by our Guru Mahārāja, and preached to the world. But Lalitā Prasād was an imitationist more or less. So what to speak of Hiranyagarbha, Lalitā Prasād we do not recognise, Lalitā Prasād.

Aksayananda Mahārāja: If our Guru Mahārāja, if our Guru did not, if our Guru was in *sannyāsa*, then we could not accept a higher *varṇa* also. That would be forbidden. If our Guru is *sannyāsa* then we could not...

Bhāratī Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Imitation is not a big thing, but to have the real thing within, we want that. We came for that. The real teaching of *rūpānuga*, the comparative study, we are particular with that, to appreciate that, to enter into the depth of the reality within, not so particular about the dress. Dress we shall do according to the purpose of preaching; suiting

to the purpose of preaching, and not to show to the public that I am a Guru, I am a *sādhu*; not for that. We are fighters, soldiers; we have taken such dress of a soldier to fight with the world.

Devotee: In preaching we are practising *viddhi bhakti*; shall we achieve that...

Śrīla Śrīdhara Mahārāja: *Raga-bhakti* is far, far above. It is not a very ordinary thing to be sold in the market. Those who say that 'we have got *raga-bhakti*', we hate them; they are enemies of the *sampradāya* of Mahāprabhu. *Ragapatha bhakti* is so cheap? There are so many signs of the ordinary man, the scent of the beast is in him, and he says he has attained the *raga-bhakti*? Only to destroy them, the Gauḍīya Maṭh has come; to destroy those imitationists of *raga-bhakti*. They are enemies of the *sampradāya*.

Bhāratī Mahārāja: So, they also give another false argument that there's a hundred year difference from Bāladeva Vidyābhūṣaṇa to Jagannātha dāsa Bābājī.

Śrīla Śrīdhara Mahārāja: Yes, we know it fully well. Swāmī Mahārāja also knew it fully well. It is not unknown to us. But I told that we are followers of the thought, not of the body.

Bhāratī Mahārāja: Madhusudhana Dāsa Bābājī, wasn't he after Baladeva Vidyābhūṣaṇa?

Śrīla Śrīdhara Mahārāja: Madhusudhana Dāsa Bābājī had connection with Jagannātha Dāsa Bābājī.

Bhāratī Mahārāja: He was his Guru?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Then what is the meaning of initiation, Mahārāja?

Aksayananda Mahārāja: That means *śikṣā* is more than *dīkṣā*.

Śrīla Śrīdhara Mahārāja: *Dīkṣā* means to impart the real knowledge and sentiment from one to another. And that must be of the real type. Homeopathic globule; only the outer, nothing can be known by the outer physical plane, but the potency is within. So, the *mantram* and other things, the potency within, what type of thought or sentiment is imparted through that sound, that should be the important thing. The Māyāvādīs have same *mantra*, Māyāvādīs are also taking the Name, but that sort of Name will vanish in Brahmāloka. They won't be able to cross that Virajā. That is throwing the thunder. When the Māyāvādī takes the Name of Kṛṣṇa, our Vṛndāvana dāsa Ṭhākura says that his praise, his taking the Name, his devotional characteristics are all just like thunder to the holy body of Kṛṣṇa. Not any soothing effect. Gauḍīya Maṭha, they deal with reality, not with the frame, that is Gauḍīya Maṭha, what is what in the thought world. Step by step, the adjustment; that we want. We are not enchanted, we are not captured by the form, mere form. The development in the thought and the step by step gradual development into the thought. 'Virajā,' 'brahmāloka,' 'bhedi' 'paravyoma' pāya.

[*upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmāloka,' bhedi' 'paravyoma' pāya tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana*]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.153-4]

What is *paravyoma*, *tabe yāya tad upari 'goloka-vṛndāvana'*, all these things.

karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
[tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]

[The *gopīs* are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the *gopīs*, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her *kuṅḍa* is as profoundly dear to Lord Kṛṣṇa as this most beloved of the *gopīs*. Who, then, will not reside at Rādhā-kuṅḍa and, in a spiritual body surcharged with ecstatic devotional feelings (*aprākṛta-bhāva*), render loving service to the Divine Couple Śrī Śrī Rādhā-Govinda, who perform Their *aṣṭakālīya-līlā*, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kuṅḍa are the most fortunate people in the universe."] [*Upadeśāmṛta*, 10]

This gradation, what is Virajā proper, what is *brahmaloka* proper, what is Śivaloka, what is Vaikuṅṭhaloka and then what is Ayodhyā, what is Dvārakā, what is Mathurā, the realistic view of the whole gradation.

na tathā me priyatama ātmayonir [na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

["O Uddhava! Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."] [*Śrīmad-Bhāgavatam*, 11.14.15]

"What is the position of Brahmā? *Na śaṅkaraḥ*, Mahādeva? *Na ca saṅkarṣaṇo na*, Baladeva? *Śrī*, Lakṣmī? *Naivātmā*, as you are My favourite, Uddhava."

Step by step. How it is possible? We have to follow the spirit; otherwise from Jāhnavā up to Vipina Goswāmī, from whom initiation was taken by Bhaktivinoda Ṭhākura, from Vipina Goswāmī, from Jāhnavā to Vipina Goswāmī, so many ladies are there, unknown ladies. Through them the *mantram* came to Vipina Goswāmī and from him, Bhaktivinoda Ṭhākura came. But we take Bhaktivinoda. Should I go to count all those ladies in the *paramparā*? What was their realisation? The realisation, we are slaves of the truth. What is flowing, the current, the pure current, we are told, we are beggars of that. We have no charm of any form.

You see, I generally quote an instance when Aurovindo Ghosh - you know his name?

Devotee: Aurovindo Ghosh of Pondicherry.

Śrīla Śrīdhara Mahārāja: Of Pondicherry. He was almost the founder of the revolutionary movement in Bengal. When in nineteen twenty eight or so, when a case was going on in Calcutta High Court against him, a big barrister, one Mr. Norton. Aurovindo he absconded,

and Norton, when the case was going on Aurovindo was not to be found anywhere. That Norton told, whenever, however, in whatever paper he found - Aurovindo's English was very good English. He stood first even; his training was in England from the childhood, and he knew English very well, even better than an English man, good English he could speak. Norton said, in any magazine or any paper, or whenever any article, he could detect, "Here is Mr. Ghosh." By Aurovindo's writing, whenever he read, he could say, "Here is Mr. Ghosh. In this writing you are to trace where from this article is coming." So, by the spirit we can judge who has written it; not by the name, whose writing.

So there is an internal thing and those that cannot see that internal truth, they will make much of the external cover. We are not one for that. Ordinarily, so-called Vaiṣṇava's, so-called *goswāmīs*, they are hated by the general *smārta brāhmaṇa* section *varṇāśrama*. And we came from that stock. Because we have some earnest inclination for the teachings of Mahāprabhu, for His personality, we came, being attracted by the purity and the intensity of the *śikṣā* of Mahāprabhu that we found in Prabhupāda. Only by that degree of intensity of theistic conception we were attracted. We have no charm for the fashion, these *bābājīs*, the *goswāmīs*, and other *vairāgis*; they are hated in the society. And Guru Mahārāja has come; now they have got some position, relatively. But they left Mahāprabhu and indulged in so many debauchery activities and tradery. The *goswāmīs* are all traders. They are making money. The real spirit we want; so we are not deviated, and these _____ may not touch us. The dogs will bark. We take it like that. Dogs may bark, but it has no importance, a dog barking. Because they make much of the outer thing, they have no real purification of their heart to accept the pure thing, to discriminate what is purity, what is *prema*, how pure it is. Brahmā and Mahādeva, they also aspire after that thing. First understand what degree of purity is that thing. These fellows, they are not only imitation, but they want to exploit Mahāprabhu and not to serve Mahāprabhu. They are the worst enemies. They are traitors; they have taken the garb of Mahāprabhu's *sampradāya*, and they are saying something else. This is cheap marketing; they are selling these adulterated things extensively for less money, very cheaply. They have no inner necessity to have the purest thing for them.

pūjāla rāgapāṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Being of such a high order, our Guru Mahārāja never seemed to be so. "I am a servant of the servant of the servant of the Vaiṣṇavas." That was his claim. And, "They are my Guru, they are so high. First come and practice all these things, and then one day you will hope to reach there. It is not so easy, so cheap."

*[koṭi-jñāni-madhya haya eka-jana 'mukta']
koṭi-mukta-madhya 'durlabha' eka kṛṣṇa-bhakta*

[Out of many millions of liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.] [Caitanya-caritāmṛta, Madhya-līlā, 19. 148]

Bhāratī Mahārāja: Mahārāja, Caitanya Mahāprabhu, He did not give actually *mantram*, he just gave *śikṣā*, isn't it?

Śrīla Śrīdhara Mahārāja: It is said that Vakeśvara Paṇḍita was His *mantra śiṣya*. We find in *Gaura Candrodāya*, a Sanskrit book written by an Oriyan devotee named Govinda Dās.

Prabhupāda also quoted, *govinda vacana jani hoi gauranga vani aprakat kali sara katha*. There is eleven verses; *Upadeśāmṛta* and composed in Sanskrit verse by Rūpa Goswāmī. There Prabhupāda has written, and I have gone through that book published by Gauḍīya Maṭha, *Gaura Candrodaya*.

Bhāratī Mahārāja: *Upadeśāmṛta*.

Śrīla Śrīdhara Mahārāja: In *Upadeśāmṛta*, Prabhupāda has mentioned one book, *Gaura Candrodaya*, or something like that. And composed by an Oriyan scholar, whose name is Govinda Dās. By him it is written, a book; *Gaura Candrodaya*. There it is mentioned that when Mahāprabhu departed, the devotees consulted within them who is to be made Ācārya of the Rādhā Kanta Maṭha, where Mahāprabhu lived. They consulted, and Vakeśvara Paṇḍita was selected. And he was the first Ācārya of the Rādhā Kanta Maṭha there, and his disciple was _____ candra.

[?]

[The following is from a previous transcript]

In this way it is mentioned.

Devotee: Rūpa and Sanātana Goswāmī, did they have any *mantra śiṣyas*? Wasn't Jīva Goswāmī a *mantra śiṣya* of Rūpa Goswāmī?

Śrīla Śrīdhara Mahārāja: Yes, and Rūpa Goswāmī was the *mantra śiṣya* of Sanātana, Sanātana Goswāmī was the *mantra śiṣya* of Vidyāvācaspati. Vidyāvācaspati's brother was Sārvabhauma. That is formal.

Devotee: Was that actually *dīkṣā* or *śikṣā*? Between Rūpa and Sanātana; they got *mantram*?

Śrīla Śrīdhara Mahārāja: They got *mantram* from their Guru – *mantram*; but what *mantram*? Mahāprabhu Himself got *mantram*, but according to His order, Sanātana Goswāmī has selected another *mantram* for the Gauḍīya Vaiṣṇavas. Mahāprabhu got the *dvādaśaka mantram* [twelve syllables] from Īśvara Purī, but when ordered by Mahāprabhu to consult the the Vaiṣṇava *śāstra* and try to preach what the real conduct of a Vaiṣṇava should be. "And I bless you that Kṛṣṇa will guide you to compile a Vaiṣṇava *śruti*," and Sanātana Goswāmī did that accordingly, and he has collected the *aṣṭadaśaka mantra* [eighteen syllables] for us, and that is now in use. It is continuing in the *sampradāya*, and not the *mantra* that Mahāprabhu received from Īśvara Purī. But by the order of Mahāprabhu, this *mantram* came through Sanātana Goswāmī, this *mantram* came, *aṣṭadaśaka*, and that is continuing and someone also amongst the Goswāmī's, they go on with that *dvādaśaka mantra* of Mahāprabhu.

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