

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Aranya Mahārāja: I've already given the letter to him.

Śrīla Śrīdhara Mahārāja: Oh, you already gave?

Aranya Mahārāja: Yeah. Hari Charan _____ [?] It is final, Yati Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, he has mentioned that. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Hare Kṛṣṇa.

Devotee: Has he accepted it was a mistake that he had done?

Aranya Mahārāja: No.

Devotee: He has not accepted. What did he say?

Dhīra Kṛṣṇa Mahārāja: That different people in Madras have been sometimes disturbed about these things, and since their society is most prominent Gauḍīya society they have to take some position. So recently he looked at his writings and came with these observations and miscalculations. And that he'll be coming here, he wants to talk to him personally, and also...

Devotee: Talk to Akṣayānanda Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yeah, and he said, but also while he's here he will consult with Śrīla Śrīdhara Mahārāja and his statements will be taken as the final, finally into account. Something like that.

Śrīla Śrīdhara Mahārāja: The people here are philosophical minded. On their pressure I had to enter into such discussion and whatever I have understood I have done so. So many others also are to be tackled. And I shall go and see you and have a discussion. And what Śrīdhara Mahārāja will say that will be the final. Something like that, the purport of his letter.

Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: But he's going to stop continuing that, did he mention that he's going to stop, in his next issues?

Śrīla Śrīdhara Mahārāja: Of course, he stopped.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

...

Jayatīrtha Mahārāja: ... in England that the Dean of Westminster, he's the personal minister, priest, for the Queen, has invited me to speak in Westminster Abbey on April 20th. I'm supposed to address a group of important persons in Westminster Abbey on April the 20th. This is I think a good step forward.

Śrīla Śrīdhara Mahārāja: Encouraging. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Sarvabhavana Prabhu _____ [?]

Devotee: _____ [?]

...

Akṣayānanda Mahārāja: ... Yati Mahārāja.

Śrīla Śrīdhara Mahārāja: I heard.

Akṣayānanda Mahārāja: He said, "I would like to come and discuss here," and he said, "The decision of Revered Śrīla Śrīdhara Mahārāja will be final."

Śrīla Śrīdhara Mahārāja: All right.

Devotees: Haribol. Haribol. Haribol.

Akṣayānanda Mahārāja: He's coming on the seventeenth of March.

Śrīla Śrīdhara Mahārāja: All right. In the meantime I'd like to communicate with ISKCON on that point, the last word Swāmī Mahārāja felt his sentiment, he expressed his sentiment. That he has done many things, and he told many things against Godbrothers, as he felt necessity for propagation. "So I beg forgiveness from them." On the basis of that, to omit that portion in his publication where it is mentioned, that should no longer be continued, on the basis of his last wish.

Akṣayānanda Mahārāja: I've already written such a letter.

Śrīla Śrīdhara Mahārāja: To?

Akṣayānanda Mahārāja: To our ISKCON, some of our men.

Devotee: To whom?

Śrīla Śrīdhara Mahārāja: I also like to send...

Akṣayānanda Mahārāja: Rāmeśvara Mahārāja, Satsvarūpa Mahārāja...

Śrīla Śrīdhara Mahārāja: To the President or Secretary?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: After this meeting new President perhaps will be selected, is it not?

Devotees: Yes, and new Chairman.

Jayatīrtha Mahārāja: The first order of business.

Śrīla Śrīdhara Mahārāja: Then, to the new President, in my name I want to get some information of this type. *Ke?* Nimāi. That it is desirable that you should omit on the basis of his last wish, the name. Hare Kṛṣṇa.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: They put me in the jurisdiction of Gauḍīya Maṭha in general.

Devotee: ISKCON leader?

Śrīla Śrīdhara Mahārāja: ISKCON leader. Gauḍīya Maṭha in general, that means they're not one with them, and so, now, they have come to such decision that Śrīdhara Mahārāja will also be cast on that group of Gauḍīya Maṭha. We shall see him...

Devotee: I don't think so Mahārāja.

Śrīla Śrīdhara Mahārāja: ...as we were seeing Gauḍīya Maṭha so far. And from now we shall also have to see Śrīdhara Mahārāja as of Gauḍīya Maṭha. Where it is mentioned? In, Dhīra Kṛṣṇa, in their advice to some gentleman it is mentioned somewhere.

Jayatīrtha Mahārāja: Yes, in general they're advising the devotees should not come here. They're a little worried I think that you're proving so attractive.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Giri Mahārāja wrote in his letter that, Giri Mahārāja mentioned that point in his letter.

Dhīra Kṛṣṇa Mahārāja: He was to be viewed, because he took *sannyāsa* from you, he was to be viewed as Gauḍīya Maṭha *sannyāsī*.

Akṣayānanda Mahārāja: Ah, he even mentioned that.

Śrīla Śrīdhara Mahārāja: And Gauḍīya Maṭha and ISKCON, two different institutions.
Hare Kṛṣṇa.

Jayatīrtha Mahārāja: ...address that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura gives to the *sannyāsīs* who are leaving for the West he says that, "The Śrī Chaitanya Maṭha is a Divine Manifestation." And he requests them to try to extend its scope everywhere.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes.

Jayatīrtha Mahārāja: So apparently this...

Śrīla Śrīdhara Mahārāja: He had such convictions, strong conviction.

Once, when he was in Purī, at that time Mahārājah Manindra Nandi, he was a Mahārājah, a very charitable hearted and used to help the *sahajiyā* section with a great amount of money. He went to meet our Prabhupāda in Purī. Then the *sahajiyā* section they do not admit this Yoga-pīṭha in Māyāpur, the birthplace of Mahāprabhu. So that question occurred.

And Prabhupāda told to that Mahārājah that, he was, in his hand the Tulasī *mālikā* was counting, that, “Mahārājah, with this Tulasī *mālā* in my hand I pronounce what Bhaktivinoda Ṭhākura has expressed to be the birthplace of Mahāprabhu. None in the world or anywhere will be able to remove Bhaktivinoda Ṭhākura’s decision. None can challenge, and no earthly, worldly power will be able to remove the birthplace from there to any other.”

This Prachin, they told that Prachin Māyāpur is the birthplace. So there was some contest. Some case was also in the court of Krishna, but the judge he gave opinion in favour of Prabhupāda, present Māyāpur, “That this is proper Māyāpur, and not this Prachin Māyāpur on the other side of the Ganges,” _____ [?] his idea.

Another time he told, there was some quarrel with the most local Muslims pertaining to a particular land. Then one of his disciples made a compromise with the Muslims to, the necessary land was acquired by offering another land as exchange.

So Prabhupāda was very much dissatisfied. “I requested you to get the land by purchasing, not by exchange. The land which is already in possession, that is also necessary for Nitāi kuṇḍa. It is necessary for Gaura kuṇḍa just by the side there Nitāi kuṇḍa I’ve already designed, and that land is kept for that. So you have done without asking my permission, did wrong, I can’t accept.”

In course of that argument, “I have no want of money, no want of money. Mahāprabhu’s temple here, and there are so many jewels and gems I found. If necessary I shall take one of the jewels from the temple and I sell it, and I will get thereby *crores* of rupees, and thereby I shall reconstruct the whole Navadvīpa as it was at the time of Mahāprabhu.” Feelingly he told like that. “I shall sell the jewel of the temple of Mahāprabhu. It is there, and *crores* of rupees I shall get for it. And I shall improve the whole area. No want of money.”

So he was, came from another land, the land of faith, land of faith, and he could see what was inside, Vṛndāvana, this Navadvīpa.

The Svarūpa Dāmodara and Śrīvāsa Paṇḍita, they’re having hot discussion. “Vaikuṅṭha is full of wealth, and Vṛndāvana is only forest, creepers and jungle, some flower and some creeper.”

Devotee: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Faith is a wonderful potency, infinite potency there is in faith. That cannot be estimated. Through faith we can see any phase of the Absolute, according to its degree and quality. It is possible. The plane of faith, incalculable resourcefulness: and it is real. That is the real aspect. This is wonder. What we think to be the most imaginary, but we’re told that is the real basis. By faith we can come in contact of such a plane that Almighty, Omniscience, Omnipotent, and so many other Infinite Attributes, such cause, the only cause of the world, can

be only approached by faith.

Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi. Bhaktivinoda Ṭhākura says, “Set aside everything and praise the Goddess of *Śraddhā*.” *Śraddhā*, faith, *śraddhā*, a tiny soul, how can we raise the limit of our faith? How much we can conjecture, or we can estimate? That will be but an infinitesimal part of the Absolute; whatever we’ll be able to expect, hope, that will be very low to the normal degree, faith. So what is and what is not, our puppy brain can’t have, can’t give any estimation for. Everything is possible.

There is a story in *Purāṇa* that one devotee of a lower standard asked Devarṣi Nārada, “What Nārāyaṇa is doing?”

Nārada Goswāmī replied, “That through the eye of the needle He’s passing elephant, many times, passing animals, incessantly.”

“Is it possible? You don’t, you’re deceiving me.”

So we’re told in *Bhāgavatam* that at the night of *rasa-līlā*, the Brahmārat night, the light of the Brahmā: that was infused in it, entered. The factor of time: that can be expanded. And the space also can be expanded and narrowed down, what is so easy to us, both space and time, that is after all a form of thought. That can be squeezed and that can be extended, narrowed and expanded, expansion is possible. Only we are to, the difficulty is to educate us up to the standard to see, *divya-darśana*, how to see things. Whatever we see, everything is Infinite, everything has got Infinite possibility, only learn how to see, *darśana*. How to see, how to think, how to estimate, connect you with Infinite. And you’re going, you like the company of finite very much, to be surrounded by the things of limited energy, limited prospect, limited value. You like it you have got it. But you leave it. Try to find infinite around.

[*akiñcanasya dāntasya śāntasya sama-cetasah*]
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā dīśaḥ

[“One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes.”]

[*Śrīmad-Bhāgavatam*, 11.14.13]

“When you’ll come to be satisfied with My connection then you’ll feel all the waves coming from four directions are carrying only happy news for you.”

tat te 'nukampām [susamīkṣamāṇo, bhuñjāna evātma-kṛtam vipākam
hṛd-vāg-vapurahir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[“One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality.”] [*Śrīmad-Bhāgavatam*, 10.14.8]

Only learn how to look at, how to estimate your environment. *Śṛṇvantu viśve amṛtasya putrāḥ*. You are born in the ocean of nectar, but the worst destiny has taken you in the world of limitation and want. Always want, want, want. But really you are a child of the land of nectar,

amṛtasya. Only connect, try to reconnect, on which your soul, your proper self is standing, the foundation, the soul, where the soul's standing, try to find out. *Indriyāṇi parāṇy āhur*, in the wrong direction you have come so far.

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

[“The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.”] [*Bhagavad-gītā*, 3.42]

You are there my friend, you are there. Your proper self is there. And all this negative side you have entered into encasement of different orders. Then the positive side on the other hand, Paramātmā, Puruṣottama, and Vaikuṅṭha Lakṣmī Nārāyaṇa, Rāmacandra, Dvārakeśa, Vṛndāvana, gradual development.

*yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṅṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayam rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*

[“The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṅṭha planets, whose lotus feet are worshipped and served by His unexcelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayam-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public.”]

[*Śrīmad-Bhaktivinod-viraha-daśakam*, v 7] & [*Śrī Kīrtana Mañjuṣā*, p 53]

Our Guru Mahārāja was very happy when he read through this stanza, composed by me. “A happy style,” he told. And just previous to that also,

*lokānāṁ hita-kāmyayā bhagavato bhakti-pracāras tvayā
granthānāṁ racanaiḥ satām abhimatair nana vidhair darśitaiḥ
ācāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ
premāmbho-nidhi-vigrahasya bhavato mātmya-sīmā na tat*

[Desiring to benefit the people in general, you preached the *Bhāgavata* principles of devotion. Like the great spiritual geniuses Rāmānuja, Mādhva, Nimbarka, and Viṣṇuswāmī, you composed different scriptures which reveal the divine philosophical vision of the previous ācāryas and great devotees. But, O Bhaktivinoda Ṭhākura, O Gurudeva, more than that, you are a vast ocean of divine love, and your magnanimity knows no bounds.]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 6] & [*Śrī Kīrtana Mañjuṣā*, p 52]

Is about Bhaktivinoda Ṭhākura, and his confidence in Bhaktivinoda Ṭhākura is so great, so deep, that any connection of him he used to see as infinite: everything of Bhaktivinoda Ṭhākura of infinite colour.

Infinite also has their quality, qualitative infinite, from Brahman infinite may begin. Brahman, Vaikuṅṭha, all infinite type, different types of infinite. The basis of Vaikuṅṭha means infinite, no *kuṅṭha*, no measurement, no limitation, Vaikuṅṭha. *Kuṅṭhasam vikuṅṭhanath*. Hare Kṛṣṇa.

He's wonderful, wonderful, that of wonderful stride, *adbutakrāma*, Vāmanadeva is called, *adbutakrāma*, *krāma* means stride, one foot, another foot, putting, that is *krāma*. That of Urukrama, *adbutakrāma*, whose strides are wonderful, His thoughts, manners, every gesture, posture, all made of wonder. Even *jīva* soul is wonder, in *Gītā* it is mentioned.

*āścaryavat paśyati kaścīd enam, [āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṅnoti, śrutvāpy enam veda na caiva kaścīd]*

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."] [*Bhagavad-gītā*, 2.29]

Enam means *jīvātmānam*, says, stares with wonder. *Āścaryavad vadati tathaiva cānyaḥ*, then another section when they come to speak about *ātmā* they're wondered. *Āścaryavac cainam anyaḥ śṛṅnoti*, and who wants to give audience to the relation of anyone about *ātmā* he's also struck dumb. "Such things are existing, I'm so and so?" Wonder! *Śrutvāpy enam veda na caiva kaścīd*, and there are many even attending, and listening to the description of *ātmā* they can't trace anything about his existence. But still it is.

Once, Jawaharlal [Pandit Nehru], he came to give a speech about some election campaign in Calcutta _____ [?] and some, at that time Mukha Mantri [?] was Bihan Raya [?], and those communists, that Yati Bosh [?] party, about four hundred or so with black flag, "Go back Jawaharlal! Go back!" They began to cry.

Jawaharlal told, "About sixty *crores* of men in India and I represented them. And you four or five hundred people only showing black flag "Go back" and I shall go back? Only four hundred people "Jawaharlal go back!" But about sixty *crores* of people they want me. What should I do?" Like that! So a portion,

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [*Śrīmad-Bhāgavatam*, 11.22.34]

A particular negligent section they say that, "God does not exist, there is no God. I can't see Him." Like some owls, they will say, "I can't see the Sun." That does not mean that Sun won't exist.

.....