

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

82.02.17.C

**Śrīla Śrīdhara Mahārāja:** ...full-fledged theism. And also there is mention that beyond this created world what is there? Eternally dancing world, the eternal dance is there. Here contraction and expansion and there eternal dance. And that is also lower and higher type according to the nature of the *rasa*, or *ānanda*, or ecstasy, which is the desired thing of every conscious unit.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Rain Stopped?

**Devotee:** Yeah.

**Śrīla Śrīdhara Mahārāja:** Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Vipramukya:** Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Vipramukya:** Kṛṣṇa's pastimes in this material world are eternally going on.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Vipramukya:** When Kṛṣṇa finishes one pastime in this universe, the pastime begins in another universe.

**Śrīla Śrīdhara Mahārāja:** What?

**Vipramukya:** So my question is, when the universes are withdrawn into Mahā Viṣṇu, do the pastimes continue to go on?

**Śrīla Śrīdhara Mahārāja:** Then what?

**Akṣayānanda Mahārāja:** When the universes...

**Śrīla Śrīdhara Mahārāja:** Dissolved.

**Dhīra Kṛṣṇa Mahārāja:** *Mahāpralaya*.

**Śrīla Śrīdhara Mahārāja:** *Mahāpralaya*, this side, this side is almost equated to zero, equilibrium. And the other side is in full swing always, *nitya līlā*, the eternal aspect. No harm there.

**Dhīra Kṛṣṇa Mahārāja:** With the *bauma līlā*.

**Śrīla Śrīdhara Mahārāja:** Just as suppose the fruit fall from the tree and it is finished gradually, but the tree is there. Something like that. This may be, may equate to zero, but the other is

eternally going on.

**Dhīra Kṛṣṇa Mahārāja:** But this question of Goloka-Gokula arises.

**Śrīla Śrīdhara Mahārāja:** Yes. Ha, ha. The Gokula Vṛndāvana it is there, but the seers are all absent. It is there, it is there, it is there in ideal. That is extended here. What we see, we see from our different position of existence, but it is there always. But we have not eye so no seer, no touch, none to, but it is same with that. It is in such a plane that it cannot, the external different processes of the material energy, it cannot touch that fine ideal existence in that plane. Suppose if the Earth vanishes, that does not mean that whole solar system will vanish, it is there. But the men on the Earth, they cannot see that, and its influence on the Earth. It is in another plane existing, finest plane. That the creation, the evolution, it is beyond evolution and dissolution, such subtle energy. If the Earth's destroyed, the air or the ether may not be destroyed. The ethereal representation in the Earth is not destroyed, but is within and outside the Earth. The ether within and outside the Earth, but with the dissolution of the Earth, ether may not be dissolved, it is there. Something like that.

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu  
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

He's there and not there. "I'm everywhere and I'm nowhere. Everything in Me nothing in Me." We are to understand that aspect of the cause, of the effect, the relation of the cause and effect, of different type. The inner representation of the cause and the outer superficial representation of the cause, they may have different position, different property in every respect. The body may be destroyed, mind may not be. Mind may be destroyed, *ātmā* may not be.

**Vipramukya:** Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Vipramukya:** When Kṛṣṇa, in Kṛṣṇa *līlā*, Kṛṣṇa in Vṛndāvana is the original Kṛṣṇa. But when Kṛṣṇa is in Mathurā or Dvārakā it's Vāsudeva Kṛṣṇa. So my question is when Caitanya Mahāprabhu is in Navadvīpa and when Caitanya Mahāprabhu goes to Jagannātha Purī is Caitanya Mahāprabhu in Jagannātha Purī the original Caitanya Mahāprabhu?

**Śrīla Śrīdhara Mahārāja:** One and the same, but difference function and our concern. He's conscious of His own position. But the functional questions differ.

Gaura Hari. Ke? Nimāi \_\_\_\_\_ [?] Kṛṣṇa.

**Vipramukya:** Is Mahāprabhu in Jagannātha Purī an expansion of Mahāprabhu in Navadvīpa?

**Śrīla Śrīdhara Mahārāja:** Mahāprabhu in Navadvīpa generally of two phases, *Rādhā-Kṛṣṇa milita*: that has come once in one day of Brahmā. *Asta vṛnca catur yuge*. And Mahāprabhu as the giver of the *Hari-Nāma*, Yuga-Avatāra, every Kali-yuga He comes. Both combined here. And when in

Purī, generally we do not find this *Nāma Avatāra*, but that *Rādhā-Govinda milita* and He's particularly engaged in His original *līlā*. He's searching Himself in the mood of *Rādhārāṇī*. Not so much engagement of spreading, only the Name of Kṛṣṇa is to be found there. That superficial aspect is almost absent there. A very far connection, but not completely eliminated. But in the greater aspect the partial representation is represented in such way, the Yuga-Avatāra is represented in *Svayam-Bhagavān līlā*.

*harṣe prabhu kahena, — “śuna svarūpa-rāma-rāya  
nāma-saṅkīrtana — kalau parama upāya*

[In great jubilation, Śrī Caitanya Mahāprabhu said, “My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting the Holy Names is the most feasible means of salvation in this Age of Kali.”] [*Caitanya-caritāmṛta, Antya-līlā, 20.8*]

Mahāprabhu addressing to Svarūpa and Rāma Rāya, “Oh,” sometimes coming outside on the superficial temperament in connection with world, “Oh Svarūpa, Oh Dāmodara, this Rāmānanda, the *Nāma-saṅkīrtana* is a very wonderful means to attain the divine love of Kṛṣṇa.” In this way He's expressing and tasting, but mostly deeply engaged in separation of Kṛṣṇa, searching.

More attentive or less attentive, no function can be completely separated from another. All have some unification of uniting relationship tied in. *Isva tatve veda mane de haya aparadha* [?] The continuance is always present everywhere and anywhere. Nothing can come in to separate totally, it is continuous.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

**Vipramukya:** Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Vipramukya:** In every Kali-yuga there is a particular form of Caitanya Mahāprabhu comes?

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Aranya Mahārāja:** In every Kali-yuga does a particular form of Mahāprabhu come?

**Śrīla Śrīdhara Mahārāja:** Yes, a Yuga Avatāra, as Yuga Avatāra He generally comes every Kali-yuga. Kṛṣṇa also comes every Kali-yuga, then Haṁsa and Hayagrīva, then Satya-yuga, Satya, Tretā, Dvāpara, Kali.

*kṛte yad dhyāyato viṣṇum, [tretāyām yajato makhaiḥ  
dvāpare paricaryāyām, kalau tadd hari-kīrttanāt]*

[“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by

performing sacrifices, and in Dvāpara-yuga by serving the Lord’s lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.”] [*Śrīmad-Bhāgavatam*, 12.3.52]

*tretāyāṁ rakta-varṇo ‘sau* [*Śrīmad-Bhāgavatam*, 11.5.24]  
*dvāpare bhagavān śyāmaḥ* [*Śrīmad-Bhāgavatam*, 11.5.27]

And in Kali,

*kṛṣṇa-varṇaṁ tviṣā ‘kṛṣṇaṁ, sāṅgopāṅgāstra-pārṣadam*  
*yajñaiḥ saṅkīrttana-prāyair, yajanti hi sumedhasaḥ*

[“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”] [*Śrīmad-Bhāgavatam*, 11.5.32]

*Guhya* Avatāra, secret, so in a mystic way it has been described in *Bhāgavatam*, not very clearly as in other areas. Because *channah kalau*, in Prahlāda Mahārāja’s song we find.

“So one of Your Names is Triyuga, You are represented in three Yuga. And in the fourth, it is *channah*, in disguise.” [*Śrīmad-Bhāgavatam*, 7.9.38]

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Rāma. Hare Rāma. Rāma. Rāma.  
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Nitāi Gaura.  
Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura Haribol.

...

... from the newcomers, Mm?

**Vipramukya:** Mahārāja, in the Gambhīrā, at Jagannātha Purī...

**Devotee:** Gambhīrā.

**Śrīla Śrīdhara Mahārāja:** Gambhīrā, yes.

**Vipramukya:** Gambhīrā in Jagannātha Purī, is that Gauḍīya Maṭha temple?

**Śrīla Śrīdhara Mahārāja:** No, that is separate. Not within the administration of any followers of Prabhupāda Bhaktisiddhānta Saraswatī, but they belong to the *sahajiyā* section.

**Vipramukya:** They are *sahajiyās*?

**Śrīla Śrīdhara Mahārāja:** Something like. More influence of the *sahajiyā* section there. But still cannot but be some modification in them though they are opposing Gauḍīya Maṭha, but unconsciously imbibing something from there. Cannot but influence their condition. Though putting blame on Gauḍīya Maṭha people, but still they’re correcting themselves unconsciously.

Because the eyes of the public are being opened, so it is difficult to continue in their foolish way. They're being modified more or less. Those Goswāmīns, the other so many who take the Name of Nitāi-Gaurāṅga and go on with their whimsical things. As much as the propagation of Gauḍīya Maṭha is extending they are feeling to maintain difficulty of their own whimsical opinions and activities. Unconsciously they're modifying themselves, correcting themselves.

Gaura Haribol. Gaura Haribol.

Many of them are openly announcing, "We could not understand Bhaktisiddhānta Saraswatī Ṭhākura in the beginning, we opposed him like anything. But now we understand gradually that what he did, though we thought it was against the *sampradāya*, but now we can see that what he did, apparently different from our custom, but he did rightly." Many of them say like that in the open meeting.

One of them, who was the chairman when some municipal address was given to Swāmī Mahārāja when he came here first with Acyutānanda and that Rāmānuja. He was given here the welcome, municipal welcome, and one Mr. Kopenhdu, Sankatirtha [?], he was a good scholar of Sanskrit and so-called follower of Mahāprabhu, and his remark one day in a meeting where I was present, that; "We fought with Bhaktisiddhānta Saraswatī Ṭhākura in many ways, that he's introducing many novelties into the *sampradāya*, crossing the direction of the previous Ācāryas. We accused him with this vehemently in paper and press and platform. But now we come to realize that what he did, he did it rightly. We have not so much foresight to see him at that time."

So the other day the Caitanya Goswāmī, the Principal of the College Navadvīpa, he also announced that in a meeting. "We could not understand him at that time. Now we realize that what he did is quite justified. And we failed to understand him." In this way they are many of them are admitting the fact.

The apparent services may not be real, and the real service may not always apparently a copy of the former: imitation of the former. The spirit is all important and not the form. Rūpa, Sanātana took the form of *kaupīna*, white dress, and Prabhupāda took red dress and *danḍam*, new introduction. But the spirit was there, the form was modified. And the form is what the *bābājis* – that spirit is absent, the difference is this. So spirit should be welcomed at all cost, in all ages and time. The spirit is all and all, and the form may vary, the outer, according to the environment the form may vary. But the spirit must be there eternally. And the differentiation between spiritual representation that is of eternal type, it is there. And we are to adjust with them according to our inner necessity and capacity.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Swāmī Mahārāja he has deviation from Guru Mahārāja in giving the names of the *sannyāsīns*. The process in which our Guru Mahārāja gave name to the *sannyāsīs*, Swāmī Mahārāja deviated from that. But I, though other Godbrothers they feel something difference, I did not do so. Because his work was more grand, and great in magnitude, and the circumstances was also very different than that of India. So this sort of freedom he must have to adjust with the circumstances, and with the nature, and the education, and the civilization of the populace. This latitude he must: should enjoy. Enjoy means he must found such inspiration from within for greater accommodation. So his naming and so many things are different. But we are to see the

spirit within, not the outer thing.

And Prabhupāda also, formerly, he seemed to deviate from Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura laid stress in the household life and he was very much afraid of the renounced life. Life of renunciation, that may be very grave and serious and may be reactionary. But Prabhupāda he came with such an organization. He gave some chance for what was not generally available, that Vaiṣṇava *sevā*, Vaiṣṇava association, *sādhū-saṅga*. What is the most indispensable necessity in the life of a *sādhaka*: that is *sādhū-saṅga*. He made arrangement with that *sādhū-saṅga* available to many. And so he told, took bold step to collect persons of different stages and to draw them in and giving chance of divine service under the guidance of the Vaiṣṇava, Vaiṣṇava *sevā*, always hearing, always engagement. And so these deviations from Bhaktivinoda Ṭhākura was amply compensated by another aspect. So that deviation is no deviation in spirit, but in form.

So Swāmī Mahārāja also had deviated, formally, in many cases. But the spirit is intact, there. Who has eyes to see that they will embrace them, otherwise others will murmur that he took the name of “Prabhupāda” himself, of his Guru. His Guru had reverence for Bhaktivinoda Ṭhākura’s name. And he has given this “Ānanda,” Vivikānanda *dīkṣā* in the Ramakrishna Misson, they generally use this “Ānanda” in the *sannyāsī*. But our Prabhupāda did not do. So deviation from Prabhupāda, all this sort of accusation may come on Swāmī Mahārāja, deviation from his own Guru. But one who has got eye to see the spirit within, he won’t care for this change of formality. He’ll see the inner thing and not the external. And one who has got such a high degree of distributing himself, he must be given by the higher authority some latitude, magnitude of extending himself in some original way. Hare Kṛṣṇa.

**Vipramukya:** Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes.

**Vipramukya:** What form did the apparent deviation of our Śrīla Prabhupāda take place? Exactly what was the difference of how he was different...

**Śrīla Śrīdhara Mahārāja:** I can’t count them but I gave you example, two, three etc.

**Vipramukya:** Yeah, but, no, I know that, but specifically in relationship to the *sannyāsa* names.

**Śrīla Śrīdhara Mahārāja:** *Sannyāsa* names, Prabhupāda used first “Bhakti” and then three worded, three lettered word, one word and then that hundred and eight names he began to use, beginning from the first. This *sannyāsa*, that was not in vogue before Prabhupāda: these hundred and eight names or so, *sannyāsī* names. There was *bābājī*, always *bābājī* and *dāsa*. And he did not use any “Ānanda.” Generally it was *asliśyadosh* [?] of Vivikānanda, they use it. Śaṅkara’s section also some way or other. This “Ānanda” is generally added in the *brahmacārī*, the Svarūpa, Ānanda, Caitanya and Prakāśa, these are generally recommended for the *brahmacārī*. But we find the Ramakrishna Mission and the Śaṅkara also in the name *sannyāsa*, Prakāśānanda, Prabhodānanda. But Prabhupāda used according to scripture only “Ānanda” in the *brahmacārī*, Ānanda, Prakāśa, Svarūpa and Caitanya, in *brahmacārī*, not in the name of *sannyāsī*.

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

I was told, I heard that from Sakhī Bābu, that when Prabhupāda took *sannyāsa* then he went to Vṛndāvana with two of his followers, one Paramānanda, another Kuñja Bābu, a *grhastha*, the Bhakti Vilās Tīrtha, who was recently the Ācārya of Caitanya Maṭha. And their dress, Prabhupāda's dress was that of a *sannyāsī*, red cloth, what the *bābājīs* they did not like. And they said, *rakta-vastra 'vaiṣṇavera' parite nā yuyāya*. It is mentioned in *Caitanya-caritāmṛta* [ *Antya-līlā*, 13.61], a Vaiṣṇava should not wear red cloth because that represents mere *māyāvādī* and *tantric*, so they will always take white cloth, that is. But Prabhupāda took red cloth and his dress was that of *sannyāsī*. He went to Vṛndāvana. And two of his disciples that followed him, Paramānanda and Kuñja Bābu, they were clad in European dress.

Sakhī Bābu told that created a commotion amongst the *sahajiyās*. "What is this?"

He went to Vṛndāvana with red cloth and also took the *brahmacārīs* with European dress. Generally who uses cloth, the India dress, but entering Vṛndāvana it was revolutionary dress. They began to criticize on all sides.

That's what Prabhupāda showed. "We see that was the emblem that you people, you don't appreciate what Mahāprabhu has given for us. All your attention is drawn by the glamour of the European culture. So, Europeans should be approached and when it will be possible to for us to accept them, Mahāprabhu's creed, then you will come and accept. You are followers of the glamour of European civilization, you are all slaves. You have become slaves to European civilization: all your attention towards that. So they should be taken in. So I'm couching myself in such a way that I shall approach to the present scientific culture and the seat is with the Europeans."

So his attitude was to attack, to prepare himself as a general to attack the present civilization in the European camp. "And these fools they're only blind followers of that culture." That was his attitude.

**Devotee:** Mahārāja \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** All right. Hare Kṛṣṇa. Hare Kṛṣṇa. So we shall search the spirit most, and not the form so much. Whether it is a cloth, or it is a pantaloon, or a coat, that has got some value, not that no value, some value, but within, the man within is all important.

All right then, I shall dissolve.

**Akṣayānanda Mahārāja:** Jaya om viṣṇupāda śrī śrīla bhakti rakṣak śrīdhar dev-goswāmī mahārāja kī jaya!

**Śrīla Śrīdhara Mahārāja:** Śrī bhaktisiddhānta saraswatī goswāmī prabhupāda kī jaya!

**Devotees:** Jaya.

**Śrīla Śrīdhara Mahārāja:** Śrīmad A.C. Bhaktivedanta Swāmī Mahārāja kī jaya!

**Devotees:** Kī jaya!

**Śrīla Śrīdhara Mahārāja:** Sevā vṛnda kī jaya!

**Devotees:** Jaya.

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