

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

81.09.23.A

**Bhāratī Mahārāja:** ... maybe can be elaborated on with Bhaktisiddhānta Saraswatī Ṭhākura *bibriti*, so it will be clear. Some things are not so clear. So I was wondering.

**Śrīla Śrīdhara Mahārāja:** Yesterday I spoke about that Rukmiṇī *nityam*. I want to hear that *bibriti* again. \_\_\_\_\_ [?] Kṛṣṇa.

**Bhāratī Mahārāja:** *rukmini devi maha laksmi o sri krsner, sri krsner vaidā patni mahishi*, [?] *tini jagat mata dharan poshan lila moi paramatma ata tatta o ata tatta vya tito, ata tatta*. [?]

**Śrīla Śrīdhara Mahārāja:** *tini o paramatma, jagat matrito*, then?

**Bhāratī Mahārāja:** Then it says *ah tatatto*.

**Śrīla Śrīdhara Mahārāja:** No Just before that.

**Bhāratī Mahārāja:** *Dharana poshana lila moi, paramata*, then dash.

**Śrīla Śrīdhara Mahārāja:** *Paramātmā*.

**Bhāratī Mahārāja:** Yes, *Paramātmā*, then dash.

**Śrīla Śrīdhara Mahārāja:** *Parama toi moi*.

**Bhāratī Mahārāja:** *Paramātmā*.

**Śrīla Śrīdhara Mahārāja:** *Paramātmā ata tatta*.

**Bhāratī Mahārāja:** *Ata tattva o matrito vriti prakash kori*. [?] Then, *tini vatsalya vichara sva asrito gana ke' dude pan kori acha nay*. [?] Then he says:

*krsna mata krsna pita krsna dhana prana, ei jana sri krsna shako lilar akhar*, [?]  
*thag boliya shakale sri krsna ke matri sajai pari ganit o bushita koriya* [?]  
*thar nikat hoite je nija bhoga moi seva grahan koriben ei ruk nai*, [?]  
*krsna adoka adhokshaja bastu sutrong naswar jagateir sevika rupini* [?]  
*jnana ner heyata take sparsa koritei samarta hoina*. [?]

**Śrīla Śrīdhara Mahārāja:** All right.

**Bhāratī Mahārāja:** So there's one thing I would like you to say. Last night you were talking about the social lineage, Nilambar Cakravartī and his relationship with Śacī Devī, then Vasudeva Sārvabhauma, if you could give a synopsis of their family. If you could give a synopsis of their family social positions that would be very helpful.

**Śrīla Śrīdhara Mahārāja:** What of that?

**Bhāratī Mahārāja:** So Nilambar Cakravartī, he was an associate of Vasudeva Sārvabhauma ?

**Śrīla Śrīdhara Mahārāja:** Nilambar Cakravartī was classmate of Viśārada, who perhaps father of Vasudeva Sārvabhauma . What is written here?

**Bhāratī Mahārāja:** Yes, that he's the father.

*shistine mahesh, maheshvara, visharader putra o gopinatha bhatta acharya shallok chillan [?]*

**Śrīla Śrīdhara Mahārāja:** Vasudeva Sārvabhauma , Vasudeva Sārvabhauma.

**Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** He was brother-in-law of Gopīnātha Ācārya and he was son of Mahesh Viśārada.

**Bhāratī Mahārāja:** Yes, and Nilambara Cakravartī?

**Śrīla Śrīdhara Mahārāja:** He was classmate of Viśārada, Sārvabhauma's father, Mahesh Viśārada.

**Bhāratī Mahārāja:** Acha, I see, so Śacī Mātā in relationship?

**Śrīla Śrīdhara Mahārāja:** Nilambara Cakravartī's daughter.

**Bhāratī Mahārāja:** Acha.

**Śrīla Śrīdhara Mahārāja:** Śacī Mātā.

**Bhāratī Mahārāja:** Ah huh, I see.

**Śrīla Śrīdhara Mahārāja:** So Sārvabhauma told that, "Nilambara Cakravartī is classmate of my father, and Śacī Devī, Nilambara Cakravartī's daughter is in social relation, my sister, and Nimāi is my sister's son, my sister's son. I am His maternal uncle. He's my nephew, maternal nephew, my sister's son. And He's very beautiful, and He looks like a genius and I have much affection on Him.

But you Gopīnātha, you tell that he is the incarnation of God. He's a good boy. You are making some conspiracy to eat his head." (chuckle) "He's a good boy, a young genius and very beautiful to see, and I have got much interest on him because in my father's connection, social connection, he's my sister's son. I want to look at him in the eye of a guardian. But you fellow, you are making too much of him, that he is incarnation of God, and you want to spoil his life." (chuckle) That was the nature of the audacious statement of Sārvabhauma to his brother-in-law, to his sister's husband, Gopīnātha. Hare Kṛṣṇa.

**Bhāratī Mahārāja:** So Mahārāja, there is another thing here which...

**Śrīla Śrīdhara Mahārāja:** Huh?

**Bhāratī Mahārāja:** In English what this would be? It's describing Svarūpa Dāmodara before Svarūpa Dāmodara his *brahmacārī* name is given here.

**Śrīla Śrīdhara Mahārāja:** Puruṣottama Ācārya, Puruṣottama Ācārya was his previous name, before, Svarūpa Dāmodara, Puruṣottama Bhaṭṭa Ācārya. In Navadvīp, he had much appreciation of Nīmāi Paṇḍit, Mahāprabhu. Puruṣottama Bhaṭṭa Ācārya, his previous name. But though in his early *līlā* of Mahāprabhu, we don't find much mention about Puruṣottama Bhaṭṭa Ācārya, but later on we are told that Puruṣottama Bhaṭṭa Ācārya was closely, perhaps from a distance with some awe and respect, he was watching the *līlā* of Mahāprabhu, Nīmāi Paṇḍit, *bālyā-līlā*. When Nīmāi Paṇḍit took *sannyāsa* then he could not tolerate it. He ran to Benares and took *sannyāsa*, but he was half mad, after the whole ceremony of *sannyāsa* finished he ran away, so his name remained as Svarūpa. Svarūpa is the title of *brahmacārī*. Prakāśa, Caitanya, Svarūpa, Ānanda, these are symptoms, prefixes are added in the name of a *brahmacārī*, Prakāśa Ānanda, Nitya Svarūpa, Kṛṣṇa Caitanya and Prakāśa Caitanya, Ānanda, Prakāśa, Caitanya, Ānanda, Svarūpa, these four, these are part of the name of *brahmacārī*.

Sometimes Nityānanda Svarūpa also told, Nityānanda was not a *sannyāsī*, but He was a *brahmacārī*. But He performed Vyāsa *pūjā* in Śrīvāsa Aṅgan. There some say that He was a *sannyāsī*, but there He had no special garment either for *sannyāsī* or *brahmacārī*. He was very independent spirit. Hare Kṛṣṇa.

**Bhāratī Mahārāja:** So Mahārāja, it says here that, before Svarūpa Dāmodara met Lord Caitanya, he had desired to take, what is called *yoga-pata*, *yog-pata*.

**Śrīla Śrīdhara Mahārāja:** *Yoga-pata*.

**Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** That is a sign of a *sannyāsī*, *yoga-pata*, he did not accept, before that he fled, so the name Svarūpa remained, that of a *brahmacārī*, the sign of *brahmacārī*, Svarūpa. *Yoga-pata* means *kaupīna*, *vaiba*, the *sannyāsa*, a form of formality of a *sannyāsī*, he did not accept he fled away, half mad. Because his heart was burning for the separation of Mahāprabhu, he was not normal thinking. So when *sannyāsa* function half done, he ran away. (chuckle) His Guru was some, is Caitanyānanda, or someone who is Guru, where he was taking *sannyāsa* in Benares, but he couldn't stand the whole function, he ran away.

And he met Śrī Caitanyadeva after two years, in Purī. Mahāprabhu welcomed him, "You have come Svarūpa, I have got two eyes back, I see through your eye." *Bhāla haila, andha yena dui netra pāila*.

[*tumi ye āsibe, āji svapnete dekhila / bhāla haila, andha yena dui netra pāila*]

[Śrī Caitanya Mahāprabhu said, "I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision."]

[*Caitanya-caritāmṛta, Madhya-līlā, 10.122*]

"I feel that I have regained My two eyes, lost eyes, I have got, you have come."

*Sākṣāt mahāprabhura dvitīya svarūpa*. Just a double: facsimile of Mahāprabhu.

[*kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa / sākṣāt mahāprabhura dvitīya svarūpa*]

[Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.] [*Caitanya-caritāmṛta, Madhya-līlā, 10.111*]

*saṅgīte — gandharva-sama, śāstre bṛhaspati [dāmodara-sama āra nāhi mahā-matī]*

[Svarūpa Dāmodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Bṛhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarūpa Dāmodara.]

[*Caitanya-caritāmṛta, Madhya-līlā, 10.116*]

His scholarship can be compared with Bṛhaspati, the highest, biggest scholar in heaven, Bṛhaspati. And the *saṅgīte*, in singing line, may be compared with Gandharva, who are very expert and notable for their singing capacity. So in song and in, as well as in scholarship, he was unique, in the *sampradāya* of Mahāprabhu. And in Mahāprabhu's *parichay* in the fourteenth *śloka*, which is the basis from which we know who Mahāprabhu was, that comes from Svarūpa Dāmodara. It is quoted in *Caitanya-caritāmṛta*, the whole structure, steel frame of the Caitanya *līlā* supplied by Svarūpa Dāmodara.

Kavirāja Goswāmī has quoted, who is Nityānanda *tattva*, who is Gadādhara, who is Caitanyadeva, who is Śrīvāsa Paṇḍita, all these things, Advaita. The whole structure is given by Svarūpa Dāmodara, and that is followed by all, Sanātana, Rūpa, then Kavirāja, Lokanātha, they have accepted that. Advaita was such and such, Mahā Viṣṇu, Nityānanda as Baladeva, Caitanya, *Rādhā-Govinda-milita-tanu*, Gadādhara, Rādhārāṇī emptied, \_\_\_\_\_ the whole thing. The basic acquaintance of Caitanya *līlā* comes from Svarūpa Dāmodara. And the structure has been formed on that foundation: that is Svarūpa Dāmodara, everything in Gaura *līlā*.

And Lalitā in Kṛṣṇa *līlā*, who is the guardian, who thinks herself the only guardian of Rādhārāṇī. Even she does not care for Kṛṣṇa, her affection, blind affection towards Rādhārāṇī. Even sometimes she gives stricture to Kṛṣṇa. "You don't know how You should treat my mistress, how great She is, how great affection She has got for You, You do not know that. You come to compete with Her? Who are You?" (Chuckle) In this way she chastises sometimes Kṛṣṇa Himself, such position she holds, and such great affection she bears for Rādhārāṇī, her guardian.

Hare Kṛṣṇa. Hare Kṛṣṇa.

**Bhāratī Mahārāja:** So it says here that Svarūpa Dāmodara, *gaudiya vaisnava sampradaya ek matra mallik*. [?]

For this reason, you've explained. It's very nice.

**Śrīla Śrīdhara Mahārāja:** *Viśwambara priyaṅkara, śrī-svarūpa dāmodara*.

[From Śrī Bhaktisiddhānta Saraswatī Ṭhākura's *Śrī Guru-paramparā*, 6]

Then comes in the routines. *Ya mitra rūpa sanātana eho gaurāṅga, svarūpera bhāṅḍāra*. It is also, Śrī Gaurāṅga *līlā*, the store, that is in the store of Svarūpa Dāmodara. *Teṅho thuilā raghunāthera kaṅṭhe*. He extended something to the throat of Raghunātha. *Tāhān kichu ye śuniluṅ*. "Whatever I have got, a few drops from my Guru Raghunātha, I am going to describe it, elaborate that here." Kavirāja Goswāmī says. *Gaurāṅga Svarūpera bhāṅḍāra*. "Gaurāṅga is in the store of Svarūpa, and from his *bhāṅḍāra*, the storehouse, he gave something to Raghunātha. And from Raghunātha, my Gurudeva, I got something, and now that, oh my beloved listeners, readers, I am going to contribute to you a part of that." So *svarūpera bhāṅḍāra*. Svarūpa Goswāmī, he

knows everything about Gaurāṅga, he is the master, the master Ācārya.

[*caitanya-līlā-ratna-sāra, svarūpera bhāṅḍāra, teṅho thuilā raghunāthera kaṅṭhe*  
*tāhāñ kichu ye śuniluñ, tāhā ihāñ vistāriluñ, bhakta-gaṇe diluñ ei bheṭe*]

[“The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarūpa Dāmodara Gosvāmī, who has explained them to Raghunātha dāsa Gosvāmī, who has repeated them to me. Whatever little I have heard from Raghunātha dāsa Gosvāmī I have described in this book, which is presented to all devotees.]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.84*]

**Bhāratī Mahārāja:** Mahārāja what was the, Rāma, Rāmānanda Rāya, Svarūpa Dāmodara.

**Śrīla Śrīdhara Mahārāja:** Viśākhā, *sākhya-rasa*, they are friends.

**Bhāratī Mahārāja:** Says that the father of Rāmānanda Rāya, Bhavānanda.

**Śrīla Śrīdhara Mahārāja:** Son.

**Bhāratī Mahārāja:** Father.

**Śrīla Śrīdhara Mahārāja:** Father was Bhavānanda.

**Bhāratī Mahārāja:** Paṭṭanāyaka.

**Śrīla Śrīdhara Mahārāja:** Bhavānanda Paṭṭanāyaka, *kāyastha*, Orriya *kāyastha*. Bhavānanda had five sons, the second perhaps is Rāmānanda, second or third, something like that. Vānīnātha he was, like a servant he attended Gaurāṅgadeva, in many ways he served, Vānīnātha. And Gopīnātha, he was a manager of a particular state of Pratāparudra. Gopīnātha, Rāmānanda, then that Vānīnātha and there are another two [Kālānidhi and Sudhānidhi]. Nitāi Gaura-Gadādhara.

**Bhāratī Mahārāja:** Mahārāja, what, if one compares the *Caitanya-caritāmṛta* with *Caitanya-Bhāgavat*, I had read in Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s *Vibrti* that the *Caitanya-Bhāgavat* is like the first half.

**Śrīla Śrīdhara Mahārāja:** First half, generally the *Adi līlā* the first half has been given by *Caitanya-Bhāgavat* elaborately, and the second half, he did not describe. That was mainly Purī centred, and he remained here, so he did not get much information, he did not like to interfere with that *Śeṣa līlā*. Only what short sketch he heard, he only gave, he only wrote about that. And his conception about Caitanyadeva and His *līlā*, of course he has given a statement very fluidly and very emotionally, but as regards the *siddhānta*, the ontological aspect of Śrī Caitanyadeva’s teachings, it is not to be found very accurately there. But *Caitanya-caritāmṛta* we find the real *siddhānta*, the ontological aspect of Śrī Caitanyadeva, we find there. That is more valuable to us.

There is another book, *Caitanya Maṅgala*. That is also a little more sentimental. And sometimes going to help, so much so that, it was to help that Gaura Nāgarī *vada*. So he eliminated that portion.

And there is also *Bhakti-ratnākara*, which was written after two hundred years of Śrī Caitanyadeva. There also we find a tinge of Gaura Nāgarī *vada*. So we are not to follow that side

there.

...

\_\_\_\_\_ [?] Nitāi Gaura-Gadādhara. Nitāi.

Very hot huh, in the morning sweating, body sweating.

**Bhāratī Mahārāja:** Mahārāja, there was one word here which Vṛndāvana dāsa Ṭhākura has used, he is describing Nityānanda Prabhu, it says, *sesa kande nityananda maha mala raya*. So this *mala*?

**Śrīla Śrīdhara Mahārāja:** *Malla*, wrestler.

**Bhāratī Mahārāja:** Wrestler, *achar*.

**Śrīla Śrīdhara Mahārāja:** He does not care for anyone, a very desperate follower. He’s roaming half mad here and there, and requesting people to take refuge under Śrī Caitanyadeva, to join the camp of Śrī Caitanya. *Bhaja gaurāṅga, kaha gaurāṅga*. And fearlessly, the *smārta-panḍit* they were very inimical to Him but He did not care. He showed that, “I have got infinite strength. I won’t care for you, or a fig for you.” Very boldly He used to wander through the length and breadth of Bengal, especially on two sides of Ganges defying the *smārta-panḍit* and the *tantric*. So *mahā madhurai*, He was just as a big wrestler does not care for anybody, fearlessly He roamed everywhere. So Nityānanda without caring, the great enemies of the *smārta* and *tantric*, the two sections influential in the society at the time. They were very much against Śrī Gaurāṅga, but Nityānanda cared fig for them. With fearless look He used to roam here and there and preaching, “Give up everything and come to join our camp. And don’t be afraid of the society, and those social leaders, you need not care a fig for them. I am here.” In this way, with such attitude He preached.

Mahāprabhu sent Him to Bengal. “Nityānanda You don’t remain in My company, Bengal is there. The worst place, I also failed, I also ran away from Bengal. But without You no one will be able to help the Bengalis, so You select that as Your zone.”

The most atheistic, the *nyāyaics* were there, *nyāyaics* means atheist, mostly atheist, the *nyāyaics*, and Navadvīpa was the capitol of the *nyāyaics*, of whole of India at that time. *Nyāyaics* as logicians, logicians, “Yes there may be a maker of this world, someone, some Īśvara, but what are we to do with him? \_\_\_\_\_ [?] “When we find this world, must have, there must be one who has created this world, this much we can admit from logic, but nothing more. There is a creator, when the created thing we see, someone must have created. Then there may be a creator of this world. That much, no more we find from our logic.”

The *nyāyaics* they are a kind of atheist, intellectual atheist, and the *tantric* the oppositionist, direct oppositionist to Vaiṣṇavism. “The potency is everything, *māyā* is all, and your Kṛṣṇa, Nārāyaṇa, all created by, they all come from *māyā*’s womb, from the womb of *māyā*.” *Māyā* is everything; that is the *tantric*.

And the *smārta*, the *karma-kāṇḍi*: “The *karma* is everything. As we shall do, we shall reap the result. What devotion will have to do here? As you do, you will get the results accordingly. So don’t go hither thither, stick to your *karma*, duty. We have come to discharge duty, and strictly adhere to that duty. Wherever you have come you have got some duty, in relation with the paraphernalia, and go on discharging your duty, that is all. And if there be any God, he is bound

to give you fruit according to your *karma*, so *karma* is everything.”

*Isvara* the *karma phala prayojan* [?]

“He gives, he joins particular result to particular *karma*, that is His duty.”

*Karmanga bhuta* [?]

“But you will be dealt according to your *karma*, so be attentive about your duty, nothing else, more concerned, your highest concern is with your *karma*. If you do good *karma*, *Īśvara* is bound to give you good result, if you do bad *karma*, he is bound to give you bad result. So he is a secondary position, *karma* is the primary thing.” This is *smārta vāda*.

**Bhāratī Mahārāja:** The *Tantrics*, they use *agama* what is their *śāstra*?

**Śrīla Śrīdhara Mahārāja:** Yes *agama*, that is *Tantra śāstra*, *agama*, \_\_\_\_\_ *Veda*. That mainly comes from *Śiva*, the plane of renunciation. “If we secure power, acquire power, then who is my mother, she will be my wife, come under my control.” *Bhama*, *ma bhama*, *Bhama* means wife.

**Bhāratī Mahārāja:** *Bhama* meaning which...

**Śrīla Śrīdhara Mahārāja:** Wife.

**Bhāratī Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** “When I shall become *Śiva*, by following the path of *yoga* and this *tantra*, I shall attain the position of *Śiva*. When I shall attain the position of *Śiva*, then the *prakṛti*, the *māyā*, will be my wife, my servitor, master of *māyā*, *Śiva*. When I shall attain liberation, then *māyā* will be subservient, her position will be subservient. Now I am fallen in a trap, in her trap she’s interfering, handling with me like anything, like mother, I come from her.”

...

[From 31:10, Mostly Bengali (?) spoken, with little English]

**Śrīla Śrīdhara Mahārāja:** That is nature of the healthy body, to be hungry, satisfaction is *māyā*, limited, connection with infinite means more and more, \_\_\_\_\_ [?]

.....