

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

82.01.04.C\_82.01.05.A

**Śrīla Śrīdhara Mahārāja:** ...the position of a Gauḍīya student is not very particular for the Deities. They're more concerned with the eye to see the Deity. This fleshy eye cannot have real conception of the Deity. The eye is necessary, and eye is got from, eye we get from the Guru, *ajñāna-timirāndhasya. Dīkṣā,*

*divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam*  
[*tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ*]

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [Hari-bhakti-vilāsa, 27 - from Viṣṇu-Yamala]

That cannot, that is, the Deity proper not to be experienced by our fleshy senses, *atīndriya*. The real figure, the real personification of the Lord, not to be got through the eyes, or ears, or anything, but inner eye, inner ear, and that we get from Guru, and Vaiṣṇava, *sādhu*. So we are more concerned with *sādhu-saṅga* to get real eye and to look to the Deity. We cannot see the Deity because it is made of higher stuff than we see with our eye. We are subject and that is made of super subjective element. So, that I can see Him, that is imagination, that is a false notion. I can't see Him. If I approach the Deity to see in the external sense I shall stand there and pray, "Let Him see me. His glance may be cast upon me then I'll be purified." With this idea we shall stand before the Deity. I can't see Him but He can see me. He's there. I can see with the fleshy eye as stone, or wood, or something else, or some mineral substance I can see. So I can't see. He's *adhokṣaja*, but He can see me. "Let Him cast His glance, His graceful glance towards me and I may be cleansed from the anomaly, from different prejudices of this mundane world, may be purified." With this idea, God is always on the subjective line and never in the objective. Still He comes with some object it's said, only for the most fallen, of very lower *śraddhā*. Then they may think, 'O, God is here. I am doing that thing, that thing,' to give engagement in the lowest strata. But real sight, real seeing of the God... *Ke?*

**Akṣayānanda Mahārāja:** Govinda Mahārāja.

**Śrīla Śrīdhara Mahārāja:** ...is not there. He's *adhokṣaja*. And we must try to clear the dirt from our eyes, and we must feel that He can see me. And when Dhruva and other devotees see Him, what is the position? He comes down, captures the heart, the consciousness, and it overflows. The overflowing emotions or sentiments coming out, and I can see Him there, but not any material body. It comes down from the layer of Paramātmā to the layer of *jīvātmā*, and controlling the soul He comes to control the mind. He can come everywhere, mind, and then controlling the eyes and ears, and so overflowing emotions that when I spread my eye flows I see He's there, He's really there. And He can make us see, and He can speak. This eye may think that I'm hearing His voice. It is possible, but that must be effected from higher to lower. My senses cannot approach Him. He's *adhokṣaja* always. He can come down but I can't go up. But with the *sādhu* when we soar from this sort of material consideration, then gradually through the help of serving attitude we can go against the current. After crossing the world of exploitation and that of renunciation, and with the help of the visa we can enter into that land, and there we can have.

And that is with *sevonmukhe hi jihvādau*, that my whole inner body is made of serving nature: that can contact, permanently. That can contact with Him permanently, that eye, that ear, in order to mind of the service, and to make that possible from permanent grant we find from the Yogamāyā there. And independent visa I can go here and there or everywhere, we can get that sort of license. Then we can see Him. Always we shall think, He's all independent, *adhokṣaja*, above the plane of our experience, beyond the land of our experience, *buddhi-grāhyam atīndriyam* [*Bhagavad-gītā*, 6.21]. Anyhow with our spiritual reasoning we can contact with Him, somewhat, from here, *atīndriyam*, not in the realm of sense experience but higher. In the higher plane we are to enquire about Him, *buddhi-grāhyam atīndriyam*, not within the jurisdiction of our senses, transcendental. So we are to try to take up our existence to the transcendental world to have any connection about Him. That is all-important.

*tīrtha-yātrā pariśrama sakal manera bhrama sarva siddhi govinda caran*  
[Narottama Dāsa Ṭhākura]

One who has got that clue, that sort of suggestion within him, then he will avoid to thrive by visiting the material places of Him, *tīrtha-yātrā pariśrama*. They will try to make much, to engage his whole energy to pierce through the different planes in the consciousness, to enter permanently in that domain. The whole energy should be used, utilised to pierce the cloud, the cloudy atmosphere, and to go up, and there I shall be able to find, by the help of *svarūpa-śakti*. This is only for the beginners.

Just as a child has been supplied some dolls for his play and for also his primary education, but when little grown up he'll be given pen and paper, but in the beginning some gross like chalk and on the earth, 'you practice ABC.' When little grown up, 'take pen and paper and try to practice some sort of writing.' More grown up, 'utilise it for some purpose, write this document, write this book, or something what is useful and necessary, not mere practising,' in this way.

*arcayam eva haraye, pūjām yaḥ śraddhāyehate*  
*na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

[“A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service.”] [*Śrīmad-Bhāgavatam*, 11.2.47]

Of the lowest type of devotee, he will be very eager to see the material connection of the Supreme. But more conscious and higher connection of the Supreme Lord in *madhyama-adhikāra*, they will try to enquire there, in the plane of knowledge and consciousness. In the plane of consciousness he'll enquire about God and His men, and not in the material mundane representation.

So, when Parvat Mahārāja as a *sannyāsī* went to visit Badrinārāyaṇa he was punished by Guru Mahārāja. That leaving away any service entrusted by Guru Mahārāja, neglecting that service he went to satisfy his lower whims connected with some holy idea to go to visit the *tīrtha*, the Deity. I was a beginner and that gave us a great impression, that to engage under the direction of Guru Mahārāja that is so high, that leaving that if I go to visit the holy places that is a punishable crime. Then, to remain in service under the direction of a *sādhu*, how higher position. I could understand that I have to abstain and strictly I observed that. So much so that, I'm fond of *Bhagavad-gītā*, from the beginning, but I remained in Kurukṣetra for three years but I did not go to visit the place where Kṛṣṇa is said to have delivered *Bhagavad-gītā* there. I did not go,

because I heard of that impression that without his opinion, I'm with him, I'm carrying his order. I'm with him. If I go to visit some place according to my whim, I'm disconnecting me from him, from Vaiṣṇava, and going, wandering in the mundane sphere. Can't you follow, do you follow that?

**Devotees:** Yes.

...

**Vidagdha-Mādhava:** Mahārāja, sometimes our Swāmī Mahārāja would distribute *prasādam* by his own hand. And I've brought some pieces of *prasādam* here, I was wondering if you might distribute this to the devotees.

**Devotees:** [Group laughter]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] And other persons are coming...

**Akṣayānanda Mahārāja:** So we'll take your leave now.

...

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa.

*tṛṇād api sunīcena, taror api sahiṣṇunā, [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]*

[“One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.”] [*Śikṣāṣṭakam*, 3]

As you talked yesterday, when walking in the town, so many push, and abusive language. Mahāprabhu is seeing all these things, Nityānanda Prabhu also.

Nityānanda Prabhu Himself was treated like, so heinously, even... Ke?

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** The earthen pot was thrown on His face, the face of Nityānanda Prabhu, by them, the townsmen of Navadvīpa.

Of course He approached them, “Take the Name of Kṛṣṇa.” That was His offence. And the earthen pot was thrown down on Him, and the blood oozing.

News reached to Mahāprabhu. Mahāprabhu came with furious attitude. “The blood oozing from Nityānanda, blood shed of Nityānanda? I shall finish them in Navadvīpa.” With so much rage He came out, with *cakra*.

Nityānanda Prabhu pacified Him, “Do You forget Yourself? You are no longer that Kṛṣṇa of Dvārakā, *cakradhari*. Now, You have come for some other purpose. You don't forget Yourself.”

Mahāprabhu composed Himself. “I can't tolerate bloodshed of Nityānanda Prabhu.”

Hare Kṛṣṇa.

“Two rogues. One of them came to beat Me, then another gentleman he stopped him.”

“O! You stopped him?” Mahāprabhu embraced him. “You helped Nityānanda?”

Then the other man's heart melted. "We two are one and the same, and he is graced?" He began to cry aloud with 'Kṛṣṇa, Kṛṣṇa.' The other gentleman, he was bewildered, and perplexed, and fell on the feet. "I have committed a wrong to Nityānanda Prabhu."

"If Nityānanda Prabhu accepts you, pardons you, then you will be pardoned."

Nityānanda Prabhu: "The two fruits on the same branch, one is delivered, why the other will remain? Please accept him also."

Then both of them: immediate conversion of the both of the rogues, Jagāi Mādhāi.

[*mahā-kṛpā-pātra prabhura jagāi, mādhai,*] '*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*]

From the vision of eternity they came to magnify the position of Gaura-Nityānanda. Their sacrifice, Jagāi Mādhāi, their example was sacrifice. And that enhanced the dignity and the magnanimity of Gaura-Nityānanda.

Just as Judas. I think when Jesus carrying the cross on his shoulder, he's going to the place where he will be crucified. And both sides crowd of innumerable men and women, and he's going, hanging his head. Suddenly, he looked, he cast a glance, and there was Judas. He's going, hanging head, crowds both sides, with the cross on his shoulder he's approaching towards the crucifying land. Suddenly he cast his glance on the face of Judas. Judas saw something in his eye; ran away from there half mad, threw off the bribe to the persons. "What have I done?" In this way he began to repent. Converted Judas. I think what Judas saw in the eye of Christ, and Christ also suddenly, hanging head he's going, suddenly he saw Judas' face. And Judas, in the manner of ju-jitsu he fell down.

I think that in the eye of Christ it was such that, "Judas, your sacrifice for my name and fame is immensely great. I am indebted to you. I am indebted to you. In the history I am taking the advantage of your name. That you have betrayed me, that is a great sacrifice in you, to uplift my name. I am indebted, eternally indebted to you Judas. You are going down, and raising me up. Your eternal fame is lost to increase my fame in the world, and activity, in that way. So, you forgive me. Judas, you forgive me. I am using your life to purchase my fame. It is necessary for the good of the world, and I have taken you."

In *Caitanya-caritāmṛta*, Kavirāja Goswāmī says, *patita-pāvana' nāmera sākṣī dui bhāi, mahā-kṛpā-pātra prabhura jagāi, mādhai, 'patita-pāvana' nāmera sākṣī dui bhāi.*

"We must not estimate them to be of a very lowly order. They are the evidences which made the Name of our Lord so great. So heinous they were, and they were converted in a second. Such power Mahāprabhu had in Him. They are standing witness to the magnanimity and mystic strength of Mahāprabhu. They stand witness, so we must bow down to them. Their life from the consideration of eternal standpoint: great sacrifice."

Bhaktivinoda Ṭhākura says, *ekhon je brahmakule caitanyer ari, ta'ke jani caitanyer lila-pustikari.* [I know that these enemies of Lord Caitanya, coming from *brāhmaṇa* background,

are actually assistants for giving nourishment to Lord Caitanya's pastime.] [From *Prathana Lalasamayi (Prayer of eager longing)*, Song Four, The Secret of Lord Caitanya's Enemies, 11]

"Even in these days, when we find so many enemies to Śrī Caitanyadeva, we are to look at them as they're enhancing the magnanimity of Śrī Caitanyadeva, from the indirect side."

Direct and indirect, indirectly they are contrast to the generosity of Śrī Caitanyadeva, encouraging us from the negative side. And Śrī Caitanyadeva selected the place of His activity or His *līlā*, such place He selected, just as the *kāla-kali*, the time and the space, both most unfavourable. *Kali-kāla* is unfavourable at this factor of time and also the place, the Bengal, the *Tantric*. *Tantric* means, "We are masters, the *prakṛti*, we are Śiva and we are masters of the world. *Bhavani bhakta*, we are lords of all potencies. We only want to realize that fact, that we are lord of the worldly forces. *Śivo ham*, I am the highest." The field is for that. So Kali is the most unfavourable time and unfavourable space, where Mahāprabhu appeared. They are to remind us of the fact, *ekhon je brahmakule caitanyer ari, ari* means enemy, foe. Whom we find in the *brāhmaṇa* section here, *caitanyer lila-pustikari*, they are to enhance, they are also contributors in the *līlā* of Śrī Caitanya, from the negative side. We have to adjust in this way. Śrī Caitanyadeva came in such atmosphere to preach.

Once, just before freedom came to India, the Muslim section under the leadership of [Muhammad Ali] Jinnah began to torture the Hindu section very much. Then both the Bengals under one province, and one Mohammedan, Sula Badi [?] he was the chief minister here; and Jinnah, he recommended the Muslims direct action; attack the Hindus. That was his direct action. And in East Bengal where they had the majority of the Mohammedans, especially Noah Kali [?] district, rowdyism went to its extreme. The ladies and the properties were looted, killed; so much so that all madly flying towards West Bengal from East Bengal. And they were butchered on the way, so much anarchy. All were cowed down.

Then Gandhi came out, this I saw in newspaper, suddenly he came to Calcutta. And he was an apostle of *ahimsā*. Then Gandhi told that, "I think my burial place will be in Noah Kali [?] I am going to sacrifice my life there. Otherwise, like so many cowards, the Hindus are all flying away from the place. I can't tolerate this. I am going there to be killed."

And he went. But his personality was world personality. So many reporters from the different parts of the world, and Sula Badi [?] also no other alternative but to make a special arrangement for his protection, he had to make, so a special group of police was given to protect him. But he anyhow, he went there; dismissed the police protection. In the beginning they remained for some time in the room, then next, "No." He began to walk. "I want to be killed." Of course, empty handed, he went to walk, sometimes by the boat, he went to take, to go hither thither in this way. The Muslims, they disturbed him from far off, throwing stools etc., and other insulting arrangements.

But then at that time [Lord Louis] Mountbatten came and the British already decided to give independence, the [Clement] Attlee, the head of the Labour Party. After Churchill, the Labour Party came in power and Attlee was the leader. And he was broad minded enough to order that, "Now India should be given independence." And Lord Mountbatten, he was selected, "You please arrange."

Previously, before that, Mr. Warble [?], a military general, he was in charge of India, but he was not very efficient.

But Mountbatten was a very efficient man. He did not talk much, very sober and silent, but very grave and powerful, and well decisive man. He controlled Jinnah.

Jawaharlal [Pandit Nehru] ran to Noah Kali [?] to see, to consult Gandhi there, in that position, that dangerous position, anyhow, by the help of helicopter or something.

But Gandhi, I saw, could not tolerate so much cowardice. This dangerous spot is most acute, and he was bold enough to face that, very courageous.

And when leaving India, the general in charge of the Eastern force, Achinlay [?] perhaps, or someone, he told plainly that, "We are retiring from India only for the boldness of one man, and he is Mr. Gandhi. He infused so much boldness to the whole nation that we have to retire from here. We did not fear any military organization or intimidation of the anarchists. Not for intimidation from the anarchists are we leaving, but we are leaving for Gandhi."

Though this fellow claimed that Netaji Subash Bose had much contribution, because from the side of Japan he attacked India, but he was repulsed by the British.

So, Gandhi was a very brave man.

Then in Calcutta, when India was getting independence, then Suda Badi's [?] life was in danger in Calcutta, there also the rioting; Hindus and Muslims were rioting. Many a time in Calcutta it happened, Hindu, Muslim rioting, severe rioting. And at that time, the Hindus, they wanted to take retaliation of the West Bengal, wanted to kill Suda Badi, chief minister of that time.

And Gandhi gave him shelter. "No. Such cowardly assassination I can't allow." He took Suda Badi in his own house where he lived, Elagata [?] He gave shelter to Suda Badi.

Infuriated West Bengal people charged Gandhi. "You go away! We shall kill him."

"Never! You may take out my dead body, but not my living body can you take out from here. You may kill. I won't go to harm you. You may kill me. I am at your disposal. And then you may take my dead body out of this house. As long as I live I shall protect my friend Suda Badi." That was the place.

And there is a picture, photo of Gandhi. Raja Gopalachari he got charge of West Bengal, he was the Governor here, power already transferred. Hindu Muslim riots were going on, very acute, in Chitpur and Harrison Road, at that junction. And Gandhi came there, and with folded palms he was praying to the mob, "Don't!" And his eyes like bullets coming out from the body, red and very open and excited eyes, and with folded hands in this way, "Don't do it." In this way, he's appealing to the mob engaged in such a riot. The photo is there of that man.

But from the standard of Gauḍīya Maṭha we do not care for him. This is misused. This sort of moral powers has been misused only for material aims and objects, and rather drawing a screen to the spiritual one.

When he was in Purī, he won't enter the temple, because the untouchables are not allowed to enter there. He's espousing the cause of the untouchable section. But his wife, without his notice, she went to have a *darśana* of Jagannātha. And when it came to his notice, he was very much enraged with his wife, "Why have you gone?"

Too much, Jagannātha is not the master of his wife, and his wife is cent per cent under, is his property, he thinks, and Jagannātha is none, that thing.

He was invited once, beforehand, to see Gauḍīya Maṭha. He told, "Is there any *cherka*, that sewing machine?"

"No no, there is Deity, Rādhā-Govinda, Mahāprabhu."

"No! *Cherka* is my God!"

He told, *Cherka* is his God, he has got that sort of idea, that narrow idea.

At the same time, that Teelok [?], before him, he was also a patriot, a notable renowned

patriot Maharastra, Teelok, brahmin. He told, "I can sacrifice truth to country."  
And Gandhi told, "I can sacrifice country to truth."

But this is his conception of truth. Gauḍīya Maṭha hates it, the conception of his truth. His truth only limited, to the limited standard of, conception of *ahimsā*. But *Gītā* has rejected that.

Arjuna also wanted a sort of non martial attitude. "I shall rather live on begging, than to kill my superiors, my teachers, my grandfathers, my relatives. Only for the greed of kingdom, no, rather, I shall beg and live. I won't."

But Kṛṣṇa discouraged it, "What do you say? This is sheer cowardice. This is *tamo guṇa*, your affinity towards material things. But religion is meant for some higher purpose of life, where no consideration, death and living, and dying are very non important factors there, in our eternal realization, in the realization of our eternal good in life. To sacrifice the body, body has no, it is a negative existence, it is not so important. The *dharma*, the duty is connected with higher purpose of life. It has got a relation in the eternal benefit of our life. And what you say, that is only this temporary and the mundane life, good or bad, you are labouring there. So give up this neutered temperament, a mean temperament in the garb of magnanimity."

So, Mahāprabhu came in the most adverse circumstances, and adverse position to time and space, both unfavourable, and there Mahāprabhu had to come and to face the environment of challenge, and He began, to begin His work.

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

[?]

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ  
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

When you have got a particular seed, which, without manure, in the barren land also that will produce fruit, something like that. Mahāprabhu came with a seed to sow in a most unfavourable land. But: then why the question of offences, ten offences, etc? But we should consider it with the idea that how lofty is the goal, the destination of this Name. We must keep it in our mind, that these troubles, these unfavourable space and time, and that is not much, and the offences not much in consideration with the most lofty destination that has been promised as our prospect.

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