

83.04.24.B

**Śrīla Śrīdhara Mahārāja:** ...and *sankīrtana* going on. \_\_\_\_\_ [?] Anyhow managed to...

**Badrinārāyaṇa:** Did Jagannātha Dāsa Bābājī - he helped...

**Śrīla Śrīdhara Mahārāja:** Jagannātha Dāsa Bābājī, he was too much old, and one Behari Dāsa Bābājī he carried Jagannātha Dāsa Bābājī in a basket. He went to see the place of Mahāprabhu's advent, and suddenly he went, "Oh, just get me down." And he told, "Here you begin to dig." The Kāzī came and broke the *mṛdaṅga* and that was here. So we're told that that place was dug, and the pieces of *mṛdaṅga*, broken parts, were found there, that was nearby Śrīvāsa Aṅgan.

Gaura Hari. Gaura Hari. Gaura Hari. Balavidhi [?] is there Balav \_\_\_\_\_ [?] capital, his palace was there and that is in dilapidated condition \_\_\_\_\_ [?]

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

**Śrīla Śrīdhara Mahārāja:** Balavidhi \_\_\_\_\_ [?] and Chānd Kāzī *samādhi*, these three things there cannot be challenged. But that was the, found, located there, that part \_\_\_\_\_ [?] Hare Kṛṣṇa. Nitāi Gaura.

[02:50 - 05:02 ?]

**Devotee:** And that Lal Bahadur Shastri, the prime minister, Swāmī Mahārāja he gave him one *Śrīmad-Bhāgavatam*, his translation, and he very much appreciated.

**Śrīla Śrīdhara Mahārāja:** He was a religious minded man, so called, a follower of Gandhi. He was a very strict man. One *yogī* he used to mix with Indira Gandhi, and taking the advantage of that he used to do much to, he should not go to try to influence the government, different departments, because he considered himself to be a favourite of Indira. And Indira she \_\_\_\_\_ [?]

And he resentfully did not care to pay the rent, and none could approach to him to collect the rent, for that. I asked him to vacate that house but he willingly he did not. And he ordered, take all his things and throw them on the street, that was done. Then that *yogī*, what is his name? That *yogī* was forced to give something, a very strict man, Lal Bahadur.

...

...different forms of *āsanas*, and so many things.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Anyhow Indira Gandhi supports to certain extent, different religious conceptions and encouraged them very much.

The communists, they're dead against any conception of religion. Death of Indian civilisation and culture. They want to convert the Indian culture into Russian atheistic conception, most deplorable life. There not even the jurisdiction of senses, physical senses, nothing beyond. And wants to be, that are forcing, to push this populace opinion to anyone and everyone, injection,

trying to, hopeless, the poorest conception of or humanising [?] of ideal. Poor in culture, the poorest. [???

Plain living, high thinking, generally this is recommended to the simple folk. Plain living and high thinking is there, humanity is there, rationality is there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

**Devotee:** Nimāi Prabhu was telling us that the communists, some of them liked Caitanya. But they only liked Caitanya because they think that He was a revolutionary also.

**Śrīla Śrīdhara Mahārāja:** The first revolution, that was found here in India, especially Bengal, was started by Caitanya, revolution. And also civil disobedience, to the Kāzī.

The government representative, he announced that, "No *saṅkīrtana* will be held here. This is my ruling."

But Mahāprabhu did not care for that. He organised a big *saṅkīrtana* party and conducted it to the quarter of Kāzī. With this civil disobedience to the government order. That was first started by Caitanya, and revolutionary in every way.

The *brāhmaṇas*, they're very much particular about the caste distinction. But Mahāprabhu did not care for that. Any caste may be, even outside Hindu, even Muslims, if they come prepared with sincere regard for Kṛṣṇa, they should be taken in. Whereas so called *brāhmaṇas*, if they do not have proper conception of Kṛṣṇa consciousness, they must be left.

And social construction also revolutionary was inaugurated by Caitanya Deva, and in political field also. He first started this civil disobedience, without any weapon, to go against the order of the government. For these two things, they say regarding Caitanya, He's the father of all revolution. First revolution and civil disobedience to the government order.

So I \_\_\_\_\_ [?] "And we don't like His Kṛṣṇa consciousness."

**Badrinārāyaṇa:** They can't understand that.

**Śrīla Śrīdhara Mahārāja:** "Can't understand that." That is a mild statement. "We want to uproot it. That was His malady, madness. We can't accommodate it."

[14:35 - 15:00 ?]

**Devotee:** [Reading from *Śrīla Prabhupāda-līlāmṛta*, Volume 1, page 67] "Anyone who wants to, may remain, otherwise they may go Śrī Śeṣāśāyī Viṣṇu."

[15:08 - 15:30 ?]

**Devotee:** [Reading from *Śrīla Prabhupāda-līlāmṛta*, Volume 1, page 65] "Abhay arrived in Mathurā by train from Allahabad and approached Kosi by rikshaw. The countryside was full of charm for Abhay. Instead of factories and large buildings there were mostly forests, and aside from the main paved road on which he travelled there were only dirt roads and soft sandy lanes. As a Vaiṣṇava, Abhay felt sensations an ordinary man could not. Now and then he sighted a peacock in the trees \_\_\_\_\_ [?]

Bhaktisiddhānta Saraswatī Ṭhākura stayed in the evening for the last time and would be leading the *parikramā* party the next day. So there was the choice of going on the *parikramā* staying for few lectures of Śrīla Prabhupāda.

Śrīla Prabhupāda (Bhaktivedānta Swāmī). So I met them in Kosi. And Keśava Mahārāja was informing that Śrīla Bhaktisiddhānta is going to Mathurā tomorrow morning and he will speak Hari *kathā*. Please remain." \_\_\_\_\_ [?] Not that time Keśava Mahārāja, but at that time he was Vinod Babu.

**Devotee:** Yes, but Prabhupāda, Bhaktivedānta Swāmī, he's saying this sixty years later. He's saying at that time Keśava Mahārāja, because this time, by now he's no longer Vinod Babu, now he's Keśava Mahārāja.

Just like if you said, "When he was three years old Śrīdhāra Mahārāja ate a mango." But when he was three years old he wasn't Śrīdhāra Mahārāja.

Just like if you say, "When my mother was five." When your mother was five she was not a mother, but you will say when my mother was five.

He's saying that Keśava Mahārāja, here at the time of *parikramā* he was not Keśava Mahārāja but Vinod Bābū. So how is it that he's saying here that during the *parikramā* Keśava Mahārāja said something?

**Śrīla Śrīdhāra Mahārāja:** Not accurate representation.

**Devotee:** But I'm saying that it's like if I say...

**Śrīla Śrīdhāra Mahārāja:** It's like they say Abhay Caran, and it's said that Prabhupāda, or Swāmī Mahārāja. In one side he's taking the previous course, and another side the present.

**Devotee:** I was saying that if I say when my mother was five, so she's my mother, I give some respect, I'm calling her my mother, but when she was five years old...

**Śrīla Śrīdhāra Mahārāja:** My mother before her marriage, I may say. It is clear my mother before her marriage if she was reading in that school.

**Devotee:** Yes. Right. But at that time...

**Śrīla Śrīdhāra Mahārāja:** She was not mother. That must be expressive. There's the possibility of misconception.

**Devotee:** Yes, possibility of misconception.

**Śrīla Śrīdhāra Mahārāja:** When Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] was here, Keśava Mahārāja did not take *sannyāsa*. During his presence, Keśava Mahārāja did not take *sannyāsa*.

**Devotee:** Yes. So it is out of context.

**Śrīla Śrīdhāra Mahārāja:** So it is creating complex, perplexing.

**Devotee:** Yes. Misunderstanding.

**Śrīla Śrīdhara Mahārāja:** When Prabhupāda was living but the whole time Keśava Mahārāja was Vinoda Bābū. After Prabhupāda's disappearance, after three or four years, after his disappearance he took *sannyāsa* from me and then he became Keśava Mahārāja. So it is misleading.

**Devotee:** Misleading representation.

**Śrīla Śrīdhara Mahārāja:** And at the same time he's representing his Gurudeva in his previous name. That is also less quoted. Our Guru Mahārāja in his previous life, to represent that. My mother as you say, while in the distant, my mother in her youth she did like that. My Gurudeva in his previous life did like that, he did this. Your example will come to this standard, my mother, my Gurudeva, you are to represent in that point previously. In the place of his Gurudeva he's giving, making this in his previous life. And another at the same time he's representing Keśava Mahārāja.

**Devotee:** Yes. So that is contradiction.

**Devotee:** [Reading] "He found that Śrīla Bhaktisiddhānta is going to Mathurā..."

[22:10 - 22:30 ?]

**Devotee:** So, I have one question. When we're making a book, when we're editing one book, when we refer, at the time when we are writing one book, sometimes a reference is made to Bhaktisiddhānta...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Sometimes we use present tense, sometimes past tense...

**Devotee:** Yes. But my question is that sometimes you will say Śrīla Prabhupāda, you refer to Bhaktisiddhānta as Śrīla Prabhupāda. But if we write Śrīla Prabhupāda in our book the American devotees they're thinking that this Śrīla Prabhupāda is Bhaktivedānta Swāmī. So this creates confusion. So we want to know how we should represent Bhaktisiddhānta?

**Śrīla Śrīdhara Mahārāja:** So, all the disciples of Bhaktisiddhānta Ṭhākura, they gave some opposition to this custom. Because our Guru Mahārāja he gave respect to Bhaktivinoda Ṭhākura, no name to *bhakti* - if anyone was in the name of Bhaktivinoda Ṭhākura, he ignored him. He could not tolerate that Bhaktivinoda may be title of any other. He was so particular about his own Gurudeva. So all the descendants of Bhaktisiddhānta Ṭhākura, they wanted that Prabhupāda, this name, should be reserved for Guru Mahārāja.

As you do. Jayatīrtha, Bhāvānanda, they do not take the name of Prabhupāda. Why? For special respect to their Guru, his Prabhupāda means Abhay Caran is Prabhupāda and no other Ācārya. And their disciple also won't call them by that name. Jayatīrtha's disciples won't say Jayatīrtha as Prabhupāda. So Prabhupāda is located. We must take it in our case also. And all the disciples of Prabhupāda have taken that course, that Prabhupāda is reserved for our Guru Mahārāja. Our disciple won't say Prabhupāda is me. Do you follow?

**Devotee:** Yes. I follow.

**Śrīla Śrīdhara Mahārāja:** So that is not accepted in your case. Prabhupāda Bhaktisiddhānta and then his disciple Prabhupāda Bhaktivedānta. There is anomaly. And you can trace in yourself because you cannot allow to say the disciples of Jayatīrtha and Bhāvānanda, to their Guru as Prabhupāda. Do you understand?

**Devotee:** Yes. I understand.

**Śrīla Śrīdhara Mahārāja:** In your case you give the respect, but in the case of your Guru's Guru, you fail to give respect, that aspect, what is given by all other disciples of Bhaktisiddhānta Ṭhākura, follow?

**Devotee:** Yes. But my question was a little different. The question was that *we* know...

**Śrīla Śrīdhara Mahārāja:** But I did not give any objection because Prabhupāda generally used in the name of everyone's Guru. Here also amongst the Goswāmī's, Abhan? Kṛṣṇa Prabhupāda, Pran Gopāl Prabhupāda, that is also used. So anyone who is Guru, he may say Prabhupada, it is general. But that is particular sentiment, as we found in our Gurudeva he could not tolerate the name of Bhaktivinoda to any, our Guru Mahārāja. Because Bhaktivinoda was the title of Kedāranātha, Saccitānanda, after *bābājī veśā* Saccitānanda Bhaktivinoda. But Prabhupāda did not, could not, tolerate that this name Bhaktivinoda should be given to any other. Bhaktivinoda is Bhaktivinoda, he's unique, absolute.

**Devotee:** But the question was a little different. See, on the tapes when you say Śrīla Prabhupāda, you mean Bhaktisiddhānta.

**Śrīla Śrīdhara Mahārāja:** Saraswatī Ṭhākura.

**Devotee:** But if we publish in one book Śrīla Prabhupāda, all the ISKCON men who read the book, they will think. 'Oh, Bhaktivedānta Swāmī.' So when you say on the tape 'Śrīla Prabhupāda,' sometimes we have to change that to say Bhaktisiddhānta Prabhupāda, or Bhaktisiddhānta Saraswatī, or Bhaktisiddhānta Saraswatī Ṭhākura. So we were wondering what would be the correct representation? Shall we always say Bhaktisiddhānta Saraswatī Ṭhākura, or Bhaktisiddhānta Saraswatī? What will be the best way to represent that? That was my question?

**Devotee:** You also use and give the name Prabhupāda (Bhaktisiddhānta) in brackets.

**Devotee:** [Reading] "So at that time I think only ten or twelve men remained. Śrīdhara Mahārāja was one of them. And I thought it wise. What can I see at this Śeṣāśāyī? - Mathurā tomorrow morning and he will speak Hari *kathā* this evening. Anyone who wants to, may remain, or otherwise they may go to see Śeṣāśāyī Viṣṇu. So at that time I think only ten or twelve men remained. Śrīdhara Mahārāja was one of them."

**Śrīla Śrīdhara Mahārāja:** [30:00 - 31:22 ?]

**Devotee:** [Reading] "And I thought it wise. What can I see at this Śeṣaśāyī? Let me hear what words Śrīla Bhaktisiddhānta Saraswatī will speak. Let me hear."

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Devotee:** But sometimes we will write 'Śrīla Bhaktisiddhānta,' but no 'Saraswatī Ṭhākura.' Is that all right? Or is that disrespectful to just say 'Śrīla Bhaktisiddhānta' without full name?

**Śrīla Śrīdhara Mahārāja:** It is honourable that we should take their name with honour. But sometimes we say 'Kṛṣṇa, You,' without 'Śrī Kṛṣṇa, You,' not giving much respect to Kṛṣṇa, so near. Thou, not even with respect, you means honourable, but tuiy [?] just as we say to the friend. In this way we mix familiarly. Sometimes we address the highest Lord Himself, that is a stage of faith of the devotees heart. Sometimes we find that he finds his Lord's so near, we don't like to give any honour. To give in honourable way, that means to send Him far. And very near like a friend, we sometimes take Him. But that is another mood.

And you, in English...

**Devotee:** What is the difference?

**Śrīla Śrīdhara Mahārāja:** Thou.

**Devotee:** Thou is more respectful, more honourable \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Thou and Thy is more honourable than You and Your?

**Devotee:** Yes.

**Śrīla Śrīdhara Mahārāja:** But we're told just the opposite. Of course about God we sometimes use thou. But thou, when to a child, to a child, that ordinary man, a big man will address you or thou?

**Devotee:** Thou is not used in English any more. Sometimes, very rare.

**Śrīla Śrīdhara Mahārāja:** Previously when it was in use, what was the meaning? Respectable or lower?

**Devotee:** I think it was respectable.

**Śrīla Śrīdhara Mahārāja:** We are told that this is non respectable, but about God also, sometimes it has been used, Thou. Here also about Kṛṣṇa, the most respectable way of taking His Name, and very familiar way of taking His Name, Kṛṣṇa, sometimes tuiy [?] not respectable.

(1) *mānasa, deho, geho, jo kichu mor / arpilū tuwā pade, nanda-kiśor!*

(2) *sampade vipade, jīvane-maraṇe / dāy mama gelā, tuwā o-pada baraṇe*

(3) *mārobi rākhobi - jo icchā tohārā / nitya-dāsa prati tuwā adhikārā*

(4) *janmāobi moe icchā jadi tor / bhakta-gr̥he jani janma hau mor*

- (1) Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful Son of Nanda!
  - (2) In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter.
  - (3) Slay me or protect me as You wish, for You are the Master of Your eternal servant.
  - (4) If it is Your will that I be born again, then may it be in the home of Your devotee.
- [From Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*]

*Tor*, that is negligible way of address, contemptible, *tor*. That is used towards the lower section, *tor*. But a devotee is using that in very familiar way.

"You are very near to me, I can address You in any way I like, You are so near. The honour cannot give You any greater estimate. What sort of honour I have to give You? What words have I got?"

And the simple way, *ādivāsīs*, they always use that neglected language. The corresponding sentiment, that is to be considered of value, not the word always. The meaning of the word and the sentiment through the word, that is most important. Still we have got a form, a fashion, of taking the Name of the Supreme.

**Devotee:** [Reading, p 72] "Swāmī Mahārāja Prabhupāda wrote, "My wife was a devotee of Kṛṣṇa, but she had some other idea. Her idea was just to worship the Deity at home and live peacefully. My idea was preaching."

[37:44 - 38:44 ?]

**Devotee:** [Reading, p 56] "Atulānanda told me how in 1925 Śrīla Bhaktisiddhānta Saraswatī had led a big procession circumambulating the holy land of Navadvīpa."

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** [Reading, p 56-7-8] "Deities riding on the backs of elephants, decorated elephants and with devotees from all parts of India attending. Professional priests who of course Śrīla Bhaktisiddhānta accepted some disciples to help them \_\_\_\_\_ [?]

...bricks and rocks on the procession. But Śrīla Bhaktisiddhānta had continued undaunted. 1926 he had toured throughout India preaching the message of Lord Caitanya. He had also installed Deities in the large temple of Śrī Caitanya Maṭh in Māyāpur. And a year ago he had begun publishing his magazine *Sajjana-Toṣaṇī* in three languages, including an English edition called *The Harmonist*.

After several visits and hours of discussion on the activities and philosophy of Gauḍīya Vaiṣṇavism, Atulānanda brought Mr De to the Allahabad *āśrama*. Shortly there after the Maṭha relocated to a rented house on South Mallaca Street near Ram Bagh, just a short walk from Abhay's house. Now it was possible for Abhay to visit every evening. After work, he would attend the Maṭha, where he would play the *mṛdaṅga*, surprising the *brāhmacārīs* with his already developed *mṛdaṅga* playing skills. He sang *bhajans* with them and sometimes took the lead part in the congregational singing. He would also bring important persons from Allahabad to visit the Maṭh. For the *brāhmacārīs*, Abhay seemed to give new life to their *āśrama*, and for Abhay, new life had come to him in his reunion with the disciples of Śrīla Bhaktisiddhānta Saraswatī.

In 1930 Gour Mohan's health took a turn for the worse, and his family members gathered around him, thinking that his end had come. Abhay had been in Bombay on business, and it was late when he reached Allahabad and knocked on the door. Gour Mohan told his daughter Rajesvari, "Open the door. Abhay has come."

She replied, "No, he's in Bombay."

Gour Mohan repeated, "I tell you that he has come. You open the door!"

It was about midnight. She went downstairs, opened the door, and found that her brother had indeed come. Abhay went to his father: "How are you?"

"I am all right," Gour Mohan replied. "You just take rest for the night."

The next morning Abhay called the doctor.

"How your father is living we don't know," the doctor told him. "He has practically no pulse. He has been living without food for several months."

Abhay asked his father, "What is your wish? Tell me."

"Why are you asking," his father replied. "Has the doctor told you anything?"

Abhay said, "No, I am asking because I am staying in Bombay and you are here. So if you have any wish, any intention, let me know. I am here. I am here for you."

Gour Mohan told him to give their cow to the Allahabad Gauḍīya Maṭh.

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