

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

81.08.20.A

**Śrīla Śrīdhara Mahārāja:** Only one? Ha, ha, ha, ha.

**Devotee:** To begin with.

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

**Devotee:** In the transcendental world, especially in Goloka, the language spoken is Urbhasi [?] and in one section or the other section, in Mahāprabhu's section. So where is Sanskrit Mahārāja, to be found?

**Śrīla Śrīdhara Mahārāja:** Sanskrit is also there in both places. In Navadwīpa so many Sanskrit scholars, Mahāprabhu Himself Sanskrit scholar, and in Vṛndāvana also Garga Muni and others, and in Mathurā they're all Sanskrit scholars.

**Devotee:** But Kṛṣṇa cannot understand Sanskrit – in the sense of that in His particular *gopa līlā*.

**Śrīla Śrīdhara Mahārāja:** *Gopa līlā*, He might have heard partially, but then He studied from Sandīpanī and others. But that is in Mathurā *līlā*. In Vṛndāvana *līlā* mainly \_\_\_\_\_ but some communication with Sanskrit *paṇḍits* also there.

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

...

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. We may think *aprākṛta*, that is broader, wider, so when Vṛndāvana, that is the broadest, the widest, we think, so everything must come within, the Sanskrit will come within *vraja-bhuli*. The grandeur is within the plainness of Vṛndāvana. In every respect that should be the origin. So Sanskrit is the product, we may think in that way.

**Bhakti Caru Swāmī:** This is a real revolutionary concept Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Yes. It cannot but be. That must be the origin. Just as we have our Vedic culture here, and tradition, and the present European *paṇḍits*, the scholars, they say, "No. First the origin of civilisation from Misha, or Babylon, or here, there," the empirical scholars they're of particular opinion. But our opinion, we do not accede by that. So also, when we once accept that *aprākṛta* is the origin of everything, so whatever is there it may be so plain, the grandeur of Vaikuṅṭha, that is there within.

In Svarūpa Dāmodara and Śrīvāsa Paṇḍita's talk, in Herā-Pañcamī day there, *Caitanya-caritāmṛta*, [Madhya-līlā, 14.214-229], Śrīvāsa Paṇḍita is speaking in favour of Vaikuṅṭha; the so many grandeur, so many things. Svarūpa Dāmodara says, "Don't, you are Nārada temperament Śrīvāsa. You appreciate more about Vaikuṅṭha, and majesty, grandeur there. But don't you know, can't you remember that Vṛndāvana, they do not like this *ratnam*, but it is there and suppressed. Where it is, the poor they adore much the gold and the jewels, but those who have got enough jewels and gold, they like the flower and the leaf, all these natural, simple things. So that is suppressed there. *Kalpa-vṛkṣa*, then *cintāmaṇi*, all these things, anything can produce anything there, the original place."

So once we admit that to be the original position, by deduction everything will come. Whatever gorgeous or dignified, everything must come from there. What is there, that is the acme. By mathematics, by logic, we are think, regulate our thoughts in that way. What do you say?

**Dhīra Kṛṣṇa Mahārāja:** I was just wondering, is that Śrīvāsa of Pañca Tattva?

**Śrīla Śrīdhara Mahārāja:** Yes, Śrīvāsa of Pañca Tattva.

**Dhīra Kṛṣṇa Mahārāja:** So how is he – he’s in Pañca Tattva with Mahāprabhu and he has so much appreciation for Vaikuṅṭha?

**Śrīla Śrīdhara Mahārāja:** That means, he’s Nārada, and then you can say he’s pleading for others to understand. He’s pleading from the opposition party to make it known to the public. You may take it in that way. Hare Kṛṣṇa.

**Devotee:** \_\_\_\_\_ *Prapanna-jīvanāmṛtam* \_\_\_\_\_ [?]

**Bhakti Caru Swāmī:** Ultimately \_\_\_\_\_ So unanimously and quite spontaneously you came to one title, that, The Nectar of Surrender.

**Śrīla Śrīdhara Mahārāja:** Nectar of Surrender or Surrendered? Nectar in the life of the surrendered people, *Prapanna-jīvanāmṛtam*, *Prapanna-jīvane-āmṛta*, those that have come to take refuge, this will be like nectar to them. That was my conception previously. It will be nectar to whom? Those that have surrendered, it will be nectar to them. Otherwise, ordinary people may not...

**Bhakti Caru Swāmī:** It will be poison to them. Give up this, give up that.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. It will be nectar in the lives of who have surrendered. There the real *adhikārī*, there, it is meant for them.

Jīva Goswāmī has written in his book \_\_\_\_\_ *savatopita* [?], “Those that have got faith in such, in *Veda*, in *Bhāgavatam*, they’re to read this book. Otherwise, I put a curse, so those that have no faith in this they must not come to read my book.” Jīva Goswāmī has written in such a way. “You won’t come, you unbeliever, you won’t come to touch my book,” in this way. “You are unbelievers, it is not meant for you – sealed. Only who has got faith in such and such things, it is only for them. You are discarded, you ordinary public discarded, *savatopita* [?], you must not touch my book. You will understand it otherwise.”

This is also a custom. At least if one comes, ventures to read, with some caution he’ll come. The curiosity will be more – “Why he says so?” *Adhikārī-nirmnay*, who will come to read the *Veda* with *adhikāra*, *adhikāra*, if we have got no – attained the standard, then it will misunderstand, mutilate, all these things.

*parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam*  
[*karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā*]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions

indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."]  
[*Śrīmad-Bhāgavatam*, 11.3.44]

Śaṅkarācārya also says, just before *athāto brahma-jijñāsā*, "What is the meaning of this *athā*?" Śaṅkarācārya says.

Rāmānuja also says *athāto brahma-jijñāsā*. *Athā*, "What is the meaning of *athā*? *Athā* means *anantaram*, after this; after which, one has attained this *śama*, *dama*, *titikṣā*; all these. One who has controlled his senses, and his mental speculations, *śama*, *dama*, who has got a very tolerant and persevering spirit, *titikṣā*, and something, they will come to study this book."

In *Uttara-mīmāṃsā* of *Vedānta* Vedavyāsa has written, "*Athāto brahma-jijñāsā*. *Athā* means *anantaram*, after this; after which, after he has acquired such particular qualities, particular grade, then he will come to study this. Not for ordinary people, they will misunderstand, misinterpret, mutilate, and trouble will be created in the society. So for social benefit I say that only such persons will come and they will have proper clear understanding and then they will preach that to the public in inspired particular instalments and they'll be benefited, the public, so *athāto*."

Rāmānuja says, "No. *Athā* does not mean that. *Athā* means after finishing the *Pūrvva-mīmāṃsā* of Vyāsadeva, of Jaiminī, *Pūrvva-mīmāṃsā* and *Uttara-mīmāṃsā*, after one has finished the course of *Pūrvva-mīmāṃsā*, that is *niskarma varṇāśrama dharma*, then he will come to understand the study of this *Uttara-mīmāṃsā*. Then it will be beneficial to him. He has finished successfully the *karma adhikāra*, and then he will come to enter into the *jñāna adhikāra*." That is what Rāmānuja says.

And Baladeva Vidyābhūṣaṇa says, "Whoever he may be, this, whether *karmī* or *jñānī*, whoever he may be, *athā* means he must have *sat-saṅga*, *sādhu-saṅga*. From everywhere he has got the proper association of a proper *sādhu*, he's entitled to study this book, qualified to study this book, he will understand the real meaning."

In this way, so everywhere there's consideration for *adhikāra*, *yogyatā*.

**Devotees:** Fitness, ability, aptitude, qualification.

**Śrīla Śrīdhara Mahārāja:** Qualification, the standard of qualification he must acquire and then he will come to tackle this plane. And he will have healthy association.

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare.

**Akṣayānanda Mahārāja:** Our Guru Mahārāja used to say, "*Athāto*, now that we have come to the human form of life, after coming to the human form of life."

**Śrīla Śrīdhara Mahārāja:** Only human form of life is not sufficient. *Sat-saṅga*, *sādhu-saṅga*, *sad-guru caraṇāśraya*, *sādhu-saṅga*. *Sādhu-saṅga*, anyone, one who has got the grace of a *sādhu*, *ya'o paḍa bhāgavata vaiṣṇavera sthane* [*Caitanya-caritāmṛta*, *Antya-līlā*, 5.131], even a *brāhmaṇa* is not qualified to read, to enter into *Bhāgavatam*. Mahāprabhu says, "Go to a

Vaiṣṇava and then you will get the real standpoint of *Bhāgavatam* from him, how to approach *Bhāgavatam*.”

Here was one Devānanda Paṇḍita, a *brāhmaṇa* of noted scholarship, he used to, *udarpana*, he was a professor of *Bhāgavatam*, and many used to come to hear from him *Bhāgavatam*. Śrīvāsa Paṇḍita he was an expert in the explanation of *Bhāgavatam* here in Kuliyā. The [Bhakti Prajñāna] Keśava Mahārāja’s Maṭh is named after them, Devānanda Gauḍīya Maṭh. Devānanda, he was a scholar of *Bhāgavatam*, but he had the standpoint from the Śāṅkara School.

So Mahāprabhu, suddenly, one day, “Oh, here that Devānanda Paṇḍita, he...

**Bhakti Caru Swāmī:** He gives lectures.

**Śrīla Śrīdhara Mahārāja:** “He teaches *Bhāgavatam* to the students, so many students, but he himself does not know the real purport. He’s spreading poison in the name of *Bhāgavatam*. I shall go and tear up his books.” One day suddenly inspired with such spirit Mahāprabhu ran.

And Śrīvāsa Paṇḍita, and others perhaps, stopped Him. “No, no, that won’t be well in You, anyhow.”

Then one day Mahāprabhu met Devānanda Paṇḍita and told, “You teach *Bhāgavatam* to the students, but do you know it, what is there in *Bhāgavatam*? What nectar is there, you yourself do not know.”

So in a very base, ridiculous way Mahāprabhu told,

*Prabhu kahe pari purna* \_\_\_\_\_ [?]

“One who has fed full belly, when he goes to the latrine – while passing stool he gets some relief. But you do not get that sort of pleasure also. That sort of pleasure also you do not get. What nectar, what taste, is there, and you mean fellow with mean mind you approach the *Bhāgavatam* and you teach in such a filthy way. What do you know about *Bhāgavatam*?”

Then, some other time, Vakeśvara Paṇḍita, Mahāprabhu’s intimate devotee, he came and stayed – ah, what I wanted to say - Śrīvāsa Paṇḍita came one day to hear *Bhāgavatam* from Devānanda’s *tol*, school. Then Śrīvāsa Paṇḍita when hearing *Bhāgavatam*, he’s pronouncing the *śloka*, Śrīvāsa is understanding in his own way, and so many feelings coming, sometimes tears, sometimes shivering.

And Devānanda Paṇḍita asked his students, “Oh. That man has come to disturb us with all these lower sentiments, take him up, take him out.”

So his students took Śrīvāsa Paṇḍita from there and left him outside.

And that enraged Mahāprabhu.

And anyhow, that Vakeśvara Paṇḍita he came to his house, who was the first disciple of Mahāprabhu. And he was the first successor in Rādhā Kantha Maṭha Purī, Vakeśvara Paṇḍita. After Mahāprabhu’s departure Vakeśvara was in charge of that place where Mahāprabhu lived twenty four [twelve] years. Gambhīrā, Kāśī Miśra’s Maṭha, Rādhā Kantha Maṭha. And that Vakeśvara Paṇḍita came here previously, and he had a private talk and Devānanda was converted.

“Yes. I did not know that such meaning may be in *Śrīmad-Bhāgavatam*. We were influenced by Śāṅkarācārya, the Brahman is all-in-all, and these are all *saguṇa, māyā*.”

So when Mahāprabhu, after five years of *sannyāsa*, He came again to visit this Navadvīpa Dhāma, this Kuliyā, Vakeśvara Paṇḍita, [Devānanda Paṇḍita] fell on His feet, “I committed great offences.”

**Devotees:** Devānanda Paṇḍita.

**Śrīla Śrīdhara Mahārāja:** Devānanda Paṇḍita. And Mahāprabhu, “Yes, you committed offences so much, not about Me as you have committed to Śrīvāsa Paṇḍita. Go and beg forgiveness from him. You will be absolved from your offences.” Mahāprabhu told him.

*kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya / hena nāhi, yā 're prabhu nā karilā dhanya*

[“At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all.”]

[*Caitanya-Bhāgavat: Antya-līlā*, 3.541]

The Cāpāla Gopāl and many others that gave so many bad remarks about Śrī Caitanyadeva’s Movement, they all came, “I could not understand Your outstanding personality and superiority, so I, we did much wrong against You unknowingly, unconsciously. Please forgive us.”

“Oh, no, no, no, you’ve no offence, I say go away.”

Gaura Haribol. Gaura Haribol. So *adhikāra*, *Bhāgavatam* also, and *sat-saṅga*, even a *brāhmaṇa* may not have a proper position to understand and to teach scripture. Only *sādhu-saṅga*, a good teacher, a good teacher is necessary to understand the *śāstra*.

Mahāprabhu asked Raghunātha Bhaṭṭa also, he was living in Benares, son of Tapana Miśra. Tapana Miśra was a devotee and scholar also. When Raghunātha Bhaṭṭa went to visit Mahāprabhu in Purī He told, “Don’t marry, serve your parents, they’re Vaiṣṇavas, and when they pass away you will go to Vṛndāvana and live with Rūpa and Sanātana. In the meantime you read *Śrīmad-Bhāgavatam* from a Vaiṣṇava teacher. *Ya'o paḍa bhāgavata vaiṣṇavera sthane* [*Caitanya-caritāmṛta*, *Antya-līlā*, 5.131] Get the real standpoint, how to approach, what is the theme, what is its end, all these things. They will be able to give you real direction in your study.”

So Baladeva Vidyābhūṣaṇa comes to say that, “He may be anyone, but he comes to a proper Guru, guide, then he’s got the capacity to enter into the meaning of the book, of the scripture.”

**Akṣayānanda Mahārāja:** Then it’s said,

*eka bhāgavata baḍa - bhāgavata-śāstra / āra bhāgavata - bhakta bhakti-rasa-pātra*

So what is *bhakti-rasa-pātra*?

**Śrīla Śrīdhara Mahārāja:** Two *Bhāgavatas*, *bhakti rasa pātra* means the *sādhu*, one who is living the life of a *Bhāgavata*, *bhakti-rasa-pātra*, pertaining to Bhagavān. The book and the man, living scripture is *Bhāgavata*, Vaisnava is *Bhāgavata*. *Bhāgavatu bhakta bhāgavata*. So *Bhāgavata* is person and *Bhāgavata* is scripture, both.

*eka bhāgavata baḍa - bhāgavata-śāstra, āra bhāgavata - bhakta bhakti-rasa-pātra.*

[One of the *bhāgavatas* is the great scripture *Śrīmad-Bhāgavatam*, and the other is the pure devotee absorbed in the mellows of loving devotion.]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.99*]

**Akṣayānanda Mahārāja:** What is the meaning of *bhakti-rasa-pātra*?

**Śrīla Śrīdhara Mahārāja:** *Bhakti-rasa-pātra* – a person who is filled up, a pot filled up with *rasam, raso vai saḥ, ānandam, pātra*. *Pātra* means person as well *pātra* means pot, two meanings of the word *pātra*. *Pātra* means the pot, glass, container; and he’s also container, *pātra vecti*. *Deṣa-kāla-pātra*, the space, time, and person, *deṣa-kāla-pātra*, three factors of the world. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

**Devotee:** \_\_\_\_\_ *Prapanna-jīvanāmṛtam* \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *Prapanna-jīvanāmṛtam, āmṛtam, prapanna-jīvane āmṛtam, prapanna-jīvane āmṛta svarūpam*, those that have surrendered this is nectar in their life. The nectarine in the surrendered life, nectarine in the souls surrendered, surrendered souls nectarine; it will sustain them like *āmṛtam*.

**Bhakti Caru Swāmī:** To those that have surrendered.

**Śrīla Śrīdhara Mahārāja:** To those that are surrendered, it is nectar to them. And they will live eating this. This is their food. If they go on doing it their life will be sustained as the food like *āmṛtam* to them.

**Dhīra Kṛṣṇa Mahārāja:** Mahārāja, what inspired you to compose *Prapanna-jīvanāmṛtam*?

**Śrīla Śrīdhara Mahārāja:** When I came out to live alone, leaving away the association of the disciples of Prabhupāda I came to live alone I felt some sort of helplessness within me. And then I found that *śaraṇāgati* that is the indispensable necessity in the life of a devotee. I have left, or anyhow I am excluded from the company of Prabhupāda’s association, I am helpless, but *śaraṇāgati* may come to my relief. So especially I came to think that what is *śaraṇāgati*? *Śaraṇāgati* will be the basis. And Bhaktivinoda Ṭhākura’s *Śaraṇāgati* impressed me most, when I came to its connection.

*ṣaḍ aṅga śaraṇāgati haibe yānhāra / tānhāra prarthanā śune śrī nanda-kumāra*

[“The youthful son of Nanda Mahārāja, Śrī Kṛṣṇa, hears the prayers of anyone who takes refuge in Him by this six-fold practice.”] [*The Songs of Bhaktivinoda Ṭhākura, p1*]

“If I want Nanda-kumāra then I must have this six-fold *śaraṇāgati*.” And I wanted to culture that. So I heard as much as, in that time, after coming from Maṭha, in my Maṭha life, I recollected them, as well as consulting with *Hari-bhakti-vilāsa, Śaraṇāgati*, Jīva Goswāmī Prabhu’s *Bhakti Sandarbha Śaraṇāgati*, and Rāmānuja *sampradāya Śaraṇāgati*. And then I tried to collect them and to put them in a particular way as I thought best, and then began to write this book, that this may help others who will come in such position as mine. That was the reason. This question I was never asked so far. You have asked today. And I say what led me to compose this book.

**Bhakti Caru Swāmī:** New questions mean the possibility of new nectar Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

**Bhakti Caru Swāmī:** *Nicari sapna bangal* [?]

**Śrīla Śrīdhara Mahārāja:** I heard of Rabi [Rabindranath] Tagore’s noted poetry but I have not gone through that.

**Bhakti Caru Swāmī:** It’s more a nationalistic feeling...

**Śrīla Śrīdhara Mahārāja:** The orthodox, he blamed the orthodox system.  
Hare Kṛṣṇa. Hare Kṛṣṇa. Nijari sapna bangal [?]

**Bhakti Caru Swāmī:** \_\_\_\_\_ Rabindranatha Tagore, he had command of the language \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ he could describe beautifully anything he touched; *kavi*. But Kalidās is also a notably, renowned *kavi*, but he’s not Ācārya, his life was a filthy one we’re told. So Rabi Tagore he may be a poet, but what is given to us that is not acceptable.

Professor Sanyal, our Nisikanta Sanyal, the writer of *Śrī Kṛṣṇa Caitanya*, a very blind follower of our Guru Mahārāja, and very strong, he was first follower of Rabi Tagore. Then when he came to this School, in his diary he noted, “One who does not sincerely believe in a particular creed and he goes to write, eulogise that thought, he’s a hypocrite.” So, and he rejected Rabi Tagore from there. Hypocrite, *kapaṭā*, deceit, he’s a deceit, *banchak*, deceiving agent is he who does not, who has no faith really in that creed but he’s writing many things in its favour. So we must be very careful about them. He does not believe what he says, he does not believe it in itself. The man and his word is different. We must not believe such man. We should be rather very much careful when we shall meet him. What he says he does not believe that. He’s a hypocrite; double dealing. That was found in his diary.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. \_\_\_\_\_ [?]

One Doctor came for treatment when I was a patient. “You have come, you have passed so many days in your red cloth, what have you got?” He wanted.

**Bhakti Caru Swāmī:** He’s asking you?

**Śrīla Śrīdhara Mahārāja:** Hmm.

**Bhakti Caru Swāmī:** He had the audacity to ask you.

**Śrīla Śrīdhara Mahārāja:** “Have you got anything? You are passing so many days with red cloth.”

Yes. I have, I may think that I have got so much as to say with boldness that what is written by your Rabindranath Tagore, all false.

[Group laughter] \_\_\_\_\_ [?]

The highest position in the culture of the present day, everything wrong and filthy, so much I have studied.

**Bhakti Caru Swāmī:** He must have been quite shocked. \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** One of my friends in previous life he came to see me, “What have you got? Have you seen God?” In this way: straight question.

No, I have not yet seen, as you may think, to be seen.

“Then what have you got? So many days you have passed?”

I also told him that, your Vivekānanda and Ramakrishna, they’ve got nothing, and what they’ve said is all false. This I have understood.

Then he was very much depressed and went away.

That their sight, what they say, “That this is God, I have seen God,” all these things are false, and nothing. That is *saguṇa*; that is *māyā*. That is not seeing.

Once, an important thing, while Calcutta Maṭha was in a hired house, Ulṭā Ḍāṅgā, at that time, in the beginning of the Maṭha, we came, perhaps that year or one year ago I’d come, joined the Mission, the day of appearance of Bhaktivinoda Ṭhākura was observed with some festival, and some *pandal* was to be erected on the street, and there meetings were going on. One respectable *zamīndār* was taken by one of our, that Goswāmī Mahārāja, one of our God-brothers, was invited and he came to hear. And he asked Prabhupāda, our Guru Mahārāja, “I have got a very private talk with you.”

Then it was in a dark night when it was arranged, two chairs were given a little far off, and Prabhupāda went there and that gentleman also, sat closely. Anyhow, I managed to take position little far in the dark night. That Prabhupāda may not be left alone, that was also my thought in the mind, and also, ‘what does he say?’ a curiosity.

Then that man taking his head possibly nearest distance to Prabhupāda’s ear; “Have you seen God?”

Then Prabhupāda’s answer was, “What is the good of saying that I have seen or I have not seen? As long as you do not know how to see, what is called, ‘to see the Lord’, you do not know, you cannot get any benefit by my mere statement that, ‘I have seen or I have not seen.’ You are blind to both the things, to both. First thing you should learn how to see God. You must get that sort of eye to see the God. Without that my statement, any man may say, ‘I have seen.’ Then, what of that to you? You may be deceived. ‘I have not seen your God what you have concocted within you as God.’ That may also misguide you.”

So Prabhupāda’s trying to see.

And he’s repeatedly, “Have you seen, have you seen?” in this way.

And Prabhupāda is always sticking to his own point, “That will be of no good to you. You should know what is God and how to see, what is His sight; all these you must study yourself. Otherwise you’ll be deceived by any man and every man by the mere statement that has got no value.” In this way.

And our Mādhava Mahārāja, he was Hayagrīva Brahmācārī first, and then Mādhava Mahārāja, and his cousin-brother Nārāyaṇa Mukherjee, both of them first went to visit Katwa to see Mahāprabhu’s Mūrti, and from there he came to see Māyāpur and went to see Prabhupāda.

Prabhupāda seeing two young men of fair complexion, he asked them, “Who are you? Where did you go?”

They told, “We went to see Katwa, to have *darśana* of Mahāprabhu’s Vighraha there.”

I heard from Mādhava Mahārāja.

Then Prabhupāda stressed, “Have you seen, could you see Mahāprabhu?”

“Ordinarily we have seen. But the way he was putting his question and pressing, ‘Have you had *darśana*?’ That raised some questions within us. Then he means something else, the real sight. Then yes, we have seen that as ordinary men are seeing. That is not seeing proper. If we want to see Him then we must have to get such eye and go to Guru.”

*om ajñāna-timirāndhasya jñānāñjana-śalākayā  
[cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ]*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

"All these things he came in with, teaching. And then at that time we went away, but again we came with the proper seeing, how to see Him properly."

And then Hayagrīva Prabhu, he was Herambo Banerjee, once, as he told, he was working in a private European company, and suddenly by reading the book of Śaṅkarācārya he had some intense indifference to the worldly life and ran to Haridwar and went far up into the hills and stayed three days and nights there under a tree, and ate some bael fruits. Then he told to me, "I heard a sound. Go away, you will get *sad-guru*, the real Guru you will get, you go now." Then I came back, and generally I have come here." Consequently he told, this Mādhava Mahārāja. Herambo Banerjee, Ganeśa, and then Hayagrīva Brahmācārī.

Hare Kṛṣṇa. So how to see, the eye is necessary, the eye, *divya darśana*. *Divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram*.

*[na tu mām śakyase draṣṭum, anenaiva sva-cakṣuṣā  
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram]*

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [*Bhagavad-gītā*, 11.8]

That is another consideration. Arjuna had higher eye, but *divya darśana* to Arjuna had to come lower, in the lower strata then to have that sort of *darśana*. That is not the highest *darśana*. *Divivya* Kṛṣṇa, that is the highest *darśana*, and *varṁśīdhari* more higher, more higher. So *divya darśana*, the *darśana*, the seeing of a lower type what Arjuna had to undergo, another *darśana*; though it is said there, *sudurdarśam idaṁ*, then that is in another side.

*sudurdarśam idaṁ rūpaṁ, dṛṣṭavān asi yan mama  
devā apy asya rūpasya, nityaṁ darśana-kāñkṣiṇaḥ*

["Oh Arjuna, the chance to see Me as you are now seeing Me before you is very, very rarely attained. Even the gods constantly aspire for a glimpse of this human-like form of truth, consciousness and beauty."] [*Bhagavad-gītā*, 11.52]

*Dṛṣṭavān asi*, present tense. When Arjuna could not tolerate that *divya darśana* he told, "I can't bear. You come to that in my level as I had experience of Your *darśana*."

Then He became *catur-bhuja* first and then *deva-bhuja*.

*dṛṣṭvedaṁ mānuṣaṁ rūpaṁ, tava saumyaṁ janārdana  
idānīm asmi saṁvṛttaḥ, sa-cetāḥ prakṛtiṁ gataḥ*

["O Janārdana, my heart is fulfilled upon seeing Your charming form of human features. My fear is dispelled, and my inner peace has returned."] [*Bhagavad-gītā*, 11.51]

"Now I have come to my normal position, *sa-cetāḥ, saṁvṛttaḥ, sa-cetāḥ prakṛtiṁ gataḥ*."

Then Bhagavān told, *sudurdarśam idaṁ rūpaṁ, dṛṣṭavān asi yan mama*. “Generally we may think that *divya-rūpa* that is very rarely to be found.”

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