

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.9.20

Devotee:

Śrīla B.R. Śrīdhara Swāmī: Perhaps his quarter is at [Chinser?] Dr [Mirsri?] An eye specialised. [Chinser?] that Maṭh, there is a centre in [Chinser?] [Srutinatha?] Devananda Maṭh has got a centre there, [Chinser?].

Devotee: Sounds the same.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Gaura Hari bol!

Vivikrama Mahārāj, he's in charge, he lives there in [Chinser?]

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Then how far your translation?

Devotee: Well, we are waiting for Govinda Mahārāj to come so we can use those books in the room.

Śrīla B.R. Śrīdhara Swāmī: Otherwise?

Devotee: Otherwise it's finished.

Śrīla B.R. Śrīdhara Swāmī: The whole thing finished?

Devotee: Everything's finished. Yes. It's completed. I have some questions I'll ask you when they come. We are proof reading, as we type, when the questions arise then I will ask.

Śrīla B.R. Śrīdhara Swāmī: Any question?

Devotee: I was just, during translation of the *Sat-sara-kriya-dipika*, and Gopāla Bhaṭṭa he is showing very nicely, he's discarding *pitri* and *devata* worship, in the beginning he's showing that. So what is the, we still see in Vṛndāvana that persons are doing *pitri*, they're doing *śrāddha* to the *pitris*, so...

Śrīla B.R. Śrīdhara Swāmī: Generally the *gṛhastha* Vaiṣṇava with the social cause, formally they perform those rites. But this is for the Vaidantic Vaiṣṇava. *Ananya saran*, those that have taken refuge exclusively, taken shelter under the holy feet of the Lord, they do not do anything else, but everything for the service of the Lord.

*ananyāś cintayanto mām, [ye janāḥ paryupāsate
teṣām nityābhiyuktānām, yoga-kṣemaṁ vahāmy aham]*

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."] [*Bhagavad-gītā*, 9.22]

But those family men who are feeling obligation for their sons, for their wife, and other things, 'only *pitrī deva* should be eliminated', that will be hypocrisy. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: They cannot give up. Those that are:

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

It is for them, that they will leave other gods, *pitrī deva*, everything. But one who has got his attraction towards the son, towards wife, towards society, and he gives us *pitrī deva*, that is hypocritical action. So he should, a man of that status who is providing for the wife, and he should also contribute something to *pitrī deva*. Generally a *grhastha* he does so. Prahlāda Mahārāj did *śrāddhan* for his father. And everywhere it is mentioned in *Bhāgavatam Purāṇam*,

pat phalasa, niskamam?

Under social duty he observed. 'But materially, I am feeling obligation for my children, for my wife, and only about *pitrī deva* I have got no duty.' That is anomaly. Do you follow?

Devotees: Yes. That comes under the *panca maha yajna*?

Śrīla B.R. Śrīdhara Swāmī: Yes. But as much as one can avoid, so those that have given up everything and devoted themselves for the service of Kṛṣṇa, and not Kṛṣṇa and *karsna*, Vaiṣṇava, they should not do all these things.

*devarṣi-bhūtāpta-nṛṇām pitṛṇām, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyam, gato mukundaṁ pariḥṛtya kartam*

[O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind, or even one's forefathers

who have passed away. Since all such classes of living beings are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately.] [*Śrīmad-Bhāgavatam*, 11.5.41]

Who has given up all obligations for all sorts of discharge of duties, he has eliminated *devari* [?]. A man is born with five or six kinds of debt, *devari* [?] We are indebted to the air, to the water, to rain, so many natural things. That is *devari* [?] We are from childhood when from our birth we take help from the environment, that is *devari* [?] Debt to the nation, *devarṣi* [?] We, from our very birth, we take the advantage of the knowledge which has already been given for us to the society, *devarṣi*, the research scholars. This electricity and others they, the scholars have discovered many things and we get the facility of that, and the knowledge, the letters, all these things already given by the society. Society means specially the scholars, *rṣideva*, that is *rṣideva*, *devarṣi devarṣi*.

Bhūta, *bhūtari*, we get from *prani* [?], the vegetable kingdom, the animal, the milk, and so many other things, the dog protection. So *bhūta* means ordinary animals.

Devarṣi-bhūtāpta, specially the relatives, nears and dears, they also we cannot but accept their help, the relatives, *āpta*, *āpta* means relatives, kinsmen.

Bhūtāpta-nṛṇām, and generally from the human society we get something. This rice producing, crop producing, and these things, *bhūtāpta-nṛṇām pitṛṇām*, and we get something also from the *pitṛ*, *pitṛ* fathers, they have left some property for us and gave birth to our body. In this way, *pitṛṇām pitṛṇām*, in our childhood they brought us up. In this way we are indebted to father and mother, *pitṛṇām*.

Devarṣi-bhūtāpta-nṛṇām pitṛṇām, *na kiṅkaro nāyam ṛṇī ca rājan*, he, *na kiṅkaro*, this is the general obligation. But a man who has exclusively devoted to Kṛṣṇa, he is not indebted to anyone. *Na kiṅkaro nāyam ṛṇī ca rājan*, who? *Sarvātmanā yaḥ śaraṇam śaraṇyam*, *gato mukundaṁ parihṛtya kartam*. One who has given up all his duties and taken up refuge under the holy feet of the Lord, he's not libel to any debt to anyone. Only he who has completely surrendered to the feet of the supreme Lord, he is not indebted to anybody. Otherwise, when we are living we are awake in the social position, the *jīvātmā*, he of course has got obligation to so many. But when one has dived deep to see only that all superficial agents of Kṛṣṇa, Kṛṣṇa is the all in all, He's all in all and they're all His servants, so the whole energy he can devote to the master, won't care for any *devata* or anyone from, they should be considered as agent of Kṛṣṇa. So he does not feel obligation to anyone but only to Kṛṣṇa, when one has gone in the plane of deep understanding.

devarṣi-bhūtāpta-nṛṇām pitṛṇām, *na kiṅkaro nāyam ṛṇī ca rājan*
sarvātmanā yaḥ śaraṇam śaraṇyam, *gato mukundaṁ parihṛtya kartam*
[*Śrīmad-Bhāgavatam*, 11.5.41]

This is one thing, that what we *should* do, if we do not do that as a devotee, then s/he does not commit any sin, *ananya-bhakta*, because they're (busy?) and (rishment?) Two sections in the duty. The some sort, this my onus do, and this, we must not do. For *viddhi*, that ordinary we should do all these duties. And (rishment?), we must not do all these things. So this is about *viddhi*, generally we should do this. But an *ananya-bhakta*

Kṛṣṇa, if he does not do that thing he is not to be blamed. No charge can come on him. And there is (nished?)

sapard anonalam bhaja tattva paresha tat tanya bhava esya hari paresha
vikarma yatyo paritam kathan chit danoti sarvam eva sanivista?

What one should not do, if a *kṛṣṇa-bhakta* does that, then no penance for him, no punishment for him. There is two aspects, two sides. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: What we should do, a *bhakta* is not doing that. If he's *ananya-bhajan bhakta*, exclusive devotee, then what one should do, if he does not do that he's not to be blamed, no charge can come. And another side, this should not be done, but if an *ananya-bhakta* commits that thing outwardly, but he cannot be punished. What is that?

sapard anonalam bhaja tattva paresha tat tanya bhava esya ?

Ananya-bhakta, he has given up everything.

sarva-dharmān parityajya, mām ekam śaraṇam vraja
[*aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

tat tanya bhava esya vikarma yatyo paritam kathan chit?

But, if anyhow, any wrong deed is found in him, he is not to be punished, because, what is to be his jurisdiction changes, what punishment is to be given to him or not, that is in the hand of the Absolute. For the society, the king, and the law of the country must not go to interfere with him. This is more difficult, so,

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life. "] [*Bhagavad-gītā*, 9.30]

"If anything to do I shall do it. He has exclusively taken refuge under My feet and I have taken his charge. If he commits something wrong, he should be taken generally by My inspiration, insinuation, so none should come to interfere with him. It is My duty to look after him." *Api cet sudurācāro, bhajate mām ananya-bhāk sādhur eva sa mantavyaḥ*. When

I have accepted - things do not belong to anyone, everything belongs to Me - so if he commits any wrong in the eye of the society, the society thinks that that thing belongs to ABCD, so they're wrong, he's doing alright. And that may be in two stages, one in the stage of a *sādhaka* and another in *siddha*. When he's *siddha* he's committing the perfect thing. We see that he's doing wrong but he's not doing wrong, make any wrong. And the *sādhaka*, they commit, but that may be forgiven by Me. You have nothing to do to come and interfere in the matter."

Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Not completely.

Devotee: What is that in relationship to *niyamāgrahaḥ*?

Śrīla B.R. Śrīdhara Swāmī: Yes, *niyamāgrahaḥ*. Two-fold meanings, *niyama-agraha*, too much affinity to abide by the law, and that is one side, and another aspect *niyama-āgraha*, does not accept any law at all, not willing to abide by any law, *niyama-āgraha*, both bad, two aspects bad. The middle side, *yuktāhāra-vihārasya* [*Bhagavad-gītā*, 6.17], we should go, follow, the middle path, the easy path, not extreme.

Niṣiddha [?], one should not steal, but an *ananya-bhāk* devotee is seen to steal. He's stealing some flower and taking away, offering to his Deity, but he's stealing flower. Then how should he be dealt with? Stealing, that is crime. The society, the *śruti* law, that will come to accuse him, 'that why you have stolen?' And he may say, 'I have not stolen. It all belongs to Kṛṣṇa. For the service of Kṛṣṇa I am taking it.' That is his vision. If sincerely, then he's not to be punished.

"One who is stealing because for My purpose, if he steals something for My purpose, that is not stealing. Because his vision is so deep he sees everything belongs to Me. He's doing rightly. So niṣiddha korane [?] What is forbidden by law, the social society, and even by the *śruti śāstra*, but if he's really sincerely exclusive devotee to Me, none should come to interfere with his apparent misdeeds."

Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: 'From the absolute standpoint he's seeing and relative standpoint cannot come in clash and if comes cannot stand. That is *nirguṇa*. His movements are *nirguṇa*, true from the sense of *nirguṇa* plane. But this *saguṇa*, they're gradual from *tama* to *raja* then *sattya* then going to *nirguṇa*. If they encroach upon the light of the *nirguṇa* who are My direct servants, then *they're* wrong, their relative vision is wrong. He's in the absolute plane, whatever he's doing, considering Myself to be the unchallenged master of everything, he's right and they're wrong. That this thing belongs to A, that thing belongs to B. This woman belongs to that gentleman. This is all contract amongst you, but from the absolute sense that has got no position.'

Do you follow?

Devotee: Yes Mahāraj.

Śrīla B.R. Śrīdhara Swāmī: 'Everything belongs to Me and one who does work only backed by My consciousness he's doing right.' So that is a little hard thing to digest for the society.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha, ha.

Devotee: Ha, ha, ha, ha. They also try to find fault in Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: Yes. Kṛṣṇa's stealing. Kṛṣṇa's coming to the wives of others. 'That is wrong, He should be punished.' They're more that Kṛṣṇa. Ha, ha, ha. The Mary, the mother of Christ, she was the wife of Joseph, someone, yes. But it is told that Mary got child from God's inspiration, not from the husband.

Devotee: Yes. Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. So practically to digest all those things - of course, such devotees are very rarely to be found. And generally a devotee should not venture to do all these things because it will create disturbance in the society. Bhagavān Lord Kṛṣṇa says, *loka-saṅgraham evāpi, sampaśyan kartum arhasi*.

[*karmaṇaiva hi saṁsiddhim, āsthitā janakādayaḥ
loka-saṅgraham evāpi, sampaśyan kartum arhasi*]

[King Janaka and other learned personalities attained to perfection in devotion by performing their prescribed duties. Therefore, it is proper that you perform your duty for the instruction of the masses.] [*Bhagavad-gītā*, 3.20]

Looking at the welfare of the ordinary people one should not go to do that, generally, then there will be chaos in the society and they will be doomed.

[*na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuh
na karma-phala-saṁyogam, svabhāvas tu pravartate*]

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

[*yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ
sa yat pramāṇaṁ kurute, lokas tad anuvartate*]

[The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion.] [*Bhagavad-gītā*, 3.21]

*utsīdeyur ime lokā, na kuryām karma ced aham
saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ*

[If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling prosperity.] [*Bhagavad-gītā*, 3.24]

loka-saṅgraham evāpi, sampāśyan kartum arhasi
[*Bhagavad-gītā*, 3.20]

To save the ordinary society we sometimes abstain from doing lawless things, looking at the benefit of the ordinary people we should go according to general law. Kṛṣṇa. Kṛṣṇa.

Devotee: This morning we were talking about, you had said one day before, that the devotee can even murder and steal for Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: Anything, because the centre, the vibration coming from the Absolute.

Devotee: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: If it is so.

kriya manani guna karmani ahankara

They should be punished.

Yudhiṣṭhira did not accept the direction of Kṛṣṇa to tell a lie to Droṇācārya that Aśvatthāmā is dead, he hesitated. When Droṇācārya told, 'I don't believe you, but if Yudhiṣṭhira says that Aśvatthāmā is dead because I know that Aśvatthāmā is immortal, but if Yudhiṣṭhira says that Aśvatthāmā is dead then I believe.' Then Kṛṣṇa asked Yudhiṣṭhira, 'Say it, tell.' Then he hesitated. Then again pressed, 'Yes, Aśvatthāmā is dead but it is an elephant.' There was one elephant named Aśvatthāmā. Aśvatthāmā means 'who cries like, *aśva* means, a horse.' The horse, what is the technical word, the sound of the horse?

Devotees: Neigh. Whinny.

Śrīla B.R. Śrīdhara Swāmī: So that one Aśvatthāmā when he was born he gave sound like the horse, so *aśva thama*. So one elephant was also named in that way, he cried like a horse, that elephant, so Aśvatthāmā. Aśvatthāmā, 'Aśvatthāmā is dead, but it is

an elephant.' And Kṛṣṇa arranged in such a way, 'Aśvatthāmā dead, it is elephant,' and at that time the drum was sounded loudly and that could not enter the ear of Droṇācārya. Only the first portion he attended, 'Aśvatthāmā dead,' then he was beside himself. And in that position Arjuna cut off the rope in the bow. At that bow one end was here and another? was disturbed and at that time Dhr̥ṣṭadyumna approached and beheaded Droṇācārya. He was born to kill Droṇācārya, Dhr̥ṣṭadyumna, in a sacrifice by Drupada. Drupada and Droṇācārya they were perhaps classmates but somehow or other they had some antagonistic feeling and Droṇācārya when giving training to the Kaurava and Pāṇḍava, *guru dakṣiṇa*, at the time of *guru dakṣiṇa* he wanted to attack Drupada and Drupada was attacked, disturbed. At that time Drupada he also managed to arrange a sacrifice, *yajña*, 'that Droṇācārya, this retaliation I shall take.' So from the *yajña* Dhr̥ṣṭadyumna came out to kill Droṇācārya, Draupadī's brother, and Dhr̥ṣṭadyumna beheaded Droṇācārya.

Arjuna was very much displeased. When Dhr̥ṣṭadyumna is going to kill him, to behead him, Arjuna cried aloud, 'Take him, take the *ācārya* to my side, capture,' but he did not care, he beheaded. And Arjuna was very much enraged and began to rebuke Dhr̥ṣṭadyumna. Dhr̥ṣṭadyumna was also excited and went to attack Arjuna. The disciple of Arjuna was Sātyaki, came from the Yadu vamsa, Kṛṣṇa, he went to attack Dhr̥ṣṭadyumna.

Then Kṛṣṇa told, 'What you are doing? Still, the enemy party is strong enough and you are quarrelling within yourself.' And He cast a glance to Bhīma, 'Separate them.' Bhīma came between and separated them, Dhr̥ṣṭadyumna and Arjuna, forcibly.

And then Sahadeva came with a serious lecture, 'What are you doing? The enemy is at your head and you are mad in your internal quarrel.' He was so excited and all these things. Then everything was calm again.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

When an exclusive devotee crosses the social law and does something wrong, so as if he takes any advantage from the society he also must be prepared to get the punishment also without any grudge, from the *nirguṇa* plane.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Not only ostentatiously in our eye, that is an enjoyment, he will approach that, but punishment also, which is in our eye, he won't avoid, with a smiling face he will accept the punishment. Even death, with smiling, that is given by Kṛṣṇa, the death offered by Kṛṣṇa, everything coming from Kṛṣṇa. When sweetmeat we shall, 'it is Kṛṣṇa,' and when bitter things, 'oh no.' That is hypocrisy. Hare Kṛṣṇa. Gaura Hari bol! Everything comes from Him and that is sweet, whatever the formal valuation of it may be in the misconceived world of *māyā*. Hare Kṛṣṇa.

Rāmacandra, when the proposal came that He will be installed tomorrow morning, His temper is sober, not very much cheerful. And when He got the news that His father has entered into an obligation and understanding with His stepmother, already committed, then also during that if He wants to oblige and obey His father's will then He will have to go to the forest. And His temper is also just as it was when He had the proposal of sitting

on the throne, the temperament is not disturbed. He's only following the duty. 'Father's will I am to observe.' To sit on the throne or to go to the forest, banishment, the temperament is the same. Only,

karmaṇy evādhikāras te, mā phaleṣu kadācana
[*mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

'I have only come to discharge my duty, but the case of duty in the worldly sense it may be very joyous and it may be very sorrowful. It does not matter, it is my duty to obey My father.' It is the law, everything. His only presence there, how to ascertain what is my duty and to do the duty. Whatever, in the eye of the ordinary people in the world of misconception it is laudable or deplorable, may not care.

jaya praya jaya?

What is the value of a madman's dancing or crying? They're mad, under misconception, sometimes crying, sometimes dancing, no value. So He's in relativity of something else, we are to take it, He's in the relativity of something great that these things matter very little to Him, *raso 'py asya, param dṛṣṭvā nivartate*.

[*viṣayā vinivartante, nirāhārasya dehinaḥ*
rasa-varjaṁ raso 'py asya, param dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

He does not, the ordinary, this worldly *rasa* has got no value in Him, He's mad in another type of *rasa*, transcendental *rasa*.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaurāṅga. Nitāi Gaurāṅga.

Devotee: I have one question Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: Some devotees say if you take *Kṛṣṇa-Nāma* at the time of death then you can go into Goloka Vṛndāvana, and if you take *Rāma-Nāma* you cannot. So I want to substantiate that.

Śrīla B.R. Śrīdhara Swāmī: The inner conception is responsible. The Rāma, when he's pronouncing the word Rāma if he means Dāsarāthi Rāma his attraction will be there, Ayodhyā. If Pārasūrāma, he will be attracted to another place. And if Rāma means Rādhā-rāmana Rāma, he will go to Goloka. The inner meaning...

Devotee: Of the devotee.

Śrīla B.R. Śrīdhara Swāmī: Of the devotee - that will guide him. Hare Kṛṣṇa. When I had my..... my name, my name was Rāmendra Candra, so he [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] gave Rāmendra Sundara, Rāmendra Sundara. I asked what should be the meaning of Rāmendra? Then he told 'Rādhā-rāmana-Rāma.' Rāma means not ruling Dāsarāthi Rāma, so I asked him what should I think it is about the meaning of Rāma? Then he told 'Rādhā-rāmana-Rāma.' And then again it was transformed into Rāmānanda dāsa when I was selected, when we go to discover the place in the Godāvarī where Mahāprabhu and Rāmānanda met. Bon Mahārāj, myself, Hayagrīva Brahmachāri [known later as Mādhav Mahārāja], etc., we five in the first party went to discover that place and Pāda-Piṭha, to establish, to install footprints there of Mahāprabhu. Then, my name was changed from Rāmendra Sundara to Rāmānanda dāsa.

Devotees: Ha, ha, ha, ha. That's wonderful.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. So I am very much attracted in the divine discourse of Mahāprabhu and Rāmānanda. I find everything there. The whole teachings is covered in that talk, from the lowest *varṇāśrama*, from *varṇāśrama* up to the highest, *Rādhā-dāsyam*, we find there. And even Mahāprabhu in His full-fledged conception, Rasa-Rāja Mahābhāva, this aspect of Mahāprabhu was never expressed anywhere, only there in Godāvarī, on the banks of Godāvarī He should to Rāmānanda who He was, Both combined, the highest two halves combined, Rasa-Rāja Mahābhāva. We don't see anywhere that sort of revelation, self-revelation of Mahāprabhu. Godāvarī, sometimes it is called Gotami Ganga. Some say that Kṛṣṇa River, after Godāvarī, there is a big river near (Bidwader?) perhaps, that is Kṛṣṇa. Some say that is Gotami Ganga. But some say the Godāvarī River is Gotami Ganga.

Devotee: How did you find the place? How did you locate that place?

Śrīla B.R. Śrīdhara Swāmī: Yes, that place was located, approximately. We enquired there on the banks. When Mahāprabhu met Rāmānanda, Rāmānanda was the Governor of that province, deputed by Pratāparudra, the Emperor of Orissa, who was ruling that Province of (Andra?) Province, under Rāmānanda. And when he came to take bath thousands of *brāhmaṇas* followed him. We thought from that that must have been some big festival from the nature of Rāmānanda's taking birth in Godāvarī, and that place must be some holy places, holy ground.

Then we found that there is (Gospada?) *kṣetra*, the holy place detected on the bank. There is an embankment by the Government, they did not allow any construction inside, so just on the side of the embankment we tried to find one land. Then one

gentleman came to make a gift of a small land there, one Rāmacandra, from the other side of the river, from (Raja Mahendri?) whose land is nearby. We went on in our enquiry and found this is a small plot, this belongs to a particular gentleman, his name is Rāmacandra, he lives at (Raja Mahendri?). We approached him, and he, out of his own accord, he came to make a gift of that land to us, and there the small temple was constructed and installation of the footprints took place. Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] accepted that and he made the first worship there, and that was opened to all.

Then again, Śrī Mūrti, that was declared a Maṭh, and Śrī Mūrti's were placed there. That small temple first on the footprints, then now, separate temple has been made for the Deities. And then nearby there was one acre, no, two acres of land perhaps. I was in charge of Madras Maṭh at that time. I had some money in the Temple fund of Madras. And when I was told that the nearby land is going away, it is being purchased by another gentleman, then with that information I came there and anyhow managed to get the half portion of that and added to the small plot. Now perhaps that area is under the, in the possession of Rāmānanda Gauḍīya Maṭh. Hare Kṛṣṇa.

And also one small building with veranda that was constructed by me, the first building there, from some collection of the (Ello?), the district town of Godāvarī, West Godāvarī District, (Ello?). From there I collected funds and constructed one room. Before that we lived in a hut there. Hare Kṛṣṇa.

Devotee: Mahārāj, in the *mahā-mantra* Hare is a name of Rādhārāṇī.

Śrīla B.R. Śrīdhara Swāmī: Yes, for the, according to the *adhikāra*. When one is firmly established to conceive Rādhā-Kṛṣṇa at the back of anything, Śyāma ...

End of side A, start of side B, 20.9.81

Śrīla B.R. Śrīdhara Swāmī: ...both represented there. They can't deviate from that consciousness. (They go on, Hare Rādhā-Kṛṣṇa, Rādhā-Śyāma, cannot but think anything but that, that level, he can't come down from the interest of Rādhā-Kṛṣṇa, he cannot allow himself to be out. Hare Kṛṣṇa. That is the position of our highest aspiration.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Hare Kṛṣṇa.

Devotee: Mahārāj, Hara can, you said according to *adhikārī*...

Śrīla B.R. Śrīdhara Swāmī: Yes, that sort of meaning will awake in ones mind. It will be awakened. It is in the inner function and it will be discovered by *sādhana*. The cover will be removed and it will spontaneously come up from the core of our heart in the spiritual sense. It can't contain, can't but, it can't help in such a way the meaning will spring up from the fountain of our heart, won't be able to avoid. That is the root of the highest source of the meaning.

Gaura Hari bol! Gaura Hari bol! Nitāi.

At the same time I feel that I cannot express myself correctly, fully.

Devotee: Mahārāj, you were saying there would be, according to ones *adhikāra* there would be different conceptions.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: So is that conception also there for Rādhārāṇī? Different conceptions of Rādhārāṇī are also there?

Śrīla B.R. Śrīdhara Swāmī: Yes, deeper. Lalitā Devī looks after the interest of Rādhārāṇī, more than that of Kṛṣṇa. Viśākhā is almost neutral position. There are others who are more interested with Kṛṣṇa's interest and the highest section is like that. And from different sections also different *rasas*, the conception of both always different, difference is always *bhedābheda*, *acintya*, *acintya bhedābheda* containing all through. No two things are one and the same congruent, *bhedābheda*, and that is *acintya*. That should be, that should run all through, everywhere, distinctive, differentiated, always. Even Rādhārāṇī in Vṛndāvana, Rādhārāṇī outside in Kurukṣetra different, Kṛṣṇa also, in Dvārakā, in Mathurā, all different mood, nature, but in comparative study the highest conception we are to enquire and understand.

tatastha, yajay rasa se hari sarvottama?

Everyone in his own position, he finds that this is the highest. 'I do not want more.' But sometimes when there is any clash then they come to realise under the painful necessity, they have to realise, 'No, he, his position is greater than that of mine,' but not always, temporarily, to admit. So the (taratama?) superior and inferior, in *rasa*, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, but the general conception given of the *śanta-rasa*, 'that we hold the very happy position, the happiest position. I don't want another position.' The Yamunā, (Baluka?), the trees, the creepers, the birds, 'We are full in our,' they're all full in their own position, they conceive like that. That is the arrangement of Yoga-māyā by the will of Baladeva and Kṛṣṇa, for the interest of the *lilā*. But *bhedābheda* always, that is the Absolute standpoint, *acintya*. Only must not be harmonised within our brain but some sort of remote idea we can have. Hare Kṛṣṇa.

So whenever we shall venture to talk about those things, with very carefulness and respect we shall try to approach. And we must feel that we are going to deal with living thing, not with a dead body, that we are analysing in the laboratory, and being a subject there, object we are analysing, not with that spirit. But we are going to talk about our masters. We do not know whether I shall be taken in, in any time in future, but only because I have heard from a source, which I respect most sincerely, only I go to that. And what little taste I can derive I do, that is my wage, that is my wage.

ankutine apane chai

pasi cadhi nahi ani api nahi chai

krsna nama cori nachai more kori pran nama?

Kavirāja Goswāmī.....?

'Make me dance like anything.' Now he stops dancing, 'my dancing inspiration, now I sit idle,' the necessity of the environment, in the form of environment things come to us and excite and takes something from us, exact, exacting something.

Hare Kṛṣṇa. Hare Kṛṣṇa.

*acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet
[prakṛtibhyaḥ param yacca tad-acintyasya lakṣam]*

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda-Purāna*] + [*Mahābharata, Bhiṣma Parva, 5.22*]

What is unthinkable, we are engaged to talk about that what is unthinkable, unknowable, unthinkable, we are engaged to talk about that thing, unthinkable.

*mukam karoti vācālam [panghum langhāyate girīm
yat kṛpā tam aham vande śrī gurun dīna-tāranam]*

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram, 1*]

When he's not qualified to speak anything through his mouth but he is transformed into a, who speaks much...

Devotee: Talkative.

Śrīla B.R. Śrīdhara Swāmī: Talkative, he's transformed into talkative one. His internal inspiration made a dumb talkative, *mukam karoti vācālam. Panghum langhāyate girīm*, one who cannot walk, he jumps over the mountain, made to jump over the mountain. *Yat kṛpā tam*, the central energy in form of grace can do anything and everything. Mahāprabhu Himself says, "What I tell you Sanātana, I do not know what is that thing. Only this much I feel that something is passing through Me to you. And I'm also feeling simultaneously that you are very fortunate to be recipient of that flow Sanātana. Kṛṣṇa is such."

Vyāso vetti na vetti vā. Whatever He wants to do, that is done. Śukadeva was the great exponent of *Bhāgavatam*, but it is not found that he's in the highest position of *kṛṣṇa-līlā*, what he's delivering through his mouth through tongue. So many high things have been transmitted through his tongue, but he may not have his stand in that plane. We don't find that Śukadeva has got his permanent position in Rādhā-Kṛṣṇa *līlā* in *mādhurya-rasa* in a particular *sakhī* or so.

And also we find from *Caitanya-Bhāgavata* when Mahāprabhu asked Śrīvāsa Paṇḍita, "What type of devotee you think about Advaita Prabhu, My Advaita, My Nara?" Śrīvāsa Paṇḍita, "Like Prahlāda and Śuka."

Mahāprabhu was excited, "Eh, what do you say? The Śuka and Prahlāda, they're a child of the primary school, the student. You compare My Nara, My Advaita who has got connection with the high *līlā* of Mine, only compared to Śuka and Prahlāda." But what Śukadeva has given to us through his mouth that is unfathomable. He's delivering acunta bheda sa? he's going on, things are coming through him, flowing in a natural way. What he has got delivered through his nectarine tongue that has no comparison in the world anywhere. But still he's considered in that way, from the general position of his previous consideration, Śukadeva.

yada more vikra visvartam?

After giving delivery to all these things he went away, along with the beggars, to nowhere. He did not care to meet Vyāsadeva, his *Guru*, father and *Guru*, and his *Guru* Nārada, they're in the meeting, he did not care for that. He choose to be unseen. He came from unseen and entered into it again, untraceable, such solitary life, but there was his *param guru*, he did not care. Hare Kṛṣṇa. So, he was selected as a machine, loudspeaker, something like that. Inspiration came only to help, that *Bhāgavata* is above *Vedānta*, above *jñāna*. The *jñānīs*, *yogīs*, they formed the major portion of the audience, so Śukadeva was necessary.

suka maha manta?

to them, to the audience at large, and it was put that *Bhāgavata* is more than this non-differentiationist, the *viśeṣavada*, Śukadeva was necessary. Śukadeva was necessary. That must come from him, then those fellows will have some regard. Otherwise they won't care, 'Oh, we know all these things, from *Padma-Purāṇa*, *Brahma-vaivarta-Purāṇa*, we have seen all those things. What more is there?' But when coloured by the *brahma-jñāna* of Śukadeva Goswāmī it was delivered, with rapt attention they gave their hearing, ears, to *Bhāgavatam*. So,

*pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
grhīta-cetā rājarṣe, ākhyānam yad adhītavān,
[tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses." - "That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

Gaura Hari bol! Nitāi Caitanya.

Devotee: Sūtadeva Goswāmī was also *brahmavādī* ?

Śrīla B.R. Śrīdhara Swāmī: Sūta? Not so much, he had not such position, a big position in the society, only his father he was entrusted by Vedavyāsa, Vyāsadeva, with the *Purāṇa*, *Purāṇa* section was given to his father. He read the *Purāṇas* and he was expert in the explanation of the *Purāṇa*, his father. But it is not found that he had any particular creed, he was included in any particular creed, that of *brahma-yajña* or *yoga* or anything else, but *Purāṇa*. But his special characteristic was as *śrutidara*, once heard, pressed, he could keep it in memory, (*ugra srava*?) Whatever he heard he did not forget that, that was his qualification. He attentively heard, kept the whole thing within him, and again he vomited the whole thing there.

Devotee: Mahārāj, in Caitanya *līlā*, who is Śukadeva Goswāmī in Caitanya *līlā*?

Śrīla B.R. Śrīdhara Swāmī: The *pārśadas* have said Kavirāja Goswāmī. But he's of another type.

Devotee: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Just as Arjuna, Rāmānanda is combined of Arjuna and Viśākhā *sakhī*. So Kavirāja Goswāmī is Kasturi Mañjarī there and also Śukadeva's work. Śukadeva's speciality was the *rasa* and philosophy, ontology and poetry, of course, spiritual, combined. And in Kavirāja Goswāmī we find those two, ontology, *tattva-vicāra*, philosophy, as well as poetry, the *alankāra*, the (*cabwa*?) *rasa*..... both... *caritāmṛta*. In *Caitanya-Bhāgavatam* *rasa* may be there of some order but no ontological aspect represented there about Caitanya. So ontology as well as *rasa*, that we find in *Caitanya-caritāmṛta* and *Bhāgavatam*. Rūpa Goswāmī also we find *rasa* and philosophy, (*haicy*?) and philosophy, ontology.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: Mahārāj, in the different *tikas*, like Bāladeva Vidyābhūṣaṇa and Viśvanātha Cakravartī, they're also representing a different...

Śrīla B.R. Śrīdhara Swāmī: Yes, a little difference there. Bāladeva tending towards Mādhva School, more connection with the Mādhva School. Viśvanātha Cakravartī, he of course in the Gauḍīya School. But Bhaktivinoda Ṭhākura has detected some anomaly in Viśvanātha Cakravartī when he praised much the *māyāvādā ācārya* author of *Advaita Siddhi*, that Madhusudhana Saraswatī. Outwardly he accepted *Bhāgavata* but in the conclusion the basis of *Bhāgavata* he wanted to prove *māyāvādā*, so he's more dangerous and the greater enemy, but Cakravartī Ṭhākura has mentioned his name with some respect. But Bhaktivinoda Ṭhākura could not tolerate that ultimately he's a *māyāvādī*, '*jīva* and *Bhagavān* are one and the same.' And outwardly he's enchanting so many devotees of lower order towards him, he's more dangerous, *vedāśraya nāstikya-vāda*,

*veda nā māniyā bauddha haya' ta nāstika
vedāśraya nāstikya-vāda bauddhake adhika*

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *Māyāvāda* philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta, Madhya-līlā, 6.168*]

So he should not be given any recognition, but Cakravartī Ṭhākura has given some respect to that Madhusudhana pada, Saraswatī pada. So Viśvanātha Cakravartī Ṭhākura he did not, perhaps he has left it for his predecessor and successors, left that work for Bhaktivinoda Ṭhākura to detect that fine point. Bhaktivinoda Ṭhākura is very keen in his analysis of the previous exponents. Tulasīdās, Mirābāī, they're rejected from *śuddha-bhakti* school, but generally, people think that they're devotees of the higher order, but it is not accepted by Bhaktivinoda Ṭhākura, Prabhupāda. They want to cross, to ignore the whole *svarūpa-śakti* department and wants to connect themselves direct with Kṛṣṇa, which is impossible, that is concoction, cannot but be concoction, ignoring the whole eternally existing *svarūpa-śakti* system, the whole system ignored, and they want to have direct connection with Kṛṣṇa which is impossible. So they're in *māyā*, misunderstanding, misconception there. That is maybe, *sattya-guṇa* not *nirguṇa*. *nirguṇa*, who has got real *śuddha-bhakti* connection, they must be awake to the real fact that the hierarchy is there, the eternal servitors of different *rasas* there, and there is the hierarchy, and he must have some position, location there, anywhere in that system, a system, but the whole system ignored by these fellows. Then this cannot but be concoction, they're deceived, all these feelings, dancing, etc., they're all baseless, baseless, ignorance, the non-recognition of the *svarūpa-śakti*, and so it is fictitious, cannot but be fictitious.

Devotee: Mahārāj, where is Viśvanātha Cakravartī giving recognition to this Madhusudhan, which places?

Śrīla B.R. Śrīdhara Swāmī: I don't remember, some *Bhāgavata tika* or his *tika* maybe. I found in Bhaktivinoda Ṭhākura, in *Jaiva Dharma*, *Caitanya-Śikṣāmṛta*, or somewhere perhaps it is mentioned by Bhaktivinoda. Madhusudhan pad, in his *Gita tika*, in commentary in *Gita* and *Bhāgavatam*, somewhere he has mentioned.

Devotee: Some people in Vṛndāvana, they were saying that this Madhusudhan Saraswatī was the same person as Viśvanātha Cakravartī.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, no.

Devotee: They were saying he's exactly the same.

Śrīla B.R. Śrīdhara Swāmī: Never. Their works are there, and who can eye, who can read, who can understand the meaning, it cannot come from them. An ordinary

imitationist *bābājī* who are not concerned with the real thing but a process of imitation only.

Devotee: General people are mad for Mīrābāi and...

Śrīla B.R. Śrīdhara Swāmī: There was one Rāmakrishna Bābājī who was considered by all the *vrajavāsīs* in general that he's *siddha-mahātmā*, but only Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] discarded him. Then, he had one disciple - I met both, Rāmakrishna Bābājī also, and when I went to (Kaliban Kaira?), the place of Lokanātha Goswāmī's *bhajan stal*. Sakhī Bābhu gave money and I constructed the *bhajan-kutir* for which one *bābājī* came to our Prabhupāda in Rādhā-kuṇḍa, 'that the *bhajan-kutir* of Lokanātha Goswāmī Prabhu is ruined, and please reconstruct the same,' and Prabhupāda gave him hope, but Prabhupāda departed in the meantime. Sakhī Bābhu reminded me that when the man in charge of *bhajan-kutir* of Lokanātha Goswāmī, (Sankolivan?) came to Prabhupāda, Prabhupāda gave consent to rebuild it. "If you do," he asked me, "I shall give you the money." I consented, I went there, and he constructed the building, and put also a marble, in the name of Chaitanya Saraswat Maṭh, and mentioning the name of Sakhī Bābhu who supplied the money. That place at that time was under some direct disciple of Rāmakrishna Bābājī, Rādhā-rāmana.

Devotee: Bangladesh, this place is in Bangladesh?

Śrīla B.R. Śrīdhara Swāmī: Yes, (Nananshing?) His birthplace was (Nananshing?) He perhaps BSC, passed or failed I do not remember, perhaps he could not pass BSC examination, but anyhow he was a good scholar, and he had got variegated capacity. He could capture men by talking, and had many qualifications. That gentleman, that Rameshdās Bābājī, he was in (Kaira?), in that *bhajan-sthali* when I constructed, he constructed the Maṭh. Then they're generally apathetic, we are red clad,

raktavastra "vaiṣṇavera parite na yuyāya

[Red cloth is unfit for a (topmost *paramahansa*) Vaiṣṇava to wear.]

[*Caitanya-caritāmṛta*, *Antya-līlā*, 13.61]

So we are red clad. They were reluctant to accept us amongst them. And we also did not care for them as the imitationist. Anyhow, the reconstruction of the room, that *bhajan-kutir* should be done, we are going on. Then I told him that we, one day, that we take this red cloth, the *sannyāsī varṇāśrama* and to prove that *bābājī* they're more than that. That first become *sannyāsī* and then you'll maybe be promoted to the position of *bābājī*. He was highly satisfied. The Prabhupāda, our Guru Mahārāj filling the gap. "Don't, from any position, don't venture to accept the position of a *bābājī*. It is the position of the *guru* of the fourth *varṇa*, the *sannyāsīns*. So *bābājī* we consider to be the position of the *guru* of the *sannyāsīns*. He was highly pleased.

Devotee: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: And at the same time I told him, but we do not consider the present imitationist, that they're holding the proper position, they're false, hypocrites.

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Then he was infuriated. Then he told me, "You are an atheist." So-called atheist we are as previously *bābājī*'s position of the present Vṛndāvana area. Then, I came out, finishing the work. Then I heard from Kṛṣṇadāsa Bābājī, he was there in Nandagram, that that gentleman, one, the (bani?) the sweeper, a sweeper's girl of very young age used to come here to sweep, all these things, and this *bābājī* he used to help her with some cloth and this and that. And outwardly he showed himself that he's a girl, he's a father and a daughter, in that way outwardly he... anyhow that was the...

Devotee: Act.

Śrīla B.R. Śrīdhara Swāmī: Act, his propaganda, his propaganda was that that he's the father and that small girl is his daughter. And she comes and sweeps the place of Goswāmī Mahārāj, Lokanātha Goswāmī's place, so I beg from some (shet?) and other man, cloth to her, or this to her, this thing. At last that gentleman was caught red-handed there with that girl, then he was forced to leave the place. Ha, ha.

But that gentleman he could not tolerate that 'we are *sannyāsī*, *bābājī*'s are our *Guru*, higher rank, but at the same time we do not consider you to be worthy of that position.' He was very much infuriated. Then he left the place and went straight to Mathurā, and he was an educated man, he began coaching students, a private tutor, he took the vocation of a private tutor, gave up begging as *bābājī*. He was in such a position. And I am told that at that time he met Keśava Mahārāj. He met Keśava Mahārāj and the same question arose and Keśava Mahārāj told him, "Whether, you complain that we give this sacred thread to anyone and everyone." That was their complain, that anyone and everyone will come and Gauḍīya Maṭh will confer sacred thread on them and red cloth. Then Keśava Mahārāj put a question to him, "Whether sacred thread is superior or the *kaupīna* is superior?" Whoever comes to them they give *kaupīna* and makes him *bābājī*. So Keśava Mahārāj put this question, "We are lavishly giving the sacred thread to anyone and everyone, we admit that. And you give *kaupīna* to anyone and everyone without much consideration. Then what is the superior?" Then he cannot but say that *kaupīna* is superior than sacred thread, he's compelled to say that. Then we give sacred thread, that is of inferior quality to anyone and everyone lavishly and you give that higher symptom, that *kaupīna*, to anyone and everyone. Then who does greater wrong to the society?" He could not say anything.

Devotee: Trapped, he was trapped.

Śrīla B.R. Śrīdhara Swāmī: The *kaupīna*, we consider *kaupīna* to be the higher. What Mahāprabhu gave to Sanātana Goswāmī, that is the highest thing, anyone should venture to take that garb. But first become *brāhmaṇa*, get the, acquire the qualification of a *brāhmaṇa*, that you come really to give your importance to the *cetana*, to the consciousness, then in the higher, more high position you will get exclusive

remembrance of Rādhā-Govinda. That is the highest thing. The *kaupīna* is only for that form of life. And for ordinary, the spirit is above matter. First accustom yourself to think like that, "the spirit importance is always above that of matter." Come to this stage, consolidate your position there, and from that position you try to go up in the highest position of spiritual conception. Without omitting this, then you'll be imitationist, the material things you will mistake as spiritual. That means to imitate. That is the highest position of the spiritual, not material. And you are smearing mud on the body and saying it is nectar. That we can't admit. This is wholesale false, forgery. So,

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragāḥ
sarvva-vedānta-vit-koṭi yā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."]

[*Hari-Bhakti-Vilāsa*, 10.117] + [*Bhakti-Sandarbhā*, 117]

The steps we are to cross, consciously, these are the steps on the way. And from here, and you are dreaming of that thing and thinking that you are *siddha-mahātmā*. We hate it. You are blaspheming, you are all blasphemy to Mahāprabhu and His *sampradāya*, (kalankara?)

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: I was feeling, I was staying in Vṛndāvana and it was like desert, because there was no *sat-saṅga*, in Vṛndāvana I could find no *sat-saṅga*.

Śrīla B.R. Śrīdhara Swāmī: Our Prabhupāda told once, "That I came to Vṛndāvana," in this way he pushed his forehead, "I came to Vṛndāvana, such a great place. My fate, I could not see one Vaiṣṇava here, I could not find a single Vaiṣṇava here. It is my misfortune." In this way he stroked his forehead.

Yesterday the bus must have come to Māyāpur, Saturday bus trip. I thought some may come here from there. Calcutta/ Māyāpur bus trip, weekly bus trip must have come, and this morning I expected anyone may come here, but none come.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

End of recording, 20.9.81.

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