

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.10.16

Śrīla B.R. Śrīdhara Swāmī:

[*sukha-rūpa kṛṣṇa kare sukha āsvādana*]
bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā, 8.158*]

He's ecstatic, ecstasy personified, He is tasting Himself, Kṛṣṇa is tasting Himself, His own *rasa*, His innate self, He's tasting Himself. But the devotees are of different type. They extract *rasa* from within Him by serving a movement in that *rasa* and they distribute it at large. They distribute it widely towards the external sphere. So they're our real friends, the devotees, the devotees, the *śakti*, the potency. If we can have any thankfulness, gratitude for the fulfilment of our life, that should be, must go to the devotees, to the potency. And that will take us finally, accept us finally to be one of them, one of them, not an outsider that like a guest we should be dealt with, no. Their own, gave entrance, final entrance in the position in the service in the world of that divinity, the highest form of divinity. Simplicity, divinity, then sweetness, magnanimity, and so many things of the highest order is to be found there in ample magnitude. And that is told by Mahāprabhu, given hint from *Śrīmad-Bhāgavatam*.

Bhaktivinoda Ṭhākura told, "I first could not understand how the Vṛndāvana pastimes of that type of conduct of the Absolute should be considered as the highest one. I fasted and prayed internally, 'Please reveal it to me.' And that was revealed. And when it was revealed in me how it is the highest, it can be the highest level of our fulfilment and the *līlā* of the Lord. At the same time, simultaneously it came within my mind who is Mahāprabhu, Gaura-sundara. Who is He? He's no other than Rādhā-Kṛṣṇa combined. It came, it flashed in my mind, simultaneously with His advice, with His gift to the people, who is He."

That the land of lawless land, ha, ha, the highest quarter is lawless, ha. That was the contribution of Mahāprabhu. Law has got no position there, so intimate. Law comes to decide between different interests of different parties. No necessity there. Everything madly approaching to serve, all are mad to serve. And the management is also by, administration also conducted by the law of love, you may say. The law and law of love, and that is infinite so not a finite thing that there will be a quarrel, one gets, another does not get. That does not make a thing of that thing. So,

atha sananta?

The oxygen enough, anyone taking, no scarcity, He's absolute, absolute.
Brahmā came to have an interview in Dvārakā. Then Kṛṣṇa asked...
...information, the bearers took to Kṛṣṇa that "Brahmā has come for an interview."
"Which Brahmā? Which Brahmā?"

"He told that, 'Which Brahmā you are?'"

The Brahmā was astonished. "Is there any other Brahmā?" Still, he sent the word to Him,
"You say that the four-headed Brahmā who is the father of Catuḥsana [the four Kumāras,
namely, Sanaka, Sananda, Sanātana, and Sanat Kumāra], he has come to see You."

"Then take him here."

Brahmā went, and he put, "What You have to say?"

"No. I have some difficulty but you have come very gracefully, very kindly you have
come to My jurisdiction and whatever anomaly was there all finished and the whole
thing is going on satisfactorily."

And the Brahmā looking around saw there are so many Brahmās. He had only four heads,
there are hundreds, thousands, so many headed Brahmās, they are administrators of
bigger *brahmāṇḍas* than he. Like a mosquito near so many elephants this Brahmā is
sitting. By Kṛṣṇa's will it was managed in such a way that Brahmā had, could understand
His position, the infinite.

Sanātana Goswāmī, when told to Mahāprabhu, "This *ātmārāma śloka*, any kind of
explanation You can give. You are the Lord Himself. So sixty-one different
explanations of one poem, *ātmārāma*, it is, though very strange to ordinary people, but
You are that infinite personified. Whatever You will You can do that."

Kṛṣṇa [Mahāprabhu] told, "Why do you praise Me? But don't you understand that
every letter of *Bhāgavatam* is Kṛṣṇa Himself. Every letter has got the possibility of
expressing itself, or Himself, in infinite ways. He's Kṛṣṇa Himself."

So, the part of the infinite it is infinite. Ha, ha. The part of the infinite it is infinite.
Ananta Svayaṁ, that is a favourite name in the Madras side, Nārāyaṇa, Ananta Svayaṁ,
'who is lying on infinite.' Ananta is Baladeva. He's in the form of a snake, and Nārāyaṇa is
lying there, as bed, and from His navel a lotus stem, and there the Brahmā and creating
the *brahmāṇḍa*, Kāraṇārṇavaśāyī [Viṣṇu]. Ananta Svayaṁ - one whose bed is infinite -
Ananta Svayaṁ - He's lying on the bed of infinite, He's more than infinite, so to say. Why?

*athavā bahunaitena, kim jñātena tavārjjuna
viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat*

["But Arjuna, what is the need of your understanding this elaborate knowledge of My
almighty grandeur? By My fractional expansion as the Supreme Soul of material nature,
Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of
moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Whatever you can consider to be infinite, that is in My one part."

It is not possible for anyone to have a conception of what infinite is. What characteristic the infinite may have? You say the line may be infinite. The length and breadth also may be infinite. And in the consideration of the solid, that also may be infinite. Infinite in the biggest sense, infinite in the lowest sense, that is also infinite. Atom, electron, go by analysis and smaller, smaller, smallest, smallest, that is also going to infinite, and the bigger, bigger, bigger.

kala kasthadi rupena parinama padayeni?

It is found in Chandi, and in *Bhāgavatam*.

vidura kastaya?

Śukadeva says, to the furthest corner, the plane where the picture is drawn, the background picture is drawn, so many pictures, view, and the *kasta*, the furthest plane, this is, the foundation, this is staying over this and that is staying over this. In this way if we go on calculating what is the basis of that, the base, the final base, He is there. Of all these pictures, view, the furthest plane, He is there, and in *kala*, the development on the foundation, there is also He.

ano ani yam mahato mahi yam?

The minutest of the minute, and the greatest of the great, everywhere, and via media, so (*madyam akriti?*), there is also no finish, no limit and to the bigger approach there is also no limit so try to find Him in the middle. "I am there also, there also. So don't be unnecessarily, try to find out the highest, biggest foundation, nor try hard to reach to the minutest of the minute. Try to have in the middle. You can have Me there. I am also there."

So *madhyam akriti*, you can have, not in the furthest corner and nor in the minutest presence, everywhere, both in time, both in space, they're rather the forms of thought only, they're factors of mind, the space and time, *vesa*, *kala*, *patra*, and person, space, time and person. These are indispensable necessities for our thinking, for our thought. But they're form of mind here, in the plane of enjoyment, exploitation. And in the zero we do not find it, but it may be there also, imperceptible in Brahmaloaka, Virajā, Brahmaloaka, in the marginal position.

And then again you will find time and space and person in the Vaikuṅṭha, just the opposite, the land of service, the plane of service and dedication, devotion, love, everything. But *jñāna-sunya-bhakti*, stick to the, if you want maximum, don't try to have a scientific brain but ordinary brain of an ordinary worker. In connection with the Absolute the highest benefit you may draw only from such homely life. To run towards hither, thither, scientific astrology, this or that, but all wild goose chasing, but your innate demand, that you will find in your plain family life. That is the advice of Mahāprabhu and *Bhāgavatam*, *jñāna-sunya-bhakti*.

You are going to the moon, ha, ha, the sky is so infinite, going to the moon and going one foot distant to your room does not differentiate much. The infinite is so great. One feet distance and one *lakh* feet distance, that light year distance. In infinite

everywhere there is centre nowhere circumference, nowhere circumference. Though much difference between the king whose grant is one *lakh* and one thousand *crore*, in comparison with the infinite the difference is very meagre, nothing of it. So don't allow yourself to go for wild goose chasing, not for knowledge, and not for exploitation, to be a prey of the reaction, but God centred homely life. That will give you best. That is the instruction of Mahāprabhu and *Bhāgavatam* that the idea of Vṛndāvana, all suppressed, all underground there, underground arrangement of the machinery and over that we are enjoying the facility. *Taro kalpa-vṛkṣa*, *hlādinī*, *kāmadhenu*, these requirements are suppressed underground.

The king, always with the weapons, with sword, with gun, with the armour, that is [a turious?] thing, but an easy life without armour, without weapons, that will be considered to be a more natural and happy life.

We are told that Washington after attaining the victory of his country he went to the life of a farmer, went back to the life of a farmer. Though the country wanted that as long as you live you will be at the helm of the whole administration, but he left it. He went to live a farmer's life, easy life, plain life he liked. Something like that.

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

Life of grandeur and plain life, simple life. Lakṣmī Devī could not have entrance there. Mahāprabhu in a fine way and with the smallest argument convinced Vyenkata Bhaṭṭa, father of Gopāla Bhaṭṭa. "Your Lakṣmī Devī," Mahāprabhu's way of proving things was such. In Benares also so many Māyāvādī stalwarts, worshippers of Śiva, they came, "No, Śiva, the *pratika*, the emblem of renunciation and knowledge and penance, he's the highest form, conception of Godhead."

And Mahāprabhu told, "No, Nārāyaṇa." Then, in the argument, Mahāprabhu only simply took the example of Ganges. Ganges comes from the feet of Nārāyaṇa, and Mahādeva keeps her in his head. Ganga dal, Ganga is on the head of Mahādeva but she is, her birth is on the feet of Nārāyaṇa, *caranāmṛita*, Nārāyaṇa. So the very characteristic of Ganges, that proves that Nārāyaṇa is higher than Śiva, because Ganges, Ganga dal is on the head of Śiva and at the feet of Nārāyaṇa, so Nārāyaṇa must be the highest.

Here also, with this little, Lakṣmī Devī had her aspiration for *rasa* that was not present in Nārāyaṇa, for something more than that. So she had aspiration for *rasa*, that *rasa*, more tasteful, she aspired, but she did not get, did not get that. Ordinary people also got, the *muni* and the *śruti*, but Lakṣmī Devī could not have any entrance there. What's the matter? Then she was perplexed, "But it is very perplexing, I can't understand." Kṛṣṇa conception is higher than that of Nārāyaṇa otherwise Lakṣmī may not have any aspiration for that, that *lilā*. It seems, simply Lakṣmī's attempt to aspire after *rasa lilā*, that proves that that *rasa* is superior which is not found in Vaikuṅṭha Nārāyaṇa, with Nārāyaṇa. A very simple example here and there, Mahāprabhu's proof was like that, the way of proving things in a simple way, ordinary common sense, Hare Kṛṣṇa, the common sense.

When the Digvijayī, defeating the scholars of all directions, came to Navadvīpa and to debate with the renowned (.....ites?) of the place, many big scholars left the place with some plea or other. And young Mahāprabhu was there. When He's walking on the

banks of the Ganges, a moonlight night, and some of His followers told, "There is Nimāi Paṇḍita. He's also a very renowned *paṇḍita* though young, so you can talk with Him, through discourse. And if you like to get the certificate of victory from Navadvīpa you will have to defeat this boy *paṇḍita*."

"Is it?"

"Yes."

So he came there, and Mahāprabhu also welcomed. Sitting on the sand of the Ganges, moonlight night, Mahāprabhu told, "Yes." His disciples introduced that he's Digvijayī Keśava Kāśmīrī, came here to discuss with the scholars of the renowned place, but he doesn't find any scholars here. They have left Navadvīpa, the big scholars are not to be found here. Then Mahāprabhu welcomed him, "Take your seat here. You are a big *paṇḍita*." In this way gave much honour. Then Mahāprabhu asked, "I heard that you are a great poet. So what we can discuss here? I want to hear. I am a boy. I want to hear some poems in praise of Mother Ganges. We are on the banks of the Ganges. Please make some *stotram* and some in praise of Ganges. And we will be blessed by listening to that."

And Digvijayī began. Then in a stormy way he composed poems and now stopped.

Then Mahāprabhu asked, "What you have shown that is not an ordinary thing. It is not possible in human capacity. Perhaps you are a favourite of the goddess Sarasvatī, goddess of learning. But I want to hear the explanation of a particular *śloka* from your mouth. That will be very nice. We will be very fortunate enough to realise the meaning in this poem."

Then Digvijayī Paṇḍita, that *paṇḍita*, he felt a little disturbed. "He wants to entangle me into the explanation. He's very audacious boy I see. Anyhow, I have composed so many poems in this small span of time. What *śloka* you want to hear from me, the meaning of what *śloka*?"

Then Mahāprabhu only pronounced one *śloka*. "I want to hear, to listen to the explanation of this particular poem."

Then he was startled. "Oh, so fluently I pronounced the *śloka* and that is my own composition, not to be found anywhere, and He has kept it in memory, one *śloka* exactly He's putting forth." He was astonished, but still went on because requested to keep up his prestige he had to explain the meaning of his own *śloka*.

Then after his explanation was finished Mahāprabhu asked mildly, with humility, "That yes, you have explained what are the good attributes, the bright side, but is any defect in the *śloka*?"

He was furious. "Defect in my composition? What do You say?"

"That is not a great thing. Even in Jayadeva, even in Kalidāsa, they are famous poets, there also we see some defect there. So you are, by the grace of the goddess of learning, you are a great poet and you have explained. We are fortunate enough. But still, if any impartial criticism, any defect, you may explain. We may have the opportunity of hearing that also."

"You can show any defect?"

"Of course if you order Me I shall try in My humble way."

"Do it."

He gave the meaning. Then Mahāprabhu pointed out several defects in the *śloka*. He tried to refute but he was benumbed, could not find his reason to come again to

oppose the statement of Mahāprabhu. Then Mahāprabhu thought that he's defeated, He began to praise him. "Oh, you are such a big *paṇḍita* and you are a favourite of the goddess of learning, you have done so and so." In this way he came to his, to temper him and then Mahāprabhu's...

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Śrīla B.R. Śrīdhara Swāmī: ...learning, you have done so and so." In this way he came to his, to temper him. And then Mahāprabhu's followers, the students of Nimāi Paṇḍita wanted to futile, to ridicule him. "No, stop, never. He's a great *paṇḍita*. Don't do so, don't be boisterous." And He rose and helped him to go to his quarter.

Then Digvijayī came back to his home. "Oh my goddess of learning you have defeated me at the hand of a boy. So long I was invincible amongst the scholars of all shades in the, throughout the length and breadth of India and ultimately I'm defeated in the hands of a boy."

Fortunately he was fasting and praying without sleep, and the goddess came in dream. "He's my husband. I can't come in front of Him to argue your case. So you are fortunate you have found Him so take shelter under His feet." That was the advice of the goddess of learning. And in the morning, early morning he came to the house of Nimāi Paṇḍita and repeated what he heard from the goddess.

"Then don't, time has not come for Me to express Myself. Keep it secret. And your wish will be fulfilled. You go." In that way he was asked. And went back. And one of the greatest scholars of Nimbarka, Keśava Kāśmīrī, in the Nimbarka school he was one of the scholars who has written many commentaries and very nearer to that of Gauḍīya Vaiṣṇava, Nimbarka school. Hare...

Devotee: Lord Brahmā, *catuḥ mukhe brahmā*, that devotee prays, "I want to be born as insect." *kīṭa-janma*.

Śrīla B.R. Śrīdhara Swāmī:

kīṭa-janma ha-u yathā tuyā dās, bahir-mukha brahma-janme nāhi āś
 [May I be born again even as a worm, so long as I remain Your devotee.
 I have no desire to be born as a Brahmā averse to You.]
 [Bhaktivinoda Ṭhākura's *Mānasa Deha Geha*, verse 5, from *Śaraṇāgati*]

All the Brahmās may not be devotees. There may be some Brahmās who is not a devotee. Devotee means pure devotee.

bhakti-miśra-kṛta puṇye kona jīvottama, rajo-guṇe vibhāvita kari' tānra mana
garbhodakaśāyi-dvārā śakti sañcāri', vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari'

["Because of his past pious deeds mixed with devotional service, a first-class living being is influenced by the mode of passion within his mind and empowered by

Garbhodakaśāyī Viṣṇu becomes Brahmā. Such a living entity becomes the qualitative incarnation of the Lord in the mode of passion for the purpose of engineering the total creation of the universe." [Caitanya-caritāmṛta, Madhya-līlā, 20.302-3]

We find in *caritāmṛta*. Brahmā is a *jīva*, ordinary *jīva* soul, *bhakti-miśra puṇye*, much of merit of the worldly type and a small mixing with devotion, very meagre devotion, and maximum of *karma* and minimum of devotion combined makes one Brahmā. That is the qualification of a Brahmā. Such a candidate Kṛṣṇa delegates His power for creation and he becomes Brahmā. So all Brahmā's may not be of that type who will be the first starter of the *śuddha-bhakti* in the *brahmāṇḍa*, not in all cases in all time of creation. Some Brahmā's may be little anti-God, if not very anti-God but still very meagre knowledge about God.

So I don't want to be in the position of a Brahmā, rather, *bahir-mukha brahma*, rather I want only the official Brahmā. All the office holders may not be faithful to the king. Their capacity may acquire such position for them. So *bahir-mukha brahma*, I don't want to be, to have the position of a Brahmā, the creator of this world. Rather, I want to be a worm in the house of a devotee. If I die under the pressure of his feet I shall have some higher lift in the spiritual realm. *Bahir-mukha brahma, kīṭa-janma ha-u yathā tuyā dās*. The connection with the *nirguṇa*, the transcendental personality, to have transcendental connection, *nirguṇa* connection, is very, very rare, valuable. That is mentioned here. The smallest connection with the pure devotion, that has got the greatest valuation in our life.

And the highest position in this *saguṇa*, that is nothing, that is *sapna sanstuta*?

That is to be praised by, so unreal that even the dream is praising it, 'You are more unreal than even myself,' *Stuta, sanstuta*. The dream is making praise of the reality, so-called reality. "What is the thing? That you are more unreal than myself. I am notorious for false representation. I am dream. I am very notorious for false representation but you are more qualified than me in that way." *sapna sanstuta*. So the position here, this is praised by the dream even, even by the dream, such is its characteristic, transient and of no value. Rather the opposite value. *Vedāśraya nāstikyavāda bauddhake adhika*. Half-truth is more dangerous than falsehood. Taking the colour of reality but in fact it is more empty than the dream, more false than the dream.

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

Devotee: Mahārāj, when the living entity first falls from the spiritual world, does he enter the material world as Lord Brahmā?

Śrīla B.R. Śrīdhara Swāmī: What does he say?

Devotee:

Śrīla B.R. Śrīdhara Swāmī: That is not a fixed thing, but still he may come, may begin his life according to, he gets the influence from outside. He may be generally considered in the position of Śiva, Śiva. *Pāśa-muktaḥ sadāśivaḥ*, Śiva, beyond the clutches of *māyā*, that position is, maybe compared with that of Śiva, who is above *māyā*, not under the

clutches of *māyā*. That is illusion. If that unit may be separately conceived independently conceived, he holds the position, the, not under *māyā*, that is the position of Śiva, the first consideration. And then he comes to be in the position of Brahmā, and then he may come down gradually here. And when he, yesterday perhaps I explained, when going out:

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām
[avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāham vibudhāḥ kalātyaye]*

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [Śrīmad-Bhāgavatam, 4.24.29]

When he goes out he comes to the stage of Brahmā. When hundred lives continuously he follows the system of *varṇāśrama-dharma*, discharges his duty rightly, then he comes to attain the position of a Brahmā. And after that he comes to the position of Mahādeva, Śiva. That is above the limit of *māyā*. That is like Śiva. But gradually entangled in, he loses his independence and becomes a doll of play in the hands of *māyā*. And he has to go in different stages of life in eighty-four lakhs of species. Again when going up, the Brahmā Śiva's position to cross. But it does not mean that always he will have to go, after possessing and finishing the duty of Brahmā then that of Śiva, then he can, that stage he's to pass through, that stage first.

Sanātana Goswāmī has written in *Bṛhat-Bhāgavatāmṛtam* when a *jīva* is liberated, the Devī, Durga, the potency of this mundane, the out-carrying current, she comes to offer her service again to that person. "I'm here, I'm ready to serve you. Why do you go, leaving me here, to the other side?" Tries, *mukti* is the last snare of *māyā*.

Aurobindo has written this in his *Yoga and Its Affect*, before I joined this Maṭh I read that book, "That *mukti* is the last snare of *māyā*." So he has also discarded *mukti*, the offering of Ramakrishna Mission, Aurobindo.

And Ramakrishna told *kanak, kāmīni*, "You must hatefully reject it." But Aurobindo says, "No, as a trustee you must deal with them. Not enjoyer but it is for the Absolute and we are to deal with as trustee to help in the service of the God." The difference between the Aurobindo and the Ramakrishna Mission, followers of Śāṅkarite.

So, after *mukti* the person of, rather, the goddess of *māyā*, the whole illusion is under her command, she again comes to enchant the charm in the liberated soul, "I am here ready to serve you. Why should you leave me and go away?" This is the charm of exploitation. That is also not very weak. She has got her position also that she can charm Śiva, Mahādeva. And Brahmā and others, gods, under her clutches to certain extent if they have not got sufficient devotion or faith for Nārāyaṇa, or Kṛṣṇa, within.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Śrīla Śrīdhara Mahārāj, what is the position of the *sādaka*. The *sādaka*, he's able to go past the stages of Brahmā and Śiva?

Śrīla B.R. Śrīdhara Swāmī: What does he say?

Devotee: *Sādaka*, can he go past Brahmā and Śiva?

Śrīla B.R. Śrīdhara Swāmī: Yes. With the help of *śuddha-bhakti*, *śuddha-bhakta* and they pass through that without having any charm because already here he has got that taste. He has got that real taste, what is what. And when, passing through those zones some attraction may come, but he has already got the medicine. He can, by the help of that he can pierce through unaffected, the different zones, without having any attraction for them for the time being because already he's sufficiently gathered knowledge about them and their charm. And the possibility of being fascinated, already he has got knowledge and calculation. He does not care for that. He passes through unaffected, unaffected he passes through when he has got some higher substance in him.

The balloon goes up because within him that hydrogen gas or something in the balloon and if you leave it, it passes, the pressure of the air cannot take him down. He passes, because within him he has got that light gas which will take him there.

So if one's heart is surcharged with the love of Nārāyaṇa, or Kṛṣṇa, and Their devotees, they cannot be influenced by the environmental forces. They go on.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāj, the Madhva *sampradāya*, we are told, they want to place lesser stress on the *brahmā-vimohana-līlā*.

Śrīla B.R. Śrīdhara Swāmī: They have omitted. Madhvācārya...

Devotee: Omitted.

Śrīla B.R. Śrīdhara Swāmī: ...has omitted the *brahmā-vimohana*, "That my Guru, highest Guru, how can he be fascinated? I can't tolerate that."

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: But the Gauḍīya *sampradāya* has kept it and also given explanation there. That may be a play of the Lord, *līlā*. "My Guru is being defeated by Kṛṣṇa, or Rāma, a little playfully it may be. So, the Kṛṣṇa is such and *līlā* also may be of that type."

A big Ācārya of the [Sanyites?], [Satyavan Tirtha?], one big Ācārya, he came in Madras, and myself, Bana Mahārāj, and the Mādhav Mahārāj, [formerly] Brahmachāri Hayagrīva, went to see him to collect some money for our centre there. Then the question of *Vigraha* came, arose. He told that, "Madhvācārya has told that the Lord is within the body. The body is not Lord." But our argument was,

deho dehi vepardiyum nasyari vidyati kadyit?

The body and the possessor of the body, such difference is not in the case of Kṛṣṇa, Nārāyaṇa, etc. So the wholesale, the *Vigraha*, the *Vigraha* wholesale is *sat-cit-ānanda*, though to our fleshy eye it may seem to be made of this mundane things, but it is not so. But he told, "No, Madhvācārya he done."

Then I quoted one *śloka* I heard from Guru Mahārāj, from *Bhāgavatam*, in the last chapter.

*sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam*

[This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.] [*Śrīmad-Bhāgavatam*, 12.13.12]

The highest realisation convinces us, that shows us, *kaivalyaika-prayojanam*, we must not allow ourselves to come down from the revealed truth. We must not allow the knowledge of our experience in this mundane world to take us down from that conception, the highest ideal given to us by the Revealed Truth. We must not allow us. But there is *śāstra*, my experience may deceive me, the knowledge of experience may deceive me, but I must not allow my knowledge of experience to deviate me from the plane of that faith, that the Lord says such in this *śloka*.

He does not care.

Then I fortunately put an example to him. When Kṛṣṇa, before His departure, He was pierced by the arrow of a hunter, then blood oozing. Is it not?

"Well yes."

Do you consider that blood to be material one?

"No."

Then how your knowledge of experience will explain that? It is the blood oozing but if that is not material, oh, before this he foolishly put an example.

"The *Śālagrāma* is there and if I strike it with a club it will be reduced into dust. The *Śālagrāma*, the stone will be reduced into so much dust."

At that time we put our, covered our ears with our hands, we closed our hands, the ear with our hands. Then all astounded, "What is this?" So many big disciples are also there, some Barristers, officers, so he was depressed by that statement, especially when we put our palms on our ears, when he described the *Śālagrāma* reduced to sands.

Then I put that question, when the hunter threw the arrow and blood oozing. Is that blood a material blood? "No." Then how do you explain that? He could not answer.

And this is also in the case of *Śālagrāma* or any other body of the Deity, that is *māyic*, the knowledge of experience holding the upper hand. We shall try to ignore, that it cannot be so. This is my offensive fate that I am to see like that and to rouse in me hatelessness in the Revealed Truth. It's this knowledge of experience is getting the upper hand of the Revealed Truth. So this is *kaivalya*, we can't keep it continuous, a temporary in the flow of knowledge that comes from revelation. I can't keep up my standard there, by hatefulness there. But that man was stopped.

Devotee: Mahārāj...

...

Devotee: Mahārāj, where's your chair, new chair?

Śrīla B.R. Śrīdhara Swāmī: New chair? I'm more comfortable here.

Devotees: Ha, ha, ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. That is for show. That is for grandeur. I like old and simple things. I'm fond of that. Still, sometimes I have to accept them for the satisfaction of the friends.

Devotee: *Jaya*. That is your grace.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi...

End of recording, 16.10.81

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