

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.11.26-28

Śrīla B.R. Śrīdhara Swāmī: .....in the case of Sanātana Goswāmī Mahāprabhu is saying like that, "Then what type of sacrifice...  
...and higher sacrifice. Sacrifice your whole soul, your whole future. To sacrifice your whole future prospect, whole prospect, for the cause, then the highest entity will move a little in your favour. So the whole future, the whole high future, whole prospect, he comes to give to me. Then of course I should consider its case. Not only this point of eternal life, this body, ha, ha, ha.

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

He's very clever, Kṛṣṇa is very clever, ha, ha, ha, ha.

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

The *sakhibheki*, imitation, imitation, they're confined to body consciousness, mainly body consciousness, and that is minor. Proper conception of what Kṛṣṇa is, it is wanting there. The Kṛṣṇa is which side? Brahma, Paramātmā, Bhagavān, Svayam Bhagavān, and His planes. What is Brahma? 'Virajā,' 'brahmaloka,' 'bhedi' 'paravyoma' pāya, *tabe yāya tad upari 'goloka-vṛndāvana'*.

[*upajiyā bāde latā 'brahmāṇḍa' bhedi' yāya*  
*'virajā,' 'brahmaloka,' 'bhedi' 'paravyoma' pāya*  
*tabe yāya tad upari 'goloka-vṛndāvana'*  
*'kṛṣṇa-carāṇa'-kalpavṛkṣe kare ārohana]*

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā River and the Brahman plane, and reaches to the Vaikuṅṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [*Caitanya-caritāmṛta, Madhya-līlā, 19.153-4*]

What is called Virajā, what is known as Brahma, then what is Paravyoma, and where is Goloka? We must have some conception, vague conception of that, idea of that. *Neti, neti, neti*, this is not, this is not, this is not. *Brahmāṇḍa' bhedi*, what is *brahmāṇḍa*? Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, and Satya, different stages of this mundane life, this mundane life, not only this flesh and blood. Without flesh and blood our mental system also can live independent of this physical body in different stratas of mundane sphere. Bhuvaḥ, Mahā, Jana, Tapa, Satya - only the mental body lives there, no physical, the mental body. Then the dissolution of the mental body we come to what is called Virajā, the last verge of this mundane world, then the Brahmaloaka, at the lowest verge of the spiritual, the pure conscious life. Then to enter into specified differentiated Vaikuṅṭha-

loka dedication begins, dedication begins. It is mathematical calculation, scientific calculation. Then the soul enters into a world where the stuff of which is superior than the soul who is entering. So, only grace, only grace, no matter of right, no matter of right, no question of right, only grace, *anugraha*, *vaiṣṇava anugraha*, *bhagavān anugraha*.

There is no justice in the land of mercy, but in the lower sphere some principal of justice sometimes keeping in our heart. Some other thing, justification, some sort of elements of justice now and then peeps into our heart. But when that heart is crossed we are taken to Kṛṣṇaloka, Goloka, it is wholly eliminated, eliminated. That is, they're lost in the pure wave in that Goloka, their love, affection, *raja marga*. No consideration that he's low, he's high, but automatic like a robot man, like a computer, automatic activity, just as...voluntary and non-voluntary activity, just as the stomach, the stomach is doing its duty, it is not voluntary. What is the name in philosophy?

Devotee: Automatic.

Śrīla B.R. Śrīdhara Swāmī: It's automatic, but there is another specific word. Voluntary and non-voluntary, non-voluntary there is another word is there in philosophy. So that is automatic, that is like... Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Spontaneous?

Devotee: Sympathetic.

Devotee: Ha, ha. Hare Kṛṣṇa. Innate?

Devotee: You've lost us.

Śrīla B.R. Śrīdhara Swāmī: I can't recollect. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

Anyhow, there is subconscious region, reaction, that is under, not come over the flow towards the consciousness, for sub-conscious reasons that activity goes on.

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

We can have a little glimpse, get, what sort of life that is. But we are to cross the threshold of exploitation and renunciation, both, and dedication of calculative and of non-calculative, two types of dedication.

*deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra*  
[*viraha-samudra-jale, kāma-timīṅgile gile, gopī-gaṇe neha' tāra pāra*]

[Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timīṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timīṅgila* fish, for they are pure devotees. Since they have no material conception of life, why

should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence." ]  
[*Caitanya-caritāmṛta, Madhya-līlā*, 13.142]

"No consciousness of any bodily existence, so it is needless to say that like *karmī* we want Your help to get out of this mundane realm. That does not apply in our case my Lord, that does not apply. You want that the people will laugh at You? Your proposal is so vacant, so ludicrous. Do You take us in that category? That we are fallen in the deep well and by taking You as the help to come out of that, do we care, have we any conception of our bodily interest? You think that? We are ashamed by Your talk. We feel shame." Hare Kṛṣṇa.

That is the outside meaning, and internal meaning is another. And they could understand the Lord Himself say. "Others think themselves fortunate if they come in My contact. But in your case I think it is My fortune that I have got affection of you."

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

brahmava durlabha prema sava tari yati?

What is so much rare to even Brahmā the creator of this, in the market, Nityānanda Prabhu has come with that thing and from door to door approaching, "Take this, take this, take this." What is that? Brahmava durlabha prema. What is aspired after by the great creator of this universe, unapproachable by him, and that has been taken down here, and He's wandering from door to door. "Accept this." In ages, this thing never comes to this plane of life, in ages. Love, divine love, how magnanimous it is. Feel it for yourself. You know only to consume at the cost of others of the environment. You think that a big consumer is a big fortunate man. You are settled in this sort of conception of life, that exploitation. The great scientists can exploit even the inanimate, not only animate but even the inanimate in the most crude form, they're expert to exploit them also. Great scientists do not know the real nature, the real and stern nature of the environment that they are to pay to the farthing, back, with interest. And getting easy loan from the nature, does not know the stern laws of nature. They're very boasting of their civilised society.

But just the opposite, not to consume, but to be consumed. Consumed by whom? By the debauch, to be consumed by the highest centre of the Absolute Good, that sort of fortune. There is life, and there is life real. Real life is there only. No reaction, above reaction, rather, the sustainer of the whole, this sort of nature can sustain the whole of the existence. Not only mundane, non-mundane, that wave, that sustaining wave of all the universe gets food from that type of sacrifice which is in the highest causal plane. Who wants the honour of that sort of sacrificed life? And how beautiful, how sweet that is it is inconceivable, such type of self-giving, how sweet.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Not exploiting but giving, utilising and utilising in the highest quarter, in the subtle-most plane. That sort of self-giving. Not to the hand of the dacoit, not for the nation,

not for this or that ordinary. The highest sustaining wave that is filling up from that fountain, there to contribute, to contribute your energy.

Gaura Hari bol!  
 Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!  
 Mahāprabhu. Mahāprabhu. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!  
 Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Śrīla Śrīdhara Mahārā.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: Sārvabhauma Bhaṭṭācārya was a Māyāvādī in his previous life, yet he understood ecstatic symptoms of love of Kṛṣṇa. How is it that he was familiar with that?

Śrīla B.R. Śrīdhara Swāmī: By the special grace of Mahāprabhu. He was of the standard of Bṛhaspati, the master of knowledge, but by the special grace of Mahāprabhu he was converted into that, he was taken. Transformation may take place in different, four ways, may be divided into two, one free choice of the Lord, another acquiring by the *jīva* soul in gradual process. Sārvabhauma's case is mostly the grace that came from Lord Caitanya Mahāprabhu. The greatest part of his realisation was of that nature. He had some talk with Rāya Rāmānanda previously, the devotee connection. Rāmānanda was a devotee of higher type. He came in his connection but could not clash his ego. But when Mahāprabhu came that *sukṛti* was crossed without limit and instantly converted, and then he could know that, "I could not appreciate Rāmānanda Rāya, for some internal hindrance. Now by Your grace my cover is discovered, heart can understand, can appreciate the dignity of Rāya Rāmānanda and his advice. Please, you are going to the south for a preaching tour, please meet Rāya Rāmānanda on the banks of Godāvarī and you will find high satisfaction coming in contact with him."

ramananda raya ache godavari-tire, sambati jani vetani dhare?

Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu. Mahāprabhu. Gaurāṅga. Hari.  
 Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: Śrīla Śrīdhara Mahārāj. It is said that Mādhavendra Purī introduced devotional service in conjugal love, he introduced that to Mādhva *sampradāya*. Does that mean it was not known...

Śrīla B.R. Śrīdhara Swāmī: That means it is by the interference from above. In Mādhva School we do not find such degree of quality and quantity of devotion, especially in *mādhurya-rasa*, Mādhva School. But it is first found in Mādhavendra Purī. When, just before his disappearance he's lamenting that, 'I could not get the grace of Kṛṣṇa.'

*ayi-dīna-dayār-dra-nātha he, mathurā-nātha kadāvalokyase*

*hṛdayam tvad-aloka-kātaram, dayita bhrāmyati kim karomy aham*

[While passing away from the material world, Śrīla Mādhavendra Purī chanted the following verse: "O gentle-hearted Lord, ever gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?" ] [*Padyāvalī*] + [*Caitanya-caritāmṛta, Antya-līlā, 8.34*]

"Oh my Lord, Oh the Lord of my heart, You are not casting a glance on this poor soul. The master of my heart, how can I tolerate this life without Your confidential grace?" With this he left his body. *Dayita, kim karomy aham*, "What can I do if You do not accept me in the zone of Your higher affectionate area, circle. Rather, in despair I am going, leaving this body here." The Lord of Mathurā.

There we see, and then one of his disciples was Rāmacandra Purī, he came to console his *Guru*. "Why do you mourn? You are Brahma yourself. Consider, meditate that, you have nothing to mourn and nothing to gain. You are that *nirviśeṣa* Brahma. You think like that. Why do you lament?"

Then Mādhavendra Purī was very much enraged. "You be off. If I die seeing your face then I will be doomed, so be off from here."

And Īśvara Purī attended Mādhavendra Purī in his last time, and he got the grace of the *Guru*, Mādhavendra Purī. And he was beholden by the acceptance of Mahāprabhu as his Gurudeva, that Īśvara Purī. *praray sadar?* Full of divine love his heart was. And Mādhavendra Purī, Īśvara Purī. And before Mādhavendra Purī he was the, perhaps Lakṣmīpatī, disciple of Lakṣmīpatī of the Mādhva School. But there we do not find such trace, devotion, but devotion not of that hearty type, ordinary, formal devotion, subjugation, allegiance, all these things. But deep, heart concern is found only from Mādhavendra Purī. The Lord of our heart, Lord of love, beauty, attracting the whole system, inner system of our existence, the attraction, the whole, inner system of our existence. Kṛṣṇa. We cannot do without Him. He's in such a way within us, we cannot think of any independent life without Him. It is impossible, in that plane. Hare Kṛṣṇa. Every *nath* is feeling it.

*prati aṅga lāgi kānde, prati aṅga mora*

["Every part of My being cries for the corresponding part of Him."]

[Jñāna Dāsa, *Vaiṣṇava-padāvalī* - *Anthology of Vaiṣṇava Songs*]

There is one Vaiṣṇava *kavi*, after Mahāprabhu, says, "That My every," in case of, by the mouth of Rādhārāṇī, "That My every limb is crying for the corresponding limb of My Lord." *Prati aṅga lāgi kānde, prati aṅga mora*. "Every part of My, every inch of My, every atom of My body is hankering, is crying to embrace the corresponding atom of the body of My Lord."

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

These are big things spoken by a mean mouth.

mahāprabhu laksa kata gu nityānanda?

What sort of body then we have within us, and how to trace out that? That is the problem. How to trace out that sort of body within us? Is it possible? It's beyond the ambition of the ambition.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.  
Nitāi. Dayal Nitāi. Dayal Nitāi. Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Śrī Gurudeva.  
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!  
Mahāprabhu. Mahāprabhu. Mahāprabhu. Hare Kṛṣṇa. Hare Rāma. Nitāi. Nitāi. Nitāi.  
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!  
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Today I stop here. No more. Nitāi Gaura Hari bol!

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Śrīla B.R. Śrīdhara Swāmī: Our Guru Mahārāj [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] wanted to capture the whole territory of *māyā*, to convert it into Kṛṣṇa conscious region, domain. The nature of his fighting with *māyā* was like this, could not tolerate that there should be any place where Kṛṣṇa consciousness will be absent. That is intolerable. Everything must come under the jurisdiction of Mahāprabhu Śrī Caitanyadev. Whether it is possible or impossible he does not care. Ha, ha. But his dues, "My duty is to spread Kṛṣṇa consciousness." Nitāi Gaura Hari bol!

Devotee: So Bhaktisiddhānta wanted the...

Śrīla B.R. Śrīdhara Swāmī: Wanted to conquer the whole territory of *māyā*. That was his faith. Hare Kṛṣṇa. Hare Kṛṣṇa. And attack from different directions, attacking *māyā*. One of the moderate leaders of the time was (Madhanman Madhava?) He was pro Hindu, when he came to Calcutta Maṭha, and he had some knowledge of the Hindu scriptures and somewhat of *Bhāgavatam* also. So when he heard, he put many questions, and replied. Only he told that, "I am not, I can't imagine two things - such deep knowledge in *Bhāgavatam*, and such appreciation at every stage of argument reciting, giving the quotation of *Bhāgavat śloka*, whatever the subject matter of the discussion, the *Bhāgavat śloka* in support of that. That so much deep knowledge of *Bhāgavatam* has never been seen and heard, conceived even. Another thing, a daily religious paper, I can't conceive that one daily religious paper may go on."

Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] answered, "We are talking about Vaikuṅṭha, that unlimited world, and this is *māyā*, the limited world. So many daily newspapers are going on with the subject of this limited world. And the unlimited world only one daily newspaper, and that is inconceivable to you. So many..."

Hare Kṛṣṇa.

Influenced by the discussion of our Guru Mahārāja, that (Malavira?) he started Śuddhi, like Ārya Samāj, in his own way. But he was not successful in that matter. The orthodox

UP [Uttar Pradesh] section did not allow. But the Śuddhi of Gauḍīya Math is of a different kind. It is based on scientific principle, *śuddhi*, that *Hari-Nāma*. It is mentioned in the *śāstra*, "The least of the Kṛṣṇa consciousness can purify, immense, it is so powerful, disinfecting, that the least connection of Kṛṣṇa consciousness can purify miraculously. Kṛṣṇa consciousness, but it must be proper Kṛṣṇa consciousness. Kṛṣṇa consciousness proper, that can purify. The *nirguṇa*, the highest class of *nirguṇa* conception, *nirguṇa* existence, like homeopathic dose, can work marvellous.

jan nama ve yasra nama kirtana, yat pravona yat smaranam prakrit yati  
saddhu visadyas savanaya kalpate, patap pranas te bhagavan yajas syana?

Immediately, indispensiveness, any man from the lowest class may be fit for the highest duty of a *brāhmaṇa*, and then *brāhmaṇa*. *Brahmacāra*, *vānaprastha*, *gṛhastha*, *sannyāsa*. If *sāt-saṅga*, if association of the *sādhus* we can get, then by the combined force any bold attempt can be taken up, taken up. Otherwise *gṛhastha* Vaiṣṇava also can be there, but they will be a little more careful because they're compelled to transact with ordinary (vishay?) people there.

But *sannyāsins* may not care for that, exclusively given up their life for. And in *sannyāsa* there are also four stages, *kuṭīcaka*, *bahūdaka*, *hamsa*, *paramahamsa* - the four stages in the life of a *sannyāsī*.

*Kuṭīcaka* means to confine oneself in a cottage and to go on assimilation, in connection of assimilation of what he has accepted, to be settled in that position, and then to begin *pracāra* [preaching].

*Bahūdaka*, that a suggestion comes from water of different lands, so he should not stay in one place, generally, he will move around all the parts, mixing with different persons and talking about Kṛṣṇa, his own creed. Like a canvasser he will invite taste and consolidate himself, his position of thought. "What I have taken, I am taking it to the market at large and if any more efficient thing may come to me as proposal I am to compare with that. And also, at the same time, the superiority of the things of my Gurudev I am spreading anywhere and everywhere." And indirectly his position has become solid, consolidated.

Then, *hamsa*, wherever he may be does not matter but he can take out the gist of everything towards service of Kṛṣṇa, *tat paratvena nirmalam*.

[*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam*  
*hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate*]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada Pañcarātra*]

He can come to realise them fully, everything coming in connection with Kṛṣṇa, to be accepted, and that is real standard of purity.

And *paramahamsa* is established there. He cannot but see anything which is not in the interest of Kṛṣṇa. Whatever things come to him, he's already connecting with Kṛṣṇa and his thought can never be disturbed by any outside waves of any nature, any thought of any nature, *paramahamsa*.

But, to abide by the order of our Gurudev, that is everything, from the beginning to end one may live there under the direct guidance of *Guru*. It is always *nirguṇa*. For guidance we have got that *mantram*. Also we may consult the meaning of them. It is meant, I am meant for what? It is there, the formula is there. My future, I am here, so and so, and what should be the object of my aspiration, the life of my aspiration? That is in the *mantram*. Generally, first we are to begin with *guru-pūjā*, a connection with the mediator, with the soul agent. We are to have, to acquire a happy relationship with him. And then, next, *Gaurāṅga*, the Absolute as in the form of *Guru*, there is *Vaiṣṇava Guru* and that is *Bhāgavat Guru*, when the *Gopāl*, God Himself has come in a grand way to do the, to teach the function of *Guru*. That is *Gaurāṅga*, the universal *Guru*. *Guru* Himself, the Absolute Himself in the garb of *Guru*.

Then there also, how we are to adjust with *Guru* and *Gaurāṅga*, and what They mean to take us where, these are to enquired there in the formula. Then we see that they're, they want us to guide towards *Kṛṣṇa* conception of *Ṛṇḍāvana*, not this *Nārāyaṇa* conception. The grand *Guru Gaurāṅga* His mission is that of *Ṛṇḍāvana*, exclusively, and He wants us to guide there, to *Ṛṇḍāvana Kṛṣṇa*, this *Kiṣora Kṛṣṇa* playing with the *gopīs*. Not in *Dvārakā*, *Mathurā* or *Kurukṣetra*, *Gītā*, the *Kṛṣṇa* of *Gītā*, we are to cross that. And the *Kṛṣṇa* of *Bhāgavatam*, and that also crossing His *Dvārakā līlā*, the *Mahābhārata līlā*, and only *Ṛṇḍāvana līlā* in *Bhāgavatam* specially. There are also *Purāṇa*, *Brahma-Vaivarta*, *Padma-Purāṇa*, and here there, there is mention of the *Ṛṇḍāvana līlā*.....

End of side A, start of side B, 26<sup>th</sup>, 28<sup>th</sup>.11.81

(There are nearly three minutes at the start of the tape with no sound)

**Śrīla B.R. Śrīdhara Swāmī:** ...I've dealt it in a most vigorous way, *Śrīmad-Bhāgavatam*. All other thoughts have been dealt there, comparison also drawn in such a strong and vigorous way, that *Kṛṣṇa līlā* of *Ṛṇḍāvana* has been established, one cannot conceive of that, extraordinary. Over the *jñānīs* especially, a *karmī* may generally, they do not know to analyse very much, but the *jñānīs*, that salvationist school, they generally fight with the devotional school. They like to say that devotion is below and *jñāna* is the highest. But *Śukadeva* in *Bhāgavatam* so boldly inaugurated that that is from the other side, not this side of knowledge, not the acme of our mundane knowledge. But in the inconceivable world it holds the supreme position. You are to look the *Vraja līlā* like that. It is not a thing of the objective area, but it is super super-subjective area holding the highest position, the zenith. You are to look with this angle of vision towards *Kṛṣṇa līlā*.

So, we are drawn to *Kṛṣṇa līlā* and especially we find in our *guru-paramparā*, and also in the *mantram* we find we are desired to be directed towards *mādhurya-rasa*, the main current, all others partial representation. In *mādhurya-rasa*, it is full of all *rasa*, the *vātsalya*, and *sākhya*, and the *dāsya*, *śanta*, everything included there. It represents the whole, and others are partial representations. Everything is good in it's own position, still, from the Absolute consideration and from our *guru-paramparā* line and from the

line of the *mantram*, we see, if it is analysed, it is very plainly we find that this is all pertaining to *mādhurya-rasa*, the *mantram* we are...

And by *sannyāsa*, another *mantra*, the last *mantram* which is given to a *sannyāsī* or a *bābājī*, the fifth *āśrama*, fourth *āśrama*, *brahmacārya*, *gṛhastha*, *vānaprastha*, *sannyāsa*, and the fifth *āśrama* is that of *bābājī*. *Bābājī* and *sannyāsī*, those that are engaged whole time in Kṛṣṇa consciousness in service, they're given the same *mantra*, *kaupīna* and *mantra*. One with *daṇḍa* and another without *daṇḍa*, who are meant for preaching they are given *daṇḍa* for the facility of preaching, for the social status. But both of them are given the *mantra* of the same nature, same meaning. What is that? There it is mentioned about *Rādhā-dāsyam*, not only *Kṛṣṇa-dāsyā*, the inner meaning of the *mantra* which is given in the time of *sannyāsa*, that shows us the direction that your direction is, your goal is that side. That is the meaning of the *sannyāsa mantram*. According to our progress we'll be able to understand in future. In a nutshell, the direction is given hereby, what speciality there is in the *mantram* which is given at the time of *sannyāsa*.

One of my Godbrothers, Śrauti Mahārāj, he asked me, "What is the meaning of that *mantram*?" And he thought that it is leading towards Mahāprabhu, and he asked me to put this question to my Guru Mahārāj. He did not do it direct, but he asked me anyhow, "You please ask Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]." And I did so. And then with some stress he told, "No, it is not meant to Śrī Gaurāṅga but it is really meant to *gopī-dāsyā*." In that way he gave the explanation of the *mantram* to me. Gaura Hari. And I also conveyed it to Śrauti Mahārāj that Prabhupāda told like this, and your suggestion is cancelled.

Gaura Hari bol! Nitāi. Nitāi. Nitāi.

So these are things mysterious to our present stage but a vague idea that this is the direction towards which we are to start and march and reach one day or other, our highest goal.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Caitanya.

Of course, it is most laudable that we have come to such ideal, highest ideal, but to have a mark in the real ideal does not mean that we have realised it. We must be careful there, in our journey. We must not be befooled that none can befool me also. We are also to be very careful in our journey, many things to hinder. The association of the sincere, better, *sādhu*, that is the most useful thing. And also, secondary, to engage oneself busy in the service under the direction of a bona fide person who can connect with the higher domain, higher stage of progress. It will fetch value, the work, the energy will fetch value according to quality and quantity, not only by quantity, any service, the quantity side is not all, but the more important side is quality. Quality, the higher plane, connecting with the higher plane, the energy is being divested through some person where, in what sort of plane? My energy is going to be transformed into another higher energy in what sort of plane? That is the very important thing. Only quantity should not be considered, but

the quality, quality, that is very rarely found, higher quality. We must always be very particular to detect and to connect with the high quality available, otherwise we will be loser, loser.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

And the same time we shall be consulting with the scriptures written by the great personages of our *guru-paramparā*, admitted by *guru-paramparā*, the books. And we should think that those books are not inanimate. Apparently inanimate, passive, but they can also help actively. In general, books may help us in a passive way, as if I am to understand, I am to, as my capacity allows, I am to focus and then to get something from the book. But it is not limited there. We should think that the book is personified, personal thing, personified. If he likes, he can divulge him to me, reveal. And specially, in matters of our recognition of who is a *sādhu* proper and not, we are mostly guided by the scriptures, there, the comparative study. Of course the *sukṛti* is underlying we can't deny, but superficially the books also guide us to select who is really *sādhu* and who is not *sādhu*. Knowledge of the experts have been collected there for that department, the spiritual experts they have placed there the result of their experience in the spiritual life, so that helps us to make a selection of *sādhu* and *Guru* a great deal, a great deal. And also we must approach.

I remember, perhaps as a result of my previous birth, when I got that *gāyatrī*, without consulting any books, or the meaning book, which is explaining the meaning of *gāyatrī* I appealed to *gāyatrī* itself, herself. "Please reveal in me what you are." In this spirit, that it is living, it is not only these mundane words, a cluster of mundane words, but it is a living thing, *gāyatrī* herself. And if she likes she can express her inner nature in me. With that spirit I used to continue the *jaṇam* of *gāyatrī* in my young age, with that idea, and that was corroborated by Gauḍīya Maṭh also when I joined there, the *śāstra*.

In Kurukṣetra, one *rajisi* of that time, he came to see our Guru Mahārāj there, and he put, "How we shall know who is a *sādhu* or not?"

Then he told, "Generally to know *sādhu* we are to consult the scriptures. And with this spirit, that is not ordinary book, that can assert, that can hide itself, or can come to my knowledge. With this idea we are to consult scripture, they're animate not inanimate. Then the *śāstra* will come to help us about the selection of who is a *sādhu*, in the general way. Then of course the *sukṛti* underlying for the previous, that inner guidance he has accepted."

When (Bitandrath?) he was a good doctor, when he was dying then the junior doctors, best among them, purchasely came to cure him. He was heart specialist, (Bitandrath?) and a genius. The doctors told, "That this is the case?" "Yes, yes, I understand." "Then this..." "Yes, I also am of the same opinion with you. But who will receive the injection and put into work he is absent. The receiver of the injection is absent in the vitality. That is the medicine for such disease but the receiving capacity must be in the body to receive the medicine and utilise it."

So also, the external help may come but the receiver must be up to that standard to receive and utilise to fulfil its purpose, own purpose. That is *sukṛti*, *sukṛti* within, that takes the external help and utilises it in constructive work.

Gaura Hari bol! Nitāi.

There is *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*, then *śāstra*, then *śraddhā*, *sādhu*, in this way, *śravaṇa*, *varaṇa*, *guru karan*, *bhajana* and *sādhana*, then *āpana*, gradually by *bhajana*, *sādhana*, it will think that yes, it is my own, it is my inner wealth. A stage when one can feel, it is what I was searching for, my heart pleasing thing. When the inner nature will feel, then it is becoming *āpana*, that is, he's near the home. Very sweet, then also, go on, with more energy and more speed, more confident way, go on. This is what I was, a necessity I was searching for, with this hearty energy one makes progress, *āpana*. Then *prapanna* also, not only I taste it, it must be given widely to all. They're also suffering from the same problem that I was suffering from, so it must be spread all over widely. That is *prapanna*, and very well established, fully established, no doubt. No doubt that I shall do any mischief to the people if I spread, propagate this thing then the best benefit I shall be giving to the world, no doubt.

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*  
[*kṣīyante cāsya karmāṇi, dṛṣṭa evātmaniśvare*]

["Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."]  
[*Śrīmad-Bhāgavatam*, 1.2.21]

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*  
[*kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani*]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]  
[*Śrīmad-Bhāgavatam*, 11.20.30]

All doubts are cleared. This is *the* thing for which not only myself but the whole world is madly searching for, searching for.

*yasmin vijñāte sarvam evam vijñātam bhavati*  
*yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

This is the only enquiry of the world. They're moving unsatisfied, only searching for this sort of satisfaction and nothing of standard lower. This is *the* quest. The whole world, the moving, moving for *sukham*, for pleasure, for satisfaction, for ecstasy, joy, and this is *the* form or material substance that everyone is madly searching for.

*Athāto brahma-jijñāsā*, why I have come with the *brahma-jijñāsā* enquiry of Brahma in *Vedānta*? It is a particular interest? No, the most general interest of all animation this *brahma-jijñāsā*. I am voicing the whole animation. Knowingly, unknowingly, they're all after this *brahma-jijñāsā*. I am putting only in a scientific way, *brahma-jijñāsā*. Intuitively, intuitively, here everything is moving to search for what? That is this Brahma conception. And Mahāprabhu, that Brahma is something like inner substance? No, it is Kṛṣṇa. Mahāprabhu put Kṛṣṇa in the place of Brahma, *Bhāgavatam*. It is not Brahma. Of course, next goal it may be, but the further conception of the highest goal we shall find that there is Kṛṣṇa. That conception, the Kṛṣṇa conception which is, whose halo is Brahma, the halo of the domain of pastimes of Kṛṣṇa is Brahma.

So when a ship makes progress, a lighthouse, then another lighthouse, in that way shows the way. The Brahma, and what is Brahma? Brhatama? That all accommodating most general, then the real representation of the most general to be found in Kṛṣṇa consciousness. It is inert, no movement this ordinary Brahma, *nirvisesa*. But *savisesa*, the differentiation and specification, pastimes, everything will be there, but still it will be all-accommodating, even this *brahmanda*. There is Kṛṣṇa consciousness. In this way our attention is drawn towards the most general question of all the world which none can deny if a little sensible in their own disease or want, cannot but. We have no interest in Kṛṣṇa consciousness, it is a particular sect.

Once I delivered a lecture in (Gedi? Badleberi?). Of course, I went on with (Manusingrita?) beginning, what is *dharma*? And then came to Brahma conception, and then from Brahma conception I tried to prove the Vāsudeva conception, and then Lakṣmī Nārāyaṇa. In this way I went to Kṛṣṇa conception of Godhead in a broad and universal way I marshalling.

Then there was one pleader, he began to cry. "We are so great in our previous, in our ancient days, but now these fellows they come to entice us that we are far advanced in previous time, we were only like savage. Now in the scientific age of civilisation we have advanced so much. But Swāmījī what you say that our ancient predecessors were so great, so noble and I feel proud." In this way he began to cry in the meeting.

And there was another scholar who was made president in Poona in some Pali conference, one (Mr Bosak?) Anyhow he happened to be present there. We did not know him, but he came out of his own accord and asked permission to say something in favour of us. Then when permitted he rose and began to tell. "So long we knew that Vaiṣṇava *dharma* is a branch of Hindu *dharma* but what I have heard today from Swāmījī that Vaiṣṇava *dharma* is the highest conception, the highest goal of whole of Hindu *dharma*. The whole of Hindu *dharma* is trying its utmost to lead us to the Vaiṣṇava *dharma*, what Mahāprabhu has given from *Śrīmad-Bhāgavatam*." He told like that and also asked me, "That your lectures should be arranged amongst the scholars of India in different places." Ha, ha, he told like that. Gaura Hari bol!

So Vaiṣṇava *dharma* means such, not only of the Hindu *dharma*, source of Hindu, any *dharma* must lead to Vaiṣṇava *dharma* otherwise it is a faulty one. Not only *dharma*.

*dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām*  
[vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam

*śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ  
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūsubhis tat-kṣaṇāt]*

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāna* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

Those that are jealous, have jealousy in any way, or rather at the bottom of their heart, he can't tolerate, everything belongs - one gentleman came to our Guru Mahārāj in Calcutta.....one gentleman of Prabhupāda's poetry,

karmani kama nahi tava dava dharma taha malik keval jada?

The literal meaning is, the *karmani kama*, the enjoying aspect of the women is not for you, it is only reserved for Kṛṣṇa. *Taha malik keval jada*, Kṛṣṇa is the only enjoyer of the beauty or anything to be enjoyed from the women section. It is mentioned there literally in that portion.

Then one gentleman came, "What do you say by this? Then, who are we? Have you written it in the literal sense that all the women are meant only for, the women enjoyment is only meant for Kṛṣṇa, and none else?"

So, yes, ha, ha, yes, that is the true naked meaning of this. That such enjoyments, such type of enjoyment is meant only for Kṛṣṇa, and all will be trespasser. So now come to think whether Kṛṣṇa was a debauch.

And *kanak*, the money, the master of money is Nārāyaṇa, Lakṣmīpatī, the wealth, and we are all servants, servitors, more or less in different ways.

And Baladeva, the *Guru*, is that of name and fame, *kanak, kāmīnī, pratiṣṭhā* [wealth, women, prestige]. *Kāmīnī* for Kṛṣṇa conception, to be adjusted, otherwise we are lost, must be adjusted with Him. And *kāmīnī* consciousness, lady consciousness must have connection with Kṛṣṇa. And any money conception, wealth conception, must have connection with Nārāyaṇa, the subsidiary function. And all the name and fame must be connected with Baladeva. Baladeva, Nityānānda, here Baladeva, there Baladeva and Rādhikā. Who is in the first layer, who is distributing Kṛṣṇa, all the fame will go to him or her who is distributing Kṛṣṇa here in the world. The prime cause of distributing Kṛṣṇa, s/he will have the whole glory, must go there. So much glory can never be expected anywhere. Is he giving Kṛṣṇa? More glorious position, more fame, can anyone hope to attain? Who can give Kṛṣṇa, s/he holds the highest fame, is the owner of the highest fame. And all the money should be used for the service, and that is Nārāyaṇa, Lakṣmīpatī is the command of everything. And the *kāmīnī* conception, that must be connected with Kṛṣṇa and nowhere else, in any different way, different service.

We may find in Vṛndāvana, we must try to find this finest link, Vṛndāvana or Navadvīpa, so many producing child also, even the insects and the birds and the beasts are also producing child, what is that? But in the real model conception the link is in this way. Only to serve Kṛṣṇa in that aspect, excite Him, or creating a favourable atmosphere, they're doing selfless, with self effacement, not only self effacement but there is self surrendering of the type of exciting Kṛṣṇa or making arrangement in the favourable of Kṛṣṇa *sambhoga*, for enjoyment of Kṛṣṇa. Otherwise if this enjoying spirit is there they will be a member of this mundane, this *brahmāṇḍa*. Exploitation, exploiting sense already eliminated here, in Virajā, and then enters there. So we may conceive or we may not conceive, but still, everything there only actuated by the motive of service, and there's the purity, *tat paratvena nirmalam*:

[*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam*  
*hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate*]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada Pañcarātra* ]

The *nirmalam*, the purity depends only how much it is for the satisfaction of the centre, the purity, the criterion of measuring the purity is here. Am I clear? Follow? Otherwise we will be here, exploitation. There, no exploitation, but the whole thing informally retained but materially all full of service, that purity, otherwise no entrance in that domain. So we will be very cautious about the real theme of exploitation. What does it mean? No exploitation there, all serving, it is divinity. Without dedication, without serving no divinity is possible, what about the possibility of entering into Vṛndāvana, not only that, Śiva-loka, Vaikuṅṭha-loka. And that is most intensive in *mādhurya-rasa*. These are the things, we should be up to mark, we should try, the standard, the conception of such standard, must be on our front. However far it may be we may not make any easy compromise with the very cheap thing in this world. The high ideal, the highest ideal, according to the height of the ideal, our whole future hope will depend on, our future will depend on our ideal.

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

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: In the *Manaḥ-Śikṣā*...

Śrīla B.R. Śrīdhara Swāmī: *Manaḥ-Śikṣā*, yes, by [Śrīla Raghunātha] Dāsa Goswāmī.

Devotee: ...he's talking about the *sādhaka*, he says - actually it's in Bhaktivinoda Ṭhākura's *tika* - he says in there that there are, he divides the *sādhaka* into three - (svanistha?), (parinisthita?) and then the last one is (niropeksha?)

Śrīla B.R. Śrīdhara Swāmī: (niropeksha?)

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: *Sādhaka*.

Devotee: Yes, three types, (svanistha?)

Śrīla B.R. Śrīdhara Swāmī: First, the lower is (svanistha?), and then?

Devotee: (svanistha?), and then (parinisthita?) and then (nirapeksha?)

Śrīla B.R. Śrīdhara Swāmī: (nirapeksha?) is the highest type?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: (nirapeksha?) (parinisthita?) .....Then he says that (nirapeksha?) is the highest type? That is fully eliminated of his own selfish view.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: (nirapeksha?) But I can't follow it fully because there the (nirapeksha?) must mean that so much selfless that he must become, the (akha party?) to Rādhārāṇī or to Yaśodā or to some leader of his company. Partiality must be there in the highest conception, but that is our highest attainment so it may be considered as (nirapeksha?) (nirapeksha?) that is automatic, we are playing as doll in the hand of Yoga-māyā, that is, by (nirapeksha?) it may be meant that, *nirmat-sarāṇām*, as Yoga-māyā handling us we are doing, not any selfish end in life. But it is expressed also that they're partial to their own leader in different groups of service, servitors. Always they're partial to the leader of their own group. But that may be looked out in the way of (nirapeksha?) and there it will mean that what they're doing, no selfish idea, but as handled by Yoga-māyā. Quite selfless, the selfless, the highest degree of selflessness is to allow oneself to be, to play at the hand of the Yoga-māyā, *svarūpa-śakti*, then of course the two things may be kept together. The partiality is there but that partiality has no (svanistha?), or (parinisthita?) in general, excluding his own self interest, that general, to join in the general interest of the whole. Then, the development further, that is (nirapeksha?), that means he does not know himself, or herself, in what s/he's used, but mere instrument to the cent per cent in the hand of Yoga-māyā. It may be conceived. And in another also this Dāsa Goswāmī says:

yat kincha tena gurumakhi katam go gosthe samam hitat  
sadva nanda mayam mukunda dyaitam lila aukulam mayam?

Whatever we see in Vṛndāvana in connection with Kṛṣṇa, tena, the grass, guruma, the shrub, khi kata, the worms, insects, goṣṭhe samam hitat sadva, all filled with joy. mukunda dyaitam, they're all favourite to Mukunda. Lilanukulam param, they're always conducive to the pastimes of Kṛṣṇa, no other function. Cent per cent function

of them only to help the extensive *līlā* of Kṛṣṇa in Vṛndāvana, they're all contributing their existence meaning only that. That contribution, every dust, every drop is a contributing, helping agent towards the whole, that *līlā* of Kṛṣṇa. No sort of existence cannot be imagined there in Vṛndāvana. Gaura Hari bol! That is Vṛndāvana real, that is proper.

Devotee: Mahārāj, what is the conception of... in Bhaktivinoda's *tika* he's describing the different types of (kapatata?)

Śrīla B.R. Śrīdhara Swāmī: Kapatata, yes.

Devotee: And he says that...

Śrīla B.R. Śrīdhara Swāmī: Deceitfulness.

Devotee: (nirapeksha?), in (nirapeksha?) one may become what is called (atmambarita?) So how would you express that in English, (atmambarita?)

Śrīla B.R. Śrīdhara Swāmī: This is all mundane, this is mundane, the negative side, (atmambarita?) in a *sādhu*, that I am all in all, I am all in all. And there is *ācāryam mām vijānīyān* also. We are to understand *ācāryam mām vijānīyān*. As [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj just before his retirement he told, "If for the necessity of my propaganda I might have abused some of my Godbrothers, I beg forgiveness for that." *Ācāryam vijānīyān*. When surcharged with the feeling that I am to propagate all these things, whatever I think necessary I must take the help of that, *ācāryam vijānīyān*. We may think everything as a straw, value of straw, surcharged with such inspiration sometimes to go on. But that is (svambaritam?) what do you say?

Devotee: (atmambarita?)

Śrīla B.R. Śrīdhara Swāmī: (atmambarita?) 'I know everything. What I say, do that. Don't care for the order of others.' This sort of ego sometimes used in the *ācārya* section. 'They do not know anything. What I say, do that.' This sort of assertion that is sometimes necessary in the position of an *ācārya* and leader. But that is an inspired thing, not the *matsara* of this world. That is given by - when Lalitā Devī was venturing to give stricture to Kṛṣṇa, she says, "You don't know the noble character of my *sakhī Rādhikā*."

When Yaśodā is going to whip Kṛṣṇa, that is (atmambarita?) "You, boy, don't know, don't know how to use these things I have collected with great affection, and have collected for You and Your men, Your father, and You are distributing to the monkeys, to the monkeys, those valuable things. I shall punish You." And she is punishing Him. That is also (atmambarita?) but that is another type.

And (atmambarita?) real which is to condemned that of this mundane world. The assertion that the Śiva, Māhadev, that is the greatest (atmambarita?), the leader of the separatist movement, (diti arbhini vesh?) from there. He's the source of all (matsarat? and atmambarita?) Towards the master of this *māyic* world, of the world of

misconception, (diti arbhini vesh?), .....conception of a second interest, that begins from Māhadev, Māyāpati, Māhadev. The leader of the oppositionists, that, "No, we have got separate interest, and we must assert for that." (atmambarita?) "I am all in all, everything for me." This is a demonic quality (atmambarita?)...

End of recording, 26<sup>th</sup>, 28<sup>th</sup>.11.81

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