

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.11.29 + 81.12.1  
(very faint recording)

Śrīla B.R. Śrīdhara Swāmī: ...that with every *jīva*, every soul. The Śrī representative of Nārāyaṇa is there. There they're concerned with the *jīva* soul in other ways, they're concerned, they're in charge of their spirit. So when a little recruited from here, their consent, their permission, their good will is necessary, and that is represented in.....? And also the free will of *jīva*, that is free acceptance, free acceptance to represent that, free cooperation, the *jīva* is also there.

So this is *tridaṇḍa*, this should be respected. Generally we should not keep it anywhere and everywhere in the earth, it's not so. I show, some respect and reverence I should do to the *daṇḍa*. Living, of course, Vaiṣṇava should see as superior to his own position. And that is the first come, and that is the necessity of our behaviour which is compulsory when we are, we want to enter into Vaikuṅṭha. All should be seen with respect. I am the servant. They're all my master. So *tridaṇḍa* should also be seen like that. Then, my own self is represented there but that is also in a (blind?) character, so I shall give my reverence and respect, and devotion to the *daṇḍa*, that will go. I take it with me but it should not be handled as a stick, or something like a, not to support me, to help me in my ordinary movement, but I am carrying, as the sacred thread, and also the *daṇḍa* of a *sannyāsī*.

Always remembering that I am a *sannyāsī*, I have my life punished, my *kāya*, *mano* and *vākya*, my thought, word and deed. These three phases of my endeavour have been punished, controlled. Not to join that, they should not be any longer, they should not have their connection with the world of exploitation. So long I gave, did, that has been given *daṇḍa*, punished, punishment has been allotted for that, and from now I have completely withdrawn my thought, word and deed. Not to participate with the world of exploitation and renunciation, but I shall engage them anyway cent per cent in the service of Viṣṇu and Vaiṣṇava of my Lord. Henceforth I take this pledge that henceforth I shall engage in thought, word and deed. Three things I shall engage only for the service of the cause of the divinity for the service of my Lord and His own. It represents that emblem that no longer have I any interest in this mundane world but I am a dedicated soul in all respects to engage myself in the service of that.

And admission I have got from the Śrī, the in charge of the *nirveśesa* whole, and in charge of the *brahmāṇḍa*, Garbhodakaśāyī, Kṣīrodakaśāyī, Garbhodakaśāyī, and He's in charge of the whole of the *brahmāṇḍas* that are floating in Virajā. He's above all, Mahā Viṣṇu. With Their permission I have secured the privilege to engage me in the service transcendental to all these stages of life. No more the plane of renunciation and exploitation and only service, serving, dedication. I love that. I want to be a child

of that soil. And that is (dictating .....?) The permission of the, of this mundane world, they're in charge. I am taking permission from them. So, I must be true to my own self. I must dedicate myself for the cause, for the Vaikuṅṭha, Goloka, Kṛṣṇa, Vṛndāvana interest. I represent the interest of Vṛndāvana and Navadvīpa, Mahāprabhu, Kṛṣṇa and Vaiṣṇava. With this idea we shall move.

*etām sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair maharṣibhiḥ  
aham tariṣyāmi duranta-pāram, tamo mukundāṅghri-niṣevayaiva*

[As a brāhmaṇa from Avantī-deśa said - Śrī Caitanya Mahāprabhu also said:]

["I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."] [Śrīmad-Bhāgavatam, 11.23.57] + [Caitanya-caritāmṛta, Madhya-līlā, 3.6]

Mahāprabhu took *eka-daṇḍa sannyāsa* from Keśava Bhāratī, externally. But internally He says this śloka, utters this śloka and starts for Vṛndāvana. What is that? *etām sa āsthāya...*

Ke? [Who?] Nitāi.

Devotee: *Etām sa āsthāya...*

Śrīla B.R. Śrīdhara Swāmī: Mahāprabhu, He chanted this from *Bhāgavatam*,

*etām sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair maharṣibhiḥ  
aham tariṣyāmi duranta-pāram, tamo mukundāṅghri-niṣevayaiva*

*prabhu kahe - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa  
parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa  
sei veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevāṇa kari nibhṛte vasiyā*

[Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.

The real purpose of accepting *sannyāsa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.

After accepting the *sannyāsa* order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.] [Caitanya-caritāmṛta, Madhya-līlā, 3.7-9]

Mahāprabhu said, "I have taken this *tridaṇḍa veṣa*," though outwardly He took this *eka-daṇḍa*, but internally He says, "I have taken *tridaṇḍa sannyāsa*. It is recommended in *Bhāgavatam*, and now, this outward dress, only *niṣṭhā-mātra*, only to remind Me about My future duty. But the real thing what is necessary is the service. If you take the

*daṇḍa*, carry the *daṇḍa* but do not do my duty then it will be fruitless. It is an emblem. But the real thing, service, to do my duty, to do the service of Viṣṇu, Vaiṣṇava, Kṛṣṇa, Vṛndāvana, that is the real purpose of the thing.

*Prabhu kahe - sādhu ei bhikṣura vacana*, the *tridaṇḍī-bhikṣu*, this is the story coming hereafter, in *eka-dasa, Śrīmad-Bhāgavatam*. That *brāhmaṇa* he was chanting this *śloka* and Mahāprabhu's repeating that and says, *prabhu kahe - sādhu ei bhikṣura*, "Oh, this is very well and good. The *tridaṇḍī-bhikṣu* of *Bhāgavatam* in a passage with other .....? Kṛṣṇa Himself is relating this story to Uddhava, of a *brāhmaṇa*. "This is very well and good." *Sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa*. Why? He ultimately came to conclusion that the service of Mukunda, Kṛṣṇa.

Mukunda means *mu kun da*, something which can make, which can show the service in liberation awkward. Mere liberation from exploitation that is awkward like a polluted thing in the dedicating world. So *mu, mukti, mu* means the abnegation of *mukti, mukti* means liberation. *Ku* means makes awkward. *Mu kun da, dadhati* it means something which can show the liberation as an awkward thing. That is Mukunda. The meaning of the word Mukunda is such. He is the giver of such a thing which can show the renunciationists are most awkward. That is He, Mukunda.

*Prabhu kahe - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa*. Come to the conclusion that the service of Mukunda, that is the fulfilment here, the highest aim of our life.

*Parātma-niṣṭhā-mātra veṣa-dhāraṇa*, this dress, this garment, this is only to help us externally in the society. Some social position it is, that if I approach anyone easily I can get someone alms for my food. A social status only I can get with this dress. But the real thing is the service, to discharge our duty to Mukunda and His own.

*Parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa*. As He's Mukunda we can get relief very easily from the troubles of our previous activities and we are taken in the vicinity of Mukunda and His paraphernalia.

*Sei veṣa kaila, ebe vṛndāvana giyā*. So I must try to approach the Vṛndāvana, the favourable place, and there I shall go on with chanting the Name, and service.

Now the story as described by Śrī Kṛṣṇa Himself to Uddhava.....?

There was one *brāhmaṇa* in Avantī, (Gwalior?) near, in U.P. [Uttar Pradesh] a state in (Rajajana?) Gwalior, that was formerly Avantī. And where Sandīpanī Ṛṣi lived, he had his *āśrama*, and Kṛṣṇa went to Sandīpanī Ṛṣi for His training after He came to Mathurā, and got the sacred thread (and the *kṣatriya*?) and then went to take some training in *Gurukula*, He stayed for some time in *Gurukula* under Sandīpanī as Guru and there He got some education, educated .....? He showed like that, with Subala and other friends there.

There was one *brāhmaṇa*, the *brāhmaṇa* was in the beginning he was substantial, a rich man, but he was very miserly, and social duties he did not attend, discharge in any way. So the reaction came very soon. And the thieves, *dacoits*, they also took a portion. Then there was some litigation and money was spent there. Then some fire also reached that. In this way his accumulated wealth, his property was lost.

Even, he did not allow his own relatives to feed much, he was so miserly, very miserly, miser of the miser. But anyhow the wealth was finished and he was reduced to a pauper. Then he came to his senses. "Oh, I lived my life in a very awkward way, but now,

everything is taken from me. I had such vanity, such pride, that I did not offer either, neither to the gods, nor to the ancestors, nor to the social beggars, nor to even the wife, nor the children, nothing to relatives. But now everything gone. They have left me. I am a street beggar. It does not matter. Whom shall I blame for this?"

He began to, "Is it the will of the *vigraha*, or are the staff responsible for this, or the god, or the Lord Himself?" Anyway he's taking and considering so many alternatives and dismissing. "No, they're not. It is my own *karma* to make responsible. It is my own *karma*. Nothing to be blamed, my own *karma*, in this way. But now, perhaps, the Lord is propitiated with me, so He has taken me on the straight. Then what shall I do? Leaving these which were so friendly to me the other day, now they're sick of me. So I won't depend on anything else but I start a new life enquiring after the enquiry of the Supreme Master."

In this way he was, he became indifferent to everything of this world and started and got *tridaṇḍa* from some *sādhu* and began to move, taking the Name of Mukunda, Kṛṣṇa. So much so that collecting some food in the bank of a river he's going to take the *prasādam*, someone came, someone came and passed urine there. "What is this O Lord?"

So moving through the street someone says, "What is this in your hand you old man? Just give it to me and let me see." He does not give it so sometimes he takes it. Then, "Please give it, it is mine. Like wrong association you take those things, it is my Gurudev's." "Take it." Then when he went to catch then again taking it back, in this way.

Someone says, "Oh *sādhu* where are you going?" He says, "I am going there." "Oh, why, what for, what do you want?" In this way the men of the society began to disturb him in the most nasty way in different positions.

Then some said, when he wants to get something from his mouth, "Say why do you?" If he does not, if he says no then give it. Say something then I shall in turn announce some filthy thing. If he does not speak anything, "Oh, he must be a thief or a dacoit, he does not speak anything. Let's go, hurry up, bind him down." In this way, wherever he goes he is meeting this undesirable treatment from the society.

Then he's thinking, "Why? I was such a wealthy man. I was in that position. I have lost everything and come to live a good life, still I am being treated so harshly, crudely. Who is responsible for all this? .....Is it the stars, or the god, or the Lord Himself?" So many alternatives they came into his mind and he dismissed them, "No, this cannot be, this cannot be, this cannot be. My own *karma* must be responsible for all this." Then with this, whatever, he comes he's anyhow tolerating, in the spirit of toleration he began thinking about Kṛṣṇa.

So Kṛṣṇa Himself, and the result of the past activities have come to check, to realise their debt, so we must be very forbearing, forbearing. The past action, debt, should be cleared and you won't hesitate or won't falter in any way. Nothing can check your progress towards this positive direction, with the help of the... If you wander alone, everything very easy when you live in the association of the *sādhus*, and get some responsible services, then it becomes very easy. The *bhajan* becomes very easy when we live together with *sādhus*, in their company, by mutual help.

Like Napoleonic chair, do you know that Napoleonic chair? Once Napoleon in a battle was compelled to pass a chilly night, very cold night, in a marshy ground with the soldiers. They can't, there's no place to sit and rest, to lie down, even to sit. All were standing in the marshy land. Then he evolved the policy of sitting there, at least by sitting in a chair. How it is possible? There is nothing. So he asked his soldiers to stand in a circle, and asked them to take their seat in such a way that everyone will sit on the lap of another. One, he's sitting on the lap of another, and another one is sitting on his lap, in this way, in a circular way. Everyone is sitting, he gets the lap of another. B sits on the lap of A, then C sits on the lap of B, D sits on the lap, in a circular way, then the last man also gives lap to the first, in this way.

And Washington also did one time. He was in a very cold night, in a place, perhaps he and one of his friends. "I'm cold, chilly, I can't stand." So, then that came that, "Let us wrestle with one another." So the whole night by wrestling the inner warmth came and they could stand the chill. Otherwise they would have to die.

So the company of the *sādhu* helps us in that way, mutual help we can get from one another and it becomes very easy to go on, on our journey. Many difficult solutions to problems are solved if we can keep the company of, by mutual help. ....? fuelled by another gentleman, and he may have another (brother?) .... may be applied another. In any way that is the most comfortable journey if we go with company .....? So *tridaṇḍī-bhikṣu* pastimes have reminded me, reliable, it is read from *Bhāgavatam* when such functions occur.

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

Then perhaps Vyenkatta is not coming perhaps due to some flight and early start, or something. Or Satsvarūpa Mahārāj might have dissuaded him also.....? But anyhow, here in the beginning, both were far off from the favour.....? Let us see.

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

Devotee: Guru Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes?

Devotee: This question of Hinduism and Muslim is coming up, so we're not Hindus but in some ways we speak on behalf of Hindus.

Śrīla B.R. Śrīdhara Swāmī: We are not Hindus in the general sense. Vaiṣṇava, we are *kārṣṇa*, the *varṇāśrama* that is a, that is strapped to Vaiṣṇava *dharma*, Vaiṣṇavism, and favourable steps should be utilised and we may begin from *varṇāśrama dharma* but we are to leave that when we enter the domain of *nirguṇa*. *Varṇāśrama* is concerned with *sattya-guṇa*, up to *sattya-guṇa*, and then, even we are to leave *varṇāśrama* when we enter into *nirguṇa* emotionally, proper.

*Karma* - our activities, the *yoga* - our attention, and the *jñāna* - our acquisition, and the live their own colour and surrenders into complete dedicated life, then it becomes .....? They have to leave their path, steps, *karma*, all the *karma* is done only for the satisfaction of Kṛṣṇa then it is all and good, it is Vaiṣṇavism. And the *jñāna* when it ceases all its enquiry surrendering to the sweet will of Kṛṣṇa then it is Vaiṣṇavism, they enter the realm of Vaiṣṇavism. And *yoga*, the attention, the direction of our energy in turn finds subtle energy when it stops seeking any other achievement but concentrate wholly for (the satisfaction of Kṛṣṇa then it can enter the area.....?)

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End of this side A, start of side B, 29.11.81 + 1.12.81

Śrīla B.R. Śrīdhara Swāmī: ...any other very scholarly and devotee come previous life. So after managing the state he got (copy some time?) and he used to read *Bhāgavatam* and the *Mahābhārata*, all the scriptures, *Purānas*. And he found that the *yuga-avatāra* of Kali He must have come now. It is already high time. He must have come down, the *yuga-avatāra*. Where He has come? He's watching, and he's, the sign that it must be that He'll begin *Hari-kīrtana*, *Kṛṣṇa-kīrtana*, in a very vigorous and very spacious and comprehensive way.

.....then in Navadvīpa that the genius Nimāi Paṇḍita, He has begun this *kīrtana*, *Hari-kīrtana*, which is the *yuga-dharma* of Kali.

Then he began to correspond with Nimāi Paṇḍita, "That we are so wretched, I knew from the *śāstra* that You have come to save the world in Kali as it is promised in *śāstra*. I think You are that person. You are not human being. We are so wretched, we are engaged in this diplomatic life. How we can be saved from this?"

Mahāprabhu from Navadvīpa anyhow replied.

*para-vyasaninī nārī, vyagrāpi gr̥ha-karmmasu  
tad evāsvādayaty antar, nava-saṅga-rasāyanam*

["A married lady who has love and affection for another gentleman may be seen to be always engaged in her household activities but her heart always realises, or tastes, the company of that person whom she loves. Though outwardly she is seen to be very busy with household work, at heart she's always enjoying the company of her beloved. (Similarly, outwardly you may be captured and may be seen to be busy in the association of the government's activities, but your heart is not there. It is searching something, and it is receiving the benefit of the association of that inner substance."]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 1.211]

"You need not be afraid of your life. Just as," He gave an example, "Just as a woman who has got a lover other than husband, she maybe busy in the household affairs, but still, she at her heart enjoys the company in her memory with that lover. So you, externally

you're very busy with political activities but at heart you are, you're heart is given to this Kṛṣṇa consciousness, so you don't be afraid of your spiritual life."

Then again after *sannyāsa* Mahāprabhu came after five years of tour from south India once more to Navadvīpa and on His way to Vṛndāvana He met Sanātana who lived there in (Marga?) And after having a discussion with Mahāprabhu he was prepared to leave their service and to join Mahāprabhu. Mahāprabhu asked them to go to Vṛndāvana and to do such duties according to His plan, and they did so. And when Sanātana Goswāmī came to Purī he lived with Haridāsa Ṭhākura because he felt, mixing with the Mohammedan king, their habits, almost external habits are like that of Muslims. That sort of beard, like .....? he had, and also the dress like the (batsar?) in this way, and very close connection with them. The general *brāhmaṇas* and Hindus they think that they are already foreigners not Bengal *brāhmaṇas*, so they're almost Muslims. So when Sanātana Goswāmī went to Purī he used to keep up with Haridāsa Ṭhākura. He did not join Mahāprabhu's party in that house, in that temple, that which is known as? where Mahāprabhu stayed?

Devotee: Gambhīrā.

Śrīla B.R. Śrīdhara Swāmī: Gambhīrā. He did not come there but he used to live with Haridāsa Ṭhākura who was a Mohammedan. And when Mahāprabhu went to take His bath in the sea, He, usually, daily, met Sanātana as before wherever they come in Haridāsa Ṭhākura's *āśrama* and He was going to take His bath and stopped there for some time and had a talk, discussion, everything. And after taking bath He came to live in this Gambhīrā (Rādhā-Kantha Maṭh?)

One day when Mahāprabhu was staying in, when He was invited to take *prasādam* in Gadādhara Paṇḍit's *āśrama*, there is Tota-Gopīnātha, and Paṇḍita Gadādhara he used to live there and had his Gopīnātha he worshipped. And Mahāprabhu was invited and went and anyhow He had a mind to call Sanātana there, perhaps some *prasāda* or not. Then Sanātana Goswāmī, it was noon time and the sun is burning over the head and Sanātana came by the way, the (sewerage way?) and his foot, the sole, that was burned, sun burned. So many boils also came out.

Devotee: Blisters.

Śrīla B.R. Śrīdhara Swāmī: Blisters came out. And Mahāprabhu marked, "By what way did you come here, which way?"

"I came by the seaside."

"Seaside? The sands are hot like anything, you have come, you must have pains in your soles."

"No, no, I do not feel much pain. You have called me so fortune I have got I have run."

"Why do you, leaving, you did not come through the ordinary road?"

"I can't venture to come through that way because so many servitors of the temple they're coming and going by that road and if in any way they feel any disturbance by my stature, presence, (I think) so I avoid that."

"Yes, you are right, you have come to teach the standard of a Vaiṣṇava feeling, Vaiṣṇava behaviour. Not to interfere any more in his own dedication of faith, faith, but to be no

cause of any disturbance to anyone outside but to go on with his own *bhajan*, own service. Not interfere the circumstance, disturbing the environment."

So Mahāprabhu told what a Vaiṣṇava is, in way of appreciation He told like that. And Rūpa Goswāmī and also others appreciated. But when Haridāsa Ṭhākura on the other side passed away Mahāprabhu took him on His breast and began to dance and He showed so much honour to Haridāsa Ṭhākura. And Himself took to, like a patron, procession, to the *samādhi* and He Himself threw the sand on the *samādhi*. And then seeing His grace towards Haridāsa Ṭhākura to such a degree, so many *brāhmaṇas* they also came and took water from the pot of Haridāsa Ṭhākura's feet and drank it.

*Pādodaka, haridāsera pādodaka piye bhakta-gaṇa.*

[*haridāsera pādodaka piye bhakta-gaṇa*  
*haridāsera aṅge dilā prasāda-candana*]

[Everyone drank the water that had touched the lotus feet of Haridāsa Ṭhākura, and then they smeared remnants of Lord Jagannātha's sandalwood pulp over Haridāsa Ṭhākura's body.] [*Caitanya-caritāmṛta, Antya-līlā, 11.65*]

And with most honour Haridāsa Ṭhākura was buried there on the sea shore. And some *tulasī* was planted, and that circumambulation with *Kṛṣṇa-Nāma*, and then after, when they're first honoured they came back. So, though Haridāsa Ṭhākura and Sanātana, it is their duty that they do not approach in a very rash way the least of the society. But Mahāprabhu and the Vaiṣṇava's showed their special respect for them. They did not change their ways to show honour to a Vaiṣṇava.

And Haridāsa Ṭhākura also live on the other side of the Ganges near Śāntipura. There is a place where he engaged himself in *bhajan* and that was very near to Advaita Ācārya. Advaita Ācārya was the leader *paṇḍita* of the society at that time, and he usually came to him and sometimes he gave some *prasādam* in his own compound. In this way they dealt.

And Haridāsa Ṭhākura was called for explanation from the local administration, the Kāzī from Kalna, "That you have got birth very fortunately in the Muslim section. Why do you mix with the (kaphet? the biharme?) who was non-believer? Why do you mix and worshippers of so many idols? Why do you? And you insult our Muslim society by mixing so closely with the Hindus. So you must be punished."

And Haridāsa Ṭhākura was punished by whipping in 14 (21?) markets showing the public that because he associates very closely with the Hindus, they who are non-believers in Islam, being a Mohammedan he does such an offence so he's being punished with whipping.

In one or two market whippings everyone dies, but Haridāsa Ṭhākura after being whipped in 14 (21?) markets he did not feel any physical disturbance. Then he thought, "If I do not die then these punishment givers, the whippers, they will be tried and they will be punished." Then he posed in such a way that as real he's dead.

And then information went to the Kāzī, "I told, O, all right, that man he was a traitor so his (suture?) should not be honoured, not ..... the body but throw him on the water of the Ganges."

And that was done. And Haridāsa Ṭhākura after swimming he crossed the Ganges and went on regardless. And then, when this information came to Kāzī he was aloof, "That cannot be, we can't do any harm to him, he has acquired some psychic power." So such things happened in that stage of Mahāprabhu. They are not very aggressive but the other parties gave them their utmost respect. In that way it was adjusted.

Gaura Hari bol! Nitāi Caitanya.

So (*tridaṇḍī pārṣada?*) is finished from the *Bhāgavatam* and *Caitanya-caritāmṛta*. Anyhow, only the one thing - whatever you do, do it for Kṛṣṇa and *kāṛṣṇa*. Engage yourself wholesale for the service of the central good. That is one.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

*sarva-dharmān parityajya, [mām ekaṁ śaraṇam vraja  
ahaṁ tvām sarva-pāpēbhyo, 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]

"I am everything. What more I shall say to you Arjuna? You are My friend. I won't deceive you. I am all in all. If you do for Me your future will be the most satisfactory. In a nutshell this is this fact. You do that. Now, everything is told to you. Consider, and within yourself discriminate and then do what you like to do. I am not going to interfere with your freedom. But things are such and I have kept it before you for your own free decision, free choice. That's the gist of all the *śāstra*. I am *raso vai saḥ*, *akhila rasāmṛta murtiḥ*, the personification of all the desirable and differentiated ecstasy. That is the truth."

The harmony of all the good things is represented there. And we want, fortunately we have got a liking for the same and we want to make our journey, to begin our journey towards that direction. Under His blessings and the blessings of *Guru* and the *Vaiṣṇava* our journey may be fruitful without any hindrance. With this prayer we close today our sitting.

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

.....

Śrīla B.R. Śrīdhara Swāmī: ...that is knowledge proper. Mundane knowledge has got no value. It does not stay. Knowledge permanent we are to enquire somewhere else. That is knowledge proper, it has got its stability and firm foundation. How to acquire that knowledge? How to acquire? So it has been dealt with in Vedic literature. *Veda* means 'know', the meaning of the word *Veda* that is 'know.' No rhyme and reason shown for that, "Why you should know this?" No explanation, "know." Because doubt is absent in that plane, no cheating is possible in that plane. So simple direct transaction, do you know, only friendly confidential, stainless conduct. If it is good, no cheating tendency is possible, no suspicion, *Veda*. This is the plane of misunderstanding, misleading, doubt, suspicion, then inference, then examination. A vulnerable and vitiated plane where people cheat one another, so everyone cannot rely on others, he has to examine whether it is true, whether he's being deceived or not. So he's to check that, whatever is shown to him, given to him, he's to check whether he's being deceived or not. In that higher zone, cheating is unknown, the transactions are very simple and straight. No-one deceives anyone. But from that plane what comes down, what suggestion comes down, that does not give any reason for that. Now, how to attain that sort of knowledge, true knowledge, non-misunderstanding zone and non-deceiving knowledge? In *Bhagavad-gītā* [4.34] we find,

*tad viddhi praṇipātena, paripraśnena sevayā  
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."]

*Tad viddhi praṇipātena, paripraśnena sevayā*, with this remuneration you are to approach towards that domain of knowledge. *Praṇipāt* - surrender, *paripraśna* - honest enquiry, and *sevā* - serving attitude, more friendly with the mentality of slavery, you are to approach in that plane of knowledge. But higher knowledge won't come to serve you, a person of status which is so low. If you want that at all you must serve Him. He will utilise you, and not you will be able to utilise Him, that higher knowledge. He's subject. You are subject of this mundane world and you'll have to become object to be handled by the super knowledge of that plane. If you want that, the connection of that higher knowledge, you are to approach in that attitude, that plane.

*Praṇipāt* - that means I have finished my experience here. I have nothing to aspire after anything in this, no charm here for me, I have finished. *Paripraśna* - honest enquiry, at least you make humble enquiry with sincere eagerness and not to challenge, not in a challenging mood, then that won't care to come down to you. That is sufficient, full in itself, full in itself or Himself. And *sevā* - you are to enter there only to fulfil their purpose. That can't be subservient to you, a tiny person with meagre experience and conception of mean fulfilment. They cannot be handled. If He likes to be handled by you then you can only approach.

So such favourable environment should be created in *gurukula* where a knowledge proper should be cultivated, and if you want that at all. That is supreme, knowledge is

supreme, that is not subservient to this mundane conception, the world of mortality. That is *sat-cit-ānanda*. That is unassailable existence, *cit* - that is consciousness in Himself...

(about 15 min of unrecorded section here - then a repetition of the recording)

Śrīla B.R. Śrīdhara Swāmī: ..... that is knowledge proper. Mundane knowledge has got no value, it does not stay. Knowledge permanent you are to enquire somewhere else. That is knowledge proper, which has got its stability and firm foundation. How to acquire that knowledge? How to acquire? So it has been dealt with Vedic literature. *Veda* means "know," the meaning of the word *Veda* that is 'know.' No rhyme and reason shown for that, "Why you should know this?" No explanation, "know." Because doubt is absent in that plane, no cheating is possible in that plane. So simple direct transaction, do, know, all friendly, confidential, stainless conduct. This is good, that is good, no cheating tendency is possible, no suspicion, *Veda*. This is the plane of misunderstanding, misleading, doubt, suspicion, then inference then examination. A vulnerable and vitiated plane where people cheat one another, so everyone cannot rely on others, he has to examine whether it is true, whether he's being deceived or not. So he's to check that, whatever is told to him, given to him, he's to check whether he's being deceived or not. But where that cheating is unknown, the transactions are very simple and straight. No-one deceives anyone. But from that plane what comes down, what suggestion comes down, that does not give any reason for that. Now, how to attain that sort of knowledge, true knowledge, non-misunderstanding zone and non-deceiving knowledge? In *Bhagavad-gītā* [4.34] we find,

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End of recording, 29.11.81 + 1.12.81

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