

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.12.15-16-22-23-24

Śrīla B.R. Śrīdhara Swāmī: ...like that mercy above justice. *Sukṛti* comes more or less in the jurisdiction of justice - deserving and so suitable cooperation from upwards according to our deserving. But it is *ahaituki kṛpa* has got the characteristic of something like mercy. It is His sweet will, beyond law. That cannot come within the jurisdiction of any law, above law. It is His will. His will. It is His thing. He can deal it any way He likes, so He does. No room of any explanation there, no possibility. *Artheṣu abhijñāḥ svarāt*, [Śrīmad-Bhāgavatam, 1.1.1] *Svarāt*, He's *svārāt*, He's beyond all judiciousness deliberation. So it is His sweet will, *artheṣu abhijñāḥ svarāt*. He knows His own ways, *artheṣu abhijñāḥ*. We do not know. We may suppose some partial aspect we may try to read, and that is also not possible full reading of anything. He can only read everything. He knows the meaning, the purpose, of every event here, *artheṣu abhijñāḥ*. Not only there He is limited, but *svārāt*, He's not under His own self-made law, He's above His self-made law. Law comes from Him. He's above law. Unity, when diversity, necessity of law. Above diversity, no question of law, and His original position there. Law evolves in the plane of diversity, otherwise no necessity of any law. So we can't question why he's getting mercy and I do not get mercy. In such case one got the mercy, in a similar case why he won't get any mercy?

Devotee: Calculation.

Śrīla B.R. Śrīdhara Swāmī: Yes, calculation, that won't do. Mercy is mercy. *Ahaituki*, unquestionable, unreasonable according to our domain of reason, unreasonable. *Apritakya*, *abhijñāḥ*, *aprajñāta*, *apritakya*, *abhijñāḥ*. Transcendental, not within the jurisdiction of our calculation, it is there. He's free. We can't bind down Him under law. That is His position. Otherwise, if He's under law then He can be sued any time. We shall make Him a criminal and in the court of justice we shall lodge a complaint against Him. Ha, ha. Hare Kṛṣṇa. He's all good, His sweet will.

Devotee: So in answering of Dayala's question, you said that according to one's *sukṛti* the spiritual master gives instruction.

Śrīla B.R. Śrīdhara Swāmī: That is general, that is a general thing, ordinary. But extraordinary position also he has got. As far as we can calculate the difference in dealings we come to explain with this. But still, it may be above that. It is his general dealing. Justice is a general dealing, and mercy is exceptional dealing. So, 'because there is mercy so there must not be zone of justice,' it is not. Justice is a general thing according to the calculation of the capacity things are dealt, this is a general thing. But above that there is special aspect also there, above law.

Devotee: So how does one recognise the symptom of *ahaituki kṛpa*?

Śrīla B.R. Śrīdhara Swāmī: Generally when we cannot find any qualification yet still we see that suddenly he becomes changed, in that case we consider it may be this special department. By our calculation we do not find any fitness, still we find that unexpectedly it is there, we can't deny. Then we are to think it must be *ahaituki kṛpa*, in our conception. But by finer and higher inspection one may find, 'no, there was something, so this has come.' If we can say like that, still also there should be room of His exceptional capacity over law. Otherwise we cannot bind Him under law, then He's not Absolute. Everything for Himself, He's for Himself, not for others, His existence only for Him, to fulfil His own purpose, always subsidiary. So we have got no room to lodge any complaints against our fate. By construction our position is such. And this is the wholesome conception of the whole. And when we want to bring Him under law that is a defective conception of the Infinite. It does not behove in the case of a finite to sit in the chair of judgement about the Infinite. That is ludicrous. That is a diseased plane.

Devotee: Mahārāj, in the *Bhakti-rasāmṛta-sindu* by Rūpa Goswāmī, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj says that, "In order for one to be engaged in chanting Hare Kṛṣṇa he must have studied all the *Vedas* previously, and toured all the holy places of pilgrimage." Is this to be taken literally?

Śrīla B.R. Śrīdhara Swāmī: Yes. *Tepus tapas te juhuvuḥ sasnur āryā, brahmānūcur nāma gr̥ṇanti ye te.*

[*aho bata 'sva-paco 'to garīyān, yaj jihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuḥ sasnur āryā, brahmānūcur nāma gr̥ṇanti ye te*]

["Oh, how glorious are they whose tongues are chanting Your Holy Name! Even if born in the families of dog-eaters, such persons are worshippingable. Persons who chant the Holy Name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the Holy Name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the *Vedas* and fulfilled everything required."] [*Śrīmad-Bhāgavatam*, 3.33.7]

This says to get faith in the sound aspect of the Lord, that is in Name, it is a very high degree of improvement of the soul. Only in a high degree of improved condition one can have faith in the name of the Lord. And one may suppose that these ordinary holy activities have been performed by him in his previous births and life. Then only he has come here. That is the general thing is like that.

*mahāprasāde govinde nāma brahmane vaiṣṇave  
svalpa pūnya vatām rājan viśvāsa naiva jayate*

[For those who have not amassed sufficient pious credits they will never be able to honour *Mahāprasāda*, Lord Govinda, the Holy Name, the *brahmaṇas* and the Vaiṣṇavas.]

It requires a very fine type of *sukṛti* to have faith in the Name of the Lord. "Oh, I shall take the Name and everything will automatically be done. This is the finest and highest form of *bhajan*, how it can be?" So to have faith in such a very subtle form of *bhajan* it requires that in the gross world he had finished his study in many births before, it is mentioned. Then only one can have faith in only this fine form of *bhajan*, *upāsana*. Not penances, not so much labour, not *śāstric* knowledge, nothing, only to take Name, how can that be the highest form? Then it is said that, "All these what you think to be highest, that has been performed in my previous life."

Then so many, just as if one possesses only a particle of diamond, to have possession of the diamond that means he has acquired many things and by changing that only a little thing, diamond, has been converted. The position of a diamond, that foretells that he had much wealth before and that has been converted into a diamond, a small thing. Something like that.

This *Nāma-bhajan* is a very subtle and fine form of *bhajan* and in the gross area when he had some gross ego, then he had done much energy, he spent. Then as a result of that he has been able to come in conclusion. Now he can deal with the fine things.

Devotee: I asked that because Swāmī Mahārāj sometimes would say that...

Śrīla B.R. Śrīdhara Swāmī: It is in *Bhāgavatam*, Swāmī Mahārāj's translation. It is there.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: It is there.

jiva janma sara kurvam vasudeva samahitam  
tan mukhi hari nama ani sada stithsanti bharata?

In Haridāsa Ṭhākura's case always it is mentioned, that to have, to acquire faith in the *Nāma-bhajan*, that is a subtle form. Before that, that has been acquired, by their different types of *bhajan* in previous lives, then in a subtle form he has come. He has reached into transaction in a very subtle form with the divinity. The gross treatment in the *sādhana* has been finished previously.

A boy in education in his early time with a rough paper, with a rough pen, he writes, he learns. And then, when grown up, then with fine pen, and fine paper he's writing. But before that he has to practice in a rough paper and with rough pen. Something like that.

In our gross consciousness we have to deal with gross materials to learn how they can be utilised in the service of the Lord. And by finishing that gradually we have come up to such a stage that only through sound we can handle everything, we can (alam

pranam?), that is we can give and take. In that fine plane we can have our transaction, our divine culture, fine.

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

Devotee: So, Mahārāj, such a person who may do that, it may appear that he is doing nothing to the gross eye.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: It seems he is doing nothing at all.

Śrīla B.R. Śrīdhara Swāmī: Yes. Mentally he can do the highest thing.

sadve mano nigraha laksanam ta?

Gross attempts may not be necessary for them who have got their identification in the finest plane. His transaction will be in the finer world, finer strata, plane. One is labouring hard physically and getting remuneration very small. And another, under fan, he's only taking pile and giving some sign, he's drawing thousands. So finer realisation is more paying, finer transaction more paying. So imitation in the sound transaction, that has no recognition here, real, a real transaction in the plane of sound. Sound means Vaikuṅṭha, *vaikuṅṭha nāma grahaṇam*:

[*sādhu saṅga kṛṣṇa nāma ei matta jai  
vaikuṅṭha nāma grahaṇam aśeṣāgham haraṁ vidun*]

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

That must be connected with Infinite, not gross sound, imitation sound.

Devotee: Could a person from beginning in this life, could he...

Śrīla B.R. Śrīdhara Swāmī: In previous lives he must have finished, so from the beginning he may have taste in the *Nāma-bhajan*. In his previous life he has been finished. It is mentioned in that way in *Bhāgavatam*. In many, many lives before he has finished all these things, so now we find that he has got some divine taste in the divine sound. That is not very easily acquired. This is a very higher kind of realisation and *sādhana*.

What's the time? Nine?

Devotee: Yes. Five past.

Śrīla B.R. Śrīdhara Swāmī: So I shall finish now today. I shall go down to give my obeisance to the temple. So here I stop today.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

.....

Śrīla B.R. Śrīdhara Swāmī: ...I won't be able to talk much. I'm feeling unwell. Yesterday I wandered...

Devotee: So much, so far you went.

Śrīla B.R. Śrīdhara Swāmī: I don't feel my health well. What about our Rajish Prabhu?

Devotee: I'm here Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: How do you feel?

Devotee: Sometimes I feel very bad. Some mental problem I am getting. Sometimes I feel quite alright.

Śrīla B.R. Śrīdhara Swāmī: Aksayānanda Mahārāj is there, for appeasement.

Devotee: I don't know, sometimes I feel quite restless. I don't know what is the reason. Is it something to do with my name?

Śrīla B.R. Śrīdhara Swāmī: There was one of my college friends he used to tell me that, "Sometimes I'm so happy that I think I am a saint, and sometimes I think I'm the worm of hell." Ha, ha. That gentleman used to tell.

karmadi dadya nasyanti sarve mayi vivisthiti?

When Kṛṣṇa will approach and take possession gradually of our mind, then those Satanic agents will have to retire. Kṛṣṇa consciousness, the fight will begin, and Kṛṣṇa consciousness is invisible. It will gain gradually, make progress invisible. When once He has entered to capture it is invisible, it will make progress inevitably, and the other party must have to retire very soon. That is the...

*śṛṅvatām sva-kathāḥ kṛṣṇaḥ, puṇya-śravaṇa-kīrtanaḥ  
hṛdy antaḥ stho hy abhadrāṇi, vidhunoti suhṛt satām*

[Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.] [Śrīmad-Bhāgavatam, 1.2.17]

*śṛṇvataḥ śraddhayā nityam, gṛṇataś ca sva-ceṣṭitam  
kālena nātidīrghena, bhagavān viśate hṛdi*

["Swiftly does the Lord enter into the hearts of those who with faith constantly hear and chant the glories of His personality."] [*Śrīmad-Bhāgavatam*, 2.8.4]

In competition nothing can stand with Kṛṣṇa consciousness. They will have to retreat ultimately. It is inevitable, because in comparison they can't stand, from all directions. In the beginning they're in the possession of the land. Why they should go, fly away? But they may give some fighting, battle, but ultimately they must have to go away, it is sure. It is so broad, so spacious, so deep, so complete that is that nothing can stand fighting against it - Kṛṣṇa consciousness. If really it comes through a proper agent. Otherwise there may be imitation, that is nothing. But if proper thing comes, even a drop only is allowed to land, to land, in the language of our Guru Mahārāj, if its allowed to land from the ship, the soldiers can land, they will surely conquer.

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

Nothing can stand in competition there.

Gaura Hari bol! Gaura Hari bol!

Kṛṣṇa consciousness, the most efficient, perfect consciousness. We are all slave to the highest gain. What side we shall find our highest gain, benefit, we must take that side, of course.

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

Who is he, there?

Devotee: (Dayāl Dulāl?)

Śrīla B.R. Śrīdhara Swāmī: (Dayāl Dulāl?) And he?

Devotee: Dāsarātha-suta dāsa.

Śrīla B.R. Śrīdhara Swāmī: Dāsarātha-suta. And here is Uddhava. Your speech is always concerning of the higher. It is dedicated upwards, to sing in praise of the Absolute, of the highest. *Vāca*, words engaged in the service of the highest, Uddhava. Near is *tatasthā*, below is matter, and upper side is *svarūpa-śakti*, the internal, higher potency of the Lord. So Uddhava means our connection with the higher potency of the most internal potency of the Lord, His nearest, His most intimate potency.

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

So, these two letters are encouraging.

Devotee: When you say *dīkṣā*, does this refer to *Hari-Nāma dīkṣā* or ...

Śrīla B.R. Śrīdhara Swāmī: Both is *dīkṣā*, *dīkṣā* means:

*divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam  
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ*

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27 - from *Viṣṇu-Yamala*]

The spiritual experts have given definition of the *dīkṣā* in this way - that it is a particular process through which the divine knowledge is being imparted to a person who is already engrossed in mundane ideas. *Dīkṣā*, *divyaṁ jñānaṁ*, that divine vision is imparted through a particular process and that is known as *dīkṣā*, *divyaṁ jñānaṁ yato dadyāt*. The process by which the divine knowledge is imparted in a person who is already mentally covered by mundane thoughts and ideas, that is *dīkṣā*.

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

Devotee: Guru Mahārāj, if one has got *Hari-Nāma* from one *Guru*...

Śrīla B.R. Śrīdhara Swāmī: Yes, that is also *dīkṣā*, *bhāgavati-dīkṣā* that is known, *bhāgavati-dīkṣā*, and the second is *pāñcarātrikī-dīkṣā*. Hare Kṛṣṇa.

Devotee: How should he regard, the, the, the, um, with most importance, the, the, *Hari-Nāma*...

Śrīla B.R. Śrīdhara Swāmī: The first, *Hari-Nāma*, is most important. That *Nāma* can give us everything. And the second *dīkṣā* is to help us in our taking *Hari-Nāma*, it will help the first *dīkṣā*, second, second is planned, designed to help the first. The first is the higher, *Hari-Nāma*. *Bhāgavati-dīkṣā* is higher, but only to facilitate the progress of the *bhāgavati-dīkṣā*, that is first *dīkṣā*, *Nāma dīkṣā*, the second *dīkṣā* has been designed, brought in. It is mentioned in Jīva Goswāmī Prabhu's *Sandarbha*, he has explained all these things.

Name is everything, all in all. If you suppose in the *mantram* in the second *dīkṣā* if the Name is removed, one is removed and another name is placed, the whole thing is lost. Name is everything. Name is identified with the whole, with the reality. And the *mantram*, there are so many ornamental words there, ornamental words, so many prayers, all these things. But Name is the most important. If Name is removed and another name is replaced there the whole thing will be murdered. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So Name is all in all. Name is one with Him.

.....

Śrīla B.R. Śrīdhara Swāmī: ...that *bhajan-kuṭīra* there on the banks of Pavan-sarova, Sanātana Goswāmī lived there. And Rūpa Goswāmī two miles off, in one place, (Padam-kandi?) between Nanda-grāma and (Yavata?), the middle position, (Kandam-kandi?), there lived Rūpa Goswāmī.

And that introductory poem, in *Śaraṇāgati*, that *tika*.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Introductory poetry in Sanskrit.

*svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-pankaje  
uddhṛtya śaraṇāpatter, mähātmyam samabodhayat*

All the conditioned souls are *saṁmagnān* - they are diving or struggling in the ocean of *svairācāra* - pleasure seeking - *anyābhilāṣa* - immoral activities, whimsical activities. Mostly the *jīvās* are struggling in the ocean of whimsical activities, energising. *Svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-pankaje uddhṛtya* - taking them out of that ocean, you put them in the lotus...

[Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj wrote this *svairācārābdhi-saṁmagnān* verse as an introductory poem to his commentary of *Śaraṇāgati*. Then also he wrote a verse offering obeisances unto the writer of *Śaraṇāgati*, Śrīla Bhaktivinoda Ṭhākura. The following lines are the end of the poem]

[you took them to the lotus feet of Śrī Gaurāṅga. You collected them from the wide, troubled ocean, and gave them to the lotus feet of Gaurāṅga. *uddhṛtya śaraṇāpatter, mähātmyam samabodhayat*: and so, having placed them there, you began to instruct them about the great nobility of and high value of *śaraṇāgati*, exclusive surrender. *samabodhayat*: you tried to make them understand and realise the efficacy of *śaraṇāgati* proper. You, my *gurudeva*, Śrīla Bhakti Siddhānta Saraswatī Ṭhākura Prabhupāda did so, so I bow down unto you first.]

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End of side B, 15/16/23/24.12.81, start of side A, 22/24.12.81.

Śrīla B.R. Śrīdhara Swāmī: ...it is so, so I bow down to him first, then Bhaktivinoda Ṭhākura, in this way. I can't remember that.

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

So, admission of *śaraṇāgati*, appreciation of *śaraṇāgati*, that means that we have come in the relativity of a great thing, a great substance, otherwise one can't find the necessity of *śaraṇāgati* at all. "Why *śaraṇāgati*? We want to make master over everything." Ha, ha. The science, the *karmī*, the exploitationist, they want everything under his control. But this is just the opposite, and opposite to the highest degree. That we have found such great, noble aspect of the nature that we want voluntarily to be offered to be the eternal servants of the thing. I am in relativity of such a magnanimous noble thing, *śaraṇāgati*. *Śaraṇāgati* herself it is, she contains Kṛṣṇa within its boundary, within her boundary, Kṛṣṇa is. Cross *śaraṇāgati* and you will find Kṛṣṇa. Ha, ha. *Śaraṇāgati*, the halo, the halo of Kṛṣṇa is *śaraṇāgati*. Through *śaraṇāgati* we can approach to Kṛṣṇa conception. Not enquiry, not barren enquiry, but sincere and substantial enquiry, and that requires *śaraṇāgati*.

*Pranīpāta*, *paripraśna*, *sevayā*. The *pranīpāta*, first you must give exclusive respect to Him otherwise you won't allow yourself to approach. If you want to approach Him at all the first qualification is *pranīpāta*, you must surrender. That you are approaching a great thing, and great, great, great in the infinite, so *pranīpāta*, and then *paripraśna* somewhat, to certain extent. And then service, to be utilised by Him, to be utilised by Him. That means to taste the juice, to serve means to taste the juice. By serving only we can connect, we can feel, we can have any experience through service. Just opposite to enjoyment and indifference. Enjoyment, indifference and service, and service as duty and service as love, loving service, service is generally of two kinds. Service in consideration from the standpoint of duty in the Vaikuṅṭha, that also fetches something, but service of love, actuated through love only, that is amply given, that gives us amply. And there is also gradation, *śanta*, *dāsyā*, *sākhya*, *vātsalya mādhurya*, gradation there. This is reality.....? In the world of enjoyment also we find more intense enjoyment in the lady love, intense enjoyment, and this is the perverted reflection. So there also, that sort of, that type of divine divinity there in the service, so *mādhurya-rasa*, and there is also gradation.

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

Big things in the small tongue, in a mean tongue, noble things in a mean tongue, noble words in a mean tongue.

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

Devotee: Lotus things from lotus mouth.

Śrīla B.R. Śrīdhara Swāmī: Gaurāṅga Sundara. Gaurāṅga Sundara.

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

Humble. We may let things flow towards downward, the flow from high to down. The most down place can contain, ha, ha, may not allow anything to flow away from that place, the container.

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

*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāśitum  
vaṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."]  
[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

"It is clear proof that I have no faith otherwise I could not have lived, I could not live in separation of that highest prospect." In this world also many men died of frustration, broken-hearted, a great loss cannot bear, dies broken-hearted. So Mahāprabhu says, "That I am continuing My life, that is a proof positive that I have no attraction for Kṛṣṇa, otherwise I could not, I should not have lived, should not have lived."

This is the standard, the direction, how highly valuable that *Kṛṣṇa-prema*. Never go to pose and think that you are in possession of that. That can't come in anyone's possession. But it is a peculiar thing that the disciple he sees that, "It is in possession of my Gurudeva, or possession of Vaiṣṇava. I do not possess anything, but the Vaiṣṇava, it is in their possession I see, I can clearly see that it is in their possession."

But the Vaiṣṇava says, "No, no, it is not in my possession, it is my *Guru's* property. It is really the property of my Gurudeva. I am not fully aware whether it is with me. Of course when I say when he's a mediator, can't deny that something is passing through him. But I do not know it fully, I can't appreciate them fully. But it is passing anyhow through me."

Unknown and unknowable, a peculiar characteristic, *adhokṣaja*, the transaction of the *adhokṣaja* can't touch, but he's the agent, but he cannot, he's not beneficiary but he's the agent. None is beneficiary, everyone thinks they're mere agent. Hare Kṛṣṇa. Hare Kṛṣṇa.

That is so independent in characteristic, so independent, so valuable, the highest value. That cannot be subservient to the possessor, but still there is a possessor. And Kṛṣṇa Himself is to admit that, "Without My devotee I am nothing. I am nothing."

If we had all been animals then no worth of gold, ha, ha, ha. Gold has no worth amongst the beasts, the animals.

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

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

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

**Devotees:** Mahārāj, is Prahlāda Mahārāj still in this universe or has he left? Is he still living in this *brahmāṇḍa*, universe, or is he living somewhere else?

**Śrīla B.R. Śrīdhara Swāmī:** Prahlāda Mahārāj. He can be conceived to live with Nṛsimhadeva in His zone in Vaikuṅṭha. In Vaikuṅṭha there are different zones also, and twenty-four of them have been mentioned, in different *Purāṇas*, and there is also a

zone of Nṛsimha. He's there. Wherever there's Nṛsimhadeva there is Prahlāda, wherever, in *Arcā-Mūrti* also, in the *Arcā*, Prahlāda is inseparably connected with Nṛsimhadeva. His presence is not only in one place, in Vaikuṅṭha, and also in different places wherever there is Nṛsimhadeva. That is the ideal devotee of Nṛsimha, *viśraya* and *āśraya*, They're inseparably connected. Hare Kṛṣṇa. Hare Kṛṣṇa.

Kṛṣṇa is One, but there are so many *Vigraha's* everywhere there is Kṛṣṇa. And also we can say the separate Kṛṣṇa, there is some union in separation. Ha, ha. The Kṛṣṇa of that temple, Rādhārāṇī of that temple. She says that, "I have not got it." This is in *Caitanya-caritāmṛta*.

That Pratāparudra's queen, she wanted to give her, that *mukta*, to Sākṣi Gopāla, Sākṣi Gopāla...

...so she hesitated and came back. Then she got a dream. "No." She thought that "there is no hole on the nose so how can I put it into His nose?" So she came back, and got a dream. "No, no. I have got a hole in My nose. In My childhood, My mother, to decorate Me with this nose ornament she created a hole. I have got that. You just give that ornament to Me what you wanted to give." Then she again went and found, "Yes, there is a hole," and put the ornament.

Once, during my Gurudeva's time when this Bagh Bazaar Maṭh was installed, myself and Hayagrīva Brahmachārī - afterwards Mādhava Mahārāja - went to collect funds towards (Dimondara?) or some place. And there we approached a rich gentleman for collection, "And for one days expenditure you please take it, bear it." Then he went to consult with his wife and came back and told, ha, ha, something else. "That my wife says that she wants to give a golden necklace to you. She saw that last night in a dream that a girl has come to her, 'that I want to get a necklace, my necklace is stolen away, I want a necklace from you.' 'And who are you?' 'I am Rādhārāṇī of Gauḍīya Maṭh Bagh Bazaar.'

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

Śrīla B.R. Śrīdhara Swāmī: "She got such a dream, so she is ready to give that. You are coming from Gauḍīya Maṭh Bagh Bazaar? So she's willing to give to you a golden necklace for Rādhārāṇī, because the girl told that 'I am Rādhārāṇī of Gauḍīya Maṭh.'

So Rādhārāṇī of Gauḍīya Maṭh, Rādhārāṇī of Chaitanya Maṭh, They're also different - One and different. That is the peculiar conception how we could put in our fleshy brain, limited brain.

akigigraita ananta svarupa?

In the same *Mūrti* He has got His infinite phases. "So I am Rādhārāṇī of Gauḍīya Maṭh Bagh Bazaar. I have come to - really, these ornaments were stolen perhaps a day or two before." Then I said yes, the ornament have been stolen we know, we know. Then your wife is very, very fortunate that Rādhārāṇī came to beg ornaments, especially necklace for Her, from you wife. She must be a devoted lady. Then she did so.

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

..... Mādhavendra Purī's Gopāla.

"The, My servant being afraid of the Muslim invaders, anyhow put Me in the bush here and he fled. And there a long time I am unserved and I am unfed. I'm waiting for Mādhavendra Purī. When he will come and take Me out and install Me and will begin My services? I am waiting for you Mādhavendra Purī long time." Ha, ha, ha. "I'm very hungry, I'm very hungry." All these things. Gaura Hari bol!

What is not in the cause cannot be in the effect. But the cause is perfect but the effect is perverted, this is vulnerable. And the real is such. Hare Kṛṣṇa. Hare Kṛṣṇa.

There was one devotee of Mahāprabhu, Raghunandana, in Śrīkhaṇḍa. Narahari Sarakara, Raghunandana, and another, Mukunda - Raghunandana's father, three devotees there. Raghunandana, he has been told to be incarnation of Pradyumna [the third member of the Catur-vyūha]. Very beautiful and very devoted from boyhood. And he, when Mukunda one day he went, he was a *kavirāj* [doctor], some call from a distance and he went to attend that, and asked Raghunandana, "You please make to eat, that is, serve the Deity." Perhaps Gopāla or something, Raghunandana. "You are to offer ..... to Gopāla. And in the ordinary sense you are to make Him eat, my Deity." This order he gave to his son, young son Raghunandana. Son means he's of course more than fifteen to eighteen, something like that his age. He asked him, "You feed my Gopāla today. I am going. I can't return."

Then Raghunandana he, the (naividyam? the andam?) and the curry or what was given there, he appealed to Gopāla. "You take it, You take it."

He says that He does not eat.

He began to cry, "What is this? My father will come and chastise me. You are not eating. How is this? You must have to eat." And he began to cry. "My father ordered me that I must feed You, but You are not eating." And began to cry such heartily that Gopāla had to eat.

Then the mother came to take out the *bhoga* (phalla?) but there was nothing. "What is this? You have eaten the whole thing?"

"No, no, no. I have not eaten. The Deity has eaten."

"No, no, you wicked son, what have you done? The *Vigraha*, the *Arcā-Mūrti* does He eat anything? Only looks over."

"No. Father told me that 'you must feed Gopāla' and in the beginning He did not come to feed, take, but I began to cry then He came and took everything."

"What is this? No. We can't believe it. You have eaten it."

He began to cry. Then the father came, "What the matter?"

"This is so."

"You boy, what do you say? It is impossible that the Deity will eat."

"Yes my father, He did not eat in the beginning, but I began to cry, 'my father requested me to feed You and You don't eat. Then he'll beat me.' In this way, then He ate."

Then his father told, "Can you show me? Can you show me my boy?"

"Yes, perhaps I can show."

Then, when he was present he could not, but then it was arranged that he will be aloof and from afar he's to look, and he could see that Raghunandana.

And when Raghunandana met with Mahāprabhu in Purī with his father, and uncle Narahari, Mahāprabhu is putting question to Mukunda. "You are Raghunandana's father or Raghunandana is father to you?" Mahāprabhu's putting this question to Mukunda Sākha. Then, Mukunda could understand the meaning. "Yes. Raghunandana is our father, because, *yānhā haite kṛṣṇa-bhakti sei guru haya*"

[*śuni' harṣe kahe prabhu - "kahile niścaya  
yānhā haite kṛṣṇa-bhakti sei guru haya"*]

[Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying, "Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly a spiritual master."] [*Caitanya-caritāmṛta, Madhya-līlā, 15.117*]

"He has got the external body from me, but we got our devotion from him, so he's our *Guru*, he's my father. He is my *Guru*, he is my father."

*āmā sabāra kṛṣṇa-bhakti raghunandana haite  
ataeva pitā - raghunandana āmāra niścite*

["All of us have attained devotion to Kṛṣṇa due to Raghunandana. Therefore in my mind he is my father."] [*Caitanya-caritāmṛta, Madhya-līlā, 15.116*]

"Yes, *yānhā haite kṛṣṇa-bhakti sei guru haya*. Who is *Guru*? Who holds superior position? Whoever be in the question of flesh and blood in historical fact, but who gives *kṛṣṇa-bhakti*, he's *Guru*. You are all grateful to Raghunandana. To get your devotional family you are all indebted to him, that is Raghunandana."

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

So everything is possible, everything impossible. What is impossible to the fool that is possible to the educated, so many scientific researchers,

*yā niśā sarva-bhūtānām, tasyām jāgati saṁyamī  
[yasyām jāgrati bhūtāni, sā niśā paśyato muneh]*

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane,

are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." ] [*Bhagavad-gītā*, 2.69]

What is true to an intelligent man, to an ordinary man that is nothing. That is ludicrous. So one who has got devotion he has got all the pastimes of *lilā* in him, it is real to him. But who has not got that sort of eye...

any buddha chat kulyad visaya dhuli te kamona sei para tattva baive leki te?

The eye is covered with the exploiting and renunciation dust so cannot have. Their sight is not deep enough to pierce through the cover and to see substance within the cover.

sarvatya krsnera murti kari jal mal sei leki te pari akhini amore  
anyi bhuta cakru yal visaya dhuli te kamona sei para tattva baive leki te?

Covered with the dusts, so many, so many fleeting desires, *kāma*, *kamana*, *vāsanā*, *vāsanā*, so many, infinite number of desires, *vāsanā*. Like so many dusts covered our eyes. And then the renunciation cover, indifference, indifference, atheism. "Nothing better than me." If those covers of exploitation and of renunciation, then positive serving member I am in the universe it is good. Then the goodness, innate goodness of the environment will come out to his eye and heart. "Yes, you are a gentleman and you are living in the society of a gentleman." And *dacoits*, you find yourself in the midst of the *dacoits* necessarily. Birds of the same feather flock together, flock together. You are born in your desired circle so you cannot but see if you look around, all exploitationist, all exploitationist. I deserved so and I have been thrust into such society, the all exploitationist. Exploitationists of different kinds. Automatically we are being adjusted in that way according to our own desire we are pushed into a particular environment. And we find birds of the same feather flock together.

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

**Devotee:** But you are so kind that non-gentlemen also can come to you.

**Śrīla B.R. Śrīdhara Swāmī:** Ha, ha, ha, non-gentlemen, gentlemen.  
Mahāprabhu came amongst the non-gentle to make them gentle. And our Guru Mahārāj and others benevolently they came, and we non-gentle came for that purpose and we are asked, "Try to help and see that all gentle and whatever non-gentle you find try to cleanse it ...

End of recording, 15/16/22/23/24.12.81

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