

82.08.31.B

**Śrīla Śrīdhara Mahārāja:** Gaura Hari bol.

**Gopeśvara:** Is having a diet of only fruit and milk is that considered fasting?

**Śrīla Śrīdhara Mahārāja:** There is classes. Without any water, that is the first class fasting. Then there is the least, one who cannot do that he can take all these things.  
\_\_\_\_\_ [?]

A gradual, take only water. Who cannot do without food, without anything, he can take the gas coming out of the milk or something, burning. Then next he can take water. Then next he can take fruit juice. Then next he can take this, roots \_\_\_\_\_ [?] Then again milk. In this way. Then lastly, after sunset you take \_\_\_\_\_ [?] a little rice, etc.

But for Ekādaśī it is meant that this \_\_\_\_\_ [?] especially Ekādaśī day sin takes shelter in so many grains, and those must be left. So fruit and root and milk, generally that may be taken. Ekādaśī.  
\_\_\_\_\_ [?]

But with *anukalpa* it is also the ruling is there that service is first, will be given consideration. So if I fast, do not take any water, I shall lie down and not able to do any service of the Lord, that is not desirable. So this *anukalpa* and do service of the Lord, that will be better.

**Gopeśvara:** At one time, our Swāmī Mahārāja advised us who were staying in India to take only fruits and milk and some simple boiled *subji*. He said that would be best for our health. But does that mean that in order to break the Ekādaśī, then we should also take some grain in order to honour the Deity?

**Śrīla Śrīdhara Mahārāja:** Grain means to break Ekādaśī?

**Gopeśvara:** Yes.

**Śrīla Śrīdhara Mahārāja:** Grains should not be taken.

**Gopeśvara:** So, usually if one is following this diet of fruit and vegetables and milk, then every day one is following that diet because it is conducive to good health. So then the day on Dvādaśī, one has to break that Ekādaśī. So that means that one must take grains on that day, on Dvādaśī?

**Śrīla Śrīdhara Mahārāja:** At least, if he's a patient, he may take, but only he will touch, he gives honour.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

What did you find Karnarni's opinion about Jayatīrtha Mahārāja? Did you have any talk?

**Gopeśvara:** No. I didn't want to go into these matters with him. But he was very respectful to us and it did not seem that he was disturbed by our visiting him or anything.

**Śrīla Śrīdhara Mahārāja:** All right. Did you hear about his son, Gurupāda?

**Gopeśvara:** No, he didn't mention anything about his son.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Nitāi Gaura Hari bol.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] You go and take *pāraṇa*, the time is passing away.  
\_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

With all \_\_\_\_\_ [?] Mahāprabhu decided to take *prasādam*, and told that, "Whoever has come in service of this ceremony, they all will be blessed with devotion. Who has taken *prasādam*, who has given *baluka* [?], who joined the procession, every one of them will get surely the devotion of Kṛṣṇa."

Haridāsa Ṭhākura. \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** Mahārāja, generally we're told, Haridāsa Ṭhākura is Lord Brahmā, perhaps in a lower representation. So because he was so intimate with Mahāprabhu...

**Śrīla Śrīdhara Mahārāja:** In your story he's Brahmā?

**Akṣayānanda Mahārāja:** Yes.

**Śrīla Śrīdhara Mahārāja:** That is written in some scriptures also. But... stole cows in Vṛndāvana and the cow calves. For that he... of this *yavana*, Muslim class, for that. Brahmā had connection with that cow stealing affairs connection. Insulting the cows he had to come to the connection of *yavana*, the Brahmā. And Advaita Prabhu is considered Śiva. And they are very much connected, Haridāsa Ṭhākura and Advaita Prabhu, from the beginning, even from before Mahāprabhu's appearance, they are connected \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** Mahārāja, because his connection with Mahāprabhu was so intimate, we wonder, does he also have a higher connection in Braja *līlā*, Haridāsa Ṭhākura? It would seem, we do not know, but would there be a higher connection in Braja *līlā*?

**Śrīla Śrīdhara Mahārāja:** And Brahmā and devotees also took feet water of Haridāsa Ṭhākura after his demise. They all drank. *Paduka pani*. [?] Devotees should not be considered within the physical connection.

**Akṣayānanda Mahārāja:** What is the *rasa sambandha* of Haridāsa Ṭhākura?

**Śrīla Śrīdhara Mahārāja:** That is not there, the general. Taking the Name and what is exemplified in him by taking the Name he's going up, but not entered into particular *rasa* he has been described anywhere, in general.

... with Nityānanda Prabhu and Advaita Prabhu, intimacy with Them impresses us to think that he had not much connection with *mādhurya rasa*.

But still, \_\_\_\_\_ [?] Rūpa and Sanātana, they used to take their shelter in the house of Haridāsa Ṭhākura, whenever they came to Purī, Rūpa, Sanātana used to live along with Haridāsa Ṭhākura.

That is for some other reason. Rūpa, Sanātana they were *brāhmaṇas*, but for their intimate connection with the Muslim rulers. If anyone cast any glance towards them, for this caste question in Purī *brāhmaṇas*, they did not give any opportunity to those critics. They considered themselves very low and used to live with Haridāsa Ṭhākura.

And even did not use the ordinary road where generally the servitors of Jagannātha are coming and going in general, avoided that road. And in the hot sun went to Mahāprabhu to Tota-Gopinātha over the sand, and got some boils under the foot.

Mahāprabhu asked, "Why did you not come over this cold road. Over the hot sand you have come."

"No, so many devotees of Jagannātha, they're passing by that road. If any touch of us disturbs them so I have selected this way."

Mahāprabhu He expressed satisfaction. "You have really established the dignity of the *arcana mārga*. If you do not do, who will teach such things to them? Very careful about *arcana*. In *rāga mārga* so much consideration of these trifle things have been omitted. But in *arcana kāṇḍa* it is strictly observed. And he understands this." Mahāprabhu admired this attitude.

Mahāprabhu asked Haridāsa to come within the house and take *prasādam* along with Him. Haridāsa Ṭhākura did not come, he refused. He told, "No, no. Only after the feeding of the Vaiṣṇava, some little remains should be cast on this road, and I will be satisfied with that, Vaiṣṇava *ucchiṣṭham*. I don't dare to go in the temple." So Mahāprabhu's call also was not hypocritical, sincerely He called. But Haridāsa Ṭhākura refused, totally.

Then Mahāprabhu without disturbing him asked Govinda, "Take some *prasādam* and give him there. He won't come here. Devotees of different temperament may be disturbed, he does not like to see that."

Up to that mark that we have no concern with this body. We're completely separate from any body interest, physical interest, and established in the continuous conception and ultimate vision in one's soul's existence independent of this body. That is the Vaiṣṇava conception, *ātmā dharmā*, soul's function. The body contamination should be absent there. *Bhāgavata* has condemned in the strongest terms this body conception. One who thinks this body is himself he's a *gokhara*. Not only an ordinary ass, but those worthless asses that can be used only to carry the fodder of the animals, and not to serve any purpose of the human society. Such an ass is he, *gokhara*, who considers his body is his own self, he's not separate from the body.

*yasyātma-buddhiḥ kuṇape tri-dhātuke, sva-dhiḥ kalatrādiṣu bhauma ijya-dhiḥ  
yat-tīrtha-buddhiḥ salile na karhicij, janeṣv abhijñeṣu sa eva go-kharaḥ*

["One who believes this body, which is composed of mucus, bile, and air, is the self, who thinks of his wife and children as his bodily expansions, and who considers the land of his birth worshippable, who visits the holy places simply to go swimming, without seeking shelter of the holy

saints who live there, is no better than a cow or an ass. His conception of reality is condemned.”] [*Śrīmad-Bhāgavatam*, 10.84.13]

All consideration of purity is in the spiritual realm. One who thinks that has got material connection is a fool. An ass who has only \_\_\_\_\_ [?] The purification capacity of Ganges water, that cannot be identified with the water externally which we see. It may be filthy, foamy, muddy, but still it has got the capacity to purify something. *Gaṅgāmbhasāṁ na khalu budbuda*.

*[dṛṣṭaiḥ svabhāva-janitair vapuṣāś ca doṣair, na prākṛtatvam iha bhakta-janasya paśyetaḥ gaṅgāmbhasāṁ na khalu budbuda-phena-panikair, brahma-dravatvam apagacchati nira-dharmaiḥ]*

[“Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee’s having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.”] [*Śrī Upadeśāmṛta*, 6]

A Vaiṣṇava may be physically defective, lame or blind, or any other defects he may have. But that does not affect his status in the world, in the Vaiṣṇava world. It is independent of this material thing. Body connection and mind connection also, mind is only drawn from this material world, that is called mind. To want something and not to want something, that *saṅkalpa*, *vikalpa*, I want such and such things, I don’t want such and such things. This is what is within us called the mind, and that concerning to this material world.

*Avān-manaso gocaraḥ*, it’s beyond the reach of the mental speculation, this spiritual, this revealed truth has got nothing to do for the mind on it. Mind cannot have any conception of this revealed truth. It has got its own law. Mind cannot catch, the ordinary intelligence that also cannot judge. The judging faculty of this world that cannot become a judge in that plane. The domain of revealed truth is completely separate thing which seems to be impossible from this plane. That has its own law, own nature, own capacity, everything different. The world of infinite. The laws of the world of infinite cannot be similar to the law which is invoked in the world of finite, a separate law. We have to imbibe that, we have to forego this law and to imbibe that law. And we must be proficient in that law, consider cases of that domain. This law won’t do there any good.

And no law in Braja. All His sweet will, but will is sweet and servitors of the highest dedicated spirit for Him, so no law is necessary there. Servitors are up to any degree of dedication, and the Lord, the absolute good, His sweet will, His will is autocrat but that is sweet. So no question of any law there. Still it seems to be similar. And we are told that this world has come as a reflection of that high world, highest world, but perverted, with opposite prospect, opposite end. Not giving fulfilment but deceiving, deceitfulness. Everyone wants to rob his neighbour, so deceitfulness, so it is perverted.

*kṛṣṇera yateka khelā, sarvottama nara-lilā, nara-vapu tāhāra svarūpa  
[gope-veśā, veṇu-kara nava kiśora, nata-vara, nara lilāra haya anurūpa]*

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

Of all the pastimes of Kṛṣṇa, the highest is similar to this mundane human society. That is by His will it is so.

And failing to understand the spirit of that, this Vivekānanda, these Rāmakrishnaites, they say that human beings above all, if we serve them then our life will be fulfilled. Misunderstanding of that principle.

*Caitanya-caritāmṛta* says, *kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa*. And after that this human society has been created, just in the opposite plane.

And Caṇḍīdāsa says, \_\_\_\_\_ [?]

"Women and children, hear it attentively, that human fashion is above all, and nothing above it."

That is, Kṛṣṇa in the highest quarter of the existence we find that this human form is passing there, but in opposite spirit. Here cheating, and there generosity, benevolence, giving. Exploiting and dedicating, opposite difference.

In *Bhāgavatam* also we find after the whole creation Brahmā created last of all this human section and after, that is in imitation of the highest flow, and that is experienced in the revealed quarter.

*labdhvā su-durlabham idaṁ bahu-sambhavānte, [mānuṣyam artha-dam anityam apiha dhīraḥ tūrṇaṁ yateta na pated anu-mṛtyu yāvan, niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt]*

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."] [*Śrīmad-Bhāgavatam, 11.9.29*]

There it is written in *Bhāgavatam*.

Kavirāja Goswāmī has pleaded in favour of Haridāsa Ṭhākura.

"Māyā came to Haridāsa Ṭhākura. Please give me Kṛṣṇa *Nāma*."

Then Kṛṣṇadāsa Kavirāja Ṭhākura had to come in a pleaders robe, robe of an advocate.

"What is this Haridāsa Ṭhākura, ordinary person with this Muslim connection, and to him the Māyā, the beloved of Mahādeva, she had to come for Kṛṣṇa *Nāma* to Haridāsa Ṭhākura? How it is possible?"

Then Kṛṣṇadāsa Kavirāja says, "Māyā told, I have got Rāma *Nāma* from Śīva previously, but not Kṛṣṇa *Nāma*. By coming in your connection I have got some new inclination in my mind to take Kṛṣṇa *Nāma*. But if one is to get that, he must have to come through some agent, devotee. And Haridāsa Ṭhākura he's an appointed devotee in the age as *Nāma* Acarya to give Name."

Kavirāja Goswāmī says, "It is not a ludicrous thing, you must not consider like that. It is a regular process. Whoever he may be. What to speak, even Brajendra-nandana, in the garb of Mahāprabhu He has come and He's cultivating about Name. So the Divine Name is not a very trifle thing. To take

the Divine Name, to cultivate about the Divine Name, that is of high order for which Kṛṣṇa Himself has come with His own paraphernalia and engaged Himself only in the taking of the Name. And Haridāsa Ṭhākura is a part and parcel of that, a typical example, one who takes Name every day, more than three *lākhs*. So Māyā Dasi who is after all the servitor of Kṛṣṇa, in this external aspect she's the mistress. She will come to take Name from Haridāsa Ṭhākura. Then what is the anomaly there? It is all right."

[?] Kṛṣṇa *Nāma*.

In *Purāṇa* it is mentioned, one Kṛṣṇa *Nāma* is equal to three Rāma *Nāma*. In this way it is more superior than Rāma. Kṛṣṇa, Rāma, to give pleasure, to give ecstasy, Rāma. And Kṛṣṇa, to attract and to give pleasure. Kṛṣṇa, Kṛṣṇa *akāṣṇa*, attraction, *priti*, *prema*. *Priti*, the physical attraction we find, sun, moon, earth, planets, attraction. But when that attraction is endowed with life it becomes affection, love. Attraction, that relation between soul to soul, anyway, animation in the spiritual realm, the attraction in the spiritual realm is what is affection about. So attraction has been here also in the physical world, the attraction is the most basic principle of cosmos. The sun, moon, only through attraction they are posed properly and to form the system solar. So in the spiritual cosmos, the attraction is the most fundamental thing which can give the colour, the figure, and the adjustment. Attraction is the basic power which can give adjustment. So *Kṛṣ*, *kāṣṇa*, *akāṣṇa*, that is love, affection. That can only be the fundamental most of spiritual cosmos for proper adjustment.

And Vaiṣṇava *dharma* preaches about proper adjustment, preaches about love, or proper adjustment. According to the degree and intensity of love, they are placed nearer and far, and the cosmos is created. So many groups of so many types, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, different types, quality of attraction, quantity of attraction, according to the calculation the whole spiritual existence is maintained. So Kṛṣṇa attraction is the principle thing, attraction, love. And the next stage comes as feel pleasure, from attraction, out of attraction, feeling of pleasure. Gratification next.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So it is said that one Kṛṣṇa *Nāma* is equal to three Rāma *Nāma*. Rāma *Nāma*, that is the effect of Kṛṣṇa *Nāma*. The most original thing, Kṛṣṇa. *Kṛṣ* and *ṇa*. *ṇa* means \_\_\_\_\_ [?] Rāma.

And Hare Rāma here, our Guru Mahārāja told at the time of my *dīkṣā*, "That is also Rādhā-rāmana-Rāma, not this Dāsarāthi Rāma." He told.

I asked him, my name was Rāmendra Chandra Bhaṭṭācārya. What will be my name after *dīkṣā*?

"Rāmendrasundar Bhaṭṭācārya," he gave me.

What will be the meaning of the Rāmendra?

"Rādhā-rāmana-Rāma," he told at once. "Rādhā-rāmana-Rāma, not Dāsarāthi Rāma."

Then my name was transformed into Rāmānanda Dāsa. When the party was sent to enquire the position on the banks of Godāvarī where Rāmānanda and Mahāprabhu got Their spiritual discourses.

Bon Mahārāja, Mādhava Mahārāja, Hayagrīva Brahmācārī at that time, \_\_\_\_\_ [?] Mahārāja, myself, Rāmānanda Dāsa, and another boy, five were sent to find out the place where the great discourse of Rāmānanda and Mahāprabhu took place on the banks of Godāvarī on the other side. Anyhow consulting with the local public, and also the books, we selected a position. And that man out of his own accord came to offer the land as gift to us at the beginning. And then gradually

purchased nearby lands, and temple was erected, *Pāda-pīṭha* first, footprints temple, small, and then afterwards we developed.

Śrī Godāvarī \_\_\_\_\_ sri caitanya mahaprabhu pada cyutam bhaktya caitan \_\_\_\_\_ [?]

This *śloka* has been written there. Such and such day, Mahāprabhu met Rāmānanda Rāya here and such and such date of Gaurābdha, Bhaktisiddhānta Saraswatī put these footprints here, installed footprints.

Some connection of cottage may still linger here, just nearby. The thatch is removed. Hare Kṛṣṇa.

America, the land of resources. Swāmī Mahārāja told, \_\_\_\_\_ [?] that we have got eyes but we have got no legs. You have got legs, we have got eyes. Let us both combine and do work. A religious eye we have got, spiritual eye, and you have got energy sufficient. Energy of the west and the light of the east may combine and do some miraculous service to the world. So relief work may be started here with the energy of the west and with the estimation, look of the east, design of the east.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

**Devotee:** In your book *Ambrosia* there is one *śloka* that says that Śrī Advaita was an incarnation of Lord Śiva, and Haridāsa Ṭhākura was the incarnation of Lord Brahmā.

**Akṣayānanda Mahārāja:** So what's the question?

**Devotee:** Well, I want to, you know, because Lord Śiva is supposed to be an incarnation of Mahā Viṣṇu. No? Because me and Purī Mahārāja were talking about this and he wants to know if there's some mistake in the printing.

**Akṣayānanda Mahārāja:** He's asking in the Prapanna-jīvanāmṛtam, mention in bracket that Haridāsa Ṭhākura (Lord Brahmā) and Advaita Prabhu (Lord Śiva). But we find elsewhere that Advaita Prabhu is Avatāra of Mahā Viṣṇu. So is there any mistake, that sometimes mentioned as Lord Śiva and sometimes as Mahā Viṣṇu? His question, only.

**Śrīla Śrīdhara Mahārāja:** Mahā Viṣṇu is Sadāśiva. Sadāśiva and Mahā Viṣṇu, one and the same.

**Akṣayānanda Mahārāja:** So Advaita Prabhu not that Ekadāsa Rudra, not the same as eleven Rudras, Sadāśiva particularly.

**Śrīla Śrīdhara Mahārāja:** Sadāśiva Mahā Viṣṇu. Where it is mentioned that...

.....