

83.05.06.A

**Śrīla Śrīdhara Mahārāja:***[rāmadāsa abhirāma — sakhya-premarāśī] ṣolasāṅgera kāṣṭha tuli' ye karila vāñśī*

["Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots."] [*Caitanya-caritāmṛta, Ādi-līlā, 10.116*]

He made a big trunk of a tree - treated it as his flute. And that trunk was so heavy that, *ṣolasāṅge*, one *sāṅge* means carried by four persons, that is one *sāṅge*. *Sāṅge* means a frame of this type, and four men put in his shoulder, here one, here one, here one, here one, and this frame called as *sāṅge*. So sixteen *sāṅge*, what can be carried by sixteen such so, chasuna chosati [?] sixty-four persons carried that weight. A trunk of a tree he easily held it and put it in his mouth as if he's playing with the flute. *Ṣolasāṅgera kāṣṭha tuli' ye karila vāñśī*. Treated that trunk as his flute. So, physical strength he had.

And Nityānanda Prabhu had more strength than him.

Mādhvācārya was very strong. It is written in a stone. "Twenty or so strong men can lift a stone. That stone was taken by his left hand and replaced somewhere." And it is written there in that stone. Mādhvācārya eko hasthina anitasila stapitasila [?] It is written in the stone we're told. "With one hand he removed this stone and placed it here. And that is so heavy that twenty strong men, can carry or cannot carry?" Something like that. Mādhvācārya, he's considered to be the incarnation of Hanumān - Bhīma. Kṛṣṇa and Bhīma, Vāsudeva and Mādhvācārya. Kṛṣṇa Bhīma, and Rāmacandra Hanumān. In Rāmacandra who was Hanumān, in Kṛṣṇa Avatāra he was Bhīma. And in Vāsa Avatāra he was Mādhva. They say like this, he was incarnation of Hanumān and Bhīma, very strong, impressive. Gaura Hari bol.

**Bhakti Vijñāna Bhāratī Mahārāja:** Abhirāma Dāsa Ṭhākura, did he compose anything?

**Śrīla Śrīdhara Mahārāja:** I don't think so.

**Bhakti Vijñāna Bhāratī Mahārāja:** No. Is *Nityānanda-caritāmṛtam* something else?

**Śrīla Śrīdhara Mahārāja:** I do not know. Gaura Hari bol. Gaura Hari bol. Hare Kṛṣṇa.

...

That question, that no object can exist without a subject. It is difficult to understand, follow. But if one can understand, then he can defeat the whole atheistic school. That no object; in the primary stage of creation there was fossil and no consciousness. It is very easy to say. But what is the fossil? If you will have to assert something, that it was so and so, and that so and so means conception about that. And why does it exist, conception? In the subjective area. So any existence presupposes the existence of consciousness. So consciousness is the most original. And I also add here, by introspection consciousness...

[05:05 - 06:03 ?]

...

**Aranya Mahārāja:** As Rādhārāṇī She sends Her different associates to canvass on Her behalf, Her group. Does Candrāvalī also send her associates to canvass on her behalf?

**Śrīla Śrīdhara Mahārāja:** Sometimes there's clash between the followers of Rādhārāṇī and Candrāvalī. Lalitā, Viśākhā, and there the Śaibyā and Padma, followers of Candrāvalī.

Bhaktivinoda Ṭhākura has written,

- [1] *āmi to' svānanda-sukhada-bāsī, rādhikā-mādhava-caraṇa-dāsī*
- 2) *duñhāra milane ānanda kori, duñhāra biyoge duḥkhetē mari*
- 3) *sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane*
- 4) *je-je pratikūla candrāra sakhī, prāṇe duḥkha pāi tāhāre dekhi'*
- 5) *rādhikā-kuñja āndhāra kori, loite cāhe se rādhāra hari*
- 6) *śrī-rādhā-gobinda-milana-sukha, pratikūla-jana nā heri mukha*
- 7) *rādhā-pratikūla jateka jan, sambhāṣaṇe kabhu nā hoy mana*
- 8) *bhaktivinoda śrī-rādhā-caraṇe, sanpeche parāṇa atība jatane]*

[1] I am a resident of Svānanda-sukha-kuñja and a maidservant of the lotus feet of Rādhikā and Mādhava.

2) At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.

3) I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend Śaibyā.

4) I feel pain in my heart when I catch sight of Candrāvalī's girl-friends, for they are opposed to Rādhā.

5) Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.

6) I never look at the faces of those who are opposed to Śrī Rādhā and Govinda's joyous union.

7) Nor do I find any pleasure in conversing with those who are opposed to Rādhā.

8) Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Śrīmatī Rādhārāṇī.]

*[Bhakti-pratikūla-bhāva Varjanāṅgikāra,*

Renunciation of conduct averse to pure devotion, song 4.]

[From *Śaraṇāgati, The Songs of Bhaktivinoda Ṭhākura*, page 32]

*Sakhī-sthalī*, a part of Vṛndāvana where the camp of Candrāvalī eternally exists. *Sakhī-sthalī nāhi heri nayane*. Bhaktivinoda Thakura says that he's an attendant of Rādhārāṇī's camp. "I don't like to see the *sakhī-sthalī* area. Why? \_\_\_\_\_ [?] She's servitor in that camp of Candrāvalī. And the lower servitors, servitors of lower type, of the other camp, so Bhaktivinoda Thakura says \_\_\_\_\_ [?]

that camp, so I can't tolerate that. *Dekhile śaibyāke paraye mane*.

*Rādhikā-kuñja āndhāra kori, loite cāhe se rādhāra hari*. Because her interest is always to take Kṛṣṇa from Rādhārāṇī's camp to Candrāvalī's camp. If Kṛṣṇa goes there then the whole camp \_\_\_\_\_ [?]

...and when the second singing of the song came, *rādhikā-kuñja āndhāra kori*, a shock, can't tolerate. The *āndhāra*, darkness in the camp of Rādhārāṇī, it is intolerable for him.

...

[A clearer recording of Śrīla Śrīdhara Mahārāja describing part of Śrīla Bhaktivinoda Ṭhākura's *āmi to svānanda-sukhada vāsī*, "I am a resident of Svānanda-sukhada-kuñja." is at the end of the MP3 dated 81.10.01.A, and its transcript, page 5] - [Also within 83.6.5]

...

But still it is developed in different methods of service, different layers of service, it is necessary. Just as fasting is necessary for relishing the food, *viraha, milana*. Without hunger we cannot relish food, something like that. So *viraha*, and this competition, this is necessary to enhance, just as *parakīya*. Just as stealing the food, by stealing, in Kṛṣṇa, this is all to enhance the satisfaction, it is necessary. This is all designed only to make intense when it comes to a standard if there is necessity to intensify then these plots are necessary. This *parakīya*, this stealing, this lying, this taking away, this camp, that camp, the *vilasa* it is necessary otherwise it is stale and one, and without *vilasa*.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet  
[ato hetor ahetoś ca, yūnor māna udañcati]*

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujvala-nīlamanī*]

Just as the natural progress of the snake is by crooked way, *aher iva gatiḥ premṇaḥ, svabhāva*, therefore it goes by crooked way, *svabhāva-kuṭilā bhavet*. Not straight going, love. Because it has to accommodate everything in it. All sorts of things possible in existence is accommodated there in love. Love means sacrifice. Sacrifice is such a degree of height that it can embrace everything.

In singing camp, what is that? Many instruments are being played, and many songs are being sung, the number of variety will be a credit in the harmony there. (sangat ?) Different types of instruments are being played, but there must be a harmony there. And the highest harmony depends among the number of the different instruments of play. Hundreds of instruments are playing in the music, but they're in one tune, that is the credit.

So sacrifice, dedication will be in its highest degree in view of such nature that it can tolerate. Toleration has no envy \_\_\_\_\_ [?] Any type of opposition it can tolerate, any type, all-accommodating. Accommodation, one single; another it is divided, another it is divided. Toleration is necessary in the first. In this way the highest degree of \_\_\_\_\_ [?]

...and Yaśodā will think, with so much labour and pain and attention, \_\_\_\_\_ [?]

...and He has eaten everything. Can't tolerate. But Kṛṣṇa's satisfaction increases \_\_\_\_\_

[?]

...more chance of service is given to Yaśodā.

Apparently, when a mother's child is naughty, apparently the mother may be seen to be disturbed. But if the boy is not brisky mother's heart is not very satisfied. Very brisky, doing

something wrong, go breaking something, then all the friends of the \_\_\_\_\_ [?] has got some attraction, and that gives satisfaction \_\_\_\_\_ [?]

...

**Aranya Mahārāja:** Are there actually Ācāryas representing Candrāvalī, living? Like is there different disciplic successions?

**Śrīla Śrīdhara Mahārāja:** Rāmānuja, Madhvācārya?

**Aranya Mahārāja:** No, no. Are there Ācāryas who are representing Candrāvalī? Like we have our Ācāryas in our line?

**Śrīla Śrīdhara Mahārāja:** There is this Vallabhācāri party which is mostly found in Gujarāt. They are sympathetic more to Candrāvalī.

**Devotee:** They worship the Yamunā.

**Śrīla Śrīdhara Mahārāja:** Yamunā also, \_\_\_\_\_ [?] and they in favour of Candrāvalī's camp than that of Rādhārāṇī.

**Devotee:** What is the connection with the Yamunā?

**Śrīla Śrīdhara Mahārāja:** Yamunā is rather, more, that is neutral \_\_\_\_\_ [?] They say that when after *rasa* when Kṛṣṇa withdrew, and then they could meet only on the banks of Yamunā \_\_\_\_\_ [?] \_\_\_\_\_ [?] And Yamunā is more neutral and passive, she has to accommodate all, all the parties that may come on her bank or in the water. Even Baladeva, Baladeva's party. Balarāma has got His *rasa*, Balarāma's party has also to be accommodated by the Yamunā. And she had to do it reluctantly, and she withdrew. But she was forced to participate in the camp of Balarāma. And the Goswāmīns they have shown the harmony, that Balarāma externally He's enjoying the *rasa*, but internally in His heart He's making Kṛṣṇa to enjoy. In this way the purity and the harmony has been kept. That apparently Balarāma is seen to enjoy in a particular group, but really He's \_\_\_\_\_ [?] instrumental, a channel through which the *rasa* is passing to Kṛṣṇa. \_\_\_\_\_ [?] Apparently it's seen that Balarāma was very rash and haughty when Yamunā did not like to participate, cooperate with His *rasa*. But she was frightened by Balarāma, and force applied, then Yamunā had no other alternative but to join the *rasa* of Balarāma. So Yamunā's position is not like a leader of a particular party.

**Devotee:** The followers of Vallabhācārya, they also worship Nathaji, Śrī Nathaji.

**Śrīla Śrīdhara Mahārāja:** That is Madhavendra Purī's Deity, Gopāla.

**Devotee:** How did they get that Deity?

**Śrīla Śrīdhara Mahārāja:** When Vallabhācārya died, his son Vitthalacari - Vallabhācārya in his last days \_\_\_\_\_ [?] he had two sons, and one was, the eldest perhaps was Vitthalacari. And Vitthalacari was very much addicted to Rūpa, Sanātana. And when Vallabhācārya

went away, then Rūpa, Sanātana, they made arrangement to engage him in the service of that Gopāla.

\_\_\_\_\_ [?] Especially they gave him the engagement to worship that Gopāla of Madhavendra Purī. And from that time the possession of the service was with the Vallabha party, Vitthalacari. And when there was some attack of the Mohammedans then everyone was busy to remove their Deity, first to (Bharatpur state, Kamavan?), and from there to Jaipur. And at that time Vitthalacari he removed Gopāla to Nathadwara. And from that time they're, by generation after generation, they're appointed worshipper of that Deity. But at first it was with the Gauḍīya Vaiṣṇava, and it was given by Rūpa, Sanātana, to Vitthalacari, the son of Vallabhācārya. And from that time they were the hereditary worshippers of that Deity. From Mathurā it was removed to the western side of Jotipura or the Govardhana. First removal from Mathurā to Jotipura, and from there to that Udaypur state. Nathadwara. And They're still being worshipped, that Gopāla.

**Devotee:** But Vallabhācārya, he's a disciple of Gadādhara Paṇḍita.

**Śrīla Śrīdhara Mahārāja:** Ah. He took, he was worshipper in *vātsalya-rasa*, but when he came in contact with Mahāprabhu's party, he could recognise that *mādhurya-rasa* is the highest, so he proposed Gadādhara Paṇḍita that, "I have not got *mādhurya-rasa dīkṣa*, you please give it to me."

Gadādhara Paṇḍita referred to Mahāprabhu. "I am not independent. You must propose to Him, and by His order I may give mantram to you."

And Vallabhācārya did so, and getting permission from Mahāprabhu, he took initiation of *mādhurya-rasa*. Kīśora Kṛṣṇa worship, service of Kīśora Kṛṣṇa, from Gadādhara Paṇḍita.

But nowadays, there the party of Vallabhācārya, they do not admit this. "No we're independent. We're worshippers of *vātsalya-rasa*. We think this is the highest." In this way their movement is in that line. And when they come to *mādhurya-rasa*, they give preference to Yamunā. In that way. Anti party of Rādhārāṇī's camp.

But this Nimbarka school, they prefer Rādhā-Govinda, though in *svakīya*, not *parakīya*. As married husband and wife, in the Nimbarka school it is seen. Rādhā-Govinda. But Vallabhācārya's, they're worshippers generally of Gopāla. Gopāla means boy Kṛṣṇa, Who is served in the *vātsalya-rasa*, Nanda- Yaśodā. That is the acme of their realisation. But they do not deny that afterwards He had some sweet connection, as a consort with the small *gopīs*. And there they go to Yamunā. And this Candrāvalī, they do not like Rādhārāṇī, This is their position, the Vallabha school.

**Devotee:** So Vallabhācārya he was actually a follower of Gadādhara Paṇḍita, but this connection with Candrāvalī that came later.

**Śrīla Śrīdhara Mahārāja:** That sort of deviation is found in many places in the succession. Just as there was one Harivamsa, he was a disciple of Gopāla Bhaṭṭa, but he practically deviated. And he was, it is thought, supported by Gopāla Bhaṭṭa's previous Guru, who was a great devotee, and written many books, Prabhodānanda Sarasvatī. *Rādhā-rasa-sudhā-nidhi*, *Caitanya Satava*, *Navadvīpa Dhāma Satava*, *Vṛndāvana Satava*. Many books of high style writing is there. He supported Harivamsa to certain extent, who was the disciple of Gopāla Bhaṭṭa. There is a line from Harivamsi, Harivamsa was not accepted, in toto, by Gopāla Bhaṭṭa, who was the Guru of Harivamsa. Another branch, as if coming down from Harivamsa, they are known as Harivamsi. But their real Guru, Harivamsa Guru, is Gopāla Bhaṭṭa. That is not found there wholesale. The *Rādhāramāna*

*Veda*, that represents Gopāla Bhaṭṭa, properly. But the Harivamsa school is another branch, as if. Theoretically they have recognition of Gopāla Bhaṭṭa, but practically some deviation, more addicted to the *rasa vicar*. And this there, the Gopāla Bhaṭṭa, direct connection, they're very careful to deal with this *rasa*, high type.

Just as our Guru Mahārāja, he's very cautious about to deal with these higher *rasa*. *Rāgapāṭha gaurava bāṅge*. That should be kept always over our head.

We're talking something about Him very hazy and giving much respect.

Swāmī Mahārāja did not deal perhaps, almost anything. A general *rasa*, a general service of Kṛṣṇa he preached, in the West. Though he knew and admitted that, "My Guru is Rādhārāṇī. Rādhārāṇī my Gurudeva, has ordered me to preach to the West. And Kṛṣṇa, my friend, You are to help me, because Rādhārāṇī will be satisfied, my Gurudeva. And Your business is also like that, so You must come to help me. I'm going to carry out the order of Rādhārāṇī."

...

In *Bhāgavatam* the explanation is there, *prakṛti-vaicitryād*, and, *pāramparyeṇa*.

[*evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām  
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare*]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."] [*Śrīmad-Bhāgavatam*, 11.14.8]

The deviation from the main line. What is the cause? First religion was one, now so many things are going on in the name of religion \_\_\_\_\_ [?] *prakṛti-vaicitryād*.

"I told it to Brahmā. From Brahmā, all his disciples heard, so many. And they, according to their own capacity of thinking, stage, they modified when they gave delivery to their own disciples."

Some modification came. This is psychological truth.

Once in our psychological class, in our college, our professor told that, "Mind has got a colour."

To prove that he told one thing. The class student arrangement was in this way. Begin from this side and coming around in this side. He told something to the first boy and put it in writing there, and kept on the table. And asked the first boy, speak it to the second, second to the third, third to the fourth, in this way. After fifty persons when it came he told, "Cry aloud what you have received from that man." He told and he wrote, "So the first thing was this, and when it came through me, through fifty members, now it has become like this."

So colour, colour, colour. Modify, modify, modify, in this way, from one Guru, so many disciples are hearing, but according to their capacity, they're catching them and mixing with their own mental experience, they give delivery to their disciple. And that disciple also taking that modified thing, again modification of his own mental colour and he's giving delivery, in this way. *Sa kāleneha mahatā, yogo naṣṭaḥ parantapa*.

[*imaṁ vivasvate yogam, proktavān aham avyayam  
vivasvān manave prāha, manur ikṣvākave' bravīt*]

*evam paramparā-prāptam, imam rājarṣayo viduḥ  
sa kāleneha mahatā, yogo naṣṭaḥ parantapa]*

[Kṛṣṇa tells Arjuna: "First I instructed the sun-god Sūrya in this knowledge, and from Sūrya it passed to Manu, and from Manu to Ikṣvāku; so from the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. The current is damaged by the influence of this material world."]  
[*Bhagavad-gītā*, 4.1-2]

By modification, modification, modification, the real truth to the minimum standard it reaches, it's natural in the plane of *māyā*. So He has got the necessity of coming again, and again, to re-establish the same truth.

When He's saying to Arjuna: "That I first, this is not new what I speak to you, this *karma yoga*. First I told it to Sūrya, and from Vaivasvata, from there Manu, in this way, it came down and now disappeared, minimum, I again say to you."

"How You told to Manu?"

"But I had My previous birth, I know them all, you do not know."

In this way, it is modified. Somewhere the modification becomes slow, somewhere it may be very quick, but modification goes on. And again when it comes in the hand of a greater person who descends here, then again it is purified. It is also possible some stalwart persons are sent from Vaikuṅṭha, from Goloka, to take up the thread and continue. Then they take up, impurity is also purged out, and in the more purer type, he continues the current of purer type. It is also possible by His will.

So the *śikṣā guru-paramparā* has been taken by Gauḍīya Maṭh, not *dikṣā* Guru, *dikṣā* Guru from Vipina, Jāhnavā. So many persons, mostly ladies came to Vipina Goswāmī and Bhaktivinoda Ṭhākura took from Vipina gosai. From Vipina gosai and Jāhnavā Devī, so many ladies are there. But Bhaktivinoda Ṭhākura especially empowered by the Lord, he purified the whole canal, what dirt accumulated in the line, that was purified and delivered in a novel way. And our Guru Mahārāja he also came down to take up that thread and pushed in that line of Bhaktivinoda. Before this we find the purity can be traced in Viśvanātha Cakravārti, and before that Narottama Ṭhākura. In the middle some dirt came within the thought. So *śikṣā guru-paramparā* has been accepted, not *dikṣā* Guru, formal. The spirit is more important than the form. Who can understand the real spirit, he can neglect the form.

**Devotee:** So Bhaktivinoda Ṭhākura, his real connection through *śikṣā*.

**Śrīla Śrīdhara Mahārāja:** He took it from Jagannātha Bābājī Mahārāja, he took *śikṣā*, and *veśā*, from Jagannātha Dāsa Bābājī.

**Devotee:** He mentions in *Bhāgavata-Ārka-Marīci-mālā*, he mentions that Svarūpa Dāmodara came to him in a dream, and told him to compile this book.

**Śrīla Śrīdhara Mahārāja:** Compile and give a new explanation of the first *śloka* of *Bhāgavatam*. In dream he got Svarūpa Dāmodara's explanation of the first *śloka* of *Bhāgavatam*, in new type, new, which is not given by the previous Ācārya, including Jīva Goswāmī. *Tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā*.

*[janmādy asya yato 'nvayād itararaś cārtheṣv abhijñāḥ svarāt  
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ  
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā  
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi]*

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

There, *tejo-vāri-mṛdām*. *Jīva* is represented as *vāri*, *tej* on the other side, the *svarūpa-śakti*, and *mṛd* this world. *Jīva* is *taṭasthā*, *taṭasthā jīva*, has been compared there with *vāri*.

Bhaktivinoda Ṭhākura's new type of explanation comes in this line. *Vāri*, between *teja*, this higher, and earth. The middle stage is *vāri* and that is *taṭ*, the margin, and *jīva* is of that position. In this way he has explained that *śloka*. It is difficult to follow. A new type of explanation in that *śloka*.

Many scholars, even including Śāṅkara school, that Sarasvatī, that writer of *Advaita Siddhī*, the greatest modern book of Advaita school, Madhusudhan Sarasvatī. He also attempted to give explanation of these three introductory *ślokas* of *Bhāgavatam*.

*[janmādy asya yato 'nvayād itararaś cārtheṣv abhijñāḥ svarāt  
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ]*

A mystic *śloka*, a poem very mystic. When I was a child in my home, I heard this *śloka* from one of my cousins. He was a good scholar, I remember, it seemed to me a very mystic *śloka* at that time though I was a child, especially this portion, *tejo-vāri-mṛdām yathā vinimayo*. Inter-change of this earth, water, and the fire, inter change. *Yathā vinimayo yatra tri-sargo 'mṛṣā*. *Sāttva rāja tāma*, the three *guṇas*. These three general conceptions of things, *tri-sargo 'mṛṣā*, three has been taken in many ways of thought, *tri-sargo*, all very mystic. The whole thing coming in a *śloka*.

As much as Mahāprabhu says to Sanātana Goswāmī, when he says: "Oh You explained that *ātmārāma śloka* sixty one ways, You are Kṛṣṇa Himself, You can explain any way You like."



Then Mahāprabhu told: "Why do you praise Me, Sanātana, don't you know that every letter of *Bhāgavat* is Kṛṣṇa Himself, *purna*, infinite. Every letter of *Bhāgavat* is infinite, representing infinite meaning, so why do you praise Me, Sanātana."

So the first *śloka* of *Bhāgavatam* is containing everything. The whole infinite is there. Mahāprabhu says that, "Every letter is infinite, because no sum total of finite things can make infinite. In infinite, every part of infinite is infinite." So *Bhāgavatam*, this first *śloka*, the basis of the whole *Bhāgavatam* truth is condensed infinite. And when in my childhood I heard it, it seemed something, I heard many *ślokas*, but few *śloka* created impression in me as of that mystic type. This is one of them, and especially this portion. *Tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā*. Others are more or less clear.

*janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāt  
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ*

This is more or less clear. But, *tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā*, this line seemed to me very much mystic. *Dhāmnā svena sadā nirasta-kuhakarṁ satyaṁ paraṁ dhīmahi*, did not seem so much mystic. And some *ślokas* in *Bhāgavatam*, seemed to me very encouraging, and condensed truth.

*yathā nabhasi meghaugho, reṇur vā pārthivo 'nile  
evam draṣṭari dṛsyatvam, āropitam abuddhibhiḥ*

["The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty. Similarly, they also implant material bodily conceptions on the spiritual self."] [*Śrīmad-Bhāgavatam*, 1.3.31]

*bhidyate hṛdaya-granthiś...*

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