

83.09.22.B

**Śrīla Śrīdhara Mahārāja:** ...centre of activity in Gauḍa, in Bengal. Navadvīpa Dhāma was the headquarters of his *līlā*, activity. *Śrī gauradhāma sthitiḥ. Sachāstraikavṛtiḥ.* He engaged himself only in the propagation of the holy scriptures, *śrauta kṛtiḥ*, not ordinary writings of the ordinary people, but all *śrauta kṛtiḥ, sachāstra*, who that are dealing with eternal substance. Not transient, like scientific books dealing with the researches of this mundane world. He was dealing thoroughly, devoted his life thoroughly in dealing the revealed scriptures, *sachāstraikavṛtiḥ*, that was his vow, *sachāstraikavṛtiḥ. Kusaṅga viratir.* And he was very eager to give up the association of the evil persons, *abhakta*, that are animistic to the divinity. He kept him aloof far from the worldly people. *Duḥsthabyathā-niṣkṛtiḥ.* But he was very eager to remove the misery of the suffering souls. That was his business, busily engaged in. *Duḥsthabyathā-niṣkṛtiḥ.* To take out the pain from the heart of the people at large, that was his nature. *Duḥsthabyathā-niṣkṛtiḥ.*

*Śrī rūpaik-ratiḥ.* The inner heart, inner tendency, was common with the aspiration of Śrī Rūpa Goswāmī. There the harmonising, his inner heart has harmony with that what was given by Śrī Rūpa. *Sanātana-natiḥ.* And he had respect for Sanātana Goswāmī, who related what is our place and position in the universe, the eternal and here. *Sanātana-natiḥ.* Had obeisance towards him. *Śrī jīvatejasthatiḥ.* And his very nature was like Jīva Goswāmī, who could not tolerate any dishonour to the Vaiṣṇava. Always trying to maintain the honour, the invaluable, supernatural position of the Vaiṣṇava, very eager. And for that he used all his might to establish the honour of the Vaiṣṇava. That was his nature.

Like Śrī Jīva Goswāmī, who fought with the Digvijayī scholar in order to keep the honour of Rūpa and Sanātana who gave signature without sitting in a table of discussion with the Digvijayī Paṇḍit. This Digvijayī, a scholar, when he thinks himself a very big scholar, he, like so many heroes they're also out to fight with the *paṇḍits* of different places and takes the glory that he's the best scholar of the day. Fighting and defeating all the scholars here and there.

So one Digvijayī Paṇḍit came and then went to discuss with Rūpa and Sanātana. "You must sign that you are reluctant to discuss with me."

Rūpa and Sanātana gave their signature. "We do not want to. You are a big *paṇḍit*. We do not like to sit in discussion with you." They gave.

But when he went to Jīva Goswāmī, people told that, "He's their disciple, Jīva Goswāmī, he's also a big scholar. So until and unless you defeat him, you can't get the degree that you have defeated all the scholars in Vṛndāvana."

So he approached Jīva Goswāmī and he asked him. "Your Gurus, the Rūpa, Sanātana, they have already given signature, so I think you should also give your signature here under them."

Jīva Goswāmī he wanted to see, and he got it, and he tore to pieces. "You do not know, you fool, why they gave their signature. They think that to sit in discussion with you is waste of time, so they avoided you. But to keep their honour, to know, to inform you who they are, how dignified position, you must come with me and defeat me. Then you'll use that signature for your prestige, otherwise not."

Then Jīva Goswāmī sat in discussion and defeated him, there. "And now you understand that my Gurus, Rūpa, Sanātana, why they gave signature to avoid a proud man like you. They gave signature, not that they're not scholars."

So, *śrī jīvatejasthatih*. Who had the valour and the spirit like that of Jīva Goswāmī. And his activity was like that to establish the prestige and the position of the Vṛndāvana Goswāmīns, Bhaktivinoda Ṭhākura, all those, he was ready to fight with anyone and everyone. That was his *śrī jīvatejasthatih*. *Śrī siddhānta sarasvatī*. By name he was known here as Śrī Bhaktisiddhānta Sarasvatī. *Guruvaru*. Our Gurudeva. *Gauḍīya-goṣṭhīpatih*. The master, the king of the Gauḍīya Sampradāya."

*[gaurāṅgaika-gatir vrajāśritamatih śrī gauradhāma sthitih  
sachāstraikavṛtih kusaṅga viratirduḥsthabiyathā-niṣkṛtih  
śrī rūpaik-ratih sanātana-natih śrī jīvatejasthatih  
śrī siddhānta sarasvatī guruvaru gauḍīya-goṣṭhīpatih]  
[Śrī Gauḍīya Gitāñjalī] & [Sādhu-Saṅga, 3.1, 1985, p 12]*

And that was another *śloka*. In this way I composed some here and there, so many.  
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

**Dayādharma Gaurāṅga:** What was the outcome of the *paṇḍit*?

**Śrīla Śrīdhara Mahārāja:** Eh?

**Dayādharma Gaurāṅga:** The *paṇḍit* who was defeated by Jīva Goswāmī.

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

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

**Śrīla Śrīdhara Mahārāja:** It is referenced, in *Bhakti-ratnākara* the reference is there. I don't...

**Devotee:** Dayādharma Prabhu is asking 'what is the result?'

**Śrīla Śrīdhara Mahārāja:** Na, the name of the *paṇḍita*? You want to know the name of the *paṇḍita*?

**Dayādharma Gaurāṅga:** No, not necessarily. I wanted to know his reaction.

**Śrīla Śrīdhara Mahārāja:** His reaction? He fled away. Another *paṇḍita* who came to fight in Navadvīpa and he had a sitting with Mahāprabhu, he was Keśava Kāśmīrī, a big *paṇḍita*. He was converted by Mahāprabhu. With a talk with Mahāprabhu he had reaction. But this *paṇḍita* his future not known, he fled away. But who fought with Mahāprabhu, another Digvijayī, his reaction was great, and he left everything and went privately he departed from Navadvīpa and he was Keśava Kāśmīrī by name. And many say that he entered, or he was within the Nimbarka Sampradāya. And he began his life in devotion in the Nimbarka Sampradāya, Keśava Kāśmīrī.

**Devotee:** Mahārāja. Next verse is composed in praise of Śrīla Gaurakīśora Dāsa Bābājī Mahārāja.

*namo gaurakīśorāya bhaktāvadhūta mūrttaye*

*gaurāṅghri padma-bhṛṅgāya rādhā-bhāva-niṣevine*

["I bow to our Guru, Śrīla Gaura Kīśora Dās, the pure devotee beyond social class; the bee in the lotus of the feet of Śrī Gaurāṅga, who deep in his heart serve Śrī Rādhā forever."] [SCSM Kīrttan Guide, 4<sup>th</sup> Edition, p iii]

**Śrīla Śrīdhara Mahārāja:** The Guru *paramparā*, after our Guru Mahārāja, his Guru Gaura Kīśora Dās, for him one poem composed by me. *Namo gaurakīśorāya*. I show my obeisance to our Guru's Guru Gaura Kīśora Dās. *Sākṣād vairāgya mūrtaye*. His physical nature was of very abnegation type. *Vairāgya* means indifference. Indifference to the extreme was found in his outer characteristic.

**Devotee:** *Bhakta-guruttama* \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** *Sākṣād vairāgya mūrtaye*.

**Devotee:** *Vipralambha-rasāmbhodhe, pādāmbujāya te namaḥ* \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] *Namo gaurakīśorāya sākṣād vairāgya mūrtaye*.

**Devotee:** *Vipralambha-rasāmbhodhe, pādāmbujāya te namaḥ* \_\_\_\_\_ [?]  
*Namo gaurakīśorāya bhaktāvdhūta mūrttaye*.

*[namo gaura-kīśorāya sākṣād vairāgya mūrtaye  
vipralambha-rasāmbhodhe, pādāmbujāya te namaḥ]*

["I bow to your lotus feet, Śrīla Gaura Kīśora Dās Bābājī, the embodiment of renunciation and the ocean of sacred rapture in separation."] [*Śrī Chaitanya: His Life & Associates*, p 240]

*Bhaktāvdhūta mūrttaye*. *Avadhūta* means above *paramahansa*, whose abnegation, indifference to the world, is so higher that sometimes people mistake that they're connecting with some filthy things.

Our Gaura Kīśora Bābājī Mahārāja, Gurudeva of our Guru Mahārāja, he used to stay in a room in a particular *dharmasālā*, public rest place. And near the latrine, where general people did not like to approach, for its nearness to the public latrine. So he did not care for that.

Then when people asked him, "Why have you selected this nasty place, room, just adjacent to the public latrine?"

"This is better. The bad scent, that is more serious that comes from the evil mind of the people." That was his answer. "That is more nasty. The heart of the ordinary people, sinful people, that is more nasty than this physical nastiness of the latrine." Eh? Do you follow? Ha, ha. "That is more harmful, more injurious. This is injurious to the body, but that is contaminating the mind, so that is more dangerous thing." That was his answer. "To avoid those worldly men who have got some bad contamination, I keep nearby this nasty thing."

*Avadhūta*, so that is the standard of the *avadhūta* in whose dealings people find that he's fond of some nasty things. But his heart was something else, within. Within something, but externally they're mixing with nasty things of this world. *Bhaktāvdhūta mūrttaye, gaurāṅghri*

*padma-bhṛṅgāya*. You are the bee in the lotus of the feet of Śrī Gaurāṅga. *Rādhā-bhāva-niṣevine*. And always you're trying to foster in your heart the pastimes of Rādhārāṇī. You're trying to engage yourself in the service, at your heart, about Rādhārāṇī."

Then next, then after that, Bhaktivinoda Ṭhākura.

**Devotee:**

*vande bhaktivinodaṁ śrī-gaura-śakti-svarūpakam*  
[*bhakti-śāstrajñā-samrājam rādhā-rasa-sudhā-nidhim*]

["I bow to Śrī Ṭhākura Bhaktivinoda, Mahāprabhu's love divine personified.  
He's the king of all knowers of the purpose of the Scriptures,  
and he is the ocean of Śrī Rādhā's devotion."]  
[SCSM Kīrttan Guide, 4<sup>th</sup> Edition, p iii]

**Śrīla Śrīdhara Mahārāja:** " *Vande bhaktivinodaṁ*. I bow down to Ṭhākura Bhaktivinoda who is the representation of devotion of Śrī Mahāprabhu in original form. *Gaura-śakti-svarūpakam*.

**Devotee:** *Bhakti-śāstrajñā-samrājam*.

**Śrīla Śrīdhara Mahārāja:** And he's the emperor of all those that have got some knowledge about *bhakti siddhānta*. *Bhakti-śāstrajñā-samrājam*. King of the knower of the purpose of the devotional scriptures.

**Devotee:** *Rādhā-rasa-sudhā-nidhim*.

**Śrīla Śrīdhara Mahārāja:** *Rādhā-rasa-sudhā-nidhim*. And where we can locate the infinite divine *līlā* of Rādhārāṇī within his heart. This is our Bhaktivinoda Ṭhākura. *Rādhā-rasa-sudhā-nidhim*. The ocean of the ecstatic joy which can be derived by the service of Rādhārāṇī. This is his personified. And he's the king of the knower of all the revealed scriptures. *Bhakti-śāstrajñā-samrājam*. Those that know the real purpose of the revealed scriptures, he's the king among them, Bhaktivinoda Ṭhākura.

**Devotee:** Then next verse.

**Śrīla Śrīdhara Mahārāja:** Then Jagannātha Bābājī.

**Devotee:**

*gaura-vrajāsritāśeṣair vaiṣṇavair vandya-vigraham*  
[*jagannātha-prabhuṁ vande premābdhiṁ vṛddha-vaiṣṇavam*]

["The great venerable Grandsire of pure devotion,  
loved by all Vaiṣṇavas of both Navadvīpa and Vṛndāvana -  
I worship the feet of that great Vaiṣṇava Guru,

the ocean of love, Śrīla Jagannātha Prabhu.”]  
[SCSM Kīrttan Guide, 4<sup>th</sup> Edition, p iii]

**Śrīla Śrīdhara Mahārāja:** All the Vaiṣṇavas that are staying either in Vṛndāvana or in Navadvīpa, he commanded, the old Vaiṣṇava, Jagannātha Bābājī, he commanded respect of all the Vaiṣṇava both in Vṛndāvana and Navadvīpa. And he was very old.

**Devotee:** *Jagannātha-prabhum vande premābdhim vṛddha-vaiṣṇavam.*

**Śrīla Śrīdhara Mahārāja:** And who is the ocean of divine love, and he’s the aged among all the Vaiṣṇavas existing. That is Jagannātha Bābājī.

**Devotee:** And who is old Vaiṣṇava.

**Śrīla Śrīdhara Mahārāja:** He lived about a hundred and twenty five years. Jagannātha Dāsa Bābājī. And he commanded respect from all the Vaiṣṇavas in Vṛndāvana as well as in Navadvīpa. These two places of Gauḍīya Vaiṣṇava, Vṛndāvana and Navadvīpa generally, and he commanded respect of all, and lived long time. And he was also...

**Devotee:** *Jagannātha-prabhum vande premābdhim vṛddha-vaiṣṇavam.*

**Śrīla Śrīdhara Mahārāja:** Ocean of divine love, he was.

**Devotee:** And he was the senior-most, oldest Vaiṣṇava.

**Śrīla Śrīdhara Mahārāja:** And Bhaktivinoda Ṭhākura had his connection. His Guru was Bipin [Bihari] Goswāmī, one *grhastha* Goswāmī, but in his last days he was indifferent to him, seeing his characteristic. And connected him with Jagannātha Dāsa Bābājī.

**Dayādhara Gaurāṅga:** *Śikṣā?*

**Śrīla Śrīdhara Mahārāja:** *Śikṣā* Guru. And took *veśa* also from him, took this *bābājī-veśa*. That is a form of *sannyāsa*. As Rūpa, Sanātana, Jīva Goswāmī, they took *bābājī-veśa*, not *sannyāsa*, not red but white cloth, as found in Vṛndāvana. So *bābājī-veśa*. So Bhaktivinoda Ṭhākura in his last days he had connection with that Jagannātha Dāsa Bābājī. And being indifferent to his previous Guru as when he was a householder, from householder Guru he got here in Bhagna Para, one Bipina Goswāmī, whose name is mentioned in *Caitanya-caritāmṛta*’s commentary, Bipina Goswāmī.

**Devotee:** Yes Mahārāja, complete.

**Śrīla Śrīdhara Mahārāja:** And then Pañca Tattva \_\_\_\_\_ [?]

**Devotee:** Then *vāñchā-kalpatarubhyaś ca*.

**Śrīla Śrīdhara Mahārāja:** Vaiṣṇava, then Pañca Tattva.

**Devotee:** Now you can rest Mahārāja.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] *śaraṇāgati* \_\_\_\_\_ introductory *śloka* [?]

...

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

\_\_\_\_\_ [?]

...

**Dayādhara Gaurāṅga:** Bhaktivinoda Ṭhākura, he selected Jagannātha Dāsa Bābājī for what reason? He left one Guru and went to another Guru.

**Śrīla Śrīdhara Mahārāja:** As his *veśa* Guru, *sannyāsa*. He was *gr̥hasṭha* and he took *sannyāsa*, so it is a custom the *sannyāsī* must take *sannyāsa* from a *sannyāsī* Guru. A *gr̥hasṭha* Guru cannot confer *sannyāsa*. That was the custom, it is custom. A Guru is a *gr̥hasṭha*, and how he can give the *sannyāsa*? So it is a general custom here, it is no objection. When he goes to Vṛndāvana he takes shelter under *sannyāsī* Guru, take mantram. He has got *sannyāsa* mantram. *Sannyāsī* has got a mantram. He has to take that mantram from Guru, but *gr̥hasṭha* Guru cannot give. *Ke?*

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

*svairācārābdhi saṁmagnān jīvān gaurāṅghri-pankaje  
uddhṛtya śaraṇāpatter mähātmyam samabodhayat [6]  
yas tasya bhakti-siddhānta-sarasvatī-prabhor guroh  
atyudāra-padāmbhoja-dhūliḥ syām janma janmani [7]*

[6–7] Birth after birth, let me be a speck of dust at the supremely magnanimous lotus feet of the universal Guru, Bhagavān Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura, who uplifted the conditioned souls submerged in the ocean of their whimsical activities to the lotus feet of Śrī Gaurāṅga and enlightened them about the greatness of *śaraṇāgati*.]

**Śrīla Śrīdhara Mahārāja:** *Svairācārābdhi-saṁmagnān, jīvān*. The people that are drowned in the ocean of *svairāca*, that whatever they like they do, not following any system of *karma*. Whimsical activity, sensual activities. Who are already drowned in the ocean of sensual activities, getting them, relieving them from there, put into the lotus of the feet of Mahāprabhu where *śaraṇāgati*, the surrender - put him in the lotus of surrendering in the feet of Mahāprabhu. *Uddhṛtya. Gaurāṅghri-pankaje. Jīvān gaurāṅghri-pankaje, uddhṛtya śaraṇāpatter, mähātmyam samabodhayat*. They rescued them from the ocean and put into the lotus holy feet of Mahāprabhu, and then began to preach to them what is the efficacy and goodness of the surrendering, of the surrendered soul. Taking them out of the ocean, put them on the lotus, in the ocean of lotus feet of Mahāprabhu. And then began to canvass them about the greatness and the glory of the surrendered souls.

**Devotee:** *Uddhṛtya śaraṇāpatter, mähātmyam samabodhayat.*

**Śrīla Śrīdhara Mahārāja:** *Mähātmyam samabodhayat.* Made them understand, attempted to make them understand that what is *śaraṇāgati*. \_\_\_\_\_ [?] Whimsical activity, took him from whimsical action, and put in the lotus feet of Mahāprabhu, and began to preach to them about the efficacy of the surrendered soul.

**Devotee:** *Yas tasya bhakti-siddhānta.*

**Śrīla Śrīdhara Mahārāja:** This is the nature, this is the activity what Bhaktisiddhānta did in this world. Who are diving deep into the ocean, to collect them, and put in the lotus feet of Mahāprabhu. And then preach about the greatness, nobility of *śaraṇāgati*, surrendered soul, from whimsical action to surrendered stage. That was his characteristic, to take us, we're whimsically moving hither and thither, no rules, no regulations, to collect us and put in the lotus feet of Mahāprabhu. And then began to canvass what is the goodness in *śaraṇāgati*, the life of a surrendered soul. That was his purpose of life.

*Śaraṇāgati* is a book, Bhaktivinoda Ṭhākura, I composed a commentary. And there in the beginning this *śloka* about my Guru Mahārāja obeisance.

**Devotee:** *Yas tasya bhakti-siddhānta-sarasvatī-prabhor guroḥ.*

**Śrīla Śrīdhara Mahārāja:** *Atyudāra-padāmbhoja-dhūliḥ syām janma janmani.* This is the characteristic of Bhaktisiddhānta Sarasvatī. And his very rare shelter for the souls I pray that I may have shelter there in his foot. *Dhūliḥ syām janma.* I want to be a dust in the holy feet of such Gurudeva, my Bhaktisiddhānta Sarasvatī. That is the prayer.

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

**Dayādhara Gaurāṅga:** Mahārāja. I had a slight argument with Mahānanda Prabhu over some Deity service. So I wanted to have some clarification. He says that you say that the Deity should be worshipped in a very humble way.

**Śrīla Śrīdhara Mahārāja:** Humble and careful also.

**Devotee:** In a simple way.

**Dayādhara Gaurāṅga:** Hmm. Simple. So I had some - I wrote to you once, I had some sapphires that I wanted to make..

**Śrīla Śrīdhara Mahārāja:** But you want to do it in a royal style?

**Dayādhara Gaurāṅga:** Not royal, but I want to do some things nice.

**Śrīla Śrīdhara Mahārāja:** You see, in Vṛndāvana when Rūpa, Sanātana, requested by Mahāprabhu, they're leaving His own association reluctantly, they were requested to go to Vṛndāvana and to

preach, and several other activities were given to them. But Sanātana was wandering in Vṛndāvana and trying to find out the places of Kṛṣṇa *līlā* which is now forgotten by - all these things, so many others, and also to establish Deity worship.

Then he used to move through the whole of Vṛndāvana, and his behaviour, conduct, was so humiliating and amiable that everyone loved him, and used to say, "Our old father. Guru Baba. Old father." That was the common name of Sanātana Goswāmī throughout the whole of Vṛndāvana. In one word, "Our old father." Very, very popular, from the child to the old.

But in one householders house there was Rādhā-Govinda, Rādhā-Madan-mohana. And a daughter-in-law in that house she was a good devotee, she generally used to serve that Rādhā-Govinda, Rādhā-Madan-mohana.

That Sanātana used to visit, and that Rādhā-Govinda gave a dream, both to the lady and to Sanātana.

To Sanātana the dream came, "I want to take your service."

And this lady, daughter-in-law, the householder, she also got that, "I want, I'd like to go to Sanātana to accept his service. When he comes to you please hand over." Of course the lady she swooned, she could not contain her consciousness when she got this shock.

Sanātana also came with that object and informed that, "I had a dream last night that Madan-mohana wants to go to me. And now what you will do? You judge and settle."

Then the *grhastha* lady, "Yes, we have got also such command in dream. So He's free, He can do anything and everything. He wants to grace you, and to deprive us from our service. What we can do? He's free. Autocrat." So handing over that Rādhā-Madan-mohana Vighraha to Sanātana, and the lady lost her consciousness and fell down.

What to do? Sanātana took Him. And in his cottage in one portion he put Him there. Then, he's a beggar, whatever some flour, he - before this he used to take some bread from the householders. But now because to offer fresh things to the Deity so he used to collect some flour, etc. And with the flour he with mixing some water and then putting in the fire he used to offer to the Madan-mohana, and he himself ate that.

After some time Madan-mohana gave another dream. "O Sanātana, I can't eat these things which you offer to Me, I can't relish. Put at least some salt there, otherwise I can't do."

What to do? "O, You want me to eat salt?"

"O, that salt is not much. But don't want anything else. So put some salt within that wheat ball, flour ball, put salt and put it into the fire and offer and eat, take the *prasāda*."

After some days Madan-mohana said in a dream, "Sanātana, I can't eat only with mere salt, add some ghee, otherwise I can't eat, swallow it."

"O, You want to feed me. This is Your tactic. How is it possible? I'm a beggar. Where should I get any ghee? Then I shall take You to that same house where You were eating in unlimited way."

In this way, but quarrelling with Deity in his mind, but anyhow got some ghee. He also accepted. Took with some ghee and salt and that ball of flour put into the fire and he offered and he took it. In this way.

Then he again did something. Some rich man came to visit the place, and seeing, "In a cottage you have put Madan-mohana, so beautiful Deity. I shall construct a temple."

In this way gradually developed. But everything should be devoted to be offered to Him. But we must be careful thereby we may not acquire habit of such rich living, rich life. Afterwards there was that royal style of service of Govinda, Madan-mohana, gradually growing there. But they were

like *bābājī*, a beggar, they used to live in such a simple way, poor way. Gradually everything may come, according to His wish. *Tat paratvena nirmalam*.

[*sarvopādhi-vinirmuktam, tat paratvena nirmalam / hr̥ṣīkena hr̥ṣīkeśa-sevanam bhaktir ucyate*]

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

Everything is pure if it is meant for Him. The percentage of the purity, the degree of purity depends how much it is meant for Him, and not for the worshipper or others. The measurement is there, measurement, the surrender, the degree of sacrifice, how much? Purity depends on that measurement.

...

**Dayādhara Gaurāṅga:** ...confused me even further.

**Śrīla Śrīdhara Mahārāja:** Eh? Bhaktivinoda Ṭhākura?

**Dayādhara Gaurāṅga:** Yes. After Mahānanda Prabhu and myself had this discussion, then I read Bhaktivinoda Ṭhākura, I became even more confused. Because he says in the *Śikṣāmṛtam*, in one place he says that, "It is an offence not to worship the Deity according to your means."

**Śrīla Śrīdhara Mahārāja:** Not to worship the Deity?

**Dayādhara Gaurāṅga:** According to your means. In other words, if you have money but you don't worship according to your own means...

**Śrīla Śrīdhara Mahārāja:** Beyond your means?

**Dayādhara Gaurāṅga:** Not beyond your means, worship according to your means.

**Śrīla Śrīdhara Mahārāja:** According to your position.

**Dayādhara Gaurāṅga:** Ah. If you have money then you should have some opulence for the Deity. If you don't have money then no, you should not have. Like that.

**Śrīla Śrīdhara Mahārāja:** *Bhāva-grāhī-janārdanaḥ*. There is another saying, in the *Purāṇa*, quoted by Jīva Goswāmī. In Pratistanpur [?], perhaps in the south, there was an old town and there was a *brāhmaṇa* who used to worship mentally. One day the *brāhmaṇa* in his meditation he's offering some *paramāṇna*, sweet rice, and suddenly in his mind it seemed to him that it's very hot, too hot. Then in the meditation also he put his finger in that boiled sweet rice, and his finger was burned. Do you follow?

**Dayādhara Gaurāṅga:** Hmm. Subtle.

**Śrīla Śrīdhara Mahārāja:** Physically, while everything is going on mentally, but when he went to test, the mental conception is so much substantial that when he's putting his finger to test whether it is too hot to be taken in the mouth, his physical finger was burned by physical fire. So much degree a meditation can reach that it come to such. Everything that is subjective evolution. Everything transcendental comes to this world, it descends.

When Dhruva, according to Nārada's mantram, he wanted to meditate, suddenly he found the object of his meditation, that Nārāyaṇa, *padma-palāśa-locanāt*, come within his mind. And then that mental conception was so much intense when he opened his eyes he found He's standing before him.

But that does not mean that He has come from somewhere, from some corner of the physical world. It is coming from subconscious region to our consciousness and becoming so much intense capturing the senses, mental. And then more intense then capturing the physical senses. So everything is like that.

So only to help our mental conception physical things are necessary for the lower section of the worshipper, *kaniṣṭha adhikārī*. And for the *sannyāsins* the mental, for the *sannyāsīns*. *Prasāda* also. A *kaniṣṭha adhikārī*, a beginner, he'll gather the things and offer to the Deity, and then he'll take, he'll have impression that I'm taking *prasāda*. But a *sannyāsī* he's got no Deity, he's wandering, preaching, and whenever anything comes to him he's offering mentally to the Deity and taking *prasāda*. And the *paramahansa* he's not only also not offering also, whatever comes to him, "O, God sent today this *prasāda* for me." He's taking. No offering mentally, and no collection physically. Physical transaction in the first, lower stage. And mental adjustment in the middle. And the *paramahansa*, the higher devotee, he's already adjusted. Whatever coming to him sent by Kṛṣṇa, *prasāda*, he's taking. No formal offering, neither gathering things from the world. This is highest thing.

**Dayādhara Gaurāṅga:** Then I'm even more confused now. Because this Mahānanda Prabhu he offers so much *prasādam* to the Deities, and he takes so much *prasādam*.

**Devotees:** (Group laughter)

**Dayādhara Gaurāṅga:** And he relishes so much. But he does not want me to put on...

**Śrīla Śrīdhara Mahārāja:** This physical connection that is *kaniṣṭha adhikārī*, lower section.

**Dayādhara Gaurāṅga:** Yes, but then he does not want me to make a silver plate and put sapphire...

**Śrīla Śrīdhara Mahārāja:** And *madhyama adhikārī* he won't care, wherever he'll go, here, there, for the work of Mahāprabhu, preaching for the people, and whatever will come he'll offer and take. That is for the middle section. But he has got a good feeding tendency for himself, so it is better to before feeding himself to offer it to the Deity.