

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Date unknown

Devotee: But if they worship Śiva without honouring Gaṇeśa that is *aparādha*, *sevā aparādha*.

Swāmī B.R. Śrīdhara: To eliminate Gaṇeśa and to accept Śiva anyhow, and go towards.
.....?

Eliminate Gaṇeśa, there is no doubt, but you may accept kapali [?] or may not, [ba?] [ba?] means *vikalpa*, *vikalpa* means you may accept it or you may not.

Devotee: Option.

Swāmī B.R. Śrīdhara: Option.

Devotee: And [bar?] also in another place, two [bars?]

vijnatum apurvisra kapalinam dvistva bar pujanam [?]

Swāmī B.R. Śrīdhara: Kapalinam. And when Gaṇeśa comes in your front, eliminate him, but alternative that you may accept him as a favourite child of Śiva, in that connection you may honour Śiva and go on taking name.

When we meet the son, "Oh, your father is a friend, I am grateful to him," in this way you satisfy the son, and dismiss him. Not to show honour direct to him, but in his connection to remember, "That your forefathers, your relatives, they're very near to me," in this way some show of some respect and honour and then prapadana [?]. Not to show any respect direct to him.

Devotee:

*yat-pāda-pallava-yugam vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājah
vighnān vihantum alamasya jagat-trayasya
govindam ādi puruṣam tam aham bhajāmi*

[For the power to crush the obstacles of the three worlds, He whose lotus feet Gaṇeśa perpetually holds upon the pair of nodes of his elephantine head - the Primeval Lord, Govinda, do I worship.] [*Brahma-saṁhitā*, 50]

Would that be the right verse?

yat-pāda-pallava-yugam vinidhāya kumbha-

dvandve praṇāma-samaye sa gaṇādhirājaḥ
 Swāmī B.R. Śrīdhara: *Gaṇādhirājaḥ* means Gaṇeśa.

Devotee: Yes.

*vighnān vihantum alamasya jagat-trayasya
 govindam ādi puruṣam tam aham bhajāmi*

Swāmī B.R. Śrīdhara: So Govindam is (in a *kumbha* ?) What is the meaning of *kumbha*? *yat-pāda*...

Devotees: *yat-pāda-pallava-yugam*... *kumbha-dvandve* - *praṇāma-samaye sa gaṇādhirājaḥ*.

Swāmī B.R. Śrīdhara: So English translation is there?

Devotee: Yes, English translation, "I adore the Primeval Lord, Govinda, Whose lotus feet are always held by Gaṇeśa upon the pair of tumuli, protruding from his elephant head.

Swāmī B.R. Śrīdhara: That is in the skull?

Devotee: Yes. In order to obtain sah [?] for his function of destroying all the obstacles on the path of progress of the three worlds.

Swāmī B.R. Śrīdhara: Whatever duty he does, with the help of Govinda, and Govinda there informal meeting only. Nṛsimhadeva vighna vijnasum [?] and Gaṇeśa also is (vighna vijnasum?). So (vighna vijnasum?) self of Kṛṣṇa is Nṛsimhadeva, and Nṛsimhadeva's help is taken by, sought for by Gaṇeśa when he does his mundane duty. So kapalinam [?] that may, very mysteriously, or deep thinking, that (kapali?) means that Nṛsimhadeva, it may come. But ordinarily it may come Śiva. This is [vaisnava ananda sarsam [?]]. Eliminate Gaṇeśa and honour Śiva, or Nṛsimhadeva, and then go on with your taking the Holy Name.

Devotee: Then, in this translation here, as Kedanath has read yesterday. "One should begin the worship of the demigod Gaṇapati who drives away all impediments in the execution of devotional service. In the *Brahma-saṁhitā* it is stated that Gaṇapati worships the lotus feet of Lord Nṛsimhadeva, and in that way he has become auspicious for the devotees in clearing out all impediments. Therefore, all devotees should worship Gaṇapati." This is coming.

Swāmī B.R. Śrīdhara: With little difficulty. Taking the remote connection, that when he discharges his duty towards the mundane world, he does it with the help of Nṛsimhadeva. So, if you worship him to get out of the difficulties of your devotional way, then by the dint of his power of connection with Nṛsimhadeva, he will come to help you. A remote connection, but generally it is eliminated clearly.

Devotee: It may be...

Swāmī B.R. Śrīdhara: It may be connected everywhere, because everywhere He is within.

jive sambanidi jani krsna drstvam [?]

In the broad, broadest universe of discourse, everything is coming. You should honour all the *jīva*, thinking that within him the God is residing. That is the most spacious and widest jurisdiction. Give honour to everything, whatever we see, thinking that within him God exists, the widest way.

Devotee: Just previously, from the *Padma Purāṇa*, there's one verse given:

*harir eva sadā rādhyah, sarva-deveśvareśvaraḥ
itare brahma-rudrādyā, nāvajñeyāḥ kadācana*

[Kṛṣṇa, or Hari, is the master of all demigods, and therefore He is always worshippable. But this does not mean that one should not offer respect to the demigods headed by Brahmā and Śiva.]

Swāmī B.R. Śrīdhara: *Itare brahma-rudrādyā, nāvajñeyāḥ kadācana*. He will serve Hari exclusively, but that does not mean that he will despise other demigods, *brahma-rudrādyā*, including Brahmā and Śiva. And don't disparage anybody but your necessity is only exclusively devoted to Hari.

Devotee: So in that mood we should respect Gaṇeśa. That may be the connection.

Swāmī B.R. Śrīdhara: Indifferent, we are not going to dishonour anybody, to create any spirit of animosity, but we are given wholesale to my own Lord. That should be the attitude.

.....[?]

Religion is proper adjustment. We are maladjusted. It requires for our best benefit that we should be adjusted. We are a part of a whole and we must be conscious of that fact. And where the part is properly adjusted, in the whole, that is in harmony. And where it is not, that is in *māyā*, illusory, delirium. There are so many different conceptions predominating - provincialism, localism, selfishness, separatism - not properly connected with the prime cause. That is the difficulty. If we want to be reinstated - at present we are maladjusted, that is falsely adjusted, erroneously adjusted - if we want proper adjustment we are advised to follow a particular course, of *sādhana*.

In Kali-yuga, this divine sound, taking the hint or the direction from the divine sound, that we can trace that what should be the proper way to go to the final adjustment. And whatever other attempts we make for that sort of highest adjustment, how we are

to behave with the present environment, that has been recommended, that your dealings with the present environment will be such and such.

Generally, for the success of worldly things, worldly attempts, we worship Gaṇeśa. Just as the labour leaders, head of the labourers, the ordinary labourers, Gaṇeśa. *Gaṇa* means mass, and leader of the masses. Mass is ignorant and the leader of the masses is also expected to be so. But ostentatiously he has got some power, and with the manpower they may oppose anything and everything. So, to satisfy them, to bribe them, the leader should be honoured. In a general sense the leader of the masses, they should not be ignored, they should be honoured so that they cannot put any obstacle on the way of our progress. It is the general thing.

In this world, this is the world of *māyā*, *māyā* means bribe. Here, everything is going on with bribe. We want our selfish attempts to be satisfied. That is illegal, unlawful, to try to fulfil our respective separate desire, without caring for the others, not to take into account the centre. Ignoring the centre, ignoring the outside, only we want to satisfy our own interest. That is the crude form of maladjustment, *kāma*. Then *dharma*, *artha*, *dharma*, all these things, self-centred means sense pleasure centred, sense-pleasure centred. And for that purpose we try to acquire some help from the outside and for that we are to pay something to them, and that all may be considered as bribe. So:

vipanya devata bhakta yadanti sraddha anita [?]

No.

karme strete hitajna prapadyante anya devata [?]

Whoever is found to worship another god, demigod, so many proposed authorities of different departments, whenever we go to satisfy them it cannot be denied that we are bribing them to fulfil my motive, my selfish motive. They're in power, they're in some position by their previous *karma*. They're the heads of particular departments and we want those things from them and we give something to them and get it very cheaply. This is the bribe. This is *māyā*. And our object is sense pleasure, sense pleasure.

And what is wanted in us, in normal, that we should seek after the satisfaction of the pleasure of the centre, that is God. If we want to attain that end of our life, that divine, highest, that pure end of our life, self-abnegation and self-dedication. First self-abnegation we must be prepared for and then self-dedication and dedication only for the centre. That is what will be conducive and our real benefit. Hare Kṛṣṇa.

So always, those that are in the path towards the highest divinity, the Vaiṣṇava, the *sādhu*, our submission, our search of help, anything, all our association, our concern will be with them. And that is the most safe position. Go through Vaiṣṇava, go in the company of Vaiṣṇava. If you get a Vaiṣṇava, then even eliminating the God Himself, worship Vaiṣṇava, and He will be more pleased with you. That is the position.

And just the opposite position we find in the case of Gaṇeśa. Gaṇeśa comes, the leader of the mass comes just on my way, how should we deal with him? We should not disturb him. He may create some unnecessary trouble so how to deal with him? You

don't submit to him direct but you may talk with him of some nearest relative who is connected with Viṣṇu, Kṛṣṇa. He's Śiva. In the case of the Vaiṣṇava: *tadīyānām samatasmāt parataram̐ devi tadīyānām samārcanam*.

[*ārādhanānām sarveśām, viṣṇor ārādhanam̐ param
tasmāt parataram̐ devi, tadīyānām samārcanam*]

[Lord Śiva told Pārvatī-devī: "Of all kinds of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava."]
[*Padma Purāṇa*]

Even you may eliminate Viṣṇu but if you honour Viṣṇu dāsa your case will be more hopeful. But in the case, the opposite case, you are eliminating the son, the subordinate. And anyhow, to keep the apparent gentleman-like character, "Oh, your father, how is he?" in this way. Not to dissatisfy, not to dishonour, and not to honour. But his connection, if anyone has any least connection with Nārāyaṇa, with Viṣṇu, my Lord, then I shall march to that. With this attitude we are to deal with the leaders of the opposite forces where we are living. This is what we are to understand here, *itare brahma-rudrādya, nāvajñeyāḥ*. We won't indulge in cultivating hatred within us in connection with the opposite party. All our energy should be devoted to our prime cause, but who are not in need, we should deal with indifferently and never with any positive hate or anything. That should be our single attitude.

But there may be particular cases. When I shall find that a man, a person of the enemy camp is going to attack a Vaiṣṇava, *Guru*, or Śrī Mūrti, then of course the position will be otherwise. Like the case of Hanumān and others may come there.

The general is this - adjustment towards Kṛṣṇa, Kṛṣṇa conception of the God, Who is love, Who is beauty, Who is *rasa, ānanda sukha*, happiness. Not power, not power, nor majesty, nor splendour, grandeur, all these things. We are to consult the *śāstra* and the *sādhu*, specially those that are trying to come to Kṛṣṇa consciousness, our object will be such. But if we meet in the way the grandeur, the splendour, all these things, we shall try to utilise it without being...

Suppose if I meet just on the way something, this great honourable, magnanimous, splendour, all these things, then I shall try to utilise them for that plain and simple, plain and simple process of worship of Vṛndāvana. That should be our temperament.

...

Gaura Hari bol! Nitāi Gaura Hari bol!

Kṛṣṇa consciousness, Kṛṣṇa consciousness. Just as our Guru Mahārāj told:

pūjāla rāgapāṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshipping to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Rūpa, Sanātana, they, under the direct guidance of Mahāprabhu, they eliminated grandeur wholly, grandeur of any type, even social grandeur, this red cloth. That is also a grandeur, that is, that's showing the highest section of the preacher. The highest section of the religious leaders, the *sannyāsīns*, the preachers, that means the religious leaders. They have got this robe, red cloth, so it has got some connection with grandeur, leadership, social leadership, that was also eliminated by Rūpa, Sanātana.

So much so, when a big scholar came to discuss with them what is the real purpose of the *śāstra* they avoided. They did not consider it useful to spare their time in that useless discussion. "He has not come with the spirit of enquiry but he has come to conquer, so waste of energy." They avoided.

But Jīva Goswāmī Prabhu, he could not tolerate so much self-abnegation because of his *Guru's* position. "That they will ignore my *Guru*, I can't tolerate that. I must fight with him, and I shall make him understand *why* my Gurudeva avoided his discussion, avoided discussion with him, meaning it's sheer waste of time. Not that they're afraid of his scholarship." And he proved it that, and that increased the honour of the Goswāmīs there and it was helpful for the general public to think how big Rūpa, Sanātana is, but still, they're so humble, in humiliated position they're passing. That helped the ordinary public to appreciate their greatness and thereby they were benefited.

And this also was taken by our Guru Mahārāj, so some were of the opinion that our Guru Mahārāj was the *avatāra* of Jīva Goswāmī. And I mentioned in my own poem, that *stotram*, that:

raghu-rūpa-sanātana-kīrti-dharam, dharaṇī-tala-kīrtita-jīva-kavim
[*kavirāja-narottama-sakhya-padam, praṇamāmi sadā prabhupāda-padam*]

[O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrī Rūpa Goswāmī. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Goswāmī, on this Earth planet. And you share a friendly relationship with Śrī Kṛṣṇadāsa Kavirāja Goswāmī and Śrī Narottama dāsa, as dear to them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.]

[*Śrī-Śrī-Prabhupāda-padma-stavakaḥ*, verse 7]

Who, *kīrti-dharam*, who has hold fast the flag of Rūpa Sanātana, and who is accepted in particular sections of the devotees as the incarnation of Jīva. So, his attitude was like Jīva. *Pūjāla rāgapāṭha gaurava bāṅge*. I shall gather together all the powers and grandeur and everything like that and I must put them on the, just near the feet, divine feet of my Gurudeva, to show that all these things are only to worship the feet of the Divine Master. *Pūjāla rāgapāṭha gaurava bāṅge*. But we have got no necessity for them, no necessity for them.

It has got two sides. One side, that the dark side is this, if we go to handle with these things then we may be captivated in them. If we are weak then we will be captivated in them. But only those that are masters of that idea, they can put them in the worship of the higher *sādhū*.

And another thing is this. That if it is not done then ordinary mass will think that they hold the highest position, and not the *niṣkiñcana* Rūpa Sanātana. All the *vaisajya* [?] is in the lower level, and the plainness of *Vṛndāvana* it is not in want of grandeur but it does not require grandeur, it is above grandeur. The plainness, the plainness, the real beauty, does not require any grandeur or any splendour, any (*vaisajya*?). It is full in itself, something like that.

There was a talk between Śrīvāsa and Svarūpa Dāmodara in Purī, in (Hora-pañcami?) day or so. Śrīvāsa Paṇḍita is pleading on behalf of Lakṣmī Devī, (*vaisajya*?). And Svarūpa Dāmodara he has taken the part of the *gopīs* in *Vṛndāvana*. Two parties talking and mild fight is going on. Then Svarūpa Dāmodara saying to Śrīvāsa: "You don't remember that in *Vṛndāvana* the tree, the creeper, the bush, and whatever simple things are to be found there, they are not devoid of (*vaisajya*?), of grandeur and splendour. But that is underground. If they require it, it will come in their beck and call, but generally they do not like it. He's above, the simplicity and the plainness and the natural position, that is of the highest type. We are to realise that. That those that have got such liking in their heart, they generally come to like *Vṛndāvana*, Kṛṣṇa, Svayaṁ Bhagavān. But others, they will like *Vaikuṅṭha*, the land of grandeur, awe, power, reverence, all these things.

We like to come to Kṛṣṇa consciousness so we will be very much particular about these things in our consideration, consideration. We are very small and if we want the biggest to be very near to us, He will have to come in a smaller shape to us, He will have to come. So we shall be prepared for that. We come to be very near. We are so mean and He is so high. And we want intimate connection with Him. So we should not think anything, we should not be lover of any grandeur and splendour. There they create differences, create differences between everything. But only in the plane of plainness and simplicity, and especially in the land of love and mercy, that high and low camp may be close together, closely together. So close association with the highest, that is only possible in the atmosphere of *Vṛndāvana*. Not in any other place, any other place.

kana chedi padma locana [?]

To an affectionate mother the blind son seems to appear as a good-eyed child. There is a Bengali saying. The affection has got so much fascinating power, the ugly son may seem to the affectionate mother very beautiful. Because all the defects is minimised by devotion, *Yoga-Māyā*, *bhakti* is such, *bhakti* is a type of such grace that the distinction between the low and the high is minimised to the least point, even nothing. So, we are so mean, we are so low, so that will be our real soil of our hankering where we can come closer to the land of that mercy.

yajna tari jari kitchu nahi pai [?]

If You come my Lord to search for my qualities, to examine me, to test me, I have got nothing to say. No capital, nothing to produce to You, a certificate. But only Your grace, only Your grace, Mahāprabhu told. "Just go to that department and put your petition." That department, where? Without any consideration help is coming. Go to that department. And don't mention that you have got this or that qualification. No qualification, no qualification, there is a department where no qualification persons is helped. Try to go there, and sincerely of course, you must be mindful of your own position. In the internal mind you will foster that 'I am so big, I am so great, I am such a scholar, I am such,' all these things internally. And externally, hypocritically you will present yourself in the bad word. That won't do. You feel it, you feel it yourself that what you think that you have got, all these qualifications, that is all sham, all wrong, all hypocrisy. Really, you have nothing, no qualification, no qualification.

Bhaktivinoda Ṭhākura says, *tṛṇād api sunīcena* - what is the meaning - *tṛṇād api sunīcena* ? He says, "I am lower than a blade of grass." Why? He says, "A blade of grass has got its some sort of position in the material world, some sort of intrinsic description, position, quality. But what about me? I am of opposite quality, *vikṛta*, I am disfigured. The blade of grass has got its own identification of some type or other. But I am a diseased person, no normal intrinsic nature I have got. I am a madman. A man may not be meritorious, but if he is of normal brain, he may be utilised in any position. But a madman he may not be relied on in any work. That *vikṛta masteska* [?] *vikṛta citra* [?] I am *vikṛta citra* [?] I am a misguided soul. My energy, my intelligence, everything, focused towards opposite side. So my position is worse than a blade of grass. *Tṛṇād api sunīcena*. If I think really my position is worse, because, I am besides myself, whatever may be the prospect and possibility of my future, but at present I am mad, so I am negative, have negative value. So I am lower than the blade of grass, if really it is to be considered."

So, where to go for my benefit? To go to the...

Devotee: Madhouse.

Swāmī B.R. Śrīdhara: Madhouse, madhouse is my real place of treatment, madhouse. And if I go to an ordinary hospital it will be of no help, no help.

Nitāi Gaura Hari. Nitāi.

So Vaiṣṇava, who are in the line, in this line, they are always helpful under all circumstances, Vaiṣṇava, and next, Vaiṣṇava *śāstra*, first Vaiṣṇava and then Vaiṣṇava *śāstra*. They will be our healthy association and helpers, help us.

And other gods who are holding superior position here, they're of other type. They sincerely believe according to their mania, "that this is all bad, that Vaiṣṇava, what is this? You'll thrive here." Like Cārvāka and others, "Oh, why you leave this pleasant world of enjoyment and pleasure and running after phantasmagoria? What is God? All these things. At present you are getting so much pleasure, and leaving this your mania is drawing you towards some future, whether that is existent or not none can say."

All these things, there are so many departments. To mix with them, that our precious internal wealth will be at stake. So don't go to associate with them or to be beggar at their door. Not reliable, they naturally have no faith in this, in their good faith also in their so-called nature, they will try to take, to draw to their jurisdiction, that department. So don't, but at the same time don't unnecessarily make them your enemy so that they will come and hinder you. Remain indifferent. *Nāvajñeyāḥ kadācana, itare brahma-rudrādyā, nāvajñeyāḥ kadācana.*

[*harir eva sadā rādhyāḥ, sarva-deveśvareśvaraḥ
itare brahma-rudrādyā, nāvajñeyāḥ kadācana*]

[Kṛṣṇa, or Hari, is the master of all demigods, and therefore He is always worshipping. But this does not mean that one should not offer respect to the demigods headed by Brahmā and Śiva.]

But at heart you know surely that your Master, your Lord is Kṛṣṇa. Without Vṛndāvana *līlā* nothing can satisfy you. The *gopīs*, the different *rasa*, the *sākha*, the Yaśodā, the *vātsalya-rasa*, even Yamunā, even the Govardhana-Giri, even the so many forests, so many trees, that has captured your heart. And your heart won't allow...

.....

Devotee: Even if there appears to be sometimes in *Bhāgavat* that the chronological order is off, and sometimes the *śloka* does not rhyme, or something like that. But we're told that what we see as imperfection from this side, that doesn't apply to the sound divine, sound transcendental which comes down by the will of Lord Śrī Kṛṣṇa. The formal analysis is not as important as faithful hearing by the pure hearted devotee. And *Bhāgavatam* is also the natural commentary on *Vedānta-sūtra* by Vedavyāsa, *Brahmā-sūtra harsa*, by Vedavyāsa, that is also declared in scripture. But the difficulty is until one comes to Vaiṣṇava line he can't accept, or learn, or understand, or appreciate *Bhāgavatam*. Those who study *Bhāgavatam* as scholars never become Vaiṣṇavas.

End of side A, start of side B.

Swāmī B.R. Śrīdhara: ...coming direct to Mahāprabhu's mission, and who, that is Mahāprabhu gave His charge to Svarūpa Dāmodara who's considered to be the second of Mahāprabhu.

sakha mahaprabhu ditiya svarupa [?]

His charge was handed over to Svarūpa Dāmodara. And then at once he faltered and again came to Mahāprabhu. "Why You have made me (my sansha?) And what is my aim of life? I don't understand clearly. You please instruct personally."

And Mahāprabhu told, "I have giving your charge to Svarūpa Dāmodara. He knows more than I know. So don't undermine him. Still, if you have got any liking to hear from Me direct, don't care for your good *prasādam*, food, don't care for good food,or good dress..... Don't attend to worldly discussion, material discussion, don't enter there.....You yourself also don't discuss these worldly things with anyone. Neither you listen to nor you speak about the mundane things. And don't care about the good dish and nor for good dress. And then.....without caring for the environment you should go on with taking the Name of Kṛṣṇa. Don't hanker for any fame, prestige, or birth, you will give prestige to everyone, you will try to give prestige to everyone but don't hanker for the prestige from others. In this mood go on taking the Name of Kṛṣṇa.....And sometimes if you feel tendency to your highest object of life, do as very secret, don't take it out in the public, but in your mind, in meditation, you may go on with Rādhā-Kṛṣṇa pastimes."

And that was granted to him, and that Govardhana-śīla and *kunga-mala*.

Then again, Mahāprabhu took him by his hand and put it to Svarūpa Dāmodara, that he has crossed, already He put to Svarūpa Dāmodara. The Svarūpa Dāmodara's prestige, the Vaiṣṇava prestige to keep up, again took and put Svarūpa Dāmodara. And so Raghunātha dāsa he most painfully, he, as long as he lived he tried his best under the direction of Svarūpa Dāmodara.

But when Mahāprabhu Himself and Svarūpa Dāmodara suddenly expired, departed, then he thought, "Where should I live here? It will be difficult for me to go on with my life. And also, we should see once Vṛndāvana, how Rūpa Sanātana is there, the favourite disciple."

He started for Vṛndāvana, and sometimes he kept in his mind that "Giridhari is given to me by Mahāprabhu Himself. I am surrendered to Him but I can't tolerate my longevity here. Life is rather a great burden, can't, then what I shall do? I shall climb up to Govardhana.....by accepting a call from the feet of the Hill I shall leave my life." With this idea, within, he went to Vṛndāvana.

But after meeting Rūpa and Sanātana, a diabolical change, revolutionary change came in him. "Where should I go, leaving Rūpa Sanātana? They're living incarnation of Śrī Gaurāṅga, always following the teachings of Śrī Gaurāṅga, very rare. Not a minute left outside, continuously living with the teachings of Śrī Gaurāṅga very carefully."

So he saw Mahāprabhu in Rūpa and Sanātana, and lived there, and he learned many things from Rūpa Gosvāmī and Sanātana. Sanātana was given the charge of all those devotees that will come to live in Vṛndāvana. So Sanātana strictly observed that direction of Mahāprabhu. And he took care of, especially, of Raghunātha dāsa.

He has got, indifference was unlimited, did not care for his body, least. One day Sanātana found he's living near the Rādhā-kuṇḍa but his consciousness somewhere else. Sanātana found a tiger came and he took water, drank water from Rādhā-kuṇḍa, perhaps cast a glance to Raghunātha dāsa and went away. Sanātana found it from a distance, then came to Raghunātha. "What do you do, when you got?"

He took the feet dust of Sanātana Gosvāmī.

Sanātana Gosvāmī says, "I have one request."

"No request but order, please."

"You must live in a cottage and not under the tree, under the shade of the tree. This is my request to you. Anyhow I shall ask any gentleman to make a small cottage for you here. You please stay there. This is my request to you."

"If you order I must do that."

In this way Sanātana used to take care of the devotees of Mahāprabhu in Vṛndāvana, as they're *śikṣā-guru*. First Yadadānanda Ācārya, a formal initiation, then Mahāprabhu's care, then from there the caretaker was Svarūpa Dāmodara Prabhu, and from there he went to the care of Rūpa and Sanātana, *śikṣā-gurus*. And how he accepted them.

adanama strinam adantej rdham jate punar punar srimad rupa padam gaura syam [?]

Dikṣā-guru and *śikṣā-guru*, even Mahāprabhu's close company he already got. But how he is eulogising Rūpa Gosvāmī Prabhu.

srimad rupa padam gaura syam [?]

"I aspire that every birth I come, I may live, considered to be a dust in the feet of Śrī Rūpa."[?] "Taking a straw, catching a straw within my teeth[?] To catch the straw by the teeth means the token of being of the highest self-abnegation. "I am the most unfortunate, most fallen, most needy, and I am confessing that I am the most heinous and mean." The token of meanness of one to the fullest extent, that to take the straw in the teeth.

hrdam jati punar punar [?]

"Again and again I pray exclusively that I may be granted the position of the feet dust of Rūpa Gosvāmī." What sort of adherence to Rūpa Gosvāmī who came to be his *śikṣā-guru* in his last days. And Sanātana, about him also, he has written ungrudgingly.

vairagya vidya - sanatanam tamparu marsayami para dukha dukhi.....[?]

"Who forcibly forced me to drink the *rasa*, the liquid juice of devotion, mixed with abnegation, no enjoyment, no exploitation, abnegation mixed with *vairagyam*."

bhakti rasam paja tenai [?]

With much endeavour, or request, or forcibly even, *bhakti-rasam*.....[?]

Who am I? I won't take it, my attitude, and

because I am blind I don't know what he's giving, what sort of high juice he's dealt, he's giving to me I do not know so I won't take it. And he's giving, must give it.

Our Guru Mahārāj here used this example. Just as one is to make the medicine to swallow, a horse, horse won't take any medicine, but anyhow so many men will catch

him and force him to devour it, swallow that medicine. Guru Mahārāj used that example of horse.

anavit samandam [?]

"I won't take because I am blind. And he won't spare me, he will make me drink forcibly, after many, many attempts, different attempts."

vairagya yuk bhakti rasam paichad nai apayayam mam anubiksu andam [?]

Why? He's ocean of mercy. That is the only thing.

para dukha dukhi

And the heart is always feeling pain for the pains of others.

krpam buddhe yat para dukha dukhi sanatan.....[?]

Such Sanātana, Gurudev who came in the form of Sanātana.....

These things were produced from Raghunātha after his conduct from Rūpa Sanātana, again more and more *Rādhā-dāsyā*. "I don't want Kṛṣṇa if there is no Rādhārāṇī." And this sort of high, elevated serving attitude is very rarely found, and it's found in Dāsa Raghunātha so he's accepted as the *prayojana-ācārya*. What is our highest end, that came by the desire of Mahāprabhu, sweet will of Mahāprabhu, through Raghunātha, to know what will be the highest end of our life. So much so,

.....[?]

Be very careful, if you have any attraction for the *śāstric* injunction, or any calculation, then you will have to come down to Paravyoma. You were there, Goloka, higher sphere, then Paravyoma, then Vaikuṅṭha, the domain of Nārāyaṇa, in this way.

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

Can't see, slight help.....[?]

Who has got no eye, what is the use of the mirror? Ha, ha. A very, very sweet and very deep meaning there,very sweet.

.....[?]

Very sweet, and he was the disciple of (Maninath?), he established that (Chapahati?) Vighraha who was the disciple of Gadādhara Paṇḍita. From Gadādhara Maninath, from Maninath this (Nayanath?) And Maninath installed that Deity there.

And Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] begged it from the trustees. They were hesitating. Prabhupāda told, "No, no. The property you may keep with you. Only service of the Deity you please give me."

They were astonished, "What is this? What type of man is he? He's a foolish man. He don't want the property of the Deity. 'The property will remain with the trustees and the service of the Deity I shall perform with my own men and money,' by him."

That was the offering of Prabhupāda there. And anyhow they gave it and became disciple also. Nṛsimha Cakravartī.

That man, he came to stay here in his father-in-law's house but his own house was in a village (Kaitan?) where was my mother's house in that village. And in my, when I was child I lived there. There is a good primary school so I was given to study at that school from six to eight, three years. And that gentleman used to adore me very much. Ha, ha. Took me always on the shoulder and on the lap, I remember. And he also expressed that. When I came, he was initiated before me, then when I came, he was very, very happy.

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

.....[?]

What is the necessity of a mirror to a blind man. The outlook, the angle of vision is not present, then how can he draw the real gist from the common mass? So subject is all-important, the subject is dependent, objective side, dependent. Not that the subject is dependent on object, produced and dependent, but just the opposite, but the opposite view we shall take. We are nearer to consciousness. Then through consciousness we come to matter, ha, ha, or anything. I am conscious unit and the conscious must be nearer to me, consciousness. And through consciousness I come to many things outside in different stages. But really speaking that is also, what I know that is conscious aspect and not outside, that is unknown and unknowable, the other side.

So the Rahu, Ketu, all considered as animate, not inanimate. The shadow is not inanimate, shadow of a tree is not inanimate. Why? What I conceive, collect about the shadow, that is also a conscious facsimile. My nearest thing is conscious, that idea, idea of the shadow, that is nearer to me than the shadow itself. What the shadow is, is difficult to say and feel, but the idea of shadow that is nearer to me and the idea means it is reflected in consciousness.

So here the fossilism is being crushed, fossil. There the fossil is the source of every production, evolution. Evolution from fossil to consciousness, to knowledge. Knowledge has evolved from the stone. The stone occupying a part of the ocean of knowledge, and so many things possessing a part of the ocean of knowledge. Hare Kṛṣṇa.

Just, that is the Vedāntic knowledge. Śāṅkara and others they have given more importance to the material things, *prakṛti*, the potency. If the atoms and electrons are broken then only the powers may be detected, nothing else. The power, the potency, the energy, that is *prakṛti*. And the conscious of the energy, that is *puruṣa*, consciousness. So *Vedānta* gave importance, *athāto brahma-jijñāsā*.

.....[?]

The all comprehensive principle from which everything comes and is maintained, sustained, and again, enters into whom, the prime cause. That is Brahman. And what is this *brahma-jijñāsā* ? *Janmādy asya yato*, what is the necessity of your breaking the brain with this question? *Janmādy asya yato*, because everything is coming from Him so I am concerned to know the controller where I live, who is the controller, absolute? So I have necessity to know Him. *Athāto brahma-jijñāsā. Janmādy asya yato.*

sastra yonir nityat [?]

What is the basis of your statement? What you will go to say? You are a fallible creature. What value we shall give to your statement? The source is *śāstra*, transcendental. The Truth Himself has come to make Him known to us. That is my source, the line of knowledge.

tato samnaye yate [?]

There are so many opinions different in the *śāstra* even to revealed scriptures of different opinions.

tato samnaye yate [?]

But they must be harmonised according to the capacity of the man, He has giving different instalments.

loke bhaviar sundaya [?]

Everything cannot be told at once to everyone. There are different stages of knowledge and we must say to them what he may grasp. In that way we are to show in this way to be adjusted; in this way the *Vedānta* marching, marching towards the analysis of the knowledge of the whole of the creation.

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

Then, that Brahma conception came to Kṛṣṇa conception, how?

*yasya brahmeti sanjñām kvacidapi nigame yāti cin-mātrasattā-
pyāmśo yasyāmśakaiḥ svairvibhavati vaśayanneva māyām puṁāmś ca
ekam yasyaiva rūpaṁ vilasati paramvyomni nārāyaṇākhyam
sa śrī kṛṣṇo vidhattām svayamiha bhagavān prema-tat pāda-bhājām*

["Śrī Kṛṣṇa is the Supreme Personality of Godhead. He appears in the spiritual world of Vaikuṅṭha in the form known as Nārāyaṇa. He expands as the Puruṣāvataras who control the material world. He is Himself the supreme spiritual truth designated by the word "Brahman" in the *Vedas* and *Upaniṣads*. May that Lord Kṛṣṇa grant pure love for Him to those engaged in devotional service to His lotus feet."] [*Tattva-Sandarbhā*, 8]

A similar *śloka* written by me, composed.

*yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāmśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṅṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāmśī bhagavān svayam rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*

["The effulgent, nondifferentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṅṭha planets, whose lotus feet are worshipped and served by His unexcelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even *Nārāyaṇa-bhakti*, but *svayam-bhagavān* Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

This is my composition. *Yad dhāmnah khalu dhāma caiva nigame brahmeti*. The ray of Whose domain, the ray, the lustre of Whose domain, has been given the name as Brahman, (anga-jyoti? - krsnera-anga-jyoti? - amer-anga-jyoti?) The lustre of the abode of Kṛṣṇa, not direct of Kṛṣṇa. The lustre of the abode of Kṛṣṇa has been given to be known as Brahman. *Yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte* is given the name of Brahman in the *Veda*.

Yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate. And the *yogīs*, after much austerity, they are trying to find out the *antaryāmī* [Paramātmā] which is all pervading, which should be traced within every point, every article, every atom. What is that aspect? This is the real sphere, Brahman. And it is the all-permeating *anor aṅīyān*, smallest of the small, entering into everywhere. They're trying to find out that, and that is only a particular function of the function of the function of Nārāyaṇa. *Yogeśvarair mṛgyate*. They're searching what is the very part of the part of the part.

And *vaikuṅṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam*. And He Himself in Vaikuṅṭha in an elegant way sitting, and so many qualified devotees they're busy to serve Him. *Paramukta-bhṛṅga-caraṇo*. There those servitors in Vaikuṅṭha just like so many bees in the lotus, *paramukta-bhṛṅga-caraṇo*. The liberated of the higher type who are living in Vaikuṅṭha and there they're as if mad to take the honey of the lotus feet of Nārāyaṇa. In a very sweet engagement they're busy there in serving Nārāyaṇa.

Tasyāṁśī bhagavān svayam. We are to cross that plane and to find out who is the very gist of Nārāyaṇa Himself, Bhagavān Svayam. Why? *Rasa-vapuḥ*. He has got all the *rasa*, different phases of *ānandam* personified, *raso vai saḥ*. If I go to note, to give stress to the highest characteristic of the Absolute we cannot but say, admit, that it is *ānandam*, *rasam*, beauty, charm, and not power, grandeur, or anything else. That is the very gist we can give fulfilment and attract our innermost heart. That is *rasa*, and *akhila-rasāmṛta-sindhu*, *rasa-vapuḥ*, Svayam Bhagavān.

Bhaktivinoda Ṭhākura, you are in a position to take us to that Kṛṣṇa. This Brahman, Paramātmā and Nārāyaṇa, and superseding Him there is this such gist, sweet substance of everything in Kṛṣṇa conception. You are eligible to give it to us. So great you are. So what to talk about you, you can do. This Rāmānuja, Madhvācārya, where they are, and you are where? According to the capacity of your deed, the valuation of your gift, you should be judged, in this way.

And that was very much appreciated, and another stanza also, this one stanza and another connecting with Rādhārāṇī in Vṛndāvana, and the last, the *Rādhā-dāsyā*, *śrī-gaurānumataṁ svarūpa-viditaṁ*, in this way I satisfied Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] very much.

*[śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenāḍṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān]*

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."]

And he took me in his last bed. "Sing this song particular. Who is the highest servitor of Rādhārāṇī, that Rūpa Mañjarī, you sing. I want to hear, to listen from your tongue the highest conception of our realisation represented in the song of Narottama Ṭhākura. That we may not know this thing and that thing, but our everything is the divine feet of Śrī Rūpa, and our highest attainment. That is the gate to the entrance where we shall find our highest attainment, not hither thither."

Gaura Hari bol! Nitāi Caitanya. Nitāi Dayāl.

Devotee: And you said one thing, you are the gatekeeper.

Swāmī B.R. Śrīdhara: Hare Kṛṣṇa.

Devotee: And you said one time, you are the gatekeeper to that...

Swāmī B.R. Śrīdhara: Gaura Hari bol! Gaura Hari bol!

What I am you are daily testing, ha, ha, these gentlemen, 'what mentality he has got, how far he can run.' Ha, ha, ha, ha. Gaura Hari bol! 'How much he's appreciated by the devotional scholars?' They take me as non-compromising fanatic. And posing that he's the scholar of the Gauḍīya theology, that man. I am a man of that acquaintance, generally.

...they cannot compromise with anything and everything. Of course, I try for compromise, but can't do at the sacrifice of the ideal. Everything, at least it must be open to march to the pure ideal. That sort of compromise should be done. And to leave us in the hands of the exploiters, exploitationists, cannot have everywhere.....

krsna bagi gaur bagi guru bagi [?]

Exploiting the good will of them, in particular sections of imitationists.

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

No more I shall talk today. Nitāi Gaura Hari bol!

...

Devotee: ...then he's given,

vignaysham apu daya twa capardinam dvsitva pujanam [?]

Swāmī B.R. Śrīdhara: capardina?

Devotee: capardinam dvsitva pujanam [?]

This is the statement. That's all, only this. Other subjects. This is the only subject dealt with in the book, that Kardar has brought to question. This is the only point coinciding in the book of [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāj,

vignaysham apu daya twa capardinam dvsitva pujanam [?]

What is the meaning Mahārāj? And it's slightly different in another book. This is the book published by Your Grace, and I have another book, I found Haridāsa dāsa. He's given Jīva Goswāmī - vignaysham apu daya twa capardinam dvsitva bar pujanam [?]

And in [Viśvanātha] Cakravartī Ṭhākura, slight difference again –
vignaysham apu daya twa capardinam bar dvsitva pujanam [?]

.....?
It is only this vignaysham section we are concerned with.

Swāmī B.R. Śrīdhara: It is coming, the light coming to my mind is this, vignaysham, that is Gaṇeśa.

Devotee: Yes.

Swāmī B.R. Śrīdhara: Leaving him aside, go to the source, (capali?) means Śiva. And (vaisnava ananyata sambhu?) He has got some connection with Viṣṇu, so eliminate,

when Gaṇeśa comes to you, set aside indifferently, or (unavailable?) anyhow, and take the relationship of Śiva with him and go to Śiva. And taking the link of Śiva, then he has got some connection direct with Viṣṇu, (vaisnava ananyata sambhu?), so go straight from there to Viṣṇu.

Devotee: So this is an *aparādha*?

Swāmī B.R. Śrīdhara: without worshipping Gaṇeśa you go to the (kapali?) (kapali?) means generally Śiva, (kapala?) skull. (kapali?) to use as ornament that (kapala?) He's (kapali?) And then, another suggestion comes to my mind. (kapalinam?) means in the (kapal?) of (vignesha?), Gaṇeśa, as suggested in *Brahma-saṁhitā*, when Gaṇeśa, he does his duty to disturb the hindrances of the worldly type, then, at his forehead, he thinks about Nṛsiṁhadeva. The (kapala?) means this skull, so within the skull, Gaṇeśa, whenever he's engaged in his duty, to discharge his duty, to disturb the hindrances of the worldly things, he takes recourse to Nṛsiṁhadeva, he meditates. And by His power he's able to do away with all these things. So (kapali?) whose fitting in his (kapal?), or in his skull, as we find in *Brahma-saṁhitā*. So (kapali?) means two. Generally Śiva is (kapali?), His connection takes the connection of Śiva, eliminate Gaṇeśa, and accept the relationship of his father Śiva, and then from there give some honour and go to Viṣṇu, Kṛṣṇa. And my suggestion is coming, (kapali?), who resides in (kapala?) in the skull. And that is found in *Brahma-saṁhitā* if you read that.

Devotee: I foolishly forgot. I misplaced, I didn't bring it.

Swāmī B.R. Śrīdhara: Yes, you try to find out that.

Devotee: I had it but I forgot to bring it

Swāmī B.R. Śrīdhara: When Gaṇeśa he destroys the difficulties of the obstacles in the way of the surface of the worldly men, at that time, to perform that duty, he invokes the grace of Nṛsiṁhadeva on his forehead. In this way something is mentioned. So (kapali?), who resides in the (kapala?)...

End of (Undated) recording (3)

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