

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Undated recording, 19a - 19b

Devotee:

Swāmī B.R. Śrīdhara:

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

Devotee: Mahārāj, the devotees, they also want to give some *dāna* [alms, charity].

Swāmī B.R. Śrīdhara: What are they?

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

What is your point?

Devotee: So can we ask you some questions...

Swāmī B.R. Śrīdhara: Yes.

Devotee: ...about paintings for *Brahma-saṁhitā*? Sometimes we would ask questions, the artists would put questions to Prabhupāda [A.C. Bhaktivedānta Swāmī Mahārāj] on the details, and he would think that, he would describe this sometimes as teasing, that these questions would tease him because sometimes they may be a little intricate. So we hope not to be too intellectual about it but if we can ask the questions, simply or clearly, and you could give some advice.

Swāmī B.R. Śrīdhara: Yes. Let me hear then I can say.

Devotee: The first painting that we want to do is in the first verse and the second verse there is a description of Gokula Vṛndāvana as a thousand-petaled lotus with Kṛṣṇa in the centre. And in the twenty-sixth verse there is a description of Lord Brahmā's meditation on the thousand-petaled lotus of Gokula Vṛndāvana with Kṛṣṇa and Rādhārāṇī and the *gopīs*. So we want to do one painting of the Gokula Vṛndāvana planet with Rādhā-Kṛṣṇa surrounded by the *gopīs*. So it is described that Rādhā-Kṛṣṇa are seated on a divine throne and the whorl of the lotus flower where They're seated is described as a hexagonal figure. So we were wondering what is the meaning, that it's hexagonal figure, the whorl of the lotus?

Swāmī B.R. Śrīdhara: I am sorry that we are not to enter into the discussion of such higher and subtle position of the *līlā* of Rādhā-Kṛṣṇa. That is not to be brought into public. And that is the distinction of Gauḍīya Maṭh and the *sahajiyā* section. They are trying to imitate all these things. But we are, we have no faith in imitation. It will come in individual case, and it will awaken in an irresistible way when the program of the *sādhana* stage is finished, it will come automatically, spontaneously. We are believers in that, in that. Not to know the form already, and then we'll reach there. That is not the policy accepted by Guru Mahārāj Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura]. *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."] Bhaktivinoda Ṭhākura also said, "stick to the rulings of the class you are fit for, then you will see automatically."

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāsiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāsiḥ*

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadvīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadvīpa; I immediately appoint you to this service."] [Caitanya-candrāmṛta, 88]

Strictly stick to Gaura *līlā*, Mahāprabhu, then you will find automatically within your heart that *Rādhā-rasa-sudhānidhi* is flowing. Don't attempt directly to have it.

vaisnava heta mali seti nitya sravan kirtanadi jal [?]

It will come automatically, spontaneously. Not intellectually you are to approach that. That will give you a bad prejudice. Not only that, but it will be harmful prejudice and you will have to expend more energy to do away with that layer of misunderstanding. So our Śrīla Prabhupāda did not allow these things. Do your duty in your plane, what you deserve, and that will come naturally. That is his instruction all through, not only temporarily, but all through. Don't go to be a disbeliever and be very eager to see the final result. Don't do like that, for then you will get Māyā instead of Yoga-Māyā. He knows it fully well, She knows it fully well, when you are to be taken in to the confidence, taken in to the confidential area and that cannot be acquired by any other thing but His sweet will - the flow of Her sweet will, or His sweet will. Try to have the natural thing, not any thing of imitation or any reflection. Reflection and shadow, these two kinds of misconceptions may be there, may come there. Reflection is more dangerous. In *Hari-Nāma* also it has been stated like that, and shadow, both misguiding.

And we are to cross that. In our way that sort of temptation may come, but we must not think that everything will come within the fist of our intellect.

acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet
[*prakṛtibhyaḥ param yacca tad-acintyasya lakṣam*]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda Purāṇa*] + [*Mahābharata, Bhiṣma Parva, 5.22*]

Which is inconceivable, don't take it under the jurisdiction of reason. When it will be extended to you, you will be astounded to find only a peep into that. *na tāms tarkeṇa yojayet*, Don't try to drag that into the zone of reason. This is autocratic in its nature. It may come in one shape to you, it may go in another shape to another gentleman. It is so expansive and so free in its nature. It is infinite. Rather the Infinite is the base of those pastimes. Always prepare yourself. Hanker, but don't make it an object of experience.

When Mahāprabhu also talked about that as if in a trance, as if in a trance He's giving description of His wonderful experience of Kṛṣṇa *līlā*. Several times we found that sort of deep, deep *līlā*, the higher *līlā* of Kṛṣṇa to be related by Mahāprabhu Himself. Govardhana *līlā* and the Jala-keli, when He jumped unconsciously into the ocean and for a few hours carried by the *taraṅga*, waves of the sea, He was carried to Cakratīrtha from [Sargradar?]. The Jala-keli of Kṛṣṇa He described how it is. And also, in [Chata-parvat?] no end to His *līlā*. When His body was transformed like that of a pumpkin, then also He described a *līlā* with the nature of that description, not any book produced thing. It cannot be taken into black and white, such thing.

So we received caution, often, that don't try, it will come automatically. Go on with the program that is given by *śāstra* and Guru, and it will be, if you have such a possibility of fortune then it will come to you. Not a matter of experience, and it can be given to this and that, not to be tackled in such way. *Yathā yathā gaura padāravinde*, [*Caitanya-candrāmṛta*, 88] engage your full attention in Gaura *līlā* and that will come automatically within you, from indirect way it will come to you. From higher domain when He will be pleased it will come down for some time to give you experience and you will simply be astonished. "What is this?" Then again, when gone, it is drawn, you will have nothing to lament. A living thing, try to come to get, to hope. We cannot make it the object of our - such higher thing, much, such higher thing, that ordinary man's conduct with his intimate friends, that is very hard to get, and the secret *līlā* of the Supreme Lord, how we dare to enter into, and specially publicly, that is not possible. Externally we can try to have, to give some description of the outer possibilities, and not actual thing.

Hare Kṛṣṇa Gaura Hari bol!

Devotee: So they can do something general.

Swāmī B.R. Śrīdhara: We won't venture to enter, in general.

Devotee: Like lotus flower.

Swāmī B.R. Śrīdhara: Lotus flower representing the idea of beauty, softness, all these things, lotus flower. And in different petals representing Divine, that form of *rasam*, in this way, such way we can take it, beauty, softness. No mundane ideas should be drawn there, only a distant similarity. But categorical difference there should be, there will be always.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

Even we are not allowed by our Master to read the books where they are described - *Govinda-līlāmṛtam*, and even *Stava-Kusumañjalī*, even *Ujjvala-Nīlamanī* - did not allow to study and to discuss it. Rather, he would have been very much disturbed if he heard that someone is interfering with the higher *līlās* in those books. He did not like it, didn't like.

Devotee: Mahārāj, one question I had on that subject...

Swāmī B.R. Śrīdhara: dustyabhya val kori veyajan [?]

Bhaktivinoda Ṭhākura is giving warning that we'll get only the bad result if you venture, cross the line, there will be bad effect come to you, *aparādha*. From the lower position where *anārtha*, the steps are shown through *śraddhā*, *sādhu-saṅga*, by *śravaṇa kīrtana*, then *anārtha-nivṛtti*, undesirable things will vanish altogether, *anārtha-nivṛtti*, [then *niṣṭhā*,] then *ruci*, then *āsakti*, then *bhāva-bhakti*, the sprout of real devotion, then *prema-bhakti*. And *sneha*, *mana*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. By such steps we are to approach there.

Hare Kṛṣṇa. Ha, ha, ha. Once, Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] remarked, you may, how you will take it I don't know. One gentleman, of course he was a senior, he wanted to discuss these things with Prabhupāda and he laid much stress to that. And ultimately he left the association of Prabhupāda and lived a secluded life. But previously he did much service to the mission, that gentleman. Prabhupāda remarked, "Oh, his true life, he's married with Kṛṣṇa and she has got a child." Something, such remark Prabhupāda made. He was a man but taking name as a *gopī* he wanted to culture about the life of the *gopīs* and to intimate connection of Kṛṣṇa and the *gopīs*. In this way he wanted to culture intensely and Prabhupāda remarked in that way. "Oh, s/he has turned into a lady, a *gopī*, and after coming in contact with Kṛṣṇa she produced a child."

Devotees: Ha, ha, ha, ha.

Swāmī B.R. Śrīdhara: Gaura Hari bol!

Devotees: Ha, ha, ha, ha.

Swāmī B.R. Śrīdhara: And another time, the Guru Mahārāj of Prabhupāda, Gaura Kīśora Dāsa Bābājī Mahārāj, he was in a hut near the Ganges. Another disciple of Prabhupāda, Kṛṣṇa Chaitanya or something, he imitated, leaving Prabhupāda he imitated Prabhupāda's Gurudeva Gaura Kīśora Bābājī. And constructed a tiny hut nearby and imitated his *bhajan*, *Hari-Nāma*, and the, the discussion of Narottama Ṭhākura, all these things, and observed strict *vairagyam* in his physical life. Gaura Kīśora Bābājī remarked one day that, "Only by entering the room of labour," when a lady she gives birth to the child she's in a room, is it not, in a special room? Here, it is called (atudar?) (atu?) means (rogi? kata? dar?) "So if a lady enters into the room where that labour and shows, imitates some pain of giving birth to a child, then child won't come by imitation of the sound."

Devotees: Ha, ha, ha, ha.

Swāmī B.R. Śrīdhara: "There is many things before, many events, previous events there must be, important previous events, then the child will come. Only imitation won't give birth to a child." That was his remark to that gentleman.

So *śuddha-sattva*, you must come in connection with what is known as *śuddha-sattva* first, *viśuddha-sattva*, the *nirguṇa* world. *Śuddha-sattva* means *nirguṇa*, *sattva-guṇa* and *viśuddha-sattva*, *śuddha-sattva*, *viśuddha-sattva*, that *nirguṇa*, coming in connection with *nirguṇa*. Then only you may try to approach the subtle happenings or events there. So not to satisfy curiosity where fools rush in where angels fear to tread, fools rush in where angels fear to tread. So in this spirit we must approach the whole thing. And at the same time, by God's grace, disbeliever: "So give me, I shall judge the whole thing to the details, then I shall accept what you say." There are many things below, whose charm of, and the reasonableness of that, that is enough to convince a person to come this side, and they should be left high, on the high above our head. So very cautiously we are to handle all this *līlā*, especially *mādhura-līlā*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Yes, the other day I was thinking, when I joined the mission about a year, Prabhupāda arranged for one full month Kārttikamasya, to preach in Vṛndāvana, and asked the Mahārāj, Bhāratī Mahārāj of that time, to "Explain the seventh canto, the story of Prahlāda, not of Kṛṣṇa, Rādhā-Kṛṣṇa, or Yaśodā, anything of Vṛndāvana, but preach *śuddha-bhakti* of Prahlāda first. They're all rife in business as *sahajiyā*. Just try to make them understand that enter into the domain of *bhakti*, what about Kṛṣṇa *līlā*, that is far, far above."

So in Vṛndāvana they rather wondered, "What is this? In Vṛndāvana they're explaining *Bhāgavat* leaving tenth canto, only seventh canto Prahlāda *līlā*, the lower portion of *bhakti*."

That was wonderful, very strange. Again I found later on when Prabhupāda himself he gave lecture between Rādhā-kuṇḍa and Śyāma-kuṇḍa. There is a boundary line. Have you gone there in Vṛndāvana?

Devotees: Yes.

Swāmī B.R. Śrīdhara: Rādhā-kuṇḍa and Śyāma-kuṇḍa and there is a bound. And there Prabhupāda used to explain for a few days, and *Upadeśāmṛtam*. *Upadeśāmṛtam* of Rūpa Goswāmī, that was read by him and explained, not about Rādhārāṇī not about Kṛṣṇa, that *Upadeśāmṛtam*, the basis. His attention was always towards the basis and the fruit will come of itself. Pour water into the root, pour water into the root, fruit will come of its own accord. So he himself explained sitting in the middle of both Rādhā-kuṇḍa and Śyāma-kuṇḍa, and he explained not only *Bhāgavatam*, but *Upadeśāmṛtam*. *Upadeśāmṛtam* you know?

Devotee: Yes.

Swāmī B.R. Śrīdhara: That the substance is of Mahāprabhu, and the language of Rūpa Goswāmī. What are they?

vāco vegam manasaḥ krodha-vegam, jihvā-vegam udaropastha-vegam
[*etān vegān yo viśaheta dhīraḥ, sarvām apīmām pṛthivīm sa śisyāt*]

["A sober person who can tolerate the urge to speak, the mind's demands, the action of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [*Upadeśāmṛtam*, 1]

All these things.

kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiḥ ca bhajantam īśam
śuśrūṣayā [bhajana-vijñam ananyam anya-
nindādi-sūnya-hṛdam īpsita-saṅga-labdhyā]

["One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."]

[*Upadeśāmṛta*, 5]

In this way, the last is,

kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā-
kuṇḍam cāsyā munibhir abhitas tādrg eva vyadhāyi
yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām

tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti

["Of the many objects of favoured delight and of all the loveable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine *kuṇḍa* is described by great sages as similarly dear to Him. Undoubtedly, Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused."] [*Upadeśāmṛta*, 11]

This is the last *śloka* in *Upadeśāmṛta*. That was explained by Prabhupāda. Not even anything of *Govinda-Līlāmṛtam* or Śrīla Viśvanātha Chakravartī Ṭhākura's *Śrī Kṛṣṇa-Bhāvanāmṛta* - these things were left, so our training in that line. *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."] That is always on our head, that the prospect, our life's future, life after life. It cannot be finished. We shall rather foster the hope, the pure hope that we shall maybe taken in one day in that camp, with this idea.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Ha, ha, ha, ha. Nitāi Caitanya.

Devotee: Mahārāj, sometimes in the *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Goswāmī he's making reference to *Govinda-Līlāmṛtam*, *Ujjvala-nīlamanī*, these other confidential selected works. How are we to take that?

Swāmī B.R. Śrīdhara: These three chapters we were generally not allowed to enter into of *Caitanya-caritāmṛta*, the (Catuhdas, Ādi Catuhdas, and astamadhyai), that is *mādhya-līlā* Rāmānanda Rāya, to certain extent, where the *līlā* portion of Rādhā-Govinda is mentioned we had no entrance into that, *līlā*. (Ādi Catuhdas?) or something like Svarūpa Dāmodara and, of course when (parayana?) is going on we read, go on reading, making (parayana?)

Devotee: What's (parayana?)

Swāmī B.R. Śrīdhara: But not to enter into details of discussion about that thing. Three chapters ...

Devotee: What do you mean by (parayana?)

Swāmī B.R. Śrīdhara: (parayana?) means from the beginning to chant the whole book, finish the whole book, that is parayana.

Devotee: Continuous reading.

Swāmī B.R. Śrīdhara: Then we went on reading, but without giving any particular attention to the *līlā* of the highest order of love. That was barred. Don't try to come

into details there. That will come automatically when the time will be, don't make it a discussion of the public, don't take it in the public eye.

So much so, Prabhupāda once while in Vṛndāvana, he had got a *balya-bandhu*, a friend of his childhood, one attorney there. And he came to see him so he went to give a return visit, Prabhupāda, went to give a returning visit to his friend of boyhood. Then he saw, this Paramahansa Mahārāj with him at that time, now Paramahansa Mahārāj is at Calcutta, Mahānanda Brahmācārī previously, he was with Prabhupāda. And he went to give the return visit, and when told, "He's upstairs," and he went there and saw that Pran Gopāla Goswāmī he's explaining *Bhāgavatam rasa-līlā* with Prabhupāda just bowed down his head and came away, immediately came away.

Then his friend came, leaving that *rasa-līlā* (uday?) there, going on, explanation. Friend also came down. "And yes, the *rasa-līlā* is going on, the explanation and you did not take your seat at all and you just bowed down your head and coming down. What is there the matter?"

"Our Guru's order is such that if you attend *rasa-līlā* explanation you will commence offence; that will be offence to attend *rasa-līlā*. So I can't stand there even for a second. I have to come back. This is Guru's order."

So *aparādha*, so for us, such a strict behaviour he has shown, and we also do that, especially myself. So many other places, the *jhulana-līlā*, the *rasa-līlā*, they show by dolls. I never do that. What's true to my understanding of my Gurudeva's will or his words, I don't make any show of *jhulana* or *rasa-līlā* of the type. I found in my heart, find in my heart, that this was not desirable of Prabhupāda. But in so many Maṭhs I see at present, I hear also that they're doing that. But I strictly abstain from that sort of showing, the *jhulana-līlā* or *rasa-līlā*. That is too high for us I considered.

I must be true to my hearing to the words of my Gurudeva if I want my realisation and not my position. The position or some sort of popularity to attract people by such show and to make money or make favourable field for preaching, they may do like that. But I don't do. I don't want popularity, nor any position of a higher Ācārya. I am a student, still I am a student, I consider myself to be a student, a faithful student what I heard from my Gurudeva I try my best to stick there to keep my position there as I heard from him. I don't want to mutilate that any way to suit my purpose. I try not to do that. So, of course, for big propaganda they may take different ways as they think they're now free. But I am not a member to do so, to go on in such way.

I try because, ha, ha, When Prabhupāda offered me to go to the West and I told simply that "I don't consider myself fit to go there to the West, I won't be able to show success there for such defects", two defects I showed. Then some of the *sannyāsīns* they showed much reverence to me, "What is this? So many persons there to take, you lose this chance. You don't, you neglect to take advantage of such a position that you'll be a world preacher, you don't, you have no hankering for that?" I told, "Yes Mahārāj, I have no hankering after such position. My only humble ambition is that I be reckoned as a sincere devotee of Mahāprabhu Śrī Caitanyadev. No other ambition I have in my mind to become a world preacher and so on." So, in my nature I am such and such, such and such. I want truth and I hope I crave for the mercy of the

Vaiṣṇavas and you all that I may not have that ambition, but to be the humblest, most humble servant of the Lord, I may not be misguided.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

I may engage myself in the lower form of service, *tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho*. My faith may be so firm and may be of such quality that the least offer of His Divine Service may satisfy me. I may not be ambitious to run high to get the chance there in the higher officer class. With my lowest connection with the Divinity I may go on, satisfied with my life. Gaura Hari bol! *Pāda dhūli*, Mahāprabhu says, "Just consider Me as dust at the feet of You Kṛṣṇa." What is that *śloka*?

*ayi nanda-tanuja kiṅkaram, patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-sthita-dhūli-saḍṣaṁ vicintaya*

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

"Consider Me to be one of the dusts in Your feet." That may be our guidance. That is too much. Our faith should come to such a great, in quality, that we may be satisfied to become a dust in His feet. Then, by His sweet will it may happen, anything. But our humble aim should be to have the least connection of the Divinity, the Reality, not a concoction, concocted Kṛṣṇa.

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

Pūjāla rāgapāṭha gaurava bāṅge. Very sweet, the *rāgapāṭha* is on the head, the *rāgapāṭha*, we are servants of the *rāgapāṭha*. We are in *viddhi-mārga*, under *śāstric* rule, we must live and move under *śāstric* rule and always keep the *rāgapāṭha* on our head.

Once, Prabhupāda, while in Rādhā-kuṇḍa, one *paṇḍa*, he, in his talk made a slight remark that, "We are *brāhmaṇas* in Vraja, we can bless [Raghunātha] Dāsa Goswāmī."

Prabhupāda was surcharged by such haughty remark. "Dāsa Goswāmī is the highest *ācārya* in our camp, Gauḍīya camp, and that fellow he says that he's able to bless Dāsa Goswāmī and I am to hear that?" He left taking food, he won't take food, and he remarked, "If I was an ordinary *bābājī* I won't care, I'd leave the place, I would leave the place. But I am running with the motorcar here like and *ācārya*, I have got the responsibility, moving here in the pose of an *ācārya* that I shall protect the *sampradayā*. I shall brush the dusts, the undesirability from the *sampradayā*. In a motorcar I am running on the Vṛndāvana. How can I tolerate such remark against my *Guru*?"

He left food. "No, I won't, if no..." (patikar?) means? Until any ...?

Devotee: Opposition, contradiction?

Swāmī B.R. Śrīdhara: Not contradiction. Any (pritikar?), arrangement for any relief or something like that, proper word is...

Devotee: Counteraction.

Swāmī B.R. Śrīdhara: Counteraction, not counteraction, "but something else is made by me I can't, I won't take any food, I can't take any food."Prabhupāda fasting we're all fasting. Then, one influential person when he heard the news, he came, and he anyhow managed to take that *brāhmaṇa* and he begged pardon, "Excuse me. I'm an ordinary man, a fallen fellow. I do not know the greatness of Dāsa Goswāmī. He came in a caste, in a *śūdra* family and I am in *brāhmaṇa* family, with general inclination I made such remark, but now I find that I committed mistake. Please forgive me." Then of course it was minimised and Prabhupāda took food and we also took food. *Pūjāla rāgapāṭha gaurava bāṅge, gaurava bāṅge*, always his posing was that of a protector, or not only protector, a servant protector of the *sampradāya*. He himself remarked...

End of side A, 19a. Start of side B.

...*sampradāya*. He himself remarked, he said, "Bhaktivinoda Ṭhākura has taken a pose that I am a *jarudhar*." Jarudhar means who rubs away the dirt. The Nityānanda Prabhu's *Nāma-hatta*, and I am a *jarudhar*, one who with a broomstick in his hand he brushes...
... I'm one of the sticks in the broomstick.

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

Swāmī B.R. Śrīdhara: In the hands of Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura is *jarudhar*, the broomstick in his hand. I am one of the sticks. And if he'll be sincere, if this remark is sincere, if we take it sincerely and not imitation or not any false assumptions, if his sincere liking is for that then we are to measure, this is the unit with which we must construct our body and then we shall hope to enter, venture to hope to enter into Vaikuṅṭha, in Goloka, in the camp of the Vrajavāsīs. So,

tṛṇād api sunīcena, [taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

This is not a figurative word, not ornamental thing, but this is real, substantial. If we think like that, in what level should we come, should we take ourselves to be qualified to enter into the domain of the Lord in Goloka, not least ambition, cent per cent dedicating

agent. The meanest of the mean, with this idea, this is the qualification to enter into that domain, what is required of us.

Gaura Hari bol! Gaura Hari bol!

Tṛṇād api sunīcena, taror api sahiṣṇunā, because in cent per cent humility there cannot be any trace of enjoying spirit. No aggression is possible. The meanest of the mean, that to eliminate fully the aggressive nature, aggressive nature cannot be present there only. Aggressor, the enjoyer must be aggressor. The aggression is a property of this world of exploitation. And dedication, and dedication of this quality is necessary for the entrance of that domain. This is reality, otherwise all concoction, all imagination. If this is imagination then that is also imagination. If this is concrete reality then to them Goloka is reality. In that plane they will come in contact with Goloka in such subtle and fundamental plane they will come in contact with that thing really. Otherwise, this is all in fool's paradise, to live in fool's paradise. Gaura Hari bol! If we have faith in this then that is real to us. Otherwise, we'll be given the ambition to live in fool's paradise.

Nitāi Caitanya. Dayāl Nitāi. Gaura Hari bol!

I think I did something to give vent to the feeling of my Gurudeva today, his position, to clear his position. I did something today. Gaura Hari bol! *Pūjāla rāgapāṭha gaurava bāṅge*, this is enough. *Tad dāsa-dāsa-dāsānām dāsatvaṁ dehi me prabho*. This is not a figurative thing, this is not mere poetry. Mahāprabhu says,

*nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsah*

["I am not a priest, a king, a merchant, or a labourer; nor am I a student, a householder, a retired householder, or a mendicant. I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.80]

This is not ornamental thing only, this is reality, this is reality to become ostentatiously mean, really to become eligible for the higher service. So selflessness, so self abnegation is necessary for a unit of the lowest order to enter into that domain, so self abnegation is necessary. Then we can come into that plane. There is a plane undercurrent, undercurrent plane, and if we really want to contact with that we shall be, we have to be such finest of the fine in our, and no demand in it's negative way we are to transform us into. Then we can have touch of that plane where we can come. The least exploiting and speck of the ambitious life won't take us there. This is another thing. *Pratiṣṭhā, pratiṣṭhā*, that is, *pratiṣṭhā* means self establishment, or what is that?

Devotee: Aggrandisement.

Swāmī B.R. Śrīdhara: Aggrandisement no, *pratiṣṭhā*, *pratiṣṭhā*, the hard stability, to be stable, to be immortal, to be invincible. Not self giving but self establishing tendency, *pratiṣṭhā*. "I must stay, I must live." If necessary I must die for the interest of Kṛṣṇa. *Mārobi rākhobi yo icchā tohārā*, [*nitya-dāsa prati tuwā adhikārā*] ["Slay me or protect me as You wish, for You are the master of Your eternal servant."] [Bhaktivinoda Ṭhākura]

A suicidal soldier, for the cause of the country, if necessary I must die, I must efface myself, I must, maybe effaced if it is necessary. My very existence may be effaced if it is necessary for the satisfaction of Kṛṣṇa.

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

My very existence may be effaced if it is necessary. Such temperament, such selflessness of such degree is necessary to find out that plane, such subtleness.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Nitāi Caitanya. Dayāl. Mahāprabhu. Kṛṣṇa. Kṛṣṇa.

Let us be blessed by the, by Prabhupāda.....

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

Gandhi told once, that gentleman, "Gandhi ki jai! Mahātmā Gandhi ki jai!"

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

Swāmī B.R. Śrīdhara: Then, "Oh, we are, they are giving, singing glory to a particular form. If I go away from that position, they'll go, "Down with Gandhi! Down with Gandhi!" Ha, ha, ha.

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

Swāmī B.R. Śrīdhara: "So, it does not concern me," he says.

Gaura Hari bol! Gaura Hari bol!

So the *jai* goes to somewhere else. All glory to Guru and Gaurāṅga. All glory to Guru and Gaurāṅga.

Devotees: Jai.

Swāmī B.R. Śrīdhara: Śrīpāda Bhaktivedanta Swāmī Mahārāj ki jai!

Devotee: Jai!

Swāmī B.R. Śrīdhara: Sevā Vṛnda ki jai! Gaura Hari bol! Gaura Hari bol!

You are helping me to take out from my inner heart so many beautiful and so many valuable things. It is through your help that these old memories are becoming again fresh to me. I am forced to take out those things from the inner nature of my previous life which I got from my Gurudeva, the wealth. Again I show, I got the chance of seeing that treasury, treasury, I was given the opportunity by this recapitulation what I heard from the divine feet of Gurudeva.

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

What's the time?

Devotee: It's nine-thirty.

Swāmī B.R. Śrīdhara: But are you dissatisfied?

Devotee: No, no. Ha, ha, ha, ha, ha. I'm always satisfied.

Swāmī B.R. Śrīdhara: With this connection, a valuable thing, and this is what is our education what I got from the divine feet, I just sincerely put it to you all. It is such.

Gaura Sundara. Gaura Hari bol! Gaura Hari bol!

Pūjāla rāgapāṭha gaurava bāṅge. He told, "We must not go and live in Rādhā-kuṇḍa." Our, one day, in the, near Lalitā-kuṇḍa, the Svānanda-sukhada-kuṅja is there, and there, the first story, and told, "A second story is necessary. But I won't be able to live there." I told that if you don't live in the first floor then who will live there? What is the necessity of further construction?

"No. You don't know. Better persons will live there. Bhaktivinoda Ṭhākura, Gaura Kiśora Bābājī Mahārāj, they will live there. And we live on the ground floor and we serve them and we comeAgain he told, "I shall live in Govardhana. Rādhā-kuṇḍa is the highest place, the place of our Guru Mahārāj, our Gurudeva. They will live here in closer connection with *līlā*, and we are not fit to live in, there. We shall live in Govardhana, a little far away, because we shall have to come and serve our Gurudeva, so we must be, but we must not live in closer connection with them, we are not fit."

Pūjāla rāgapāṭha gaurava bāṅge. The whole tenor of his life was such, *pūjāla rāgapāṭha gaurava bāṅge*, that is high, high, and from below we are to honour that, to establish in the whole world this sort of posing, that that is too high.

One day in Allahabad, perhaps that very year [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj was initiated in [Malaka?] in a park, when he was speaking he told, "I am out to give

(mydarn?) (mydarn?) means to wrestle, a challenge to wrestle, wrestling, what is it? (mydarn?) That in a meadow, two fighters, just as one who has become Mohammed Ali, what is that? The boxing, "I am ready to fight with any person to show that the highest position is occupied by my Gurudeva, Bhaktivinoda Ṭhākura, Gauḍīya Vaiṣṇava, Mahāprabhu. Let anyone come to fight with me to decide. I'm ready." That he told. "I am ready to give (mydarn?) to anybody and everybody. Let him come and fight with me. I want to establish the throne in the highest place is my Gurudeva.

Gaura Hari bol! Gaura Hari bol! *Pūjāla rāgapāṭha gaurava bāṅge*. Nitāi Caitanya.

Then, this garland.....

Devotee: Jai! Hare Kṛṣṇa. That stick, bring that stick.

Swāmī B.R. Śrīdhara: That stick is there.

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[from here there is a large section of unclear recording]

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