

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.8.18-19

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

I'm eighty-six, only few months left?How long I may stay is uncertain. It makes a necessitySo he knows what to do.

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

I do not know why I am living, so many have been intimate friends

Gaura Hari bol! Gaura Hari bol!

Devotee: Just as in our Guru Mahārāj's old age, Kṛṣṇa gave him so much opportunity for preaching, so I think also...

Śrīla B.R. Śrīdhara Swāmī: And he did wonders, inconceivable wonders, inconceivably wonderful. He came here for his last time, was devoted to produce a miracle, [free to a miracle?] Not only ordinary thing, there may be many receivers, many persons to purchase, take it, may be customers of, [presuppose?] lower order. But for things of the higher order, the purchasers number will be very few.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[aham tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Purchasers of this principle of this type of surrender to the Lord is very rarely to be found in the world. And anyhow he has found you all, large numbers, so many, from the unexpected quarter.

And Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] of course mentioned before his departure, "We have made attempts in England and Europe, [but marking monarch is left aside?]" In *Gauḍīya* he wrote in his article, *The Marching Moluscs?* This was his expression, "[Marking Moluk?] has not been approached yet. We have hope for [Marching Molusk?]"

And [Śrīla A.C Bhaktivedānta] Swāmī Mahārāj did that. Hare Kṛṣṇa.
And his approach was a different one.....

ordinary approach to the market. The people began this [katyav?] and chanting Śrī Kṛṣṇa Caitanya, Hare Kṛṣṇa. And the public in the park they thought him to be one of the hippies and surrounded him. Acyutānanda was one of them. And then when they surrounded and began to talk in a ridiculous way he handed over the books to them. Acyutānanda said that, "After reading *Gītā* and *Bhāgavat* we were wonder struck, astounded. Oh, this hippy is not a hippy of ordinary type." Acyutānanda told that his father was fond of *Gītā*, Acyutānanda's father, but that was of Śāṅkara School, so that could not satisfy him. "But when I got this *Gītā*, personal God, this touched me, my conscience....." He was a graduate of the music college, or something like that, Acyutānanda, who came here first.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Nitāi Caitanya..... Nitāi Gaura Hari bol!

So, you have not taken anything, as yet?

Devotee: Yes, we have taken.

Śrīla B.R. Śrīdhara Swāmī: Taken something? You?

Devotee: Yes.

Devotees: Everyone. Yes. We have taken.

Śrīla B.R. Śrīdhara Swāmī: Nitāi Caitanya. Nitāi Caitanya.

After Jaya Tirtha Mahārāja has left, no trace about him, no news from him?

Devotee: Not since I was in England. I met with him personally.

Śrīla B.R. Śrīdhara Swāmī: Oh. Why?

Devotee: Well in India you don't get news so much.

Śrīla B.R. Śrīdhara Swāmī: Oh.

Devotee: Such a long time.

Śrīla B.R. Śrīdhara Swāmī: There was one gentleman, Pramana Swāmī...

Devotees: Yes. Yeah.

Śrīla B.R. Śrīdhara Swāmī: ...the self-made *ācārya*...

Devotee: Yeah.

Śrīla B.R. Śrīdhara Swāmī: But he has got his hold and so many disciples in Australia.

Devotees: Yes.

Śrīla B.R. Śrīdhara Swāmī: And he also expressed much satisfaction hearing from me.

Devotee: There is another self-made *ācārya* also in Behar.

Śrīla B.R. Śrīdhara Swāmī: Who is he?

Devotee: Rādhā-Govinda.

Śrīla B.R. Śrīdhara Swāmī: Rādhā-Govinda. A *sannyāsī* ?

Devotee: He's a Godbrother, I don't think he's a *sannyāsī*, no.

Śrīla B.R. Śrīdhara Swāmī: But he got twofold *dīkṣā* from [Śrīla A.C Bhaktivedānta] Swāmī Mahārāj?

Devotee: Yeah. Rādhā-Govinda.

Śrīla B.R. Śrīdhara Swāmī: And another in Punjab, but he has gone.

Devotee: And there is another in South America, Viraha Prakash Swāmī. He works with Pramana Swāmī.

Śrīla B.R. Śrīdhara Swāmī: Oh, with Pramana Swāmī.

Devotee: They have divided the country of Venezuela in half.

Śrīla B.R. Śrīdhara Swāmī: Amongst themselves.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: The zone has been divided in this way.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. And Yaśodānanda Swāmī, his previous name was [Some Bill?]

Devotee: No, I don't think so.

Śrīla B.R. Śrīdhara Swāmī: But in *Ananda Bhazaar* it was mentioned one Yaśodānanda name one, and then Mr Bill, Mr Bill.

Devotee: He has a French name. He is a French-Canadian. So his name is [Yolander?]

Śrīla B.R. Śrīdhara Swāmī: But what we find the philosopher Mill, there is an empirical philosopher whose name was Mill, from England perhaps, atheistic philosopher, Mill, a noted philosopher. Mill, of the atheistic school, no-God school. So what is necessary for your proper diet you must...

Devotee: Yes. Everything is being arranged.

Śrīla B.R. Śrīdhara Swāmī: I think curd, potato and bread, that will suit you most and [keep a sounder?] You are generally accustomed to that sort of diet.

Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāj, yesterday, Govinda Mahārāj and I were speaking and we were talking about our Guru Mahārāj [Śrīla A.C. Bhaktivedanta Swāmī Mahārāj] as *śaktyāveśa-avatāra*.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: And so he mentioned that you had said previously about Bāladeva, Nityanānda Prabhu...

Śrīla B.R. Śrīdhara Swāmī: Yes. That is the *guru-tattva*, generally *guru-tattva* is Bāladeva and Nityanānda, in general. So for propaganda work They're in the highest office for propagation, generally. So I took it that Nityanānda Prabhu had some special recognition from the section from which Swāmī Mahārāj has come, special grace for that particular section, Nityanānda. It is mentioned in the scripture we find. And [pajar gauranga...?]

Devotee: What section?

Śrīla B.R. Śrīdhara Swāmī: That [Subar Navanik?] They're the most favourite section of Nityanānda Prabhu, it is mentioned in the *śāstra*, *Caitanya-Bhāgavat*. So I thought that Nityanānda Prabhu's in charge of preaching about Mahāprabhu's glory. And so I took it that Nityanānda Prabhu must have some special delegation in him in his last days, which helped him to inundate in such an inconceivable magnitude the whole of the world. But that does not mean that he was nothing before such delegated power came in him, that he was nothing. That delegation may come in a proper place. Just as in other *śaktyāveśa-avatāras* the *śakti* accepts a particular place, and he'll not, anything and everything, an ordinary thing, must be proper to receive that. That is one thing.

Another, to preach, that when that delegation consideration has come, so without delegation he has no value his own, that is some wilful propaganda, and that will defeat its own object. What is that thing? Does it mean that one where the delegation will come should be some empty or some bad thing? This supposition is mischievous and that will, of those that will take out of my statement of delegation, they will be mischief for their own people...

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: ...by falsely propagating in this way, that that was his purpose. It will be very difficult to arouse faith in man, and this sort of statement will diminish the faith, will prepare the field of the atheists. So this is suicidal propagating that work. And *sakhya-rasa* is also not being neglected. [Raghunātha] Dāsa Goswāmī, who is thought to be the highest, to hold the highest position of *mādhurya-rasa*, *prajoyana-ācārya*, he himself says:

sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sakhya*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But *He* may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category." But I consider that I am not fit for that confidential service, my Lord. You may engage the higher servitors in Your confidential group, while I may serve in the lower level."] [*Vilāpa-kusamānjali*, 16]

What does it mean? Fools rush in where angels fear to tread. Is it an intellectual thing, that we can pass resolution, we can pass remark in any way we like in our fashion? [Raghunātha] Dāsa Goswāmī, he's supposed to be posted in the highest position of the *prajoyana-tattva*, the *ācārya* of the *prajoyana*, in *mādhurya-rasa rādhā-dāsyā*. He says that *dāsyāya te mama raso 'stu*, and *sakhyāya te mama namo 'stu*. "I am trying to put, to show my reverence to the *sakhya*, and I want, I crave that my real earnestness may go for the *dāsyā-rasa*. Is it a thing to play."

Rādhārāṇī Herself She wants that, "My attention is always to serve, but because Kṛṣṇa wishes to enjoy Me He enjoys, but My mark, My ideal is always to serve Him." So service is [autocrat?] the *śanta-rasa*, the...

priyamam manayo rajan nevitara viseshey lakha
nagranyatha ramante sma gunar no karan hare?

This is *śanta-rasa*, in *Bhāgavatam*.

*ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [*Śrīmad-Bhāgavatam*, 1.7.10]

These are examples of *śanta-rasa*. This is very rarely to be found. We must go to that place and then we should deal with things, so *dāsya* just the opposite. The *mādhurya-rasa*, even Rādhārāṇī Herself She says that, "Always My tendency is to serve Kṛṣṇa, towards *dāsya-rasa*, *dāsya-rasa*." Then, what of *dāsya*, then *sakhya*, *sakhya-rasa* is only a very small thing? What is this?

*sakhyāya te mama namo 'stu namo 'stu [nityam
dāsya-ya te mama raso 'stu raso 'stu satyam]
[Vilāpa-kusamāñjali, 16]*

"From a distance I want to show my respect to *sakhya-rasa*, and *dāsya-rasa* I really want." That should be the tendency of a real devotee. And to disregard all these things, as they seem to play like a ball, play ball, all these things.

.....

Gaura Hari bol! Gaura Hari bol! Nitāi.

Devotee: So, as Govinda Mahārāj and I were discussing, he gave this one example of Vashu.

Devotee: [speaks Bengali?.....]

Śrīla B.R. Śrīdhara Swāmī: In Mahāprabhu also we find, sometimes, Mahāprabhu Himself, [there was such *avesha*?] Sometimes by the influence of Bāladeva, "Give Me wine, give Me wine," in *Caitanya-Bhāgavat* we find that Mahāprabhu sometimes He showed different inspired stages. When He was captured by the feeling of Bāladeva, then He says, "Give Me wine, give Me wine, give Me wine." They gave some Ganges water. "You take it." Sometimes even He was inspired with the feeling of Pradyumna.

sekha pran jaya nityananda prabhu kari bap krsna rakhi ven pran
eve pran tri bole jata balaram?

Mahāprabhu inspired by the feeling of Pradyumna is uttering like a madman. "I can't stand. I can't take rest from dancing mood. Some inspired power is making Me dance like a madman, I have gone, I can't take rest." In this way He says.

bap krsna rakhi ven pran?

"By the inspiration of Kṛṣṇa anyhow I was saved. But when inspiration has come from Balarāma, now I am gone, I can't contain Myself about that thing, but I feel too tired."

That was His, that sort of feeling of maybe Bāladeva, *yata balarāma*. He's.....elder brother or father, so Pradyumna, *yata ei balarāma*. So Mahāprabhu is attacked by that feeling of Pradyumna - *abhimāna*, and He says, *yata balarāma*, His honest feeling in this way. So it is Caitanya comes in different times for different purpose. Even Mahāprabhu Himself had so many inspirations of different types coming to Him and going away. These are the transcendental laws, or will of the Lord, in other words.

So *śaktyāveśa*, it is not a thing for the play of the child, for the children, childish play, that *śaktyāveśa*. Very belittled and very mortified that the remark *śaktyāveśa* that have been used in such a mean way, *śaktyāveśa*, a childish thing. Hare Kṛṣṇa. Hare Kṛṣṇa.

And *dāsya-rasa*, *sakhya-rasa*, that is always very fit, and different degree and weakness, anything at our sweet will. A poor conception of the real reality, that can make us audacious to pass such remark. The love of power, the love of power is making mad to take any path or the other. But that will be suicidal, that will dig its own grave.

Devotee:?

Śrīla B.R. Śrīdhara Swāmī: That is clear that our *sampradāya*, *rūpānuga sampradāya*, and that *sampradāya*, that *mantram*, the *mantram*, all show that it is wedded to *mādhurya-rasa*, the *adi-mantra*, and the selection was coming to Prabhupāda, *rūpānuga*. The *Guru-paramparā*, all *rūpānuga*, *mādhurya-rasa*, but for the propaganda work some temporary delegation of the time being to preach, to inundate the whole country, that came in my mind. They may not care for that, they may not care. It is my consideration, I gave it out. If anyone may think in that way they may do, however it is. I am not forcing it towards the unwilling. It is my special estimation that something might have happened.

When I came to take my shelter here I thought that I am going to take my permanent shelter in Navadvīpa Dhāma, but Navadvīpa Dhāmeśvara is Nityanānda Prabhu. So I must go to Him first. Not the place of Mahāprabhu, I went to Ekacakra first, to seek His permission, that, "I like to pass the last days of my life in Navadvīpa Dhāma. Please, You give permission, otherwise my attempt will be futile." So I went to Him and invoked for His permission, and as if with His permission I came and settled here. Dhāmeśvara Prabhu. Though my aspiration is innately towards *mādhurya-rasa*, but still I went to Nityanānda Prabhu to give me admission here, that the rest of my life I may pass.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi

By the grace of Nityanānda we shall get the grace of Mahāprabhu. And by the grace of Mahāprabhu we can enter into *mādhurya-rasa* and Rādhārāṇī, all these things. That is our way chalked out by our spiritual master. We have got great regard for that.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Sometimes I've heard it said that if you similarly, if you want to get the mercy of Nityanānda Prabhu you should approach the Jagāi and Mādhāi.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha, ha. The deliverance of Jagāi and Mādhāi, that is also who have no *acāra*, no *vicāra*, neither real conception of divinity, nor any holy practices, pure practices. And that was all delivered in a great number. And there it attracts after things of the presence of Nityanānda Prabhu. Nityanānda Prabhu's presence, why? There were so many who had no such pure *acāra* and *vicāra*, they were taken direct to the higher position. So the potency, the great mercy of Nityanānda is to be located there. So what I have said that is also corroborated, as you say, is it not?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: He himself told me, Swāmī Mahārāj, that, "I have taken them from a country where no question of any food restriction, or consideration of purity or impurity of food, nothing of the kind, and also that of practice. So from that we have come then to you all. So much I have done and you must give attention to them properly. You must not be unmindful to them." Because he told me that I can't deny, not only once but several times he repeated this to me, that, "I have done so much and you must be sympathetic to them. They are recruited from such lands. They have no consideration of all these things." So from Nityānanda, this is shown that Nityānanda's presence in him. Anyhow, it was suggested in my mind, they may take or not take, it doesn't matter what to do? I am innocent and sincere in my remark in that way as I have conjectured [I told them?]

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

Devotee: Mahārāj, sometimes our Guru Mahārāj used to chant the verse,

*śrī caitanya mano'bhīṣṭam, stāpitham yena bhūtale
svayam rūpa kadā mahyam, dadāti sva-pandāntikam*

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"]

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: So, can you explain what that verse means?

Śrīla B.R. Śrīdhara Swāmī: Yes. *śrī caitanya mano'bhīṣṭam, stāpitham yena bhūtale*, the real purport of Śrī Caitanyadeva was established by whom, in this earth? He's my Gurudeva. *śrī caitanya mano'bhīṣṭam*, what Śrī Caitanyadeva wanted to do in this earth, *mano'bhīṣṭam*, he reminded to do in this earth. *Stāpitham yena bhūtale*, and that was

propagated in this world. What Śrī Caitanya willed, and that was translated into action in this world by whom? That is Gurudeva.

mano sarvjande svayaṁ rūpa?

Svayam-rūpa, this is in the line of *mādhurya-rasa*. *Svayam-rūpa*, Rūpa Goswāmī, *svayam-rūpa*,

*śrī caitanya mano'bhīṣṭam, stāpitham yena bhūtale
svayaṁ rūpa kadā mahyam, dadāti sva-pandāntikam*

"When," about that Rūpa Goswāmī, "will take me, will attract me near his feet?" That is the literal meaning. "What Caitanyadeva wanted to do, that has been done by Rūpa Goswāmī. And when that fortunate day will come when he will attract me near his feet, Rūpa Goswāmī." The *svayaṁ rūpa*, that does not mean *svayaṁ rūpa* Bhagavān Kṛṣṇa.

[Bengali conversation.....?]

Devotee: Who composed that verse?

Śrīla B.R. Śrīdhara Swāmī: Who composed? As far as I remember by Narottama Ṭhākura.

Govinda Mahārāja says that the reading is not *svayaṁ rūpa*, Rūpa Himself, *svayaṁ rūpa* means Rūpa Himself, but *svayaṁ rūpa*, this *rūpa*, that *rūpa*, that is *sva-ayaṁ rūpa*, that *rūpa*. *śrī caitanya mano'bhīṣṭam, stāpitham yena bhūtale*, that *rūpa* who has installed here the water desired by Śrī Caitanyadeva, when such *rūpa* will take me near his feet, draw me to take my position near his feet." That is the verse.

[Bengali conversation.....Gaudiya Kanthahara]

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta*, Ādi-līlā, 1.4]

Nityānanda's beauty is to take ordinary persons to Gaurāṅga. And Gaurāṅga came to take them to Braja *līlā*. *Yathā yathā gaura*: Nityānanda Prabhu preached about Gaurāṅga. "You could not reach so high, you just come to Gaurāṅga. That will be the easy thing." Anyhow He tried His best to take persons to the feet of Gaurāṅga. "And then you will get:

*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]

Automatically you'll be led to Rādhārāṇī, Prabodhānanda says. Mahāprabhu asked Nityānanda Prabhu, "Go and preach about Kṛṣṇa in Gauda-deśa, Bengal." But Nityānanda Prabhu came and He began to preach about Śrī Caitanyadeva, not Kṛṣṇa direct, shortcut. "Anyhow come to Gaurāṅga and the rest Gaurāṅga will see for you."

Devotee: Mahārāj, in *Caitanya-Bhāgavat* it says that in Lord Caitanya's [sankyam?] there were twelve persons with Him, twelve [pacharis?]

Śrīla B.R. Śrīdhara Swāmī: Where?

Devotee: [Dvadasta charis?] with Nityānanda Prabhu.

Śrīla B.R. Śrīdhara Swāmī: Dvadas Gopal, they were assistants, there Dvadas Gopal in Braja. Nityānanda as Bāladeva and other *śakhya-rasa* group in Vṛndāvana, they came here and they're know as Dvadas Gopal, twelve intimate friends of Nityānanda or Bāladeva. With their help Nityānanda began to preach here.

Devotee: Mahārāj, where is that verse *dāsyāya te mama raso 'stu?*

Śrīla B.R. Śrīdhara Swāmī: It may be *Vilāpa-kusamāñjali* [16] perhaps of Śrīla Raghunātha Dāsa Goswāmī. This verse is made by Raghunātha Dāsa.

*sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam*

"I am not up to mark of serving the Lord in the confidential way of *śakhya*. That is higher. That is too much for me. My aspiration is anyhow to get a position amongst the servants of the Lord. I pray that my real, my sincere tendency be towards the service of a servant, and never to such a higher degree as to render confidential service to Him. I have no such audacity." So *śakhya-rasa* he says, "Who is he?" Who is considered to be the *ācārya* of the highest *mādhurya-rasa*, the *prayojana-ācārya*? That's Raghunātha Dāsa Goswāmī, he says that, "I pray that I may not have the audacity to come into the

confidential service of Kṛṣṇa. But I pray that my sincere flow may go to the ordinary servant group, that I pray, *raso 'stu satyam*, that my attraction really may go to there in the lowest rank."

Devotee: Yes. And Mahārāj, Uddhava, this,

*āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

So he's praying, *gulma*, to be like a creeper, or...

Śrīla B.R. Śrīdhara Swāmī: He aspires after a birth of a creeper or shrub in Vṛndāvana so that automatically the feet-dust of the *gopīs* may come over them.

*āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

Gaura Hari bol! Nitāi Caitanya. [Bengali.....]

End of side A, start of side B, 18th, 19th.8.81

Devotee: *gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*.

Śrīla B.R. Śrīdhara Swāmī: *Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*.

*nāham vipro na ca nara-patir nāpi vaiśya na śūdro
nāham varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*,

grhastha, vānaprastha, sannyāsī). 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]

Devotee: What is the explanation of that?

Śrīla B.R. Śrīdhara Swāmī: Explanation? I am neither a *brāhmaṇa*, *nāhaṁ vipro na ca nara-patir, varṇāśrama*, discarding *varṇāśrama*, abandoning, leaving away the *varṇāśrama dharma* going up. I am neither a *brāhmaṇa*, nor a *kṣatriya*, nor a *vaiśya*, nor a *śūdra*. My identification is not with any of them. Then I'm neither *brahmacārī*, nor *grhastha*, nor *vānaprastha*, nor *sannyāsī*. *Varna* and *āśrama*, four *varna* and four *āśrama*, I am none of them. But what is my real identification? I am a person who has got the highest sincere aspiration for the servant of the servant of the servant of the servant. That position, of whom, *prodyan-nikhila-paramānanda-pūrṇāmṛtābdher*, that conscious ecstatic embodiment who can command the whole of the universe, whole infinite, that absolute ecstatic joy embodiment, *prodyan-nikhila-paramānanda-pūrṇāmṛtābdher*. That sort of, who is He? *gopī-bharttuḥ*, the master of the *gopīs*, the *paramā* of the *gopīs*, lover of the *gopīs*. *Pada-kamalayor dāsa-dāsānudāsaḥ*, I am the servant of the servant of the servant."

I told once that this is like a telescopic system in Vaikuṅṭha. A telescopic, may be, generally a spectacle, it comes between the seer and the seen, the spectacle. Generally it may be thought that it will hamper the sight, but it improves. So in telescope so many glasses are placed. Apparently it may be thought that so many glasses must disturb the real sight, but no, that helps that. They help them. So as many glass, so far we can see. So, master, master, master, master, guardian, guardian, guardian, they take something and from them, some distance, they give some assistance, the many guardians will help me from far off, very fine thing, they will help me to bring in my side. Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So, *gopī-bharttuḥ pada-kamalayor dāsa-dāsā*, then *dāsa*, his servant, his servant, his servant, his servant I want. He says that this is the real clue to take advantage of the telescopic system. So much, the *kṛpā*, the grace of the first, second, third, fourth, so many *gurus*, the *kṛpā*, that will come from so many *gurus* that will help me. So don't go up but try to go down, then you'll be benefited much. That is the direction. In the Rāmānuja section also there is a,

vrtya vrtya tavichar ca vrtya vrtya ca vrtya para lokanatha?

The real devotees who know the real clue, they don't want to go up. They realise that to go down, to become the servant as much as one can go down I will get greater benefit. This is a peculiar thing in Vaikuṅṭha. In the land of exploitation we want to be master, but the land of service, mainly the land of service, so we must not be afraid of the service. The serving, that is the real nectarean, serving, service of real quality, total

quality. Here, service are all relative things of exploitation, partial exploitation in different ways. But there, the land of pure service, and service is the capital. So, like a contractor, as many business's he can capture he may make more money, more gain. So as many masters we shall be able to gather, we might be so rich, and so much gainer we will be, as many masters we shall have. And here the opposite, as many servants I shall get, I will be able to do many works through them. But there, the opposite, as many masters I shall get I shall derive benefit from so many directions. My income will come from so many directions. Service life is like the opposite thing to be understood, to be felt, the service. From the feeling of exploitation we cannot have a real conception of what service is. Service is life giving. That is beneficial. That is not a burden. That is real health, that is sustainer, service. So, their competition that I shall become servant of the servant of the servant, in this way, this is not insane, this is not show, neither this is a fashion of polite modesty. It is the reality. That by serving we thrive, and receiving service we go down. So Vaiṣṇavas generally do not allow anyone to serve them, but they're eager to serve, but not to give their service to others. That is the very nature. The gain is there.

Devotee:

Śrīla B.R. Śrīdhara Swāmī: *Svayaṁ rūpa*, *svayaṁ* - this, that *rūpa*.

Devotee:

Śrīla B.R. Śrīdhara Swāmī: *Svayaṁ rūpa* means Rūpa Goswāmī himself. *Svayaṁ manasa ayam*, *svayaṁ rūpa*.....?

Hare Kṛṣṇa. Nitāi. Nitāi.

Swāmī Mahārāja, when he's just coming down from the plane and going away, so many newspaper reporters surrounded him and put many questions, and one of them I remember. "You are selling, your mission is maintained by the output of the sale of your books," or something like that. "How you get the money to maintain your mission?" These things he told, "and you sell the body and live on that, sell the books and live on that."

"I am giving you books and you are giving money to me. In this way I go on." Ha, ha, ha, ha. He did not come to the point of selling. That *brahma-vidya* is taken into market for sale. He avoided that. "I am giving you books and you are giving money." In this way it is going on, so simple things, the simple thing is this. What I say sincerely, as I think, as I have heard from Guru Mahārāj and accordingly collected from the books, and if you have any attraction for that, you will love me. What I say, if that attracts anybody then he will be affectionate to me. Easy thing, no other complication should be taken here. What I say, if you think it, it is the desired thing what Swāmī Mahārāja told, these sayings are also of similar nature. What he says, this is also of similar nature. The words that attracted us towards him, the meaning contained in his words which attracted us, we find the same thing here. So this is our place of attraction. A simple thing, whoever

will take, will appreciate, the subject is not of mine, my Gurudeva's. And he will say it is from a Gurudeva, in this way, Gaurāṅga.

We came to Gauḍīya Math, why? Attracted by the charm and the realistic spiritual substance of the subject matter and as it was dealt by our Guru Mahārāj attracted us, no other things, attracted by the spirit of his advice, we joined the mission. And as long as he lived that was, of course, we also read scriptures also, but the standpoint we get from him, under that light we tried to understand, and we *did* understand. This is our impression. That he gave us the key to the scriptural safe, the key to the almirah where spiritual books are, Guru Mahārāj supplied us the key. So with that standpoint, that angle of vision, we've gone through other scriptures also. And we are satisfied, we are attracted more and more, and now.....that thing. Scripture is there and different interpretations are also there, from Śaṅkara, Rāmānuja, this, that, many. But the angle of vision that was given in the line of Mahāprabhu by our Guru Mahārāj, that attracted us really. And we are his servants. And you are his servant, or servants of the servant, etc.

That is, nothing else, I am there, and it is the words, *Vaikuṅṭha śabda*, the *Nāma*, Name, Name and sound representation of the Lord. Through sound, the sound is the medium, and *śravaṇa-kīrtana*, the medium of sound. What news comes to my heart, that has captured me, that has taken me, and in consonance with that I shall move. Anyone who will come to help in that way, in that journey, he's my friend, and who hinders he's no longer so. The main thing is the response of my heart to the sound aspect of the Lord, the [artha?]

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

I sometimes said that when Aurovinda he absconded, Aurovinda, he was the founder of the Revolutionary School of India in the beginning. And one Mr [Norton?] there was a case, Aurovinda is not found, then Norton was [speaking?] in the high court. "Where is Mr Aurovinda?" he told in a newspaper when he found any article, "Here is Mr Aurovinda." He told. "Here is Mr Ghosh. This writing cannot but be from him."

So sound, that style of the sound, the name, that can locate us where we are, what are our interests, the [artha?] for which we are out - the charming representation of the Lord through sound. Gaura Hari bol!

The friend and foe, so many, the fathers, mothers, sons, so many kinsmen, they become enemy to a religious man. And who are unknown, he may be friend. That is the acceptance and elimination, progress means this, that so much acceptance and elimination, that is [goti?] progress means that. Elimination of their universe, then only when finally settled, then fixed circle there. Guru, they all come to help me, and by, as an order supplier I may work there. And I shall think if I am utilised in the post of order supplier I have attained my destination, I have come to such a position here.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi Caitanya.

Devotee: Mahārāj, our *sukṛti* determines our inner entrance...

Śrīla B.R. Śrīdhara Swāmī: *Sukṛti* is of two kinds, first *ajñāta-sukṛti* then *jñāta-sukṛti*, and *sukṛti* makes us float on the surface and helps us to recognise the proper things. That is it comes from *nirguṇa* and it helps us to make us understand what is *nirguṇa*, unconsciously draws us towards that, first unconsciously then consciously draws us towards *nirguṇa*. *Saguṇa* means the local provinciality, *nirguṇa* means of infinite consideration. The finest and most fundamental plane is *nirguṇa* and I want to be a member of that plane. The way I shall receive and I shall respond, that is in *nirguṇa*, to live and move in the *nirguṇa* plane, to receive the instruction to do accordingly in the *nirguṇa* plane, giving up all local prejudice. Kṛṣṇa *vamsi*, that sound will make us cry, make us dance, make us sleep, everything. The inclination of that plane, wave of that plane, then I am *nirguṇa*. I have no selfish suffering or enjoying. All enjoying, all enjoying, plane. Desires plane, *nirguṇa*, and no responsibility of my own. Purely, wholly, harmonised, or adjusted with the universal will, that is Kṛṣṇa-loka. Without caring for laws and rules even, nothing but Kṛṣṇa's satisfaction, just to obey the direction of that wave, no consideration of anything else. That is *nirguṇa*.

Guṇa means disease, *sattya*, *raja*, *tama*. [Bhavaroga?] This is a diseased part of the world, this *brahmāṇḍa*, that is, disease generally may be classified as sprung up from exploitation or renunciation. Exploitation and renunciation, then service constitution according to law, and then automatic, actuated by the motive of love. That is *nirguṇa*, the highest plane of Braja. Uddhava aspires after that, and there also the highest quarter is that of the *gopīs*. So much sacrifice, so much intensely that none could catch or accept the *nirguṇa* will of Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

In Rāmānanda Rāya, the last step by step approaching towards the highest, the last, "I do not know anything, only actuated by the *gopīs*. By the attraction I am guided. I do not know right and wrong, nothing of the kind."

Just as [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj told, "We are giving books, they are giving money. Kṛṣṇa demand coming, I am supplying. I do not know anything else. I do not want also to know anything else. His demand, my supply, I am only conscious of this fact, nothing else. I don't care for anything else. His *vamsi* [milad?], I am madly running to the flute. I am not conscious of myself or the paraphernalia, favourable or unfavourable. The call I am running, I don't know anything else."

The absolute position is such, the autocratic rule in its highest conception. The autonomy is such intense, such intense autonomy and autocracy. That is desirable or *advaita*, *advaita-advaya* in its highest conception will be like that, and *vilāsa-advaya*, a dynamic *advaita*, *advaita* not static equilibrium, but moving, dynamic *advaita*. *Advaita* and dynamic, that is like this. Call, 'yes, that is *advaita*.' No difference between the

caller and the supplier [vinandana?] That is *advaita*, *advaya-jñāna*, dynamic. And the real plane of satisfaction, joy, ecstasy, whatever you may say, is there. That is the depot, the absolute depot of *ānandam*,? satisfaction, relief, whatever it may be called. The depot, *ānandam*, of beauty, beauty behaves in its own land in such a way, the law of beauty is such, it does not care for anything else. Capturing, capturing, that is the only capacity, attribute of beauty, and the captured are mad. Whatever is wanted, it is like that, autonomy, *advaya-jñāna* in its highest position, highest dignity.

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

[speaks Bengali?.....]
 Without Nityānanda everything is vacant. Ha, ha, ha. Bāladeva's position is such. *Nitāiyer korunā habe, braje rādhā-kṛṣṇa pābe*. Nitāi. You don't know who gave you birth, ha, ha, ha, something like that, you don't know your mother who has given you birth. So to be indifferent to Nityānanda is like that. Without Nityānanda, no admission in the...
 [Bengali conversation.....?]

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

[Bengali conversation.....?]
 ...may not be known to anyone only conjecture. Śrauti Mahārāj may know that. I am not sure but he has got some extended study of all these [*Purāṇas*, beyond them?] So he may know that.

[Bengali conversation.....?]
Vedais ca sarvair aham eva vedyo [*Bhagavad-gītā*, 15.15], that line. *Veda mata* Gāyatrī must lead to Kṛṣṇa. With this basis, this foundation, I have tried to evolve the meaning of Brahma Gāyatrī to Kṛṣṇa conception.....?

.....? *rādhā-dāsyā*, that is the object of *gāyatrī*, *rādhā-kinkara*.

Devotee: There's something in the *Tattva-sandarbha*, *Ādi-Purāṇa* ?

Śrīla B.R. Śrīdhara Swāmī: *Prapanna-jīvanāmṛtam*?

*artho 'yam brahma sūtrānām, bhāratārtha-vinirṇayaḥ
 gāyatrī bhāsyā rūpo 'sau, vedārthaḥ paribṛmhitah*

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuda Purāṇa*]

Śrīmad-Bhāgavatam is *gāyatrī bhāsyā*, so what *Śrīmad-Bhāgavatam* has given as the conception of our highest duty that must be within that thing. *Artho 'yam brahma*

sūtrānām. About *Śrīmad-Bhāgavatam* this has been related, *artho 'yam brahma sūtrānām*, the meaning of *Vedānta-sūtra*. *Bhāratārtha-vinirṇayaḥ*, and the real meaning of *Mahābhārata* has been drawn to be such, the *Śrīmad Bhāgavatam*. *Gāyatrī bhāṣya rūpo 'sau*, *Śrīmad-Bhāgavatam* is the elaborate explanation of *Gāyatrī*, so *Gāyatrī* has to come to the line of *Śrīmad-Bhāgavatam*. In *Garuda Purāṇa* it is mentioned. *Vedārthaḥ paribrimhitaḥ*, and all the meanings from the *Veda* have been given here in full-fledged form in *Bhāgavatam*. So:

*nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvī bhāvukāḥ]*

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."] [*Śrīmad-Bhāgavatam*, 1.1.3]

The full-fledged form of theism in *Śrīmad-Bhāgavatam* is drawn from the *Vedas*. So in the line of *Bhāgavata* the *Gāyatrī* must come. And the highest gift of *Bhāgavatam* is *rādhā-dāśya*, *gopī-dāśya*, and that must have to come from *Gāyatrī*. So in that way it has been evolved. In *Prapanna-jīvanāmṛtam*, you have got, and just on the cover you will find that in *śloka*.

[Bengali and/or Sanskrit.....?]

Devotee: [Bengali and/or Sanskrit.....?]
gāyatrī muraliṣṭa-kīrttana-dhanaṁ rādhāpadaṁ dhīmahi.....

Devotee: Śrauti Mahārāja.....?]

Śrīla B.R. Śrīdhara Swāmī: May know, because he had extensive study, more than myself, only he has got.

Devotee: He's in [Yaragram?]

Śrīla B.R. Śrīdhara Swāmī: Yaragram.....?
Anyhow his place is Yaragram. You could write a letter to him.
.....?
Five months younger.

Devotee: Only months?

Śrīla B.R. Śrīdhara Swāmī: Months.....?

Devotee: A Godbrother. In Chapahatti Gauḍīya Maṭh, Gaur-Gadādhara Maṭh, he's the Maṭh commander, in charge.

Śrīla B.R. Śrīdhara Swāmī: Maṭh commander, in charge, of the service of Gaur-Gadādhara.

[Bengali spoken.....?]

Devotee: [Bengali spoken.....?]

.....

Śrīla B.R. Śrīdhara Swāmī: ...*citram vedānta-sūtra*. The credit is there, the credit of the Absolute is here, [vidya syamanyam?], to harmonise the opposite. [tasmin na citram?] That is not wonderful not strange there. It is its nature. By nature He's so, that He can harmonise the opposites of different natures and different stages. *Bahu* and one, many and one, plurality and unity, plurality means diversity.

.....? *santam sivam advaitam*

Peace, cooperation, no, mutual help not cooperation. *Santam*, peace first, next *sivam mangalam*, and then *advaitam*, in one vanishes. This is Brahma formula, the Brahma *dharma* formula is this - *santam sivam advaitam* - first peace and then *mangalam*, and then *advaitam*, nothing, all in one, *santam śivam advaitam*. Ours is *santam sivam sundaram*, truth and goodness and beauty, progressing. Beauty is the original, then the outcome, the goodness is there, all goodness is beauty, harmony. In English terms *ānandam* means harmony. *Satyam* that is the conception of truth, truth developed into *śivam*, into *maṅgalam*, the auspicious, good, and then *sundaram*, charming.

Kṛṣṇa. Kṛṣṇa. Gaura Hari.

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

The eye is opened by Gurudeva, see the standpoint, the angle of vision, is supplied by Gurudeva, angle or standpoint, standard bearer. That is everything. Everything is there but the only necessity is to get the angle of vision, how to see.

There is no objection for any eating, but learn how to eat, that is *prasāda-sevā*. Otherwise you'll be caught in the net. Learn how to eat, *yajña-viśeṣa*, if offered to Kṛṣṇa take the *prasādam*, the process of eating. Otherwise you will be caught in the net if you devour anything. It is not a place of anarchy that anyone will devour anyone. It is not a place of anarchy, the stern rules of the environment always watching over you. And you cannot do but eating, *jīvo jīvasya jīvanam*, one *jīva*, one animal must devour another animal for the upkeep of his body. It is unavoidable, to eat is unavoidable, for living. But learn how to eat. So not to eat, that is not the conclusion, the necessity is how to eat, learn it. How

to live because living is painful so do away with the life, no. Learn how to live, that is necessary, that is the constructive way. That is Vaiṣṇava thinking.
And Buddhist and Māyāvādī thinking, "Do away with the life, existence, because life is painful and also leading to the pain, continuous pain. So do away with the life."
But Vaiṣṇava Ācārya's say, "No, life is happy, only learn how to live. Everything is all right. You set yourself accordingly." This is specially the direction of *Bhagavad-gītā*...

End of recording, 18th, 19th.8.81

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