

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.04.07.A\_82.04.14.A

**Śrīla Śrīdhara Mahārāja:** ...of coming direct to Mahāprabhu Himself. And who, that is Mahāprabhu, gave his charge to Svarūpa Dāmodara who is considered to be the second of Mahāprabhu.

*[kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa] sākṣāt mahāprabhura dvitīya svarūpa*

[“Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.”] [*Caitanya-caritāmṛta, Madhya-līlā, 10.111*]

His charge was handed over to Svarūpa Dāmodara. And then once he faltered and again he came to Mahāprabhu. “Why You have made me leave my *samsāra*? And what is my aim of life? I don’t understand clearly. You please instruct personally.”

Then Mahāprabhu told him, “I have given 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, I say these things.”

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe  
bhāla nā khāibe āra bhāla nā paribe  
amānī mānada hañā kṛṣṇa-nāma sadā la'be  
vraje rādhā-kṛṣṇa-sevā mānase karibe*

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: “Don’t indulge in worldly talk, don’t hear worldly talk. Try your best to avoid mundane matters. Don’t eat delicious dishes, but take whatever ordinary food may come of its own accord; and don’t dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering service to Śrī Śrī Rādhā-Kṛṣṇa-līlā.”] [*Caitanya-caritāmṛta, Antya-līlā, 6.236-7*]

These four lines again He repeated. “Don’t care for good *prasādam*, food, don’t care for good food, *bhāla nā khāibe*. Or good dress, *āra bhāla nā paribe*. *Grāmya-kathā nā śunibe, grāmya-vārtā nā*. First line, don’t attend to worldly discussions, material discussions, don’t enter there, *grāmya-vārtā nā*. And 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 try to get the good dish, and nor for good dress. Then, *amānī mānada hañā kṛṣṇa-nāma sadā*, without caring for the environment you should go on with taking the Name of Kṛṣṇa. Not hankering for any fame, prestige, but you will give prestige to everyone. You will try to give prestige to everyone, but don’t hanker for the prestige from others. *Amānī mānada hañā kṛṣṇa-nāma*. In this mood go on taking the Name of Kṛṣṇa. And *Vraja Rādhā-Kṛṣṇa sevā*, and sometimes if you feel tendency to your highest object of life, do that very secretly, 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 Śilā and *guñja-mālā*. Then again Mahāprabhu took him by his hand and put it to Svarūpa Dāmodara, that he has crossed, already he put to Svarūpa Dāmodara. “That Svarūpa Dāmodara’s prestige, the Vaiṣṇava prestige to keep up, again He put to Svarūpa Dāmodara.

And Raghunātha dāsa most faithfully 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, “Why should I live here? It is difficult for me to go on with my life. And also I should see once Vṛndāvana \_\_\_\_\_ [?] Rūpa, Sanātana is there, Mahāprabhu’s favourite disciples.” He started for Vṛndāvana and sometimes it peeped in his mind that, “Giridhari is given to me by Mahāprabhu Himself. I’m surrendered to Him. But I can’t tolerate my longevity here. Life is rather a great burden, can’t, emphatically. I shall climb up the Govardhana, and (depart the soil?) by accepting a fall from the peak of the hill, I shall leave my life, give it up.”

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. They have not a minute left outside, continuously living with the teachings of Gaurāṅga very carefully.” So he saw Mahāprabhu in Rūpa and Sanātana and lived there. And he learned many things from Rūpa Goswāmī and Sanātana.

Sanātana was given the charge of all those devotees that will come to live in Vṛndāvana. So Sanātana strictly applied that direction of Mahāprabhu, and he took care especially of Raghunātha dāsa.

His 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 took water, drank water from Rādhā-Kuṇḍa, first caste a glance to Raghunātha dāsa and drank. Sanātana found it from a distance, then came to Raghunātha. “What do you do?”

Then Raghunātha he took the feet dust of Sanātana Goswāmī.

Sanātana Goswāmī said, “I have one request.”

“No request, you order me, please.”

“You must live in a cottage, and not under the shade of the tree, this is my request to you. Anyhow I shall ask a 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 there.

Śikṣā Guru, first Yadunandan Ācārya 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, Sanātana, śikṣā Guru, and how he accepted them.

\_\_\_\_\_ *yate punah punah srimad rūpa padambhoga* \_\_\_\_\_ [?]

*Dīkṣā* Guru and *śikṣā* Guru he, Mahāprabhu’s company, close company he already got, but how he’s living under Rūpa Goswāmī Prabhu. *Śrīmad rūpa padambhoga* \_\_\_\_\_ [?]

“I aspire that every birth I come, I may be considered to be a dust in the feet of Śrī Rūpa.” \_\_\_\_\_ [?]

Taking a straw, catching a straw \_\_\_\_\_ [?]  
To catch the straw by the teeth means the token of the highest self abnegation.

“I am the most unfortunate, most fallen, most needy. And I’m confessing that I’m the most mean, a token of meanness amongst, to the fullest extent that one takes the straw in the teeth. \_\_\_\_\_ *yate punah punah* [?] “Again and again I pray exclusively that I may be granted the position of feet dust of Śrī Rūpa Goswāmī.”

What sort of adherence to Śrī Rūpa Goswāmī who came to be the *śikṣā* Guru in the last? And Sanātana, about him also, he has written un- grudgingly. *Vairāgyam, sanātanam tam prabhum āśrayāmi, para-duḥkha-dukhī, vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam.*

“Who forcibly forced me to drink the *rasa*, the liquid juice of devotion, mixed with abnegation, not exploitation, abnegation, abnegation, mixed with *vairāgyam*. *Bhakti rasam prayatnair*. With much endeavour, or request, or forcibly even. *Bhakti rasam prayatnair, apāyayam*. Who am I? *Anabhipsum*. I won’t take it, my attitude, and *andham*, because I don’t know what he’s giving, what sort of high juice he’s giving to me I do not know, so I won’t take it. And he will give, must give it.”

Our Guru Mahārāja here used this example. Just as one is to give medicine to a horse to swallow, horse won’t take any medicine. But anyhow so many men will catch him and force him to devour it, swallow that medicine. Guru Mahārāja used that example of horse.

*Anabhipsum andham*. I won’t take because I’m blind. And he won’t spare me. He will give, make me drink forcibly, after many, many attempts, and different attempts. *Vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham, kṛpāmbudhir*. He’s an ocean of mercy. That is the only thing. *Para-duḥkha duḥkhī*. In his heart he’s always feeling pain for the pains of others. *Kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanam tam prabhum*. Such Sanātana Gurudeva who came in the form of Sanātana I bow down to him.”

[*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanam tam prabhum āśrayāmi*]

[“I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love.”] [Ragunātha Dāsa Goswāmī’s, *Vilāpa-kuṣumāñjali*, 6] [*Gauḍīya Vaiṣṇavism*, part two, p 465]

These things were produced from Raghunātha after his contact with Rūpa and 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 was found in Raghunātha dāsa so he’s accepted as the *prayojana* Ācārya. What is our highest aim, that came by the desire of Mahāprabhu, sweet will of Mahāprabhu, through Raghunātha, to know, that what will be our highest end of life. So much so, *sei lekhi pramali hoile paravyoma* \_\_\_\_\_ [?]

Be very careful. If you have any attraction for the *śāstric* convention, *śāstric* indention, or in calculation, then you’ll have to come down to *paravyoma*. There Goloka, higher sphere than *paravyoma*, than Vaikuṅṭha, the domain of Nārāyaṇa. In this way.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi.

Can’t see. Slight help. \_\_\_\_\_ [?]

Who has got no eye, then what is the use of the mirror?

A very, very sweet, and very deep meaning there, *nayana mangal*, very sweet.

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

Very sweet and, and he was the disciple of Vaninatha who established that Chapahati Vighraha. He was the disciple of Gadādhara Paṇḍita. From Gadādhara, Vaninatha, from Vaninatha \_\_\_\_\_ [?] And Vaninatha installed that Deity there. And Prabhuṇātha [Bhaktisiddhānta Sarasvatī] begged it from the trustees. They were hesitating.

He told, “No, no. The property you may keep with you. Only the service of the Deity you please give me.”

They were astonished. “What is this? What type of man is he? Foolish man. He doesn’t want the property of the Deity.”

“The property you may enjoy as trustee, and then service of the Deity I shall perform with my own men and money by doing.”

That was the offering of Prabhupāda there, and anyhow they gave, and became disciples also. Nṛsiṃha Cakravartī. That man he came to stay here in his father-in-law’s house, but his own house was in a village Kaytan [?] where was my mother’s house in that village. And in my, when I was child I lived there. There was a good primary school, so I was given to study at that school, from six to eight, three years. And that gentleman he used to adore me very much, took me always on the shoulder and on the back, I remember. And he also expressed that. When I came, he was initiated before me, and when I came he was very, very happy.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. \_\_\_\_\_ [?]

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, so subject is dependent, objective side redundant, not that the subject is dependent on object, produced and dependent, but just the opposite. Just the opposite view we shall take.

We are nearer to consciousness, then through consciousness we come to matter, or anything. I am conscious unit and consciousness is 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, shadow, they’re all considered as animate, not inanimate. The shadow is not inanimate, shadow of a tree is not inanimate. Why? What I conceive by intellect the shadow, that is also conscious facsimile. My nearer thing is that idea. Idea of the shadow, that is nearer to me than the shadow itself. What the shadow is it is difficult to say and feel, but the idea of shadow that is nearer to me, and that idea means it is reflected in consciousness.

So here the fossilism is being crushed. Fossil, here the fossil will be the source of every production, evolution. Evolution from fossil to consciousness, the knowledge. Knowledge has evolved from the stone. The stone is a part of the ocean of knowledge, and so many things, policy, a part of the ocean of knowledge. Hare Kṛṣṇa. That is the *Vedāntic* knowledge.

Śaṅkara and others they have given more importance to the material things, *prakṛti*, the potency. If the atoms and electrons are broken then only power may be detected, nothing else. The power, the potency, and potency, the energy, that is *prakṛti*.

And the conscious, the energy, that is *puruṣa*, consciousness, and *Vedānta* gave importance, *athāto brahma-jijñāsā*.

*yato vā imāni bhūtāni jāyante, yena jātāni jīvanti  
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa*

[“The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.”] [*Taittirīya Upaniṣad*, 3.1] & [*The Search For Śrī Kṛṣṇa*, p 44]

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 *athāto brahma-jijñāsā*. *Janmādy asya yato* [*Śrīmad-Bhāgavatam*, 1.1.1] What is the necessity of your breaking the brain with this question? *Janmādy asya yato*, because everything is coming from Him, so I’m concerned to know the controller, where I live, He’s the controller. So I have necessity to know Him. *Athāto brahma-jijñāsā*. *Janmādy asya yato*.

*Śāstra yonita* [?] What is the basis of your statement? What I say, you go to say, you are a fallible creature. What value we shall give to your statement, eh? The source is *śāstra*.

Transcendental things have come to make Him known to us. That is my source, the line of knowledge. *Tat te samana* [?] There are so many opinions different in the *śāstra*, revealed truth. Revealed scriptures are of different opinion. *Tat te samana* [?] but they must be harmonised. According to the capacity of the man He has given different instalments, *loke vyavāyāmiṣa-madya* [*Śrīmad-Bhāgavatam*, 11.5.11] Everything cannot be told at once to anyone. There are different stages of knowledge, and we must say to them what he may grasp. In that way we're to show in this way to be adjusted. In this way the *Vedānta* marches towards the analysis of the knowledge of the whole and the creation.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

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

*yasya brahmeti sanjñāṁ kvacidapi nigame yāti cin-mātrasattā-  
pymśo 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.

**Devotees:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:**

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

[“The effulgent, non-differentiated 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 un-excelled 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]

[From *Śrī Kīrtana Mañjuṣā*, p 53]

This is my composition. “*Yad dhāmnah khalu dhāma caiva nigame brahmeti*. They whose domain, the ray, the lustre of whose domain has been given the name as Brahman. *Aṅgajyoti*, *kṛṣṇe aṅgajyoti* and *brahme aṅgajyoti*, the lustre of the abode of Kṛṣṇa, not direct of Kṛṣṇa. The lustre of the abode of Kṛṣṇa has been given to us to be known as Brahman. *Yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte*. Given the name of Brahman in the *Vedas*, *brahmeti sanjñāyāte*.

*Yasyāmśāsya kalaiva duḥkha nikarair yogēśvarair.* And the *yogīs*, after much austerity they're trying to find out the Antaryāmī which is all-pervading. Which should be traced in every point, every atom, what is that aspect, this is the idea here, Brahman, and the all-permeating, *aṅor aṅīyān* [*Kaṭha Upaniṣad*, 1.2.20], smallest of the small, entering in everywhere. They're trying to find out that. And that is only a particular function of the function of the function of Nārāyaṇa. *Yogēśvarair mṛgyate.* They're searching for what is a 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 they're mad to take the honey of the lotus feet of Nārāyaṇa. In a very sweet engagement they're busy there serving Nārāyaṇa.

*Tasyāmśī bhagavān svayam.* They're 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 different phases of *ānandam* personified, *raso vai saḥ* [*Gauḍīya Kaṅṭhahāra*, 9.2]. If we go to note, to give stress, to give 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. Who can give fulfilment and attract our innermost heart. That is *rasa*, and *akhila-rasāmṛta-sindhu*, *rasa-vapuḥ*, Svayam Bhagavān.

So Bhaktivinoda Ṭhākura you can, you are in a position to take us to that Kṛṣṇa. The Brahman, Paramātmā and Nārāyaṇa, and superseding Him there is such juice, such sweet substance of everything in Kṛṣṇa conception. You are giving it to us. So great you are. So what to talk about you? You can give.”

\_\_\_\_\_ [?] According to the capacity of the valuation of your gift you should be judged, in this way. And that was very much appreciated. And there's another stanza also, this one stanza, another connecting with Rādhārāṇī in Vṛndāvana, and the last, the Rādhā *dāśya*. *Śrī-gaurānumataṁ svarūpa-viditaṁ.* [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9] In this way I satisfied Prabhupāda [Bhaktisiddhānta Sarasvatī] very much.

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

Gaura Haribol. Nitāi Caitanya. Nitāi Dayal.

**Aranya Mahārāja:** And you said one time, you are the gatekeeper.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Aranya Mahārāja:** And you said one time, you are the gatekeeper to that.

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Ha, ha, ha. Gaura Haribol. What I am you are daily testing, these gentlemen. ‘What mentality he's got, how far he can run. Ha, ha, ha. Gaura Haribol. How much he's appreciated by the devotional scholars, hmm? You're to take me as non-compromising fanatic, and posing that he's the scholar of the Gauḍīya theology, eh, that man.’ I am a man of that acquaintance, generally. \_\_\_\_\_ [?] ‘He cannot compromise with anything and everything.’

Of course I try to compromise but can't do at the sacrifice of the ideal. That is the nature. At least it must be open to the ideal, to mark to the pure ideal. That sort of compromise should be done, and to give up in the hands of the exploiters. The exploiters come out everywhere,

Guru *bhogi*. Kṛṣṇa *bhogi*, Gaura *bhogi*, Guru *bhogi*, exploiting the good will of them in a particular section of imitationists.

Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.  
 \_\_\_\_\_ [?] Nitāi. No more shall I talk today. Nitāi Gaura Haribol.

**Devotee:** Jaya Om Viṣṇu-Pāda...

...

**Akṣayānanda Mahārāja:** ... *vijñesham apuja nitra kapadinam dvistva pujanam* [?]

**Śrīla Śrīdhara Mahārāja:** *Kapadinam*?

**Akṣayānanda Mahārāja:** *Kapadinam dvistva pujanam*. This is the statement.  
*vijñesham apuja nitra kapadinam dvistva pujanam* [?]

**Śrīla Śrīdhara Mahārāja:** Then?

**Akṣayānanda Mahārāja:** That's all, only this.

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

**Akṣayānanda Mahārāja:** Other, other subject. This is the only subject dealt with in the book, that has that important question.

**Śrīla Śrīdhara Mahārāja:** Hmm?

**Akṣayānanda Mahārāja:** This is the only point coinciding in the book of Swāmī Mahārāja. *Vijñesham apuja nitra kapadinam dvistva pujanam* [?] What is the meaning Mahārāja? And is 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, for Jīva Goswāmī, *vijñesham apuja nitra kapadinam dvistva va pujanam* [?] And in Cakravartī Ṭhākura, slight difference again, *vijñesham apuja nitra kapadinam va dvistva pujanam* [?]

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

**Akṣayānanda Mahārāja:** It's only this *vijñesha* section we're concerned with.

**Śrīla Śrīdhara Mahārāja:** The light that is coming to my mind is this. *Vijñesha*, that is Gaṇeśa, leaving him aside, go to the source. *Kapadi* [?] means Śiva. And *vaiṣṇavānām yathā śambhuḥ* [Śrīmad-Bhāgavatam, 12.13.16] & [SCSM's *Śrī Śrī Brahma-saṁhitā*, p 144], he has got some connection with Viṣṇu. So eliminate, when Gaṇeśa comes to you, set aside indifferently, or 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, *vaiṣṇavānām yathā śambhuḥ*, so go straight from there to Viṣṇu.

**Akṣayānanda Mahārāja:** So this is an *aparādha*.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Without worshipping Gaṇeśa, you go to the *Kapadi* [?] *Kapadi* means generally Śiva, *kapada* [?] *Kapada* means this \_\_\_\_\_ [?] we use as ornament \_\_\_\_\_ [?]

And then another suggestion comes to my mind. *Kapalinam* [?] means, in the *kapal* of *vijñesha*. Gaṇeśa, I 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 Nṛsimhadeva. So

*kapal* means this skull, so within the skull, Gaṇeśa, whenever he's engaged in the, in his duty, to discharge his duty to disturb the hindrances of the worldly things, he takes request to Nṛsimhadeva, he meditates, and by His power he's able to do away with all these things. So *kapadi*, whose sitting in his *kapal*, in his skull. As we find in *Manu-saṁhitā*, or this *Brahma-saṁhitā*?

**Akṣayānanda Mahārāja:** Yea, I got that also.

**Śrīla Śrīdhara Mahārāja:** *Brahma-saṁhitā*. So *kapadi* generally means Śiva, *kapadi*, his connection, take the connection of Śiva, eliminate Gaṇeśa, and accept the relationship of his father more, and then come there, giving some honour and go to Viṣṇu, Kṛṣṇa. And my suggestion is coming *kapali* [?] who is highest in the *kapada*, in the skull, and that is found in *Brahma-saṁhitā*. You'll find that.

**Akṣayānanda Mahārāja:** I foolishly forgot. I admit that I didn't bring it. I have it but I forgot to bring it.

**Śrīla Śrīdhara Mahārāja:** *Brahma-saṁhitā* in English, yes you try to find out that. When Gaṇeśa he disturbs the difficulties of the obstacles in the way of success of the worldly men, at that time to perform that duty he invokes the grace of Nṛsimhadeva on his forehead. In this way something is mentioned. So *kapadi* ...

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