

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Undated recording

Devotee: Yesterday Mahārāj you were saying that all these beautiful talks that are coming from you, you got from your...

Swāmī B.R. Śrīdhara: Any supplement perhaps will exceed the original. Ha, ha, ha.

Devotee: By your grace everything can be possible Mahārāj.

Swāmī B.R. Śrīdhara: Ha, ha, ha, ha. Yes. Hare Kṛṣṇa.

Devotee: That's how we feel.

Swāmī B.R. Śrīdhara: *Vyāso vetti na vetti vā*. It is possible. Sometimes it is possible. Mahāprabhu says to Sanātana Goswāmī: "Oh Sanātana, you are very lucky. Kṛṣṇa is sending so many things to you through Me. I can't follow them. But it is passing through Me to you, I feel." He says, sometimes like this. Of course not in Mahāprabhu's case but Mahāprabhu expresses the idea. Kavirāja Goswāmī says Sanātana Goswāmī, and Sanātana Goswāmī says: "I have got the audacity to deal with the queens of the harem of Kṛṣṇa, how, who is who, what is the characteristic of Rukmini, what is of Satyabhama. Who am I? Where are they? And I am writing about them, giving description, bold steps. I am not doing. Someone is forcing my hand to write." He says, "I feel, forcibly my fingers are used, utilised to give description of these matters." So it is possible. Kavirāja Goswāmī says in *Caitanya-caritāmṛta*. [Ādi-līlā, 8.78]

ei grantha lekhāya more 'madana-mohana', [āmāra likhana yena śukera paṭhana]

[Actually Śrī-Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot.]

"Madana-mohana is inspiring, is utilising me, as an instrument. I am sufficiently old, my hands are shivering, and I am writing. It is strange. It is He, He is very, I am mere instrument."

He's autocrat. Whatever He wants to do He can do that. *Guru* is Kṛṣṇa, the highest potency, one may say. Relative position, Absolute is present everywhere in relative consideration. Absolute is present everywhere in all relative concerns, and we are both, the relative and the Absolute. We should give honour to all, everything, every stage, every plane.

Gaura Hari bol!

....our prospect should be to enquire after Infinite, Absolute. How much we can accept and understand, very minimum, very minimum, what is my hunger, what is the space in my belly, ha, ha, nothing. He's infinite.

Eka bindu jagat dubai. Mahāprabhu says, "Only it is an ocean, it is love, the love of Kṛṣṇa is like an ocean, endless, and one drop I'm trying to taste it, one drop, one drop of the ocean I am trying to give you a taste." And then He says, *ag bindu jagat dubai*, "One drop is sufficient to inundate the whole creation."

A drop of the Infinite is such. It is also of infinite character, one drop. Part of zero is zero. Any number of zeros put together is zero, so any number of infinite is infinite. Infinite minus infinite is infinite, infinite minus infinite, the remainder is infinite, like zero. So one drop is infinite. Every particle is infinite, of the Absolute. All conscious, everywhere present, full autonomy. Every part of His body can do any service of another. Eye can hear also, the leg can speak. Just as mind, mind can be present to see, mind can hear, mind can taste, mind is in the centre, he can do all the corresponding activity of the senses. Eye can see but cannot hear, but mind can see and hear and taste, he's the centre. So Kṛṣṇa's body, Kṛṣṇa's figure is like that, *cinmaya*, conscious. Any part can do the function of any part. It is like that. *Sakalendriya-vṛttimanti, aṅgāni yasya sakalendriya-vṛttimanti.*

[*aṅgāni yasya sakalendriya-vṛttimanti, paśyanti pānti kalayanti ciraṁ jaganti ānanda-cinmaya-sad-ujjala-vigrahasya, govindam ādi puruṣaṁ tam ahaṁ bhajāmi*]

[I worship that Primeval Lord Govinda, whose Form is all-Ecstatic, all-Conscious and all-Truth, and thus, full of the most dazzling splendour; every Part of that Transcendental Form possesses the functions of all His Senses, as He eternally sees, maintains and regulates infinite universes, both spiritual and mundane.]

[*Brahma-saṁhitā*, 32]

In *Brahma-saṁhitā*, whose limbs have got the capacity of functioning of all senses, all other parts of the body. *Ke?*

Devotee: Madhupati.

Swāmī B.R. Śrīdhara: Madhupati. You are to start forSunday?

Devotee: Sunday morning.

Swāmī B.R. Śrīdhara: Sunday morning. Hare Kṛṣṇa.

You ask Aksayānanda Mahārāj, in my name, to start as soon as possible to (Anilkela?) to Viraprakash Mahārāj, he will meet. And from there he may come back to Mahāprabhu.....

Devotee: When we were there Mahārāj, at London, Viraprakash called him, because he wanted Aksayānanda Mahārāj to go there, to Venezuela. But later on, the next day,

or the next two, second day, he wanted to call with Prahmana but he didn't want him to come to Venezuela. You already know that?

Swāmī B.R. Śrīdhara: Yes. Aksayānanda Mahārāj has written in letter to you?

Devotee: Yes.

Swāmī B.R. Śrīdhara: "Viraprakash wants me there immediately."

Devotee: Yes.

Swāmī B.R. Śrīdhara: And it is necessary for him to go there. Praman has left *sannyāsa* but he wants to retain his *ācāryaship*.

Devotee: Yes, *ācāryaship*.

Swāmī B.R. Śrīdhara: *Vāntāsi*. He could not stand in his *ācārya* position, came back. We tried our best. And he told, "Yes, I shall try to shake off the present feelings and I shall try my best to continue with the old work, old duties." But he could not. Now it is fully realised it is impossible for him to reach his *sannyāsa āśrama*. Then he should retire, he should retire, as with Hamsadhuta. Hamsadhuta was retired from the post I am told. He was ordered to take off his (katak from the throne?)...

But he wants to retain his *ācārya* post. He should be repentant for his own character and condition. That standard will be discouraging to the people. It is not for trade purpose.

.....[?]
Fallen souls are more concerned with Mahāprabhu, Nityānanda Prabhu than Kṛṣṇa. If we can understand that it will be more useful, in the real, serve real purpose.

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

[Prabodhānanda Saraswatī Thākura 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]

As much as we shall try to stick ourselves to the holy feet of Mahāprabhu Śrī Caitanyadeva, automatically we shall find that we are
without any hindrance from outside. Just as if we're booked in a special train, special train. That company will take, guarantee, carrying us to the goal, safely and surely. This

is the relationship of Gaura *līlā*, Kṛṣṇa *līlā*. We are to book ticket here and we shall see in no time that very safely we have reached Vṛndāvana. Otherwise it is very difficult, there are much hindrances there. Gaura *līlā* is such. And He's not in the private company, but He has the governments open company, like that. Because Rādhā and Kṛṣṇa, Both combined, They have opened this campaign to carry the fallen souls. Specially planned, designed for the purpose, how the most fallen can reach the highest goal, for that purpose, the Both, the Predominating and Predominated Moities combined has come to take us. So our immediate dire necessity to understand what is Gaura *līlā*, what is Gaura *līlā*, Gaura *līlā*, because we are fallen to the extreme. No qualification, no qualification. Take to Gaurāṅga *līlā*, try to understand it is Kṛṣṇa *līlā*, Rādhā-Govinda *līlā*, but only a new shape mixed with extreme magnanimity, magnanimity, suiting the purpose. Just as Kali-yuga, the Iron Age, the most unfavourable age, government grants some relief work; when there is famine, flood, some special disaster in the country, there some special grant made by the good government to help the distressed people; so this Kali and special...

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā sūdrās, te 'pi yānti parām gatim*

[O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me.]
[*Bhagavad-gītā*, 9.32]

In *Gītā* also Bhagavān says, the Lord. *Mām hi pārtha vyapāśritya*. "I am so designed, so disposed," Kṛṣṇa says, "That coming in connection with Me anyhow, whoever he may be, however fallen he may be, from the extremely fallen stage, any connection with Me, he's assured, is assured of highest distinction. *Mām hi pārtha vyapāśritya, vyapāśritya, asraya* means to take shelter. How? *apa*, negligent, of lower type, not very pure and higher type of taking shelter, anyhow, *vyapa, vesa*. Extremely negligent type of connection with Me give guarantee for everyone to take the highest quarter because My domain is that of love and affection, not justice."

The question of justice is eliminated, question of merit, demerit eliminated. A mother's affection does not depend on the qualification of the child, it is so magnanimous in its existence, nature, so magnanimous, so much magnanimity is there, is possible. And instead of taking to our own capacity we shall rather try to surrender to that department, to that department what is necessary, exclusively. I don't, if you, I should not approach the whim of the justice, that department.

vicārite āobi, guṇa nāhi pāobi, kṛpā kara choḍata vicāra

If You come to judge, then I have no hope, my Lord. So, there is a department of You independent of any qualification or any merit, You distribute Your mercy, Your affection. I want to connect with that, that line, to have a ticket in that office. You are infinite, I am finite, so I am infinitely disqualified. I should, must come to understand

to this fact, reality, that I am finite, He's infinite. How it is possible my connection with Him? Impossible, I'm infinitely fallen, or de-merited, or small, finite, from every standpoint. I am not fit. If He comes to test whether I am, I may suit His purpose, no hope in me. So, only that department, that will be most paying for us, that no justice, no judgement, nothing of the kind, only causeless mercy, to book, to have booking in that department. There is the door open for us, through that line of our advance towards the Absolute Truth, from the beginning to the end, that mercy. Not by dint of my power or energy. No dependence, not to be dependent on our own energy or my own knowledge. Energy and knowledge, my calculation, calculation of the finite, how much it can progress, make progress towards the understanding of the Infinite? So this is the department. I have written one poem for the praise of Nityānanda Prabhu, there is a passage:

*śrī-kṛṣṇa prema nāmā parama sukha-mayaḥ ko 'pyacintyaḥ padārtho
yad gandhāt sajjanaughā nigama bahumataṁ mokṣam apyākṣipanti
[kaivalyaiśvarya sevā pradagaṇa iti yasyāṅgataḥ premadātuḥ
śrī-nityānanda-candraṁ bhaja bhaja satataṁ gaura-kṛṣṇa pradāṁ tam]*

[Pure unalloyed love for Lord Kṛṣṇa, which is inconceivable to all, embodies the most supreme and intense happiness. When the devotees of the Lord realise the joy of such love, they cast away the innumerable doctrines offered by the *Vedas*, including the soul's emancipation. Lord Nityānanda openly bestows pure love, automatically including worship of the nondifferentiated Brahman and service offered in Vaikuṅṭha, which is dominated by opulence and grandeur. Let us eternally worship that great personality Śrī Nityānandacandra, who freely grants the association of Śrī Gaurāṅgadeva, who is none other than Lord Kṛṣṇa.] [*Śrī Kīrtana Mañjuṣā*, p 16]

That is something, some substance is there, by name, *kṛṣṇa-prema*, divine love of Kṛṣṇa, to Kṛṣṇa, *śrī kṛṣṇa-prema*. *Parama sukha-mayaḥ ko 'pyacintyaḥ*, it is indescribable, unthinkable. The love towards Kṛṣṇa is a substance unthinkably giving happiness, or ecstasy. So much so that the theistic scholars, highly qualified scholars, they even throw the proposal of salvation or liberation what is generally considered to be the goal of every *jīva* soul, every soul, to get liberated, emancipation. That has been generally recommended in the revealed scriptures to be the highest goal. But those that have got some scent of this *kṛṣṇa-prema*, love of the Absolute Beauty, they throw off that proposal of liberation, emancipation, which has been made much of even in the revealed scriptures, highly praised, *mokṣa*, *mukti*, highly praised in the revealed scriptures. And that also is thrown off by those who have got a bit of the divine love towards Kṛṣṇa.

So, Nityānanda, Who can give, Who can distribute to us a drop of that *prema*, love, divine love, He holds highest position than so many other incarnations of God. I have, Nityānanda was not a very good scholar, but from door to door He approached: "Accept Gaurāṅga. Gaurāṅga, the highest end has personally come to you. Accept Him..."

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...they could hear, then they began searching. "He's not here. Where is He?" Began to search after Him, found He's such, in this way.

Some day He's wandering near the seashore and one girl she's singing in praise of Jagannātha very fervently. Mahāprabhu ran straight towards that sound, and there was a thorny land, thorns also very dangerous thorn, that is (sidukata?) long thorns.

Then Govinda attended, anyhow stopped Him. "One girl is singing."

"Oh, girl's singing. Govinda saved My life."

Sometimes jumping into the ocean, Kṛṣṇa, suddenly He felt that in Yamunā Kṛṣṇa is playing with the *gopīs*, He jumped there, and became unconscious. The waves are playing with Him. And they found that "where is Mahāprabhu?" Svarūpa Dāmodara, they began their searching, the night is almost over, they can't find.

At last, one fisherman is coming, "Kṛṣṇa Kṛṣṇa Hare Kṛṣṇa," half-mad.

Then, "What's the matter?"

"Every night I catch fish but today I threw my net and very weighty something coming in I thought a big fish, but when I took it on the shore I found a big human figure. And when I went to remove that body from my net, I anyhow had to touch Him, and now I am half-mad."

Then Svarūpa Dāmodara told, "You don't know our Mahāprabhu? You must"

"No, no, no, it is not He. It is something else, so long. I have seen Him, with a beautiful figure."

"Anyhow, try to show us."

Then he went and saw, Svarūpa Dāmodara. And the joints are dislocated there and the long figure lying on the sand, no sense. Svarūpa Dāmodara and others began to chant *Kṛṣṇa Nāma* at the ear, then He came to senses, and then the joints were all right. Then He began to describe the *līlā* of Kṛṣṇa in this way. With this sort of intensity of the separation of Rādhā Kṛṣṇa He lived twelve years more, after Advaita Ācārya's poetry that was sent to Him.

In the meantime Advaita Ācārya and others, Advaita Ācārya we are told lived about one hundred and twenty-five years, others, gradually departed. And Raghunātha Dāsa, Gadādhara Paṇḍita was there, Raghunātha Dāsa went to Vṛndāvana, Gadādhara Paṇḍita soon disappeared. And when Mahāprabhu disappeared that very day Svarūpa Dāmodara he also, his heart also failed the same day. He was unconscious and then he could not come to his senses, in this way.

Advaita Ācārya is the devotee who brought, attracted Śrī Caitanyadeva here as Yugāvatāra, by preaching, by giving, the transcendental, by distributing the transcendental Name, granted delivery to so many souls, fallen here. But we are all indebted to him, in this way Advaita Ācārya, *ācāryam bhakti-śamsanāt*.

[*advaitam hariṇādvaitād, ācāryam bhakti-śamsanāt
bhaktāvatāram īśam tam, advaitācāryam āśraye*]

[Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.13*]

Advaita, some says he's inseparable with Hari, in that sense, *advaita*. And Ācārya, he was the teacher of the Divine Gospel, so Ācārya, *ācāryam bhakti-śamsanāt*. Advaita Ācārya, and many, this,

*mahā-viṣṇur jagat-kartā, māyayā yaḥ sṛjaty adah
tasyāvatāra [evāyam, advaitācārya īśvaraḥ]*

[Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*.]

[*Caitanya-caritāmṛta, Ādi-līlā, 1.12*]

That Kāranārṇavaśāyī, three functional God, the representative of Viṣṇu Himself that are relatively set with this world, the main, Kāranārṇavaśāyī..... Advaita Ācārya is supposed to be that, with some connection with this world, and taking them towards that, the main figure, Advaita Ācārya.

Hare Kṛṣṇa. In *Bhavisya Purāṇa* it is mentioned that Mahāprabhu came, not in Navadvīpa but in Śāntipūr. I found a copy of *Bhavisya Purāṇa* in Madras which was printed from (Naisindu Press?) or something from Bombay, Maharashtra. There it is mentioned that Gaurāṅga Āvatāra took place, He came in Śāntipūr. And there is also mention of Sanātana Goswāmī, Rūpa Goswāmī - Rūpānanda, Jīvānanda - in this way...

Rāmānujācārya is meeting, Madhvācārya is meeting Him. And in a very mystic way Gaurāṅga is answering them, their questions, and they're going away. It is represented in this way. So Rāmānuja, Madhvācārya, they also came to meet Him, because some difference with Him, it was mainly loving concern, and they were more some *viddhi*, rules regulations given more respect, *śāstric*. And this independent *raga*, so they came to consult, "Why You say against our beliefs?"

And Mahāprabhu is answering in such a way, mystic way, they can't ...

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Swāmī B.R. Śrīdhara: ...personally come to you. Accept Him. Don't dismiss your fortune. Come to your own door. With this appeal Nityānanda Prabhu wandered from door to door. And how great is He because He can give a drop of that divine nectar of divine love. And what is the value of the love? Even the good-minded, the personal scholars, Vedic scholars, revealed scriptures scholars, they throw off the highly

proposal of liberation and all these things from the revealed scriptures. A bit of it they have of that substance, divine love of Kṛṣṇa.

So who can give that thing, how great his position, though he wanders from door to door like a beggar, "Accept Gaurāṅga, accept Gaurāṅga, the fortunate personified has come to you," and running from door to door, "Accept Him and you will be benefited to the highest degree." With this appeal Nityānanda is approaching, wandering. So what is His position? His position is higher than those that can give *mukti*, and *mukti* can be given only by Nārāyaṇa, not by other gods. Only Nārāyaṇa can give liberation. But Nityānanda can give more than the gift of Nārāyaṇa. So Baladeva, Nityānanda, His position is higher than Nārāyaṇa in Vaikuṅṭha, what to speak of other gods and human beings. Naturally, Nityānanda's position has been proved in this way to be the higher, though like a beggar He went from door to door with the appeal, "You accept Gaurāṅga as your Lord and you will be immensely benefited, infinitely benefited, as much as you can never estimate. So,

If you want really to be big, dignified, then become the smallest. Go to the lowest, go to the lowest. In the company of the Absolute you will find you have healthy position of the highest. That will, He will adore you, He will embrace you, He'll embrace you. It is very difficult to have a distant view from far off, and He will embrace you as an affectionate child. This is possible. The transaction of divine love, *prema dharma*, *priti*, *bhakti*, *bhakti* is such. We are nowhere, our position if we calculate Absolute, from the Absolute standpoint. But this will take up in very closest and very adorable position of the Almighty, the *bhakti*, the surrender, the love and affection is such. So try to understand what is this *bhagavāt prema*, *kṛṣṇa prema*, love divine coming from Kṛṣṇa, Kṛṣṇa consciousness.

So Bhaktivinoda Ṭhākura told if the scholars can understand in any way this, what is given by Mahāprabhu that this is our goal, then everyone will come and flock together under the banner of Śrī Caitanyadeva. What Caitanyadeva has offered for our highest prospect and that is really been claimed for our inner existence, really it will be our home, for our home. What Caitanyadeva has given for proposal that is for your home, home. When the people will understand that He wants to take us home then everyone cannot but come under His banner. And in no time it will be seen very soon, very soon. That was the prophesy of Bhaktivinoda Ṭhākura. And our Guru Mahārāj practically began that. And Swāmī Mahārāj successfully showed to the world to great extent, how, as if they're eager, western scholars are eager to embrace the gift of Śrī Caitanyadeva.

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

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā sūdrās, te 'pi yānti parām gatim*

[O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me.]

[*Bhagavad-gītā*, 9.32]

"No qualification is necessary, only to disown your foreign covers. You yourself within, you are always Mine but your outer attention to your outer cover that will be responsible for all your distress in this world. That is cover; that is foreign thing. That can be washed away, left out. Your inner self cannot but be My dearest potency. So outwardly however lower position you hold it does not matter at all. You're a *sūdra* or a *vaiśya* or this etc., that is your dress; that is your dress. You give up your dress you are wholesale Mine, so this disqualification in the world midst that is the disqualification of the dress, not the man within. Man within is perfect, My friend. But only the question of the dress, *upādhi*, what is not elemental connection with him so, but it has come from the environment like so many dusts carried by the storm, dust has come to cover the body. Something, wandering through the world of misconception so many particles of ignorance, suspicion, all this has come to cover your body. They're all foreign things, not your own element. In element you are perfectly good and you are direct part of the potency of Mine. So, *svarūpa*, who are self determined, you will find you are Mine, Mine. So have hope. No chance of being discouraged..... from the scriptures, from the *sādhus*. Know your own self, enquire about your own self, you (accept your within?) And that will encourage you infinitely to come with force towards Me. So I'm the *Veda*.

Śṛṅvantu viśve amṛtasya putrāḥ. Oh you My sons, My favourite sons, you listen to, you are a particle of nectar, infinite ecstasy, you are a particle. In your self, in your intrinsic character you are so high and so pure and divine. But all difficulty of the outcome will be collected from the unfavourable environment. Shake off and you are free, you are Mine. Your acquired experience from the environment is responsible for your present position. It is not with you, with your real self. Try to find it out, try to understand, try to realise what you are, how dignified your position is. Qualitative, quantitatively not so big but qualitative your position is so high. So always you are to retain My connection under the guidance of *Guru*. It is also mentioned."

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punar mukhya aṅga

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."] [*Caitanya-caritāmṛta, Madhya-lilā, 22.83*]

The very path if I may call that *janma-mūla*, very birth, very awakenment, first awakenment of the divine devotion is effected by the association of the *sādhu*, *sādhu-saṅga*, the association of the *sādhus*. That gives us the first peeping, first awakenment, first light, ray, first ray of Kṛṣṇa, and when I have realised fully my position, then also, *kṛṣṇa-prema janme, teṅho punar mukhya aṅga*, only under the guidance of him, *Guru*, *Vaiṣṇava*, that I can render my appointed service towards the high, *śakti*.

sata puju yada yaham [?]

"As I am venerable to you, respectable and very, so, My servitors, My attendants also of that type, they should also be venerated, should also be respected, worshipped as part of My sata puja yada yaham [?] As I am worshipping so My devotees also, they're also worshipping. They form My part, a part of My potency, so they should be venerated, respected, worshipped, as My part. My connection is such."

... of the police (or anga?) his son is to be respected formally by the father. So if a boy or a *sūdra* is disqualified from the standpoint of this world, if he attains the position of Kṛṣṇa devotion he should be respected, respected from the standpoint of devotion. That is the Absolute calculation, to obtain devotion. Other positions are minor or temporary and also non-important. But the calculation of big and small, high and low, from the standpoint of devotion, that is Absolute. So one who has got higher type of devotion he should be considered high in the event of any other relative position in this world, even by knowledge.

Haridāsa Ṭhākura was not very scholarly, and he was not within the caste of Hindu, a Mohammedan, a Muslim, Muslim and not very scholarly. But still, the highly scholarly and highly qualified *brāhmaṇas* of high social position, they should take the feet dust of Haridāsa because he's a devotee. When, after the disappearance of Haridāsa Ṭhākura, Mahāprabhu took his body on His chest and began to dance and then took to the burial ground, all the devotees including the *brāhmaṇas* they took feet water and then drank it.

haridāsa thākura ei paduda pi bhaktada, bhaktakam [?]

All the devotees, including *brāhmaṇas*, and they're also devotee, but still, they took the feet water of Haridāsa Ṭhākura, though he was not of a Hindu birth and also not very educated but he took the Name of Kṛṣṇa and he had such power that even the prostitute who went to convert him, she was converted, ha, ha, converted. One *zamindar* chief of demonic type sent a prostitute to degrade Haridāsa Ṭhākura and she attempted at night when approaching the cottage of Haridāsa Ṭhākura where he was taking the Name at night, Name of Kṛṣṇa. Then she tried her best to capture him by the instigation of that chief. Haridāsa Ṭhākura did not show any apathy but he told, "Oh, you wait, I shall fulfil your desire, you wait. I have fixed the number of the Name of Kṛṣṇa. That is not finished. When it will be finished I shall fulfil your desire."

Waiting, waiting, three nights continuously she went there and waited. And the end of the third night wholesale change came in her mind. She confessed that, "I was appointed by that demonic *zamindar* Ramacandra to pollute you but my mind has changed. I want to take *Kṛṣṇa Nāma*. Please give it to me."

And then Haridāsa Ṭhākura came out, that, "I knew all these things, and also I knew that for three days of hearing your mind would be changed. And so I told that I shall fulfil your desire, after I finish my specified number I shall fulfil your desire because I knew that by this time your heart will be fully changed and your desire will be to become the disciple, to beg *Hari Nāma* from me. And so I gave you assurance. Now the time has come, you take Name and you remain in this cottage and you serve the

Tulasī. I am going away from here." Haridāsa Ṭhākura gave her *Hari Nāma*, the prostitute, and also appointed her to worship the Tulasī there and to live in that cottage and he went away to some other place.

So Haridāsa Ṭhākura not respectable lineage, not very much learning but still he was a devotee who was respected in such a way. Where there is *bhakti*, according to the degree of our affinity towards the Absolute, of our adherence, of our love and affection, our surrender towards Kṛṣṇa, then our position should be, position has absolute character of small or big, high and low. That is determined only according to the intensity of work, affinity, love towards Kṛṣṇa; the Absolute plane, Absolute plane.

This is religion. Religion must have such sort of assurance to be our own, own, not the object of high mathematical calculation or scientific research. Home consciousness, heart will be satisfied, our innate necessity will be satisfied.

Long missing link; when Guru Mahārāj went to Madras he found somewhere the name of a particular book, *Long Missing Link*. Very earnestly he searched, "what is that book?" I tried to get a copy for me, then anyhow we managed to get a copy of that book and given to me. After cursory reading he told, "What I meant it is not so." *Long missing link* he thought must come from a devotee. We have lost our Kṛṣṇa consciousness and come outside, long missing link; a sweet expression. We have missed that for a long time, that link which our heart aspires after. And it must be Kṛṣṇa consciousness. But it is not so. Long missing link, the link of our home, the link for loving Lord Kṛṣṇa, that is the link. And anyhow, somehow or other we are out of that position, unaccountable in our calculation how we are cast aside, off, so we are to understand what is satisfaction of our intellect, that *tatasthā-śakti*, marginal potency.

kūṭa-stho 'kṣara ucyate
dvau bhūtu sargau loke 'sminn [Padma-Purāṇa]
dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate

What is the, *dvāv imau*? I can't remember this. *Kṣaraś cākṣara eva ca. Dvau bhūtu sargau loke 'sminn*. Yes. *Dvau bhūtu sargau loke 'sminn, kṣaraś cākṣara eva ca*.

[*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca*
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyah, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord).

But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe." [Bhagavad-gītā, 15.16-17]

[*dvau bhūtu sargau loke 'sminn daiva āsura eva ca
viṣṇu-bhaktāḥ smṛto daiva āsura-tad-viparyayaḥ*]

[There are two classes of men in this created world. One consists of the demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons.]

[quoted in *Varnadharmatattva* of *Gauḍīya Kanthahara*, from *Padma-Purāṇa*]

Two kinds of substance found here in this world. One is *kṣara* another is *ākṣara*. *Kṣaraḥ sarvāṇi bhūtāni*, everything which we see, experience, that is all *kṣara*, mundane change, moving, *kṣaraḥ sarvāṇi bhūtāni*. All the articles of whatever we see aside in the environment, that is all *kṣara*, *kṣara* means is changing, changing, loses its position, cannot maintain its own position, always in a current, in a changing pose, *kṣara*, and *ākṣara* which is constant, undistinguishable, *ākṣara*. Those two parts, one unknown and unknowable basis and another known and knowable, two kinds of experience, two kinds of substance we find. *Dvau bhūtu sargau*. The created things are of two types, one, always changing position, and another is maintaining its position constantly the same, *ākṣara*. Then, *dvāv imau puruṣau loke, kṣaraś cākṣara eva ca, kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate*. Undetectable, non-differentiated substance, that is *kūṭa*, and *jīva* coming from *ākṣara* world, is the, is emanating from *ākṣara*, that inexplicable character, that *ākṣara*, and non-distinguishable. From there, a part is being disturbed and coming this side.

[*yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
[ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]*]

[Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person.] [Bhagavad-gītā, 15. 18]

"And I am above these two substances. I'm not in the *kṣaraḥ*, changeable aspect, nor in the constant aspect, above that. So I am told, Puruṣottama. *Dvāv imau ākṣaram para brahma paramam*, and *ākṣara* is sometimes called as Parabramha. But I am above that. I am Puruṣottama," in *Gītā*.

So apparently *jīva* has been told to come out from that *ākṣara* type of creation, *tatasthā*, coming into this world. *Yasmāt*, the conscious unit is thickly put together undetectable unit. From there, from that type of consciousness, so many sparks coming in this world. And by the direct help of the super region they may go crossing that *ākṣara* stage, undetectable stage, they may pass through, over, and have another world which is filled

of serving attitude, dedicating mood. Here, enjoying mood, and there, dedicating, opposite, and in a "*bhajante mām*, [*Bhagavad-gītā*, 10.8], the worshippers will come to this conclusion, with this understanding a worshipper will come to worship Me. I have taken that *Rādhā-dāsyā* which is the highest goal of the *rūpānuga* Gaudīya *sampradāya*. *Iti matvā bhajante mām*, with this conception one will come to worship Me, that I worship Myself. The method of worshipping, I am setting example, to show, to attract them, so, *iti matvā*, so thinking that what is My finest potency, that worship Me, with this ideal one will come to worship, but always under the direction of My first-class worshipper."

Am I clear? No.

Devotee: Yes, very clear.

Swāmī B.R. Śrīdhara: Not clear. "That I worship Me, with this idea one will come to worship Me, and you always keeping before My representation, My finest *śakti*, *Rādhārāṇī* or Gurudeva, always from under Their direction is worshipped, and not direct worshipper.

[*aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate*
iti matvā bhajante mām, budhā bhāva-samanvitāḥ]

"I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṅṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."

[*Bhagavad-gītā*, 10.8]

Iti matvā bhajante mām, budhā, budhā means *su-medhasaḥ*, in *Bhāgavatam* the theistic fine intellect, they will be able to appreciate this. I have written here in this way, *Rādhā-dāsyā. Iti matvā bhajante mām, budhā bhāva-samanvitāḥ, bhāva-samanvitāḥ* means *raga-samanvitāḥ, anu-raga*, love, affinity. Not by rules, strictly by following the *śāstric* rules, not; *bhāva*, from inner inspiration, inspiration, that *raga-mārga, bhāva-samanvitāḥ*.

aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante mām, budhā bhāva-samanvitāḥ.

...

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
[*kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*]

"My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence." [Bhagavad-gītā, 10.9]

These four śloka contain the whole of Bhagavad-gītā. You are to follow like that. Then the next śloka.

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*

Mac-cittā, "I am in their heart, in their thinking, *mac-cittā*. *Mad-gata prāṇā*, his whole life, his whole energy, also meant to be spent for Me, to be utilised for Me, *mad-gata prāṇā*. *Jnāna śakti*, the energy, that is also fully devoted for My cause. Thinking about Me and devoting whole energy for Me, *mad-gata prāṇā*. *Bodhayantaḥ parasparam*, and they, when they come outside they talk about Me to make for mutual understanding, *bodhayantaḥ parasparam*. *Kathayantaś ca mām nityam*, and always they like, they love to talk about Me, no other matters they come to talk with, wherever, whatever, everywhere, I am the subject of their talk. *Kathayantaś ca mām nityam, tuṣyanti ca ramanti ca, tuṣyanti*, they find very much satisfaction, *saṁtoṣa toṣa*. In *vātsalya-rasa* they're feeling *saṁtoṣa* [contentment], even in *vātsalya-rasa* it comes. And *ramanti, ramana*, just as a wife and husband they enjoy that particular connection, so, in talking about Me they even feel such sort of ecstasy, in My connection." *Tuṣyanti ca ramanti ca*, here, Śaṅkarācārya and all have told *ramanti*, "Even they can feel with My association as the very deep connection in the world, as the husband and wife, very closer connection, *ramanti ca*. So they, in My company, they feel such type of ecstasy, *ramanti ca*." Then,

*teṣām satata-yuktānām, bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te*

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me." [Bhagavad-gītā, 10.10]

Teṣām satata-yuktānām, those persons who are continuously without and gap, continuously engaged in Me, *satata-yuktānām*, always in Me, connected in Me. *Bhajatām prīti-pūrvakam*, and serving Me with great love and respect, *prīti-pūrvakam*, with love, with their heart. *Dadāmi buddhi-yogaṁ taṁ*, I inspire them, I detect them such intelligence, such reasoning in them. *Yena mām upayānti te*, by which they will come to Me, they will come to Me, in closer connection." But I found here it is redundant. Already it is said, *satata-yukta*, "continuous, always they're in Me connection, it is already. Now they will again come to Me. I shall give such instruction for such reason sent to him that they will come to Me."

Devotee: They're already there.

Swāmī B.R. Śrīdhara: Already there. *Mac-cittā mad-gata prānā, bodhayantaḥ parasparam kathayantaś ca mām nityam*, eternal, always, *tuṣyanti ca ramanti ca. Teṣām satatayuktānām*. "In this way who are always connected with Me without gap. *Bhajatām prīti-pūrvakam*, and with heartfelt love they're serving Me, *prīti-pūrvakam*. *Dadāmi buddhi-yogaṁ tam*, again I shall give them insinuation and inner instruction, *yena*, by which they will come to Me, *mām upayānti te*."

This is redundant; it is already said, already there. Again they will come. How it is to be harmonised? So *upayānti te*, I took here the meaning, they come, *upayānti* means *pārakīya-bhāvena - upapati - pati - upapati* - servant and paramour, *upapati*. Kṛṣṇa in Vṛndāvana, He's not considered as husband, not married husband, nor lawful husband, but master of the lord of the heart, even deceiving the husband. *Gopīs* are deceiving their husbands. They're being united with Kṛṣṇa. Kṛṣṇa's position is Absolute, such, and there He relishes more.

"From the outside you have got social and *śāstric* demand but My position is over and above *śāstra* whatever the social laws and scriptural laws will say you to do and follow. My connection is above that, above law, above society, above *Veda*, everything. *Veda* is My instruction given for the ordinary people who are deviated from Me. It is meant for them. And *samaj*, the society, that is also under the guidance of that instruction which is given to the fallen. But My connection with everything, it is intrinsic, independent of all law, and society, and recognition from anyone. It is the constant. It can never be avoided. So deceiving any other demand that comes from your previous life connections, you deceive them, you have got no freedom there. When the nature will come to demand you, you have no freedom, but your heart you must take out towards Me completely. That is *upapati*, Vṛndāvana *bhajana* means.

So *yena mām upayānti te*, those that are *ramanti*, already they have come in connection with Me as husband and wife, still, I give special feeling and insinuation, I inject that, to come as *upapati*, paramour. Crossing the rules, society, *śāstra*, everything, it is independent, My connection with everything is independent of all you can conceive. It is the most innate natural. It does not require any *śāstric* sanction or any social sanction. Rather, you may keep, you may live in the society showing that formal respect to them, but from your inner heart of heart you are Mine. That is *yena mām upayānti te*, the special instruction, or nature, or insight I give to those devotees, *upayānti te*."

Then, next *śloka*:

*teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

This is more difficult. *Teṣām evānukampārtham*, it may be interpreted in two ways. "For their favour, I am to, some external interpretation is to favour them. And internal explanation - I want their favour. Those that are devotee of such highest order, then I aspire after their favour." As in *Bhāgavatam* told: *parātmanor yad-vyavadhānam*,

*[dagdhāśayo mukta-samasta-tad-guṇo, naivātmano bahir antar vicaṣṭe
parātmanor yad-vyavadhānaṁ purastāt, svapne yathā puruṣas tad-vināṣe]*

[When a person becomes devoid of all material desires and liberated from all material qualities, he transcends distinctions between actions executed externally and internally. At that time the difference between the soul and the Supersoul, which was existing before self-realisation, is annihilated. When a dream is over, there is no longer a distinction between the dream and the dreamer.] [*Śrīmad-Bhāgavatam*, 4.22.27]

End of recording.

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