

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.11.29.A

Śrīla Śrīdhara Mahārāja: ...every *jīva*, every soul. The three representatives of Nārāyaṇa is there. There they're concerned with the *jīva* soul in other words, they're concerned; they're in charge of their fate. So when he's recruited from here, their consent, their permission, their good will is necessary, and that is represented in *tridaṇḍa*. And also the free will of *jīva*, that is free acceptance, free acceptance to represent that, free cooperation, the *jīva* is also there.

So this is *tridaṇḍa*, this should be respected. Generally we should not keep it anywhere and everywhere in the earth, it's not so. We show some respect and reverence we should do to the *daṇḍa*. Everything, of course, Vaiṣṇava should see as superior to his own position. And that is the custom, and that is the necessity of our behaviour which is compulsory when we are, we want to enter into Vaikuṅṭha. All should be seen with respect. I am the servant. They're all my master.

So *tridaṇḍa* should also be seen like that. Though my own self is represented there but that is also in its divine character. So I shall give my reverence and respect, and devotion to the *daṇḍa*. That is, though I take it with me, but it should not be handled as a stick, or something like, not to support me, to help me in my ordinary movement. But I am carrying, just as the sacred thread, and also the *daṇḍa* of a *sannyāsī*. Always reminding me that I am a *sannyāsī*, I have, punished, my *kāya*, *mano* and *vākya*, my thought, word and deed. These three phases of my endeavour has been punished, controlled. Not to join that, they should not be any longer, they should not have their connection with the world of exploitation. So long as they did, that has been given *daṇḍa*, punished, punishment has been allotted for that, and from now I have completely withdrawn my thought, word and deed. Not to participate with the world of exploitation and renunciation, but I shall engage them only cent per cent in the service of Viṣṇu and Vaiṣṇava of my Lord. Henceforth I take this pledge that henceforth I shall engage my thought, word and deed. Three things I shall engage only for the service of the cause of the divinity, for the service of my Lord and His own. It represents that emblem that no longer have I any interest in this mundane world but I am a dedicated soul in all respects to engage myself in the service of the Lord.

And the permission I have got from the three, the, in charge of the individual soul, and in charge of the *brahmāṇḍa*, Garbhodakaśāyī, Kṣīrodakaśāyī, Garbhodakaśāyī, and who's in charge of the whole of all the *brahmāṇḍas* that are floating in Virajā. He's above all, Mahā Viṣṇu. With Their permission I have secured the privilege to engage me in the service transcendental to all these phases of life, known as the plane of renunciation and exploitation and only serving, service, dedication. I love that. I want to be a child of that soil. And that is the token I'm carrying always it will remind me. The permission of the, of this mundane world, they're in charge. I have taking permission from them, this license. So, I must be true to my own self. I must dedicate myself for the cause, of the Vaikuṅṭha, Goloka, Kṛṣṇa, Vṛndāvana interest. I represent the interest of Vṛndāvana and Navadwīpa, Mahāprabhu, Kṛṣṇa and Vaiṣṇava. With this idea I shall move.

*etām sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram, tamo mukundānghri-niṣevayaiva*

[As a *brāhmaṇa* from Avantī-deśa said - Śrī Caitanya Mahāprabhu also said:]

["I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *ācāryas*, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."]

[Śrīmad-Bhāgavatam, 11.23.57] & [Caitanya-caritāmṛta, Madhya-līlā, 3.6]

Mahāprabhu took *eka-daṇḍa sannyāsa* from Keśava Bhāratī, externally. But internally He says this *śloka*, utters this *śloka* and starts for Vṛndāvana. What is that? *Etām sa āsthāya... Ke?*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi.

Devotee: *Etām sa āsthāya...*

Śrīla Śrīdhara Mahārāja: Mahāprabhu, He chanted this poem of *Bhāgavatam*,

*etām sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram, tamo mukundānghri-niṣevayaiva*

The Bengali verse there in *caritāmṛta*.

*prabhu kahe - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa
parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa
sei veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā*

[“Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.”]

[“The real purpose of accepting *sannyāsa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.”]

[“After accepting the *sannyāsa* order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 3.7-9*]

Mahāprabhu said, “I have taken this *tridaṇḍa veṣa*,” though outwardly He took this *eka-daṇḍa*, but internally He says, “I have taken *tridaṇḍa sannyāsa*, which is recommended in *Bhāgavatam*, and now, the *veṣa*, this outward dress, only *niṣṭhā-mātra*, only will remind Me about My future duty. But the real thing what is necessary is the service.”

If we take the *daṇḍa*, carry the *daṇḍa* but do not do my duty, then it will be fruitless. It is an emblem. But the real thing, service, to do my duty, to do the service of Viṣṇu, Vaiṣṇava, Kṛṣṇa, Vṛndāvana, that is the real purpose of the *śloka*.

Prabhu kahe - sādhu ei bhikṣura vacana, the *tridaṇḍī-bhikṣu*, this is the story coming hereafter, in *eka-dasa, Śrīmad-Bhāgavatam*. That *brāhmaṇa* he was chanting this *śloka* and Mahāprabhu’s repeating that and says, *prabhu kahe - sādhu ei bhikṣura*, “Oh, this is very well and good. The *tridaṇḍī-bhikṣu* of *Bhāgavatam* in a passage with other _____ [?] Kṛṣṇa Himself is relating this story to Uddhava, of a *brāhmaṇa*. “This is very well and good.”

Sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa. Why? He ultimately came to conclusion that the service of Mukunda, Kṛṣṇa. Mukunda means *mu kun da*, something which can make, which can show the salvation, liberation, awkward. Mere liberation from exploitation that is awkward. There is such positive thing in the dedicating world. So *mu, mukti*,

mu means the abnegation of *mukti*, *mukti* means liberation. *Ku* means makes awkward. *Mu kunda*, *dadhati* it can give something which can show the liberation as an awkward thing. That is Mukunda. The meaning of the word Mukunda is such. He is the giver of such a thing which can show the renunciators are most awkward, such a thing, Mukunda.

Prabhu kahe - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa. He has come to the conclusion that the service of Mukunda, that is the fulfilment, the highest aim of our life.

Parātma-niṣṭhā-mātra veṣa-dhāraṇa, this dress, this garment, this is only to help us externally in the society. Some social position it is, that if I approach anyone easily I can get someone alms for my food. A social status only I can get with this dress. But the real thing is the service, to discharge our duty to Mukunda and His own.

Parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa. By serving Mukunda we can get rid very easily from the troubles of our previous activities and we are taken in the vicinity of Mukunda and His paraphernalia.

Sei veṣa kaila, ebe vṛndāvana giyā. So I must try to approach Vṛndāvana, the favourable place, and there I shall go on with chanting the Name, and service.”

And now the story as described by Śrī Kṛṣṇa Himself to Uddhava, it runs like this.

There was one *brāhmaṇa* in Avantī, Gwalior [?] near, in U.P. [Uttar Pradesh] perhaps a state in Rajaputana [?] Gwalior [?], that was formerly Avantī.

And where Sandīpanī Ṛṣi used to live, he had his *āśrama*. And Kṛṣṇa went to Sandīpanī Ṛṣi for His training after He came to Mathurā, and got the sacred thread of the *kṣatriya*. And then went to take some training in Gurukula, He stayed for some time in Gurukula under Sandīpanī as Guru and there He got some education, Vedic education etc. He showed like that, with Sudama and other friends there.

There was one *brāhmaṇa*, the *brāhmaṇa* was in the beginning he was substantial, a rich man, but he was very miserly, and social duties he did not attend, discharge in any way. So the reaction came very soon. And the thieves, *dacoits*, they also took a portion. Then there was some litigation and money was spent there. Then some fire or this that. In this way his accumulated wealth, property was lost. Even, he did not allow his own relatives to feed much, he was so miserly, very miserly, miser of the miser. But anyhow the wealth was finished and he was reduced to a pauper.

Then he came to his senses. “Oh, I lived my life in a very awkward way, but now, everything is taken from me. I had such vanity, such pride, that I did not offer even, neither to the gods, nor to the ancestors, nor to the social beggars, nor to even the wife, nor the children, nothing, no relatives. But now everything gone, they have left me. I am a street beggar. It does not matter. Whom shall I blame for this?”

He began to, “Is it the ill will of the *graha*, the stars, are the stars responsible for this, or the gods, or the Lord Himself?” Anyway he’s taking, considering so many alternatives and dismissing. “No, they’re not. It is my own *karma*,” he made responsible. “It is my own *karma*, nothing to be blamed, my own *karma*,” in this way. “But now, perhaps, the Lord is propitiated with me, so He has taken me on the straight. Then what shall I do? Leaving these which were so friendly to me the other day, and now they have cheated me. So I won’t depend on anything else but I start a new life enquiring after the enquiry of the Supreme Master.”

In this way he was, he became indifferent to everything of this world and started and got *tridaṇḍa* from some *sādhu* and began to move, taking the Name of Mukunda, Kṛṣṇa. So much so that collecting some food in the bank of a river he’s going to take the *prasādam*, someone came, someone came and passed urine there. “What is this O Lord?”

So moving through the street someone says, "What is this in your hand you old man? Just give it to me and let me see."

He does not give it so sometimes he takes it. Then, "Please give it, it is mine, life long association with sacred things, given by Gurudeva."

"Take it."

Then when he went to catch: then again taking it back, in this way.

Someone says, "Oh *sādhu* where are you going?"

He says, "I am going there."

"Oh, why, what for, what do you want?" In this way the men of the society began to disturb him in the most nasty way in different positions.

Then some said, when he wants to get something from his mouth, "Say why do you?" If he does not, "If he says no then we don't believe it. Say something then also in turn pronounce some filthy thing." If he does not speak anything, "Oh, he must be a thief or a *dacoit*, he does not speak anything. Let's go, hurry up, bind him down."

In this way, wherever he goes he is meeting this undesirable treatment from the society.

Then this came to him, "Why? I was such a wealthy man. I was in that position. I have lost everything and come to live a good life; still I am being treated so harshly, cruelly. Who is responsible for all this?"

Now that *śloka*: "Is it the stars, or the gods, or the Lord Himself?" So many alternatives they came into his mind then dismissed them, "No, this cannot be, this cannot be, this cannot be. My own *karma* is responsible for all these things." Then with this, whatever, he comes he's anyhow tolerating, with the spirit of toleration he began his singing about Kṛṣṇa, Mukunda.

So Kṛṣṇa Himself, and the result of the past activities have come to take, to realise their debt, so we must be very forbearing, forbearing. The past action, debt, should be cleared and you won't hesitate, or won't falter in any way. Nothing can check your progress towards the positive direction, with the help of the... If you wander alone, but it is very easy when you live in the association of the *sādhus*, and get some responsible services, then it becomes very easy. The *bhajan* becomes very easy when we live together with *sādhus*, in their company, by mutual help.

Like Napoleonic chair, do you know that Napoleonic chair? Once Napoleon in a battle was compelled to pass a chilly night, very cold night, in a marshy ground with his soldiers. They can't, there's no place to take any rest, to lie down, even to sit, all standing in a marshy land. Then he evolved a policy of taking rest, at least by sitting in a chair. How it is possible? There is nothing. So he asked his soldiers to stand in a circle, and asked them to take their seat in such a way that everyone will sit on the lap of another. One, he's sitting on the lap of another, and another one is sitting on his lap, in this way, in a circular way, everyone is sitting, he gets the lap of another. B sits on the lap of A, then C sits on the lap of B, D sits on the lap, in a circular way, then the last man also gives lap to the first, in this way.

And Washington also did one time. He was in a very cold night, in a play to pass, he and one of his friends perhaps. "I'm cold, chilly, I can't stand; so chilly, cold." Then that came that, "Let us wrestle against one another." So the whole night by wrestling the inner warmth came and they could stand that chill. Otherwise they would have to die.

So the company of the *sādhu* helps us in that way, mutual help we can get from one another and it becomes very easy to go on, on our journey. Many difficult solutions we get, problems are solved if we can keep the company of the *sādhus*, by mutual help.

_____ [?] filled by another gentleman, and he may have another _____ [?] that may be applied by another. In any way that is the most comfortable journey if we go with company towards the help of Kṛṣṇa. So *tridaṇḍī-bhikṣu pathana* you have reminded me, generally, it is read from *Bhāgavatam* when such function occurs.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Then perhaps Venkatta is not coming perhaps due to some strike in the ferry ghat, or something. Or Satsvarūpa Mahārāja might have dissuaded him also: that also may be. But anyhow, through an independent boat from a little far off from the ferry ghat one may cross. Let us see.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

[?]

Devotee: Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Devotee: This question of Hinduism and Muslim is coming up, so we're not Hindus but in some way we may speak on behalf of Hindus.

Śrīla Śrīdhara Mahārāja: We are not Hindus in the general sense. We are Vaiṣṇava, we are *kāṛṣṇa*. The *varṇāśrama* that is a, that is step to Vaiṣṇava *dharma*, Vaiṣṇavism. And favourable step, it is utilised and we may begin from *varṇāśrama dharma* but we are to leave that when we enter the domain of *nirguṇa*. *Varṇāśrama* is concerned with *sattya-guṇa*, up to *sattya-guṇa*, and then, even we are to leave *varṇāśrama* when we enter into *nirguṇa*, Vaiṣṇavism proper.

Karma - our activities, the *yoga* - our attention, and the *jñāna* - our acquisition: when they leave their own colour and surrenders into complete dedicated life, then it becomes Vaiṣṇavism. They have to leave their past steps. *Karma*, if all the *karma* is done only for the satisfaction of Kṛṣṇa then it is well and good, it is Vaiṣṇavism. And the *jñāna* when it ceases all its enquiry surrendering to the sweet will of Kṛṣṇa, then it is Vaiṣṇavism, they enter the realm of Vaiṣṇavism. And *yoga*, the attention, the direction of our energy, internal, fine, subtle energy, when it stops seeking any other achievement but concentrate wholly for the satisfaction of Kṛṣṇa, then it comes, enters the area of Vaiṣṇavism, leaving: *bhakti-mukha-nirīkṣaka karma-yoga-jñāna*. The *karma* and the *jñāna* and the *yoga*, they cannot give their promised result without the help of *bhakti*, without the support of the wave of the universal wave or force.

If God withdraws all His energy from them, to support them, they're nowhere. But they can give their – just as so many companies, independent companies there may be, insurance company, and this banking company, but if government does not withdraw it from them they can work. But if the government withdraws they cannot exist. But they can thrive, they can work well at the supposed backing of the government, at the passive support of the government. Government withdrawn they are nowhere. So the power, the potency of Kṛṣṇa, the sympathy withdrawn, the *karma*, *yoga*, *jñāna* nowhere. But the supposed support of the, on the basis of the supposed support of the government, of Kṛṣṇa's will, they can work on independently, give their own. So *karma*,

[*kṛṣṇa-bhakti haya abhidheya-pradhāna,*] *bhakti-mukha-nirīkṣaka karma-yoga-jñāna*

["Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul – *karma*, *jñāna*, *yoga* and *bhakti* – but all are dependent on *bhakti*."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.17]

In *caritāmṛta*, they are always looking at the face of *bhakti*, the service to Kṛṣṇa.

ei saba sādhanera ati tuccha bala, [*kṛṣṇa-bhakti vinā tāhā dite nāre phala*]

["But for devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, *jñāna* and *yoga* cannot give the desired results."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.18]

What they give, that is very negligible thing. *Bhakti*, the service, she does not depend on anything else. She can go independently, from any point. From any point of our life, only with the connection of a bona fide agent we can link with *bhakti* and we can go on independently without taking any help from the energy, from the fine attention, and our inquisitive spirit. Everything may be rejected, and only through service, through a *sādhu*, one can go on safely towards *Vaikuṅṭha*.

So the *varṇāśrama* generally, the *sanātana dharma* means the *varṇāśrama*, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*. That *brāhmaṇa*, the highest section, their qualification is this that they seek something which is not mundane, which is conscious, but not having any clear conception of the conscious world: some vague conception of the spiritual world. Not very clear, so:

brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ [*sarvva-vedānta-pāragāḥ*
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate]

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa*, 10.117] & [*Garuḍa-Purāṇa*]

& [*Bhakti-Sandarbhā*, 117]

Satra-yājī means who is engaged in sacrifice which is meant, the model, the typical, that everything should be done to satisfy Him, the central truth, Kṛṣṇa. *Satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragāḥ*. Then it may come to the stage of an enquirer, *vaidantic*, who loves to deal with consciousness, fine things, *vedānta-pāragāḥ*. *Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate*. There the *yogī* and the *jñānī* they are stayed there, like *karmī* they're not dealing with gross things but they're dealing with – they're busy in their dealing with the very subtle things of consciousness. But mere consciousness does not mean God consciousness, the consciousness of the self, consciousness of the cause of this material world, so many things. So *brāhmaṇas* who are the head of the *varṇāśrama dharma* they're more addicted than matter to spirit. But they have not got the real and cosmic idea in the complete idea of the spiritual world, purely spiritual world, not of *Vaikuṅṭha*, nor of *Goloka*. So the *Vaiṣṇava*,

bahūnām janmanām ante, jñānavān mām prapadyate
[vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ]

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]

[*Bhagavad-gītā*, 7.19]

When the *jñānī* surrenders to the feet of Vāsudeva then he becomes a Vaiṣṇava. Vaiṣṇava is there. And when *karmī*,

yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
[*tad-artham karma kaunteya, mukta-saṅgaḥ samācara*]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

He can come to understand that any work which is not for Viṣṇu that will bind me with the matter, reaction, then he comes to be Vaiṣṇava. And the *yogīs*,

yoginām api sarveṣām, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ

["In My opinion, of all types of *yogīs*, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [*Bhagavad-gītā*, 6.47]

He's following so many mystic practices in body or mind and trying to raise his consciousness into higher, subtle sphere of the world. But when leaving all those things he comes to make contact with the devotee and begins his *bhajan* then he's all right. He becomes Vaiṣṇava.

So *varṇāśrama* has been accepted as so many steps; that *sūdra* mentality, *vaiśya* mentality, *kṣatriya* mentality, and *brāhmaṇa* mentality, then Vaiṣṇava mentality. When they accept Vaiṣṇava mentality, Viṣṇu is all in all, and we are only, our real position is that of a servant of Him, and he begins that life, dismissing all his ambitions in this mundane world whether gross or subtle, then he becomes Vaiṣṇava.

The Vaiṣṇava, as they will preach Hinduism, to certain, getting the centre, the centre is Kṛṣṇa. And for that you couch in this way. You may earn money, but spend at least a greater portion for the service of Kṛṣṇa, for the propaganda of His name, be a *vaiśya*. The *kṣatriya* you organise the force and try to help the Vaiṣṇavism, the service of Kṛṣṇa. And with the recognition you as *vaiśya*, the organising capacity, the fighting capacity, that will be utilised for them, fully accepted, whoever you are. And the *brāhmaṇas* you explain the Vedic scriptures and *Purāṇa* etc, but connect you with that Kṛṣṇa is all in all. No other gods are equal or more than Him. So in that way you connect, so we shall accept you. And the *sūdra*, you can give some, devote some energy, so try to utilise your energy for the service of Kṛṣṇa. Then we shall have some relation with you. Anyone you be, if you come to utilise yourself in the service of Kṛṣṇa we are in your favour. We have got recognition for you.

But you do not connect with the service of Kṛṣṇa then doing your own respective duty you will have to be the prey of that reaction that is to go down. Up and down, up and down. This vicious circle you can't get out of. Only with the connection of Kṛṣṇa the autocrat, the great repository of love and beauty, connect with Him, you are saved. Otherwise in whatever position you are, if you're apathetic to that you are doomed. That is our position. The Kṛṣṇa conception that is the real purpose of the *varṇāśrama* but they cannot ascertain that, mostly, and they wander up and down. That is our creed. That is *nirguṇa* and this is all *saguṇa*, going up and down.

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate*

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi. Nitāi.

Devotee: So on the other side, you've just explained how to bring the Hindus to the highest goal, to Kṛṣṇa, but the Muslims also, we want to bring them also, yes?

Śrīla Śrīdhara Mahārāja: It is very difficult for them. They have got some opposite *saṁskāra*. So that sort of habit – habit is the second nature, to give up ones habit is not very easy. Theoretically one may say anything and everything, but practically to come to the standard it is difficult for them, to get out of their false creed and to accept totally in heart, mind and deed, it is very difficult. But if it is so we must accept him.

Haridāsa Ṭhākura he was not only accepted amongst the Vaiṣṇavas, the *brāhmaṇas* also took the water of his feet when he disappeared, we find from *Caitanya-caritāmṛta*.

But Haridāsa Ṭhākura in his turn, "No, no, I'm fit to sit, take *prasādam* along with the Vaiṣṇava. No, no, I do not venture. I have not come to such a standard."

Sanātana Goswāmī though he came from a *brāhmaṇa*...

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