

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.5.5-6

Guru Mahārāja: Modified when they gave delivery to their own disciples, some modification came. This is psychological truth.

Once in our psychological class, in our college, our professor told that: "Mind has got a colour." To prove that he told one thing. The class student arrangement was in this way. Begin from this side and coming around in this side. He told something to the first boy and put it in writing there, and kept on the table. And asked the first boy, speak it to the second, second to the third, third to the fourth, in this way. After fifty persons when it came he told: "Cry aloud what you have received from that man." He told and he wrote, "So the first thing was this, and when it came through me, through fifty members, now it has become like this." So colour, colour, colour. Modify, modify, in this way, from one *guru*, so many disciples are hearing, but according to their capacity, they're catching them and mixing with their own mental experience, they give delivery to their disciple. And that disciple also taking that modified thing, then again modification of his own mental colour and he's giving delivery, in this way. *sa kāleneha mahatā, yogo naṣṭaḥ parantapa.*

*imaṁ vivasvate yogam, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt
evam paramparā-prāptam, imaṁ rājarṣayo viduḥ
sa kāleneha mahatā, yogo naṣṭaḥ parantapa*

Kṛṣṇa tells Arjuna: "First I instructed the sun-god Sūrya in this knowledge, and from Sūrya it passed to Manu, and from Manu to Ikṣvāku; so from the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. The current is damaged by the influence of this material world." (*Bhagavad-gītā*, 4.1-2)

By modification, modification, modification, the real truth to the minimum standard is reached, it's natural in the plane of *māyā*. So He has got the necessity of coming again, and again, to re-establish the same truth. When He's saying to Arjuna: "That I first, this is not new what I speak to you, this *karma yoga*. First I told it to Sūrya, and from Vaivasvata, from there Manu, in this way, it came down and now disappeared, minimum, I again say to you."

"How You told to Manu?"

"But I had My previous birth, I know them all, you do not know."

In this way, it is modified. Somewhere the modification becomes slow, somewhere it may be quick, but modification goes on, and again when it comes in the hand of a greater person who descends here, then again it is purified. It is also possible some stalwart persons are sent from Vaikuṅṭha, from Goloka, to take up the thread and

continue. Then they take up, impurity is also purged out, and in the more purer type, he continues the current of purer type. It is also possible by His will.

So the *śikṣā guru-paramparā* has been taken by Gauḍīya Maṭh, not *dikṣā guru*, *dikṣā guru* from Vipina, Jāhnavā. So many persons, mostly ladies came to Vipina Goswāmī and Bhaktivinoda Ṭhākura took from Vipina gosai. From Vipina gosai and Jāhnavā Devī, so many ladies are there. But Bhaktivinoda Ṭhākura especially empowered by the Lord, he purified the whole canal, what dirt accumulated in the line, that was purified and delivered in a novel way. And our Guru Mahārāja he also came down to take up that thread and pushed in that line of Bhaktivinoda. Before this we find the purity can be traced in Viśvanātha Cakravārti Ṭhākura, and before that Narottama Ṭhākura. In the middle some dirt came within the thought, so *śikṣā guru-paramparā* has been accepted, not *dikṣā guru*, formal. The spirit is more important than the form. Who can understand the real spirit, he can neglect the form.

Devotee: So Bhaktivinoda Ṭhākura, his real connection through *śikṣā*.

Guru Mahārāja: He took it from Jagannātha Bābājī Mahārāja, he took *śikṣā*, and *veśa*, from Jagannātha Dāsa Bābājī.

Devotee: He mentions in *Bhāgavata-Ārka-Marīci-mālā*, he mentions that Svarūpa Dāmodara came to him in a dream, and told him to complete this book.

Guru Mahārāja: Compile and give new explanation of the first *śloka* of *Bhāgavatam*. In dream he got Svarūpa Dāmodara's explanation of the first *śloka* of *Bhāgavatam*, in new type, new, which is not given by the previous *Ācārya*, including Jīva Goswāmī.

*janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi*

"O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth." (*Śrīmad-Bhāgavatam*, 1.1.1)

(Śrīla A.C. Bhaktivedānta Swāmī's translation)

(*Janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāt*, "Friends, let us enquire into the prime cause, whose nature is such that what ever we can see, and whatever we can conceive of springs from Him. He is the ultimate cause of everything, both directly and indirectly. Only He knows the purpose for which all things are created and maintained. Only He knows where all things will go. Only He is aware of the fact - no one else.

ārtheṣv abhijñāḥ svarāt, means that He knows the meaning of every incident in existence and that He is above giving any explanation to others. He is not responsible to any law or to anyone else. He is Absolute and Independent. And how do we know that? He has extended knowledge of Himself through the *Vedas*. *Brahma* means *Veda*. So, by the line of inspiration, or revelation, Vedic knowledge was transmitted to the first living being, the creator of the world, Lord Brahmā (*tene brahma ḥṛdā ya ādi-kavaye*). The scholars of the world fail to understand the strategy and nature of that sort of knowledge. They cannot follow the vital and fundamental points of Vedic knowledge, such as the transformation of one thing into another (*muhyanti yat sūrayaḥ*).

Water may be transformed into gas, gas may be transformed into heat. By such a process, we can understand the existence of this world (*tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā*), for by the transformation of the Lord's energy, the world comes into being. This transformation involves the three modes of nature, *tamas*, *rajas*, and *sattva*. *tama* means hard, static matter. *raja* means energy, and *sattva* means spirit, light, knowledge. So, by transformation this world has been created. In His abode, which is illumined by the ray of His own knowledge, there is no possibility of deception or misunderstanding. (*dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmaḥi*). Here we are being deceived through misunderstanding. We have entered a plane of existence where the whole world is full of misconception, falsity, and miscalculation. We are presently living in the world of *māyā*. *māyā* means *mā-yā*: "What is not." I am seeing something which is really something else.") (Śrīla B. R. Śrīdhara Mahārāja's translation)

Tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā (S-B, 1.1.1). There, *tejo-vāri-mṛdām*.

Jīva is represented as *vāri*, *tej* on the other side, the *svarūpa śakti*, and *mṛd* this world. *Jīva* is *taṭastha*, *taṭastha jīva*, has been compared there with *vāri*.

Bhaktivinoda Ṭhākura's new type of explanation comes in this line. *Vāri*, between *teja*, this higher, and earth. The middle stage is *vāri* and that is *tat*, the margin and *jīva* is of that position. In this way he has explained that *śloka*. It is difficult to follow. A new type of explanation in that *śloka*.

Many scholars, even including Śāṅkara school, that Sarasvatī, that writer of *Advaita Siddhī*, the greatest modern book of Advaita school, Madhusudhan Sarasvatī. He also attempted to give explanation of these three introductory *śloka*'s of *Bhāgavatam*.

janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāt
tene brahma ḥṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

(S-B, 1.1.1)

A mystic *śloka*, a poem very mystic. When I was a child in my home, I heard this *śloka* from one of my cousins. He was a good scholar, I remember, it seemed to me a very mystic *śloka* at that time though I was a child, especially this portion, *tejo-vāri-mṛdām yathā vinimayo*. Inter-change of this earth, water, and the fire, inter change. *Yathā vinimayo yatra tri-sargo 'mṛṣā. Satya raja tama*, the three *guṇa*'s. These three general conceptions of things, *tri-sargo 'mṛṣā*, three has been taken in many ways of thought, *tri-sargo*, all very mystic. The whole thing coming in a *śloka*.

As much as Mahāprabhu says to Sanātana Goswāmī, when he says: "Oh You that explained *ātmā-rāma śloka* sixty one ways, You are Kṛṣṇa Himself, You can explain any way You like." Then Mahāprabhu told: "Why do you praise Me, Sanātana, don't you know that every letter of *Bhāgavat* is Kṛṣṇa Himself, *purna*, infinite, every letter of *Bhāgavat* is infinite, representing infinite meaning, so why do you praise Me, Sanātana."

So the first *śloka* of *Bhāgavatam* is containing everything. The whole infinite is there. Mahāprabhu says that: "Every letter is infinite, because no sum total of finite things can make infinite. In infinite, every part of infinite is infinite." So *Bhāgavatam*, the first *śloka*, the basis of the whole *Bhāgavatam* truth is condensed infinite. And when in my childhood I heard it, it seemed something, I heard many *ślokas*, but few *śloka* created impression in me as of that mystic type. This is one of them and especially this portion, *tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā*. Others are more or less clear.

*janmādy asya yato 'nvayād itararāś cārthesv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ*

This is more or less clear, but: *tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā*, this line seemed to me very much mystic. *Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi* (S-B, 1.1.1), did not seem so much mystic. And some *ślokas* in *Bhāgavatam*, seemed to me very encouraging, and condensed truth.

*yathā nabhasi meghaugho, reṇur vā pāṛthivo 'nile
evam draṣṭari dṛṣyatvam, āropitam abuddhibhiḥ*

"The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty. Similarly, they also implant material bodily conceptions on the spiritual self." (*Śrīmad-Bhāgavatam*, 1.3.31)

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani*

"The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead." (*Śrīmad-Bhāgavatam*, 11.20.30)

The few *śloka*s like this, were very much, taught to me, that is the whole truth is within this here, representing the central thought. Just as Rūpa Goswāmī's *śloka*, all giving meaning of general character. What Rūpa Goswāmī has given mostly, that is that: *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*, a very central representation, whatever you do, it may not be devotion proper. One thing must be present. What is that? *sevonmukhe ataḥ*, serving attitude, then only will it have recognition of devotion, otherwise not, repetition of mundane jugglery. But *sevonmukhe*, the serving attitude, the spirit of dedication must be there, then it will be *bhakti*, devotion proper. To take the Name, to *arcana* (Deity worship), to dance, so forms are not the reality, but the reality is the underlying attitude, whether it is dedicating to Kṛṣṇa, that is the criteria.

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

"Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee." (*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*)

So the criteria: *aher iva gatiḥ premṇaḥ*, (*Ujjvala-nīlamanī*), the original thinking, that is giving explanation to many thoughts. The basic conception, generalised, basic conception is given mostly in the teachings of Rūpa Goswāmī. The depth of his conception is very high. So Mahāprabhu told that: "He's a proper person to deal with this *kṛṣṇa-līlā*. So I happily, by inspiration, I give all My good will to him. And you Svarūpa Dāmodar, you also do so. Whatever profit, capital, you have got, you invest with Rūpa, and there will come in colour, to help the people who have *sukṛti* (pious credit) in the posterity, keep it with him. You'll be able to deal them very carefully and fully." Rūpa Goswāmī.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Here I stop. Nitāi.

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*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

Ultimately, all the different camps, they have to contribute the consequence to Lord Kṛṣṇa.

te no navinum te jagat panam ?

Without that they cannot stand by themselves. Connecting the result with Kṛṣṇa, they can have some stand in their own sphere.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

"O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me." (*Bhagavad-gītā*, 9.27)

You are making penances (*tapasya*), what is the necessity of mine there? No, ha ha, you must pay something to the Lord of the bank.

anyatha vijnava udar siddhi sudurlabha ?

Otherwise there will be much obstacles. The peace maintained for your *tapasya*, or any other purpose

So you will have to pay something to the Lord, the keeper of the administration of the whole. *prema*.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

Here it is meant that: "Not a part of your acquisition, but the whole, whole, whatever you do, give the result, the consequence to Me."

For Itself, Reality is for Itself.

"I am the enjoyer of everything, and meant for Me. You are to gather such consciousness. Everything has got its respective position, but normal stage will be, that all for Me, you are to accept this, accept this, then you are alright. Gradually you will come one day to My direct service, but now, wherever you are, connect with Me."

For Itself, Reality is for Itself.

"Everything for Me."

*ahaṁ hi sarva-yajñānām, bhoktā ca prabhur eva ca
na tu mām abhijānanti, tattvenātaś cyavanti te*

"I am the Lord and I alone am the only enjoyer and rewarder of all sacrifices, of every action and all movements in this world. Everything belongs to Me, unconditionally, and you must be fully conscious of this fact. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death." (*Bhagavad-gītā*, 9.24)

To understand this is to understand much. Everything meant for Him. To realise this properly is to realise much. He is the owner. He is the enjoyer. We exist for Him only. That is devotion. Wherever we are does not matter, but my aspiration will be to satisfy Him.

Stāne sthitāḥ (rejecting the intellectual approach). Mahāprabhu comes, *jñāna-sunya-bhakti* (knowledge free devotion). *eho bāhya āge kaha āra* (this is superficial, go deeper). Understand this much, not *Veda*, *Vedānta*, so many puzzling arguments, and processes of thoughts, abstract or nothing necessary. What is necessary, minimum, that He's the owner, He's the enjoyer. Wherever you are does not matter. *Jñāna-sunya-bhakti*, you are for Himself, everything for Himself. You may be a *Vedāntist*, or you may be an ordinary sweeper. That does not matter much, but you know only that you are for Him.

Pratāparudra, he was in the function of a king, an emperor, at that time, but that was no qualification to Mahāprabhu. When Mahāprabhu saw him, that he's working as a sweeper to Jagannātha, His heart melted. "Oh, he has not got the ego that he's master of the land, but he's a sweeper to the Jagannātha." Mahāprabhu's heart melted, and He embraced him a little after that day. For Him, for Him, a sweeper or a priest, does not matter much, but for Him, the intensity of the feeling, that I am for Him, that qualifies us. Our qualification is to the degree of that feeling. For Him, for Him.

And that fullest form is found in Rādhārāṇī. It is not possible in other *rasa*, or in other attempts. It must require *parakīya*. The crossing the direction of the *śāstra*, law, anything. Our relation between Kṛṣṇa and me, nothing can enter between. Everything may be set aside in our connection with the Lord. No barrier, either of sinner type, or this *punyam*, pure type, whether pure, impure, no consideration, nothing can stand in our way. *Sattvāsic*, *rajasic*, *tamasic*, whatever colour it may have, nothing can stand between our intimate relationship that He's the enjoyer, and I am to be enjoyed. This intensity, intensity of that feeling, that sentiment, is found in the most comprehensive, and in the most intense way there. Twenty-four hours engagement, and deep engagement, that can satisfy Kṛṣṇa most. No parallel, unparalleled, it has been told to us, and that may attract us in any time, in our infinite age, that may be our aim. We may be grouped in this camp, in that camp, our highest aspiration.

Rādhā-kiṅkarā. The last.

Prabhupāda (Bhaktisiddhānta Sarasvatī Ṭhākura) was very much satisfied with my poem about Bhaktivinoda Ṭhākura. It is written there, after the realisation of the service of Kṛṣṇa in Vṛndāvana, highest.

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenāḍṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhiraḥṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān*

("What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that

wonderful thing fully and enhanced it with his own realisation. (He was assisted in doing so by Raghunātha Bhaṭṭa Gosvāmī and Gopāla Bhaṭṭa Gosvāmī). And Jīva Gosvāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.")

(This poem in glorification of Bhaktivinoda Ṭhākura, is one of ten, collectively known as *Śrīmad-Bhaktivinoda-viraha-daśakam*)

"*Śrī-gaurānumataṁ*, sanctioned by Śrī Gaurāṅga. *svarūpa-viditaṁ*, which is thoroughly understood by Svarūpa Dāmodara, who is none but Lalitā Sakhī. *rūpāgrajenāḍṛtaṁ*, Śrī Sanātana Gosvāmī has admired very much this position. *rūpādyaiḥ pariveśitaṁ*, and distributed by Śrī Rūpa himself with his paraphernalia. *raghu-gaṇair-āsvāditaṁ sevitam*, and tasted properly by Raghunātha, and also enhanced something there. *jīvādyair abhirakṣitaṁ*, and Śrī Jīva with followers, that Baladeva Vidyābhūṣaṇa and others by the *śāstric* argument and reasoning, therein, tried their best to show to the world that this is the highest position. By reason and quotation of revealed truth, revealed scriptures, they tried their best to prove this, *abhirakṣitaṁ*. *śuka-śiva-brahmādi sammānitaṁ*, and we find mentioned in different parts of the scripture that Brahmā, Śiva, Uddhava, they're aspiring after such a position. And you Bhaktivinoda Ṭhākura, you are in a position to give such blessing to us, give us admission, you can give us admission to such thought, to such stage of our life, you can give admission, you are so great, so high."

Prabhupāda was very much pleased with this. "That Bhaktivinoda Ṭhākura himself has written this through him." That was his remark. "It is not written by him, it is written by Bhaktivinoda Ṭhākura himself, through his pen." Very much satisfied.

Rūpānuga-bara. He has mentioned in many places that the highest amongst those followers of Śrī Rūpa, *Rūpānuga-bara*. One of the principal *ācārya*'s who has properly understood and realised, and given to others, preached about the glories, about the glorious position of the servants of Śrī Rūpa, of the followers of Śrī Rūpa. This is Gauḍīya Maṭh, *rūpānuga-sampradāya*. And they're found in the line of *śikṣa-guru*, not this body succession, but the realisation we find from their character and their conduct. Their preaching and their practice, strictly, where we find it is there. Not body succession, but this realisation succession of the Śrī Rūpa distributed, idea of the service of Vṛndāvana, Kṛṣṇa, etc. Gaura Hari, Gaura Hari. *Rūpānuga*.

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana,
viśwambhara priyaṅkara, śrī-svarūpa dāmodara,*

śrī-goswāmī rūpa-sanātana

"Mahāprabhu Śrī Caitanya is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Śrī Rūpa Goswāmī, and Śrī Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."

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*rūpa-priya mahājana, jīva, rahunātha hana,
tāra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-bara, narottama sevā-para
jāra pada viśwanātha-āśa*

"The great souls Jīva Goswāmī and Raghunātha Dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī, and Raghunātha Dāsa Goswāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha Dāsa Goswāmī's dearest student and servant was Kṛṣṇadāsa Kavirāja Goswāmī, who was an intimate friend of Lokanātha Goswāmī who lived with Kṛṣṇadāsa Kavirāja in Vṛndāvana. Lokanātha Goswāmī was a disciple of Gadādhara Paṇḍita, and Lokanātha Goswāmī's only disciple was Narottama Dāsa Ṭhākura who was always engaged in the service of both his *Guru* Lokanātha Goswāmī and Kṛṣṇadāsa Kavirāja. Narottama's follower, Viśvanātha Cakravartī Ṭhākura (who was the fourth *ācārya* in disciplic succession from Narottama), had no desire other than the service of Narottama Dāsa Ṭhākura's lotus feet."

It is coming through this line.

*viśvanātha-bhakta-sātha, baladeva jagannātha,
tāra priya śrī-bhaktivinoda
mahā-bhāgavata-bara, śrī-gaurakiśora-bara,
hari-bhajanete jā 'ra moda*

"Viśvanātha Cakravartī Ṭhākura was the *śikṣā-guru* (instructing spiritual master) of Baladeva Vidyābhūṣaṇa, to whom he taught the precepts of *Śrīmad-Bhāgavatam*. Jagannātha Dāsa Bābājī was the beloved *śikṣā-guru* of Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent *mahā-bhāgavata* Śrī Gaurakiśora Dāsa Bābājī, whose joy was in the service of *hari-bhajana*."

*śrī-vārṣabhānavī-barā, sadāsevya-sevā-parā,
tāhāra dayita-dāsa-nāma
tāra pradhān pracārako, śrī-bhaktivedānta nāmo,
patita-janete doyā-dhāma*

"All these great *paramahansa* Vaiṣṇavas are all part of Śrī Caitanya Mahāprabhu's spiritual family (*Gaura-vamśa*). Their holy feet are my only refuge. I have no real

interest in any devotional service to them, and I am a poor and lowly *tridaṇḍī sannyāsī* by the name of Śrī Bhaktisiddhānta Saraswatī."

From Bimala, Bimala Prasād was his previous name, he took that vow? and went to Rādhārāṇī's service. Then Vṛṣabhānu, from Vṛṣabhānu-nandinī, Rādhārāṇī, Vṛṣabhānu is the father of Rādhārāṇī. Vārṣabhānavī means the daughter of the king of Vṛṣabhānu. Śrī-vārṣabhānavī-barā, always holding high position, *barā*. *Sadāsevya-sevā-parā*, constant servitor of that, the daughter of the king of Vṛṣabhānu. *Dayita-dāsa-nāma*, his name is *Dayita-dāsa*. *Dayita-dāsa*. He's known to the people as *Dayita-dāsa*. *Śrī-vārṣabhānavī-barā, sadāsevya-sevā-parā, tāhāra dayita-dāsa-nāma*.

(These are from the 8 verses describing the Brahma-Mādhva-Gauḍīya *sampradāya* as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.)

(*Gauḍīya-Kaṇṭhāra, Guru-Tattva*; and *Songs of the Vaiṣṇava Ācāryas*, p 90-3)

This is the line of the stalwarts coming distributing this purest current. Holding purest current in their existence, and we are concerned with that only, nothing else, nothing else. The current that's coming from there to here, through particular channels, our all, whole attention, dedication, to that current, to be bathed, to be captured and to be transformed into the caviar (something too good to appeal to popular taste) of that current. To be absorbed in that current is our highest aim of life, the purest type.

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

Sarvātma-snapanam, Mahāprabhu says taking the Name, *sarvātma-snapanam*, wholesale bathing, bath means purification and also some sort of self-gratification. Purification, side by side, feeling of purification, bath. *Sarvātma-snapanam*, the wholesale, the whole existence is purified and can feel the satisfaction of purity, in that current if we can take bath, *sarvātma-snapanam*. Every nook and corner, every part of my body gets purified. And also so many, *sarvātma*, all the souls that can come there may be purified, *sarvātma*. *Ātmā* means *ātmā* as a whole, every part of the soul and also many souls may come. In *saṅkīrtana* many souls may come to be purified together, at one stroke everyone may be purified. *Sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam* (Śrī Śikṣāṣṭakam, 1). Purification and satisfaction, going together. Bath, taking bath means purification and satisfaction, so both. Generally by satisfaction we incur some reaction, that in the exploiting world we find. But here purification and satisfaction can go together simultaneously. This satisfaction, *anāndam*, that is not to be compared with satisfaction by enjoyment here.

Generally we are acquainted with satisfaction which comes from enjoyment, by exploitation. Then by renunciation also some satisfaction may come, by avoiding

some disturbing elements. And again by inviting and welcoming something higher, we may be satisfied and purified, purified. Renunciation can give purification very weak and slight because that may not stand for long time. We cannot ignore the environment for good. It is not possible. We are a factor of the whole universe. We can't ignore them. So renunciation means when it goes to *samādhi*, to eternal slumber like thing, and that is also temporary, that must, cannot but be temporary because the influence of the environment will come and push him, will awake him. We can't ignore the tremendous force of the environment. We can't ignore.

āruhya kṛcchreṇa param̐ padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ. Cannot accept the positive connection, they're sure to fall down again, *āruhya kṛcchreṇa param̐ padaṁ tataḥ, patanty adho.* After some long time maybe, duration in that point may be a little long, but the force of the environment cannot be ignored. Once that will come and attack and disturb that sleeping man.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param̐ padaṁ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:) "O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet.")

(*Śrīmad-Bhāgavatam*, 10.2.32)

So renunciation, retirement, that cannot be eternal, for some time. And if you can enter into the positive, that is an eternal flow is there. Here is also not eternal. *Māyā* is limited but *Vaikuṅṭha*, the unlimited, that is only possible with the nature of dedication. *Vaikuṅṭha*. All the stuff, all the constituting parts are eternal there, and the function is also eternal, eternal, but there is *vilās*.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
ato hetor ahetoś ca, yūnor māna udañcati*

(Rūpa Goswāmī says: "Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa.")

(*Ujjvala-nīlamanī*)

Zig-zag way, not a plain and straight line. Straight dealings are generally in the *Vaikuṅṭha*, but it is crooked and more crooked in *Goloka*, because it has to harmonise

with everything. What we consider here to be worst, that is also harmonised there to become the best, so harmonise, it is possible only through love.

A blind son to a mother is told to be of eye like a lotus, lotus eyed child, there is a proverb in Bengal, *kanacheli padalochan*. The motherly affection sees a blind boy as endowed with good eye. Love, love compensates everything for us. We are naturally born weak, defective, but if we can anyhow drag ourselves in the plane of love, then no mourning for our defects can exist there. The circumstance compensates everything.

Just as in the country, in the European country, any child born they can get sustenance from the state. Here in India, and other poor countries, a child born may die without food, but in the rich countries, civilised countries, in Europe and America, etc, anyone born, the government is there to nourish the child. Automatically he will get nourishment from the state.

So anyone, anyhow, placed in the land of love, the environment will take care of him. No negligence, no negligence. The land of love. Everyone may come to be attracted to his inferiority. "Oh you are inferior, yes I am here, I am here to nurse you, to take care of you." Every unit is madly running after their prey. Where to invest something. All opulence. And whatever the defect by their touch, the defect is automatically removed because compensation is of that type, is of eternal kind, type.

End of recording,

5/6.5.83
(see also 5.6.83)

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