

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Undated recording, 64 (a & b)

Swāmī B.R. Śrīdhara: ... and Bhaktivinoda Ṭhākura's translation and the translation seems to be more accurate and sweet than the original. The writing is of such a type, such a type. The translation, that accords, to our feeling, that is better than the original, wonderful thing, wonderful, more expressive, more clear, more accurate.

...

... and Bhaktivinoda Ṭhākura's *Śrī Kṛṣṇa-saṁhita* is also marvellous thing, about the teachings of Mahāprabhu. The original writers, the Goswāmīns, in Sanskrit they have described many things, and Bhaktivinoda Ṭhākura is translating and the translation seems to be more accurate and sweet than the original. The writing is of such a type, such a type. The translation, that accords, to our feeling, that is better than the original, wonderful thing, wonderful, more expressive, more clear, more accurate.

...

Devotee: I've never heard of any astrological meaning to his birth, especially on the same day.

Swāmī B.R. Śrīdhara: I heard, in day also, different parts also. And there should be, generally there will be differences in combination of different domains. Whole day may not continue to be of same type, there may be sub differences also, one thing. Another thing, that will depend on who is appearing, his previous *karma*, and his work, and specially his inner capacity of registering the bad omens, and the grace of the Lord in him, previously acquired. All these things will come into account, and the resultant will be the consequence. Not only time and space, but the person who is being born, his capacity, his previous acquisition, all these also to be considered. And the day means, whole day may not have equal influence. It may be different in different parts of the day. All these things to be calculated. Hare Kṛṣṇa.

Another angle of vision - in Kali-yuga the *Nāma-saṅkīrtana* has been given as the means to the, to our highest end. So, because the age is iron, so the *bhajan* will also be of lower type, it is not bad, just the opposite, because the time is so much vitiated, vitiated. But ordinary means they cannot produce their desired end. But the highest thing, that is above all external circumstances, unfavourable circumstances, that can only stand. So also, the worst may be the time, but at that time if a devotee of Kṛṣṇa appears then that can't have any influence over him. Rather, that will be purified, that time, that bad time will have a record to add to his auspicious character. It is, there

may be so great thing. And generally that is with *nirguṇa*, they may not care for the material good or bad symptoms, *nirguṇa*.

Generally when Kṛṣṇa appeared, the place was a prison house, the black night, and hail and storm. Apparently it was very ominous but His appearance made everything pure. He's touchstone. A bad iron or good iron, or bad brass or good brass, a bad silver or good silver, when it comes in connection with touchstone then that becomes gold, and gold of higher type. Just mundane, or cannot effect in any way, independent of that, (śuka śubha?) auspicious or ominous, that is confined here in the domain of loss and gain.

And in the eternal atmosphere everything contributes, every contribution is for the service of the Lord. It is all auspicious. Waves of that plane all help wholesale, wholesale, because connected with the Absolute Good. What is apparently seen to be bad, if that comes in connection with the Absolute Good that is cent per cent good. Only one thing, whether to please Him, whether it is in connection with the Absolute Harmony, that will justify, its existence, its character, its future, everything. Only one, whether it is to satisfy Him, for Himself, if it is to satisfy the Absolute Autocrat, only one criterion, nothing else. No other calculation will stand there. He's above law. Absolute, law comes from it, justice comes from it. It is rather, the plane of mercy. Justice presupposes that there be many interests, and to bring harmony amongst them, among the, some adjustment in the many conceptions of interest, different interest. So, oneness, where it is absolutely oneness, unity, absolute unity, there no question of justice, if analysed.

We are told that is mercy, it is beauty, it is ecstasy, it is good, and unchallengeable. That is autocracy, and sweetness, that is charm, that is the conception of the Absolute Prime Cause. Everything for Himself, Hegelian language, everything meant for His satisfaction. He's the Absolute, He's the Absolute. Everything is meant for Him. So no consideration of right, wrong, good, bad, only one good, whatever He likes it is good. No law, no measurement, no calculation, always useless, groundless.

And generally it was thought that is an Absolute Power, but Mahāprabhu says, *Śrīmad-Bhāgavatam* says, "No, Absolute Beauty, Absolute Good, not power." That is the peculiarity of *Bhāgavatam* and Gauḍīya Vaiṣṇavism, Mahāprabhu. That beauty is controlling, love controlling, love and beauty, similar, love controlling. No objection should come to that from any quarter of reasonable thinkers, the love, charm, no room for any objection. And we are preachers of that. That is your inner wealth, love, a particle in you, and the source, the ocean, is there, you are connected. Find out the plane, the subtle-most plane, the subtle-most, that electric plane, ethereal plane, the airy plane, so many planes, the light plane, heat plane, in the world. So this is the subtle-most, all-embracing plane which is irresistible and which is the sustainer of all other planes of life and vitality, anything and everything. Find out, dive deep within your heart and you will find out a trace of that plane in you, and try to work in that plane eliminating all these external, superficial planes of life, interests of life. That is *the* interest, the common interest of every living being, every being. That is the deepest identification of you all. That is peace proper, the highest conception of peace is there only, in love, in the plane of Love Divine. And what is going on in the name of love here, country love, society love, lady love, money love, that is all sham, tasteless,

useless, and brings reaction. And that is non-reactionary. That can absorb everything, and what you get as a reaction that is also enhancement of that thing. That is no reaction as we understand it in this plane.

'Dāsa' hari' vetana more deha prema-dhana, the surrender to the extreme, to become the highest conception of slave, and the remuneration is also of this type, "That give me as remuneration the chance of love, more propensity to serve, dedication. Supply me the capital of dedication as my salary, the more I can dedicate. Supply that energy and that goodness in me, the service is its own reward. I shall serve and I get salary that I can serve more correctly and more affectionately, more healthy." With that sort of reaction, remuneration is also of that type, reaction. But in these planes, superficial planes, the remuneration, the reaction, that is of bad type. *Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* [*Bhagavad-gītā*, 13.9]. It will produce such result, such effect.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Our preaching is that you find out that you are loving unit, so all the hitches should be removed. Our underlying principal to ask everybody, "That you are really a unit of love, love. Eliminate all sorts of discord." If such things be allowed to be preached then it would be, really, more than heaven, of our conception.

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

That Rāmāpraśad, one devotee of the Śakti worshipper.

mano jamin jaila pati java kaila phalta saman [?]

His poem, if you cultivate the human heart then you will find what sort of gold is being produced thereby, cultivate heart. Your cultivating the heart outside, try to cultivate your heart and the golden production will come from within, mine within, mine your own, cultivation within. That will produce more valuable things, so, that type.

Dive deep into your heart, like Mahāprabhu, "Go deeper." Rāmānanda Rāya *saṁvāda*. Whatever Rāmānanda says, Mahāprabhu says, "Go deeper, go deeper." *Eho bāhya āge kaha āra, eho bāhya āge kaha āra*. "This is also superficial. Go more deep."

Then Rāmānanda, another plane, another plane, another plane, in this way, lastly he went to the plane of Śrī Rādhikā. "That I think that is the highest plane of dedication and love and beauty."

"Yes. It is. Yes it is there." And, "How to attain that?" That was the question of Mahāprabhu to Rāya Rāmānanda, "How to attain that?" It is also mentioned there. With the help of the friends, help of the friends of that, they are the canvassers, recruiters, so with their help we can enter, as well as we can get service, engagement, and everything.

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

One who is really engaged in such research then he does not care if it's the prison house or the temple, may be equal to him. His object of search is within his heart. None can oppose it, none can oppose it.

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

Devotee: Śrīla Śrīdhara Mahārāj, can you explain the circumstances of Lord Caitanya's disappearance, and why it is not mentioned in *Caitanya-caritāmṛta*.

Swāmī B.R. Śrīdhara: What did I do, say?

Devotee: Would you explain the circumstances of Lord Caitanya's disappearance, and why it is not mentioned in *Caitanya-caritāmṛta*.

Swāmī B.R. Śrīdhara: I told this already? What did I say?

Devotee: No. He's asking, "Can you explain it?"

Swāmī B.R. Śrīdhara: Oh! Can I explain, why it is not mentioned? Not only of Caitanyadev but also of Nityānanda Prabhu, Advaita Prabhu, Viṣṇu-Tattva omitted, because we are not encouraged to think that Their body was mundane and that must have been done away with either by burial or by burning or in any some other way has been disposed. Out of curiosity, so it is omitted. That it is not material, so the material end is not to be encouraged, not to be mentioned, in any way, in any way.

There are many versions about Mahāprabhu's disappearance. Some say He entered into Jagannātha, in the body of Jagannātha. Some say He entered, Gadādhara Paṇḍita says He entered into his own Gopīnātha Devata. Some say He walked over the sea, away. In this way, various descriptions we find. Some say He started above entrance the sun, so, everything may be true simultaneously. Gadādhara Paṇḍita has seen that "He came and just entered my Deity and disappeared." And some devotees were in Jagannātha Temple and say "He, the other day, generally He had a, He used to look at the Jagannātha from far, but that day He was advancing slowly and coming to Jagannātha He said some words and embraced Jagannātha and disappeared." And some say "He was walking over the sea and disappeared." And some say that "towards the sun He approached and disappeared." Everything may be true simultaneously. As He wished to show about His disappearance to the devotees they saw like that. And many could not see how He went away.

Find out that His body was not material, material. How it is possible, we are to understand that, how it is possible that without any material body one can show a material body. The body is not of matter but still He can show that it is as if it is matter. That is His department.

Whether it is possible, even we're told a ghost can appear and disappear. So many yogīs by dint of their psychic power, by utilising that, they can appear and disappear. And so many incarnations of God hitherto known to the world they can appear and disappear. So why should it not be of that type? No difference, to expect such is not to expect much.

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

Devotee: Mahārāj.

Swāmī B.R. Śrīdhara: Yes.

Devotee: The wife of Dhṛtarāṣṭra...

Swāmī B.R. Śrīdhara: Gāndhārī.

Devotee: It's said in the *Mahābhārata* that before she became the wife of Dhṛtarāṣṭra she was known all over Bhārata-Varsa as a devotee of Śaṅkara.

Swāmī B.R. Śrīdhara: Devotee of?

Devotees: Śaṅkara. Śiva.

Swāmī B.R. Śrīdhara: Śaṅkara, yes, then?

Devotee: I wondered if that had any bearing on the fate of Dhṛtarāṣṭra.

Swāmī B.R. Śrīdhara: Why? Have you got any sign in Dhṛtarāṣṭra previous to his marriage that he was devotee of Viṣṇu or Nārāyaṇa? And then, her association converted him to go away from the devotion of Kṛṣṇa, have you got any such..

Devotee: Evidence.

Swāmī B.R. Śrīdhara: Sign?

Devotee: No, I don't.

Swāmī B.R. Śrīdhara: Then, Dhṛtarāṣṭra is the representation of mind, *manasa*. Vidura, that of conscience representation, conscience. But Dhṛtarāṣṭra as *manasa*, mind only. Mind's inclination towards this enjoyment more, so, for wife, for children, more inclined. Hare Kṛṣṇa. The Bhīṣma, the sense of beauty. All may be vitiated. Vidura holds the higher position there. The sense of beauty, that may be, may take misdirection, as we say in the case of Draupadī's *vastraharem* [?], the endeavour to make Draupadī naked, Bhīṣma did not come with opposition. A sober man, a devotee, but his conscience was cowed down by the sense of beauty.

Of course he explained that, "Yudhiṣṭhira understands more about the conception of duty, and when he does not give any opposition so I could not." That was Bhīṣma's explanation. "What is the real direction of the *Veda* in such condition, the purport of

Veda is known most by Yudhiṣṭhira than ourselves. While he's tolerating I could not say anything."

But Vidura did not care for that, he simply saw the general goodness of the dynasty in future and boldly approached Dhṛtarāṣṭra. "Under your care, taking the advantage of your guardianship, what these brutes are doing? They're bringing danger to your own dynasty by such activity. You are dishonouring Pāṇḍava and dishonouring your own self. She's also connected with your family. Should you not help her in such distressed stage?"

Then Dhṛtarāṣṭra was awakened, mind pressed by the conscience, asserted, and asked Duryodhana to put end to such misdeeds, and asked, "Draupadī should be taken to me." And then Draupadī was taken to him. That is a great test. Draupadī's, the attempt to make Draupadī naked in the assembly, that is a great test, trial, to find out who is who.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Pāṇḍava's also did not object.

Swāmī B.R. Śrīdhara: They thought that they're bound down by the vow. Bhīma, now and then he burst and he's promising, and checked by Arjuna. "We are warned what my elder brother has done, we silently must accept that. Don't be boisterous, then the enemy they will enjoy our dissension amongst us." In this way Arjuna dissuaded Bhīma, at times. And Bhīma used to leave his promise, "I shall break your thigh, Duḥśāsana, I shall drink the blood of your chest." Now and then Bhīma outbursts and expressing his promise in future, and he did that. Ha, ha. But Pāṇḍava's were to tolerate anything and everything, "That the extreme may come over us, we shall try to stand, even in such condition, united, united with our hope towards Kṛṣṇa."

And Kṛṣṇa came to relieve, when Draupadī during, that is a play of the highest type of devotion. When Draupadī was placed under such awkward position, she looked after the respectable members in the assembly - no response. Looked towards her formal husbands, they're so big, so great, so powerful, indomitable - no response. Then disappointed from all quarters for help in this extreme moment she had to come, with one hand to help herself from the exposing, and with her other hand towards Lord Kṛṣṇa. Then left her, that self..... and with both palms together prayed for Kṛṣṇa, and there is a word, *gopī jana vallabha*, reference towards Kṛṣṇa's Vṛndāvana *lilā*. Nowhere in *Mahābhārata* we can find any reference to Kṛṣṇa *lilā*, or Vraja *lilā* of Kṛṣṇa, or Dwārakā, Mathurā, but only here we find from the lips of Draupadī. *Dwārakā he braja gopī jana vallabha*, "You are protector of all. We after all belong to You, and You come to my aid." When frustrated from the help of her own husbands, so powerful, then she had to come back.

pate pati nama [?]

"The masters of the master, the master of the master, the original master, we belong after all to You. Give me in such acute position, oh *gopī jana vallabha*, You are friend

of the *gopīs* in Vṛndāvana. Without consideration of the social position and status and ownership, even conferred by the *sāstra*, the laws, under *Veda*, Your connection with us is above law. I take shelter there for my protection."

Immediately help came. We are told Kṛṣṇa ordered all the merits acquired by previous lives of Draupadī may be immediately converted to protect her in the form of cloth, clothing, and the clothing got infinite character. And there, she's drawing, drawing, cloth drawing and cloth extending, cloth extending, no end. She's all right there, cloth coming. That was her position.

And then Vidura went to Dhṛtarāṣṭra, "What nuisance has been done by your sons? And you are sitting tight. You are responsible for all this misbehaviour. It will destroy, it will burn the whole dynasty, whole capital, everyone of us here. Just quench the fire, put out the fire."

Then Dhṛtarāṣṭra, he called for Draupadī, "Take her." Then of course, order was carried out, and some truce was affected there. And they will go to the forest with Draupadī for twelve years, and after finishing that forest living, for one year they will live hiding them. If at that time they can be traced then again twelve years banishment, in this way, again one year's disguise, if found out, again twelve years forest banishment, in this way. But at the end they came and fought. Kṛṣṇa went..... Bhīṣma stood as the leader of the Kuru dynasty, and this side, merely Arjuna and Kṛṣṇa.

*tataḥ śvetair hayair yukte, mahati syandane sthitau
mādhavaḥ pāṇḍavaś caiva, divyau śaṅkhau pradadhmatuḥ*

[On the other side, Lord Śrī Kṛṣṇa and Arjuna, in a grand chariot drawn by white horses, resounded Their divine conchshells.] [*Bhagavad-gītā*, 1.14]

They began first war-cry and then in this way then the *Bhagavad-gītā* came. Arjuna tried to back away, and to excite Arjuna to begin the battle Kṛṣṇa had to advise so many things and the instruction is known as *Bhagavad-gītā*. *Bhagavad-gītā* - the physical non-violence has been crushed there. Ha, ha. The non-violence of Gandhi is for material purposes, non-violence for material purposes, that has been crushed, no meaning, that is all sham, that is also *māyā*, that is also *māyā*. Truth is independent of this material...

End of side A, start of side B.

Swāmī B.R. Śrīdhara: ...not to save this should we utilise the faculty of non-violence. This is a prison house and no kindness should be shown, no liberality should be seen to keep the prison house intact. The wholesale, the whole prison houses may be demolished, no harm to the soul. The truth is of such nature, truth real is of such nature. What is *himsā*, what is *ahimsā*! Apparently what is *himsā*, non-violent, if

correctly analysed, that may be found to be somewhat illusory aspect. This is not search after truth, this is not real search after truth. The real search after truth is independent of this material importance. That is independent. That comes from the other side.

The Petain when he came, in, who was the second great war, the French General was some Petain or someone. And he came in contact with Hitler and had a truce to save his country, and he did so. By surrendering to Hitler's Germany France was externally saved. But when [Charles] de Gaulle came back from England he tried that Petain, that General, who maybe saved France from the attack. And the General was given capital punishment. He wanted to save physical France at the cost of the honour of the real France. Perhaps that was his point. So physical non-violence, this was dishonoured, condemned.

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

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

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

Devotee: Mahārāj, when Vasudeva Datta was talking with Śrī Caitanya Mahāprabhu about the deliverance of the whole universe with all the living entities within it, Śrī Caitanya Mahāprabhu said that all of them already were liberated.

Swāmī B.R. Śrīdhara: Yes.

Devotee: My question is, at that time all the living entities after dying they were, after leaving his body were liberated, or this is a continuous process and we think that they are...

Swāmī B.R. Śrīdhara: We conceive that they are all removed. Suppose, in the ocean if we take a pot of water, how many seconds it takes to fill up the gap?

Devotee: No, immediately.

Swāmī B.R. Śrīdhara: Immediately. We cannot trace even the time. It is in the infinite. A *brahmāṇḍa* is like that, a drop. It may be taken out, but immediately in no time it will be seen to be. He knows. It is not unreasonable. If we have got theistic conception in a right way then it is like that. A whole *brahmāṇḍa* is a point in the infinite. A point removed, immediately place filled up. So many *brahmāṇḍas*, as with the Virajās, so many *brahmāṇḍas* are floating like a small seed. A huge *brahmāṇḍa* is relatively like a small seed, a mustard seed, and floating in innumerable number in the ocean of Virajā, *prakṛti*. So it is difficult for us to think that how much time it took to remove the whole *brahmāṇḍa*, and how, all these things. But, in the infinite characteristic it is no exertion at all, nothing of the kind.

Ordinary time, we cannot find any concentration of much wealth, money, etc., in a particular, but in the time of war we find when that great exertion of the nations, immediately a clash, a forest is removed and a camp is established in twenty-four hours. Such huge exertion we cannot think how it is possible. But great power, their

work is of that type. A question of the amount of energy and intelligence, not want (in general?)

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

What is wonder to us that is negligent movement there. Ha, ha. Hare Kṛṣṇa. Only willing and automatically done. Ha, ha, ha.

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

Devotee: Mahārāj. What is the criterion for cultivating the internal spiritual growth as opposed to external activity, or also in Kṛṣṇa consciousness.

Swāmī B.R. Śrīdhara: Increased favourable tendency, that progress may be traced. A man is known by his company. The test, the test, that is the criterion, whether he's hankering for the association of the good or bad environment, his taste, his eagerness to associate known by his company. Whichever way his taste is walking, progressing, that is to be looked at, what does he love? That is the environment, *sādhu-saṅga*, more and more affinity towards the *sādhu*, and *śāstra*, of that order, that is the environment. Increasing, increasing his taste, progressively increasing his taste for particular thing, that will prove whether progress or, whether we are making progress or deteriorating.

Devotee: And can that...

Swāmī B.R. Śrīdhara: Going in the front or backing that will be known by the measurement of the external environment. 'I'm going towards the theistic conception or coming back from that sort of deep conception to more subtle, more gross?' Importance is being increased to me for which side?

*bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled. In the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

With the progress towards the spiritual side my disgust about the material things will increase when I have some conception, clear and clear conception about the spiritual truth towards which I am making advance. And my affinity, my speed also will have some acceleration in my progress. They will show whether I am making progress or I am standing still or I am going back. *Bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-*

kālah. And internal satisfaction will also stand guarantee. I shall be my own witness from within, whether I am gaining or losing. My own understanding will stand there only, *pareśānubhavo*.

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

Devotee: Is it possible that sometimes we can gain a closer concept of the Absolute by serving, by manipulating the external nature, rather than doing *bhajan*, doing personal *bhajan*?

Swāmī B.R. Śrīdhara: No. *Bhajan* and activity, the activity may be more than *bhajan*, and the *bhajan* may be illusion. What do you think? So, that is not the thing by which to be judged. Only the surrendering, 'I am asked by Guru Mahārāj to go some activity, I thought I am engaged in *bhajan*, but my superior *sādhu* he's asking me to go to some other duty.' Apparently I may be, may feel a little disturbed. But in that case, own *bhajan* should not be entrusted much if I know fully well that who has ordered me, he holds superior position to me. Then own *bhajan* should be stopped and to carry out the order of the superior person, that should be accepted, because that will fetch something of higher order, of higher plane to me. This is more or less in ascending method and that is in descending way, coming, so higher, it is coming, it will fetch more subtle and higher value for me. I may earn silver but that may come in gold. Command of a Vaiṣṇava will be more, it will fetch more than I shall do myself. That should be considered. But if the Vaiṣṇava who is ordering me he's of superior type, if I can understand that. Hare Kṛṣṇa.

Devotee: You once explained to me, I was asking you about writing, I was telling you that sometimes the realisations and how to express myself writing was very easy, up to a point, and then became very, very difficult. So I asked you should I continue or should I go to something else? It seems that the inspiration or the incentive to write was disappearing.

Swāmī B.R. Śrīdhara: I can't follow what you say.

Devotee: Ok, I was explaining that while writing Bhaktivedānta literature or...

Swāmī B.R. Śrīdhara: You are writing an article...

Devotee: Yes.

Swāmī B.R. Śrīdhara: Yes, at that time?

Devotee: And I was feeling very much inspired...

Swāmī B.R. Śrīdhara: Yes.

Devotee: ...to write, as if I was getting some inspiration and motivation from another source.

Swāmī B.R. Śrīdhara: Spontaneous flow you are feeling, that is coming. At that time some gentleman wanted you to..... What you are to do?

Devotee: Yes.

Swāmī B.R. Śrīdhara: That will depend in what regard you understand the man who is ordering you. If you have much reverence for him you may at least, mild protest, "That I little after I am coming. Will there be any harm?" If he says, "No. You must come now." You keep it now and go away. You may request him, "That only stop for a few minutes or an hour, I am engaged in some deep duty." But still if he urges, "No. You leave it. Come." And if you have higher respect for him you'll leave it and go. But if you have any question about his superiority that will be another thing. But if you are sure that he's of higher status then you will give up your own engagement, your own realisation, and go to obey his order. When one is engaged in worshipping his own Deity in the Temple, at that time some *sādhu* has come, *sādhu* has come outside and he knows it that he has come, he will leave his engagement in the worship of the Deity and he will go and welcome, show his courtesy to the *sādhu*, make arrangement, then he'll come again here. If he does not do he commits offence.

Devotee: Was this the...

Swāmī B.R. Śrīdhara: In the case of Gajaraja. The one, the king Pāndya in the Southern India, he was engaged in worshipping his own Deity, and at that time Agasthya Ṛṣi he came. And his officers tried to inform him, he also could understand, but he posed as he did not, he did not hear. And after finishing his worship he came out. But because he consciously took the pose of a...that as if ... not dumb, but as if he can't hear, that sort of posing that his consciousness was drawn to be of a gross character, more gross. So in next birth he had to take that of an elephant, Gajaraja. And when he was in a battle with a big...

Devotee: Crocodile.

Swāmī B.R. Śrīdhara: Crocodile, but he was a devotee, he has devotion of Kṛṣṇa within heart. He cried for some help from Kṛṣṇa and Kṛṣṇa went and cut the crocodile and saved His servant, free His servant in the form of elephant. And it is told that he had to take the birth of an elephant because he posed himself that he's not hearing, some sort of the mentality of an elephant he took. So, one should leave his own engagement and go to his needful service for the *sādhu* of superior order.

Devotee: This was also the circumstance with Mahārāj Parikṣit?

Swāmī B.R. Śrīdhara: Parīkṣit's case is something else. That Śṛṅgī, that man was not a devotee, that Śṛṅgī. But Parīkṣit was a better class of devotee, but with the duty of a king, that sort of formality. That was the cause. Parīkṣit, at heart, he was right. He thought that, "If I go back without the water that man will be responsible for not doing his duty towards the guest. And as result of that his hard earned *tapasya*, the fruit of his penance will be taken away by me. And instead of doing that I may assert as a king and for this wrong behaviour I am punishing him. Let me punish him because he failed to discharge his proper duty (as an asramaite?)" So he put the, he saw a...

Devotee: Snake.

Swāmī B.R. Śrīdhara: A snake, dead, and put it with the end of his bow on the neck. But sincerely he did it at his best knowledge that he need not take away the result of the penances which he is so painfully earning. So as a king he gave a sort of punishment. That was misunderstood by his son who had some power of penances, though boy, previously earned in his previous life, and he cursed him. He accepted that, and that was the cause of the great *Bhāgavatam*. Parīkṣit is not to be condemned in any way. But here, the Pāndya king, he's really to be condemned. But Parīkṣit is a leader. That is *nirguṇa*. That is mere show. But here in the case of Pāndya it is not a show, it was really the fact.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Now, in *Caitanya-caritāmṛta* there's a story about Minaketana Rāma dāsa, and that *pūjārī*. One *pūjārī* was worshipping the Deity and Minaketana Rāma dāsa..... because he did not show respect he said, "Here's the second Romaharṣāna sūta."

Swāmī B.R. Śrīdhara: Yes. What's the difficulty?

Devotee: I was just wondering maybe if you could elaborate on that, also.

Swāmī B.R. Śrīdhara: What's the question?

Devotee: I was just thinking this is another illustration...

Devotee: Another example.

Swāmī B.R. Śrīdhara: Another example. Yes. He did right. This Minaketana Rāma dāsa, he was a devotee of Nityānanda Prabhu. And sometimes he felt within himself the presence of Nityānanda... that he forgot himself and did many, showed many feats of devotional sentiments. Minaketana Rāma dāsa was of that type, and when in the house of Kavirāja Goswāmī there was a function and there one *brāhmaṇa*, *pūjārī*, the worshipper, named Guṇarṇava Misra, a *brāhmaṇa pūjārī*, he engaged himself in the worship of the family Deity. And when Minaketana Rāma dāsa, the intimate devotee of Nityānanda was

present there, and so many persons knew him that he's a devotee of high order and came to show their respect to Minaketana Rāma dāsa. But the *pūjārī* did not care, he thought, "I am already engaged in the Deity worship," and he did not think that he should give up his engagement and again come to worship him, to worship, to show his respect to that devotee. At that, Rāma dāsa he was dissatisfied with his attitude he thought that those that are showing respect to him, that is really not to him but to his Master, Nityānanda, Nityānanda.

And in Naimiṣaranya also, when Romaharṣāna sūta he was engaged in chanting *Bhāgavatam*, Baladeva presented, Baladeva means Nityānanda, Nityānanda Baladeva. Baladeva was present there and he did not leave his reading of *Bhāgavatam* and did not come also to show any respect of Baladeva, so he was punished by Baladeva. "That you are reading *Bhāgavatam* but you don't know that the very purpose, the object of *Bhāgavatam* is present at your front. And you don't know to respect Him. *Bhāgavatam* is full of the greatness, nobleness of Kṛṣṇa and Balarāma, and you are reading that, and I am nearest to Kṛṣṇa. You don't come to respect Me, that is not to show respect to Kṛṣṇa. In fact, only theoretical, only intellectualism you are continuing, what is intellectual, and you have no idea about the very fact, very purpose of *Bhāgavatam*. So this sort of sham explanation and reading of the scriptures that cannot be encouraged, that should be punished." In this way he was punished.

And here also, similar thing, and that Rāma dāsa Minaketana he cited that, "That here's the second Romaharṣāna, engaged in the formal things. But that is more material, substantial, ignoring that, Nityānanda, my Lord of my heart, he has by dishonouring me he's really dishonouring Nityānanda, my Lord, so he should be punished." That was his idea.

And then, the brother of Kṛṣṇadāsa Kavirāja, he was there, he had some faith in Mahāprabhu because of his extraordinary scholarship perhaps, but no faith in Nityānanda Prabhu Who was so closely connected with Mahāprabhu, Śrī Caitanyadeva. So he perhaps took the side of that *brāhmaṇa*. "Why this Rāma dāsa has been excited and saying against that gentleman whose engaged in the pious worshipping of the Deity? He's wrong."

But Kavirāja Goswāmī could not tolerate that. He gave a stricture to his own brother. "What do you say? That is not correct. Caitanya, Nityānanda, They are not separate things. You have some respect for Śrī Caitanyadeva but not for Nityānanda. That is *ardha-kukkuṭi-nyāya*, [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.175-176]. One half you give recognition, another half you don't like to take into account, disregard, for this is hypocritical. From other way, that you are really an atheist. You have no respect for Śrī Caitanyadeva also, that is only a show."

So in this way Kṛṣṇadāsa Kavirāja pleaded for Minaketana Rāma dāsa, that is for Nityānanda Prabhu's order, then this sort of formal worship of the *brāhmaṇa*. Then, in the early morning, Kṛṣṇadāsa Kavirāja Goswāmī had a dream that Nityānanda with His paraphernalia has appeared very vehemently, very clearly before him, and says. "Oh, you Kṛṣṇadāsa, I am very much pleased by your attitude, with your attitude, and come, I want to admit, to give you admission in Vṛndāvana līlā."

āre āre kṛṣṇadāsa, nā karaha bhaya, vṛndāvane yāha, - tānhā sarva labhya haya

["O My dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.195]

"You will be crowned by the highest success, highest type of success." "Then I rose, 'What sort of dream so clear I saw? Nityānanda Prabhu ordered me, appeared before me in such a vivid expression and clearly ordered me to go to Vṛndāvana. I must not lose this chance.' He thought in his mind and began to make arrangement for leaving to Vṛndāvana, and he did so. And he says, 'I am so mean, *purīṣera kīta haite muṇi sei laghiṣṭha*, [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.205] 'I am the meanest creature than a worm in the stool, *purīṣera kīta haite muṇi se laghiṣṭha, jagāi mādhai haite muṇi se pāpiṣṭha*. More and more sinner than that standard sinner notorious Jagāi Madhāi. *Mora nāma śune yei tāra puṇya kṣaya*. Whoever takes my name his merits diminishes, and *mora nāma yei*, who takes my name, whoever hears my name his merit diminishes and who takes my name he commits sin. Such a nasty type of man I am. But Nityānanda Prabhu's grace took me to Vṛndāvana and gave me as my Master Raghunātha, Rūpa, Sanātana, and this Madan Mohan, Govinda, Gopīnātha, and whatnot. I am an ocean of successful happiness, ecstasy. It is a shameful thing to speak so highly of one's own self. But I cannot avoid it because I can't forget what sort of grace of Nityānanda Prabhu. It is only citing my example, so I stand witness to the grace of Nityānanda. A man of such lowest type has been raised so high to have got the association of such great men like Rūpa, Sanātana and Raghunātha, all these things. So many teachings, so many *siddhāntas*, then what more I have got, so many things have come. I can't deny that Nityānanda Prabhu's grace, and how it is effective."

preme matta nityānanda kṛpā-avatāra, uttama, adhama, kichu nā kare vicāra

["Because He is intoxicated by ecstatic love and in an incarnation of mercy, He does not distinguish between the good and the bad."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.208]

"O you people, I cry, I loudly speak it out to you that there is that causeless mercy, there is a store or department of causeless mercy. And Nityānanda Prabhu is the Master of that storehouse. And independent of my qualification He has given it to me. So I am here chanting the glory, the great glory of that great Gurudeva dāsa, the great mercy, ocean of mercy, the causeless mercy. He's mad in His duty of distribution of that Divine Love. And whoever is coming in front He's giving it to him without any consideration of his eligibility or non-eligibility. Such great, such is the most magnanimous nature of Nityānanda Prabhu. Only to give out that to you public for your future benefit I am sacrificing me, by shame to your, shamefully I am presenting my, citing my example before you." That is his, Kavirāja Goswāmī, and most similar case has been told.

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

Then, we may stop here today.

Nitāi Gaura Hari bol!

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