

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

(27.8.81-2 ?)

Devotee: Viraha Prakash Mahārāj he wanted to go and see Niskinchana Dāsa Bābājī Mahārāj.

Devotee: Kṛṣṇa Dāsa Bābājī Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Kṛṣṇa Dāsa Bābājī Mahārāj? Yes. He went to visit him?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Then how is he doing, Kṛṣṇa Dāsa Bābājī Mahārāj?

Devotee: Nice.

Śrīla B.R. Śrīdhara Swāmī: A little better?

Devotee: Yes. His health is much better now.

Śrīla B.R. Śrīdhara Swāmī: He's writing letters now and then to me.

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

I forgot about Viraha Swāmī Mahārāj, Viraha Prakash.

Devotee: He came here once Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: His zone is?

Devotee: He's in South America, along with Pramana Swāmī.

Śrīla B.R. Śrīdhara Swāmī: Nearby?

Devotee: Yes, very near to him. Both of them together, they started initiating disciples and now they're a little separate from ISKCON but very much maintaining Prabhupāda's [Śrīla A. C. Bhaktivedānta Swāmī Mahārāj] mission.

Śrīla B.R. Śrīdhara Swāmī: It seems to be inevitable, independent enterprise seems to be inevitable, gradually. So, though they have taken exception to my remark that the...

Devotee: Unhappy and injudicious.

Śrīla B.R. Śrīdhara Swāmī: It is the verdict of the GBC, "Injudicious and unfortunate." Only with a view of such future inevitability I remarked in such a way. It would have been judicious and fortunate, only by expansion, by proper and economic, not very liberal, but considerate expansion this situation could be saved, at least for years to come. That was my idea, inner idea. So I thought it injudicious, and so division is not desirable, so unfortunate. That was the basis of my, foundation of my, that stern remark.

Devotee: Mahārāj, it is unfortunate that some people cannot understand that a *mahā-bhāgavat*, a (tri-kal-dashi?), actually...

Śrīla B.R. Śrīdhara Swāmī: *Mahā-bhāgavat* is not very cheap...

Devotee: No Mahārāj, there's only one at present now.

Śrīla B.R. Śrīdhara Swāmī: ...in this plane it is not very cheap. One should not have the audacity, ha, ha, to think in such a way, *mahā-bhāgavat*. Gaura Hari bol!

Devotee: Yes Mahārāj, it is not cheap. That is why there's only one...

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa.

Devotee: ...in the entire universe.

Śrīla B.R. Śrīdhara Swāmī: Kṛṣṇa. Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!  
Let us aspire after the best, first truth and then organisation.  
Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.  
The Vṛndāvana Utsava ceremony has been performed with great success.

Devotee: Yes, very nicely.

Śrīla B.R. Śrīdhara Swāmī: You did not go to Bombay, no?

Devotee: No.

Śrīla B.R. Śrīdhara Swāmī: What about that Caitanya pada? That Italian gentleman, who was...

Devotee: Oh yea, he wanted *dīkṣā* from Mahārāj. Did he ever return again?

Devotees: He's in Vṛndāvana. He was going to Europe. He's leaving India.

Śrīla B.R. Śrīdhara Swāmī: He wanted to go to France I was told.  
Hare Kṛṣṇa. Gaura Hari bol!  
No news about Jaya Tirtha Mahārāj?

Devotee: Not yet.

Śrīla B.R. Śrīdhara Swāmī: Not yet.

Devotee: We're going to call Europe, Bhakti Charu Swāmī is calling Europe to find out something.

Śrīla B.R. Śrīdhara Swāmī: What about Svarūpa Dāmodara Mahārāj, from Manipur?

Devotee: He's most probably still in Manipur Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Mostly he's staying at Manipur?

Devotee: When he comes to India, mostly he's spending time in Manipur because he's starting some construction work there.

Śrīla B.R. Śrīdhara Swāmī: Yes. But he's meant for other sort of construction, not this brick construction. There are so many for that work. [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj wanted him to construct a building over the tomb of Darwin.

Devotees: Ha, ha, ha, ha, ha, ha. Yes Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa.

Devotee: Mahārāj, you were just saying that truth first, then organisation.

Śrīla B.R. Śrīdhara Swāmī: Yes. The organisation is necessary only to spread truth to the people for their benefit. Mere organisation has no value. When organisation is distributing something healthy to the atmosphere, that organisation is to be welcomed. Otherwise if any organisation fails to distribute truth then it fails, it commits suicide, it fails to do its proper duty. There may be so many things, the political organisation, social organisation, there are many. But party of those understanding, they may appreciate by way. We rather want that that organisation, mission, as soon as they vanish it is good for the country, for the people at least.

Once when [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] Prabhupāda was living, something like 1934 or so, in Kulna, I told one gentleman follower of Ramkrishna Mission, "Big, big signboards there, 'Save us from this Mission,' all these things. The signboards are so many, big sides. But if the orator goes there then they will prove themselves to be bankrupt."

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: No capital, false capital. Big signboard but capital is a false thing, a hoax, not real welfare. They've got no reality to distribute to the people, but bogus *māyāvādā*. They help the evil diet to the patients, bad diet to the patient. That is

their business. Where is the patient? Patient is within, the soul is the patient, and they're helping the body, independent of the interest of the soul. Without caring for the interest of the soul they're serving the body. And with that indiscriminate help the body is going more and more against the interest of the soul.

We generally do not organise help for the *gundas*, but for the students, for the social workers, we organise help, but never for the *gundas* who are misguided. Generally all souls are misguided, they're living life of a misguided one, and to give indiscriminate help to them without changing their direction, that will push them towards the hell, the misguided. Which is not the proper goal, to push that side towards the dangerous part. So indiscriminate help in this plane is no help at all.

First he must have the *sambandha-jñāna*, the good direction, the proper conception of the destination, proper. And then help will be of some use to him, otherwise no destination, only a whimsical group having a whimsical push, may not help anyone in the way of progress, that whimsical push, no progress.

In Madras one (bakhil?) asked me, "That first you help the patient, first you help and keep the life and body together, then you will talk with him about the truth, about Hari, about Kṛṣṇa consciousness. But if he dies, to whom you will speak?"

I told, suppose there is a famine. I have got some food. I am distributing to them and so many surrounding me, innumerable. And I am distributing food. Someone runs away from that place. Should we stop the distribution and run after him to catch him, or I shall continue because there are so many, and stopping that should we run after him? So, so many living souls and some dying, dying, so I must not run after the dying man and to bring him back into the body, stopping my distribution of the nectar. It's like that. They're fasting, what they conceive to be truth that is untruth, not truth. And the second, the process they have accepted as a means to help the people, that is also wrong, so wholesale is wrong.

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

No diagnosis but very busy for treatment, and bad diet giving. Diagnosis is the most important thing, what is amiss with us, what should be our best interest, summum bonum of life. That should be first settled and then the question of help will come next. Whether help or not help, where is the guarantee? It is to settle, this is help, and this is non help. Progress must be towards the right direction. And what is that right direction? Exploitation, maximum exploitation, a skilful exploitation, regular exploitation, and regular exploitation that is *karmi*, and then renunciation, the opposite thing, renunciation, exploitation and renunciation, two opposites. But a third thing must be found to conciliate the appearance of the both. But really, the thing is something else.

[Bhakti] Charu Swāmī Mahārāj asked me, "That in Bombay, to attract the ordinary public, we gave the name of our movement, that to harmonise *karma*, *jñāna* and *bhakti*. Only to canvas the general public this has been outwardly given, announced. That we want to harmonise *karma*, *jñāna* and *bhakti*, how is it possible?"

I told of course, the appearance may be kept, but in spirit that must be a quite different thing. *Karma* means energising, but not for us but for the Supreme Lord.

*Jñāna* means searching. Searching which? Not for Paramātmā or Brahma even, nor for collective exploitation of nature as by science at present days. Nor for Paramātmā, nor either for Brahma, but even not for Nārāyaṇa conception of the truth, but not for power absolute, but for beauty absolute, love absolute. *Śrīmad-Bhāgavatam* has,

aviskritam, *jñāna vairāgya bhakti setam niskama aviskritam?*

*Jñāna vairāgya and bhakti, setam niskama aviskritam?*

pasinyam supatam vicharanam paro bhaktya parot chenara?

And ultimately by our sacrifice, our surrender, our devotedness, we attain vimucetta, vimukti? visesmukti? The highest type of salvation, or emancipation, in the positive attainment, not with only the end of the negative conception, only to get out of the negative side, that is not real emancipation, or liberation. To enter into the positive, safest position, that is your real self-determination, in the terms of Hegel. And *svārūpena vyavaṣṭhiḥ* [*muktir hitvānyathā rūpam svārūpena vyavaṣṭhiḥ*], in *Bhāgavatam*. *Mukti*, the conception of *mukti*, *hitvānyathā rūpam*, what is otherwise, what is not in the inner existence, but what is not within our elemental existence, a foreign thing thrust on us, *upādhi, sarvopādhi-vinirmuktam, tat paratvena nirmalam*.

[*sarvopādhi-vinirmuktam, tat paratvena nirmalam*  
*hr̥ṣīkena hr̥ṣīkeṣa-sevanam bhaktir ucyate*]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

So, *anyathā rūpam*, that is otherwise which is just like a disease, undesirable foreign thing has come to cover me. That is *upādhi*, that is *anyathā rūpam*. Successfully eliminating that we must come to our positive, proper position in the world of love and beauty. This is a very important thing that power is not the ultimate controller, but beauty, but beauty. The control of beauty is very sweet, and that is normal, and that is natural. And power, awe, reverence, grandeur, these are all, they become stale when *Bhāgavatam* has come with Kṛṣṇa conception of Godhead. The Nārāyaṇa conception has become stale, so to say. That beauty and love and harmony, that is the highest thing ever discovered. Śrī Caitanyadeva gave us that, Vṛndāvana has given us that, and Śrī Kṛṣṇa consciousness, our Guru Mahārāj [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura], [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāj, widely has given to the, announced to the world, the wide world, "That Kṛṣṇa conception, that is the conception of beauty, harmony, love. That is at the bottom, or at the universal cause, conception of the Absolute. Not anything else, not anything else."

So, with that fundamental conception we may find a relief. We may feel that we are out of danger. We are no longer going to be a victim of power. The power in Vaikuṅṭha, the grandeur, the power, awe, reverence, that may not be inner hankering

of any substance. The beauty, that is a hopeful assurance of our highest position, charming.

So Bhaktivinoda Ṭhākura foretold that when the world's scholarship will be able to understand the words that have been given by Śrī Caitanyadeva, all religion will vanish, cannot stand. When the conception of the Absolute is identified with beauty and love, all sorts of different conceptions cannot stand in competition. All will embrace, "I want beauty, ultimate beauty, ultimate harmony, ultimate love, loving each other. If that is possible then I don't want any other proposal. We must run towards that. This is general [insinuation we take up?] All other religious conception is compelled to vanish. The scholars, it but cannot appeal to the highest class of thinkers." He viewed with his divine eye, the eye of his divine knowledge, or sojourn.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! So,

*prithi vite yata katha dharma nam chole*

*prthivite ache yata nagaradi grama, sarvatra pracara haibe mora nama*

["In every town and village, the chanting of My name will be heard."]

This is not a vague declaration, there is basis, intellectual as well as intuitive foundation it has got.

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

Devotee: .....Gaura Gadādhara.....?

Śrīla B.R. Śrīdhara Swāmī: Rarely. One direct disciple of Gadādhara Paṇḍit was Vaninatha.

Devotee: Oh yes, Vaninatha.

Śrīla B.R. Śrīdhara Swāmī: He established that Maṭha.

Devotee: Oh!

Śrīla B.R. Śrīdhara Swāmī: Vaninatha, established that Gaura-Gadādhara. And Bhaktivinoda Ṭhākura, he was fond of Gaura-Gadādhara worship. In his *samādhi*, near Godruma, and also in Nṛsimha mandeer in Yoga-piṭha, Māyāpūra, Gaura-Gadādhara, in two places, Gaura-Gadādhara. And Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] also installed Gaura-Gadādhara, Gaurai-Gaurāṅga Maṭha, and [Balihati?] Ṭhākura, Prabhupāda established there.

Devotee: Prabhupāda?

Śrīla B.R. Śrīdhara Swāmī: Yes, that Gaura-Gadādhara.

Devotee: Mahārāj, that is a complete *mādhurya* conception, Gaura-Gadādhara?

Śrīla B.R. Śrīdhara Swāmī: Yes, and more than that. That is rather separation, union in separation. Gadādhara Paṇḍit, Rādhārāṇī-*bhāva*, but though he was the possessor of that wealth that was taken up by Mahāprabhu, and he stood empty, stood empty, as a fallen and following Mahāprabhu as if his heart has been stolen by Him. And he cannot shun Him, cannot leave Him. Wherever Mahāprabhu is going he's running like a poor man, who has, all his wealth has been stolen. With the vacant bag, not vanity bag, but vacant bag, he's running in pursuance of Mahāprabhu wherever He goes. That is his position.

We are told that service in separation of the Both, that has got greater importance than when the Party is in union. They're full in Them. But when They're separated they're feeling a great pain and service is necessary at that time to its utmost character. So, where we find that the greatest wealth, Gadādhara Paṇḍit, Rādhārāṇī, Her *bhāva*, the very purport, as if it is told by Mahāprabhu, snatched by Mahāprabhu, that is Kṛṣṇa. And she, bereft of all her property like a poorest of the poor she's standing. So such a...

Devotee: Pitiable.

Śrīla B.R. Śrīdhara Swāmī: Pitiable and pathetic, that demands service, and the service will be of the greatest value. At that stage the service will draw the greatest remuneration, little, small service will earn much of the divine dollar.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura-Gadādhara. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Guru Mahārāj, in *Antya-līlā*, *Caitanya-caritāmṛta*, there's a section where Gadādhara Paṇḍit is compared to Rukmiṇī.

Śrīla B.R. Śrīdhara Swāmī: That is the outer aspect, outer aspect. His *bhāva* has been taken, emptied. Rukmiṇī means *dakṣiṇā*, not *bhāma*. *Bhāma* type, they're a little aggressive in nature and fights with the lover. And *dakṣiṇā* type tolerates everything, whatever comes, only with a defensive attitude he stands. That is *dakṣiṇā*, that is main in Rukmiṇī. So when the spirit of Rādhārāṇī of that opposing nature was drawn out by Mahāprabhu, then the remaining comparison was like that of Rukmiṇī, a passive seer without any power to assert, only onlooker, onlooker and bearing everything, a very piteous, pitiable condition, to awaken kindness and sympathy from everyone. What is He, what is She, and what is Her position? And how His lover has taken up everything from Her, looted everything from Her, and as a pauper, as a beggar wandering in the street, so, so much looted, Rādhārāṇī when looted to such a degree by Kṛṣṇa, then that becomes Gadādhara, the pitiable figure, to draw sympathy. So, the wealth of course cannot go forever. He's the owner, or She's the owner, proprietor, cannot be far off for a long time. That must come to Her again one day. And those that are helping him in his day of distress, they will get how much remuneration at that time, when She will get back all His property.

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

**Devotee:** Mahārāj, in that case, Mahāprabhu's relationship with Viṣṇuprīya Devī and Lakṣmīprīya Devī as His wedded consort...

**Śrīla B.R. Śrīdhara Swāmī:** There are, Gaura-Nārāyaṇa, that is in Vaikuṅṭha, that is concerning *yuga-avatāra* not with Rādhā-Kṛṣṇa.

**Devotee:** I see.

**Śrīla B.R. Śrīdhara Swāmī:** Not of that layer, that plane. It is *yuga-avatāra*, connected with *yuga-avatāra*, and externally, and Gadādhara representing the higher layer, higher plane. And they represent the potency of Vaikuṅṭha of *yuga-avatāra*, but with a connection with that higher thing, but mostly Vaikuṅṭha conception, *yuga-avatāra*. Lakṣmīprīya, Viṣṇuprīya Devī.

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

So Gaura-nagara is not accepted by the bona fide school of Śrī Caitanyadeva's followers. There is a clash...

**Devotee:** Gaura-nagarī.

**Śrīla B.R. Śrīdhara Swāmī:** Gaura-nagarī. They think Gaurāṅga as Kṛṣṇa is given in *Bhāgavatam*. But Vṛndāvana dāsa Ṭhākura and others, [Kṛṣṇadāsa] Kavirāja Goswāmī and the [Six] Goswāmīs, they've rejected that, that sort of idea to be thrust on Gaurāṅga. That as a *brāhmaṇa*, an *ācārya*, He has come to do the work of a preceptor, so not a *nagara*, not an exploiter of the girls, as we find in Vṛndāvana. It cannot tally, cannot be proper. There's a hitch. The position of an *ācārya* and at the same time to play the part of a debauch, that can't come together. The law of *rasa* won't allow that, it is *rasābhāsa*. When one has entered the temple to worship the Deity, his wife may go there to help in serving, and other things, to help the worship, and not to make any, to cut any joke with her husband in the temple. That will be *rasābhāsa*. Do you follow?

**Devotee:** Yes.

**Śrīla B.R. Śrīdhara Swāmī:** The particular mood, though husband and wife, but when husband is engaged in worshipping of the Deity in the temple, wife may go there but she will help him with the materials and other necessary things. But she won't make, cut any jokes with her husband, or any merry making cannot be possible there. So, it is like that. Mahāprabhu has come in a serious mood to distribute the divine love to the world and with the divine name of the Lord, Kṛṣṇa consciousness to spread. So He will have to take the position of a preacher, a reverent position. So these two things cannot go together. Hare Kṛṣṇa.

**Devotee:** But that is, you told us though of Narahari Saraka Ṭhākura and his conception.

**Śrīla B.R. Śrīdhara Swāmī:** Yes. There are three sections amongst the devotees. One, looking at, charmed more by Kṛṣṇa *līlā*, another more by Gaura *līlā*, another keeping the balance. The Narahari Sarakara they are more fond of Kṛṣṇa *līlā*. Their vision is, "We don't recognise You to be a *sannyāsī*. You are that Kṛṣṇa of Vṛndāvana. We know You better. Here, You have only got the garment, You have wrapped the garment of a *sannyāsī*. It is Your external acquaintance. But really who You are we really know well, so we don't like this forged identity. We are not going to admit to that." That is their temperament. Rather, they feel much pain, "What necessity that You are practising penances as a *sannyāsī* doing so much hardships, not taking food, and rest, bedding properly. Our heart is aching. You don't care for that. How can we tolerate all these things?" That will be their nature and complain to Mahāprabhu.

**Devotee:** That's also the mood of...

**Śrīla B.R. Śrīdhara Swāmī:** "This is all sham."

**Devotee:** Jagadānanda Paṇḍit had a similar mood.

**Śrīla B.R. Śrīdhara Swāmī:** Jagadānanda Paṇḍit also, Satyabhāma, though in Dvārakā conception, but he could not give up that tendency of reactionary mood against Mahāprabhu. He, in those days, three-hundred miles from here to Purī. One big water pot filled up with chandan-(tela?) what is applied on the head and keeps the brain cool, he took it...

**Devotee:** Sandalwood oil.

**Śrīla B.R. Śrīdhara Swāmī:** Sandal oil, from Bengal to Purī and offered very modestly, "That I have taken it, and if Mahāprabhu graciously accepts this." And he's appealing to His servant, Govinda. "You Govinda, keep it there, and at times you will help by pressing this oil on the head. And Mahāprabhu He cannot sleep and He talks like a delirious man. So this sort of oil will help Him a great deal. I have taken it from Śivānanda, it is the genuine thing, and you take it."

Mahāprabhu overheard that, "What is this?"

"Jagadānanda Paṇḍit has brought a full pot of chandan oil and his request is that you should take it now and then a smear on the head then You will have a sound sleep and may help Your health."

"No, no, no. This sandal oil, this will emit a good scent and how the people they will remark on Me, that 'this *sannyāsī* he has kept a woman. He has got luxury. This good scented oil he puts on his head.' I can't do that. Rather, it is My advice, take it to the temple of Jagannātha and there it will burn, the light will burn with this scented oil and you will get a good benefit thereby. Govinda, give it, remove it from My room."

Then Jagadānanda Paṇḍit when it was given up by Govinda he took it and just coming in the front of Mahāprabhu he pushed it to the floor and the whole oil spilled there. And

then he went straight to his room and closed from inside and took to his bed for three days. After three days when Mahāprabhu heard that Jagadānanda is fasting continuously these three days from the time when he has broken the pot here, then what to do?

After the fourth day Mahāprabhu went Himself to him. "Jagadānanda, Jagadānanda, rise, open the door, open the door. Today I shall take *prasādam* cooked by your own hand. I will not take anywhere any *prasādam*. I am going and I shall come at the proper time and I shall take My food here today cooked by your own hand."

Then what to do, Jagadānanda had to rise up .....his body and cooked and Mahāprabhu came with Govinda in time. And took *prasādam* and remarked, "Oh, very sweet, dishes today are very, very sweet. The cooking in a hot temper perhaps becomes more sweet."

Devotees: Ha, ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. Remarking this, then, "You take your food now then I shall go. Before I leave the place I want to see that you have taken food."

"No, no, no, my Prabhu may go. I shall take food, of course I must take food."

Then Mahāprabhu, "Govinda, you take your seat there and when he has finished his eating you will inform Me. You sit there. I am going."

That is *bhāma-bhāva* of Satyabhāma, like Satyabhāma it was there.

And Gadādhara Paṇḍit is just the opposite. When Svarūpa Dāmodara excited him, trying to excite, "Mahāprabhu is so much enraged and He's remarking on you so harshly. Why do you not also repeat the same thing to Him?"

"No, no, no. How can I do that? I can't venture to do that. That does not look well, that I do not like, that is bad that I shall assert myself, I shall make some remark over the advice and the consideration of Mahāprabhu. I can't do that."

In spite of Svarūpa Dāmodara's speaking, Gadādhara Paṇḍit did not come out with that temperament...

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Śrīla B.R. Śrīdhara Swāmī: ...temperament of chastising Mahāprabhu.

In the case of Balavācārya it was so. Balava Bhatta, Balavācārya.

Devotee: Yes. Did he agree to listen to Balavācārya (ashya.....?)

Mahārāj, Gadādhara Paṇḍit, although Rādhārāṇī Herself, but still had a different mood.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: But their inlying mood which is not expressed in any *līlā* is Rādhārāṇī...

**Śrīla B.R. Śrīdhara Swāmī:** Yes. That is two corresponding, Rādhā-Kṛṣṇa, and when in Gaura *līlā*, *ācārya līlā*, that's the *līlā* of distribution of the *prema*, then Gaura-Gadādhara, converted into Gaura-Gadādhara, both converted. Kṛṣṇa Gaurāṅga with the *bhāva kanti* of Rādhārāṇī, and Gadādhara the man standing by His side like a *niṣkiñcana*, who has lost everything, just like a facsimile, only a cut case, only a pot without the spirit. But Mahāprabhu had so much inner attraction for him that exceeds that of all His paraphernalia, Gadādhara.

gaura prema maya tam pandit gadadhara?

As if love of Gaurāṅga personified we find in Gadādhara. Not such a degree of love to Gaurāṅga is found anywhere. And then Svarūpa Dāmodara, then Rūpa and Sanātana, and then that *mādhurya rasa* direction. And in other side Nityānanda Prabhu, is *vātsalya*, Śacī, Jagannātha, and Advaita Prabhu, Śrīvāsa Paṇḍita, they also have respect for Mahāprabhu, devotion, but another type, not so deep from the standpoint of love but respectful attachment, with some colour of love. Hare Kṛṣṇa. So our *guru-paramparā* in that line.

I'm told by Dāmodara Mahārāj that this Hiranyagarba, Nadiyānanda, and also one man who married...

**Devotee:** Pandu.

**Śrīla B.R. Śrīdhara Swāmī:** Pandu. They have gone so far that they have left Lalitā Prasāda also, and they're very near to that (Tinkori Gosai?) whose highest qualification is that she had a dress, she dressed in this canvas, not cloth but canvas dress. And canvas dressing has made him so famous to the foolish that they have found everything in the canvas, the canvas dress. That surpasses everything in a Vaiṣṇava *sannyāsī*, for the foolish people.

**Devotee:** I heard that he doesn't have...

**Śrīla B.R. Śrīdhara Swāmī:** They have not got the inner eye of appreciation what is what, they will have to take shelter under external calculation. What is the criterion, standard of *vairāgyam*, no idea of positive attainment, what sort of thing it is, only by external abnegation or wilful self assertion, by physical privation. These are the charms for the foolish people, of those that are born to be deceived. Hare Kṛṣṇa. Hare Kṛṣṇa. Physical calculation. Gaura Hari bol! Gaura Hari bol! The Naga *sannyāsīs*, they do not care even for a cloth, they're all naked. Should that be the standard, they should be *guru* to this (Tinkori Gosai?)

**Devotees:** Ha, ha, ha, ha, ha.

**Śrīla B.R. Śrīdhara Swāmī:** He and his students for the want of a canvas, but they do not care even for that, so they should be *guru* to this gentleman (Tinkori Gosai?) Tinkori, the name is also very, ha, ha, appropriate.

Devotee: Yes Mahārāj, completely impersonal...

Śrīla B.R. Śrīdhara Swāmī: No name, the name has got no sign of a Vaiṣṇava dāsa, tinkori.

Devotee: What does that mean?

Śrīla B.R. Śrīdhara Swāmī: Three, what is kori?

Devotee: Kori is you know these shells, small shells...

Śrīla B.R. Śrīdhara Swāmī: Shells.

Devotee: ...which were used...

Devotee: Little conch shells they used to pay money, right.

Śrīla B.R. Śrīdhara Swāmī: The wealth is that three shells, *sattya, raja, tama*.

Devotees: Ha, ha, ha. The three shells.

Śrīla B.R. Śrīdhara Swāmī: Fourth part.....ha, ha, ha. Will vanish, ha, ha, will fly away. Nitāi Caitanya. Barbella.

Devotee: ... Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, because he being an expert astrologer would calculate certain plans and then go to Śrīla Bhaktivinoda Ṭhākura. And then Bhaktivinoda Ṭhākura would say something which might be against or not corroborating with his calculations. But Bhaktisiddhānta Saraswatī Ṭhākura would follow the instructions of Bhaktivinoda Ṭhākura.

Śrīla B.R. Śrīdhara Swāmī: He has got respect. The *śraddhā* is more than calculative truth. Bhaktivinoda Ṭhākura followed the calculation of (Hiram Bachi?), he followed. And as an astrologer Bhaktisiddhānta Saraswatī Ṭhākura he felt that Visudhasiddhānta type of calculation, that may be true in the material sense. But still, he did not observe that because Bhaktivinoda Ṭhākura has accepted that (Hiram Bachi?), he followed the calculation of (Hiram Bachi?), in Ekādaśī, Janmāṣṭamī and all other things.

The *śraddhā* is more true, *mahājanas, mahājanas arcara*, the practice of *mahājanas* is more valuable than our human calculation. The physical truth, or the material truth has not got so much value, after all, it is based on false attitude of mind. So this truth should not be given greater respect than the *arcaram*, the intuitive practices of the pure devotee. That intuition of a pure devotee should be given preference than this truthful calculation of the ordinary persons here. Faith has got no connection with the actual so-called reality of this world. It is completely independent.

*Śraddhāmāyo 'yam loka*, there is a world where this is guided only by faith. Faith is everything there. And that is of infinite nature, all accommodating, all accommodating.

The world of faith, everything may be true there by the sweet will of the Lord. And here, the advert calculation, that has got no value, it is inconclusive and destructive in its ultimate goal, so it should be rejected, rejected. The knowledge, the materials that can come under the fallible calculation of the exploiting souls, that has got no value whatsoever, whatsoever. But in the world of infinite, there, faith is the standard, only standard to move hither and thither. Just as the compass is the only director in the infinite ocean, when they cannot see, the sailors cannot see anything else the compass is the only guide, like that. In the world of infinite,

*svayaṁ samuttīryya sudustaraṁ dyuman, bhavāṇavaṁ bhīmam adabhra-sauḥṛdāḥ  
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*

["O Self-revealed One, You are *bhakta-vāñchākalpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *Śrauta-panthā*) - because, they are greatly affectionate to all beings."] [*Śrīmad-Bhāgavatam*, 10.2.31]

In *Bhāgavatam*, only our guide-like compass, the footsteps of those great personages that have travelled on the way. That should be our only guide, that this way is marked by the holy footsteps of those that have gone to the highest quarter. That is our, *mahā-jano yena gataḥ sa panthāḥ*.

[*dharmasya tattvaṁ nihitaṁ guhāyāṁ  
mahā-jano yena gataḥ sa panthāḥ*]

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābharata*]

So Yudhiṣṭhira Mahārāja also says, the real secret is concealed in the mysterious cave, *guhāyāṁ*. *Mahā-jano yena gataḥ sa panthāḥ*, the broad line chalked out by the tread mark, by the foot mark of those that are going to the divine world. That is our surest guide. Only that should be our surest guide. All else may be eliminated because calculation is fallible, and after all justification comes from the Absolute Infinite. So any form of justification can come anywhere, any time. With that broadest view, that is, Vaikuṅṭha means no limitation. We are in the boat, floating the boat in the infinite ocean, so anything may come to help and to non help. With the good faith, only faith, good faith, only our optimistic good faith, that may be our leader, *gurudeva*, *mayānukūlena nabhasvateritaṁ, guru-karṇadhāram*.

[*nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram  
mayānukūlena nabhasvateritaṁ, pumān bhavābधिṁ na taret sa ātmahā*]  
[*Śrīmad-Bhāgavatam*, 11.20.17]

The *Guru* is the guide. In the infinite ocean I have floated my small boat, and the destination is uncertain to me, inconceivable to me, but it is conceivable to my Gurudeva. The *Guru*, *guru-karṇadhāram*. And I am going with that faith, sincere faith in me. So *mahā-jano yena gataḥ sa panthāḥ - svayaṁ samuttīryya sudustaram dyuman bhavārṇavam bhīmam*, a horrible ocean with so many waves and so many sharks and other timingila, what is that?

Devotee: Whales.

Śrīla B.R. Śrīdhara Swāmī: Whales and other things.

Devotee: They eat whales.

Śrīla B.R. Śrīdhara Swāmī: Full of danger. *Bhīmam adabhra-sauhrdāḥ - nidhāya yātāḥ sad anugraho bhavān*, their footsteps are our only hope. We are to depend on that, only to our relief that like so many lighthouses, their footprints so many lighthouses in the infinite ocean to guide us to that place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

Faith, *śraddhāmayo 'yaṁ loka*, a hope in the infinite. Infinite, *Vaikuṅṭha*, *Vaikuṅṭha* means infinite. But *śraddhā* contains within it good faith - Cape of Good Hope, there is a...

Devotee: In Africa, bottom of Africa.

Śrīla B.R. Śrīdhara Swāmī: The Cape of Good Hope, took turn, Vasco da Gama or something, someone. So *śraddhā* means surcharged with some hope in the infinite. *Vaikuṅṭha* is infinite, and *śraddhā* is the only means to draw the attention of the infinite to me. The only way is *śraddhā*. By *śraddhā* we can attract the infinite, and nothing else, *śraddhā*. And when it gets a definite form through *bhāva* it comes to be *prema*, love divine, *śraddhā*. Columbus he floated his ship in the ocean and gradually anyhow went to America, got the land. Good hope. Hare Kṛṣṇa. The cosmos there, after crossing *Vaikuṅṭha* we may find the cosmos. Hare Kṛṣṇa. Spiritual cosmos, and *śraddhā*, the light in the darkness, only *śraddhā* can guide when we are (*patik?*) means...

Devotee: Travellers.

Śrīla B.R. Śrīdhara Swāmī: Travellers, we are travellers in the infinite, the hope, that I have heard that this is the way to that place that will keep our heart enlivened, *śraddhā*, hope.

nishyarsh kaish subear krsne bhakti kule sarva karma?

No risk, no gain, greatest risk, greatest gain.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja  
[ahaṁ tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"I am everywhere. Not a room to be afraid of. Only to come to that plane that I am your friend, I am everywhere, I am all in all, and you are My own."

These are the (partheyo?) means, the money necessary for the journey, what is that?

Devotee: Fare.

Śrīla B.R. Śrīdhara Swāmī: Fare. This is our only fare for the journey.

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

Devotee: In the car we were discussing why Rāya Rāmānanda at times displayed the mood of Arjuna, and also at times he was Lalitā *sakhī*.

Śrīla B.R. Śrīdhara Swāmī: Viśākhā.

Devotee: Viśākhā Devī.

Śrīla B.R. Śrīdhara Swāmī: Viśākhā *sakhī*. He was more known to us as Viśākhā *sakhī*. But superficially he had some representation of Arjuna amongst the, Mahāprabhu could detect that. Bhāvānanda had five sons, Bhāvānanda patanaya, and that Bānīnātha, and Gopīnātha, Rāya Rāmānanda and another two. So Mahāprabhu told him that, "You are My eternal friend. Bhāvānanda is as Pāṇḍu and his five sons, they're Pañca Pāṇḍava, that similarity. And Rāmānanda is very close and intimate friend of Mine, like that of Arjuna." That is an external impression of Mahāprabhu was given, but really, Rāmānanda's internal acquaintance is that of Viśākhā. Hare Kṛṣṇa.

That is temporary and external, fleeting sentiment of Mahāprabhu to see him in that manner, Arjuna, closest among those five. Arjuna, *sākhya-rasa*. Mahāprabhu dealt with Rāmānanda a little respectfully, outwardly. Outwardly He used to see him with some respect, some difference. So *sākhya*, but internally as *sakhī*. And Svarūpa Dāmodara and Rāya Rāmānanda, both of them used to console Him when the great flow, indomitable flow of love in separation arose in the heart of Mahāprabhu and ostentatiously disturbing Him. These two friends they tried their best to console Him, Mahāprabhu, by diverting His mind towards different directions. And sometimes giving impetus to His own line of thought, and sometimes taking Him towards other directions according to the circumstance they could read they tried their best to give Him relief of the outwardly painful gesture and movement of Mahāprabhu. Svarūpa Dāmodara.

For twelve years continuous. When Advaita Prabhu almost dismissed Him. "No longer You have got any necessity to stay in this world," Advaita Prabhu declared.

Devotee: To Mahāprabhu?

Śrīla B.R. Śrīdhara Swāmī: To Mahāprabhu.

*bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe nā vikāya cāula  
bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā kahiyāche bāula*

["Tell our Prabhu, who acts as madmen do, that everyone has lost their sanity,  
And rice once high in price has no value.

In love of God, half-crazed humanity neglects this world and all they once held dear;  
tell Him a madman brings this to His ear."]

[*Caitanya-caritāmṛta, Antya-līlā, 19. 20-1*]

In a mystic poem he sent it to Mahāprabhu through Jagadānanda Paṇḍita. Mahāprabhu read it and became unmindful. Svarūpa Dāmodara marked it and he took it, "Please hand it over to me." He read through it, Svarūpa Dāmodara. And Svarūpa Dāmodara told, who was the knower of everything, here, Svarūpa Dāmodara is asking, "What is the real meaning of this poem?" And Mahāprabhu is saying in a vague way, answering the meaning, "I don't know what is the real purport of this poem, but I guess that Advaita Ācārya, he's very conversant with the ways of the *śāstra*, *śāstric* conduct of the duties. And in the *śāstra* generally we find, first inviting, invocation period, and then for some time to keep Him to serve the purpose. And when that is fulfilled, then departure, no longer we can keep with our general adoration. The spirit, that is better view. The purpose for which You came here, You descended here, that is finished. Now it is better for us to retire."

parsada du aramsastrad pravara avaham stithi and vicarjya?

"I don't know what is the real meaning but I may guess something like that."

Then Svarūpa Dāmodara was unmindful. "Oh, Advaita Ācārya is bidding adieu to us all." But after that also Mahāprabhu stayed for twelve years more. And that mood was not approachable by the ordinary public. That was the high separation mood with Kṛṣṇa, to the greatest degree, and different types are displayed, both physically, showingly physically or mentally. Twelve years continuous like fire, a life of fire, that was exhibited in fire of separation. That was shown. And what is not to be found elsewhere. So much feeling of intense separation with God, the God's separation spirit can be so intense to such a degree, to produce so many symptoms in the body and mind and in the movement that is unknown to the world.

Somewhat we get its acquaintance from the life of Rādhārāṇī, Rādhārāṇī we get. But there also we do not find so many concrete revolution, that is to say, in the pangs of divine separation. So much degree of revolution we did not find anywhere. For all times, continuous, and high intensity. Love, divine love, so much sacrifice, so intense sacrifice at the altar of the All Beautiful, so much appreciation for the Absolute Beautiful. So deep attraction never seen anywhere in the history of the world, not even in any scripture it is mentioned like that, any of the oldest scripture, no witness is found. And that was found

the other day, only five hundred years back. And that is written in the books and is verified by so many out lookers of genuine persons, men of standard thinking, eye witnesses. Rūpa, Sanātana, Raghunātha, Svarūpa Dāmodara, Rāmānanda, and so many others, so many eye witnesses.

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

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: When our Guru Mahārāj would translate the verse,

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ  
śūnyāyitaṁ jagat sarvaṁ, govinda-virahaṇa me*

["O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever."] [*Śikṣāṣṭakam*, 7]

He would always say that, "Oh Govinda, feeling Your separation, I'm feeling a moment to be twelve years or more." So this word *yuga*, he would always translate it as twelve years. So, that's not detectable in the Sanskrit as far as I know, so I always took it that it had something to do with these twelve years of Mahāprabhu.

Śrīla B.R. Śrīdhara Swāmī: It is also current in vocabulary, that barabata vairag yuga?

It is told. One *yuga*, twelve years, in some sort of conception, *yuga* has been taken as twelve years. Then this Kali-yuga, Dvāpara-yuga, Satya-yuga, they have got their separate standard. But generally, twelve years consists a *yuga*, that is also current in the society, twelve years. *Yugāyitaṁ nimeṣena*, any *yuga*, any amount of time, *nimeṣena*, unlimited. *Cakṣuṣā prāvṛṣāyitaṁ*, eyes shedding tears of rainy season, the rainy season produces so many flood, can produce flood, inundate. My eyes are doing the same thing it seems to Me. *Śūnyāyitaṁ jagat sarvaṁ*, the visible are being invisible to Me. So much absent minded to the present paraphernalia I can't see anything. Wherever I cast My glance I see nothing. So much internal connection, attraction towards centre, the mind is attracted to some other direction in such a degree of intensity. So seeing I can't see anything. Looks are vacant. *Śūnyāyitaṁ jagat sarvaṁ, govinda-virahaṇa me*, because I feel as if Govinda has withdrawn from Me, withdrawn from Myself. So I experience such a peculiar type of existence in Me. The whole thing is withdrawn. No interest, all interest is drawn towards Govinda, to such a degree that I'm a stranger to My present environment. I have nothing, no consciousness, gone somewhere else towards infinite."

Gaura Hari bol! Gaura Hari bol!

When there is a drought, the rivers, the tanks, lakes, all dried up, such a drawn of water towards the gas world, nowhere a drop of water, something like that. The charm is drawn so extensively that all empty. Every department seems to be closed and empty, the general attraction drawn from here, attention wholesale taken off, the wholesale attraction of all the senses, mind, etc., everything.

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ  
śūnyāyitaṁ jagat sarvaṁ, govinda-virahaṇa me*

And at times when a little slackened, then full of water, flood aside. *Yugāyitaṁ nimeṣena*, when come in the relativity of His meeting it seems the gap is like so many *yugas*. "I have lost the meeting consciousness long, long ago. A faint remembrance, recollection, left so far in the back. I had some union but I have left it so far in the backward direction, come so far off, far off. *Yugāyitaṁ nimeṣena*. A gap of time unlimited. A faint recollection I had once but is then gone forever perhaps. So much degree of disappointment and despair." This the standard of infinite world, standard of infinite. This is rather taking towards to have some experience of the standard of the infinite world. *Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ*. Just as light years, we measure the distance of the planets by light years. So also here that Vaikuṅṭha temperament is being measured by such standard.

*yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitaṁ  
śūnyāyitaṁ jagat sarvaṁ, govinda-virahaṇa me*

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

The audacity to deal with things so great and beyond our jurisdiction.

Devotee: You're being very merciful Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Devotee: You are actually drawing us to that platform Mahārāj, although we have no..

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: ...entry into that particular..., but by your mercy...

Śrīla B.R. Śrīdhara Swāmī: It may be for the time being for you people, it may be for your benefit I may be handled in such a way, ultimately I don't know, it may be. You have come from so far and with so much eagerness, that (katmay ganga?), the Ganges water will ooze from the wood. Hare Kṛṣṇa. Gaura Hari bol! And the cooling atmosphere has come, ha, ha.

Devotee: I was just thinking Mahārāj, that this must be Vaikuṅṭha...

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: ...that you have brought us to such a platform Mahārāj that the material world has completely receded.

Śrīla B.R. Śrīdhara Swāmī: Forgotten. Ha, ha.

Devotee: Yes Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Nitāi Gaura Hari bol! Gaura Hari bol!  
Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes?

Devotee: Would you like to take some rest now Mahārāj?

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha, ha.

Devotee: Of course we are willing to continue for a while, but I was just concerned about you.

Śrīla B.R. Śrīdhara Swāmī: When I come outside, on the surface, I feel of course the want of rest. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. But you are also going tomorrow?

Devotee: Yes Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: You will go, and you are also going.

Devotee: Yes Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: But this friend will remain for some time...

Devotee: Yes Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: ...to engage us in their service, yes?

Devotees: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!  
We may stop here today.

End of recording, 27.8.81.