

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

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**Śrīla Śrīdhara Mahārāja:** ... *pumān viriñcatām eti tataḥ param hi mām.*

[*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām  
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye*]

[“A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.”] [*Śrīmad-Bhāgavatam*, 4.24.29]

After hundreds of lives the dutiful religious life takes us to the post, makes us eligible for the post of a Brahmā, the administrator of the whole globe, whole, so many solar systems, *brahmāṇḍas. Tataḥ param hi mām.* Then Mahādeva says, “I’m beyond all material creation, the world of exploitation. I’m above that. *Avyākṛtaṁ.* Not very easily intelligible am I, some things renunciation, some things devotion, some things connecting with the exploiting world. I’m a peculiar type of entity.”

Mahādeva: and devotee, *vaiṣṇavānām yathā sambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16]

“I’m fighting with the Lord, sometimes going against, with weapon I’m going to fight with my Lord. I’m master who controls the whole, the force who controls the whole of the world of exploitation; I’m master of that, leader of the opposition party, *advaya-jñāna.* I’m the first revolt against the harmony, *īśāvāsyam,* that all is one. No. I’m not along with You. I have separate existence.”

...

“*Avyākṛtaṁ,* not very plainly understood, my position. It is hazy, it is unintelligible, it is perplexing, *avyākṛtaṁ. Tataḥ param hi mām, avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ.* But there is another section above me, after me, *vaiṣṇavaṁ, padaṁ.* They are living in a place known as the land of the Vaiṣṇavas. *Yathāhaṁ vibudhāḥ kalātyaye.* And I aspire to occupy that position. I aspire to get a visa of that land in any good future time. *Yathāhaṁ vibudhāḥ.* O gods, *kalātyaye,* and the wholesale dissolution of the whole exploitation land will be withdrawn into the subtle-most existence. At that time I hope that I will enter that higher region. *Bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye.* O gods, I aspire after, I’m waiting for the time.”

Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Devotee:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** ... Sarasvatī Ṭhākura. Almost always he’s in speaking mood in praise of Mahāprabhu. So much so, in his hymn I mentioned:

*kṛpayā hari-kīrtana-mūrti-dharaṁ, [dharaṇī-bhara-hāraka-gaura-janam  
janakādhika-vatsala-snigdha-padaṁ, praṇamāmi sadā prabhupāda-padaṁ]*

[Bestowing his grace upon all souls, he is Hari *kīrtana* incarnate. As the associate of Śrī Gaura, he relieves Mother Earth of the burden of offences committed upon her. And he is so gracious that his endearance of all beings excels that of even a father. I make my obeisance unto him - the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.] [Śrī Śrī *Prabhupāda-padma-stavakaḥ*, 8]

Just, the *kīrtana* has been personified in his figure when he came here, always chanting. And sometimes he told, as if in a repentant mood, “We are not speaking in these days about the greatness, nobleness of *Nāma*, *Nāma-bhajan*.” Yet all his attempt only to mean that the Name of the Lord, the Holy Name, that is the most great aspect, noble aspect of the Lord, especially in the case to save the fallen souls. That was the only purpose of his life. Still, sometimes he showed that, “I’m not speaking about the nobility of the Name. What I am doing?” In this way.

Sanātana Goswāmī has written:

*jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna pujoyadhi yatna  
katham api sakṛdāttam muktidaṁ prāninām yat, paramāmṛtam ekaṁ jīvanam bhuṣanam me*

[“Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rūpaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa.”]

[*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

Sanātana Goswāmī: “Let the ecstasy coming from taking the Holy Name may be victorious. *Nāmānanda rūpam murarer, ānanda*, ecstasy, *nāmānanda*, it is coming out from the service of the Name. That may be victorious all over tendencies that are found in the world, it may prevail, crowned with success, may have the greatest influence over everything. *Viramita nija dharma dhyāna pujoyadhi*, which can paralyse all our holy tendencies, not only ordinary tendencies, all other holy tendencies, attempts, may be stopped. It is so powerful. *Nija dharma*, duty, in every phase of life, when the ecstasy coming out of the Holy Name may paralyse all other duties has come I think, *dharma*, duty. *Dhyāna*, our conscious movement of meditation, meditating attempt: that also is paralysed. *Nija, dharma, dhyāna, pūjā*, and the attempt, this *arcana*, the *pūjā*, the serving temperament, becomes so much intense that all other attempts are for the moment we forget, make us forget. *Viramita nija dharma dhyāna pujoyadhi yatna, nija dharma*, in discharging our duties that is what is in the nature of *karma*, holy pious *karma*. Then *dhyāna* means in the area of pure consciousness, conscious attempt. And *pūjā* our reverent offering to the Lord, that is also. *Dhyāna pujoyadhi yatna, katham api sakṛdāttam muktidaṁ prāninām yat*. It’s so powerful, in any way if we can come to have a holy touch of that Holy Name, *katham api*, anyhow, if we can, if we’re blessed with the slight connection of that Holy Name, *katham api sakṛdāttam muktidaṁ prāninām yat*, the liberation from all undesirable things at once effected. So disinfecting in character. *Katham api sakṛdāttam muktidaṁ prāninām yat, paramāmṛtam ekaṁ jīvanam bhuṣanam me*. And one can feel it is sustaining the very life, life’s sustainer, life giving, enlivening. *Jīvanam bhuṣanam*, and also decoration, not only life but the decoration also, the *vilasa*, is also we find from that sound, *Vaikuṅṭha Nāma*, the Name.”

Rūpa Goswāmī says:

*nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta*  
*ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām saṁśrayāmi*

["The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."]

[*Nāmāṣṭakam*, 1]

Rūpa Goswāmī Prabhu's approach towards the greatness of the Name, holiness, highly holy nature of the Name is such. *Nikhila-śruti-mauli ratna mālā, dyuti*. We cannot find in ordinary *śruti* the mention and the praise of the Holy Name. But those that are finest and highest expressive in the thought of *śruti*, *Veda*, the highest, *Veda* means revealed truth, the finest and highest revelation we find that they're meant in the praise of the Holy Name, the holy sound aspect of the Lord. And they're considered to be the highest amongst the revealed truth. The highest quality of revealed truth only is seen as if, *nīrājita*, as if with its light, *nīrājita* means *āratīka*, trying to show the holy figure of the Lord, the light, *nīrājita-pāda-paṅkajānta*. And what is the highest type of revealed truth is only trying to show us the *pāda-paṅkajānta*, the lowest: the highest revealed truth is trying to show us, connect us with the lowest portion of the holy figure, *pāda-paṅkajānta*. *Ayi mukta-kulair upāsyā*. Where we should begin? Our proper beginning will be with the holy feet. If we try to focus on other parts of the Lord that will be something like misguidance. The proper beginning must be to the lowest position, and then gradually we shall go up. That will be the healthy progress, line of progress, *pāda-paṅkajānta*. *Ayi mukta-kulair upāsyamānaṁ*. O Name, the ordinary men that are in bondage can't approach You. Your real realisation and Your proper dealings, service, is only possible by those who are really masters of all the illusory tendencies. Only they can be liberated. The highly liberated souls can only approach You. *Ayi mukta-kulair upāsyamānaṁ, paritas*. And they're all around You, in a crowd as if, the liberated souls are trying to give their obeisance to You. *Paritas tvām hari-nām saṁśrayāmi*. And I am praying to get a shelter on Your holy feet."

This is spoken by Rūpa Goswāmī, in *Padma-Purāṇa* we find, *nāmānanda rūpam*, in *Padma-Purāṇa*. What is the poem?

*nāma cintāmaṇiḥ kṛṣṇaś, caitanya-rasa-vigrahaḥ*  
*pūrṇaḥ śuddho nitya-mukto, 'bhinnatvān nāma-nāminoḥ*

["The Holy Name of Kṛṣṇa is full of transcendental bliss. It blesses the devotee with all fulfilment, for it is non-different from Kṛṣṇa, the fountain source of all pleasure. Therefore it is also by nature the embodiment of all transcendental mellows. It is complete, pure, eternal and ever liberated from all material conditioning because the Name of Kṛṣṇa and Kṛṣṇa Himself are identical." ] [*Bhakti-rasāmṛta-sindu*, *Pūrva-vibhāga*, 2.233] & [*Padma-Purāṇa*]

*Nāma cintāmaṇiḥ kṛṣṇaś, caitanya-rasa-vigrahaḥ*. The Name of the Lord, Kṛṣṇa, is just like *cintāmaṇi*. *Cintāmaṇi* is a kind of jewel, the possessor of which, whatever He will think it will automatically come to Him, *cintāmaṇi*, like *kalpa-vṛkṣa*, whatever is wanted...

[?]

*Nāma cintāmaṇiḥ kṛṣṇaś*, a particular kind of jewel, the possessor, whatever He thinks, at once that comes to Him. That is *cintāmaṇi*. *Nāma cintāmaṇiḥ kṛṣṇaś*, *Kṛṣṇa Nāma* is *cintāmaṇi*. Any holy benefit we may get from, out of it, we can expect to get. It can supply all the necessary demands of our inner heart in the holiest transaction. *Nāma cintāmaṇiḥ kṛṣṇaś*, Kṛṣṇa's Name is such, and *caitanya-rasa-vigrahaḥ*, we shall try to think it that ecstasy personified and purely of spiritual play. *Caitanya-rasa*, the *rasa*, ecstasy, and that is purely spiritual. Spiritual means that is of serving attitude, serving tendency: no least trace there could be made of exploitation, or renunciation or negligence, indifferent. It commands our active sympathy, draws our attention in a natural way. That is the nature of service, our submission, subjugation can be produced by its charming presence, *caitanya-rasa-vigrahaḥ*. *Nāma cintāmaṇiḥ kṛṣṇaś*, *caitanya-rasa-vigrahaḥ*. *Rasa*, our innate, the element which can, the fine element, the fine and the pious element, that can attract our inner-most attention and interest towards it, *rasa*. *Caitanya-rasa-vigrahaḥ*, and that is conscious, that is pure consciousness, that is serving wave, serving, sympathetic wave towards the aim, destination, that current. The *rasa-vigrahaḥ*, and that is personified, *rasa-vigrahaḥ*. *Nitya*, that is eternal, never ending. *Mukta*, it is free, having no obligation to any other entity, *nitya*, *mukta*. Then *śuddho*, *pūrṇaḥ*, that is absolute in nature. And purity, *śuddha* means purity. Purity we are to understand what is purity, always our aim will be that only service is purity.

*na hi jñānena sadṛśaṁ, pavitram iha vidyate*  
[*tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati*]

["Among the aforementioned practices of sacrifice, austerity, and *yoga*, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart."]

[*Bhagavad-gītā*, 4.38]

It is written in *Bhagavad-gītā*, *pavitra*, work can never be, our energising in this plane can never be pure. It is inevitable it must be impure, filthy. No energy can move here without creating some disturbance in the environment, so no purity, normal, is possible to locate here in this plane of exploitation, gross or subtle. But exploitation is inevitably connected with this mundane life. Then, renunciation is said, comparatively, to be pure, *na hi jñānena sadṛśaṁ, pavitram*, that is it withdraws from the plane of exploitation and retains to be its own internal selfish condition. But that gradually equates to zero. Still, comparatively it is considered to be pure, than the meditation, the knowledge.

As Kant, the German philosopher says, "Good will only can be pure, but no action can be pure."

But we say, 'Even good will can never be pure if it is in the relativity of the mundane world.' So *na hi jñānena sadṛśaṁ, pavitram iha vidyate*, it is comparatively, the *jñāna*. But *Śrīmad-Bhāgavatam* says,

*naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alarṁ nirañjanam*  
*kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam*

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

*Śrīmad-Bhāgavatam* says that even that renowned knowledge, *naiṣkarmya*, *naiṣkarmya-paramām-siddhiṁ* [*Bhagavad-gītā*, 18.49]. In *Bhāgavatam* [12.13.18] also *naiṣkarmyam āviṣkṛtaṁ*, but *jñāna vairāgya bhakti sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

[*śrīmad-bhāgavataṁ purāṇam amalāṁ yad vaiṣṇavānām priyam  
yasmīn pāramahaṁsyam ekam amalāṁ jñānaṁ paraṁ giyate  
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ  
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*]

[“*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahaṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion.”] [*Śrīmad-Bhāgavatam*, 12.13.18]

*Naiṣkarmya*, that is absent of assertion. *Karma* means to assert, self-assertion, that is *karma*. Absence of self-assertion, that is *naiṣkarmya*. But *Bhāgavatam* says, “No. That is not the real criterion of purity. That *naiṣkarmya*, comparatively it is admitted by some to be pure, but real purity can never be without the connection of the service of Kṛṣṇa.”

Gaura Haribol. Gaura Haribol. Gaura Haribol.

*Naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate, acyuta-bhāva-varjitaṁ*, who has no connection with Acyuta, with Kṛṣṇa, that sort of strike, the stage of strike in the worldly transaction cannot be considered as the standard purity, *na śobhate jñānam alaṁ nirañjanam*. So *śuddha*, what is *śuddha*? As much as it is producing the satisfaction of Kṛṣṇa the calculation of the purity will depend on it. As much as surrender and surrendered service for the centre, for the Absolute Good, it will be considered so much pure. *Nitya śuddha*, always who takes the Name of the Lord, satisfied only with the sound aspect, or engaged in the service of the sound aspect of God, he’s always pure. He has no ambition in this world of elevation, neither elevationist nor he has any quest for the perfect rest in the renounced stage, but he’s self-dedicating soul. Who is taking the Name of the Lord and is fascinated by the charm of the sound aspect of the Lord, he’s considered to be above the plane of exploitation as well as renunciation. He’s deeply engaged in the service. So much that he does not want anything, only the connection of the sound aspect is satisfying him highly. He’s so much *niṣkiñcana*, he does not want anything, only the Name is suffice, the Name of Kṛṣṇa is sufficient for him. He’s so easily satisfied; no demand.

*Nitya-śuddha, nitya-mukta, pūrṇaḥ śuddho nitya-mukto, 'bhinnatvān nāma-nāminoḥ*. And why it is so? Because the sound is inseparably represented with the subject itself, or Himself, there cannot be any sound where the whole representation of the Absolute is not present. *Bhinnatvān nāma-nāminoḥ*. It is, *deho dehi vibagha guhyam*. In the mundane conception we find that the name, the figure, the colour, different aspects they have got their separate existence, they can be separately conceived. But it is not the way, not the nature about the things which is divine. Every part is present everywhere. Here the eye can see, the hand can touch and catch. But in the case of the Vaikuṅṭha, divinity, especially of the Lord, the eye can see, eye can hear, eye can touch. Feet can see, feet can touch, feet can smell. In this way, just as in our mind, mind can see, mind can hear, mind can touch, mind can smell: central position, but I cannot do so.

So He’s the most central thing that can act in any way. The part and the whole cannot be differentiated, in general. But still, when He likes He’s got that capacity also. To a particular class

of devotee He's found with His full fledged figurative characteristic. The eye's so beautiful in different way, the nose beauty is another way. So all-pervading omniscience, omnipotence, these are servants of His will of Him. We may take it like that. On the basis of that, all sorts of knowledge, all sorts of energies are only in a serving attitude, waiting His order. Though He has got figure, but not with the limitation of the figure. Though in figure, still He's infinite in His character.

So *pūrṇaḥ śuddho nitya-mukto, 'bhinnatvān nāma-nāminoḥ*, the Name, the sound representation is not quite different from the original existence, the original conception by different ways, the colour can have, our eyes can have a particular aspect of Him, our ear can have another. The ear, the sound, the tongue, our touch, they may hanker for different aspects of Him. But still there is unity and it is inconceivable. But the Name, the sound aspect is the most gracious and it is far reaching, especially meant for the fallen souls to take them up. That is the peculiarity in – by His free will it has been endowed with, *'bhinnatvān nāma-nāminoḥ*.

*tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhave  
[karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām  
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāñām kṛtim  
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]*

[“When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: ‘With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I’ll never feel any satisfaction by chanting with only one mouth.’”] [*Vidagdha-Mādhava*, 1.15]

In *Bhakti-rasāmṛta-sindu* another:

*tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhave  
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām*

We are finite and we are going to venture to talk about infinite. So only *dig-darśana, śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61], only showing that this side the partial aspect, this side we can. *Tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhave*. It is seen sometimes when one is taking the Name he's so charmingly engaged, *tuṅḍāvalī-labdhave, ratim vitanute tuṅḍāvalī*. Only one lip or one tongue, it cannot satisfy me by taking the Name. Hundreds and thousands of tongues are necessary. Such sort of mystic feeling arises in ones heart if one can come to have to such a position to take the Name of the Lord. ‘One tongue, what one tongue can do?’

Just as the *gopīs* wanted: “Why not thousands of eyes; the creator has given to us?” *Jedi jedi kṛsna* \_\_\_\_\_ [?] “The Brahmā, the creator, he does not know, he cannot do justice in creation.” They're blaming him. “He does not know what is proper creation. One who will have the opportunity of looking at the face of Kṛṣṇa, he has given only two eyes, the creator, he does not know how to create.” \_\_\_\_\_ [?] “There only two eyes have been attached to him who'll get the opportunity of looking at the beauty of the face of Kṛṣṇa. What is this? This is sheer injustice, intolerable.”

So *tuṅḍe tāṅḍavinī ratim vitanute*, when the Name comes down in the heart, from there

the wave is coming towards the tongue. The inspiration coming from above, from the plane of Paramātmā in the plane of *jīvātmā* enters the heart. And there, and from the heart, the inspiration comes to the tongue and the tongue begins to dance, engaged in a mad dance taking the Name of Kṛṣṇa. *Tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī*. And he feels, the heart feels only one tongue is very, very insufficient. Thousands of tongues are necessary. The current from the heart is passing, is rushing in such a big magnitude that one tongue cannot pass the sound. Thousands of tongues necessary. The current is coming and rushing towards the tongue to produce sound in the atmosphere.

*Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām*. Again when that sound enters the ears he feels ‘one or two ears can’t receive, thousands of ears necessary to receive the sound,’ *karṇārbudebhyaḥ sprhām*. Such sort of hankering, earnestness, arises within the heart.

*Cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāññām kṛtim*. And sometimes when perplexed by these thoughts – unconscious. By the clash of these coming and going and the meagre supply, sometimes the rush of the current is so much that it seems that the whole thing is going to be paralysed. Effacement, no movement is possible at all, so much *raja* has come. *Prāṅgaṇa-saṅginī vijayate sarvendriyāññām kṛtim*. And the whole function of all the senses are going to be at a standstill, so much rush. *Prāṅgaṇa-saṅginī vijayate sarvendriyāññām kṛtim*. All the functions of all the senses, all movements are going to be blocked.

*No jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*. I fail to understand that how much magnitude of ecstasy has been allotted in the Name of the Lord, *kiyadbhir amṛtaiḥ*. How much nectar of what sort of degree, it is with the Holy Name, I can’t assert.”

This is the sayings of the devotees, the Name is such, within, *nāmānanda*.

In the desert the presence of water by glass or pipe it is meagre, but when the water comes from the cloud it may inundate the whole thing in a moment. So we’re tiny persons concerned with tiny things. But His position, His grant is so much, so deep. *Ānanda-śukha*, we can’t be happy with this thing, that thing, and you, if we secure something that vanishes immediately. But the infinite happiness, its characteristic and its purity, that cannot be conceived by us. But still it is there, and we are also here, it is also true. We want *rasa*, the infinite *rasa* is there, and still we are hankering for a drop of nectar. That is also true. And how we are to be joined with that ocean of *ānandam*, *rasam*, ecstasy, happiness, everything, joy is there. It is true and we are also so many beggars for a drop; it is also true. And there are so many agents that are to connect us with their departments. And our demand may be satisfied, our hankering, our thirst may be quenched, and more than enough. We can get so much that we can’t store it within us, we are to give away to others. We can come nearer to such ocean of joy or ecstasy, and by His agents, through His agents it is possible.

Ke? \_\_\_\_\_ [?]

In Name, there may be *aparādha*, *ābhāsa*, all these things to be considered.

It is also mentioned in *Padma-Purāṇa*, the ten kinds of offences against the Name. The beginner should be careful about that, know and be careful to avoid them. *Padma-Purāṇa*, there are eighteen *Purāṇas*. *Purāṇa* means, *vedartha purāṇath purāṇam*, two characteristics of *Purāṇa*, Jīva Goswāmī Prabhu has mentioned in his *Bhāgavata Sandarbha*, *purāṇath purāṇam*, fulfilling, that is supplementary to *Veda*. In this sense it is known as *Purāṇa*. *Vedartha purāṇath*. What is not plain, expressive in the *Veda*, the *Purāṇa* has come as to do supplementary work for that, *vedartha purāṇath*, and also *purāṇam*, which is not found in the *Veda* that we can find in the *Purāṇa*. That even ancient *Purāṇa*, *Purāṇa* means ancient. *Veda nigadhi padam*.

It is in *Veda* and we find in the *Purāṇa* also Vāmana Avatāra, because *Veda* also comes after

every creation. After the wholesale dissolution then when creation begins *Veda* comes from Nārāyaṇa to Brahmā. So *Purāṇa*, there are so many seers, *ṛṣis*, that can collect and keep the occurrences that took place in the previous creation, *kalpa*. In the time of previous, the wholesale dissolution and even before that there world and there was history and that history has been retained here in *Purāṇa*, which is not in the *Veda*. So *Purāṇa* is not to be neglected as the Brahman School or the Ārya Samāj, they neglect *Purāṇa*. But Jīva Goswāmī Prabhu has lifted high the position of *Purāṇa*. *Bhāgavata* is also *Purāṇa*, *Mahā Purāṇa*. Because *Purāṇa* should not be neglected that it has not got the dignity with the same rank with the *Veda*, but not so. Even previous to *Veda*, so many incidents we can find in *Purāṇa*. It can record this time *Veda*, precedent to that, so *purāṇam*.

So *Purāṇa*, there are eighteen *Purāṇas* and they're classified *tamasik*, *rajasik*, *sattvik*. *Padma-Purāṇa* is one of the *sattvika Purāṇas*, and there we find mentioned which, favour of, protection of the devotional school, especially. *Sattvika Purāṇa* deals with Nārāyaṇa...

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