

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

83.6.5

Assimilation of what we have heard from the *śruti*, from the revealed scriptures, that is necessary, proper assimilation. Hare Kṛṣṇa. And to differentiate from things here, that we find in our perverted conception of life and experience.

Hare Kṛṣṇa.

Vedāśraya nāstikya-vāda bauddhake adhika. Mahāprabhu's pronouncement about Śaṅkara, that he has given delivery of truths from the Buddhistic school in the name of Vedic thought. The most dangerous. The colour of Vedic thought, he has given delivery of the Buddhistic thoughts. *vedāśraya nāstikya-vāda.* Half true is more dangerous than falsehood.

*veda nā māniyā bauddha haya' ta nāstika
vedāśraya nāstikya-vāda bauddhake adhika*

"The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *Māyāvāda* philosophy are certainly more dangerous than the Buddhists." (*Caitanya-caritāmṛta, Madhya-līlā, 6.168*)

Veda nā māniyā bauddha haya' ta nāstika. Although (Buddhist) they're simple, they do not have any recognition of the revealed scriptures, they think that's all. They're on the other side, it is plain and clear, and this man has entered within our camp, and began to preach the doctrine of Buddha. It is most dangerous. So we'll always be very alert of this apparent religious man who is an atheist in the garb of a devotee, so-called, we must be very much cautious about him.

So: *māyāvāda-tiṅgilodara-gatān uddhṛtya.* The whole Hindu section, so-called Hindu section mostly swallowed by Śaṅkara. They do not know how they have been swallowed.

*śrī-siddhānta-sarasvatīti vidito gauḍīya-gurv-anvaye
bhāto bhānuriva prabhāta-gagane yo gaura-saṅkīrtanaiḥ
māyāvāda-tiṅgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje*

"Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is well renowned within the select line of the magnificent Gauḍīya preceptors. He appears in the morning sky like the radiant sun and resounds the wonderful glories of Śrīman Mahāprabhu, delivering the poor souls helplessly devoured by the whale-swallowing doctrine of impersonalism. I worship the great master who allowed the fallen souls a precious chance to dive deeply into and experience the bliss found in that ambrosial ocean of pure love for Lord Kṛṣṇa."

Only this is Brahman, that is nothing, non see-able, non-traceable, non-differentiation, and the specification, nothing, and to accept that, no harm about our creed, in this way they all accept it. It's said that anyhow he took to the scripture. If we see the good side, anyhow he (Śaṅkara) drew the attention of the religious people of that time to the scripture, from the atheistic school, totalistic school. And now you read your scripture, and then find what you can manage to find. So much he must have done.

paraka varda beduyum barvanum ushars ?

Ha ha, enemy is according to the plane, enemy. In one's own plane, a man's enemy is a man, not a tiger, nor a serpent. Man's greater enemy is man, greatest enemy must be a man. Others cannot make any harm so much.

Rādhārāṇī's enemy is Candrāvalī, ha ha. The competition with which, in *Yoga-Māyā*, that department, where the competition is going on to produce the satisfaction of Kṛṣṇa, all accommodating. *Kṛṣṇa, akhila rasāmṛta mūrti*, all possible types of ecstasy is harmonised. Nothing neglected there. Everything for Himself. So many of variegated nature but for Himself. Then justification of the existence is there. So many, let it be. Innumerable, does not matter, but one end, all must be connected to one end, for Himself, to satisfy Kṛṣṇa. *kṛṣṇindria tattvam, kṛṣṇa-priti, kṛṣṇa-prema*. Must be connected to one end. Many, polarity and unity, unity, that to satisfy His purpose, and diverse may not have any number, variegated.

Rādhārāṇī Herself says, that is Her special beauty: "That they do not know. I have no objection. The others will come to serve Kṛṣṇa. I look only in the satisfaction of Kṛṣṇa. My concentration is always there. But, their service does not come to such a standard as to give satisfaction to Him properly, I show My objection." Rādhārāṇī's statement in this way justified. "They rush forward to satisfy Kṛṣṇa, but they do not know how to satisfy Him. They come and begin their service to satisfy Him, but they cannot do so. There is My objection, otherwise I can allow. My eye is always fixed just like a hand of a clock, the satisfaction of Kṛṣṇa."

saynavi gihicanoo de kṛṣṇa seva nahi jani jihe canay ?

In this way, *Caritāmṛta* says, gives the statement of Rādhārāṇī, She does not think Herself to be one of many, in the competition. So that is Her special beauty. Her degree of intensity of the endeavour to satisfy Kṛṣṇa, that is above all, all accommodating, so that is. Others, that is a part of Her. She represents the whole, and His own parts develops to help Her in indirect way. Some in direct way, Lalitā, Viśākhā, and some in indirect way, in another camp, but that necessity is also there.

Just as the opposition party is necessary in the democratic parliament, something like that, the opposition party, *vetivek ?* everywhere there is, *anoi* and *vetivek ?* everywhere. In *anoi ?* In direct there is also a place for indirect, the development in such way.

Hegel's version is synthetic. Thesis, antithesis, synthesis, the development always goes in this way. Thesis, antithesis, synthesis, so antithesis will always be there, but it will

promote, help the thesis to come in synthesis, something like that. So antithesis has got its position also. *anoi ?*

amnayah betikhi karvan yat sat sarvatsa sarvadar ?

In the first *śloka* of *Bhāgavatam*: 'nvyād itararaś cārteṣv abhijñah svarāt. He's only fully aware of the purpose of His activities, *cārteṣv abhijñah*. What is the purpose of this world, it is known only to Him fully, *cārteṣv abhijñah*. To what purpose, what is being done, He knows fully well, not any other part of the world, *cārteṣv abhijñah*, and *svarāt*. He's not to give any explanation to any other entity, *svarāt*, autocrat, *svarāt* means autocrat. Not for any explanation to another party, *svarāt*. Whatever He will do that is all right, that is Autocrat Absolute, *svarāt* means absolute. Everything for Him, He's for none. And elaborately thinking, analytically, He's for us. We are for Him in some way and He's for us some way.

*aham bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyah*

The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."

(*Śrīmad-Bhāgavatam*, 9.4.63)

"I do not know anyone but My devotee."

sarda godi diamujum sādhunām ?

"They're My heart, I am their heart." *diamujam ?*

"All the saints are My sweetheart, and I am also similarly heart to them.

sarda godi diamujum sādhunām ?

"They do not know anything but Me."

naham te bomala gabe ?

"I also do not care to know anything but them."

So visa versa, He's for the devotee, devotees are for Him. That is, the substance and the potency. Potency cannot stand, cannot exist independent of the substance, and substance also cannot remain without the potency. As Śaṅkara told that Brahma is only there, no potency. But the Vaiṣṇava Ācārya's are of the opinion that substance is Brahma no doubt, *cetana*, but that has got potency. *Ṗṛkṛti Puruṣa*, not *Puruṣa* alone, *Puruṣa-bhakta*. The enjoyer, enjoyed, the positive, negative, the served and the servitor. Both combined, one whole.

The subject, object, according to Hegel: "No subject can exist without object." Subject means thinking, thinker, there must be something to be thought, otherwise subject cannot exist. So object also cannot exist without the subject. There must be some thinker, then

recognition of a particular thing. That is the peculiar thing where the atheists are crushed. The object cannot exist without the subject. That is a great point of argument of the theistic school here.

That a fossil was there. Fossil means black or white, hard or soft, something, and that is the stage of subject. Without thinker, no fossil can exist. There must be some sort of assertion about the fossil, and where it will exist in the subject. So without subject, no object can stand, and without object, no subject can stand. *Prkṛti Puruṣa*. That Hegel's argument. Subject, object, both co-existent.

When Bon Mahārāja came preaching from the West, then I had a talk with him in Bombay Maṭh. I went to welcome him from the ship. He came, Swāmī Mahārāja was there, he was conducting business there in Bombay, and Swāmī Mahārāja was present. In a round table, we all took our seat, and Bon Mahārāja told: "They ask so many questions that cannot be answered."

But I had some knowledge about Western philosophy. I read in B.A. class that Hegel's theory, and others, so I challenged him. "What points cannot be answered?"

Then gradually the talk begins. Sulshy? was there. He was watching very keenly. Swāmī Mahārāja was there. Then in this point I defeated Bon Mahārāja with Hegel's philosophy. No object can exist without subject. There must be someone to give the statement, what is in the fossil, in the object. No object can stand independently. The law of thought cannot allow. Then Swāmī Mahārāja he told: "Here the West is defeated by the East." Something like that.

That question, that no object can exist without subject. It is difficult to understand, follow, but if one can understand, then he can refute the whole atheistic school. That no object. In the primary stage of creation there was fossil, and no consciousness, it is very easy to say, but what is the fossil? If you have to assert something, that it was so and so, and that so and so means conception about that, and where does it exist, conception in the subjective area. So any existence presupposes the existence of consciousness. So consciousness is the most original. And I also add here, by introspection, consciousness can have object in his own creed. *Ātmā* can think of him, so it is concrete, independent of fossil, pure consciousness can exist independently, it can, introspection, in thinking of its own, about its own. *Ātmā-jñāna*, spirit thinking about spirit, independent of material existence. So consciousness is independent, can be independent, but never matter.

Nitāi.

Devotee: Guru Mahārāja, as Rādhārāṇī She sends Her different associates to canvass on Her behalf, Her group, does Candrāvalī also send Her associates to canvass on Her behalf?

Guru Mahārāja: Yes, and there is clash between the followers of Rādhārāṇī and Candrāvalī. Lalitā, Viśakhā, and there, the Śaibyā and Padar?, followers of Candrāvalī.

Bhaktivinoda Ṭhākura has written:

swānanda-sukhada-bāsī
(I am a resident of *Svānanda-sukhada-kuñja*)

sakhī-sthali nāhi heri nayane, dekhile śaibyāke paṛāye mane

"I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend, Śaibyā."

(Śaraṇāgati, *The Songs of Bhaktivinoda Ṭhākura*, p 33)

Sakhī Sthali is a part of Vṛndāvana where the camp of Candrāvalī generally exists, *sakhī-sthali nāhi heri nayane*. Bhaktivinoda Ṭhākura says: "As the attendant of Rādhārāṇī's camp I don't like to see that *Sakhī Sthali* area. Why? *dekheli padar ke mane* ? Padar, she's servitor in that camp of Candrāvalī, and the lower servitors, servitors of lower rank, they're concerned with the lower rank, of the other camp." So Bhaktivinoda Ṭhākura says: "If *Sakhī Sthali* comes in my memory then the Padar, whose attitude is always to seduce Kṛṣṇa from this camp, to take that camp, so I can't tolerate that."

rādhikā-kuñja āndhāra kori', loite cāhe se rādhāra hari

"Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom." (Śaraṇāgati, *The Songs of Bhaktivinoda Ṭhākura*, p 33)

"Because Her interest is always to take Kṛṣṇa from Rādhārāṇī's camp to Candrāvalī's camp, if Kṛṣṇa goes there, then the whole camp of ours becomes dark." *āndhāra kori'*

Once Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) ordered one person to sing this song, and the song was sung in Chaitanya Maṭh. And I marked it was sung twice, but when this *rādhikā-kuñja āndhāra kori'*, Prabhupāda receives a shock. He's sitting in this way, in the chair, and the song is there, and when in the song this thought came, *rādhikā-kuñja āndhāra kori'*, he finds a shock, I marked. And in the second singing of the song, when again this point came, *rādhikā-kuñja āndhāra kori'*, he received shock, can't tolerate, the *āndhāra kori'*, the darkness in the camp of Rādhārāṇī. It is intolerable for their attainment. I found it. But still it is, for the, to develop the different methods of service, different layers of service, it is necessary.

Just as fasting is necessary for relishing the food. *biraha milane* ? Without hunger we cannot relish the food. Something like that, *biraha*, and this competition, this is necessary to enhance. Just as *parakīya*. Just as to eat the food by stealing, in Kṛṣṇa. This is all to enhance the satisfaction. It is necessary. This is all designed only to make intense. When it comes to the higher standard, again there is necessity to intensify, then these plots are necessary. This *parakīya*, this stealing, this lying, this taking away this camp, that camp, for the *vilās* it is necessary, otherwise it is stale and one and without *vilās*.

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

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

Just as the natural *gatiḥ*, progress of the snake is by crooked way, *aher iva gatiḥ premṇaḥ*, so love proper, it goes by crooked way, *svabhāva-kuṭilā bhavet*, not straight going, love, because it has to accommodate everything in it. All sorts of things possible in existence, is accommodated there in love. Love means sacrifice. Sacrifice is such a degree of height that it can embrace everything, everything.

In a singing camp, many instruments are being played, and many songs are being sung, so a number of variety will be a credit in the harmony there, *sangat* ? Different types of instruments are being played, but there must be a harmony there, and the highest harmony depends on the number of different instruments of playing, harmony, credit is there. Hundreds of instruments are playing the music, but there is one tune, that is the credit.

So sacrifice, dedication, will be in its highest degree of such nature that it can tolerate. Its toleration has no end, and there by toleration, the harmony is there. Any type of opposition it can tolerate, any time. All accommodating, accommodation, one, single, another it is divided, another it is divided, toleration is necessary in the both. In this way, the highest conception of dedication means the accommodation of the infinite number within it. Still it is sweet, it adds to the sweetness.

Kṛṣṇa, when He is offered food with affection from Yaśodā, but that does not satisfy Him. He must have to steal. He must have to waste something. He will distribute to the monkey, to others, then He will be happy, not by... and Yaśodā will think: "With so much labour, and pain, and attention, I am preparing food for My boy, and He's wasting all these things, can't tolerate." But Kṛṣṇa's satisfaction increases by that. More chance of service is given to Yaśodā.

Apparently, when a mother's child is little naughty, apparently, the mother may be seen to be disturbed. But if the boy is not brisky, mother's heart is not satisfied. Very brisky, doing something wrong, breaking something, then all the points of the nook and corner of the heart, that has got some action, and that gives satisfaction to the mother's heart. And like a dead child, the child is there, like a dead body, that does not excite any hind parts in the heart of the mother. Hare Kṛṣṇa. Gaura Hari.

Devotee: Are there actually *ācāryas* representing Candrāvalī, living. Is there different disciplic successions, like we have our *ācāryas* in our line?

Guru Mahārāja: There is this Vallavācāri party which is mostly found in Gujarat. They are more sympathetic to Candrāvalī.

Devotee: They worship the Yamunā.

Guru Mahārāja: Yamunā also, Yamunā *virāja*. And they are more in favour of Candrāvalī than that of Rādhārāṇī.

Devotee: What is the connection with the Yamunā?

Guru Mahārāja: Yamunā is rather more neutral. Both the parties. They say that when after *rasa*, Kṛṣṇa withdrew, and then They could meet only on the banks of the Yamunā. By her grace, Yamunā could again supply them Kṛṣṇa. Nowhere, in this way. But Yamunā is more or less little neutral, and passive. She has to accommodate all. All the parties to

accommodate when they come on her bank, or on the water. Even Baladeva's party. Balarama has got His *rasa*, and Balarama's party was also to be accommodated by Yamunā, and She had to do it reluctantly. First she withdrew, but she was forced to participate in the camp of Balarāma. But the Goswāmīns, they have shown the harmony. That Balarāma externally, He's enjoying the *rasa*, but internally, in His heart, He's making Kṛṣṇa to enjoy. In this way, the purity, and the harmony, has been kept.

Apparently Balarāma is seen to enjoy with a particular group, but really His existence is dedicated wholesale to Kṛṣṇa, so that is only instrumental, a channel, through which the *rasa* is passing to Kṛṣṇa. That has been shown, and explained by the Goswāmīns. Apparently, it was seen that Balarāma was very rash and haughty when Yamunā did not like to participate, co-operate with His *rasa*. But she was frightened by Balarāma, and force applied, then Yamunā had no other alternative but to join the *rasa* of Balarāma. Yamunā's position is not like a leader of a particular party.

Devotee: The followers of Vallabācārya, they also worship Nathaji, Śrī Nathaji.

Guru Mahārāja: Śrī Nathji, Śrī Natharam, means that Madhavendra Purī's Gopāl.

Devotee: How did they get that Deity?

Guru Mahārāja: When Vallabācārya died, his son Bitralacāri? Vallabācāri, in his last days, he kept some connection, intimate connection with Rūpa and Sanātana, though he was of senior type, in age. Then after, when Vallabācāri died, he had a few sons, and one was, the eldest perhaps was Bilpitavacaryi? and Pitvallacaryi? was very much addicted to Rūpa and Sanātana. And when Vallabācāri went away, then Rūpa and Sanātana, they made arrangement to engage him in the service of that Gopāl. Gopāl or who, name of Madhavendra Purī's Deity, Gopāl? Especially gave him the engagement to worship that Gopāl of Madhavendra Purī. And from that time, it, the possession of the service was with the Vallava party, Bitralacāri?

And when there was some attack of the Mohammedans, then everyone was busy to remove their Deities, first to Bharatpur? state, Carmovan? and from there to Jaipur, and at that time Bitralacāri, he removed Gopāl to Nathadara? Nathadara? There near Udarapur or so. And from that time, generation after generation, they're appointed worshipper of that Deity. But it was first with the Gauḍīya Vaiṣṇava, and it was given by Rūpa and Sanātana to Bitralacāri?, the son of Vallabācāri, and from that time they were the hereditary worshippers of that Deity. From Mathurā it was removed to western side of Jotipura or Govardhana. First removal from Mathurā to Jotipura, and from there to that Udaypur state. Nathadara, and there still being worshipped, that Gopāl.

Devotee: But Vallabācārya, he's a disciple of Gadādhara Paṇḍita.

Guru Mahārāja: Well he took, he was worshipper in *vātsalya-rasa*, but when he came in contact with Mahāprabhu's party, he could recognise that *madhurya-rasa* is the highest, so he proposed Gadādhara Paṇḍita that: "I have not got *madhurya-rasa* *dikṣa*, you please give it to me."

Gadādhara Paṇḍita referred to Mahāprabhu. "I am not independent. You must propose to Him, and by His order I may give *mantram* to you."

And Vallabācārya did so, and getting permission from Mahāprabhu, he took initiation of *madhurya-rasa*. Kīśora Kṛṣṇa worship, service of Kīśora Kṛṣṇa, from Gadādhara Paṇḍita. But nowadays, there the party of Vallabācārya, they do not admit this. "No we are independent. We are worshippers of *vātsalya-rasa*. We think this is the highest." In this way their movement is in that line, and when they come to *madhurya-rasa*, they give preference to Yamunā. In that way. Anti party of Rādhārāṇī's camp.

But this Nimbarka school, they prefer Rādhā Govinda, though in *sakhīya*, not *parakīya*. As married husband and wife, in the Nimbarka school it is seen. Rādhā Govinda. But Vallabhācārya's, they're worshippers generally of Gopāl. Gopāl means boy Kṛṣṇa, who is served in the *vātsalya-rasa*, Nanda Yaśodā. That is the acme of their realisation, but they do not deny that afterwards He had some sweet connection, as a consort with the small *gopīs*, and there they go to Yamunā and this Candrāvalī, they do not like Rādhārāṇī. This is their position, the Vallaba school.

Devotee: So Vallabācārya he was actually a follower of Gadādhara Paṇḍita, but this connection with Candrāvalī that came later.

Guru Mahārāja: That sort of deviation is found in many places in the succession. Just as there was one Harivamsa, he was a disciple of Gopāl Bhaṭṭa, but he practically deviated. And he was, it is thought, supported by Gopāl Bhaṭṭa's previous *guru*, who was a great devotee, and written many books, Prabhodānanda Sarasvatī. "*Rādhārasa Sudharnadhi*." "*Caitanya Satav*." "*Navadvīpa Dhāma Satav*." "*Vṛndāvana Sataka*." Many books of high style writing is there.

He supported Harivamsa to certain extent, who was disciple of Gopāl Bhaṭṭa. There is a line from Harivamsa, Harivamsa was not accepted, in toto, by Gopāl Bhaṭṭa, who was the Guru of Harivamsa. Another branch, as if coming down from Harivamsa, they are known as Harivamsi. But their real *guru*, Harivamsa *guru*, is Gopāl Bhaṭṭa. That is not found there wholesale.

The "*Rādhāramāna Veda*," that represents Gopāl Bhaṭṭa, properly, but the Harivamsa school is another branch, as if. Theoretically they have recognition of Gopāl Bhaṭṭa, but practically some deviation, more addicted to the *rasa* which are. And this there, the Gopāl Bhaṭṭa, direct connection, they're very careful to deal with this *rasa*, high type. Just as our Guru Mahārāja, he's very cautious about dealing with these higher *rasa*. *rāgapāṭha gaurava bāṅge*. That should be kept always over our head.

pūjāla rāgapāṭha gaurava bāṅge, mattala sādhu-jana viṣaya range

"The path of divine love is worshipping to us and should be held overhead as our highest aspiration." (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura)

We are talking something about Him very hazy and giving much respect.

(Śrīla A.C Bhaktivedānta) Swāmī Mahārāja did not deal perhaps, almost anything. A general *rasa*, a general service of Kṛṣṇa he preached, in the West. Though he knew and admitted: "That my *Guru* is Rādhārāṇī. Rādhārāṇī my *Gurudeva*, has ordered me to preach to the West. And if Kṛṣṇa, my friend, You are to help me, because Rādhārāṇī will be

satisfied, my *Gurudeva*, and Your business is also like that, so You must come to help me, I am going to carry out the order of Rādhārāṇī."

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

In *Bhāgavatam* the explanation is there, *prakṛti-vaicitryād*, and, *pāramparyeṇa*, the deviation from the main line. What is the cause? First religion was one, now ...

End of side A of tape , start of side B
evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare

"Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints." (*Śrīmad-Bhāgavatam*, 11.14.8)

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

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

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

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

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

from there Manu, in this way, it came down and now disappeared, minimum, I again say to you."

"How You told to Manu?"

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

In this way, it is modified. Somewhere the modification becomes slow, somewhere it may be quick, but modification goes on, and again when it comes in the hand of a greater person who descends here, then again it is purified. It is also possible some stalwart persons are sent from Vaikuṅṭha, from Goloka, to take up the thread and continue. Then they take up, impurity is also purged out, and in the more purer type, he continues the current of purer type. It is also possible by His will.

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

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

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

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

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

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

"O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only

because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."(*Śrīmad-Bhāgavatam*, 1.1.1) (Śrīla Bhaktivedānta Swāmī's translation)

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

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

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

Tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā (S-B, 1.1.1). There, *tejo-vāri-mṛdām*. *Jīva* is represented as *vāri*, *tej* on the other side, the *svarūpa śakti*, and *mṛd* this world. *Jīva* is *taṭastha*, *taṭastha jīva*, has been compared there with *vāri*.

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

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

janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
(S-B, 1.1.1)

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

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

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

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

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

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

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

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

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

The few *ślokas* like this, were very much, taught to me, that is the whole truth is within this here, representing the central thought. Just as Rūpa Goswāmī's *śloka*, all giving meaning of general character. What Rūpa Goswāmī has given mostly, that is that: *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*, a very central representation, whatever you do, it may not be devotion proper. One thing must be present. What is that? *sevonmukhe atah*, serving attitude, then only will it have recognition of devotion, otherwise

not, repetition of mundane jugglery. But *sevonmukhe*, the serving attitude, the spirit of dedication must be there, then it will be *bhakti*, devotion proper. To take the Name, to *arcana* (Deity worship), to dance, so forms are not the reality, but the reality is the underlying attitude, whether it is dedicating to Kṛṣṇa, that is the criteria.

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

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

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

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

* * * * *

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

te no navinum te jagat panam ?

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

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

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

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

anyatha vijnava udar siddhi sudurlabha ?

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

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

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

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

For Itself, Reality is for Itself.

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

For Itself, Reality is for Itself.

"Everything for Me."

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

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

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

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

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

And that fullest form is found in Rādhārāṇī. It is not possible in other *rasa*, or in other attempts. It must require *parakīya*. The crossing the direction of the *śāstra*, law, anything. Our relation between Kṛṣṇa and me, nothing can enter between. Everything may be set aside in our connection with the Lord. No barrier, either of sinner type, or this *punyam*,

pure type, whether pure, impure, no consideration, nothing can stand in our way. *Sattvāsīc*, *rajasīc*, *tamāsīc*, whatever colour it may have, nothing can stand between our intimate relationship that He's the enjoyer, and I am to be enjoyed. This intensity, intensity of that feeling, that sentiment, is found in the most comprehensive, and in the most intense way there. Twenty-four hours engagement, and deep engagement, that can satisfy Kṛṣṇa most. No parallel, unparalleled, it has been told to us, and that may attract us in any time, in our infinite age, that may be our aim. We may be grouped in this camp, in that camp, our highest aspiration.

Rādhā queen kuja ? The last.

*śrī-gaurānumatām svarūpa-viditām rūpāgrajenādṛtām
rūpādyaiḥ pariveśitam raghu-gaṇair-āsvāditām sevitam
jīvādyair abhirakṣitam śuka-śiva-brahmādi sammānitām
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān*

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

(This poem in glorification of Bhaktivinoda Ṭhākura, is one of ten, collectively known as *Śrīmad-Bhaktivinoda-viraha-daśakam*) Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) was very much satisfied with my poem about Bhaktivinoda Ṭhākura. It is written there, after the realisation of the service of Kṛṣṇa in Vṛndāvana, highest.

"*Śrī-gaurānumatām*, sanctioned by Śrī Gaurāṅga. *svarūpa-viditām*, which is thoroughly understood by Svarūpa Dāmodara, who is none but Lalitā Sakhī. *rūpāgrajenādṛtām*, Śrī Sanātana Goswāmī has admired very much this position. *rūpādyaiḥ pariveśitam*, and distributed by Śrī Rūpa himself with his paraphernalia. *raghu-gaṇair-āsvāditām sevitam*, and tasted properly by Raghunātha, and also enhanced something there. *jīvādyair abhirakṣitam*, and Śrī Jīva with followers, that Baladeva Vidyābhūṣaṇa and others by the *śāstric* argument and reasoning, therein, tried their best to show to the world that this is the highest position. By reason and quotation of revealed truth, revealed scriptures, they tried their best to prove this, *abhirakṣitam*. *śuka-śiva-brahmādi sammānitām*, and we find

mentioned in different parts of the scripture that Brahmā, Śiva, Uddhava, they're aspiring after such a position. And you Bhaktivinoda Ṭhākura, you are in a position to give such blessing to us, give us admission, you can give us admission to such thought, to such stage of our life, you can give admission, you are so great, so high."

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

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

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jivana,
viśwambhara priyaṅkara, śrī-swarūpa dāmodara,
śrī-goswāmī rūpa-sanātana*

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

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

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

It is coming through this line.

*viśvanātha-bhakta-sātha, baladeva jagannātha,
tāra priya śrī-bhaktivinoda*

*mahā-bhāgavata-bara, śrī-gaurakiśora-bara,
hari-bhajanete jā 'ra moda*

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

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

"All these great *paramahansa* Vaiṣṇavas are all part of Śrī Caitanya Mahāprabhu's spiritual family (*Gaura-vamśa*). Their holy feet are my only refuge. I have no real interest in any devotional service to them, and I am a poor and lowly *tridaṇḍī sannyāsī* by the name of Śrī Bhaktisiddhānta Saraswatī."

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

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

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

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

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

Sarvātma-snapanam, Mahāprabhu says taking the Name, *sarvātma-snapanam*, wholesale bathing, bath means purification and also some sort of self-gratification. Purification, side by side, feeling of purification, bath. *Sarvātma-snapanam*, the wholesale, the whole existence is purified and can feel the satisfaction of purity, in that current if we can take bath, *sarvātma-snapanam*. Every nook and corner, every part of my body gets purified. And also so many, *sarvātma*, all the souls that can come there may be purified, *sarvātma*. *Ātmā* means *ātmā* as a whole, every part of the soul and also many souls may come. In

saṅkīrtana many souls may come to be purified together, at one stroke everyone may be purified. *Sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam* (*Śrī Śikṣāṣṭakam*, 1). Purification and satisfaction, going together. Bath, taking bath means purification and satisfaction, so both. Generally by satisfaction we incur some reaction, that in the exploiting world we find. But here purification and satisfaction can go together simultaneously. This satisfaction, *anāndam*, that is not to be compared with satisfaction by enjoyment here.

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

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

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

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:) "O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet." (*Śrīmad-Bhāgavatam*, 10.2.32)

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

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

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

Zig-zag way, not a plain and straight line. Straight dealings are generally in the Vaikuṅṭha, but it is crooked and more crooked in Goloka, because it has to harmonise with everything. What we consider here to be worst, that is also harmonised there to become the best, so harmonise, it is possible only through love.

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

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

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

One who has got such idea, they have got the authority and the courage to blame even the Śāṅkara and Buddhist schools. They recommend about only salvation, emancipation from the diseased. "You do not know how positive helping land is there hopeful for us. You do not know, you simply only withdrew from this negative side of painfulness. You say: 'Oh we have done.' You are ignorant of the positive help that comes automatically for everyone, so you say so." So the Vaiṣṇava's, the *māyāvādī*'s are the worst enemies to them. "What do you preach as the goal of the soul that is not the goal, goal is here, goal not only in Vaikuṅṭha, but it is in Goloka, in the land of Kṛṣṇa, that is the goal proper of all,

saro pesha bara goloka dristic ?

In our inner conception, existence, we are a member of that land of imaginary purification and resources, resourcefulness."

Gaura Hari. Gaura Hari. Gaura Hari.

Mahāprabhu came to inform all these things and *Śrīmad-Bhāgavatam*:

*nigama-kalpa-taror galitaṁ phalaṁ,
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatam rasam ālayam,*

muhur aho rasikā bhuvi bhāvukāḥ

"O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls." (*Śrīmad-Bhāgavatam*, 1.1.3)

The natural fruit, and that is ripe, in ripe fruit of the *Veda* tree. Just fully prepared for us, not raw materials from which we can get our sustenance but ready made.

End of recording.

* * * * *