

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Guru Mahārāja: So the conception of God and man, when they may be dissolved and only Brahma, that has got existence, no special character of existence is possible. Something like chaotic, no cosmos, chaos has also got some movement but this is not that. A static conscious substance, that is at the root of everything, but anyhow, a misconception over it began and this world we have out of that, Māyāvādī. This misconception has no beginning but *śanta*, it may be ended, *anādi śanta* not *anādi ananta*, Brahma is *anādi ananta*, *māyā* is *anādi śanta*. It may be stopped but it has got no beginning. This is *māyā*, anyhow, but we can get out of *māyā*, that may be fully squeezed, the *śanta*.

So the Vaiṣṇava's say that Śaṅkara is Buddhist in disguise because Buddhists do not have any recognition of the eternity of *jīva* soul, and Śaṅkara is also like that. No eternal conception of *jīva* soul, individual. Only difference is that Buddha has no recognition of the revealed scriptures but Śaṅkara has accepted the revealed scriptures, but gave his concocted interpretation while explaining the revealed scriptures. The Buddhist opinion has been thrust on the...

The Śaṅkara is more dangerous than the Buddhists, they are clear. "I don't have any recognition for the revealed scriptures, our attempt is based on reason."

But Śaṅkara accepts revealed scriptures but gives his own interpretation into it, because both of them do not recognise the eternity of the *jīva* soul.

*na jāyate mriyate vā kadācin, nāyam bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yam purāṇo, na hanyate hanyamāne śarīre*

[The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed.] (*Bhagavad-gītā*, 2.20)

In *Bhagavad-gītā* and in *Upaniṣad*.

*nityo nityānām cetanaś-cetanānām, eko bahūnām yo vidadhāti kāmān
tam ātmastham ye 'nupaśyanti dhīrās teṣām śāntiḥ śāśvatī netareṣām*

[“Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace.”] (*Kaṭha Upaniṣad* 2.2.13)

With the eternal amongst many eternal substances, there are *bahū*, there are many eternal things and He is the principal of that. In *Upaniṣads*, in *Bhagavad-gītā*, everywhere, *jīva* is *nitya*, soul is immortal, but according to Śaṅkara, "Soul is ultimately mortal though this transmigration, different bodies according to *karma* he will have to accept, but ultimately after liberation *jīva* does not, individual soul does not exist, neither God exists. Only that non differentiated mass of spiritual substance is there, that is Brahma." Buddha has no recognition of that mass of light as Brahma, but they say *prakṛti*. The force is there and this different type of forces acting together and that will be finished, and there may be a force like darkness, may or may not be, Virajā.

Devotee: Why does this Śaṅkara philosophy have such appeal to people in general?

Guru Mahārāja: Because it gives harmony to all the sections of worshippers of all different types of gods, a compromise. There are so many worshippers of so many gods and he harmonizes them. "What you are doing it is alright. You are worshipping Kali, you are worshipping Gaṇeśa, you are worshipping Surya, you are worshipping Agni, you are worshipping Viṣṇu. I accept all, but for the time being, to certain extent, and then it will end in the attainment of Brahma. You accept this on the end and I will accept you all." And there was colour of accepting the *Veda* and *Upaniṣad*, and he gave such sort of meaning and embraced them all. And another thing for his popularity he was a very intellectual giant. He fought against the Buddhists who are out and out atheists, and he with the colour of theism, he fought with the atheist of number one, the Buddhists, and his success in that gave him popularity.

Devotee: When the Vaiṣṇava is asked why there are so many religions, theistic religions, one is worshipping Allah, one is worshipping Christ, so many differences. They ask a Vaiṣṇava why are there so many different religions under the banner of theism, why so many different theistic conceptions?

Guru Mahārāja: According to the different stages of theistic receiving capacity, different groups, suiting to the mass of different sections, by instalments in different ways they have been disputed. Varsana mostly, mostly they're worshipping so many demigods who are in possession of some power in the nature, to get, by their grace, their desired thing, they're worshipping that. Though there, seeking for good health goes for some general satisfaction of any last desire goes to Kali. Then for property and resources, goes to fire, Agni. And who wants knowledge goes to Śiva, his Śiva has got versatile knowledge of this medicine. Then this *yoga*, then this music, then His indifference, all these many qualifications are concentrated in Śiva, and also the penance all combined, so many go to worship Śiva for knowledge. And those that want *mukti*, they go to Viṣṇu, Nārāyaṇa, and this Nārāyaṇa of Śaṅkara, that is a part of *māyā*. Śiva is

also so but He's trying to get out of *māyā*, master of *māyā*. In this way He has been represented.

So according to ones choice, inner necessity, while wandering in these different stages of misunderstanding, they select their leader, "That he will be able, my aim is this side." A good player will go to the famous leader in the play field. One who wants to be a good merchant must go to such an expert. One who wants to be a research scholar must go that side. So according to the inner desire they go.

*kamais tais tair hrta-jnanah, prapadyante 'nya-devatah
tam tam niyamam asthaya, prakrtya niyatah svaya*

[Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly.] (*Bhagavad-gītā*, 7.20)

And those that want real theistic life, there is also instalments. In Mohammedanism, in Christianity, there is theism, they accept eternity, eternal God, eternal master, but according to their nature. Just as *kṣatriya*, *brāhmaṇa* nature, *kṣatriya* nature, *vaiśya* nature, so different natures in the different nations, they have been given such instalments. In *Bhāgavatam* we find the instalment according to their capacity as a group the conception of theism has been distributed to them. The whole thing, if we want to give to them will be a very complex one, for them, so only approximate something has been given, not details. Then after birth and rebirth they will come to higher position, then higher education will be imparted to them about theism. With this policy it has been arranged, everywhere this policy has been accepted that according to the capacity the degree of education should be imparted, extended to them, otherwise they won't be able to understand anything. Gradual process in the training everywhere, the progress does not come abruptly, continuous development is to be admitted.

Devotee: Chidānanda Prabhu has a question. From beginning from the lowest stage of theism to the highest, what are the different conceptions? He wants to know in the conception of different stages of theism, theistic conception and development, what is the gradation, where does it begin...?

Guru Mahārāja: Generally you may take it, the whole creation has been divided into this way. *Āvṛta-cetana*, fully covered consciousness, then, *mukulita-cetana*, just opening consciousness, awakening. Then *saṅkucita-cetana* like narrowed down consciousness. In instance, *āvṛta-cetana*, the stones, trees, etc, *āvṛta*, covered. Then, *saṅkucita-cetana*, we find in the animal kingdom, very narrowed consciousness. Then comes *mukulita-cetana*, which is amongst

the aborigines class, *mukulita-cetana*, not developed to a standard, half animal, half man, under such sort of civilization, this is *mukulita*, only awakening stage. *Saṅkucita*. Then, *vikacita-cetana*, where we have got some conception of God that is this *varṇāśrama dharma*, etc, who worship God any way.

Devotee: So Christianity and Islam are there.

Guru Mahārāja: *Vikacita-cetana* is Vaiṣṇavism. Now again sub division in human section, *saṅkucita-cetana*. In human section, first morality and theism, first in the last stage there is morality but no theism, no theism but morality. That is... they utilise, utilitarian class, altruistic class, they have got recognition of morality but they don't find necessity of the existence of any God. Then, morality plus theism, morality plus imaginary theism, imaginary theism with morality.

Just like Comte in France, he says, "That a conception of God, it is useful to us, it can help us to do the work of the police, God fearing may help us like police. General man if you spread God fearingness, then this moral benefit we shall get automatically very easily."

And up to Śāṅkara also we say this is imaginary theism with morality. Real *varṇāśrama* as given by Rāmānuja and other conceptions, that is both morality and theism, real theism, *viśiṣṭādvaita-vāda*, morality and theism, and there may be theism without much moral conception also, there may be. The so-called theism is there but no moral conception that this *himsā*, that is butchering, murdering indiscriminately so many *jīva*, and others, and also go on with theism.

Then real *varṇāśrama* is theistic and with moralises and then.....Vaiṣṇavism comes which is full of theism and morality according to the theistic conception, it has got less importance.

Whatever, even they may steal, suppose flower to offer to the Lord, so that the man who has created that flowering tree, he may be elevated. But theism in the fullest way, that everything if you utilize it for the satisfaction of the Lord, then that will be helpful to anybody and everybody. In this way it is going, developing.

It is for Itself, it is everything for Him, not individual ownership, owner is one, and they are not conscious that they are, they belong to Him, but I know, I know. The boy may not know that his guardian, his father is there, but I know the boy's father. Boy may be reluctant that I may carry him in spite of reluctance to his guardian. This way, everything for Himself, and they utilize in that way, they do good to all.

Their campaign, any and every campaign, whether it may not be tasteful to the so-called religious or moral persons, but they're right, independent of their, of the consideration whom they behave in this way, everything.

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

["Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] (*Bhagavad-gītā*, 9.24)

So these are ordinary souls. Moral scientific knowledge, all these things, all considered minor. *Baddha-jīva* is considered, the man in bondage, any *jīva* in bondage is considered minor, and the major are those Vaiṣṇavas who know that everything is for Himself. Die to live. They're the guardians of the whole creation and they go to utilize everything for Him for their benefit, for the benefit of the whole world.

Do you conceive, understand? Can't understand, can't follow?

Devotee: Yes.

Guru Mahārāja: Then you will find some harmonious existence in this world, what is what in this world. The ignorance, the lowest ignorant section, the thickness of ignorance, according to the thickness of ignorance, sub division, then in the middle, then *satvic*, then *nirguṇa*, *satya*, *raja*, *tama*, and then again sub division, *mahā-tama*. In this way sub division may be many, but there is *nirguṇa* above all. Where, that oneness, that one guardian, one master, is guiding every limb, every idea of a person, he's in touch with the full fledged theism, full fledged theism.

Devotee: The Christians say the one master is Christ.

Guru Mahārāja: They say three, God the ghost, God the Guru, the Christ, the deliverer, and God the father, God the father, God the ghost, and God the Guru or Christ. Three phases of conception in theism according to Christianity. And in Islam also there may be many messengers. Mohammed was also messenger. They accept the messengers of the Christianity. There are many common, the Moses, Abraham, all common, but the last messenger of God was Mohammed and he's considered to be the foremost amongst them, and God is there, but God is not so much differentiated or developed as we find in Hindu mythology, or ontology, or *Veda*, *Upaniṣad*, revealed truth, revealed scriptures. That Max Muller told, "That what is in the store of the *Upaniṣad* in India, if the whole world gets it they will be fully fed, and not anything will be lost, not a point, not a drop will be lost and the whole world will be whole fed what is in the store of the *Upaniṣad* in India." Max Muller. So the full fed knowledge is to be found in *Upaniṣad*.

Anything has got its central position, so has gold, or diamond, or industry, or religion. Everything may not be found in every place. So about theism, India was selected to be the highest position in the world by God. It is not unreasonable, because schools and colleges cannot be established in every

village, some place must be selected for particular hospital, or education institution, or police station. So in this whole world some place was selected to be the highest seat of religion, theism, and that came in the Lord of India. We are to look like that. If we have eye we won't be envious, "That why in our village there is primary school and in that city there is the biggest college, why is my school not the highest?" It is ridiculous, so the highest school for theistic education should be located somewhere in this globe, and the place was selected India. You are to come and compare the theistic education like that, and Max Muller he saw like that. "The *Upaniṣad*, what it contains there, that can full fed all the religious persons, and still it won't be finished a little. It is eternal, the fountain of water is coming eternally, the fountain won't go to be dry, to be dried, such, something like that."

Then why the Americans, the others will say, "O Christ was born in Arabia, why should we take his instructions, it is not spun within our country, why should we take?"

This geographical difference is all *māyā*. Wherever the real thing is to be found we must be open to accept that, in its own intrinsic value and not by physical, this mundane affinity, where I have got this body, or my country. We must rise above all these material consciousness and be a clear student with complete openness we shall inquire after the truth from wherever it comes.

The atom bomb came somewhere, sprang up, and others are not trying to get that atom bomb? "Because it was created somewhere we won't take it. The tank first created by us in the first great-war in France," the tank, and now it is everywhere. So rocket first created something like a V2 of Hitler, but that is in developed form now everywhere.

In this way, what is good, that is universal character, they have got in this mundane and about spiritual it will be all narrow national conception about religion, about the highest truth, which can give relief to all the troubles that will be in, not only located, position will be more universal, very unique.

Devotee: The problem I find with Christians is that many times I will speak to a Christian and he will appreciate the high conception of *bhakti*, of surrender, even above *mukti*....

Guru Mahārāja: But surrender for what? Mere surrender for the country, love of the country we see so many surrendering, but the valuation will be surrender for which?

Devotee: Surrender to God.

Guru Mahārāja: God means...what is the conception of God? So hazy conception and clear conception, we are to come to that. When we come to the laboratory, the very minute study of the differences to be calculated there, the germs, the virus, all these things will come in closer inspection. So closer

inspection will give us God, God means what? Hazy thing, unknown and unknowable God, God means unknown and unknowable? Not any concrete?

Devotee: But they say Christ said...

Guru Mahārāja: Yes, Christ said a hazy conception, of a sun, of a moon, but they have got their specific position, and from closer inspection they will be found much more astonishing things will come out.

Devotee: But they're afraid to go beyond what Christ says.

Guru Mahārāja: And that is everywhere, at every step that tendency to be found, at every step, wherever one is he's attached to that, not only about religion, everywhere, this is a common thing.

Devotee: But they take excuse from Bible, where in the Bible Christ says that none can come to the father except through him.

Guru Mahārāja: It is a general thing, some accept Bible, some accept Koran, some accepts, the Hebrew class they accept something African, they have got some sort of, the.....also have got, but when a comparison is to be drawn, they must have to come out of their local bigotry, they have to come out, and in the broad light under the sky they will have to come and consult and compare and reject and accept. This we may see everywhere.

When the militia boasts that "we are the first class power", but when there is heat, war, then it is decided who is who. Russia says "I have got the power to control the whole world". In the beginning of the second great war the (tojo?) Japan said, "We are prepared for a hundred years of war, the Europeans will fight together and will be finished and I shall be the king or emperor of the whole world."

But to think something is one and reality is another. So with open mind we are to...your God-brother, one, this Arabic gentleman, what was his name? He told that, "From the beginning I had a tendency to go through all the religious books of all the nations, then in course of that I found that the Indian religious writers, as regards space and time, they have covered a great thing, most ancient. Perhaps in Bible it was told that the world has been created four thousand years ago, but Indian theology says that so many dissolutions and evolutions history. This solar system dissolved, and again it came, again dissolved, and what is the history it is to be found there. The time so spacious according to the time what has been dealt by other theologians of the world, their time, and space also.

These tales of Druva, tell tales of sun, planets, all these things. *Brahmāṇḍa*, how the *brahmāṇḍa* came, was begun, how it is ended? *Brahmāṇḍa*, it is limitless. Both geographically, historically, what has been given in the Indian theological books, these other things cannot come in comparison with that, but this struck

me, that beyond this body they can also gather knowledge. So graphic, so spacious, tidings have been delivered and distributed by the propounders of the Indian scriptures. So that attracted me, there must be, that will be the most spacious amongst all religious conceptions.”

Put some questions, Mahārāja will answer.

Devotee: What is the difference between the followers of Radhavallabha and the Gauḍīya Vaiṣṇava?

Guru Mahārāja: Harivamsa, by one disciple of Gopāl Bhaṭṭa Gosvāmī, named Harivamsa, he thought that he had got access into the inner service of Śrī Rādhikā, higher service, Rādhikā, *anurāga-mārga*. So in Ekādaśī day he did not care to observe the rulings what has been given for the devotees to observe, so he took this betel after eating, took betel nut and with his face red went to see his guru Gopāl Bhaṭṭa. Gopāl Bhaṭṭa Gosvāmī he showed too much negligence to him, "What is this you have got? You have climbed so high, we observe the rulings of the Vaiṣṇava section, that in Ekādaśī we should not eat this or that, as that *anukalpa* which has been given to us we shall be satisfied with that, but you are observing all scriptural rules and you are feeding yourself in Ekādaśī day, you won't honour the Ekādaśī, which has been given in the *śāstra* so much importance?"

He neglected and amongst the disciples different types of persons, some could not tolerate, and there was another thing we are told. Gopāl Bhaṭṭa's previous Guru Prabhodānanda, he was in Śrī Kuṇḍa, that *Rādhā-rasa-sudhānidhi*, this *Caitanya-candrāmṛta*, many fervent writings we have got from him, that Prabhodānanda.

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Guru Mahārāja: ...say “no we don't want liberation, we feel well where we are.” And just the opposite thing, the slavery, they don't want to get out of the slavery. So human slavery, it may be bad, but slavery to that Beauty, Reality the Beautiful, *mokṣa-*, *laghutā-kṛt sudurllabhā*:

[*kleśa-ghnī śubhadā mokṣa-*, *laghutā-kṛt sudurllabhā*
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarsṇī ca sā]

[*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindu*, *Pūrvva*, 1.17]

After *mukti* also it is not easily attainable, after liberation from the misconception, then also it is hard to have Him, or Her, or anything. *Bhakti sudurllabhā sāndrānanda-viśeṣātmā*, furthest touch will make you fulfilled with high pleasure, ecstatic ecstasy, *śrī-kṛṣṇākarṣiṇī ca sā*. The devotion proper is this, last effect you will draw Kṛṣṇa to your heart, that *bhakti*, *bhakti* is of such quality, *bhakti*, *kṛṣṇa śakti*, *sevā*, *sevā*, (mudar?)

Earnest hankering, exclusive hankering for Him, exclusive hankering, infinite hankering for Him, that can draw Him, Śrī Kṛṣṇa, this is *bhakti*, devotion proper.

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

Devotee: So Guru Mahārāja, how does one become exclusively desiring Kṛṣṇa when other desires are bombarding the living entity, material desires are coming, what to do? One knows the highest...

Guru Mahārāja: That is to go in the positive then the negative will be far away, the positive, as much as we can make progress towards the positive, automatically the negative will have to withdraw, to go away. *Sādhu-saṅga*, *sādhu śāstra*, no other thing, only the simple thing, our association with the *sādhu*, association means with the *sādhu* that is with *sevonmukhe*, surrendering to the positive then the negative automatically withdraws. As much as degree of surrender, confidence, confidence, what the *sādhu* and *śāstra* says. The comparison, the Vaikuṅṭha, *bhakti*, Nārāyaṇa, Rāmacandra, Dvārakesh, Vṛndāvana.

Earnest prayer, "Oh the Lord of the poor, poorest of the poor, *dina bandhu*, You are friend of the fallen, O friend of the fallen, You may do anything or everything, make or mar. I have got no other alternative but to want Your grace. Everything is tasteless my Lord, please accept me, give me some sort of menial service to Your holy feet," the earnest deep prayer towards Him.

No other alternative like *cātaka* bird, they never take any water, however pure, which has fallen on the earth, but only the drop from the sky.... "a drop of water, a drop of water", but the water may also come profusely from the sky, and thunder also may come to finish him, but no other alternative, either thunder or profuse water. "No other alternative but to pray for a drop of Your grace."

He's infinite, a drop nothing and it may save the whole world, and no other. That *śaraṇāgati*, that hankering, surrendering and hankering, and in that we can get grace, help from the associates of Him. They're our friends. In their association the hankering may be increased. Always of the same line, *sādhu* in the same line, and superior to myself, in *sādhu-saṅga* it has been recommended that in the same line, of the same type, of hankering, aspiration.... at least

holding some superior position, there I shall try to throw myself at his disposal, that will help me to the greatest extent.

The life is rare and it is transient, any moment I may go, any moment I may be finished, and this chance may not recur again, this human, this atmosphere may not, so try to perceive, conceive the position, that valuable position of the present time, this may not come again.

So this point, and Śukadeva Goswāmī says to Parīkṣit, "One week, that is enough, wonderful thing." I have only one weeks life, then I will be finished, in this short time please give me some instruction that I may be saved. One week's time is enough, ha ha. Wonderful thing, we have passed so many, so much time from time immemorial we are having our life but not utilized, but if properly utilized one second is sufficient Mahārāja, such is the thing, so try to utilize the point at your disposal in the moment. There are so many mountains, so many trees, long life, long, long life, what of that? Unmindful, inattentive to ones own interest, long, long life no value, but only properly understood one moment properly utilized it will produce immense crops, good result.

muhurtam viditam gatataḥ sreyaso?

[yo devair arthito daityan, avadhī yudhi durjayah]
muhurtam ayur jnatvaitya, sva-puram sandadhe manah

[King Khatvanga was unconquerable in any fight. Requested by the demigods to join them in fighting the demons, he won victory, and the demigods, being very pleased, wanted to give him a benediction. The King inquired from them about the duration of his life and was informed that he had only one moment more. Thus he immediately left his palace and went to his own residence, where he engaged his mind fully on the lotus feet of the Lord.]

[Śrīmad-Bhāgavatam, 9.9.42]

The example of Khatvanga Mahārāja, only one that had asked the gods, "Will you tell me how long I am to live?"

"Only one moment."

"Then you all go. You cannot give me my desired result. Who can do? Nārāyaṇa can do only, fulfil, then you all go."

He engaged himself wholly in Nārāyaṇa and surrendered to His holy feet and he achieved his desired result. Śukadeva is giving this example. "We must be particular of our valuable present moment." Act, act in the living but trust no future, other pleasure, let the dead past bury its dead, act, act in the living present with heart within and God overhead.

[Trust no future howe'er pleasant! Let the dead past bury its dead!

Act, - act, in the living present! Heart within, and God o'erhead!]

(Henry Wadsworth Longfellow, 1807-82, U.S. poet)

Gaura Hari bol, Gaura Hari bol.

Devotee: I am very much afraid to write, because I see...

Guru Mahārāja: Afraid, pray to the higher entity.

Devotee: I'm having so many material desires, but at the same time I see when I go out and I speak to people about Kṛṣṇa, and sweetness of Kṛṣṇa, how much they're enjoying, so I'm thinking even though I have no qualification...

Guru Mahārāja: Yes it is laudable that you want to do good to others, but before that you properly try to understand what is good, then you distribute. It is very good to treat a patient but you must know at least what is treatment, then go, it is beneficial. Hare Kṛṣṇa. One who is not properly adjusted, how will he venture to adjust others? You know what is adjustment proper, where is my place in the adjustment, in the absolute adjustment, and then it will say what is your duty.

In the time of the second great-war, the (riders?) building, a soldiers dress was posted, engraved, and just below it is written "Just put on this dress and dress will say to you what to do, what will be your duty."

So first adjustment, we must have our proper position and then the insinuation will come what is my duty. What is known as *sambandha-jñāna*. To know who are you and then, and what is my end, and how to attain that end. This will be proper energising otherwise anyone can do anything and he'll be reaping the results of his deeds. So first *sambandha-jñāna*, who am I? Where am I? And what I should be? What I am? What I should be? What should be my position? And from there, then that environment will say, "This is your duty", and I shall have to do that. Not that I shall be an Alexander, I shall be a Hanumān, like that.

If you want cowboy..... with the company of Kṛṣṇa, it will think that it is so happy to become a cowboy, duty of a cowboy. Rabindranath Tagore has got one song, I heard from someone, "That I don't want to be a famous leader of the country, but rather I want to be a cowboy in Vṛndāvana in the jungle. That is very happy to me than to be a famous leader of the world. I don't want the glory of being a great leader of the world, but a simple thing, a cowboy under the guidance of Kṛṣṇa, very friendly."

Something, the ambition will leave, the ghost of ambition may leave you.

Hare Kṛṣṇa. Hare Kṛṣṇa.

But as long, in, it is also possible one where his real place, he will dedicate his activities and approach, according to his stage, it is also, maybe, but as a lower stage. By my past, as the result of my past *karma*, I am floating somewhere, and something I am finding around me and to try to give that towards the Infinite I may make progress to Him, from my lower position. So:

*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]

"Whatever you do, whatever you eat, everything connect with Me and go on." That is also a position according to ones position, present position, he may begin who cannot understand the high things, but:

*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]

And one Bāl Gaṅgādhara Tilak he has written in his note [in his commentary of *Bhagavad-gītā*, 18.66] that in the last *śloka*, Bhagavān Kṛṣṇacandra, in a golden pot He has served nectar.

"Where ever you are, leave your duty, your position, place of duty, immediately come to Me, everything will be fulfilled, the whole fulfilment will come to you. If you come to Me the whole fulfilment of your life will come to you, but it does not matter at present where you are posted, it matters little. You may be a soldier, you may be a priest, you may be a dacoit, anyone, but if you leave your position and come to My feet, your aspiration will be perfectly fulfilled." The clarion call in the last of *Bhagavad-gītā*.

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

The call of Gaurāṅga, call of Gaurāṅga. With flood of tears appealing to the people, Mahāprabhu dancing appealing to the people. When He will take *sannyāsa*, the previous evening, devotees do not know He's going, He's leaving Navadvīpa for all, but naturally He attracted many of the devotees to come for the last time, and unconsciously they flocked, many devotees crowded there, and everyone taking a garland, and the garland He's putting to His devotees, what is offered to Him, taking off and putting on the devotees.....

"You My friends, this garland friends, take the name of Kṛṣṇa in eating, in sleeping, in doing, where ever you are take the name of Kṛṣṇa. This is My last, My earnest entreat to you all. Take the name of Kṛṣṇa. Whatever you are engaged in it does not matter. Take the name of Kṛṣṇa, My last appeal to you all. Eating, sleeping, or waking, every time try to utilize taking the name of Kṛṣṇa, anyhow try, utmost, to come to Kṛṣṇa, this is My heartfelt appeal to you My friends, no other."

Our Guru Mahārāja also told, "Don't delay, a little delay I am making, why? There's a fire, I extinguish the fire and come. No, no, no, no necessity of extinguishing the fire, the fire may burn the whole world, it does not make any harm to you, the smallest harm to you. Rather you will be saved if the burned world gets out of your mind. All your inner necessities in the holy feet of Kṛṣṇa, none can satisfy your inner hankering but Kṛṣṇa.....all the *rasa* you may aspire, whole it is His holy feet and all this world let them be dissolved to zero, can't, you are not affected at all. You will be saved from this misconceived world. If it is gold, vanishes, burn to ashes you will be saved, but it is not so easy to burn the world of your present enjoying concept to ashes. It is very hard to burn this world to the finish, it is catching you like witch."

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

As much as we can give ourselves to the holy feet of Śrī Gaurāṅga, automatically we shall find we are in the service of Rādhārāṇī. The highest negative potency that can draw the maximum *rasa* from the positive Kṛṣṇa. Beautiful, Reality the Beautiful. *Mahābhāva, rasa-rāja mahābhāva*. Full of ecstasy, ecstasy infinite and to draw that ecstasy for Herself for the world.

sukadu kṛṣṇa koresh ukas taran bhakta gane sukaday te hlahdini karan?

The main exacting machine of that *rasa* from Kṛṣṇa and to distribute to the world outside. Rādhārāṇī. The highest quality of *rasa*, drawn by Her, from that dynamo of all *rasa*, ecstasy, and it is for Her that *rasa* is drawn, and it is thrown outside..... *hlādinī* is Rādhārāṇī, particular potency, *hlādinī*, and it is due to Her that others may hope to have the taste of that very transcendental juice.

Gaura Hari. Gaura Hari. Gaura Hari.

And as much as we surrender to Śrī Gaurāṅga, automatically we shall find that we are placed there in that highest position, percolated by His energy, His instruction, otherwise it is very difficult by direct approach, very, very, difficult. Many sort of misgivings will come and pollute us, but if we go under the guidance, go through, we can pass through, the instructions of Śrī Gaurāṅga then it will be very purest gain, and easiest, and maximum.

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

And this is the place (Koladvīpa, Navadvīpa) where Gaurāṅga gave general absolve, to all the sinners, *aparādha-bhañjan-pāt*. Anyone who came for His mercy, granted. When He first came after five years from a *sannyāsa*, He came once again to visit this place, at that time and then He left and never came. That moment He came to His birth place once more, and at that time He was the most liberal, to give, to distribute this highest thing to all.

Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitai.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: You have given such a high standard.

Guru Mahārāja: Ha ha, If you feel it then I think you are fortunate if I can, I am sincere you know that to get these from our Guru Mahārāja I consider myself fortunate, fortunate, I feel that I am fortunate when I get such standard from my Guru Mahārāja. *Hṛdaye nābhya nujñāto*, hearts approval, this is also evidence. What is *dharma*, in *Manu-saṁhita* it is written, what is *dharma*.

[*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ*
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]

[“We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere (*mayi dṛṣṭe ‘khillātmani.*” S-B 11.20.30) (*Manu-saṁhitā*, 2.1)

Vidvadbhiḥ sevitaḥ, those that are well versed in revealed scripture, they admit and they serve, the first symptom of religion. *Nityam adveṣa-rāgibhiḥ*, and what should be the symptoms of those *sādhus*? *Vidvadbhiḥ sevitaḥ*, who are established in revealed truth, *sadbhir*. And approved by the *sādhus*, who is *sādhu*? Who has got no sympathy and apathy for the achievement we are in the midst of, that must be a sign of the *sādhu*. Your heart will approve inner most quarter. "Yes it is, yes I am getting satisfaction." That is also evidence, proof, response. "Yes I am searching, such things I am searching." The heart will say from within, so that when we get these things from our Gurudeva, Mahāprabhu, who else will think? "O yes heart's satisfactory thing, it is all eliminating, eliminating, elimination and acceptance, elimination and acceptance, progress means that, progressive, dynamic, yes, yes."

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

Devotee: So Guru Mahārāja, Jagāi and Mādhāi were delivered in this area?

Guru Mahārāja: No, that is on the other side. Some say that Jagāi and Mādhāi was absolved in this [Harichala?] but we're to understand from Bhaktivinoda Ṭhākura that was on the other side in Māyāpura.

Devotee: So how is this part of Navadvīpa the very special place?

Guru Mahārāja: *Aparādha-bhañjan-pāt*, there is speciality here.

Devotee: There was some pastime, Mahāprabhu had one pastime here?

Guru Mahārāja: Yes, when He came back from Purī after five years of *sannyāsa*, then He first came here, and He put up there in Vidyānagara with the brother of Sārvabhauma Paṇḍit. Vidyāvācaspati was the elder brother of Sārvabhauma Paṇḍit, and formal Guru of Sanātana Gosvāmī. He lived there in Vidyānagara, and Mahāprabhu came here, and He put up first there with Vidyāvācaspati. And so much rush of people to see Him that the whole place was full of human heads, even those that are coming from other side of the Ganges, the whole Ganges filled up with human heads.

It is described in, I thought it is a little hyperbole, but when I found Gandhi then it came to my mind, if Gandhi can draw so many men to see him then what of Mahāprabhu? They hold so much intense of love, the people fell madly, madly to see that great Nimāi Paṇḍit who was, extraordinary scholarship, extraordinary beautiful figure, but still so many *tantric paṇḍits* were against Him, and He left this place to preach. Now we lost that Nimāi Paṇḍit, the whole Navadvīpa was dark without His presence. That Nimāi Paṇḍit has come again to us in our midst, so people were mad to see Him. The whole area is drawn towards Him and all human heads... and He came here and approached all the previous sinners who criticised Him, who did any mischief, they all came to be absolved. Nimāi Paṇḍit is not a man, human being, so they came for confession and to get absolved from their sins here.

And then afterwards He went to His mothers house and for a second just stood at the gate of His own house, and Viṣṇu Prīya fell on His feet, at once He withdrew giving the wooden sandals to her, to worship, and He left.

And then He went to Rūpa and Sanātana and then again returned to Purī via Śāntipura, and then gone to Vṛndāvana, and then again came back to Purī, and eighteen years continuously He lived in, first six years, there is so many coming and going.

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

So we like to stop here today. Any questions? Where is Bhāgava Prabhu?

Devotee: He's here, he always has many questions.

Guru Mahārāja: Many questions ready. Vidagdha Mādhava repeats the same question.

Devotee: I wanted to know the differences between the four *sampradāyas*, the Nimbarka teachings, Viṣṇusvāmī...

Guru Mahārāja: Details you want to know, then you are to consult *Gauḍīya*, previous *Gauḍīya*, there you'll find in details. Its previous *Gauḍīya-patrikā* in our Guru Mahārāja's time, there these have been out in details, that point there. In what part you can't remember, but it was out in the *Gauḍīya-patrikā*, weekly paper during our Guru Mahārāja's time.

Very summary gist I can give to you. Nimbarka *dvaitādvaita*. Madhvācārya *śuddha-dvaita*. Viṣṇusvāmī *śuddhādvaita*. Viśiṣṭādvaita Rāmānujācārya. The original *ācārya* of these four *sampradāyas*, Śrī, Śrī, Rāmānuja *sampradāya* coming from Śrī Lakṣmī Devī. Śrī Brahmā Madhvācārya *sampradāya* coming from Brahmā. Rudra from Rudra (Lord Śiva), the Viṣṇusvāmī *sampradāya*. Nimbarka coming from Catuḥsana *sampradāya*. The four *sampradāyas* spreading in this way and their philosophy is known, Rāmānuja *viśiṣṭādvaita* - Śrī *sampradāya*. *Śuddhādvaita sampradāya*, Viṣṇusvāmī and Śrīdhara Svāmī the renowned commentator of *Gītā* and *Bhāgavatam*, he belongs to *śuddha-dvaita*, and this Vallabhi *sampradāya* also springs up from that, a branch from that *sampradāya*. And the Nimbarka *sampradāya* Catuḥsana *dvaitādvaita*, *dvait* and *advaita*, both, but not *acintya*.

Mahāprabhu *bhed abhed*, and the necessary qualification is *acintya*. That demarcation is not in the hand of anybody, it is reserved with Him, the line of demarcation, *acintya*. What happens one time, we may not think that will happen every time, it depends on the sweet will of the ultimate reality. So whatever we find in general both common and different, and it is not a rigid thing, it depends on Him, He can change the line of demarcation, any time, anywhere, *acintya-bhedābheda*.

Dvaitādvaita, both *dvaita*'s, very akin to Mahāprabhu, and their object of worship is also Rādhā Kṛṣṇa but that is *sākhya-vāda* not *parakīya*. Nimbarka and Gauḍīya *sampradāya* different here, *parakīya*. So they have got that nocturnal *līlā* and not this *madhya*, no (ley?) *līlā*, known pastimes. Difference between Nimbarka they're more fond of *arcana*, *arcana* means *pūja*, worshipping according to the scriptures, the *vidhi*, the law, rules, regulations is the principal thing, but in Gauḍīya *sampradāya* that is with little slackness, with affection, love having the better part. The Vallabha *sampradāya* also *śuddha-dvaita*, they also do not like even to use the word *arcana*, they say *sevā*, just as we do amongst us, *sevā raga mārg*, with affection we shall serve and not according to the strict scriptural rules, in Vallabha *sampradāya*. Viṣṇusvāmī also and Rāmānandi *sampradāya* though spreading from Rāmānuja *sampradāya* while still deviation, we find in Tulasī dāsa, in Rāmānanda, more rigid in asceticism and tending towards salvation, liberation.

In *Parijar bhāṣya* of *Vedānta* we find from the Nimbarka, Madhvācārya has got *bhāṣya*, Rāmānuja has got his own *bhāṣya*, Śrī *bhāṣya* by name. Then Viṣṇusvāmī also has got his *bhāṣya*. Śrīdhara Svāmī also there, Gauḍīya *sampradāya* also *Govinda bhāṣya*. These are different types of interpretations from *Vedānta*, *Brahmā-sūtra* but all are theistic, these four and their branches are all theistic.

Śaṅkara *bhāṣya*, we call it atheistic, because *jīva* soul in its highest position has not been accepted. Like Buddha, Buddha says with the dissolution of the mental body everything ends. Śaṅkara also says like that ultimately. The individual's conception of soul is imaginary, only it is remaining so long as he is in misunderstanding. Misunderstanding clears, gets liberation, no soul, individual, but there is one mass of light as Brahma, non differentiated, non specified substance, but it is, it is consciousness.....

End of recording, 14/15-11-82

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