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**Bhakta Thomas:** I'm a friend of Dev Nārāyaṇa. I wanted to ask, concerning the neutral devotee, the first position, or *rasa*, neutral devotee, I understand that a neutral devotee is one who has some affection for Kṛṣṇa but does not necessarily want to have a relationship of serving Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** What do you mean by neutral devotee?

**Devotee:** *Śanta-rasa*.

**Śrīla Śrīdhara Mahārāja:** That is not neutral. Neutral means both sides he has got, but *śanta-rasa*, that mere submission to the truth, not active tendency to satisfy Him, that is *śanta-rasa*. That is mere submission and slight attraction, but not so much inspiration as to serve Him, to satisfy Him. That is lowest *rasa*, the submissive closeness, nearness of the truth, not any active transaction. That is *śanta-rasa*. That is not to be called neutral. Neutral both the parties, no regard to mix with any party, but many parties of different types and he's neutral, he's numb, he's for none. But *śanta-rasa* means submission, submissive to the truth, but not actively engaged to follow His dictations, to satisfy Him. That is *śanta-rasa*. the lowest order. *Niṣṭhā*, the poor truth, not active, the service, serving, not practically in service, practical connection, but admits and submits to the truth, that is the lowest conception of a devotee.

**Bhakta Thomas:** So, my question is if someone is having that position simply submissive but still not so much actively wanting to serve...

**Śrīla Śrīdhara Mahārāja:** Yes. That is also, there are also so many inter stages, analytical stages, the *śanta-rasa* to *Vaikuṅṭha*, *śanta-rasa* in *Vṛndāvana*, they're different. And in that posing also, the flute also *śanta-rasa*. The *Yamunā*, the river, the hill *Govardhana*, the forest, the earth, the sand, all *śanta*. So many birds also *śanta-rasa*, beasts also *śanta-rasa*, there gradation in *śanta-rasa* also and different type in *śanta-rasa*. The seat *śanta-rasa*, cows are *śanta-rasa*, so many *śanta-rasa*. Passive attitude, more or less passive attitude, they're serving in a passive way, *śanta-rasa*.

**Bhakta Thomas:** I see. So how is it that they have changed their position in the spiritual world without having such a deep desire to want to serve Kṛṣṇa?

**Śrīla Śrīdhara Mahārāja:** There is personality inside. You see the *Ganges* is there in the watery body, but the person *Ganges* is there, the *Yamunā* person is there, though water flow of a river, his body. So the person within and the body is in a passive way rendering service. We are to consider that, they're person, they're not property, not things only, but they're suitable to render that sort of passive service. The *simhāsana*, the *cakra*, the dress, the bed, all *śanta-rasa*, the food, *śanta-rasa* but passive mood, rendering service, but there is personality within. Posing is such, just as in a drama a man he's playing the part of a dead body.

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

**Devotee:** Mahārāja, today is the disappearance day of Śrīla Gaurakiśora Dāsa Bābājī Mahārāja, so could you please say something about him?

**Śrīla Śrīdhara Mahārāja:** Gaurakiśora Dāsa Bābājī Mahārāja, he was born in Pharidapura district near Padmā River. He came in a merchant family, but, and he took initiation from Advaita Goswāmī, but afterwards when mature in life he left the world and went to Vṛndāvana. His previous name was Varṁsī dāsa and then when he approached his Gurudeva, who was the disciple of Jagannātha dāsa Bābājī, one Bhāgavat dāsa took his, this *bābājī-veśa* from him and began his *bhajana*, mainly taking the Name, *mahā-mantra*. And he used, his habit was very strict *vairāgya* habit, his *vairāgyam*, his renunciation was very, very, firm and strong.

Then about thirty two years he passed in Vṛndāvana. After that he got some inspiration within and came to live in Navadvīpa. And there is the place where he used to live, sometimes in a cottage and sometimes in a public *dharmaśālā* to avoid the crowd, the mob.

By the direction of Bhaktivinoda Ṭhākura he has no disciples. He did not initiate anybody we are told. He might have given one or two, but not to be traced. Bhaktivinoda Ṭhākura knew him because he also had connection with Jagannātha dāsa Bābājī Mahārāja, and he recommended our Guru Mahārāja to take *Hari-Nāma* from him. And my Gurudeva Bhaktisiddhānta Ṭhākura at that time he was Bimalānanda Sarasvatī and his *sannyāsa* name is Bhaktisiddhānta Sarasvatī. Bimalānanda Sarasvatī previously was his title given by astronomer section, Sarasvatī. He was *brahmacārī* from his birth and only reading *śāstra* and observing the *vrata*, etc, and having a press and publishing books and journals in spiritual matters. Purely recommended by Bhaktivinoda Ṭhākura to take *Hari-Nāma* from Gaurakiśora Dāsa Bābājī Mahārāja, he approached.

Then Gaurakiśora Dāsa Bābājī Mahārāja told, "Yes. I am not independent. I shall ask my master. If he agrees to accept you through me then I shall fulfil your desire."

Our Guru Mahārāja told, "I was famous at that time as a good Vaiṣṇava theologian, well read in the Vaiṣṇava scriptures, and of pure character, conduct, and education, and knowledge of Vaiṣṇava philosophy, all these things. I was already famous in the society, still he ignored me."

"Yes I shall ask."

"Then next time I approached him, have you asked Mahāprabhu?"

"No, no, I forgot, I forgot to ask permission."

Guru Mahārāja told to us, out of his humility we take it, "That I had some pride in me that I'm a good scholar, extraordinary scholar, and a man of pure character, but when I heard that he forgot - so many so called stalwarts in the Vaiṣṇava school, they're all aspiring to get me as their disciple, but I don't approach them. They're approaching me in some way or other, but I don't approach anybody. Under the direction of Bhaktivinoda Ṭhākura I'm going to Gaurakiśora Bābājī, and he says that 'he has forgot.' There so many other stalwarts in the *sampradāya*, they're so eager to get me as their disciple and he says that so neglectfully. Oh I have got that pride in me, so I am unfit for his discipleship. Then next time I approached..."

"Yes, Mahāprabhu has accepted your prayer, you come."

And he gave *Hari-Nāma*. And perhaps we are told he was his only disciple.

Like Lokanātha, Narottama. Lokanātha Goswāmī did not make many disciples, not in a mood to make disciples, but his disciple Narottama, he inundated the whole of North Bengal, collected numberless number of disciples.

So our Guru Mahārāja, Gaurakīśora Dāsa Bābājī did not extend his grace to many, but our Guru Mahārāja taking the misers property and distribute like anything, and aspire to conquer the whole world with the Name of Mahāprabhu under his banner.

So Gaurakīśora Bābājī Mahārāja was of such temperament, *nirapekṣa*, without caring for anything, but only for the Lord and His grace.

Once we're told that Pran Gopāla Goswāmī who was a very renowned scholar of *Bhāgavatam*, and could explain *Bhāgavatam* very beautifully, a popular explainer of *Bhāgavatam*.

But he approached Gaurakīśora Dāsa Bābājī Goswāmī once, "Bābājī Mahārāja, they say that I can explain *Bhāgavatam* very nicely. I like that if you hear one day my explanation of *Bhāgavatam*, then I'll think myself very fortunate."

But he does not say anything, twice, thrice, he came with proposal, but he did not speak any word. But one day he himself made some arrangement, just before him and with his own men and own materials he came and made a *sabhā* and gave invitations to many devotees, and began *Bhāgavatam* reading just in his front.

Bābājī Mahārāja is sitting without saying, uttering anything, always sitting, he's there taking Name. Then the Goswāmī went on, all the audience went away. Then he was asking his personal attendant, "cleanse this place and smear with cow dung to purify."

"What's the matter Bābājī Mahārāja? It is already clear and pure. Goswāmī came and discussed about *Bhāgavatam*, explained *Bhāgavatam* here. It is already pure, so why am I to again brush, you say, and to smear cow dung to purify?"

"Oh, you heard the explanation of *Bhāgavatam*, but I heard only money, money, money. If he can spread amongst people that Gaurakīśora Bābājī Mahārāja heard his explanation of *Bhāgavatam*, it will fetch more money for him. That trade. He made *Bhāgavatam* subservient to his ordinary sensual life. We should serve *Bhāgavatam*. *Bhāgavat* is Kṛṣṇa Himself and we must serve *Bhāgavatam*. Leaving every comfort aside, we shall try to take the instruction of *Bhāgavatam* from door to door, to get relief to so many suffering souls. But he's utilizing that *Bhāgavata-kathā*, that purest, that world saving, that nectar, he's trying to utilize for his own sensual life. To serve his sensual life he's committing offences against *Bhāgavatam*, it is not service of *Bhāgavatam*."

In this way. Another new, young man taking initiation from somewhere, he built a cottage just on the Ganges bank, and he began to imitate Gaurakīśora Bābājī. Very, in abnegation, in renunciation, only once he takes some food and that also in earthen pot, he takes this skull of a, the human skull, used that as a pot, the water and everything in the skull. In this way he used to show just something like this (tin kari grubhasan?) The external renunciation, very stern renunciation, and he lived there and to chant the name, then some approached, "That this boy has come to imitate you and has erected a cottage, competition in your side. What is this?"

Gaurakīśora Bābājī Mahārāja remarked in a very serious way, "That if a lady enters into the labour room and imitates some sound as she's feeling the pain of giving birth to a child, then child will come? That imitation of the sound, and the imitation of the practice, the child won't come. So the mere imitation, the *śuddha-sattva*, we must come and perform many things before giving birth to a child, many things happen before. So omitting all those things, to approach real Guru, and then serve him, then to take the Name, and dedicating. And then coming in contact with

*śuddha-sattva*, pure conscious area. And then by serving, attending to a particular place. And then one may show all these natural *vairāgyam* when taking the Name. But he enters only like a lady and imitates that he has got the highest level. It's a mere imitation, cannot do anything." This we hear he told. In this way he has got many remarks about *śuddha-bhakti*.

And lastly when he disappeared there was a quarrel. The *sahajiyā* section wanted that they will have under their control the *samādhi*.

And our Guru Mahārāja was informed. He was in Māyāpur, he came, "No, though he lived amongst you but he was far from you. You are all *sahajiyā* section. But he was a pure devotee, *mahā-bhāgavat*. And I'm his disciple, I want to manage, take care of his *samādhi*."

Then he had to approach the police station, and the sub inspector he ordered that our Guru Mahārāja, as he was disciple of him, according to *his* wish his *samādhi* will be finished. It was done so.

And at that time Prabhupāda first met Kuñja Bābu, Kuñjabihari Vidyābhūṣaṇa, who was afterwards his general secretary, and then afterwards he was *sannyāsī*, Bhakti Vilās Tīrtha Mahārāja. He met him at that time and gradually he approached him, and became disciple, and began to organize the preaching campaign.

And again, Guru Mahārāja, when by the current of the Ganges, that *samādhi* place was broken, he removed the bones of Bābājī Mahārāja to Māyāpur. And there he, in a box, we were present at that time, the remains were taken in a box, and with mantram that was put under the ground there in *samādhi* Māyāpur. And the temple is built just in the eastern side of Rādhā-kuṇḍa there in Caitanya Maṭh.

I have composed also a *śloka* in praise of Gaurakiśora Bābājī. *Namo namo gaura-kīśora tubhyam*. A few [10] stanzas I composed about Gaurakiśora Dāsa Bābājī [Called *Śrīmad-Gaurakiśora-nāmaskāra-daśakam*]

And previously also there are other poems made by another \_\_\_ [?] *vande gurum gaura-kīśora*, in this way.

And mine is *Namo namo gaura-kīśora tubhyam. Guror guro me paramo gurus-tvaṁ* [verse 1], in this way.

*Kvacid vrajāranya vivikta-vāsī* [v 3] *Kvacit punar gaura vanāntacārī, surāpagā-tīra-rajo-vihārī* [v 4] *Bahir-virāgī tv-avadhūta-veśī, namo namo gaura-kīśora* [v 3]

*sadā harer nāma mudā raṭantam, gr̥he gr̥he mādhuakarīm-aṭantam*  
*namanti devā api yam mahāntam, namo namo gaura-kīśora tubhyam* [verse 5]

In this way a few stanzas I have composed about him. Gaura Hari bol. Nitāi.

[The full *śloka*, *Śrīmad-Gaurakiśora-nāmaskāra-daśakam*, is within  
*Śrī Śrī Prapanna-jīvanāmṛtam*, pages 197-201  
And *Śrī Kīrtana Mañjuṣā*, pages 43-47]

So I dissolve the meeting now.

Jaya Om Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Prabhupāda kī jaya!

...

**Parthamitra:** Guru Mahārāja, I have heard...

**Śrīla Śrīdhara Mahārāja:** Who are you? Who is he?

**Kṛṣṇa Kiṅkarā:** Kṛṣṇa Kiṅkarā.

**Śrīla Śrīdhara Mahārāja:** Then?

**Parthamitra:** Parthamitra dāsa.

**Śrīla Śrīdhara Mahārāja:** Parthamitra, then Aranya Mahārāja, Bhakta Thomas, Arthur, and here is Parama.

Yes. Put your question.

**Parthamitra:** Yes. Parthamitra. I'm asking, I've heard very vaguely of a pastime of Kṛṣṇa called Paying the Toll. Kṛṣṇa, He would hide in the bushes of Vṛndāvana and Rādhārāṇī, with the other *gopīs*, would come to pick flowers, and Kṛṣṇa would come out of the bushes and say that She had to pay a tax, because He owned all the flowers of that forest.

**Śrīla Śrīdhara Mahārāja:** We should not venture to try to conceive about those *līlā*, because the misrepresentation will be heard and in future we shall have to meet the great difficulty, when really we shall face that soil, position. So it is not to be tackled. Only if we come in connection, we should show our reverence and keep it for our future. Do you see?

The higher mathematical astronomicals, here the brain will be puzzled and we will misconceive, and afterwards we will have to face a great difficulty. So many misunderstanding, or malunderstanding will come to take place. It is not so, as conception we can have in our best consciousness here, it is far, far, beyond, so we shall not. Fools rush in where angels fear to tread.

Only this much we shall try to think, that Kṛṣṇa is all in all, and all His whims, His desires, are purest and purifying the atmosphere. The standard of purity must be realised, what is the real standard of purity, to be acceptable to Kṛṣṇa. Only pleasures are condemned for our selfish end. Because we are deviated from the Absolute Good of Reality. So what is normal, or absolute good in the highest realm, if that sort of right is exercised here in this mundane plane it is a great hindrance to that, to reach there.

The prejudice, mollified prejudice, that won't be, it will be very hard to remove them. That is *aparādha*, Misconception, but misconception not innocent but in the form of offence, because that plane is not material. Not objective but subjective. Whatever misbehaviour towards the higher subject, that is all offence, and that is detrimental to us. We should remember, fools rush in where angels fear to tread. So we may hope the time will come once, when we shall be able to deal with those things properly.

*anyābhilāṣitā-sūnyam, [jñāna-karmādy-anāvṛtam  
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]

Fleeting desires in our stage, *jñāna-karmādy-anāvṛtam*. Systematic activities with religious colours. Having some relation with the spiritual truth, elevation, but with connection with spiritual truth, that is *karma*. *Jñāna*, to understand that the environment where we are present, everything is undesirable and harmful. And eagerness to renounce the whole present circumstance and environment, *tyāga*, liberation, emancipation. *Ādi* means *yoga* and *śaithilya*, our negligence and also enquiry after things subtle, higher, where we can have some subjective position, in the subtle world where we can have our subjective position, we can control our subtle forces, *anāvṛtam*.

*Ānukūlyena-kṛṣṇānu*. And also to reject the proposal of going against the pleasing play of the Lord, that is *śuddha-bhakti*, *bhakti* proper. Then there is the Paravyoma, and then Kṛṣṇaloka. Then there is also *śanta*, *dāsya*, *sākhya*, *vātsalya*, though not the same with this world, but similar, we can try to enter into.

But this *mādhurya-rasa* is very mystic, and of the highest type, especially *parakīya*, *parakīya*, which is not sanctioned by the society, nor by the scripture, such independent contact with the Lord. He's above all, above everything, not only above my life, my highest prospect, the society, the relatives, even my conception of religion. Everything is one side, and all rejected for the quest for our union with the truth, with the highest substance.

So step by step we must have to go forward. Otherwise if from the lowest step we try to understand the highest, that will be misconception and those errors will be very difficult to be removed. So we're told that, don't try to approach from this mundane plane. The *Bhāgavatam* has given the greatest warning.

*naitat samācarej jātu manasāpi hy anīśvaraḥ  
vinaśyaty ācaran maudhyād yathā 'rudro 'dvijaṁ viṣam  
[īśvarāṇāṁ vachaḥ satyaṁ, tathavacharitaṁ kvachit  
teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet]*

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] - ["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.30-1]

Yes, that is the highest achievement, no doubt, but never venture to approach that in a non scientific way. In a proper way. If you do you will be finished. *Naitat samācarej jātu*. *Jātu* means never, no, *jātu*, never try to approach this higher truth. *Naitat samācarej jātu*. Even by mind, even mentally. The *sahajiyās* are practically trying to imitate that, but *Bhāgavatam* has said clearly that not even mentally should you try to approach those *līlā*, that heavenly, the divine *līlā* of the Lord, so secret, private, purest thing, even mentally. *Manasāpi*. What to speak of physical imitation, but

mentally also you don't indulge yourself to bring that thing in your imagination, *manasāpi. Anīśvaraḥ*. Who is not master of his own self, who has not controlled all his selfish propensities, tendencies, *anīśvaraḥ*. If he does so what will be the effect? *Vinaśyaty ācaran maudhyād*. If due to foolishness, stupidity, he ventures to approach, even by mind, he will be destroyed, ruin is sure. *Vinaśyaty ācaran maudhyād*. Even due to his ignorance or stupidity or foolishness, he ventures to mix, to associate with that higher truth, he will be finished. How? *'Rudro 'dvijaṃ viṣam*. Who is not Mahādeva, Śiva, if he goes to drink the poison he's sure to die. But it was ornamental to a man of position like Mahādeva. Mahādeva, He took the poison, but He was Nīlakaṇṭha, some ornamental spot came in His throat, He did not die. But if in inferior position than Śiva he goes to drink the poison he's sure to die.

This is also like that, so don't venture, it is not so. It is not so lower achievement, the highest achievement. And you are to follow step by step, step by step. And according to your purification you will be able to perceive, to conceive. Otherwise it will have no meaning to you. So if really we want that high thing, then we must be very much careful. Otherwise your future, your prospect, will be spoiled forever. If you love you, if you love your own self, then for the sake of the prospect of your own self you should avoid it. Otherwise that will be suicidal.

It is there, the smallest portion can satisfy. Even the conception of ones own soul can suffice to create a sensation of wonderfulness in his mental plane. It is practical. If eliminating your mind which is mixed with this mundane ideas and thoughts, with the help of your pure intelligence, reason, conscience, you can catch up, you can rise up to the level where your soul is, your own soul, *ātmā*, and you will be charmed to have the conception of that. That can stupefy you, sufficient, the conception of your own soul is sufficient to stupefy, that what am I doing here?

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