

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Guru Mahārāja: ...But he did not get there, only yesterday he heard from Bhāvānanda Mahārāja that you were at Vṛndāvana. Gaura Hari bol. Gaura Hari bol.

Devotee: Varāha Prakaśa Mahārāja, he wanted to go and see Niskiñcana dāsa Bābājī Mahārāja, he wanted to go and see him.

Guru Mahārāja: Kṛṣṇa dāsa Bābājī Mahārāja, he went to see him, visit him? Then how is he doing, a little better?

Devotee: Yes, his health is much better now.

Guru Mahārāja: He's writing letters now and then to me.

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

I forgot about Varāha Swāmī Mahārāja, Varāha Prakaśa.

Devotee: He came here once Mahārāja.

Guru Mahārāja: His zone is?

Devotee: He's in South America, along with Pramana Swāmī, very near to him. Both of them together, they started initiating disciples and now they're a little separate from ISKCON, but very much maintaining Prabhupāda's mission.

Guru Mahārāja: It seems to be inevitable, independent enterprise seems to be inevitable, gradually. So though they have taken exception to my remark, "that is the verdict of the GBC, injudicious and unfortunate," only with a view of such future inevitability, I remarked in such a way. It would have been judicious and fortunate only if by expansion, by proper and economic, not very liberal but considerate expansion, this situation could be saved at least for years to come. That was my inner idea, so I thought it injudicious, and so division is not desirable so unfortunate. That was the basis and foundation of my stern remark.

Devotee: Mahārāja, it is unfortunate that some people cannot understand that *mahā-bhāgavat* is *tri-kāl dashi*...

Guru Mahārāja: *Mahā-bhāgavat* is not very cheap, in this plane it is not very cheap. One should not have the audacity thinking in such a way, *mahā-bhāgavat*. Gaura Hari bol.

Devotee: Yes Mahārāja it is not cheap, that is why there's only one in the entire universe.

Guru Mahārāja: Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Let us aspire after the best, first truth then organisation.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

The Vṛndāvana *mahotsava* has been performed with great success? You did not go to Bombay? No? What about Caitanya Bada, that Italian gentleman who was...

Devotee: Oh yes, he wanted *dīkṣā* from Mahārāja, he's in Vṛndāvana now, he was going to Europe, he is on his way to Europe, he's leaving India.

Guru Mahārāja: He wanted to go to France I was told. Hare Kṛṣṇa. Gaura Hari bol. No news about Jaya Tīrtha Mahārāja, not yet?

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

Guru Mahārāja: What about Svarūpa Dāmodara Mahārāja, Manipur?

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

Guru Mahārāja: Mostly he's staying at Manipur?

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

Guru Mahārāja: Yes, but he's meant for other sort of construction, not this brick construction, there are so many for that work. Swāmī Mahārāja wanted him to construct a building over the tomb of Darwin. Hare Kṛṣṇa. Who is he? Akśayānanda Mahārāja.

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

Guru Mahārāja: Yes, organisation is necessary only to spread the truth to the people for their benefit, because mere organisation has no value. When organisation is distributing something healthy to the atmosphere, that organisation is to be welcomed. Otherwise if any organisation fails to distribute truth then it fails, it commits suicide, it fails to do its proper duty. There may be so many things, a political organisation, social organisation, there are many,

but...party of those understanding, they may appreciate by way, we rather want that, that mission, as soon as they vanish it is good for the country, for the people at least.

Once when Prabhupāda was living, something like 1934 or so, in Kalna? I told one gentleman follower of Ramakrishna Mission. "Big, big signboards there. Save us from this mission, all these things. The signboards are so many, big sides, but if the orator goes there then they will prove themselves to be bankrupt. No capital, false capital, big signboard but capital is a false thing, a hoax, not real welfare."

They have no reality to distribute to the people, but bogus, *māyāvādā*. They help the evil diet to the patients, bad diet to the patient. That is their business. Where is the patient? The patient is within, the soul is the patient and they're helping the body. Independent of the interest of the soul, without caring for the interest of the soul, they're serving the body, body, and with that indiscriminate help, the body is going more and more against the interest of the soul.

We generally do not organise help for the *guṇḍās*, but for the students, for the social workers we organise help, but never for the *guṇḍās* who are misguided. Generally all souls are misguided, they're living the life of a misguided one, and to indiscriminately help them without changing their direction, that will be to push them towards the hell. The misguided, which is not the proper goal, to push that side towards the dangers, dangerous path, so indiscriminate help in this plane is not help at all. First he must have the *sambandha-jñāna*, the good direction, the proper conception of the destination proper, and then help will be of any use to him otherwise no destination. Only a whimsical group, or whimsical push, may not help anyone in the way of progress, that whimsical push no progress.

In Madras one *bhakhi* asked me, "That first you help the patients, first you help and keep the life and body together. Then you will talk with him about the truth about Hari, about Kṛṣṇa consciousness. But if he dies to whom you will speak?"

I told, "Suppose there is a famine and I have got some food. I am distributing them and so many surrounding me, innumerable, and I am distributing food. Someone runs away from that place so should we stop the distribution and run after him to catch him, or I shall continue because there are so many, and stopping that should we run after him? So, so many living souls and some dying, dying, so I must not run after the dying man to bring him back into the body stopping my distributing of the nectar."

It is like that there, first thing there, what they conceive to be truth that is untruth, not truth, and second, the process what they have accepted as a means to help the people, that is also wrong, so wholesale is wrong.

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

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

Charu Swāmī Mahārāja asked me, "That in Bombay, to attract the ordinary public we gave the name of our movement, that to harmonise *karma*, *jñāna* and *bhakti*, can you, only to canvass the general public this has been outwardly given, announced, that we want to harmonise *karma*, *jñāna* and *bhakti*, how it is possible?"

I told, of course the appearance may be kept but in spirit that must be a quite different thing. *Karma* means energising but not for us, but for the Supreme Lord. *Jñāna* means searching, searching which? Not for Paramātmā or Brahma even, nor for collecting exploitation of nature as by science of present days, nor for Paramātmā nor for Brahma, but even not for Nārāyaṇa conception of the truth, but not for power absolute but for beauty absolute, love absolute." *Śrīmad-Bhāgavatam* has... *tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam aviṣkṛtam. Jñāna, vairāgya and bhakti.* Ultimately by our sacrifice, our surrender, our devoted-ness, we attain, *vimucheta vimukti mukti?* The highest type of salvation or emancipation in the positive attainment. Not with only the end of the negative conception, only to get out of the negative side, that is not real emancipation or liberation. To enter into the positive safest position, that is your real salvation. Self determination in terms of Hegel. And *svarūpena vyavasthitiḥ*, in *Bhāgavatam* [2.10.6], *mukti*, the conception of *mukti*, *hitvānyathā rūpam*. What is otherwise, what is not in the inner existence, but what is not within our elemental existence but foreign thing thrust on us. That which is otherwise which is just like a disease, undesirable foreign thing has come to cover me. That is *upadhi* (material designation), that is *anyathā rūpam*. Successfully eliminating that we must come to our proper positive position in the world of love and beauty. It is a very important thing that power is not the ultimate controller but beauty, but beauty. The control of beauty is very sweet, and that is normal, and that is natural, and power, awe, reverence, grandeur, these are all, they become stale. When *Bhāgavatam* comes with Kṛṣṇa conception of Godhead the Nārāyaṇa conception has become stale, so to say. That beauty, love and harmony, that is the highest thing ever discovered, ever discovered. Śrī Caitanyadeva gave us that, Vṛndāvana has given us that and Śrī Kṛṣṇa consciousness. Our Guru Mahārāja, Swāmī Mahārāja, widely has given, announced to the world, the wide world, that Kṛṣṇa conception. That is the

conception of beauty, harmony, love. That is at the bottom, that is the universal cause, the conception of the Absolute, not anything else, not anything else. So with that fundamental conception we may find a relief, we may feel that we are out of danger, we are no longer going to be a victim of power, a power in *Vaikuṅṭha*. The grandeur, the awe, the reverence, that may not be inner hankering of any substance. The beauty that is a hopeful assurance of our highest position, charming.

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

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

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

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

Rarely, one direct disciple of Gadādhara Paṇḍita was Barninatha, he established that math. Barninartha, established as Gaur Gadādhara, and Bhaktivinoda Ṭhākura he was fond of Gaur Gadādhara worship. In his *samādhi* this here Godrum and also in Nṛsiṁha *mandira* in Yoga-Piṭh Māyāpur, Gaur Gadādhara in two places, Gaur Gadādhara, and Prabhupāda also installed Gaur Gadādhara, Gauri Gaurāṅga Maṭh, and (Baliatchi Thaka?), Prabhupāda established there, Gaur Gadādhara.

Devotee: Mahārāja, that is a complete *madhura* conception, Gaur Gadādhara?

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

We are told that service in separation of the both, that has got greater importance than when the party is in union. They're full in them but when

they're separated they're feeling a great pain and their service is necessary at that time to its utmost character.

So where we find that the greatest wealth, Gadādhara, Rādhārāṇī, Her *bhāva*, very purport, as it is told by Mahāprabhu, snatched by Mahāprabhu, it is Kṛṣṇa, and She's bereft of all Her property like a poorest of the poor She's standing. So such a pitiable and pathetic, that demands service and service will be of the greatest value, and that stage the service will draw the greatest remuneration. Little small service will earn much of the divine dollar.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaur Gadādhara.

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

Guru Mahārāja: Yes, that is the outer aspect, outer aspect, his *bhāva* has been taken, emptied means, Rukmiṇī means *dakṣiṇā* not *bhāma*. *Bhāma* type, they are a little aggressive in nature and fights with the lover, and *dakṣiṇā* type that he tolerates everything, whatever comes. Only with a defensive attitude he stands, that is *dakṣiṇā*. That is what's meant in Rukmiṇī. So when the spirit of Rādhārāṇī of that opposing nature was drawn out by Mahāprabhu, then the remaining comparison was like that of Rukmiṇī, a passive seer without any power to assert, only onlooker and bearing everything, a very pitiable condition to awaken kindness and sympathy from everyone.

What is He? What is She? And what is Her position that now and how His lover has taken up everything from Her, looted everything from Her and is a pauper, as a beggar wandering in the street? So, so much looted, Rādhārāṇī when looted to such a degree by Kṛṣṇa then that becomes Gadādhara, the pitiable figure. So the wealth of course cannot go for ever. He is the owner, or She is the owner, proprietor. Cannot be far off for long time, that must come to Her again one day and those that are helping him in his day of distress, they will get how much remuneration at that time, when She will get back all His property.

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

Devotee: Mahārāja, in that case Mahāprabhu's relationship with Viṣṇu Prīya Devī and Lakṣmī Prīya Devī as His wedded consort.....

Guru Mahārāja: They are Gaura Nārāyaṇa, that is in Vaikuṅṭha, that is in concerning Yuga-Avatāra, not with Rādhā Kṛṣṇa, not of that layer, of that plane, it is connected with Yuga-Avatāra. And externally and that Gadādhara represented in the higher layer, higher plane. And they represent potency of Vaikuṅṭha of Yuga-Avatāra, but with a connection with that higher thing but mostly Vaikuṅṭha conception, Yuga-Avatāra, Lakṣmī Prīya, Viṣṇu Prīya.

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

So Gaurāṅga-Nagarī is not accepted as a bona fide school of Śrī Caitanyadeva's followers. There is a class, Gaurāṅga-Nagarī, they think Gaurāṅga as Kṛṣṇa is given in *Bhāgavatam* but Vṛndāvana Dās Ṭhākura and others, Kavirāj Goswāmī and the Goswāmīs, they're rejecting that, that sort of idea to be thrust on Gaurāṅga that I am a *brāhmaṇa*. Ācārya, He has come to the work of a preceptor so not a Nagara, not an exploiter of the girls as we find in Vṛndāvana. It cannot tally, cannot be proper, there's a hitch. The Ācārya, position of an Ācārya, and at the same time to play the part of a debauch, that cannot come together, the law of *rasa* won't allow that.

When one has entered the temple to worship the Deity his wife may go there to help in serving and other things to help the worship, and not to cut any joke with her husband in the temple. That will be *rasābhāsa*, do you follow? The particular mood, though husband and wife, but when husband is engaged in worshipping of the Deity in the temple, wife may go there but she will help him with the materials and other necessary things, but she won't cut any jokes with her husband, or any merry making cannot be possible there.

So like that, Mahāprabhu has come in a serious mood to distribute the Divine Love to the world and with the Divine Name of the Lord, Kṛṣṇa consciousness to spread. So He will have to take the position of a preacher, a reverent position, so these two things cannot go together. Hare Kṛṣṇa.

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

Guru Mahārāja: Yes, there are three sections amongst the devotees, one looking at, charmed more by *Kṛṣṇa-līlā*, another more by *Gaura-līlā*, another keeping the balance. The Narahari Sarakar, they are more fond of *Kṛṣṇa-līlā*, their vision say, "We don't recognize You to be a *sannyāsī*. You are that Kṛṣṇa of Vṛndāvana, we know You better. Here You have only, You have got the garment, You have wrapped the garment of a *sannyāsī*. It is Your external acquaintance but really who are You we know well. So we don't like this forged identity, we are not going to admit to that." That is their temperament, rather they feel much pain. "What necessity that You are practicing penances as a *sannyāsī* doing so much hardships not taking food and rest, bedding properly. Our heart is aching, You don't care for that, how can we tolerate all these things." That will be their nature and complain to Mahāprabhu, "This is all sham."

Devotee: Jagadānanda Paṇḍit had a similar mood.

Guru Mahārāja: Jagadānanda Paṇḍit also Satyabhāma, though Dvārakā conception but he could not give up that tendency of reactionary mood against Mahāprabhu. He in those days, three hundred miles from here to Purī, one big water pot filled up with *chandan tela*, what is applied on the head and keeps the

brain cool, he took it, sandal wood oil, from Bengal to Purī and offered very modestly. "That I have taken it and if Mahāprabhu graciously accepts this." And he's appealing to His servant Govinda, "You Govinda keep it there and at times you will help by impressing this oil on the head. And Mahāprabhu He cannot sleep, and He talks like a delirious man, so this sort of oil will help Him a great deal. I have taken it from Śivānanda, it is a genuine thing and you take." And Mahāprabhu overheard that, "What is this?"

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

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

Then Jagadānanda Paṇḍit when it was given up by Govinda he took it and just coming in the front of Mahāprabhu, he pushed it to the floor and the whole oil spilled there on the ground. And then went straight to his room and closed from inside and took to bed for three days. After three days when Mahāprabhu heard that Jagadānanda is fasting continuously these three days, from the time when he has broken the pot here. Then what to do, after the fourth day Mahāprabhu Himself went to him.

"Jagadānanda, Jagadānanda, rise open the door, open door, today I shall take *prasādam* cooked by your own hands. I will not take anywhere any *prasādam*. I am going and I shall come at proper time and I shall take My food here today cooked by your own hand."

Then what to do, Jagadānanda had to rise up his body, he cooked and Mahāprabhu came with Govinda in time, and took *prasādam* and remarked, "Oh very sweet, dishes today are very, very sweet, the cooking in a hot temper perhaps becomes more sweet." Ha, ha, ha. Remarking this then, "You take your food now and I shall go, before I leave the place I want to see that you have taken food."

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

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

That is *bhāma-bhāva* of Satyabhāma, like Satyabhāma it was there, and Gadādhara just the opposite, when Svarūpa Dāmodara excited him, trying to excite, "Mahāprabhu is so much enraged and He's remarking on you so harshly, why do you not also repeat the same thing to Him?"

"No, no, no. How can I do that?"

Devotee: So if he agreed to listen to *lilā* Vallabhvacārya *asrāya* so Mahārāja, Gadādhara Paṇḍita although Rādhārāṇī Herself, but still had a different mood, but that inlying mood which is not expressed in any *lilā*, gave Rādhārāṇī...

Guru Mahārāja: Yes, that is two corresponding, Rādhā Kṛṣṇa, and when in *Gaura-lilā*, *ācārya-lilā*, that's the *lilā* of distribution of the *prema*. Then Gaur Gadādhara, converted into Gaur Gadādhara, both converted. Kṛṣṇa to Gaurāṅga with the *bhāva-kanti* of Rādhārāṇī, and Gadādhara the man standing by His side like a *niṣkiñcana*, who has lost everything. Just like a facsimile, only a cut case, only the pot without the spirit. But Mahāprabhu had so much inner attraction for him that exceeds that of all His paraphernalia, Gadadhara.

gaura prema maya tamo pandit gadadhara?

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

I'm told by Dāmodara Mahārāja that this Hiranya Garbha, Nadiya Ānanda and also one man who married, Pāṇḍu, they have gone so far that he has left Lalitā Prasād also and they're very near to that, Tinkuri Gosai. Whose highest qualification is that she had a dress, she dressed in this canvas, not cloth but canvas dress, and canvas dressing has made him so famous to the foolish that they have found everything in the canvas, the canvas dress that surpasses everything in a Vaiṣṇava *sannyāsī*.

The foolish people, they have not got the inner eye of appreciation, what is what, they will have to take shelter under external calculation. What is the criterion, standard of *vairāgyam*, the positive, no idea of positive attainment, what sort of thing it is. Only by external abnegation or wilful self assertion, wilful self assertion by physical privation. These are the charm for the foolish people of those that are born to be deceived.

Hare Kṛṣṇa. Hare Kṛṣṇa. Physical calculation. Gaura Hari bol. Gaura Hari bol.

The Nāga *sannyāsīns* they do not care even for a cloth, they are all naked. Should that be the standard? They should be Guru to this Tinkuri Gosai, he and his truth want of canvas but they do not care even for that so they should be Guru to this gentleman Tinkuri Gosai. Tinkuri, the name is also very appropriate, no name, name has got no sign of a Vaiṣṇava *dāsa*, Vaiṣṇava *dāsa*.

Tinkuri, three, what is three, the wealth is that three shells, *satya*, *rāja*, *tama*. Fourth part, he he he he, will vanish, will fly away.

Nitāi Caitanya. Barbella.

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

Guru Mahārāja: Yes he had got respect, *śraddhā* is more important than calculative truth. Bhaktivinoda Ṭhākura followed the calculation of (Tiembachi?) he followed. And as an astrologer Bhaktisiddhānta Sarasvatī Ṭhākura he held that the (vidigda?) *siddhānta* type of calculation. That may be true in the material sense but still he did not observe that, because Bhaktivinoda Ṭhākura has accepted that Tiembachi he followed the calculation of Tiembachi, in Ekādaśī, Janmāṣṭamī and all other things.

The *śraddhā* is more true, the *mahājana*, *mahājanas acaram*, the practice of *mahājanas* is more valuable than our human calculation. The physical truth of the material truth has not got so much value, after all it is based on the false attitude of mind. So this truth should not be given a greater respect than the *arcaram*, the intuitive practices of the pure devotee. That intuition of a pure devotee should be given preference than this truthful calculation of the ordinary persons here. Faith has got no connection with the actual so called reality of this world, it is completely indifferent, *śraddhā mayoyam loka*. There is a world which is guided only by faith, faith is everything there and that is of infinite nature, all accommodating, all accommodating, the world of faith. Everything may be true there by the sweet will of the Lord, and here the *advaita* calculation, that has got no value, it is inconclusive, can be destructive in it's ultimate goal so it should be rejected, rejected. Which, the knowledge the materialist that can come under the fallible calculation of the exploiting souls, that has got no value what-so-ever, what-so-ever. But in the world of Infinite there faith is the standard only, only standard to move hither and thither. Just as the compass is the only director in the infinite ocean when they cannot see, the shippers cannot see anything else the compass is the only guide, like that.

*svayaṁ samuttīrya sudustaraṁ dyuman
bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvam atra te
nidhāya yātāḥ sad anugraho bhavān*

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

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

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

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

So Yudhiṣṭhira Mahārāja also says, *dharmasya tattvaṁ nihitaṁ guhāyām*, the real secret is concealed in the mysterious cave, *mahā-jano yena gataḥ sa panthāḥ*, the broad line chalked out by the tread mark, by the foot mark of those that are going to the divine world. That is our surest guide. Only that should be our surest guide. All else may be eliminated because calculation is fallible, and after all justifi- adherence from the Absolute Infinite, so any form of justification can come anywhere, any time. With that broadest view, that is, Vaikuṅṭha means limitation. We are in the boat, floating in the boat in the infinite ocean so anything may come to help and to non help. With this, with good faith, only faith, good faith, only our optimistic good faith, that may be our leader, Gurudeva.

nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā
(*Śrīmad-Bhāgavatam*, 11.20.17)

mayānukūlena nabhasvateritaṁ, guru-karṇadhāram, guru-karṇadhāram. The Guru is the guide. In the infinite ocean I have floated my small boat and the destination is uncertain to me, inconceivable to me but it is conceivable to my Gurudeva, a guru, *guru-karṇadhāram*. And I am going with that sincere faith in me, I'm going so, *mahā-jano yena gataḥ sa panthāḥ*. A horrible ocean with so many waves and so many sharks and other, *timingila*, what is that? Whales and other things full of danger. That their footsteps are our only hope, we are to depend on that only for our relief, that so many light houses, their footprints, so many light houses in the infinite ocean but to guide us to that place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Faith, *śraddhā mayo loka*. Hope in the Infinite, Infinite, Vaikuṅṭha, Vaikuṅṭha means Infinite but *śraddhā* contains within it good faith. Cape of Good Hope, there is in the bottom of Africa the Cape of Good Hope, took turn, Vasco da Gama or someone. So *śraddhā* means surcharged with some good hope in the Infinite. Vaikuṅṭha is Infinite and *śraddhā* is only, it is to draw the attention of the Infinite to me. The only way is *śraddhā*, by *śraddhā* we can attract the Infinite and nothing else, *śraddhā*, and when it gets a definite form through *bhāva* it comes to be *prema*, love divine, *śraddhā*. Columbus he floated his ship in the ocean and gradually anyhow went to America, got the land, good hope. Hare Kṛṣṇa.

The cosmos there after crossing we may find the cosmos. Hare Kṛṣṇa. Spiritual cosmos and *śraddhā* the light in the darkness, only *śraddhā* can guide when we are, *patik* means traveller, we are traveller in the infinite. The hope that I have heard that this is the way to that place, that will keep our heart enlivened, *śraddhā*, hope. No risk no gain, greatest risk greatest gain.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayisyāmi mā śucaḥ*

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

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

These are the, this is our only fare for the journey.

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

Devotee: We were just discussing in the car when Rāya Rāmānanda displayed at times the mood of Arjuna, and also at times he was Viśākhā *sakhī*.

Guru Mahārāja: He was more known to us as Viśākhā *sakhī*, but superficially he had some representation of Arjuna amongst the...Mahāprabhu could detect that. Bhāvānanda had five sons and Bhāvānanda Pattanayaka and that Bānīnātha and Gopīnātha, Rāya Rāmānanda and other two. So Mahāprabhu told him that, "You are My eternal friend, Bhāvānanda is a Pāṇḍu and his five sons they're *pañca-pāṇḍu*, of similarity and Rāmānanda is very close and intimate friend to Mine, like that of Arjuna." That is an external impression of Mahāprabhu was given but really Rāmānanda's internal acquaintance is that of Viśākhā *sakhī*. Hare Kṛṣṇa. That is temporary and external preaching sentiment of Mahāprabhu to see him in that manner, Arjuna, closest amongst those five,

Arjuna, *sākhya-rasa*. Mahāprabhu dealt with Rāmānanda a little respectfully outwardly, outwardly He used to see him with some respect, some difference, so *sākhya* but internally with *sakhī*, as *sakhī*.

And Svarūpa Dāmodara and Rāmānanda Rāya, both of them were, used to console Him when the great indomitable flow of love in separation arose in the heart of Mahāprabhu and ostentatiously disturbing Him. These two friends they tried their best to console Him, Mahāprabhu, by diverting His name towards different directions and sometimes giving impetus to His own line of thought and sometimes taking Him towards other direction according to the circumstance they could read. They tried their best to give Him relief of the outwardly painful gesture and movement of Mahāprabhu, Svarūpa Dāmodara, for twelve years continuous.

When Advaita Prabhu almost dismissed Him, "That no longer have You got necessity to stay in this world." Advaita Prabhu declared to Mahāprabhu,

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

[Tell our Prabhu, who acts as madmen do,
 that everyone has lost their sanity,
 And rice once high in price has no value.
 In love of God, half-crazed humanity
 neglects this world and all they once held dear;
 tell Him a madman brings this to His ear."]
 (Caitanya-caritāmṛta, Antya-līlā, 19. 20-1)

In a mystic poem he sent it to Mahāprabhu through Jagadānanda Paṇḍit. Mahāprabhu read it and became unmindful. Svarūpa Dāmodara marked it and he took it, "Please hand it over to me." He read through it, Svarūpa Dāmodara, and Svarūpa Dāmodara told, who are the knower of everything, here Svarūpa Dāmodara is asking, "What is the real meaning of this poem?"

Mahāprabhu saying in a vague way, answering the meaning, "I don't know what is the real purport of this poem but I guess that Advaita Ācārya is very conversant with the ways of the *śāstra*, *śāstric* conduct of the Deities and in the *śāstra* generally we find first inviting, invocation area, and then for some time to keep Him, to serve the purpose and when that is fulfilled then departure. No longer can we keep with our general adoration spirit. That is bid adieu. The purpose for which You came here, You descended here, that is finished, now it is better for us to retire."

sarsad urgam sastra tepavor, avaham, stithi and visajya?

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

Then Svarūpa Dāmodara was unmindful, "Oh Advaita Ācārya he's bidding adieu to us all."

But after that also Mahāprabhu stayed for twelve years more and that mood was not approachable by the ordinary public. That was the high separation mood, with Kṛṣṇa to the greatest degree and different types is displayed, both physically, showing physically or mentally. Twelve years continuous like fire, a life of fire, that was exhibited, like fire of separation. That was shown and what is not to be found else where. So much intense feeling of separation with God, the God separation spirit can be so intense to such a degree to produce so many symptoms in the body and the mind and in the movement, that is unknown to the world.

Somewhat we get it's acquaintance from the life of Rādhārāṇī, Rādhārāṇī we get, but there also we do not find so many, concrete evolution, that is to say in the pangs of divine separation, so much degree of evolution we do not find anywhere, for all times, continuous and high intensity. Love, divine love, so much sacrifice, so intense sacrifice at the altar of the All Beautiful, so much appreciation for the Absolute Beautiful. So deep attraction never seen anywhere in the history of the world, not even in any scripture it is mentioned like that, any of the oldest scripture. No witness is found and that was found the other day, only four, five hundred years back and that is written in the books and that is verified by so many onlookers of genuine persons, men of standard thinking, eye witness, Rūpa, Sanātana, Raghunātha, Svarūpa Dāmodara, Rāmānanda and so many others, or so many eye witnesses.

Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, when our Guru Mahārāja would translate the verse,

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

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

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

Guru Mahārāja: It is also current in... It is told one *yuga*, twelve years, some sort of conception, *yuga* has been taken as twelve years. Then this Kali-yuga, Dvāparā-yuga, Satya-yuga, they have got their separate standard but generally twelve years consists a *yuga*. That is also current in the society, twelve years.

Yugāyitaṁ nimeṣena. Any *yuga*, any amount of time, *nimeṣena*, unlimited. *Cakṣuṣā prāvṛṣāyitaṁ*. "Eye shedding tears of rainy season, the rainy season produces so many flood, inundate, My eyes are doing the same thing it appears to Me." *Śūnyāyitaṁ jagat sarvaṁ*. "The visible are being invisible to Me, absent, so much absent minded to the present paraphernalia I can't see anything. Wherever I cast My glance I see nothing. So much internal attraction towards the centre, the mind is attracted to some other direction in such a degree of intensity. Seeing I can't see anything, looks are vacant." *Govinda-virahaṇa me*. "Because I feel as if Govinda has withdrawn from Me, withdrawn from Myself, so I experience such a peculiar type of existence in Me. The whole thing is withdrawn, no interest, all interest is drawn towards Govinda to such degree that I am a stranger to My present environment. Have nothing, no consciousness, gone somewhere else towards Infinite."

Gaura Hari bol. Gaura Hari bol.

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

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

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

Devotee: You're being very merciful Mahārāj, you are actually drawing us to that platform although we have no entry into that platform, but by your mercy...

Guru Mahārāja: So maybe for the time being for you people, it may be for your benefit I may be handled in such a way. Ultimately I don't know, maybe. You have come from so far and with so much eagerness Ganges water will ooze from the wood.

Hare Kṛṣṇa. Gaura Hari bol.

A cooling atmosphere has come.

Devotee: I was just thinking Mahārāja that this must be Vaikuṅṭha. You have brought us to such a platform Mahārāja that the material world has completely receded.

Guru Mahārāja: Forgotten, ha ha.

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

Devotee: Mahārāja, would you like to take some rest now? Of course we are willing to continue for long time but I was just concerned about you.

Guru Mahārāja: When I come outside on the surface I feel of course want of rest.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma.

But you are also going tomorrow, you will go, and you are also going, but this friend will remain for some time, to engage us in their service.

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

End of recording, 27-8-82

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