

His Divine Grace Śrīla Bhakti Raksaka Śrīdhara Deva-Goswāmī Mahārāja

83.3.31 + 83.4.1

Guru Mahārāja: Then another behest, what after that, what after that, no end. *mayte naviyam* ? no end, *anoliyam* ? no end. So the middle size, that should be considered as the prime cause, the medium. *madhyam acara* ? If we search the prime cause within, we are not injudicious, because no end of bigness, and no end of lowness, no end, so the prime cause must be located in the middle. *madhyam arcati* ?

Kṛṣṇa consciousness. Sonhood of Godhead. In the centre and not in the circumference. In this way the centre must be found here and the centre of attraction which can give cosmic character to everything, that must be located in the centre, under this *ānandam*, *sat cit ānandam*, in this way it is. But those that cannot appreciate, from them he did not want to take the Name of Śrī Rādhikā, that they will misunderstand Her and will commit only offences against Her.

Our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) also, he also told so many things, but very rarely he took the Name with great respect of Rādhārāṇī.

Once perhaps I told happened something, one big *zamindar* disciple of Guru Mahārāja, he had some respect, he was well educated and he was wealthy. So ordinary people had much respect for him, and he mixed with many sections. He came to Guru Mahārāja and anyhow he opened the topic that Lakṣmī Devī, or some Parvatī's beauty is better, higher, than that of the *gopīs*, in this way something.

Prabhupāda (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) could not tolerate this idea. Then he began to, from internal emotion, began to describe the beauty of Rādhārāṇī.

(Guru Mahārāja speaks in Bengali with another devotee)

And Prabhupāda began emotionally to describe the beauty of Rādhārāṇī, but another force was checking his attempt.

(Guru Mahārāja speaks in Bengali with another devotee)

That the Rādhārāṇī's beauty will be challenged by some quarter. And also he can't describe that beauty in the ordinary public section. Not to be exposed to them, they're all of another type, unable to appreciate a very small portion of that. So two opposite forces were fighting in him and he fainted, fell from the chair. He will speak it, that extraordinary beauty, he can't give up the challenge without, that talk without challenge, at the same time, before the ordinary people, he can't speak also. He's not prepared to describe the beauty extraordinary of Rādhārāṇī. The two forces from different directions came into clash and Prabhupāda fainted and fell from the chair.

So Jīva Goswāmī, he mentioned that Śukadeva in the course of his lecture came to mention the Name of Rādhārāṇī, but again She's pushed back from the position, did not. Only in one place it is mentioned, *pradana gopī*, the principal *gopī*, in this way. In *Bhāgavatam*.

She lodged complain against Kṛṣṇa in different way, in the front of Uddhava, Her grievance. He represented the grievance of the *gopī* and Vṛndāvana against Kṛṣṇa and then minimised in the end. "He is all in all, He can make or mar, He can do everything, everything is justified, who are we, we are most negligible part of His friends circle."

In this way.

And there is another, that during the *rasa*, *rasa*, when Rādhārāṇī could not tolerate the common dealing of Kṛṣṇa with all the *gopī*'s. Not any distinctive nature in His dealings to the superior, inferior, not such, common dealing, general dealing. That She could not tolerate and She came forward, and by Her song and dancing charmed the whole field and then suddenly disappeared. And Kṛṣṇa when He could detect that Rādhārāṇī is not seen here, She has left the place, then He left the whole *rasa* ceremony and tried to follow the footsteps of Rādhārāṇī. That is a very important factor, otherwise it will do wrong instead of right. *Adhikāra* (qualification).

Devotee: Does Mahāprabhu consider *adhikāra* ?

Guru Mahārāja: Of course, He used to do *saṅkīrtana*, *nāma-saṅkīrtana* in the public, but when He used to cultivate about the *rasa* of Vṛndāvana, with closed doors, none could have any entrance.

One *brāhmaṇa* who used to drink only milk and nothing else, he came with boast that: "I must have admission, I do not eat anything, but I only live on milk drinking, I must be qualified to enter into."

Then Mahāprabhu ridiculed him, showing His thumb. "Only drinking milk is no qualification to get admission in Kṛṣṇa *bhakti*, go off."

So under closed door He used to go on with *saṅkīrtana* about the high *rasa* of Vṛndāvana, and *nāma-saṅkīrtana* in the public, He did. *Saṅkīrtana*.

In *Caitanya-Bhāgavata*, the poem:

bahiraṅga saṅga godhi nāma-saṅkīrtana antaraṅga saṅga koraḥ rasa sadan

Within the selected circle He used to culture about this *rasa* and, *bahiraṅga*, the ordinary public, this *nāma-saṅkīrtana*, that He did strictly. So much so that one day the mother-in-law of Śrīvāsa Paṇḍit, who was not up to mark, mother-in-law of Śrīvāsa Paṇḍit. It was at night in the yard of Śrīvāsa Paṇḍit's Śrīvāsangam, He used to, this *rasa kīrtana*, He used to do that, and none could have any entrance. Now out of curiosity the mother-in-law of Śrīvāsa Paṇḍit, she hid herself within a basket there on the veranda. And Mahāprabhu is going on with the *rasa kīrtana* but He say's: "Today I do not find any inner encouragement, inspiration, there must be some outsider who is not fit to attend, understand all these things."

Then Śrīvāsa Paṇḍit he tried his best to find out whether any outsider, any trespasser is there, he could not find any such person. Again Mahāprabhu attempted but He did not find any real inspiration. "You, I can't find any real inspiration, why, there must be some..."

Then in this way, twice or thrice, then Śrīvāsa Paṇḍit he found out that his mother-in-law in a big basket concealed there. Then he was so much enraged. "My Prabhu, my master is not finding ecstatic joy and you have come here to disturb us." Caught her, though as mother-in-law she should be respected, wife's mother, but he could not restrain himself, he caught her by her hair and ousted her, so much strict.

Because we are not to belittle the thing, not a thing of luxury or our mental food of the pleasure seeking thoughts, not like that. This is the highest of the highest, highest of the highest.

śiva viriñcira vāñchita ye dhana: Which is aspired after by Mahādeva and Brahmā but they may not get it.

*emana gaurāṅga vinu nāhi āra,
hena avatāra habe ki hayeche
hena prema paracār,
śiva viriñcira vāñchita ye dhana
jagate phelila ḍhāli,
kāṅgāle pāiye khāila nāciye
bājāyekaratāli,
nāciyā gāhiyā khola karatāle
dhāiyā mātiyā phire,
tarāsa pāiye śamaṇa kiñkara
kabāṭa hānila dvāre,
e tina bhuvana ānande bharila
uṭhila maṅgala śora,
kahe premānande ehenā gaurāṅge
rati nā janmila mora*

"O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *sañkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premānanda says: "I can never have enough devotion to my beloved Gaurāṅga." (Premānanda Dāsa)

Our Guru Mahārāja. So many imitationists in Vṛndāvana, after, during a tour of Vṛndāvana in the beginning, Guru Mahārāja came and he stroked his forehead: "I came to Vṛndāvana but I could not find a single Vaiṣṇava here. But so many *bābājī*'s were there, so many *bābājī*'s. I could not find a single Vaiṣṇava, my fate is so hard, I'm so unfortunate." That was his remark.

They who will give due respect to Rādhārāṇī, when we went to Vṛndāvana we were ordered to read there the, *polar charitur* ? of *Bhāgavatam*, not about Kṛṣṇa topics in Vṛndāvana. *Sannyāsīns* of Gauḍīya Maṭh are holding classes and there they're explaining, *polar charitur* ? and *ambarish charitur* ? The primary stages of *śuddha bhakti*, and they're not ordered to take, to explain *kṛṣṇa-līlā*.

Guru Mahārāja himself, he also sometimes read, in Rādhā-Kuṇḍa and Śyāma-Kuṇḍa, there is a boundary, in that place he held classes for some time in, *kartika mass ujarvita* ? We attended, but he explained, (Rūpa Goswāmī's) *Upadesāmṛta* not any *līlā* of Kṛṣṇa, Rādhā-Kṛṣṇa.

*pūjāla rāgapāṭha gaurava bāṅge
mattala sādhu-jana viṣaya range*

"The path of divine love is worshipping to us
and should be held overhead as our highest aspiration."

The whole sphere is taken at respectable distance on the head. Go on working in the lower level. To show proper respect to the highest thing, don't venture to enter. Fools rush in where angels fear to tread. With this idea we are to establish.

Once his class mate of the student life, afterwards he became attorney of high court and then retired and went to Vṛndāvana and lived there. His *Guru* was one Yati Goswāmī. And he came to pay visit to our Guru Mahārāja, as he was known from his childhood. And Guru Maharaja for formal curtsy went to see him in his quarter. And there he found that he's engaged in hearing the *rasa-līlā* explained by a famous Goswāmī, Fran Gopāla, there. Guru Mahārāja went to see him, he was engaged there, he bowed down there and coming out.

Then that gentleman leaving the position, leaving the listening to the *Bhāgavatam*, he came down: "Why you are going on, *rasa-līlā* is being read here and you must take your seat and you are coming and in a second you are going away?"

"Oh, I cannot stand here. My Guru Mahārāja did not allow me. He told that I will have to commit offence if I attend any *rasa-līlā* talk. So I can't stay here I am going."

To hear *rasa-līlā* from the lips of a person who is not so much realised and who is a slave of lust, and he's expressing *rasa-līlā* and to hear that, who are not fit to go to that level, that is committing offence, nothing else. And that offence means that will shut the door for long time to enter there, offence means that. It will close the door for long time until that offence is removed. Then we may have entrance there, admission there.

So not to belittle, it is not a novel, that I shall enjoy the pastimes of the male and female. *Aprākṛta*, *adhokṣaja*, *aprākṛta*. Beyond the reach of the soul, the Supersoul area and the highest quarter of the soul of the spiritual world, that is that. Otherwise if we will depreciation and it will be eternally closed to me, and not to trifle. The highest fulfilment of life, that may not be spoiled, I can do or not do, but I should not spoil my highest fulfilment of life.

What we can understand or appreciate from far off, that is enough for us, to feed us. The little ray, that will come from far away, that is of such superior quality that that can dismiss all aspirations that are known to us. What to speak of having any direct connection with there. *arbasiti* ? That is such. We can conjecture from far away what superiority of the position will be there. An ordinary man's private life, that we cannot enter into, that is a concealed thing and what about that pastimes of the Supreme most entity. So:

sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam

(Śrīla Raghunātha Dāsa Goswāmī says:) We must not be, must not try to run up, but we shall try to go down to begin, to utilise my energy. And automatically I shall find myself that I am taken by the current to a suitable position. The current of the environment will take me to my suitable position. But my tendency will always be to begin from the downward service. That should be the tendency. *Dāsyāya te mama raso 'stu*, My sincere attraction I shall try to regulate towards the lowest service and the environment will take me up and put me in proper position. That is healthy, and to try to go up, setting others on the side, to make progress forcibly, that is the etiquette which is not admired there and not workable. That pushing others right and left and to make progress forcibly with pride, that etiquette is unfit. Everyone is thinking that "I am the smallest." And the *Yoga-Māyā* is there. You make proper adjustment.

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

Devotee: Guru Mahārāja, can you explain *antaraṅga asasva* ?

Guru Mahārāja: *Antaraṅga*, that is to engage himself in the private talk, talk of Rādhā-Kṛṣṇa and the *gopīs* in Their private life, that is *antaraṅga-rasa*. The pastimes of Kṛṣṇa with the *gopīs*. *Antaraṅga* means inner most, the satisfaction of the inner most hankering, of serving one another in the highest sentimental form.

So that attitude is indispensable in a servant. Things may be approached with the spirit of exploitation. And the opposite is to leave everything with the spirit of indifference and renunciation and to become single. And the third form of life will be to associate with everything with the spirit of service, and that service generally of two kinds. In the beginning respectable, and in the highest quarter it is very friendly, familiar, and unreserved giving and taking of the inner most senses, sentiments, in the *madhurya-rasa*.

In other *rasa* also, in *vātsalya-rasa*, Yaśodā is whipping the Son and if anyone wants to do that, audaciously by imitating Yaśodā, he wants to whip the Gopāla Vighraha or something, that would be too much audacity and ignoring the whole thing. When one is in the level of Yaśodā, in affection towards Kṛṣṇa, in the intense affection towards Kṛṣṇa, she can whip.

And from ordinary position he will go on to imitate Yaśodā: "Oh I can whip Gopal." And that will be suicidal, self frustrationist, self deceptive. In another way a form of atheism. This is all mental concoction. Ultimately it will come from there. "I tried for so long but I found nothing to be extraordinarily ecstatic." Atheism. The offence will take me down, hurled down.

A research scholar with great strain he has found out such truth. A blunt headed man if he goes to do that and he cannot follow the steps one by one regularly, he will go to make experiment and ultimately come back, "No it is all false."

.....

Devotee: If it's too fierce then of course he may adjust, but we were thinking if he could have one more man because he's alone Mahārāja.

Guru Mahārāja: Hamsadhūta Mahārāja sent him to me and now he's finding that he's to stand against him, is it?

Devotee: Yes.

Guru Mahārāja: To work there means to work against Hamsadhūta Mahārāja.

Devotee: Not necessarily. I'm selling his books. His picture is still on the *Vyāsāsana*, still on the altar, but his disciples they think.....

Guru Mahārāja: If you work there without being much disturbed by them and not disturbing them, you go, in a positive way you will conquer.

Devotee: He will need one man to assist him.

Guru Mahārāja: You better supply, anyone, is anyone ready to help him?

Devotee: Well in consultation with Your Grace and Govinda Mahārāja, we were thinking of a possibility of Mahānanda Prabhu, if he could be spared?

Guru Mahārāja: All right, I shall consult and say. One helping hand he must have to work there.

Devotee: Mahārāja, somewhere in the *Caitanya-caritāmṛta* I am reading something about the *Mahā-Purāṇas*. How are they different from the *Purāṇas*?

Guru Mahārāja: Of greater respect *Mahā-Purāṇas*, not *Śrīmad-Bhāgavatam* is considered as *Mahā-Purāṇa*. More respectable.....

There are ten high symptoms of *Purāṇa*, in others only six.....

Because the twelve points are satisfied only there. First four points, four points first, then analysed it comes to twelve. First four points is this. *Śruti*, *Veda*, and revealed truth does not care for any reasoning. "Do this." Like a guardian, that is *Veda*. The temperament of the Vedic instruction is like a guardian., "Do this." No question of showing any reason because it is not necessary in that plane of life. No doubt, no suspicion can enter into that plane, of the sincere affection of the father to the son, so no questioning can enter into that temperament. *Śruti* is only commanding, "Do this." This is *Śruti*.

And *smṛti* is mainly like a sister, *smṛti*, appealing tone, in daily practices of our life, that is translated, that truth of the *Veda* is translated there, represented there and that is distributed *rasa*, that is in *smṛti*, *smṛti*, *mano*, *patri*, *manyati*, *viṣṇu*, *hardita*, *jajyo*, *vago*, *sanangiya* ? These are *mahājana smṛti*, our every day practices have been guided by the, just as the father instructs his daughter, "Distribute such food to my son." And she is doing that. *smṛti bugni* ?

And the *Purāṇa* is like a friend, "Oh such man did such way and he has got this good result, if you do then you'll also expect to have that benefit." In this way like a friend *Purāṇa* comes to help us. By showing so many stories, relating, and so many historical reference, *Purāṇa* comes to influence us to do particular thing like a friend, *Purāṇa*. And there is another, *tabor* ? this epic. That is also coming to sweetly represent the husband, good things, don't do this, that will not be beneficial for us, in a sweet way she represents to the husband some sort of advice, then another side, and another standpoint. *Śruti*, *Smṛti*, *Purāṇa*, and that is *tantra*, *tantra* means do any practice in such way that it will be finished in no time, with this policy.

*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)

Then you will get relief from that thing very soon, very soon. Just as you're a patient, his favourite dish is particular to salt, or some sweet. Always if you cannot do without that, he will take that but mixed with this medicine, then the difficulty will go away. So *tantra* is like that, in which we have got our affinity, "do this." But mixing it with such understanding, some connection, some Godly connection, some Divine connection applied to it and then do it. And you will be very easily and shortly relieved of that, that is *tantra*.

But the *Veda* is the root of all and that is also coming, this is called, *prastarnatie* ? the points of departure, three points of departure. *Veda*, that the command of the father, *Veda* is like the father commanding the child, children: "Do this." And that is then coming down points of departure. One *Smṛti*, another *Purāṇa*, friendly, and another sisterly, *Smṛti*. *Smṛti* and *Purāṇa* and *nyāya*, *Vedānta*, *yukti*.

And in *Śrīmad-Bhāgavatam* we find all of them, it is, *harteti* ? *Smṛti* like *Veda* is command sometimes, and like the departure about the logical side, *tarka*. *Yukti* means logical *Vedānta*, Śāṅkara? Then Jaimini's *pūrvva-mīmāṃsā*. All these *ṣaḍ-darśana*, these six schools of philosophy, as found in India, six schools of philosophical presentation. *Nyāya* means logic, then *Vedānta* of Vyāsadeva, that also, all represented in a logical way, that is, *nyāya*. In *Bhāgavatam* the, *nyāya* is there, the *Śruti* is there, the *Purāṇa* like the friendly advice is there. And also the *tantrics*, they're to do it in such a way that you will get relief from that very soon, that *tantric pantra*, that is also there.

So all the possible evidences are given in *Śrīmad-Bhāgavatam* and this is *Mahā-Purāṇa*. No other *Purāṇa*, no other *śāstra* is so much authentic as *Śrīmad-Bhāgavatam*. So Jīva Goswāmī, he selected *Bhāgavatam* as the only *Purāṇa* which can help us to God

realisation. And why he accepted *Śrīmad-Bhāgavatam* he gave explanation for that. In the beginning he counted ten kinds of evidences, ten kinds. And he eliminated them one by one, showing some defect in them. And ultimately he has taken only *śruti*, or *apta praman*? *Śruti* means that which comes as revealed from the beginning of the world, from Kṛṣṇa to Brahmā. Through Brahmā, through the creator of the world, the knowledge which is extended here through the creator of this world, that is *śruti*.

And *apta*, *apta* means those *mahājana*, those that come down from higher sphere to help the people here, their words also we can take as evidence. And all our empirical attempts to know the truth spiritual, that is all defective and that must be cancelled. In this way Jīva Goswāmī has approached in his first part of *Bhāgavata-Sandarbha* where he has considered the question of epistemology. Which should be the real evidence, we should accept, epistemology, he has cancelled. At first he counted ten kinds of evidences and then cancelled one by one, showing the defects and he has only accepted two, *śruti* as well as, *mahājana barga* ? *apta barka* ?

Bhrama, *pramāda*, *karaṇāpātava*, *vipralipsā* - (mistakes, illusions, cheating, and sensory inefficiency - the defects of the material body). These are the test, *bhrama* means commission, we commit something wrong. Then *pramāda* means omission, omission, we can't detect many things, that is also a defect, *pramāda*. Then *karaṇāpātava*, the defect in the instrument through which we examine the truth, that is also a cause to our conclusion, can cause defect in our conclusion, *karaṇāpātava*. The instrument of imperfection, *karaṇāpātava*. *Bhrama*, *pramāda*, *karaṇāpātava*, *vipralipsā* - Prejudice, we are prejudice in such a way that we can't see the truth. We cannot be impartial and so we cannot detect the fact, it is neglected, we are so prepossessed by prejudice. That is *vipralipsā*. That these four things are enemy to our right conclusion.

So these tests were put to other *pramāṇas* (proofs) and all failed, only *śruti* and, *apta barka* ? These two *pramāṇas* stand, stood. In this way he has proved in his book of epistemology in *Bhāgavata, Tattva-Sandarbha*. The ontological enquiry, *Tattva-Sandarbha* means ontological enquiry, analysis. And there he has meant most all others are defective, only *Śrīmad-Bhāgavatam* gives us the satisfaction of the highest evidence about the enquiry of the Supreme Entity, Transcendental. So there we find, and this, *pasid*? is a great Paṇḍit, six titles he has got, including Vaiṣṇava philosophy also, Vaiṣṇava *darśana*. And he says that twelve points there are special in *Śrīmad-Bhāgavatam*. And in other *Purāṇa* they can only have six, so six more special points in favour of *Śrīmad-Bhāgavatam*. So *Śrīmad-Bhāgavatam*, what he will say that will be the highest standard of truth and Jīva Goswāmī also said the four kinds of approaches towards the truth. *Śruti*, *Smṛti*, *nyāya*, and *tantra*. And *Śrīmad-Bhāgavatam* is said.....

Guru Mahārāja: He was dealt with Bhāgavan. *Bhāgavata-Sandarbha* name, he really, he has dealt with what is Brahmā. And in the second, *paramātmēti*, Paramātmā and *jīvātmā*, relative, there he has dealt with what is the nature of *jīva* soul. *Jīva* soul, that is dealt in the third part. And in the fourth he has dealt with Kṛṣṇa, the highest development of the theistic Absolute. And then the fifth he has dealt with the means to the end, cancelling this knowledge, or *yoga*, and any other *karma*, eliminating everything, only devotion may be accepted as means to end he has proved. And in the fourth what is the, *prayojana*, the fulfilment of life, that is only love of Kṛṣṇa and nothing else. Neither liberation, nor any other achievement, but only love of Kṛṣṇa, that is the fulfilment of our life.

In this way he has made progress. And if one is well read in that book he will be invincible in the whole world, to establish what is Kṛṣṇa, what is devotion, how it is, like Hegel, For Itself and by Itself, and, Die to Live.

Devotee: What is the significance of the *Kūrma-Purāṇa* ?

Guru Mahārāja: The kind of knowledge that is emanating from the incarnation of the Lord as Kūrma, that is *Kūrma-Purāṇa*. The ten *Avātara*'s you know, Matsya, Kūrma, Varāha, Nṛsiṅgha, in this way. And They came and They gave Their particular advice, special advice and mainly that is the basis of that instruction. That is known as *Kūrma-Purāṇa*. Then *Nṛsiṅgha-Purāṇa*, *Varaha-Purāṇa*, *Matsya-Purāṇa*, in that figure the Lord has given such instruction and that has been recorded to certain extent and in His Name that book is going on. *Nṛsiṅgha-Purāṇa* is also, Nṛsiṅgha Deva is saying, His advises that came from Him and that is mainly the guiding principle there. In this way the name has been.

Devotee: So the *Kūrma-Purāṇa* is considered *sattvic śāstra*.

Guru Mahārāja: *Sattvic Purāṇa*, I shall show you there is a book *Gauḍīya Kaṅṭhahāra*, the *śloka*'s are all quoted there. You can show him. There it is mentioned the classification of *Purāṇa*, *sattvic*, *rajasic*, *tamasic*.

Devotee: Guru Mahārāja, when Śrī Caitanya Mahāprabhu was speaking in the grammar, everything in *kṛṣṇa-sambanda*, that is His *līlā*. So Jīva Goswāmī's *Hari-Nāmāmṛta-Vyākaraṇa*, is that the same *līlā*, is that an extension of that *līlā* ?

(*Hari-Nāmāmṛta-Vyākaraṇa* was written by Śrīla Jīva Goswāmī presenting rules of Sanskrit grammar, with examples using the Holy Names of the Lord. For example when one is playing the *mṛdaṅga* drum, using the Names *Gaura Nitāi*, *Gaura Nitāi* to represent different drumbeats)

Guru Mahārāja: That *nāmābhāsa* has been explained there, *nāmābhāsa*. Some differences there, this is remote and that is direct. (*nāmābhāsa* is the stage of chanting the Name of God which is neither offensive nor service mood, but between the two, a kind of apathetic chanting). *Paramahansa*, in the highest stage, one sees everything connected with Kṛṣṇa, but in the lower stage these special things are recommended to help him for Kṛṣṇa consciousness. More distant. But when one realises to the highest point, then anything and everything will excite him about Kṛṣṇa consciousness, nothing beyond.

Devotee: So on the basis of *nāmābhāsa* that is more distant, not so distinct.

Guru Mahārāja: Not distinct, more distant. Everywhere one can find Kṛṣṇa's presence, that is remote, that is not to be traced everywhere, and this is, *nāmābhāsa*, we nearer approach, in that way.

Devotee: But Mahāprabhu's approach was direct, when Śrī Caitanya Mahāprabhu gave in *kṛṣṇa-sambanda* that was direct.

Guru Mahārāja: He showed that anything and everything has connection with Kṛṣṇa. Without His support, His connection, nothing can remain. Whatever it may be, it must have some connection with Him, and we are to trace that.

"Wherever there is any scholar here in Navadvīpa, I challenge them, let them come and refute me. I say that everything is connected with Kṛṣṇa. Let the professors of the atheistic school come and convince me that without Kṛṣṇa these things can remain, nothing can remain. From every thread we can go ultimately to the prime cause, we shall have to go."

He has given connection to anything and everything here, that is my general instruction, let it be challenged by any scholar of the world, that was His fame.

Devotee: And in the case of Jīva, *Hari-Nāmāmṛta-Vyākaraṇa*, a slightly different conception in the case of *Hari-Nāmāmṛta-Vyākaraṇa* ?

Guru Mahārāja: *Hari-Nāmāmṛta-Vyākaraṇa* a little nearer approach, *nāmābhāsa*. From *nāmābhāsa*, if you can get *nāmābhāsa*, anyhow. It is not sure that all readers of this *Hari-Nāmāmṛta-Vyākaraṇa* they will have *nāmābhāsa*. In the case of *nāmābhāsa*, no surety, certainty, no guarantee is given, the *nāmābhāsa* must be, but it may come, it may come. Otherwise everyone taking the Name he must have been liberated, *mukti*, but they do not get *mukti*. So committing *nāmābhāsa* then sometimes we find that *nāmābhāsa* can help us to emancipation. But it is His will, not only in every time taking the Name *nāmābhāsa* will come, it is not guaranteed.

Devotee: Guru Mahārāja, *nāmābhāsa*, Śrīla (A.C.Bhaktivedanta) Prabhupāda has described it as not pure chanting of the Holy Name. What is the negative quality there?

Guru Mahārāja: Negative quality is that he is trying to get the passport not the visa. By passport he can go to the last limit of the country, but without visa he cannot have admission into another land. So by *nāmābhāsa* one can get the passport to go anywhere and everywhere, which may not be the right for all.

Suppose in the frontier, if one has got special certificate he can go to visit the frontier. Otherwise how the military arrangement is there, all the people may not be allowed there to notice that. Do you follow, am I clear? You are living suppose in West Germany, but West Germany may not give all the subjects of West Germany, to go and have inspection of the border of East Germany, because there may be some military arrangement and ordinary men should not know that. Do you see? But special ticket is given to particular persons who are reliable, they may go and inspect the frontier, where military

arrangement is made. Not to all but to some, some tickets may be allowed, they can go to inspect the border land, not all, it is like that.

By *nāmābhāsa* you can go to the extremity of this material world, extremity, to the frontier line, and not to cross. To cross that means to encroach the other land, enter into the other land. That is *Vaikuṅṭha*. That only through service, through visa we can enter into another land. What is the meaning of the visa? The visa is a certificate which will be given to you that you are not, not only no danger, but you have some contribution for the interest of that country where you are wanting to enter, then visa will be allowed. So when service, that we want to do, give something to the other part, then we may be allowed to enter, otherwise not, that is *bhakti*, dedication, service.

Mainly *nāma-aparādha* (offence against the Holy Name) and rarely *nāmābhāsa*. And *śuddha-nāma* (pure Name), that means we must have some dedicating tendency, fine dedicating concern, unadulterated dedicating tendency we must have for *sevonmukhe* (serving tendency). Then we can get admission into that finer land where every member is to serve and not to enjoy, that is the temperament, whatever the outer expression.

To our eye we may think that they're also enjoying one another, but it is not the fact. They're meeting only in the plane of dedication, service, service. Even the union of the husband and wife, there is also no enjoying mood, also serving mood. If we can conceive that then we can conceive *Vṛndāvana*, what is *Vṛndāvana*. All serving mood. Without that none can enter into that plane. Generally we see that the husband enjoys the wife, but wife has also got some sort of enjoyment, thereby, but maybe less. Aggressive and passive, but fully there no spirit of enjoyment. Just as the wife she may not have aggressive purpose but still she gets some enjoyment.

So it is possible to feel satisfaction by our passive and serving attitude, serving attitude. But the spirit of service must remain there otherwise no entrance is possible in that plane. So similar not same, *aprākṛta*, *prakṛta vāt* - just like mundane but it is not mundane, just the opposite. So this is the highest conception of *Vṛndāvana*. Like mundane but not mundane, but just the opposite, of serving, it is possible.

Just the same thing that union of the men and women, one with a prostitute, that is condemned very much. But when in married life not so much condemned, the degree of adulteration, the sinfulness is being lessened. In this way if we can push it, we can enter into the land of service and that also can go to the acme of service. Though it may seem to be very crude enjoyment, but it is not only free from that but the purest possible *līlā*.

That is, wholesale sacrifice to the, for Himself. Everything for Him, whatever is being done, for Him. That the basic principle must be satisfied, that everything is for Him, otherwise no entrance, no existence possible there. This fundamental principle must be satisfied to have entrance there. That for Himself. Even the birds and beasts in *Vṛndāvana*, they are also united in whatever they do, everything is for the satisfaction of *Kṛṣṇa*. Otherwise no entrance, no existence is possible for any monkey, or bird, or beast, or anything, or even the worms also. Whatever thing, all dedicated to the greatest extent, fullest extent, towards centre, towards *Kṛṣṇa*, then that will be *Vṛndāvana*. *Gaura Hari bol*. Otherwise that will be like mundane world.

.....

Devotee: *Kāya-mano-vākya sevā*, that may not be *ananya-bhajana*.

Guru Mahārāja: *Kāya-mano-vākya* - by thought, word and deed, anyone may try to serve anything. Someone may try to his country, *kāya-mano-vākya*, his thought, word and deed, everything engaged for the country. Not for his own family, or own comfort, that is also, *kāya-mano-vākya*. So *kāya-mano-vākya* in it's maximum stage, in it's free and normal stage, it will have to come to Kṛṣṇa, otherwise it won't be the perfect form of dedication.

*kāmais tais tair hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā*

"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)

One may engage his thought, word and deed, for country, for Kali *sevā*, for Śiva, other demigods, but that won't be considered as perfect dedication, *kāya-mano-vākya*. When the reign is fully taken away it must go to Kṛṣṇa conception, it can't be satisfied anywhere. The fullest emancipation, *svarūpeśa*, self determination to the fullest extent, it will come to Kṛṣṇa consciousness, otherwise some sort of limitation there cannot but be.

Devotee: Rūpa Goswāmī says *jīvan-mukta sa uchata*

Guru Mahārāja: Though he's seen to live here, still he's liberated. Because he's engaging all his energy towards the service of Kṛṣṇa, satisfaction of Kṛṣṇa and *Guru*, he should be considered as living liberated. *Jīvan-mukta*, when liberated though living in the flesh and blood, but soul is already liberated. And when the body will fall down, the soul will go there, in the same layer, same plane.

Devotee: In *Caitanya-Bhāgavata*, that about Nityānanda Prabhu, in the world of dedication, *jay dubibay* ? "Who goes there in that ocean?" So that is above *kāya-mano-vākya sevā* ? *bhakti-rasa-sagara jay dubibay se nityānanda baddhuk*.

Guru Mahārāja: He wants that achievement, *jay dubibay* ? in future, he wants to dive deep into the ocean of love, and Vṛndāvana, let him come and begin his life with the instruction of Nityānanda. Let him begin here, who has got the highest aspiration of being merged in the Divine Love in Vṛndāvana. Let him come and begin, take admission from Nityānanda. That is the purport. He will have that surety, if he comes and takes admission from Nityānanda, he's sure to get such achievement of the highest type, he will be able to merge in the ocean of Divine Love. No misguidance in the way, no possibility of any kidnapping in the way, straight. If he takes care, if he gets the ticket of the company of Nityānanda, the company will surely take him there.

Devotee: Would *jñāna-nāma* be an example of *nāmābhāsa* ?

Guru Mahārāja: *Nāmābhāsa* - Ajāmila (who called for his son by the Name of Nārāyaṇa) is a case of *Nāmābhāsa*. *Nāmābhāsa* means four kinds, *sāṅketyam*, *parihāsyā*, *stobha*, *helanam*. In these four conditions if we take the Name, that generally comes *nāmābhāsa*. Not *Nāma* real but *nāmābhāsa*, *ābhāsa* means some likeness, *ābhāsa* means likeness to *Nāma*. And near about the pure Name, but not Name proper, but just in the vicinity of the Name, pure Name, *ābhāsa* means that. So when one can commit *nāmābhāsa* then he gets release from this mundane affinity, but he waits to enter into the other final land of devotion. In the *abscissa* (the marginal plane or *taṭastha*), withdrawn from the negative side but no entrance in the positive world, in the marginal position, no mans land, buffer state, that is, *Virāja*, *Brahmā-loka*.

*sāṅketyam pārihāsyam vā, stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*

"One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyam* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names *Gaura Nitāi*, *Gaura Nitāi* to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."

(*Śrīmad-Bhāgavatam*, 6.2.14)

Devotee: How does one get pure chanting?

Guru Mahārāja: Pure chanting with the influence of the *sādhu*, if he can understand the purity and the eligibility and desirability in the serving life of Kṛṣṇa. For Himself. Die to live. If he wants a life of dedication, sacrifice his individual interest first, if for the central government then he can enter, to catch the idea that we are all representatives of the centre. We have got no local interest, we must not care for that, we are all representatives of the centre. With this idea we shall live, for the satisfaction of the centre. We are all soldiers, we are all soldiers, dedicating the cause of our life for the centre. We have got no other individual aims in our life but to fight for the centre, work for the centre. If one can catch such disposition of mind then he'll be given recognition as a central man, man of central interest. Universal facility he will enjoy, and that is very tasteful and high noble order. That sort of life.

Devotee: Lord Caitanya came to distribute freely the Holy Name but still it is required first that service must be there.

Guru Mahārāja: Yes. Try to understand Kṛṣṇa, the sound aspect. The sound aspect of the Absolute representation is extended to you. Take it as a thread to march towards the

centre. But mind, you will have to give up your own selfish end of life and to accept the universal goodness as your own. With this idea you can make progress. But if you take the Name, go on taking the Name, but you don't sacrifice, you don't budge an inch from your selfish position, then it will be fruitless. That is only the exercise of the tongue and the sound won't be within. It will be dead sound, the cultivation of dead sound. The sound if it once will awaken, the sound will awaken and show its spiritual characteristic. To whom? Who's very eagerly sacrificing himself to catch it. And who wants that, "Whatever I shall get out of the sound I shall utilise it for my selfish, mean purpose," the Vaikuṅṭha sound won't come. He won't come to serve you but if you want to serve Him then He will accept you and you will find that you are getting the connection of the real Name, that is conscious Name, spiritual Name, Name is spiritual, mainly.

A book is given to you but if you have got some idea, some sort of progress, some sort of inclination, you can read and you can get the meaning out of that. Otherwise those letters are nothing, even though it is extended to your eyesight. So many letters, so many things written in the letter, but if we do not know how to read the meaning then it is only some colour to you, all physical. But you must enter into some training, into the meaning of the words and understand the purpose, then that letter and that book is much to you. Otherwise to an ordinary illiterate man a letter or a book has no value. But who has got education, to him, a letter comes, a telegram comes, and that has value. But illiterate, no value, only outer part is shown to him, he can't read. So he can't understand the sound, the sound divine he can't understand, what is within. But who has got such affinity, such education, understanding, then we can see many things and by being encouraged we can go further and further.

Devotee: In the *Dālāler Gītā* by Bhaktivinoda Ṭhākura he says that Lord Nityānanda, He is distributing the pure Holy Name simply for the price of one's faith. So that faith, that is shown by service?

Guru Mahārāja: Yes, faith is the plenary, the foundation of service. If you've got faith in something then you utilise your energy for that thing otherwise why will you invest your energy there. First faith and then you will invest your energy and as much energy you'll invest, you'll make progress. Here faith means in a general sense, not in particular, things here. The faith in the Absolute that He's self sufficient, He's by Himself, He's for Himself. Faith in that, and we are all His subordinates. We are not everyone of us a separate god, that we shall enjoy our own property. It is false, this is *māyā*. We must save ourselves from this mania. But we are a member in the universal world. With this understanding we shall have new instruction and we shall practically follow the path. And then gradually we shall find we can have communication with the central office, and we can have progress there, and we can enjoy the facility of being connected with central life. That is immortal and also very fresh, unending, eternal, ecstasy, giving life.

Devotee: Mahārāja, I don't want to sound like broken record, going back to *Caitanya-caritāmṛta*, Caitanya Mahāprabhu when He travelled through the south He picked up two books, *Brahmā-saṁhita*, *Kṛṣṇa-karnāmṛta*.

Devotee: *Kūrma-Purāṇa*.

Devotee: No. *Kūrma-Purāṇa* He heard but He did not pick up.

Guru Mahārāja: He heard. But He took up, He brought with Him *Brahmā-saṁhita* and *Kṛṣṇa-karnāmṛta*, two books He took with Him from the south.

Devotee: But from one *brāhmaṇa* in one temple in South India He heard the *Kūrma-Purāṇa* and was very

Guru Mahārāja: Not He heard, one *brāhmaṇa* in whose house He was a guest one day. He was a devotee of Rāmacandra and he was fasting and anyhow managed to supply some food to Śrī Caitanya Deva as his guest. Caitanya Deva found he did not take anything and enquired why he is fasting and he is moaning, in a moaning mood.

Then he told: "That I hear that Sītā Devī was stolen forcibly by Rāvaṇa. I can't tolerate this thought. I want to die rather than think of such disastrous incidents."

Then Mahāprabhu told him: "That you don't think, otherwise. Sītā Devī She is wholesale spiritual and this material power cannot touch Her, can't see Her. So what is the question of touching, forcibly. So don't think in that way."

But anyhow that *brāhmaṇa* took that consolation half hearted. So when Mahāprabhu went further, in a place, in a temple, He heard that *Kūrma-Purāṇa* is being read there. And in that the chaste ladies' stories came in and Sītā Devī's story was also written there, in a nutshell. And there it is mentioned when Rāvaṇa came to touch Her, Sītā Devī She took shelter in the care of fire. The god of fire he gave shelter to Sītā Devī in disguise and a *māyā* Sītā was produced to Rāvaṇa, and Rāvaṇa took Her.

And when again after the war and fighting finished in Lanka, then that *māyā* Sītā, that was taken there. And Rāmacandra asked that whether She is chaste. "I want to test Her chastity. So She must be thrown into the fire and if She does not die then I shall think that She is chaste and I shall accept Her." And it was done, though Hanumān and others they're very much mortified to the extreme. It was done, and at that time that fire god, he took the imitation Sītā and gave up the real Sītā to Rāmacandra. This story is mentioned in that way in *Kūrma-Purāṇa*.

Mahāprabhu heard and Mahāprabhu told something like that to that *brāhmaṇa*, that real Sītā was not taken by Rāvaṇa. So for His corroboration of His statement, He asked the priest in the temple: "You give Me that old page and instead you write a new page and put it there." So He begged the old page from there, from that book. Indian books in ancient times were not bound together, they're all loose. So that old loose page He begged from that temple agent and He took it. After crossing two hundred miles perhaps, He came to show that page to *brāhmaṇa* to do away with his misgivings.

And when that *brāhmaṇa* got that old page, "Oh it is mentioned in the *Purāṇa*." He was fully satisfied that Rāvaṇa could not take Her and he was very much pleased with Mahāprabhu. And he told that: "The other day when You were my guest I could not whole heartedly feed You, I have ignored. But now You are to stay a few days in my home

and I want to serve You. You have such a great affinity for me, love for me, that You have again come two hundred miles to do away with my pain, the pain of my heart. You are no other but You are Rāmacandra Himself. You appreciated my grief so deep that You have again come here. You are none but Rāmacandra, the Lord of my heart. And another new thing I want to say that I already, before this I used to take the Name of Rāmacandra, always. But from Your association the Name of Kṛṣṇa, that came to me and I can't leave that Name, Kṛṣṇa, so You are Kṛṣṇa Himself."

In this way the statement mentioned there. The *Kūrma-Purāṇa* it was mentioned about Sītā, that the real Sītā was not caught by Rāvaṇa but imitation Sītā he took. Corroborating the fact Mahāprabhu represented to the *brāhmaṇa* of the Rāmānuja *sampradāya*.

*aprākṛta vastu nahe prākṛta-gocāra
veda-purāṇete ei kahe nirantara*

"All the *Vedas* and *Purāṇas* constantly warn against considering divine or nonmaterial substance to fall within the category of material nature."

(*Caitanya-caritāmṛta, Madhya-līlā, 9.195*)

The spiritual things are not at the disposal of mundane power, it is spiritual, spiritual. The higher things can come to the lower, but lower things cannot go up and enter into the higher. Transcendental things can come in this mundane world, but this gross cannot enter into subtle, subtle can enter, earth cannot enter into ether but ether can enter into earth.

.....

Kṛṣṇa knew that Kālayavana, the day of his death had come and he will have to die in a particular way. Everything was known and He was instrumental to that. Playfully He moved in his front in such a way that Kālayavana he's *just* going to catch, *just* going to catch, in this way. As Mucukunda, that cave, carried him to that cave and there He just hid Himself. And Kālayavana when he entered the cave he found that Mucukunda is lying there in a big figure. He was in Satya *yuga* and in a big body, he is lying there sleeping, after this place? and this Kālayavana will break his sleep. And whoever will break his sleep he will cast a glance, fire glance to him, and he will be reduced to ashes. All this was known to Kṛṣṇa. He playfully enticed him to that cave, entered the cave and hid Himself.

And Kālayavana thought He's sleeping there. "Oh You are to deceive me, You are lying here covering Your body." So he gave a kick and Mucukunda he awakened.

"You have awakened me from my rest." And his fire look he cast on Kālayavana and he was reduced to ashes and Kṛṣṇa came out.

Jarāsandha was, when fight going on with Kṛṣṇa and Jarāsandha, Balarāma wanted to kill him by His club, but Kṛṣṇa pointed, "No he will be killed by Bhīma, You don't attempt. Balarāma avoided.

Devotee: During the chase, Kālayavana is chasing, Swāmī Mahārāja commented that Kālayavana could not catch Kṛṣṇa because he was too covered with contamination, or with false ego or something like this.

Guru Mahārāja: Of course. Seeing also, we cannot see.

*avajānanti mām mūḍhā, mānuṣīm tanum āśritam
param bhāvam ajānanto, mama bhūta maheśvaram*

"Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being." (*Bhagavad-gītā*, 9.11)

When He comes down in this mundane world, so many persons have a look, but they cannot understand Him. Rather like so many hate Him, the haters are also there, *avajānanti*, *avajñā*, does not care. Look to Him with hateful cast glance to Him. Such also is possible, *avajānanti mām*, but if He

End of recording. (see also Guru 39)

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