

## His Divine Grace Śrīla B.R. Śrīdhara Deva Goswāmī Mahārāja

83.4.13-14-16 (see also 83.5.14-15-16)

**Guru Mahārāja:** "Everywhere I am the man of his interest, I am the person of his interest, intellectual I am, everywhere, reflection, I am the object of search, the search."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

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

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

(Śrīmad-Bhāgavatam, 11.20.30)

"He's My own." When the seal of the heart is broken, that flow of love comes out and love can give recognition. "Who is My own, or who is not My own." And then all knowledge of alternative process vanishes, no alternative. "This is *the* man, my heart says." *bhidyate hṛdaya-granthiś*, so *prema*, the flow of love can only, it will not go and make friendship with anybody and everybody, it will go to the proper place. And then all possible alternatives will vanish, of the search. And then the little reaction what I had in the previous platform of plane, that will vanish. So first pray *bhakti*, then knowledge, *karma yoga jñāna*. He is independent, *bhakti*, love, He's independent in finding out the object of his search. And the knowledge, that will have no position there. And the reaction that I already had in the past locality, that will also vanish.

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

Wherever I shall cast my searching look, the response will come, one and same, everywhere the response will come. "I am your own, You are searching Me." From everywhere the ego will come and corroborate, "You are searching Me." So no other alternative, so enquiry will be finished, and what loan I incurred in this ordinary plane of senses, that will also disappear. This is proof positive transaction.

Love is independent, nothing can produce it. *Ahaitukī apratihātā*. This is causeless, as well as its progress can never be stopped or hampered by any other force in the world. *Ahaitukī apratihātā*.

**Devotee:** Causeless means unconditional.

**Guru Mahārāja:** Causeless means it is eternally existing, nothing has created it, causeless, it is *Svayam Bhuv*. It is self existent, causeless means self existent, self existent. And it's *apratihatā*, it's progress can never be disturbed by anything else. Uncontrollable, *ahaitukī*, or causeless, *apratihatā*, irresistible.

**Devotee:** If the heart is the source of love then what is the source of knowledge?

**Guru Mahārāja:** Knowledge, that is what is calculated, not automatic. What, when we analyse, then which comes within the calculation, that is knowledge. So *jñāne prayāsam udapāsya* (S-B, 10.14.3), set aside, leave aside the attempt that your calculation will make you, will bring fulfilment for you. Give up this once and for all. No calculation can take you there, it is automatic, *ahaitukī*, causeless, self sufficient.

*Bhakti*, that is normal, that is normal, that is automatic function, spontaneous, spontaneous. And unfortunately you are cast away from that normal position, to some foreign conception, and there you are to calculate all these things. In a limited position you are cast so long, but in original position, calculation is unnecessary. Calculation is there where there is possibility of being deceived, where possibility of deception, calculation comes there. There no deception, cent per cent, friendly flow of affection there, so no place of any calculation. When we come in the layer of calculation, we're already in limited position, undesirable and unhealthy position, so the calculation is necessary. In uncivilised world where one is eager to cheat another, there calculation has got some position. But where there is no possibility, no trace of any cheating, mutual help and that is spontaneous, then it is redundant calculation. Calculation is a diseased state of a soul proper, so in soul's soil there is no calculation, no room for any calculation. It is opulence and opulence of affection and love. Everyone is of sacrificing, of giving mood, not robbing mood. So it is redundant there, it is a cursed position to have our life in a calculative area, it is deplorable.

So *jñāna sunya bhakti*, Mahāprabhu says the real civilisation begins here, this, *jñāna sunya bhakti*. That is to be adaptable to a particular plane which is above calculation. We must try to have admission as a member in that plane of high civilisation. There no calculation, no cheating, nothing of the kind, try to have a ticket of that. "Yes, here you are, I am purchasing a ticket in the *jñāna sunya bhakti*, the plane of love, yes I admit."

Otherwise it is all false scent, to run after false scent, the knowledge. And this *karma* is the positive madness, mad energising his *karma*, exploitation, exploitation, with a mad activity. And the calculation in the middle, that is to live in the land of doubt. That is undesirable. Try to have your ticket to live in the land of opulence, and opulence of affection and love, service, co-operation. That is the real civilised world where we can go. That is God's domain, Kṛṣṇa's domain is more intensive, Kṛṣṇa's domain.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

*Jñāna sunya bhakti. bhidyate hṛdaya-granthiś, ahaitukī, apratihata.* No knowledge can take us to the plane of devotion, it independently comes by *sukṛti* from that plane. Anyhow, any connection develops without our consciousness, this mad consciousness, and anyhow takes us, helps us to take us there in that plane.

*Sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ* - Through the agents we can have that association, and to have the association of the agents, that means *sukṛti*, *ajñāta sukṛti*, which originates from that plane and not produced from here.

*bhaktis tu bhagavad-bhaktasaṅgena parijāyate  
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ*

"Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is *guru*, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the *guru* as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*." (Bṛhan-Nārādīya-Purāṇa)

*Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*, (S-B, 11.20.30): That plane will say clearly to you, "Oh I am yours, you are searching Me, I am yours, is it not?"

"Yes, You are mine."

All differences gone in a second. The touch of that magical flow, magical flow, at once will say: "Oh you are Mine though it is I am yours." No calculation, no scientific research, anything, is necessary for that. Heart to heart. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. Then you are out of all negative influences, possibilities. *Chidyante sarva-saṁśayāḥ, kṣiyante cāsya karmāṇi*, the tendency to make you captivate in the plane, that is futile, that is a trifle thing, then it vanishes very soon. *Mayi dṛṣṭe 'khillātmani*, when the positive meeting of the parties is effected any way.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Generally it is difficult for the scholars to understand why the *jñāna*, .....  
*Bhagavad-gītā* is also preaching too much for *jñānam*, and that *jñānam* is eliminated totally from our prospect. What is this? *Jñāna*, where we find our own self, our own interest, *jñāna* means this knowledge that helps us to know our own interest, by comparative study. That is thoroughly to be eliminated? What is this? We can't accept this. That is almost suicide." The scholars will think like that. "That to give up the charm of *jñāna*, knowledge, that means to commit suicide, how can we accept such a foolish proposal? *Jñāna sunya*, devoid of knowledge, never, it is impossible." Even sincerely they come to think if anything is above knowledge, they can't, it is suicide, to give up knowledge.

*Śrīmad-Bhāgavatam* has a big hammer on the head of the *jñāna*. "You are responsible for all these troubles, your calculation. Self calculating agent, he has contaminated this disease, to everyone, and create havoc in this world, and so much cheating and gaining, all these things, all your creation."

You can think, when a boy, he has got no knowledge to look after his own interest, how he's managed to grow safely in his mothers lap, where is your knowledge at that time? Does it come to help him? No. So all of you in the very beginning, without knowledge you have come up, and there is such arrangement in the nature, in God's domain. Without knowledge also, thousands, *lākhs*, *crores*, millions, they are coming out to the stage of knowledge, and a child, where is the knowledge? You can't say, suicidal.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.  
 Nitāi Gaura Hari. Nitāi. Nitāi. Nitāi.  
*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*  
*kṣīyante cāsyā karmāṇi, mayi dṛṣṭe 'khlātmani*

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

All friendly, all friendly, and what you conceive to be your own interest, that is not your interest at all. Your knowledge has frustrated you, cheated you there. To select your own interest, you are wrong in the very beginning. That is not your interest, there is error in the diagnosis. *Gītā* says also:

*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram*  
*suhṛdaṁ sarvva-bhūtānāṁ, jñātvā mām śāntim ṛcchati*

"I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity." (*Bhagavad-gītā*, 5.29)

"Don't keep anything for you, give everything to Me, and know that I am the best looker of your interest, and then you will find peace within you, no other remedy. I am all in all, all controller, but I am your friend." The position is really such and it is only your duty to understand that the all controller is your friend, you're well represented there, than your half knowledge, your interest is fully represented, not ignorantly represented as you think, represented there, then you will find real peace in life. *Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā mām śāntim ṛcchati - prapnoti* - "You will attain peace of life. *Mayi dṛṣṭe 'khlātmani*, everywhere I am represented as your well-wisher, everywhere. I am there and I am your guardian, I am your well-wisher, I am everywhere. So no apprehension from any corner, then you must find real peace in life."

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

Mahāprabhu tried to show this way to peace of life, one and all, everyone, no property. Any number can be accommodated, only non accommodating temperament must be removed, all accommodation well accommodation everywhere.

*madhu bar taritarutay matukarum tushinhava*  
*madena santosh adi .....*?

This aspiration, general aspiration of the Ṛṣis. Honey, everywhere there is honey, honey, honey, from all sides, there is honey for you.

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

Nityananda Prabhu, He fell flat at the door of all He visited, "Take the Name of Gaurāṅga, I am giving a card to you for admission in the fold of Gaurāṅga, please take it, please take it." And He's weeping and He's falling on the gate and He's pouting there, rolling. "Accept this card, keep it with you and think that you are in the fold of Gaurāṅga. Everything will be done on your behalf, the chance has come, don't lose it, don't lose it." In this way He begged from door to door.

*atabhuli nityananda bhumi gauri jaya sunar padva jana duli utai ?*

The golden mountain is rolling at the door of the householder, weeping and inviting, pitifully entreating. "Keep this card, admission card, I am distributing, come to distribute."

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

Dancing with His own Name, taking His own Name and dancing.

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

.....

Vasudeva Datta and Vasudeva Gosh, four Vasudevas, in Mahāprabhu's day.

Towards your aim unlimited, everything for you aspiration, you are.....towards the object of your .....

In this way you will take the Name of Kṛṣṇa, and you will find His help at once, in no time. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. The qualification of the taker of the Name Divine, the standard has been recommended as this. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Where is Kṛṣṇa? Come to the level, come to the plane, and you will see, there we were. But your eyes and your senses are all attracted by the charm of different planes, you have no time to look towards Kṛṣṇa.

*sarvatya krsne mukti pari janma ?*

Everywhere there is perception of Kṛṣṇa, but your sight is caught, attracted by so many floating charms, and they're catching your attention, your sight, your feeling, and you can't see Kṛṣṇa, can't see Kṛṣṇa. Prejudice, your own prejudice for the outside world has covered your eyes. Drawing all your attention towards them. You can't see Kṛṣṇa, the real well-wisher, the real guardian, the real friend, the real lover, you can't see. You are so busy with your transaction with outer aspired things, you have no time at all to look towards

Him. You're ignoring the best friend. You're ignoring, for false transaction, you are wholesale caught, whole attention drawn by false transaction with the environment. And the transaction continues by a false ego of you, a false person, you are absent there, you.

Our Guru Mahārāja used to this word as minor, soul is minor, and the manager he's working on the behalf of the soul. Soul is proprietor, but proprietor is minor and the manager working on behalf of the proprietor, they're looting things accordingly to own interest. That is the position of a person in bondage proper, foreign soil. Their true self is not represented in their transaction, in their name going on, but in whose transaction, they're absent, their interest is suppressed, absent. The managers, mind, intelligence, they're surcharged with other interest, and they're going on in transaction. But in the name of the proprietor, they're minor, nothing to me, but without Him no transaction is possible, minor.

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

When calculating all these things, we reach to the highest position of disappointment, then sometimes, somehow or other, but from the core of the heart. "Oh Lord, I am helpless, save me. I am helpless. I am overpowered in my home. I am in the midst of so many enemy like, at the hand of my enemies, no freedom. I am totally under the control of so many enemies in the form of friends within me. Such hopeless position I hold my Lord. You come without, at least aggressively, otherwise no hope, even I may not be allowed to make connection with You. *karmadinam koti* .....

From time immemorial I am serving all my masters, but they're not satisfied with my service. I am made the slave, eternal slave, no possibility of getting, or giving any relief to me. Now I find this helpless position my Lord. If You only come of Your own accord and assert Yourself in a new way, then they will fly away, otherwise no chance have I got. Only little attention of some engagement if You extend to me, then these will fly, in fear of You, otherwise I am nowhere."

This sort of pathetic prayer from the core of the heart towards the saviour, that is what is necessary for us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitai Gaura Hari bol. Nitāi Gaura Hari bol.  
Nitāi Gaura Hari bol. Govinda. Govinda. Govinda Govinda He. Nitāi Gaura Hari bol.

.....

Guru Mahārāja: Same question always.

Devotee: Well, I hope not. This is a question I've asked once or twice before but I'm asking it for the full explanation. We're encouraging everyone to chant Hare Kṛṣṇa *mantra*, yet we're seeing now there's one quote in *Padma-Purāṇa* that's saying without proper initiation the *mantra* received is without effect. So is it that those without proper connection, they're not getting the benefit of chanting the *mantra* ?

**Guru Mahārāja:** Only solid progress is not possible, proper progress. It may be something like, *punya*, to acquire merit, like good activity and suddenly, abruptly, it may become or may not, *nāmābhāsa*, and that giving *mukti*. Up to *nāmābhāsa*, up to *mukti*, it may be, or may not, that Name. Just as the seed without the potency within it, imitation is like that, without the seed. The medicine is there, apparently, but the potency of the medicine is absent, it will be like that, but at most it may produce what is *nāmābhāsa*.

One thing is the Name proper, Name means it is not material, it is not under the jurisdiction of the concocted area, misunderstood area. It must not have root there, in the false imitation, the root must not be there. The root, the Name proper must have to become, have its connection with Infinite proper. One thing, and the next thing, it must be treated properly, that is *sevonmukhe*, serving attitude. Not exploiting mood, nor indifferent mood, serving attitude must be there, and the seed must be proper seed, bona fide, two things necessary, everywhere.

*Sādhu-saṅga*, that is also bona fide, we are to differentiate it from the sham, from the apparent, that is from *mayic* conception. Which is not so. That is the treachery, the hypocrisy, we are to avoid it. Imitation side which is not proper and is going on in the name of proper, that is dangerous, we are to avoid that. We are to come in connection with the truth, with the reality and to deal also really, and not any facsimile, any imitation way. Our dealing will be sincere, true, and we must come in touch with the truth, then the truthful result we may expect. Truth is independent, it is not subservient to anything else, we shall have to come in connection with the truth. How to get that connection, that is difficult thing, and that is by *sukṛti* and by *sādhu-saṅga*.

So we are to understand the very basic principle of the thing, the fundamental. Then if you can understand that, all other questions will be solved, you can deduce from that. If we have a general truth in our hand, the particular cases may be dealt according to that. The general mental law, we must come to be acquainted with what is what. *Bhaktiyā sañjātayā* (S-B, 11.3.31), *bhakti* can produce *bhakti*, not never *māyā* can produce *bhakti*. Reality can give reality, and not any misrepresentation of reality can give reality, deliver it in any way. You are to understand that, it is very simple and fundamental thing, others will be deduced from that conception.

There in the midst of misconception, and misconception of any nature cannot give us relief from misconception, some positive thing must have to come for our rescue.

So if we do not understand the basic principle, so similar and same questions come.

**Devotee:** I think I understand what your saying now.

**Guru Mahārāja:** Always similar questions come. Assimilation is necessary, to hear and to assimilate that, to hear properly and hear with assimilation. Only repetition of sensation is not experience, experience is not repetition of sensation, congregation of senses. But some assimilation, then principle on the background, and it receives in a particular way and puts in a particular way, then it becomes experience. Only a sensation, repetition of sensation cannot be said as experience, experience means something, some other principle handles those sensations in such a way and it adjusts in such a way, then the sensations that, they become experience, knowledge. The cluster of sensations is not experience. So rending the ear is not hearing, the inner man must be there, to attend it, and to assimilate, and to group it, adjust it, in proper place, it will keep them, and at the time they will get from that particular position. All what we hear jumbled together,

without any discrimination, that is no knowledge, that cannot improve our condition. Here Hegel says .....

End of side A. Start of side B. 13/14/16-4-83

Knowledge of experience. The inner most man must be there to attain. Hearing, seeing, everywhere, it is the inner man, he receives the sensations, and adjusts them in such a way that he can use them in a proper way in the future, and that is knowledge.

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

In *Bhagavad-gītā* we find assimilation unique, so many things of different types, they're adjusted in such a way, it is unique thing *Bhagavad-gītā*. *Karma*, *vikarma*, *jñāna*, *yoga*, many things, devotion, many things are properly adjusted. Not in any other book do we find where everything has been adjusted in such a way, with the exception of *Bhāgavatam*.

**Devotee:** Mahārāja, does that refer to the three types of *rati* ? *sadurayania rati* ? Is that more or less the same thing?

**Guru Mahārāja:** Yes in general, common, and then specific, specified, general attraction towards God, then attraction will take form of particular *rasas*, *śānta*, *dāsyā*, *sakhya*, *vātsalya*, *madhura*. And there are also sub divisions, *asālana* ? *viśeṣa*, developed condition general, and then particular types. When particular *rasa*, aim in that *rasa*, so many groups, divided into many departments, and to be specialised in one department, specialist.

**Devotee:** That is *samañjasā* ?

**Guru Mahārāja:** *Samañjasā*. Harmonised, many in one, organised. All accommodating, all adjusting. Our Guru Mahārāja used to say: "Religion is proper adjustment." Adjustment to the extreme, general adjustment, then particularised and it goes to the extreme. Divided into different departments, like government.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.  
Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

**Devotee:** In the *Śrīmad-Bhāgavatam* we find that the *gopī*'s of Vṛndāvana, at one point when they were very, very, eager to have *darśana* of Kṛṣṇa, they were unable because their husbands kept them within their houses. At that time some of them left their bodies. So someone may ask, they are eternal associates of Kṛṣṇa, how is it possible that they left behind these seemingly, bodies?

**Guru Mahārāja:** That is a show, that aspect, the real aspect of the *gopī*'s relationship with Kṛṣṇa and the other aspect a show. Just as here we represent a thing which is not real here, in a picture, in a picture I may show the Himalaya here but it is not real Himalaya.

So in the case of the *gopī's*, the husband life, that life is like a picture. It has been written by Dāsa Goswāmī, just as a doll made by the wood, a wooden doll .....

A particular type of bird which can cry aloud .....

Something like show, it is arranged by *Yoga Māyā*, that sort of theatrical stage is built to enhance the attraction towards Kṛṣṇa. It is to the extreme, attraction to the extreme, for the *gopī's*, it is already extreme, again to enhance that, this policy has been adopted by *Yoga Māyā*. That there is outer demand on them, some design, outer demand, it won't allow them to be united with Kṛṣṇa, some concocted demand. The wholesale cover is like that, this *parakīya bhāva*. Local demand, something, and attraction for the universal life, the real attraction, and the local is futile, just putting some demand on them, but can't do anything ultimately, they're futile. But it has been managed to enhance their quality of life.

Just as a boy may be offered: "Do you like the lap of your mother or this doll?" A doll is given to the boy: "Take this doll", but he won't go to go to the lap of your mother. "What do you want?" Only want to dismiss the doll and go to the, to a particular temptation and the whole side to enhance, boy likes a real favour. Boy. "No I don't want the doll, I want the food, I want the mothers lap, affection, not doll."

Some test is given to judge the quality and increase the appeal, even dismissing these demands of moral, religious, either social, status. But this unknowingly flowing towards Kṛṣṇa, spontaneous, unknowingly, unconscious flow towards Kṛṣṇa, to prove that, this test put before them.

There was an instance that German Kaiser, his mother was a British lady, royal family of Britain. The Kaiser who was the cause of the first great war (against) Germany, he went to his maternal house and there with his cousin, some boys fighting and some strike came on Kaiser's nose and blood oozing, falling down. And Kaiser is supposed to have said: "Let the British blood fly away from my body." He was so German in his ego: "Let the British blood fly all away." So let our subtle, all, including even this body, which has come from such society, let it go ..... I am a German.

I am Kṛṣṇa's, ....., I can't leave Kṛṣṇa at any cost, whatever belongs to you, you think, you keep it, I shall go. That sort of spirit, selection, unity and oneness. That has been shown to us in different types, different types of Kṛṣṇa attraction. Kṛṣṇa attracts the whole universe, everything, all the atoms are attracted by Him. But there is differentiation, distinction. All atoms are not equally attracted. The attraction on the whole is sweet, but there is differentiation in the sweetness, the degree. All not of the same type, gradation is there, and it goes up to such a mark that it denies the very existence of them, so much attraction feels within, he knows his own existence, his own ego. Such is possible, such attraction is possible. The very gist is being attracted, the form eliminated. Just as when one is swimming and feels danger, one gives away the dress and with naked body one wants to swim, something like that.

The *māyāvādī's* come here, wants to intrude into:

*nosoramano naham ramani dumu capasala kinjani ?*

Unconscious of their physical existence, they feel attracted towards Kṛṣṇa, the *māyāvādī* comes: "Oh there you see? All forms of *jñāna*, and they're one in substance." But when it again comes out, in different motives, it is going, entering and coming out, entering and coming out, the *līlā* continues.

Hare Kṛṣṇa. Nitāi. Nitāi.

Highest intensity in Rādhārāṇī, She surpasses all in that sort of attraction and feeling, and in the highest stage of unity becomes Mahāprabhu. And that hint is given in the last *śloka* of Rāya Rāmānanda.

*vili raja nayana bhanga hela anudina balala avadina paila  
no so ramana naham ramani docamadhi mukhi paisala jani  
kesava kekahini bitula kani heno jani (?)*

That was composed by Rāmānanda himself and in the last stage that was delivered when enquired by Mahāprabhu. "Any further development in the *līlā* ?"

Then Rāmānanda told: "I have got one thing in my mind, but I don't know whether You will relish it or not, I have composed one poem to that effect, You hear it."

When he was delivering that poem of his own, Mahāprabhu put His hand on his face, "No further." Hitting him. Combined, both combined, forgets everything, madly seeking after Himself, in the mood of the potency, and Mahāprabhu was caught red handed there. He opposed, not to give vent to this.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Not to be spoken, yet it is spoken. Devotees feel like that.

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

*rasa-raja mahā-bhāva dui eka rūpa*

Rāmānanda could not stand, fainted, fell over unconscious on the ground. Mahāprabhu touched him by His magical hand and brought him to consciousness. Rāmānanda found a *sannyāsī* is sitting here in the front.

Then the *sannyāsī* told: "Am I allowed to go now, to take leave of you?"

Mechanically - "Yes you may take leave." Rāmānanda was struck dumb, and sat there a long time.

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

Devotee: Mahārāja, maybe about three or four years ago I asked you about my Guru Mahārāja's identity, according to your particular bicha? what you thought his particular identity may be in the spiritual world, you gave a general analysis. So I also wanted to ask

you, I don't know if you will answer, but I also wanted to ask you the same thing about Kṛṣṇa Dāsa Bābāji Mahārāja.

**Guru Mahārāja:** Kṛṣṇa Dāsa Bābāji Mahārāja, he openly had discourse with me. "I know everything, I hear, but my particular attraction towards *sakhya rasa*, I like it most, friendly, friendly. I have heard all these things, different stages, different qualities, but my special liking is in *sakhya rasa*." He told.

But our Swāmī Mahārāja, whatever I found from his letter, and the letter I found when he was going towards America for propaganda, he has given his own internal aspiration. "Help me to finish my duty as ordered by my Gurudeva Rādhārāṇī, who is very favourite to You, to help me in discharging all my duties given to me by Him, He is Your very most favourite, and after that we shall have our natural pastimes in Vṛndāvana."

Such and such way, that he had expressed. From there I traced that he's there, in his natural service, he relishes that sort of service. That is my find from that letter. Before this I did not have any feeling in any talk with him.

Hare Kṛṣṇa.

Of course I have not gone through the portion where he has translated the *madhura rasa* affairs in *Bhāgavatam*. But still this was sufficient for me to guess, understand his innate aspiration, in that line.

Was from common as it was told of *sadaraniya* ? General attraction, then assimilation in different departments, general recruitment, and then examination by the specialists, and particular departments are given to particular persons, he will shine in that, after general recruitment, general test and then special test.

Gaura Hari. Nitāi Gaura. Hare Kṛṣṇa.

**Devotee:** Mahārāja, this Arup Mitra, did he mention anything about his house in Calcutta? Arup Mitra?

**Guru Mahārāja:** No. I heard he has got a place in a good position, .....kalki? lane, street. And I heard he puts up somewhere else, that is not very important place. And his position in that quarter is also not very substantial, solid, as far as I got from his version. It is not his own, a rented quarter, and that is also not very spacious, or accommodating perhaps. I do not know. I wanted to enquire, but what answer I got, that was not encouraging to me, so I left it.

**Devotee:** I don't think he's ready yet.

**Guru Mahārāja:** Not hopeful for us. That house belonging to Mrs Bosh. That position and independent, one, two rooms, and bathroom, etc, that was useful to certain purpose. But the position of that house is complicated now, and the proprietor of the house and it was take of rent by Mrs Bosh. Now the case is going on between them and I was told some quarter compromised already. It is not encouraging, so I left it.

**Devotee:** I have heard there is one place you are interested in, in Calcutta, where you received, you met also Śrīla Bhaktisiddhānta and you took Harināma and *mantra* and *sannyāsa*.

**Guru Mahārāja:** There is a house, I have got temptation for that house. Now it is in the hands of a businessman, and if they get sufficient capital, and careful negotiations, both is necessary, to get that.

Swāmī Mahārāja, I was told he first met Guru Mahārāja there and I also met there. I got *Harināma*, I got *dīkṣa*, I got *sannyāsa*, everything there. A small, about four kartars? or so, four kartars means one fifth of a bigger? One fifth bigger? is one fifteenth of an acre.

**Devotee:** Which part of Calcutta is it in?

**Guru Mahārāja:** Near Parisnātha? Temple, Parisnātha? Temple is number five, Parisnātha Temple and this is number one. You know Parisnātha Temple? No, That is in Untajana? side, on the eastern canal side. You know sancta? Parishad, Mr Bowsh? Jagadeesh Bowsh? Bowsh's laboratory or some college, something that side? Vaiṣṇava Temple, Jain Temple, that was a very famous in Calcutta, or side to? Parishad, then Mr Bowsh's laboratory, eastern side of Calcutta.

**Devotee:** Does that man, owner, does he want to rent it, or does he want to sell it?

**Guru Mahārāja:** That I don't know. That should be cleverly negotiated by a third person. Not by you, the foreigners, neither by any man interested in the mission, should be negotiated to a third person, and better if he's influential in that quarter.

Govinda Mahārāja may manage, he lives nearby, near about three *lākhs*, two *lākhs* maybe, I have no idea, or about less than two *lākhs*.

.....

Have been successful, it is my opinion that they did not care at all. This Kuṅga Babu he found the Maṭh there in the beginning. Māyāpura. Tīrtha Mahārāja. But he did not care to get, acquire that land, he went to south Calcutta, constructing one research, Caitanya Research Institute there, for preaching purposes. That was educated quarter and he selected that locality, did not care for this. Anyhow it is there, if anyone has got particular taste, that sort of blessing, he may go.

**Devotee:** It is almost like being invited. The higher plane has to invite the person into this process of *bhakti*.

**Guru Mahārāja:** His will. If Prabhupāda (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) thinks that I won't allow anyone to occupy my throne, let it be rather, even the bush within jungle. Hare Kṛṣṇa.

*dvāarakāyām ca na stheyām, bhavadbhiś ca sva-bandhubhiḥ  
mayā tyaktām yadu-purīm, samudraḥ plāvayisyati*

Kṛṣṇa told before His departure: ("You and your relatives should not remain in Dwāarakā, the capital of the Yadus, because) Left by Me, My capital Dwāarakā will be

inundated by the ocean, the ocean will devour, swallow the place where I had My capital Dwārakā. Place of My pastimes, that will be, that will come under the ocean, the ocean will devour." (*Śrīmad-Bhāgavatam*, 11.30.47)

But He could not do a similar thing in Vṛndāvana, in Vṛndāvana also those particular places of pastimes were you know forgotten. This Vajra tried his best, only with help some, his best to discover, then again that ignored, undercover. Then by the order of Mahāprabhu, Rūpa, Sanātana, they tried their utmost to bring them again, out to our consciousness.

Nastra Tīrtha Udar? Mahāprabhu ordered Sanātana Goswāmī: "Go, *bhakti śāstra pūjā*, pure devotional scriptures, collect and publish. And the *tīrtha*, the places of holy pastimes, you bring them to the notice of the people. And Śrī Mūrti, preach the worshipping of the Śrī Mūrti in a proper way. And to prepare *bhakti śāstra*, *bhakti sadācāra*, how one should practice in a formal way, according to devotional standard, how one should live, form his life, and one's daily routine, how, *bhakti sadācāra*."

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Always above our possession, because it is of higher order, we aspire after that, but that never be taken under our nature, or utilisation, or practices, or possession. He's so, His nature is so, *adhokṣaja*, unaccountable. He won't come under and rules and regulations.

Only He's under the higher laws of love. The Infinite cannot be forced to come under any regulation, we must not forget that. Still by negative approach, surrender. "We are fallen, without Your help we cannot stand." Appealing tone. Sometimes He comes to contact, but He's independent. Higher appeals also, sometimes take Him within this. But on the whole His very nature is of that type. Unmanageable, from this plane, but quite naturally. We are calculating people, we want something concrete within our palm, but the nature of the existence of that substance is not at all of that type. Super subjective, your highest intelligence, acquisition, hankering, aspiration, hardly reach Him. So how much possession you're to measure the extent of your possession over Him?

Only from far away we may see, "Oh He seems to be come within our knowledge," talking and mixing with *Gurudeva*, that higher Vaiṣṇava, we may have, should be satisfied with such view. And suddenly may appear in your level and whenever you're given more attention, disappears. That is His nature. Suddenly at His whim, at His whim, He may come and appear in your level, but whenever any attention you fix towards Him, it's finished. Not to come in any regulation, under any regulation. If you like to try any connection with Him you may do, otherwise you are to do in your own way, go on your own. *Adhokṣaja. yato bhaktir adhokṣaje:*

*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje  
ahaituky apratihātā, yayātmā suprasīdati*

"The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self." (*Śrīmad-Bhāgavatam*, 1.2.6)

When we consider finally all these which we can bring under our regulation, they're of trash, no value. I want to enquire after something which is unapproachable, unknown, unknowable, higher thing. Then it may be we are allowed to go on that path, with that risk, with that risk you are to go. *Yato bhaktir adhokṣaje.*

Yaśodā who once found her supremacy over Him in such a way that she is punishing, whipping, then that very Yaśodā, whole life shedding tears and crying. "How can I go on with my very existence without You my boy?"

But no response.

The *gopī*'s.....

End of recording.

\* \* \* \* \*