

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

82.3.3-4 + 83.5.?

Devotee:we are all students.

Guru Mahārāja: And my Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) also told: "I'm the monitor." We must not be afraid of the eternal existence of our guide and Guru, so we are always student. Ha, ha, ha. Always to serve under their direction, *kṛṣṇa-prema janme, punar teṅho mukhya*

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga

"By associating with the *sādhus* and gaining their mercy one can get *Kṛṣṇa-bhakti* right up to the stage of *Kṛṣṇa-prema*. Furthermore the practitioners very life depends on the association of the *sādhus*. Without *sādhu-saṅga* it is not possible to receive the real seeds of *bhakti*." (*Caitanya-caritāmṛta, Madhya-līlā, 22.83*)

Sādhu saṅga, always it is necessary, the direction of the *sādhus*, *kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'*: the very origin of *Kṛṣṇa-bhakti* is in the association of the *sādhus*. And *kṛṣṇa-prema janme*, and when you have already acquired, established in *kṛṣṇa-prema, teṅho punaḥ mukhya aṅga*, he's the principal part of your transaction, your realisation, your service, and in every case his guidance will be necessary.

So don't try to be perfect, that is the greatest disease. That is almost Māyāvādā, that I am Brahma so *ham. Dāso ham*, that is healthy *mantram*, formula, *dāso ham* always. Mahāprabhu says: *dāsa-dāsānudāsaḥ*:

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kinu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

"I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gṛhastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy." (*Caitanya-caritāmṛta, Madhya-līlā, 13.80*)

That is Mahāprabhu Himself saying like that. For whom? Only for the newcomers, and not for us? So one who thinks that he's in perfection, perfect stage, because he's appointed as *ācārya*, then he's in the highest position, his position is invulnerable, undisputable, unassailable, if they think like that they're gone, finished.

Devotee: Mahārāja, we're told that when our Gurudeva used to offer obeisance to Śrīla Bhaktisiddhānta, Śrīla Bhaktisiddhānta would say: " *Dāso smi.* "

Guru Mahārāja: Yes, to everyone, everyone, whoever he is, not only his disciples, *dāso smi.*

Once it so happened, I was, I did not join the Maṭh but I am coming and going, in Calcutta, that hired house. And I saw that he's sitting straight but whoever is coming and making bow, bow down, and he bends his waist and *dāso smi*, in this way. I thought it came in my mind that we are once bending our head, and he the saint, he's always bending his head in response to so many, so I should not bow down to him. That was my conclusion, at least I shall give some relief. So I mentally I honoured him and passed away. I put this question to another senior disciple that I did so.

"Why you did?" A little excited.

Then I explained the position that incidently he had to bend down and I thought that that must be very troublesome for him so at least I'll give him a relief. With this idea.

"Then it is all right."

I mentally offered my obeisance to him but not physically, only from this. Then he supported me.

"Of course if that is your idea you are all right."

So *dāso smi dāso smi.* Men are passing through his door towards the meeting, meeting is there on the, there is a seat built on the roof and he's in the door, and this is the staircase, and by his front they had to go. So anyone whose coming and offering obeisance and in return he's *dāso smi* in this way, always *dāso smi, dāso smi, dāso smi.* Hare Kṛṣṇa.

I am your servant. I am servant. I want to cleanse the temple in your heart. Hari Mandeer. The Guru, he wants to cleanse the heart of the disciple, his *Guṇḍicā-mārjana.* Then that Kṛṣṇa is sitting there, I must cleanse the heart, that throne. So the duty of a servant.

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

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Guru Mahārāja:

*talabhate dukkha vadana tasyu kam kalena sadvat
manapamanaya stulam tulyam mitrayi bhakrai ?*

We should not hanker for honour, respect only. Whatever comes from Him we must try to take it on our head. Gaura Hari bol! Ultimately it is passing through him.

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

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Guru Mahārāja: That German disciple of our Guru Mahārāja, Harispujaya(?), he asked Prabhupāda (Bhaktisiddhānta Sarasvatī Ṭhākura). Prabhupāda asked him to go with a party somewhere but he very modestly put that: "We in Germany we first make a program, sometimes three months ago, sometimes a month ago, then we do accordingly. But here at least one week ago if any program including me, it can at least one week ago, if I get the information it is better for me."

But our Guru Mahārāja answered: "I get intimation only five minutes ago. How can I give you one week ago?"

So things are such. Committee program, all the machinery things should be handled with that spirit, that spirit. It is dictation coming and you are to transmit that. To deal with higher subjective element and if that is autocrat then there is no estimation about that. Our preparation for the service must be of that type and attitude. Always busy, wait, what will be the dictation from up above? We are to carry out that. This should be the general nature of a devotee.

mukti syam mukulitam gali sevā desa mam ?

Everyone waiting with folded palms to receive the order and try to carry out that. That is the way of living with higher subjects, always expectant attitude. A servant near the master, whatever order is coming I am to with vacant mind, the plan, program, I am doing from here, carrying out, of lower order. We must try to live in the vicinity of the autocrat master. Of course the general program is there, *Hari-kīrtana*.

In Vṛndāvana also we are told that those that are trying to follow the different *līlā* which is occurring every day in different places of Vṛndāvana, the *bābājīs*, not very simple *bābājī*. In the beginning they're to go on with a formal chart. The *rasa* is there and what will be our duty, if there is dearth then what to do, what will be one's function? In this way they get a training something like that, training, something like rehearsal. And we are told that our higher stage they can catch or understand where the *rasa-līlā* is to take its seat today, he gets the clue, and they go to attend that place. "Today the *rasa-līlā* will be in Vṛndāvana, today it will be in Govardhana, today that part, that part." The *nitya-līlā* is there and they're getting some connection, some clue, and they go there and try to participate. In this way it is a custom amongst them. Some might have seen sometimes they get some suggestion within their mind, revelation in their mind that, "Today the *rasa-līlā* is going to take its seat in such and such place. So let us go there and service to watch our things may happen if ordered we can see or can't see this way."

So the living pastimes. In the beginning the rehearsal and next the living thing where it is occurring, to attend that.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Subjective character, that is all important thing for us. We are going to connect with the master world, not to make program with an objective world and to go on with our program.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

Whatever we do we must be conscious of the fact. Awaiting for the decision from the higher zone, higher level.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Whose men have come? Jaya Tīrtha Mahārāja's?

Devotee: Yes. One of them has a question.

Guru Mahārāja: He's coming from London?

Devotee: Yes. All from London.

Guru Mahārāja: Known to Mr. John (Edmundson)? No? Is he known? What is his question?

Devotee: I've been told that the pure devotee, his consciousness is dovetailed with the Supreme Consciousness of the Lord. And yet we see that there are different opinions amongst pure devotees. Can you explain why?

Guru Mahārāja: (?)

Devotee: His question is why are there differences amongst the pure devotees?

Devotee: Of opinions once their consciousness is dovetailed with the Supreme?

Guru Mahārāja: It may be of two types. One type, the highest type, the differentiative character of the *līlā*. Different group of services with apparent different interest and they're to make arrangement accordingly with them. The *rasa* has got its respective connection, relation with another *rasa*. Even it is said that the *vātsalya* and *madhura rasa* they're antagonistic, antagonistic. Yaśodā is serving *vātsalya rasa* and the *madhura rasa* servitors the *gopīs* their interest is opposite. Yaśodā wants that her boy may take full rest at night, His sleep may not be disturbed then His health will be broken. But the *madhura rasa* servitors their interest just the opposite.

Devotees: Ha, ha, ha, ha, ha, ha.

Guru Mahārāja: So even in the perfect ideal of the *rasa* there may be some difference. Only one instance extreme I show but such differences we can find small or great in the *vilāsa līlā*. That is of one type. And another type when we do not realise all of us of same standard when there is difference in our realisation according to our calculation difference cannot but be, but be. So when we do not know the whole thing

there may be difference. And in the ideal also there is some difference. That is concerning ideal. And there is the realisation according to our stage of devotion there cannot but be difference. So in *sādhana* and *siddha* difference may be there.

But generally we are to think that we are not in perfect condition so our differences will be due to our realisation, degree of realisation. Everything varied, varied, but the difference amongst the main principles that is deplorable and that will cause disturbance to the newcomers. It is a great catastrophe for the newcomers, newcomers. They have come with open faith of a very mild standard, they can't, their faith is not so high, so intense that they will be able to tolerate many things which seems to be like discord. The difficulty is with them so whenever such things to be happening, generally the *madhyama-adhikārī* Vaiṣṇava should try to keep the beginners outside. They should not be allowed to enter into these discussions and differences, and the quarrel and litigation, all these things. This is only reserved for *madhyama-adhikārī*.

*laukikī vaidikī vāpi yākrīyākrīyate mune
hari-sevānukulaiva sā kārya bhaktim-icchātā*

"O great sage! If one aspires for devotional service one should perform all one's activities, whether they are mundane or Vedic, in such a way that is favourable for the service of Śrī Hari." (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.93)

(From *Nārada-Pañcarātra*)

Whether it is social affairs or any *śāstric* affairs, discussions, what is the real standpoint, what will be the real good, beneficent. According to their stage they will try to struggle, quarrel. One says: "No, this will be good." Another says: "No, that will be, this defect is there in your program." Some quarrel may come even amongst the sincere souls. But still the *kaniṣṭha-adhikārīs*, the beginners, must not be allowed in that circle. *Kaniṣṭha-adhikārī*, the stage of first training, that cannot tolerate all these things. But still it is there in *madhyama-adhikārī*.

To use all our faculties in connection with Kṛṣṇa consciousness. Love and laughter, we have to quarrel, sometimes we have to go to litigation, sometimes new differences in our realisations concerning understanding of the proper meaning of the particular *mantram* or the scriptures, particular poem of the scriptures, many differences, discussions. It is not undesirable, sometimes it is necessary.

*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)

"Good or bad, whatever is within you that must be thrown for the object of My service."

kama krsna kamatmana krodha bhakta desi jali lobha sadhu sanga hari katha ?

It may be adjusted in such way. I have got anger, that anger should be tried to be utilised in favour of the service of the Lord, *krodha bhakta desi jali*, who has come to attack the devotees, I may use my anger against him. In this way, in this way. To make the best of a bad bargain. So many tendencies are in my mind and when I went to, wanted transformation wholesale within my mental system I shall try to adjust them in such a way. That in connection with divine service I shall try to utilise them in that stage. The diplomacy, diplomacy knowledge I have got, that also may be utilised for the service. In this way whatever one has got he may try to utilise that as much as possible for the service of the Lord. In that way he will be able to purge out them very soon and very easily.

*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)

And then:

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

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

Next higher stage. Then when it will be very little you leave it, leave them all and become one with *cetana*, soul, *brahma-bhūtaḥ prasannātmā*:

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

"The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me." (*Bhagavad-gītā*, 18.54)

In the *brahma-bhūtaḥ prasannātmā* stage, *jñāna-miśra-bhakti*, and *sarva-dharmān parityajya*, and *yat karoṣi yad aśnāsi*, that is *karma-miśra*, and *sarva-dharmān parityajya*, means from *karma-miśra* to *jñāna-miśra*. And then real *bhakti* begins:

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir*

ye prāyaśo 'jita jito 'py asi tais tri-lokyām

"Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." (*Śrīmad-Bhāgavatam*, 10.14.3)

Not to keep connection independent of the connection with *karma* and *jñāna*. Only to take the help of *ruciḥ*, taste, taste, whatever is my condition but is I've got taste and I have got the connection of the *sādhu*, the taste will take me up very strongly and very safely to the right direction. Only *sādhu saṅga* is all important. My taste to hear from the lips of a real *sādhu*, *sādhu*, where the real God consciousness has begun, my taste for real God consciousness, Kṛṣṇa consciousness. That is the most valuable thing. Then all will go away in no time and the taste will take me upwards.

Mahāprabhu says here: "It is, it is the beginning. Otherwise from other stages we may fall back." But if you've got real taste when the real Kṛṣṇa consciousness then we are safe. Gauḍīya Maṭh: "Yes, it is, it is the beginning of the real life of a real devotee, it is here." The real God consciousness and the real taste of the disciple and he's fortunate enough to have a real relation with real God consciousness."

All other qualifications, non qualifications, all ignored. *Jñāne prayāsam udapāsya namanta eva jīvanti san-mukharitām*, above calculation. The faith has begun in its original form, in its real form here. Now faith has given shelter to this disciple and he's safe. Otherwise by calculation, by using our knowledge in drawing the comparison of the goodness of this world and that world, these are all very weak things. Cannot be and not reliable, but faith is real and faith has got its real characteristic. Must have a connection with a real *sādhu* and he will find inner taste to that.

Here Mahāprabhu sanctions: "Yes, here it begins. The life of a devotee proper begins here. He has crossed the line of danger of *māyā*." The calculation cannot be dependent on, relied upon, calculation can't help us to reach the proper place. But *sukṛti* and *śraddhā*, *nirguṇa*, independent, *śraddhā*.

sakala chāḍiyā bhāi, śraddhādevira guṇa gāi, yanra kṛpa bhakti dite pare

(Śrīla Bhaktivinoda Ṭhākura has written: "Giving up everything, let us sing in praise of *Śraddhā-devī* - faith - whose grace can take us to Kṛṣṇa.")

Firm faith, that is most valuable thing to me. No knowledge and no energy, amount of energy, this money, men, worldly wealth, all energy. But energy and knowledge, both are futile. Only *śraddhā*, faith, that is our inner, our inner function. Why? Knowledge means doubt, knowledge means in the background there is doubt, suspicion, and he want to that elimination and acceptance, this is good this is bad, this is the symptom for the badness and goodness, calculation. It is not automatic. Knowledge, the possibility of suspicion in the background 'I will be deceived, I shall

have to understand.' He's in the plane of treachery atmosphere, suspicious. And he's to calculate and find out what is true what is untrue, all these things. So he's living in the plane of suspicion, doubt, etc, knowledge means that.

But faith, he has reached such a plane where no treachery is possible, no room of any suspicion, no room. In that country any suspicion is not to be found because those that are living in the soil, they do not know what is cheating, deception. So simple dealings there. Then we have come to the real side where calculation is not necessary, not necessary. Such a safe plane we have come to. So *sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi*, faith, when we have connection within us the faith, and also the genuine party, genuine party as my Guru I have got. This connection will be happiest for the soul.

Mahāprabhu says: "Yes, here it is. Now go further." Otherwise, *eho bāhya*: "This is superficial, this is superficial. Go ahead, go forward." *eho bāhya, eho bāhya, eho bāhya* now here it is. Go, make further progress."

Jñāna sunya bhakti, that is *śraddhā, śraddhā*. And *śraddhā* cannot be exploited. Real *śraddhā* will take us to a particular place. *Śraddhā*, there the guidance of the Supreme. None can seduce one who has got real *śraddhā*. Through faith you will understand the real thing. Innate attraction, my heart feels very confident here in his. And he may be an illiterate, may be a poor person devoid of all this worldly resources but heart will select his company automatically right so, a friend, a selection of friends, the heart will guide him surely to a proper... He may not know but that will seem to be very congenial to him, that company of devotees. So: *na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati*: that is the greatest solace for us.

*pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati*

"O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated." (*Bhagavad-gītā*, 6.40)

That ignorance cannot be in general, cannot be, it is not ignorance proper but illiteracy or something like that. That cannot stand in our way. It is some other thing. A beast can approach, a scholar can hate only. Ha, ha. It may be given of such order.

Hare Kṛṣṇa. Hare Kṛṣṇa.

So we need not worry much. Still it is all undesirable, especially for the beginners, differences between the upper persons whom we consider to be upper rank. They're quarrelling and the lower class cannot but be disturbed. So they try to avoid as much as possible. At that time they may give their attention towards the scriptures. Less quarrelling, scriptures also quarrelling, because they recommend advises of different stages, so there is also quarrel. Everywhere progress means quarrel, elimination and acceptance, that means quarrel. One condemns another, progress means such, we can't avoid it altogether, but still the progress is there. We must not be afraid.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Progressive, progress.

Devotee: Śrīdhara Mahārāja, as disciples of Śrīla Tīrthapāda, we can see that our spiritual master is very much attached to you and he has very much affection for you. But we are also seeing that some other people, his Godbrothers, also pure devotees, *ācāryas*, are feeling not similar in their view point. And when you said earlier that the *kaniṣṭha-adhikārī* should not be allowed to hear the discussion of the upper class devotees, we are hearing these discussions without even wanting to and we are becoming confused. Could you please

Guru Mahārāja: Who is he?

Devotee: He is Śrīmad-Bhāgavatam Prabhu.

Guru Mahārāja: What does he say?

Devotee: He is a disciple of our Jaya Tīrtha Mahārāja. He says that my Guru Mahārāja Jaya Tīrtha Mahārāja is very much attached and affectionate to your divine grace. And we consider ourselves *kaniṣṭha* but we should not hear adverse things but we cannot but hear these things. And there are differences in other *ācāryas* and they are considered by us pure devotees. So we feel some confusion.

Guru Mahārāja: So you may think it will be if well meaning, you will not allow yourself to enter into that plane. But to waste your energy, but in the mean time you may utilise your energy in some other form of duties. You may attend to the books, you may not give attention to the quarrelling stage. That will be more considerate and useful to you or men of your stage. Gradually we shall come to know what is what, but now because I don't understand I am being puzzled, I don't go that side, I may utilise my energy in another place. That policy you may take.

Suppose one cannot go where the fighting is going on, killing, blood shedding, all these things, but he may utilise himself in services far from where the fighting is going on. In that way. You can utilise your energy, you can't tolerate the bloodshed, and so in a peaceful place, or suppose the supply of food and the nursing of the patients in hospital, you can utilise your energy there. And those that love fighting they will run towards the front and with such vigour fight.

End of side A, 3/4-2-82.
Start of side B, Śrī Gadādhara Paṇḍita, May 83.

Guru Mahārāja:my heart's *pūjā*, the Kṛṣṇa conception of Godhead, the Caitanya conception of Godhead, they're of such level, such high level, and with fine taste that has touched my heart and burned all other prospects there. Captured wholly. Do or die. Rather I shall, I must get that or I do not want to get anything, I want to die, efface my existence. But if to maintain my existence I want to live only in that sort of holy atmosphere whatever little is extended to me through any agent or agency. This should be our attitude about this.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Today is the birthday, advent day of Gadādhara Paṇḍita. This is *amāvāsya*, on a new moon, dark night. Mahāprabhu came in the full moon and He drawn the whole from Gadādhara Paṇḍita, made him quite empty. He had to come in a black night. In His case it will be full moon. Kṛṣṇa was in the middle, *āstamī*. Rādhārāṇī was in the middle. But when Both combined went to capture the full moon. And Gadādhara Paṇḍita for his, only the blackest night to come down to here.

Injustice, he tolerated such injustice, his whole life was the ignored life, the whole wealth drawn from his heart. Rādhārāṇī. Everything drawn by Kṛṣṇa to enhance His *līlā* with *audārya* (generosity) combined. And the real owner, now he's treated like a bankrupt, he's bankrupt in his own wealth, that is the position. And he passed away also in *amāvāsya* in the dark new moon, Gadādhara Paṇḍita.

And Bhaktivinoda Ṭhākura also adopted that and Prabhupāda (Bhaktisiddhānta Sarasvatī Ṭhākura) says: *gadādhara arindari payaca gaura hari* ? Prabhupāda saw, marked something common in Bhaktivinoda Ṭhākura and Gadādhara Paṇḍita. And they passed away on the same day.

gadādhara arindari payaca gaura hari ?

"The day of disappearance is congruent with that of Gadādhara. In this connection you got the grace of Śrī Gaurāṅga. You are favourite of him."

In this way Prabhupāda saw. And in another place:

sadagal gaura krsna yadi ?

This Navadvīpa Dhāma, eternal pastimes are always going on. Sometimes underground, always underground, sometimes on the surface. Prabhupāda looking in this way. Always *nitya-līlā* underground, underground to us where we are awake, that we call the surface, over the surface. And we are absent in the deep, another stage of consciousness what is underground to us.

sadagal gaura krsna yadi ?

Now suddenly they have come over the surface. Gadādhara Paṇḍita and Svarūpa Dāmodara, both, and Svarūpa Dāmodara came as Gaura Kīśora, and Gadādhara Paṇḍita came as Bhaktivinoda Ṭhākura.

*rakal gaur sri gauri chai dui mayi mahi kahi muni aprakṛta apayi sa
lokata rakal sayal dini bajay cata gaura devi aprakasa pata chata pata ?*

This is not to be given expression to any and every place. This is concealed truth. Prabhupāda says not to express it anywhere and everywhere. This is the fact. They're always here continuing their own function for participation in the *līlā* of Gaurāṅga. Sometimes underground sometimes over ground. That will be difficult to recognise them. I suddenly found Svarūpa Dāmodara as Gaura Kīśora and Gadādhara Paṇḍita as Bhaktivinoda Ṭhākura. They most graciously gave me that sort of teaching, I could see in them the true *pāṛśada*, the eternal companion of Gaurāṅga I found. Prabhupāda mentioned in his introduction to his *Caitanya-caritāmṛta*, this all conclusion summary, purport in the conclusion of the *Amavasya* of *Caitanya-caritāmṛta* it is given. Gaura Hari. The eternal nature of eternity and infinite is anything and everything. We are child of the limited soil, we are child limited aspect of the world. Many things impossible to us. We are accustomed to think that everything is impossible, only what I have got in my little experience that is possible and other things are all impossible. We are trained to think like that. But if we think about infinite it is just the opposite. Anything and everything may be possible, bad or good, that is also of infinite character. In the transcendent world the goodness also have no end and different gradation in that. In this we are to make advanced progress so that thought comes.

Pratyakṣa, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*, these five layers of knowledge. *Pratyakṣa*, where we are awake now. *Parokṣa*, we also consider other's sense experience to be a part of our knowledge. *Aparokṣa*, which is independent of all our experienced world, and where we faint, that is *samādhi*, we can't feel our new environment but our personal consciousness in slumber, deep slumber. Only personal consciousness without any conception of the environment. Their position. And then by the grace of the higher world when they take us in there then we wonderfully have some sort of experience of the transcendental world by their grace, by their mercy, not as a matter of right. Then that is in the highest stage, *aprakṛta*, very similar to this world of my limited experience but it holds the highest position of existence and sweetness in every way. *Sambhanda* (?) and ecstasy ignored. That has been given to us. If I have got *śraddhā*:

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

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

I am in my home, I am in such a position

.....

Guru Mahārāja: this is all mundane, nothing, come to Me, I shall feed you amply. You won't be able to taste such sweetness that's there in unlimited way. So I can say very easily give up everything you have got. What have you got? Nothing. In

your experience, the wealth you have got, *janma-mṛtyu-jarā-vyādhi* (*Bhagavad-gītā*, 13.9), now it is, and will pass, it will leave you, it will disappoint you next moment so nothing you have got. So give up the mania for the attraction for the environment you are in the midst of at present and come, jump and come to Me, desperately, and I shall give you shelter and you will be compensated amply."

This is the call of *Bhagavad-gītā*, Śrī Kṛṣṇa. Mahāprabhu also: "Give up everything, take the Name of the Lord and prepare yourself to go to home. You are not created for this trifling, for this mean, dishonourable life. Your home is there. If you like you can come there. You are in the midst of the cremation ground, free yourself from the cremation ground and try to have your inner fulfilment and the worth of your existence here, in this way. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Here I close.

Devotee: Ha, ha, ha, ha, ha.

Guru Mahārāja: Śrīdhara Mahārāja has got no faith in experiment, in the empirical experiment system. That very system or that very path has been abhorrently rejected. *Tana, tana, tana, neti, neti, neti*. The method of searching in the empirical method, that has been rejected on principle. Why? That is then one can understand what is the meaning of the revealed truth. Infinite should come to finite, finite cannot search after infinite. With that method necessary to invite infinite to come and not to understand infinite by any intellectual or empirical or ascending method. *Śrauta siddhānta*, *śrauta panthā* has been accepted, the method that the truth can reveal.

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām*

"One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."

(*Kaṭha Upaniṣad*, 1.2.23) + (*Muṇḍaka Upaniṣad*, 2.3.2)

This principle should be understood. One who can understand this principle properly he will reject the method of experiment and make progress towards. This is inductive process. We have no faith in that, only *yam evaiṣa vṛnute tena labhyas*. Whomever He will come to make Him known to he will know Him, none else. In one place one can know and another cannot know. And when He wills to know how to whom he will know in that way.

*mallānām aśanir nṛṇām naravarāḥ strīṇām smaro mūrttimān
gopānām svajano 'satām kṣitibhujām śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ param̐ yoginām
vṛṣṇīnām paradevateti vidito raṅgam gataḥ sāgrajaḥ*

"O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an

emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."
(*Śrīmad-Bhāgavatam*, 10.43.17)

In this way in one place people will know Him in a variegated way as He wills them to know Him. Without, a blind man can see Him, by His will only. Dhṛtarāṣṭra wanted: "For the time being, remove my blindness." "No, no. Your physical blindness is not necessary to be removed. I say you see Me you will be able to see Me." And that was done. Without removing blindness, Dhṛtarāṣṭra only by His order could see Him. What does it mean? Everything is the effect of His will, all subjective cause and no importance of any objective representation. Two reasons, objective representation is only valid in the case of physical senses. But the whole thing, the transcendental truth is coming from up to down. "You see Me in this way." Arjuna saw Him in that way. "Arjuna you saw Me in this way, I am so and so." Arjuna saw that. Only the subject is being controlled by the higher subject and the experience comes from that, especially that higher experience of the conscious world, the super conscious world. It can never come by any other way, what to speak of this material thing. Material thing has been used by the *tantric*, the Śiva section, and that is only with this idea.

*emam nimam kriya yoga sadve samsiti raypaday
ta eva atmabi nasaya kalpanti kalpita varay ?*

In the midst of many exciting temptations, if we practice God consciousness we may pass the examination in that way. In the midst of fear, in the *sasam*, *tantric*, the *tantric* they go to the cremation ground and takes his seat on the chest of a dead body and they make their *yajña*. In the case of fear, fighting with the tendency of fear within and defeating it, I am going on practising my meditation, or something. So many tests. To do some practises with the company of a beautiful young girl. Young girls generally attracts but in spite of her attraction if I can stand going on in my *japam* or meditation I make some progress. This is the process that has been accepted by those. Wherever there is temptation, in the midst of that temptation as a challenge to that temptation I am going on with this. So this is another, this is also some sort of inductive process.

But the Absolute is quite free, He does not care for anything. So only His sweet will can give Him to us. How to get, attract His sweet will? That has been told that only by surrender, by surrender to Him we can attract His attention and His grace, His sympathy, so that He will come to me, He will express Himself in me out of His sweet will. His sweet will is the cause to get Him and how to attract His sweet will?

That is the problem, that has been told that only by surrender, only by humiliation, only by our prayer, acute and very piteous prayer. "I am so poor, so needy, I want Your grace." In this way my prayer to draw His attention towards us. This is *bhakti* and no other process can force Him to come to me, then that will be greater God. As Hegel says: "If anything can create God then he's higher God." God must have His full independence in Him. "Nothing can give Him, and everything for Him." These two criterions we

should keep in mind. "Everything for Him." So until and unless one comes in that standard to accept that everything is for His *lilā*, I am to merge within His *lilā*. He won't be moved but I have to be moved in a certain way that I can be harmonised with Him. Then I can get Him, His connection. Otherwise dislocated. And nothing outside can give Him to me. His devotees means His own, the same thing. *Bhaktyā sañjātayā bhaktyā*:

*smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulaḥ kām tanum*

"The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."

(*Śrīmad-Bhāgavatam*, 11.3.31)

And *bhakti* it has been told it is eternal, it is not created, it cannot be given by anybody. But *bhakti* is there and those who are already in *bhakti*, they can by His order can extend it. This is the nature, nothing can produce *bhakti*, *bhakti* is eternal, *bhakti* is self-sufficient, and *bhakti* can give *bhakti*, and nothing else can give *bhakti*, devotion proper. *Bhaktyā sañjātayā bhaktyā*. *Ahaitukī apratihātā*, *bhakti* has no cause (no *hetu*) that something will come and advertise: "I can create *bhakti*." No, it is causeless, it is eternal, and irresistible. When it will come in its own way, it comes in its own way and that can never be resisted by any other power in the world.

The God's function, *bhakti, sevā*, it is simultaneously existing and similar with God, His particular potency. Without *bhakti* there cannot be any God, without service, without devotion, dedication, there cannot be any God. If God exists then dedication for His purpose, to fulfil His purpose is there. Everything for Himself, that means everything has got its function towards His satisfaction.

That is *bhakti*, irresistible. It is independent and it is irresistible and none can give *bhakti* but *bhakti*, only *bhakti* can give *bhakti*. And the *bhaktas* who are already merged in *bhakti*, they can as the agent of *bhakti*. So it is independent and all free, independent and self-asserting substance. Not any relative, not created, not dependent of any other thing. We are after such absolute, absolute.

And in the scriptures also it has been dealt like that by the *ācāryas* previous, Vaiṣṇava *ācāryas*. Other gods may be attempted or may be gained by different methods, but the Absolute has got this particular process and means to attain it, *śaraṇāgati*, surrender to Him. Not that He will come to you but you will have to go to Him fully, surrender means that. You will accept Him fully then He will reveal Himself within you. You are to accept everything for Himself, you are also for Himself, no other alternative ambition you have got. Everything for Him, you are for Him cent per cent when you accept then you are taken in.

Hare Kṛṣṇa.

And in the *ācārya*, especially those *ācāryas* that we have come under to learn from them, they're also of this opinion we find from their teachings in different places. So we can never accept a new thing which we ourselves can see with what little knowledge we have got. That nothing if I go to take help from some other thing then I minimise the Absolute to that extent. If I go to a second thing, than Him, then thereby I minimise His position, undermine His position that He's not absolute. If He's absolute then the cause of attaining Him must be within Him not outside.

And whatever He accepts, that *Prasāda*, we will have to take *Prasāda*, that mentality will help if it is helping connecting Him. And whatever, if we offer meat to Nārāyaṇa it is redundant because in the revealed scriptures He has already said that this is not the method. So also the fish, the meat, the drinking, this wine and others, so many things that will be ordinarily objectionable, that's not included in the least of the other objects that could be offered to Nārāyaṇa. It is mentioned there in the *śāstra*.

Only the empiricist who are from outside they're in the process of enquiry of the truth, it is in them, this intoxication, this *tantric*, wine drinking, this meat eating, and this girl enjoying. All these are in the empirical section and not in the devotional section. Devotional section as revealed truth has come down from the *ācārya* they surrender to that and gradually try to go up. Hare Kṛṣṇa. So we can never accept that, not in the *ācārya*, Vaiṣṇava, and the Vaiṣṇava scripture, Vaiṣṇava saints and Vaiṣṇava scripture has never allowed these things, this is all:

*unbiniminal uḍpayada eva kevalam
sudesa siddhi purana adi pancaratni viddhi vina
vaikantiki bari bhakti utpada eva kevalam ?*

Generally we should consider the life and the character of the higher souls, the Guru and Vaiṣṇava of the upper section in whose line at least we have accepted our goal. How their conduct, what is their practice, and what is their writings, what is their speech, advice? All these things we are to consider. At least this sort of honesty should be expected within us that we are followers of our Guru and the Guru *paramparā*, the recognised Vaiṣṇava. We must follow them, we must not supersede. Submissive to our Guru and Vaiṣṇava. That should be our conduct.

This will be, a sensible man will laugh at these suggestions and modifications in the line of pure devotional methods, a laughing stock. A new invention. That's the out come of previous black *samskara*, impulse acquired in the previous life. Otherwise it can never be explained.

purva samskara, purva samskr̥ti ?

And,

ravati purvati hitam jataji citato bhuyo ?

These run after the soul from previous lives, the tendency that was acquired there. Whenever that impulse will attack anybody he will try his utmost to get out of that suggestion and that mental tendency. That a demon has come to attack me in the form

of a particular impulse and new suggestion crossing my previous *ācārya* and insulting them in other words. What they have advised to reject, to be away from, and I am trying to introduce that very nuisance into the *sampradāya*.

Hare Kṛṣṇa.

This is *tamasic*. *Satvic*, pure mind can follow what is the line of the truth. And in *rajasic* there is doubt whether this is true or that is true. And *tamasic*, what is bad to try to understand and give vent to others that this is the truth. What is not truth, to try utmost to establish that in the throne of truth, that is *tamasic*. And this intoxication, other things, meat eating, all *tamasic*. So sheer ignorance, *tama* means ignorant mainly. The *tamasic* tendency, ignorance that has, Yamunācārya has remarked against his enemy:

tesam ajnanam eva aparādha date na tu aisa matan dosa ?

In a very affectionate tone he's making remark against the opposition party. "That their ignorance is responsible, let them live long, they have no crime, no offence. But their ignorance is responsible for this remark of this sort of understanding, ignorance we are to blame and not the man who is ignorant." *Tesam ajnanam eva aparādha date na tu aisa matan dosa ?* "Let them live long, my affectionate children they have not got so much fault but their ignorance is responsible for all their erroneous activity." This is Yamunācārya, the Guru of Rāmānujācārya. His expression, his remark is like that against the Śāṅkara school.

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

Where is Sarvabhauma?

So no possibility of any support from such campaign from here. I am the worst enemy of all such new suggestion and movement and creation and all these things. I like him, I had affection for him, for his simplicity, and for his self abnegation. But from where this curse has come in him I shudder to think of it. That is my position. I want that he may be washed, he may be purified of these filthy things as soon as possible by the grace of Mahāprabhu and Nityānanda Prabhu. This is my present attitude towards him. As soon as he'll be absolved, purified from this poisonous, filthy impulse he will be saved. Let Nityānanda Prabhu save him. It can never be tenable under any circumstances in any intensity or in any type or modified or wholesale.

mahajana jena catasya pantha ?

The simple way, our generous and higher predecessors they have traced a particular path and we must try to go that way and not to create another short cut.

Devotee: Guru Mahārāja, in the scriptures it is said that in Kali-yuga so many concocted processes will come.

Guru Mahārāja: Yes, maybe it is likely. Kali means *kala* means quarrel, quarrel means clash of many opinions in many interests, Kali. So many interests, many paths will come and they quarrel with one another. That is Kali. Kali means the separationist they will have the greater field of different opinion. In Kali everyone will think himself a model, an *ācārya*. "What I think I know that is the best." And they will come to quarrel, so quarrel in an extensive way means everyone thinks that he's perfect, he's the absolute, and whatever he understands that must be. This is Kali. So:

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."

(*Śrīmad-Bhāgavatam*, 12.3.51)

Take the shelter in the sound divine. Then also there are so many, "Why Kṛṣṇa, not Kali, not Jesus, not God? That is also one and the same." Everywhere they doubt understanding.

Kṛṣṇa, the attraction, the affection, the affection, the attraction, that is our solace, the Absolute attraction. That is love, love, love is above all, and love must be divine, not this lady love, or fame loving, or money loving, but God loving, conception of God, God the love, God is love. We must try to love one another and to go to the land of love divine. And to differentiate any other things from God from us, that is lust going on in the name of love here, we are to eliminate. And this money loving, so many loving, love of fame that must be eliminated and directed towards the unseen, the attractive, the centre of love.

Love means dedication. We try to understand the science of love. As much love so much dedication for the cause. That is love, the criterion of love is that, dedication, self sacrifice, *yajña*, sacrifice, to be habituated to give something for others taste, others pleasure, that is *yajña*. Love is the highest and purest and divine form of *yajña*, *yajña* means to sacrifice. Dedication, as much dedication and dedication to a partial representation cannot but be partial. The dedication to the whole centre absolute that is to be acquired, the spirit of dedication.

Bhakti means *bhajana*, dedication, dedication, and not temporary dedication by applying any medicine to forget ones own self. To get an injection or a pill then I am unconscious, that is not dedication. And to have a dream of this and that thing in a sleeping stage, that is also not dedication. Wholesale dedication standing, awaking, fully awake we must march towards dedication. Dedication for the country is very famous and widely accepted. One whose dedicating himself for the cause of his own county, patriotism, patriotism is found, dedication is found in patriots. But that is all partial while fighting with any camp so many killings, that is dedication. So dedication is not extended selfishness, dedication for the whole centre. All accommodating Absolute, that sort of dedication should be developed within us, it is already there

End of recording, side B, Śrī Gadādhara Paṇḍita, May 83.

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