

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

**Guru Mahārāja:** The Kīrtidā, Aśvinī, Varuṇī and Kīrttikā (aka Kīrtidā), Kīrtidā, the third name, daughter of Dakṣa that is. And it was a fashion in Vraja-maṇḍala to name the girl according to the name of these girls of Dakṣa Prajāpati. So Rādhārāṇī's mothers name was Kīrtidā, Kīrtidā, and Rādhārāṇī is called Kārttikī, Kīrtidā, born from Kīrtidā. In that sense She is known as Kārttikī, so Kārttika. Sanātana Goswāmī has given the clue that, *masanam marga-sirso 'ham*.

[*brhat-sama tatha samnam, gayatri chandasam aham  
masanam marga-sirso 'ham, rtunam kusumakarah*]

[Of the hymns in the *Sama Veda* I am the *Brhat-sama*, and of poetry I am the *Gayatri*. Of months I am Mārga-śiṛṣa [Nov-Dec], and of seasons I am flower-bearing spring.] [*Bhagavad-gītā*, 10.35]

"Of the months I am the foremost." Kṛṣṇa says, "That from all the months the Mārga-śiṛṣa month represents Me."

And Kārtika [Oct-Nov] just before Mārga-śiṛṣa, Mārga-śiṛṣa, Kārtika, then Agrahāyana aka Mārga-śiṛṣa. So Kārtika has some reason to be conceived as representing Rādhārāṇī, as Kṛṣṇa represents Mārga-śiṛṣa. Just before that month Kārtika that is...(ravistarta devata?) The Devī, the Goddess, represents that portion of the ear goes to represent Rādhārāṇī, so Kārtika-māsya.

Ūrjeśvarī also a name of Rādhārāṇī, *ūrjaḥ* means resources, all the resources culminates in Her, She commands the whole resources, the *śakti*, *śakti*, the power, the resources commanded by Her, so, Ūrjeśvarī, Ūrjarvṛta, Kārtika *vrata*, that going ultimately to the connection of Śrī Rādhikā. So Vaiṣṇavas they give much stress to observe that month, that month, especially with the aspiration of satisfying Rādhārāṇī, to attain Her service and the service of Kṛṣṇa.

And also we are told in that month, *gopīs* they worship Kātyānanī, observe that month with the internal object of satisfying the Devī that they may...That was their internal prayer to the Devī, "Deva Yoga-Māyā, please manage such a way that we can have the service of the son of Nanda in our own hearty way." With that prayer the Kārtika *vrata* was observed by them and we also give some special stress in the observation of the Caturmāsya, the last portion, the Kārtika. And that is exclusively connected with the service of the *gopīs*, Rādhārāṇī and Kṛṣṇa. Kārtika, the last month of Caturmāsya. More of the most attention is given to that and well, and *Śrīmad-Bhāgavatam* also comes to encourage us in the line of *gopī*. With that spirit within we observe the last month more attentively, Caturmāsya.

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

(vedi samasturi rahami bahadho?)

*Veda* means revealed truth. No truth to be expected to be found here. This is all misunderstanding, provincial and local interest. Beyond that nothing can be conceived here. So absolute knowledge must come from another part of this world, so revealed truth, that is our only solace, that is our only support. Revealed truth, that is called *Veda*, *Veda*, no risk, *Veda* means *jñāna*, no risk. *Veda* means know. No rhyme no reason. When guardian says something to the child he does not come with any reason, "Oh do this." And the mother to the child, "Do this boy, do this." No rhyme no reason, no logic or nothing. So also *Veda* comes with command, affectionate command, "Do this." *Veda*, no risk, *Veda* means know, know. "What I say this is the fact, don't challenge, the equipment you have got to challenge that is all futile, all false, so don't come My child to challenge what I say. Please know this. That is *Veda*. All the revelation, revealed *śāstra*, they try to show Me only." *Aham eva vedyo*, "They say that I am to be known."

[*sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanam ca vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham*]

[I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

*yasmin vijñāte sarvam evam vijñātam bhavati  
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

"You are searching this and that, this is all futile, only try to know Me, know Me, everything is known. Your searching life will be finished. No longer will there be any necessity of searching if you can know Me."

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ  
kṣīyante cāsya karmāṇi, mayi drṣṭe '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]

"Only your quest will be stopped when you come to such a stage." *Bhidyate hṛdaya-granthiś*. There is, "Your heart is sealed, that seal will be broken." *Bhidyate hṛdaya-granthiś*. "There is a tie and that will be torn, the flow will come out towards Me. Your heart will say, heart. If it in bondage, if it is unloosened, untied, the easy flow, natural flow will come to Me. That tie is

removed and the heart will flow with love towards Me. Your searching troubles will be finished, no other search will be necessary. Searching for better, always searching for better, better, better, better, that will come to an end, stop. Your previous connection with the environment that will also vanish. Your obligation for your previous life, your obligation to the environment will also disappear. When you will find that I am everywhere, I am the party with whom you are to deal with. So I can satisfy you only, wholesale satisfaction."

As our Guru Mahārāja told, "If there is any fire, don't try to extinguish the fire and then come to Kṛṣṇa, no, no necessity of extinguishing fire, no necessity. All your internal necessity is with Kṛṣṇa and you go to extinguish fire, that you have some necessity with the thing that is going to be burned, no, no, no necessity there. The whole world may be reduced to ashes, you won't lose anything. All your necessities in the holy divine feet of Kṛṣṇa, He can supply, He can capture, He can give your fullest engagement, fullest engagement. Naturally your relation with Him is such."

"Wherever you cast your glance you will see I am the party there, I am there, I am there." We want to do good to others, He will say, "I am there so your attempt to do good to others is not necessary, I am fully conscious of his benefit so you will owe nothing, nothing." He has got the best interest and best liking for everyone. He is there so all stopped and you and myself, others subsidiary, in this way, in a general way. Then again readjustment through Yoga-māyā, in a group of service, that with another thing will come. Everything similar but not same, same and not. Satisfaction crossing that layer of satisfaction again dissatisfaction. I am not getting the service of Kṛṣṇa. Not a drop to drink, only hankering, hankering, increasing hankering. How can I get a drop to drink of this nectar? That will be another thing.

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

Know, and Kṛṣṇa's aspect and different aspects will be unfolded to our hankering and we will find infinite love.

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

**Devotee:** Guru Mahārāja, is it true that by practicing *caturmāsya* during the month of Kārtika in the holy Dhāma one receives the benefit of the whole *caturmāsya*, as if one practiced for four months, is that true?

**Guru Mahārāja:** Ha, ha, that depends on the quality of observance, only one day, one seconds observance may cover the whole. Intensity and quality. Quality means to get us relief from the mathematics. A sinner cannot commit so much sin as much can destroy one Kṛṣṇa Name.

*eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhyā nāhi tata pāpa kare*

[No sinner can commit as much sin as one Name of Kṛṣṇa can destroy.]

Still we are requested to take one thousand names, one *lākh* names, sixteen rounds, all these, what does it mean? These are necessary for the lower order but our attention should be with the quality. That one Name can do so much that *crores* of names cannot do. *Nāmāparādha*, *nāmābhāsa* etc, and even in Name there is also distinction. Yaśodā taking the name of Kṛṣṇa, Rādhārāṇī takes the name of Kṛṣṇa, the volt, how much volt is there, that is inconceivable to us, the voltage.

*tunḍe tāṇḍavinī ratim vitanute tunḍāvalī-labdhave  
karṇa-kroḍa-kadambinī ghaṭayate karṇārbudebhyaḥ sprhām  
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyānām kṛtim  
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

[When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.] [*Vidagdha-Mādhava*, 1.15]

They can't reach the standard of taking the name from beforehand.

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

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

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

If they're of, *anyābhilāṣ*, fleeting desires, that is whims of every individual, disorganised. The *karma* which is recommended with connection of revealed truth, and also considering our stage, something common has been, a mixture has been produced, do this, this, this. Certain percentage of devotion is there but more this, the objects of this anomalous world. Then *jñāna*, *karma jñāna*, there we can know, we can know only mortality of this world so we should not keep our connection with the world of death, we must go above death otherwise it cannot be happy. With that proposal the knowledge comes, *jñāna* and *yoga* also. Anyhow to get out of the difficulty of death, to drive the death, that is the be all and end all of our life that should anyhow to save from the clutches of death, mortality, chain of these things, to get out of the negative side. *Jñāna-karmādy*, *jñāna* means *yoga* and *śaithilya*, our idleness, apathy, all these.

*Ānukūlyena kṛṣṇam*, not *pratikūlyena*, desirable, but *ānukūlyena-kṛṣṇānu-śīlanam*. Cultivation of Kṛṣṇa means service of Kṛṣṇa. Our normal relation with our higher existence only can be that of service not otherwise, so to take that path and go ahead anyhow. Calculative and then we shall come to such a stage it will be automatic within us, spontaneous. That is of love, labour of love, loving service. That will be its own food, the food, clothing, shelter, everything is there, no other necessity outside. The wholesale twenty four hour engagement, everything there and of every aspect of our life all engaged. The whole time and the whole space and time and person, three absorbed wholly, time, space, body represents the space. "Time and I am the owner of them." All swallowed by *rasa* personified with His own group.

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

They come from one land to another land, the government takes the care and gives them shelter for the temporary in the camp. Then gradually, (una bhasan?) make arrangement for his settlement in a particular place, give some land, or give some this, that and go on with your... so recruitment and then to settle them according to their suitability of their livelihood and their occupation capacity they're given settlement.

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

For different camp of different *rasa*, *vātsalya*, *sākhyā*, *madhurya* and there also groups also, variegated nature, in this way adjustment, fullest adjustment and also livelihood. That is engagement, service. When settled, they feel they are settled, they have some shelter and their livelihood, engagement, all to be arranged.

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

*yathā yathā gaura padāravinde, vindeta bhaktim kṛta puṇya rāśiḥ*  
*tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ*

[One who is extremely fortunate may get the mercy of Śrī Caitanya Mahāprabhu. By serving the lotus feet of Gaurāṅga one will taste the pure nectar of serving Rādhā's lotus feet."] [*Caitanya-candrāmṛta*, 88]

Prabhodhānanda Sarasvatī, Tuṅgavidyā, Vraja man, that *sakhī*, amongst the eight principal *sakhīs*, one Tuṅgavidyā is Prabhodhānanda in *Gaura-līlā*. Likings are very grand and sweet, sweet and grand. And appealing and heating to the Lord.

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

How did you find that Vidyānagara? Prabhupāda's a very desolate condition?

Devotee: Very desolate, very run down.

Guru Mahārāja: I hear like that and the next they show their *kuṅga*, the Sārvabhauma's house was there, nearby at the front of the Maṭh of our Gurudeva.

Devotee: It is quite dilapidated.

Guru Mahārāja: Quite dilapidated. Hare. Each one is best, each one is best, everyone is better than other, that was it, so wherever you go they strike you to be the best, very good.

Devotee: My thinking was that your original suggestion was Madyadwīpa, that we should establish something in Madyadwīpa.

Guru Mahārāja: Madyadwīpa, no it tackle? No a mark in Madyadwīpa, established as yet.

Devotee: When I heard that this bridge was called Gaurāṅga Setu then I became thinking that if we could get a place just on the Gaṅgā, on the other side in Madyadwīpa then it would be close by to your divine grace.

Guru Mahārāja: *Pañca veni triveni*, He is there. That Sarasvatī and Ganges confluence, these three, and there also another, two from this side and that side is coming from Ganges, that is called *pañca veni*, *triveni* and *pañca veni*, this Gaṅgā and Sarasvatī, Jamunā. Three going and another two meeting, that is known as *pañca veni*, confluence of five rivers and three rivers here, so between three and five, if any this Madyadwīpa undiscovered, *pañca veni*. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Perhaps we can look for a place on the Gaṅgā in Madyadwīpa.

Guru Mahārāja: And proved via Śantipur. Calcutta is very less distant, very near, Calcutta, because from there a straight street is going, a road is going to Calcutta via Śantipur and there I am told, I have not seen all these things.

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

If we can develop the eye then every atom of Gaura *Dhāma* will charm to its most, only the eye is necessary and they charm every atom is sufficient to engage us fully, fully, and accommodate wholesale. One particle of dust can give us fullest engagement because all infinite of the most generous type, all the dust of the most generous type, they can, promising for Kṛṣṇa, they're all, every dust is promising to give us Rādhā- Kṛṣṇa. What more we may need? They're all promising, outcome of Gaura *Dhāma*. No other nature can be traced in them, all helping to take us to our highest attainment. Rarely, really seen it is their

nature. Externally according to our *anartha* it may produce so many tests, examinations and others. With least test, least trouble, they're ready to give our highest goal, the connection of Mahāprabhu, the connection of Mahāprabhu and what is Mahāprabhu.

Hare Kṛṣṇa. Hare Kṛṣṇa.

The angle of vision to look after the environment, what the angle of vision, that is the most important thing, angle of vision.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitai.

In Vṛndāvana also so many, Agha, Baka, Denukha, Baumha, Ariṣṭa, Keśi, all these consorts on the surface, on the surface, Kṛṣṇa, Kṛṣṇa everywhere, the superficial vision and the real vision. Soul's necessity, internal self and necessity of that internal self avoiding that superficial, the surface. Surface is for our senses, physical senses, and for the mind also there is mental layer of different types of religionists, including Mohammedans etc, even. But in the layer of soul if we have to find any interest outside then we will come to appreciate how beautiful, how magnanimous the connection of Gaurāṅga here, how it can enrich our soul, our souls necessity.

In that *śloka* he [Raghunātha Dāsa] says, "With the sweet hope, hope of the attainment of your service."

[*āśābharair-amṛta-sindhu-mayaiḥ kathañcit,*  
*kālo mayātigamitaḥ kila sāmprataṁ hi*  
*tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me,*  
*prānair vrajema ca varoru bakārināpi]*  
 [Vilapa-kusumanjali, 102]

"*Āśābharair-amṛta-sindhu-mayaiḥ*. And that hope has been qualified with this objective. It is a portion of nectar. The service of Rādhārāṇī is he feels to be the ocean of nectar, *amṛta-sindhu-mayaiḥ*, *āśābharair*. The great hope, the great hope which is compared with the ocean of nectar. I am passing my days impatiently from long, long time waiting for that. *Sindhu-mayaiḥ kathañcit kālo*. And I have reached to the last point, my mistress, I have reached, my patience reached to the last point, now I am in such a position, if You don't grant any grace in my favour. I don't find any charm in my life any longer, nor I feel any necessity of this Vṛndāvana. My living, if I do not get Your grace then this is a mockery to live in Vṛndāvana for me. *Prānair vrajema*. No necessity for my life and not even any necessity for living in Vṛndavana. *Vrajema ca varoru bakārināpi*. And what more, I even do not want to have any connection with Bakāri, that is Kṛṣṇa Himself, if I do not get Your special mercy, favour towards me."

So that has been accepted to be the highest end of our life, *rādhā-kinkarā*, *rādhā-dāsyam*. From that, is this *śloka* considered to show the highest

attainment of the Gauḍīya Vaiṣṇava school, and of course in this connection we may recollect his previous life.

He [Raghunātha Dāsa Goswāmī] was born in the opulence and in young age he left everything and ran to Mahāprabhu in Purī and he practiced the highest degree of self abnegation. So much so that the *prasādam* of Jagannātha, what was given rotten, what was given to the cows of Jagannātha, and they also could not take it, and such *prasādam* he used to take and washing that, the internal portion with some salt he used to take, and in this way he was continuing his life. When heard, Mahāprabhu one day suddenly appeared there and took a portion of that and expressed that, "I have taken *prasādam* many a time but such tasteful *prasādam* I have never experienced, never got such tasteful." The taste in *prasādam* according to our earnestness. It is a soul's function. As much as with earnestness devotion we shall take the *prasādam*, the taste will be so much increased. The hint is given there.

So Svarūpa Dāmodara was there and in this way he passed his days here and then after the disappearance of Mahāprabhu he went to Vṛndāvana. And there when he came in connection with Rūpa and Sanātana, and their literature, and their behaviour and their practices, he took it that Mahāprabhu is living in them. "Mahāprabhu has not disappeared but He's present in Rūpa and Sanātana." And in his last days he was in their company. And at the guidance of Sanātana and Rūpa he lived there a long time. And especially what Rūpa Goswāmī has written he observed very strictly those things, about the place.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāranyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

[The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṅḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṅḍa, which is situated at the foot of Govardhana Hill?"] [Upadeśāmṛta, 9]

The highest place of our service we can find in Rādhā-kuṅḍa. Rūpa Goswāmī, and he at his last days he used to stay there in the highest sweet connection of Rādhā-kuṅḍa *līlā*, *kuṅḍa līlā* of Rādhā-Govinda, he was there, and Vaikuṅṭha, and then...

**Guru Mahārāja:** ... to conclusive to Rādhā-kuṇḍa and Rādhā-bhajana, Bhaktivinoda Ṭhākura also following that.

*rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.  
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādharma pūjaye sa ajñānī.  
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.  
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.  
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.'  
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.  
heno rādhā-paricaryā yākara dhana, bhaktivinoda tā'r māgaye caraṇa.*

"If your desire to worship Śrī Rādhā is not awakened,  
worship of Kṛṣṇa is ultimately useless.  
Just as the sun is not perceived without sunlight,  
similarly I cannot accept Mādharma without Śrī Rādhikā.  
One who worships Kṛṣṇa alone has imperfect knowledge and  
one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.  
Never associate with such a person if you at all desire the  
transcendentally delightful pastimes of Vraja, to appear within you heart.  
If you consider yourself to be a maidservant of Śrī Rādhikā,  
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.  
Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified Vedas (*Srutis*)  
and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.  
The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,  
Candrā and Rukmiṇī are all the expansions of Śrīmatī Rādhārāṇī.  
Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī  
humbly begs the shelter of Her lotus feet."  
(*The Songs of Bhaktivinoda Ṭhākura*, p 129-131)

In this way it has been preached by other Ācārya of the posterity and that Rādhā-kuṇḍa *kuṅja* is the acme of our object of life, if it is possible, allowed by our *svarūpa*, by the grace of the Almighty. This is rather [Raghunātha] Dāsa Goswāmī, and in his last days sometimes if he could take any diet, sometimes not, he only, the leaf pot, with that some butter milk, butter milk, only one or two leaf pots he used to take and went on with the Name, with the Name.

māyā lakhanam sasra dandavat kalilay lakhanam?

Thousand times he gives his obeisances to these different Vaiṣṇavas and one *lākḥ* Name. About two *lākḥ*s of people he takes the name and takes their memory. In this way he used to, two thousand Vaiṣṇavas, he showed his respect in this way, *pranam* and *dandavat*, thousands, and *lākhanāma*, in this way. And last moment crawling, when about eighty he was crawling on the banks of Rādhā-kuṇḍa, "Rādhe, Rādhe, Rādhe." In this way half mad he used to crawl on the banks of Rādhā-kuṇḍa, "Jāi Rādhe, Jāi Rādhe." In this way he used to pass his last days. Gaura Haribol. [Raghunātha] Dāsa Goswāmī.

Guru Mahārāja when he used to come to this *śloka* to explain this,

yasa bai dumita sindhu mai?

Full of emotion, we found in him, sometimes tears oozing. This *śloka* he used to explain rarely amongst the selected disciples sometimes. That He has come to His own place, come home when He used to explain this *śloka*. He's quite at home, could trace somewhat.

dumita sindhu mai?

Full of, fully found, when he comes to express this meaning of this *śloka* we marked him as if fully found full football?

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

So I wrote the poem...

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ  
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam  
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ  
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān*

[What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.]

That which is the Gracious Gift of Śrī Gauracandra, the deep, internal purport of which is known by Śrī Svarūpa Dāmodar, that which is adored by Śrī Sanātana Goswāmī, and distributed by the *rasa-tattvācāryas* headed by Śrī Rūpa Goswāmī; that which is tasted and enriched by Śrī Raghunātha Dāsa Goswāmī and followers, and tenderly protected by Śrī Jīva Goswāmī and his company; and that which is venerated from afar by the great personages like Mahādeva, lord of the gods, and Brahmā, grandfather of the world- *aho!* Marvel of marvels, that ecstatic nectar of the Exclusive Service of the Lotus Feet of Śrī Rādhā-you hold the perfect position to mercifully give even that to give us. What

Bhaktivinoda has recommended for us, *śrī-gaurānumataṁ*. What sanctioned by Mahāprabhu, *svarūpa-viditaṁ*. And the nobility, the greatness of that thing known by Svarūpa Goswāmī who was the second of Mahāprabhu.

sakad mahāprabhu diti alkaliva rupagrajenadrtam rupagraja sanatana?

Who has shown much respect for, *rūpādyaiḥ pariveśitaṁ*. And which has been distributed direct by Rūpa Goswāmī with followers. *Raghu-gaṇair-āsvāditāṁ sevitaṁ*, and Raghunātha Goswāmī has tasted that, in a proper way, what was distributed by Rūpa Goswāmī by the inspiration of Mahāprabhu. That was really traced and enhanced by Raghunātha and followers, *raghu-gaṇair-āsvāditāṁ sevitaṁ*. *Jīvādyair abhirakṣitaṁ*, and supported by the quotation of scriptures and reasoning by Jīva Goswāmī with followers, Bāladeva, etc. *Śuka-śiva-brahmādi sammānitaṁ*, and which is hankered by Śuka, Śiva, Brahmā, Uddhava, etc. *Śrī-rādhā-pada-sevanāmṛtaṁ*. What is that thing? *Rādhā-pada-sevanam*, the nectar of the service of the Divine feet of Śrī Rādhikā. *Śrī-rādhā-pada-sevanāmṛtaṁ-aho!* It is very astonishing, *aho!* means. *Tad dātum īso bhavān*. You Bhaktivinoda Ṭhākura, you are in a position to distribute that highest nectar of our sampradaya to one and all. Your position is so dignified.

And my Guru Mahārāja was very much pleased to find this *siddhānta* in my *śloka* and he expressed also to me, "Yes, Hare Kṛṣṇa, Hare Kṛṣṇa, very much pleased, this is properly hit in the *śloka*." So he told that, "Bhaktivinoda Ṭhākura has himself made to write, he wrote through him." That was the opinion of Prabhupāda and to someone he told, "Yes what I came to give to the world, it will be there, it is there, I'm leaving it for the world, that thing." And he told to me, "You have written it in a very happy style." Hare Kṛṣṇa. He was highly pleased with this, finding that, that was his real necessity, that it has been properly hit. Hare Kṛṣṇa.

So far we have been given to understand this is the aim of our life wherever we be. We are given to understand that our mark must be towards this. Very fortunate that we have got such nature within us, in *madhurya rasa*, *parukiya madhurasā rūpānuga*, the *sampradāya rūpānuga*, that that Kṛṣṇa *bhakti* is a departmental thing, so *Rādhā dāsya* is another thing, department within department, and that is *rūpānuga*. The *ācārya paramparā* is in that way, within us. Direct concern with this, rather to support the *vātsalya*, *sākhya*, the consortherhood of the, just as the fatherhood of the Christianity, masterhood of the Islam, and sonhood and the consortherhood, the consortherhood of the Supreme Entity, that has been delivered by Mahāprabhu.

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau  
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam  
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanāḥ*

[May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent

with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.]

[*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.4]

Which has never been distributed before this, before this, so perfectly and so clearly, it was not in ancient times anywhere it was distributed. This *śloka* I found in Madras in *Bhavisya Purāṇa* written by Vedavyāsa from the Nayasindhu press of Bombay. In Nagari Sanskrit the *Bhavisya Purāṇa* was published and I found in Madras a copy of that. There I found this *śloka* and also about the incarnation of Mahāprabhu.

It is mentioned there Rūpa Goswāmī and Jīva Goswāmī, these two names mentioned there. Śāntipur, Navadvīp is mentioned there in *Bhavisya Purāṇa*, and Rāmānuja, Madhvācārya, they came to discuss about the Vaiṣṇava ontology with Mahāprabhu. That was mentioned there in *Bhavisya Purāṇa*.

We found perhaps three chapters in *Bhavisya Purāṇa* dedicated to Mahāprabhu Śrī Caitanyadev. There I found Rūpānanda and Jīvānanda. Jīva Goswāmī's name has been given as Jīvānanda and Rupa Goswāmī's name has been given as Rūpānanda, and Mahāprabhu's preaching centre has been given as Śāntipur, some difference in this way.

And they came to make argument with Mahāprabhu, Rāmānuja, Madhvācārya, though historically it is not possible, but Bhaktivinoda Thakura also shown in his *Dhāma Parikramā*. In the subtle world not in the physical world, in the subtle world the Vaiṣṇava Ācārya's came.

Why this modification on their opinions? Madhvācārya came to establish his *dvaita-vāda*, Rāmānuja also came to argue with his *viśiṣṭādvaita-vāda*, but Mahāprabhu in a mystic way answered in such a fashion that they were silenced, dumb and went away. I found in *Bhavisya Purāṇa*. Or there Mahāprabhu says something mystic *śloka*, one mystic. So some questions and they're silenced so they go away. In this way it is mentioned, *anarpita-carīm carat*, and this has been discussed in *Jaiva Dharma* also by Bhaktivinoda Thākura, which has never been given before.

The most secret object, fulfilment of our life is there because Rādhārāṇī's service, that wholesale service, and intense also it has got no parallel. When that sort of service comes in connection with Kṛṣṇa, the quality and quantity of *rasa* from the *akhila-rasāmṛta-murṭiḥ* is drawn in such a huge and beautiful and noble way. That is not to be found anywhere and everywhere. And again those that are in that camp, the taste of *rasa*, not only in *madhura* but categorically from that *parakīya* ordinary *madhura* in the service of *gopī*. It is superior in quality and quantity, both, specially quality, and if you want to have a taste of that high type of *rasa* which only Rādhārāṇī can enjoy you have not other alternative. What sort of *rasa* that attracts Rādhārāṇī so much, the high transaction of the *rasa*, higher quality must be there, and if you want to taste, whatever, a particle of that standard of *rasa*, you'll have no other alternative but to get a service in that camp. This is quite reasonable, reasonable.

Gaura Hari bol. Gaura Hari bol.

*rādhe jaya jaya mādharma-dayite, gokula-taruṇī-maṇḍala-mahīte.  
 dāmodara-rati-varadhana-veśe, hari-niṣkuṭa-vṛndā-vipineśe.  
 vṛṣabhānū dadhi-ṇava-śaśī lekhe, lalitā-sakhī guṇa-ramita-viśākhē.  
 karuṇām kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite.*

[O Rādhe, Your transcendental love and beauty are so powerful and attractive that they captivate even the heart of Mādhava who is eternally self fulfilled and the unlimited source of all divine ecstasy and charm. By Your own natural excellence You are the most adorable of all young beautiful damsels of Gokula Maṇḍala, therefore Your glories remain ever unequalled.

O Rādhe, Your elegant countenance, decorated by coquettish moods and captivating dress, ever increase the love ecstasy of Your beloved Dāmodara. Manifesting such unique loveliness, You forever remain the beloved queen of the beautiful forest groves of Hari, who is expert in stealing away Your heart by creating an irresistible love attraction.

O Rādhe, from the ocean of Vṛṣabhānu, You have risen like a full moon of exquisite beauty that ever delights the heart of Mādhava.

O Rādhe, You are very fond of Lalitā and Viśākhā who stand out amongst all other damsels of Gokula, due to their charming beauty and expertise in *prema sevā*. They are also deeply captivated and overwhelmed by Your super excellent qualities which enchant Kṛṣṇa, the divine monarch of all loving mellows and so they accept You, with all adoration as their beloved Goddess and exclusive shelter of life.

O Rādhe, Your transcendental glories are described with unending joy by the exalted saints like Sanaka Ṛṣi and Your intimate servitor Śrīla Sanātana Goswāmī. O magnanimous Goddess! Your heart is full of compassion, therefore please bestow Your mercy upon me.

(chorus) O Radha! O beloved of Madhava! O You who are worshiped by all the young girls of Gokula! All glories unto You! All glories unto You!

[Śrī Rādhikā-stava, by Śrīla Rūpa Goswāmī]

And that Both combined came Mahāprabhu. How our attention should be towards that, and that Gaura *Dhāma* and we are all offenders, and this is the *aparādha-bhañjan-pāt*. We pray our utmost that They may send Their best mercy towards us so we may be cleared from all the offences and can hope to participate in such *rasa*.

Gaura Hari bol Gaura Hari bol.

He had some special affection for me, especially Hansadhuta, and Tamal Kṛṣṇa's very shrewd, but Hansadhuta and this Jaya Tīrtha Mahārāja. And they felt in the meantime, some are being inclined towards me, they could not tolerate that, so told. In the meantime some other also came and took initiation, I send them back, no boat is found, organization? But there are some who...

It is from the time of [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja, when they used to come to me they took, take, that was their fashion. Whenever putting question I am giving answer, they're recording it. But those days here and when

I went to Maṭh, Māyāpur Maṭh, Swāmī Mahārāja, myself and others give our lectures all taped. That was kept in Los Angeles where Dhīra Kṛṣṇa Mahārāja was in charge and he anyhow managed to get the copy of all these tapes and he was impressed with my lecture perhaps. He began to give publicity to those tapes and Charu Swāmī also.

And that created the trouble for the ISKCON GBC, and then this *Gaura Purnima* occasion they told that, "No-one must go to see Śrīdhara Mahārāja because people are being attracted towards his spirit. With his connection the credit of ISKCON will be lost." So passed a resolution, "None to go and see Śrīdhara Maharaja, in any way, his connection, or literature, or his tapes."

Some kept silent but Jaya Tīrtha Mahārāja opposed, "No I read his tapes as well as Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, I want to read all these things. I can't leave."

They passed that, "Only Swāmī Mahārāja's literature should be discussed in ISKCON."

He told, "That at least when in the public meeting I shall deal with Swāmī Mahārāja's literature, but outside there for my own self I shall hear Śrīdhara Mahārāja's tape, Bhaktisiddhānta Saraswatī Ṭhākura, Bhaktivinoda."

"No, even in your private life you won't be able to deal with all this literature."

Then he revolted, "No it is not possible for me. Rather I shall disconnect with you, I can't disconnect with Śrīdhara Mahārāja." Then the dissension came and he was ousted from ISKCON. He first in a lecture, their television told, "That I have retired from ISKCON, you all join ISKCON, I am keeping outside." Then again from here perhaps he sent, "That those that are still faithful in me they may come here, in spite of their propaganda against me. Who can keep faith in me they may not remain with them, they may come, they may sever themselves with the ISKCON." And so some came out and there was another independent and about a hundred men and women came here, for some time here, and Calcutta and Nepal. With much trouble they have to live here for a long time. Then gradually he went to London from Bengal.

In this way ... In the meantime some of them took *sannyāsa* from me, Dhīra Kṛṣṇa Mahārāja got *sannyāsa* from Kirtanānanda, Kirtanānanda was dissatisfied with him and he rejected him, and he took *sannyāsa* from me. Then Jaya Tīrtha Mahārāja in a modified way was given by Kirtanānanda. Then other five, six, about nearly ten took *sannyāsa* from here and they formed an association. In the meantime purchased a land, about three acres, in this way these things are going on now.

In general ISKCON is dissatisfied with me, so to keep my connection means to incur displeasure with ISKCON. So you must think deeply, whether at the cost of your connection with ISKCON you will come here. They were not so strict beforehand but now they're very strict in my affairs. They say who will come here he is poison, against ISKCON creed, that is their ideal and it is my position. Even Charu Swāmī who used to visit here every now and then he's also coming very rarely, because he's always engaged in ISKCON duties, he's an editor perhaps for that paper. So long he was neglected but now for such circumstances he has been encouraged more, if he comes here but not so much

as he did previously. Sarva Bhavana also, this Jaya Tīrtha Mahārāja's party, they're here and several others. So ISKCON does not like when anyone comes in connection with me. So that have affection from me, they're also careful. What to do? You are under the direction of ISKCON.

**Devotee:** I have been outside of ISKCON for the past two or three years. I'm engaged in business activity independently.

**Guru Mahārāja:** So many *grhasthas* they may have business, that does not mean that they have no connection with ISKCON.

**Devotee:** I'm staying in India so simply I go to Vṛndāvana occasionally.

**Guru Mahārāja:** They have centres in many places in India and Vṛndāvana. That does not mean that you are independent of ISKCON. They take you as their disciple, all these, mostly all the disciples of Swāmī Mahārāja they're going on under their direction, GBC, and you are all supposed to stay in their connection. Hare Kṛṣṇa. With whom are you intimately connected in ISKCON?

**Devotee:** I am one of the wounded soldiers which means I've not been following nicely.

**Guru Mahārāja:** Who wounded you? You live generally in England and acquiring charge of Jaya Tīrtha Mahārāja, and he might have wounded you?

**Devotee:** I mean you previously referred to the fight with *māyā*, so sometimes the soldiers get wounded.

**Guru Mahārāja:** What is the cause of his wound? *Māyā* has wounded him, or want of well organization in your camp, what is the cause? Of course many may be wounded in a big fight, many may be wounded, many may be lost, that fight means that, but still they fight, going on and will go on, though many wounded in many cases, that is the nature.

**Devotee:** With your blessing I can continue the fight.

**Guru Mahārāja:** Whom you have got your best faith in ISKCON, best friend, anyone whom you can rely most?

**Devotee:** I have many friends within ISKCON.

**Guru Mahārāja:** Who are they? [.....?] Mahārāja is one of them?

**Devotee:** He's a big devotee, I am too small, I could not count him as my friend.

**Guru Mahārāja:** But your guardian or well wisher for whom you have some reverence? So many, and they're which side? Akśayānanda is this side and there are others also on that side, the side of ISKCON whom you revere and

you have got affection, who are they, among the Gurus and GBC and even outside? Do you know Kedanātha?

**Devotee:** I met him two days ago. He seems very much inspired by your association, he was preaching to me.

**Guru Mahārāja:** Something like that, who was next to Jaya Tirtha Mahārāja there in England, from before.

**Devotee:** I have stayed in Gauḍīya Maṭh actually in Badwan.

**Guru Mahārāja:** Not Gauḍīya Maṭh in England, in London? Vasudeva Gauḍīya Maṭh, first it was Vinoda Vāni Gauḍīya Maṭh, now I hear that Vasudeva Gosh? Did you meet one *Bhakti*..... *sannyāsī*? ..... in Kṛṣṇa consciousness, that seen, that is something substantial, can you explain how?

**Devotee:** In other philosophies everything is not explained but in the Vaiṣṇava philosophy everything is completely explained.

**Guru Mahārāja:** At least you are satisfied. Who are the striking members of ISKCON whom you met who could leave some impression in your mind and encouraged you? Whose movements and teachings encouraged you?

**Devotee:** Bhagavān Mahārāja, Jaya Pataka Mahārāja.

**Guru Mahārāja:** Bhavānanda, Rāmeśvara, Satsvarūpa, Gopāl Kṛṣṇa, Hṛdayānanda. How have you seen this Bhagavān Mahārāja? He's in charge of southern Europe.

**Devotee:** When I first joined ISKCON he was my GBC but I did not see him for many years, 3 or 4 years.

**Guru Mahārāja:** When you joined what were you? What is your age now?

**Devotee:** Now I'm 33 years old Mahārāja and at that time I was 22.

**Guru Mahārāja:** Were you a student or what?

**Devotee:** Actually I was travelling around.

**Guru Mahārāja:** Are your parents living?

**Devotee:** My father is a teacher in England and my mother is a housewife. I have two brothers and two sisters, only one brother is elder.

**Devotee:** So my enquiry Mahārāja is about the man in the street, how he should live. If I talk with someone in the street about Kṛṣṇa consciousness, or about God consciousness, he said, "No we must work, we must look after our

families. That is more important." What should I tell to them? They are all day working...

**Guru Mahārāja:** But if they work, but not family interest but the whole interest, otherwise you are to suffer. Local interest he's sure to suffer..... will be another local interest. We must live in the eternity not in the span of a life of a human being. Next if I have got faith in transmigration after human birth I may be in birth of a dog, what is the good there? So we must have a programme that's concerning the eternal life, my past life, my future life. And also this is true about everyone. If there is possibility the man may again become a dog then should we not in our programme give provision for that.

**Devotee:** Then how to divide the day? Like how should they work, in an office or in a shop?

**Guru Mahārāja:** Anything may be done but connection with Kṛṣṇa consciousness, anything. Even the battle may be fought, it does not matter, but Kṛṣṇa consciousness. This body consciousness, this body is only a garment, like clothing, so body consciousness is treacherous. We must be wakeful to the fact that we shall have to die, but the soul does not die, as the body will go and another body to be accepted. That I cannot ignore if my knowledge helps me to see that future, then how I can ignore my future life, at the cost of this present. And what is true in my case that is also true in all the members of my family, in their case also, the country mans case is also like that. Today I shall feed well and the next day I shall die without food, that cannot be any reasonable proposal. A question of faith whether transmigration of the soul, we have faith in that transfiguration of soul, so we are to solve the problem of death and infirmity and old age, all these things, not very narrow...

End of tape, 9<sup>th</sup>.10<sup>th</sup>.14<sup>th</sup>.15<sup>th</sup>.7.82

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