

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāj

83.1.15-16-19

**Guru Mahārāj:** Devotion, if we are to say like that, *jñāna sunya bhakti*. It is above Vaikuṅṭha ..... of the special earth, of the inner potency of Kṛṣṇa, *Yoga-Māyā*. It is designed and destined in such a way that holding the highest position they think themselves very humble. It is the difference, love removes the difference of great and small, high and low, such a plane is there, *jñāna sunya bhakti*. So they may not know, sometimes anyone may rouse in them.

Just as Advaita Prabhu says [to Śrī Caitanya Mahāprabhu]: "By calculation we can find wherever You are there is Vṛndāvana." He says.

*Yata vaiṣṇavagana sei sthāna vṛndāvana. (Prema-Bhakti-Candrikā)*. Narottama Dāsa Ṭhākura says: "Wherever we find a true devotee of Kṛṣṇa, there is Vṛndāvana. Outwardly they may think that they are members of this ordinary world. But their talking and the object of their conversation, behaviour, conduct, all concerned with Vṛndāvana."

Of similar with that, though they're there but they cannot feel themselves, that is when they are not very conscious. A king is not very conscious of his power, a plain simple human, a king as an ordinary human being, as he comes to deal. Something like that. A scholar, big scholar like a big doctor when he's coming to do the work of a nurse to a patient; he's a bright scholar, but he has come down through affection to do the work of a sweeper, for his love and affection for the patient, come down, still he is great. It is beautiful. It is Vṛndāvana life. We are told that this is the, a big, without the attitude or air of bigness, ordinary, low, simple, plain, humble. Really they're big, modesty, humility, couched with this. The power, power dressed in affection and love, that is Vṛndāvana. Navadwīpa is also like that. That is *jñāna sunya bhakti*, in general, it is told.

*Śrīmad-Bhāgavatam*, Mahāprabhu says this is the most laudable thing for us to live, this is the highest place. There the Lord is as Kṛṣṇa, and the *gopīs*, half jungle, they're living as half jungle, forest, who lives in the forest, like that. Not grandeur, not big buildings, but if we can have the eye of grandness then it can be seen that really there is, that grand potentiality is there. From the *tatastha*, *bija*, from the calculation of fact, their position is very great, but humility, modesty, grace, pity, all these things have made them to our level, and that is very sweet and beautiful form of life. That we find in Vṛndāvana. Mahāprabhu came to show that to us, through *Bhāgavatam*. Kṛṣṇa is the Lord of that land and with *gopa*, *gopī*, all simple, and cows, hills, jungles, Yamunā, they are all helping environment there.

So Mahāprabhu took *sannyāsa* to teach us, to take us, permanently, to make us inhabitants of that place. And He says that really our own self, we live there, but our consciousness is focused outside, outside, captured by the material mundane aspect of the creation and we think we are suffering. This is all illusion, we are to get relief from this mania, or basis, mania means something like madness, madness prepossessed by some mania, some sort of. Just as a madman, he's wandering in the streets and collecting the pieces of paper and cloth, in this way, we are focused in that way. And this madness gone, we rise in our own home, back to God back to home, back to God back to home. It is like that, we are to go back to our home.

And Mahāprabhu say's: "Your home is like this. A beautiful land, you try for that. Why are you under trouble thinking that horrors of war, and these epidemic, earthquake, then fighting from so many neighbours fighting. So many undesirable diseases, dacoiting, killing, stealing, then the whole, at the bottom of the whole that we have identified ourselves with this body of flesh and blood. Our consciousness thrown, to be conscious that we are identified with this body, and this material world, and we are to retrace, go back to our home and home land is such lovely and beautiful and divine, that is what is necessary."

Mahāprabhu *Avatāra*, *sannyāsa*, it is all for them, this purpose to take us back to home, home comfort, home sweetness. If we have home consciousness within, then we shall have to appreciate such proposal, the home sweet, sweet home, sweetness, home. So Mahāprabhu's *sannyāsa* apparently very cruel to His devotees and to His family persons, but it was meant only to take us to our home, to our home. That segregation and union, to work out union, ecstasy of union, it was necessary for Mahāprabhu to show the separation from His devotees and from His relatives. So separation and union, mutual, help in mutual, standing by mutual help, separation and union, helping one another.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Caitanya. So Mahāprabhu's *sannyāsa*, renunciation, the great tragedy like thing. Separation.

When Mahāprabhu after five years had come back and He was just on the roof of a big building near Vidyānagara where the brother (Vidyāvācaspati) of Sarvabhauma Paṇḍit was living, He was there. And the people of Navadvīpa, and the whole, man, woman, young, old, they all madly came to see, have a *darśana*, a glimpse of His face, they all came.

Bhaktivinoda Ṭhākura in his internal conception of Gaura *līlā*, he, just copying the *līlā* of Kurukṣetra, *līlā* of Kurukṣetra, of Dvārakā Kṛṣṇa and the *gopīs* of Vṛndāvana meeting, and the *gopīs* wanted to take Him from Dvārakā to Vṛndāvana.

Bhaktivinoda Ṭhākura was aspiring like that. He's looking, that *sannyāsī* Mahāprabhu, then Mahāprabhu after five years when He came to give a visit here, at that time, He's looking on the roof of Vidyāvācaspati Paṇḍit, of the house of Vidyāvācaspati Paṇḍit. The red clad Mahāprabhu and he as one of the members of the Śrīvāsangam, the permanent resident of Navadvīpa.

He wants that just like Dvārakā Kṛṣṇa, He's there, Kṛṣṇa has gone to Dvārakā, He won't come to Vṛndāvana again. Their heart is always burdened with such grief. So Bhaktivinoda Ṭhākura is praying earnestly. "When will the day come that Mahāprabhu Śrī Caitanya Deva will give up His *sannyāsa vesh*, this *sannyāsa*, this dress of the ascetic, and again come and join in Śrīvāsangam and together we shall go on in *kīrtana* in Śrīvāsangam together all here. Now He won't come. He's a *sannyāsī*, He can't come to His old house and place, so we are deserted by Him. But our aspiration is that we like that this Dvārakā *vesh*, kingly dress, the royal dress should be removed, and the *gopa* dress this cowboy dress should be put into Kṛṣṇa and I shall take Kṛṣṇa into Vṛndāvana and we play and rejoice with Him."

So Bhaktivinoda Ṭhākura is aspiring this *sannyāsī* dress will be put up and we shall put our dress too. And will get that Nimāi Paṇḍit, Śrī Gaurāṅga, who is as one of us in Śrīvāsangam and we shall chant together and take the Name of Kṛṣṇa and rejoice. When such day will come?"

Bhaktivinoda Ṭhākura in his *Bhajana Lālasā (Hankering for Divine Service)* he expressed his prayer like that, when Mahāprabhu came here for a few days after His *sannyāsa*, in this area of Navadvīpa once again.

Gaura Hari. Here I stop. *vāñchā kalpatarubhyaś ca.....*

**Guru Mahārāj:** It is written Mahāprabhu met one Raghupati Upādhyāya.

*kam prati kathayitum īše, samprati ko vā pratītim āyātu  
go-pati-tanayā-kuñje, gopa-vadhūṭi-vitam brahma*

"To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?" (*Caitanya-caritāmṛta, Madhya-līlā, 19.98*) + (*Padyāvalī, 98*)

One saint says: "Whom should I speak, who'll believe this, that Super Brahma, He in the heart of the girls of the milk maids, who will believe it? *Kam prati kathayitum īše, samprati ko vā pratītim āyātu*: That Param Brahma, the highest Brahma in the highest state, He comes to mix with the half jungle milk maids, is this to be trusted?" *samprati ko vā pratītim āyātu*. Anyhow *Bhāgavata* came and Mahāprabhu came, to praise, to speak it out to the world, and those that have got *sukṛti*, they came forward to accept.

"Oh it is possible, it is possible and it is the highest. The power or knowledge all futile, He's above power, He's above knowledge. Only by His grace, by His kindness, His pity, that we can find Him in any position, by all these means and arguments we can't, it is possible."

Hardly, men can put faith in such conception of the highest conception of Godhead. The elevationists, the renunciationists, then the calculating devotion, and then complete surrender, complete surrender. And there we find that the beautiful can harmonise everything, no consideration of any dirt, or filth, or mean, or high. He's so high, so noble, anything coming in connection, even those that are filthy, that also becomes purest of the pure. The stealing, the lying, and what we think of as immoral, everything in His connection becomes very, very, pure. Harmonising is of such a complete nature, we harmonise everything in Him. The highest scope, the highest scope of harmony, harmony means unified different things, that is harmony. Harmony means different things, but to give some one thing in those that polarity. The highest degree of harmony can give a sweet tune to everything which in our consideration is the lowest, and the most filthy, higher harmony can even embrace that.

Bhargava, he is always ready to take photo, that is not a good sign. Ear is the most important, not the eye, ear is most important, not the eye, eye may deceive, but ear deceive less.

*sutay kitavatar ?*

This is one of the speciality of this Gauḍīya Maṭh, our Guru Mahārāj. We must learn to see things through the eye by the direction of the ear. Otherwise we shall see something instead of another thing, misleading. Eye's jurisdiction is very less, but that must be guided by the ear, through revelation. Ear can accept revealed truth, and ears should guide the eyes to see things as it is advised by the ear, otherwise we'll be deceived by the appearance. Appearance is not the reality, what is reality behind the appearance, that is to be known through the ear, sound. *śruti*. *Śruti* means ear, *śabda brahman*, that is more helpful, beneficial, accurate, and distant, giving less distant. Eye can deceive but ear can save. The special preaching of Gauḍīya Maṭh.

**Devotee:** Sometimes I'm thinking Madhumaṅgala is so fortunate he cannot see *māyā*.

**Guru Mahārāj:** Not only that, that is eliminated, but that must be adjusted, nothing to be rejected. Eye must be guided by the ear. *Upamayam*, to see in the, when we get the sacred thread, the ceremony is known as *upamayam*, another eye, over the forehead, *upamay*. Mahādeva is giving three, *tridayam*, another eye here added. *Divya darśana*, the sight should not be eliminated I say, but the sight should be guided by the ear. Then his store will be enriched. You see everywhere there are so many research scholars, they're guided by their previous scholars. He reads him and then they try to see what is there and may make more progress by the suggestion from inside. What we see on the surface, that is misleading.

**Devotee:** Mahārāj, how does the *gāyatrī mantra* actually work?

**Guru Mahārāj:** In different plane, different light is forecast everywhere. Name also so, everything, the meaning behind, resourceful.

Mahāprabhu when He came from Gayā with surcharged devotion, He as He did previously, was to teach the grammar. Mahāprabhu was a big grammarian, in His previous life, He taught that specially. Then after getting the devotion, His playing is such. He came to explain the grammar, He dreams about Kṛṣṇa in the grammar. He say's: "There is *dhātu*? means verb. What is verb? Verb means doing, going, thinking, all these, they're all potency of Kṛṣṇa. In this way, deeply going. So many potencies of Kṛṣṇa. The generalisation from the verb, from every word, He enters deep into the meaning underlying, that everything, outcome, of a particular potency and He is Kṛṣṇa in such way. You my boy how these potency you know, the heart vibration, that is also potency, *dhātu* ? and that is bifurcated in different directions. Going, coming, seeing, hearing, heart stopped, everything stopped. Their potency coming from Kṛṣṇa. And if heart breaks it is a dead body, if you touch it you have to take bath. But the heart is there, he's your father, mother, brother, you take him, adore him, so much, and that is only the *dhātu* ? vibration. Vibration means potency of Kṛṣṇa. That is pure, that makes everyone pure, makes living, everything, if that potency is withdrawn, everything is dead and gone." In this way He wanted to explain what is grammar.

Then the students they were very much disturbed. "What is this? Such a great Paṇḍit of grammar." They went to the previous teacher of Nimāi Paṇḍit, Gaṅgā Dāsa Paṇḍit. "We are all students of Nimāi Paṇḍit and such a nice professor He was. But returning from Gayā He is explaining in quite a new way. We understand that is very higher philosophy

but that won't serve our purpose of studying grammar. You please ask Him because He has regards for you because you are His teacher."

"All right you ask Him to see me tomorrow."

The students went to Nimāi Paṇḍit saying: "Your former professor has called for You."

"Yes I shall go and see." He went to see him accordingly.

"What is the matter, Your students complaining to me against You. You do not teach them very, with much care. What do You say about devotion, this and that things? All these are not necessary. What is really grammar, You will teach grammar. Then Your forefathers, You are giving a new light, new meaning, Your forefathers were not devotees and You have come only devotees? You are giving different meanings, then former professors they're all idiot, what do You say?"

"No no." He took feet dust and, "Yes I shall try to obey your order in this way."

Gaura Hari bol. Many things to learn.

**Devotee:** Mahārāj, in the *Caitanya-caritāmṛta*, in the section with the conversation between Rāmānanda Rāya and Mahāprabhu, Rāmānanda Rāya seems to quote from the *Govinda-līlāmṛta* and the *Bhakti-rasāmṛta-sindhu*, works that were not written at that time.

**Guru Mahārāj:** Not. This is two kinds of explanation. The general explanation is this, Rāmānanda did not quote but it was supplied as parallel instruction afterwards by the writer of the book *caritāmṛta*, Kṛṣṇa Dāsa.

Another thing, that in that conversation, points are raised but not in a form of a particular poetry or *śloka*. That was made afterwards from Rāmānanda, Mahāprabhu heard and from Mahāprabhu, Rūpa Goswāmī, and then he prepared that.

Another deep way of thinking is this. All these treatises they're eternal. What is previous and what is early and what is afterwards, that we cannot ascertain, all is cyclic order, moving. Whether winter is following or summer is following, we can't say, that revolves together, gradually. The whole circle, not by one part, one part, but the whole developed into present state, simultaneously. And that is eternal, if it is eternal everything is eternal.

So in that case, in *Mahābhārata* it is mentioned that in the beginning Dhṛtarāṣṭra belove? it is put, that Dhṛtarāṣṭra he's mourning: "When I heard my sons are doing this, my sons are doing this, I gave my hope for victory." One incident he is quoting and he is saying that, that is in the beginning. How is it possible? After the *Mahābhārata* that the pastimes finished, then it is possible that Dhṛtarāṣṭra will say this happened, this happened, this happened, this happened. But in the beginning there, as the substance, summary, of whole *Mahābhārata*.

I asked one Paṇḍit in my childhood, he told that it is *nitya*, eternal truth. So what is beginning, what is end, it cannot be ascertained, both is simultaneous. To our senses it may come gradually.

Just as sometimes we find in a novel writing they may begin from the middle, then in some way the past things they're reproducing. Or begins from the end then gradually by way of reproduction they're beginning from the first step, but begins from the end and then comes to the, in this way something similar. Everything, there is end, everything, there is beginning, in the internal thing, everywhere beginning, everywhere end.

Do you follow?

**Devotee:** Why is Rādhārāṇī's Name not mentioned in the *Bhāgavatam* ?

**Guru Mahārāj:** Because Śukadeva Goswāmī mainly represents *Bhāgavata* description and he delivered the same in such an assembly, he did not think them fit to take the Name of Rādhārāṇī with necessary respect. Because the *parakīya*, Rādhārāṇī was not married wife, mistress, and those persons, scholars, present in the assembly, they were not so high as they could understand this relation of Kṛṣṇa, Kṛṣṇa's pastimes with another's wife. They can accommodate some sort of autocracy *in* Kṛṣṇa, but the corresponding side, that giving up faithfulness to husband, mixing to Kṛṣṇa, they could not digest that much truth. So he did not express the name of the *gopīs* or *madhurya-rasa*, that *parakīya*.

Do you follow?

**Devotee:** Yes.

**Guru Mahārāj:** Jīva Goswāmī has remarked it in this way. They came to take the Name, but went back, could not take. Because the circumstance did not allow, Śukadeva, to express the name of those *gopīs*, sometimes coming very near to expressing, but he faltered and went back, *pradhana gopī*. In the name of one of the principal *gopīs* he gave ten *ślokas* there but did not take the Name, told "the principal *gopī* amongst them," in this way he avoided, guarded.

**Devotee:** Vidagdha Madhava he was delayed at the land. They're having this opening of the bridge. Vidagdha and Dayal Nitāi went to see and Vidagdha was the only one there so he was stuck there.

**Guru Mahārāj:** And you are not going to take the photo of the bridge opening ceremony? It is Gaurāṅga *setu* Navadvīpa Dhāma and Ganges bridge, why do you avoid it? Something peculiar you will be able to show, something novel.

**Devotee:** There are so many people that you cannot get close, you need a telephoto lens.

**Guru Mahārāj:** On the Ganges bank and the Gaurāṅga *setu*, ha ha ha, and they are all *dhāma-vāsīs* (residents of the *dhāma* ), so many *dhāma-vāsīs* you can collect in your photo, here.

**Devotee:** There's only one *dhāma-vāsī* I'm interested in.

**Guru Mahārāj:** Ha, ha, ha. Gaura Hari. Hari Kṛṣṇa. The innate eye. The eyesight should be so keen as to pierce through the coating and to see deep within.

The highest harmony lies in it's capacity in embracing the most revolting things. All harmonised, all embracing truth. Nothing mean, nothing unnecessary, nothing filthy, all valuable, all valuable. More valuable - Kṛṣṇa stealing. Yaśodā tried her best to collect fresh foods in the store, and she will try her best to get the boy to eat. But that is not palatable to Kṛṣṇa, not tasteful, He will go behind and taste it. Stealthily He will take and He will

distribute to others, even the monkeys, and then He will declare that is more tasteful to Him, more tasteful. So stealing, to eat by stealing, that is more tasteful, to enjoy by stealing, that is more tasteful. How we are to understand? That is an art, that depriving others I am enjoying, an art. It increases intensity in the enjoyment, "that others deprived, I am tasting," this art of thinking and thought.

There is an artist here, is it not, Sudama Kṛṣṇa, not here?

Devotee: I'm here.

**Guru Mahārāj:** Have you found this sort of artistic true here, nature. Generally ordinary eating and eating by stealing. Eating by stealing, depriving others, that is more tasteful, can you produce by art? And also to be punished for that offence, that is also tasteful to Kṛṣṇa. He's weeping and rubbing His eyes and He say's: "Oh don't, mother forgive Me, I won't do these things here after, but this time please forgive Me."

That is also very tasteful. It is very peculiar.

And, *bidura larlamcar* ? What is this in English, oxymoron, or what is the ornament, rhetoric, in rhetoric, *bidura larlamcar* ? Which is apparently against the thing. What is that rhetoric in English? Oxymoron or.... *bidura larlamcaray maha ca matcriti* - uniting the opposites.

Hare Kṛṣṇa.

End of side A, start of side B, 15<sup>th</sup>, 16<sup>th</sup>, 19<sup>th</sup>.1.83

Devotee: No it's back there, near the bridge

**Guru Mahārāj:** Oh, the lecture is going there.

Devotee: Mahārāj, Jayadeva, where did he get his inspiration from, in his writings, since the *Bhāgavatam* is not mentioning so much?

**Guru Mahārāj:** Jayadeva, no mention about any old scriptures there?

Devotee: Well, because Rādhā's Name is not mentioned in the *Bhāgavatam*, Jayadeva talked profusely about Her.

**Guru Mahārāj:** Before *Bhāgavata* also Rādhārāṇī's Name was expressed in *Hari-Vamśa*, in *Padma-Purāṇa*, *Brahma-Vaivarta-Purāṇa*, in other scriptures already it was out. *Bhāgavatam* is the last of the *Purāṇa*'s, all *Purāṇa*, *Vedānta*, *Veda*, *Mahābhārata*, everything finished. Vedavyāsa did not find peace in his mind, then Nārada comes to visit him and say's: "You have given many things but that is not sufficient, so there is no peace in your mind. Now I have come to fill up the gap. You have given much stress on *Bhāgavata karma moksha* ? highest up to liberation, but after liberation, about positive life you have not written anything very plainly, carefully and clearly. So I have come, that it must be

given to the world through you, otherwise people won't regard that, because you have got a great credit in the world of revealed scriptures."

So the last, the *Bhāgavatam* was given, before that *Padma-Purāṇa*, *Brahma-Vaivarta-Purāṇa*, *Hari-Vaṁśa*, there already the Name of Rādhārāṇī is mentioned, many other stories of Goloka mentioned there.

**Devotee:** Does the *Brahma-Vaivarta-Purāṇa* mention a marriage between Rādhā and Kṛṣṇa?

**Guru Mahārāj:** Somewhere married, by marriage, but that is otherwise, that was in secret. Brahmā conducted that, not a social affair. In this way mentioned somewhere, everything may be true. In His will, as He wants to consider, that ultimate root of hypnotism, as He wants to show to abc, they will be compelled to see that. The control from the subjective side. His will. So simultaneously He may show some thing to you, something to me, though we are sitting together, it is possible for Him. That is revealed truth.

**Devotee:** There's an ant. It's going for the sweetness.

**Guru Mahārāj:** They have come to compensate, that you are speaking something wrong, I shall punish you.

.....

**Devotee:** Mahāprabhu when He went to Gayā there was a sudden transformation, before in many ways His life seemed very ordinary and then all of a sudden.....

**Guru Mahārāj:** Not ordinary, His life was always extraordinary, but not any expression of devotion, otherwise His life is always extraordinary from the very beginning. A bright scholar. Figure very beautiful and extra ordinary high. Then capturing nature, so many. And scholarship was so much that He defeated so many Paṇḍits and great scholars of the then India. Simply, only in ordinary thing He could put in such a way that scholars they are puzzled, very simple things. Extraordinary personality, but after returning from Gayā, He showed His forgetful nature in *Kṛṣṇa prema*, fully surrendered. A doll in the play of the waves of the waves of the ocean of *Kṛṣṇa prema*, He played such a part. A doll floating on the waves of the ocean of *Kṛṣṇa prema* like that.

**Devotee:** What was the cause of that awakening?

**Guru Mahārāj:** That is clearly predestined, pre-designed, ha ha ha, spontaneous thing. Everything, the *līlā*, the pastimes, the movement is eternal. A person he's playing the part of a king, next moment he may play the part of a mendicant, and that is as arranged previously. A sudden change is shown. Everything is prearranged, in a drama.

Object cannot be subject, a subjective play. Dust of earth cannot produce the dust of light. One is light, another is darkness, a dust of stone, and a pensive of ray of the sun.

Stone chips cannot make a sun, stone chips together cannot produce light. So we are objective existence, if subjective light comes to us we can feel, otherwise hopeless. Super subjective area, on the whole.

Only through faith, with earnest faith, we can collect some news of that world carried by the agents of the plane. If we have mania we may give attention, otherwise not. They do not care for your attention, they're self sufficient. Your attention is for your necessity, if you like you may do that. But if you're satisfied with your paraphernalia, circumstance, well and good, you go on. But agents from that plane come down, and they talk of that higher form of union, and some tempted by that, they want to embrace that, disgusted with their present environment.

*indriyārtheṣu vairāgyam, anahaṅkāra eva ca  
janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*

Absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc., (*Bhagavad-gītā* 13.9)

Present environment, to fill up this mortality. So some eternal truths, from here they're charmed by the news, and they earnestly pray, and that may come down to connect. So by earnestness, surrender, prayer, all these are our weapons. Not our knowledge can enter there and measure things like a scientist in the laboratory. No research is possible in that domain. That a tiny soul he will be subject and continuing investigation in that world, making it an objective world, never. It is super subjective, going on super, super, super, in this way. Subjective existence finer, *jīva* is gross subjective and that is finer, finest, in this way, subjective knowledge is going up. Finest.

Just as in the gross world, earth is gross, water is gross, stone is gross, then more hard substance than stone, this iron, and platinum, there are so, durability, very hard. Hardness begins from some stage, and hardness going to the highest degree to such a miracle substance. So also subject begins from a stage and shows up, fine, fine, subject can know the gross lower existence. But the lower existence cannot pierce and measure the higher subtle existence in the subjective world. For the connection, a drop of water, the skylark, or some bird, a drop of water, a drop of water, and if drop comes that bird can take.

So surrender, devotion, hankering, prayer, all these negative qualifications are necessary, all negative aspect, not assertive, no assertive, no positive. *Danya* (humility), *ātma-nivedanam* (surrendering everything to Kṛṣṇa), *goptṛtve varaṇam* (embracing Kṛṣṇa's guardianship). All these, including your negative side, to draw the positive towards you, that is the main thing. Devotion means that, dedication, dedicate yourself to the highest degree, then that may care to come to meet you. Dedicate for Him. Not with the object of exploitation, or making any business, or making any fulfilment of your present expectation of consciousness. The opposite, and no concocted things will do, hypocritical humility won't work, genuine humility, sincere, helplessness, that can draw.

**Devotee:** Will Kṛṣṇa sometimes allow an *anartha* to stay in a devotee, unwanted habit in a devotee, will Kṛṣṇa sometimes let that stay, because that increases, forces him to.....?

**Guru Mahārāj:** That will go with the least attendancy for his real advent, all these anomalies will disappear. Before his real advent, only with a little tinge of news that Kṛṣṇa is coming, they will all fly away. Before the sun rises darkness flies away. Only with a little part of the sun the distant rays, that true light, or something, that will drive away the darkness long before the sun rises. That new light has also got much value, that is not to be neglected, that will preface it, that Kṛṣṇa is coming.

Hare Kṛṣṇa. Gaura Hari bol.

**Devotee:** Were Chandi Dāsa and Jayadeva pure devotees, *śuddha bhaktas*?

**Guru Mahārāj:** Yes. They're considered pure devotees, but that very high order, we should not imitate them. They acquired such a position, after long gap between. Many *sahujīyā* they imitate Chandi Dāsa and Jayadeva. Mostly Chandi Dāsa because Chandi Dāsa had a connection with a lady who was not married. But Jayadeva had connection with married wife, but no connection of any physical affair. Before they're married that was promised, Jayadeva promised his wife and her father that: "I may marry because Jagannātha ordered give your daughter in marriage to Jayadeva." He came, Jayadeva told: "Yes, if Jagannātha says I can marry but no connection with any physical body it is reassured."

And Jayadeva viewed, his view about Padyavati as a great devotee, a devoted lady, not a wife for his enjoyment.

*padyavati charuna charuna chakravati ?*

He has written about himself that: "I am one of the servants that are serving the holy feet of Padyavati, she's so great." Jayadeva showed Padyavati as *gopī*, attached to Kṛṣṇa, not as enjoying body wife, that was Jayadeva. He has mentioned in his book that: "I am one of the dusts of so many dusts on her feet, I am one of the dusts in the feet of Padyavati." Such was the relationship.

In Goloka this *prema*, the love, not any physical interest, all converted into wholesale service nature, all approach with the spirit of service, no enjoyment, wholesale. Meeting everything similar but no enjoying mood, serving mood. It is unimaginable, inconceivable, to the fallen souls. Everything is there but it is with the spirit of service, pure. And no enjoying tendency, even a particle of enjoying tendency is there, just the opposite. And here also the perverted reflection, from there, otherwise they cannot cross this Vaikuṅṭha and Goloka.

They're all *guru's*, the land of *guru's*, superior. He's entering like a slave, everyone will be of that consciousness, "that I am a slave here, all my master." That is the peculiar thing, so it is very, very, difficult to understand. But it is possible, not unintelligible, not unreasonable. Here everything is enjoyable tendency, just the opposite there. So unattached, not only unattached but serving tendency, that is horrible to think from here in this plane. Inconceivable, *acintya*, still it is, and holy things are of such nature. And to enjoy that is pollution, the spirit of enjoyment that is polluted thing. And less enjoy and gross enjoy, the difference is here. Gross enjoyment we hate and less enjoyment is fickle

enjoyment, *highcar* ? Light enjoyment we regard here and gross enjoyment we blame, but light enjoyment we revere here in the *satvic* world. But no enjoyment, then serving and serving also degree going up, how much serving tendency. As gods enjoying agrandisement, so also the gross, intense serving spirit, going on up, and up, and the acme is in Goloka Vṛndāvana. Inconceivable.

*kahibāra kathā nahe, kahile keha nā bujhayē,  
aiche citra caitanyera raṅga sei se bujhite pāre,  
caitanyera kṛpā yāñre, haya tāñra dāsānudāsa-saṅga*

"Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant." (*Caitanya-caritāmṛta, Madhya-līlā, 2.83*)

Not to be disclosed in this earth of mud. Still the religiously mad persons cannot but talk of all these things. And if they talk who is there who will put some value and faith in that? No one does not care, anyone does not come to care their delirium, it is like delirium here.

Ha ha. Gaura Hari bol. Gaura Hari.

*sanātana kṛṣṇa prema nilo kena hai ?*

"Oh you Sanātana, I am talking of divine love of Vṛndāvana that never comes down to this human society, never, *nilo kena hai* ? Never comes down to the human society. But if anyhow, any connection comes to anybody, fortunately that never forsakes him, forsakes him. But that does not mean that *kṛṣṇa-prema* is very scanty. Only one point, or one drop of *kṛṣṇa-prema* can inundate the whole creation, universe, so big. But still it is so dear, so unavailable here, not available, but scarcity, is scarce."

Gaura Hari bol.

Ha, ha. Wonder, wonder, wonder, wonder, strange, strange.

*itam buto guno hari ?*

So wonderful, Hari is so wonderful, so strange, astounding still it is, He is. Kṛṣṇa.

Devotee: The Ṣaḍ Goswāmīs of Vṛndāvana in their writings they don't seem to indicate Gaura worship, Gaurāṅga worship, Rūpa Goswāmī.....

**Guru Mahārāj:** Sanātana Goswāmī, they have described Mahāprabhu as Kṛṣṇa Himself, Rādhā-Kṛṣṇa combined, all this they have told. And how to worship Him in suppressed way they have mentioned, and first worshipping started in Kalna, then in Navadvīpa. Then in *śāstric* way, regular way, when the Mūrti was established in the house of Narottama Ṭhākura, this Śrīnivāsa Ācārya, this Jāhnavā Devī, Vichandra(?) Prabhu, all

commanding personality of the Gauḍīya *sampradāya*, gathered there, and they evolved a regular process how Gaurāṅga may be worshipped, and His followers, in kirtury (?) It is given in *Bhakti Raknaka*, mentioned.

.....

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

So much deep intense thinking about Kṛṣṇa it is impossible to understand for us, depth of intensity of *kṛṣṇa-kathā*. Hare Kṛṣṇa. What we cannot feel even, what is Kṛṣṇa consciousness proper, we can't understand, follow, touch, but there it was so much intense, making mad. Hare Kṛṣṇa. Due to beauty makes mad, beauty can make mad in the seer. How that beauty may be beauty, aspiration. None can stand, that experience, fainting.

(Śrīla A.C Bhaktivedānta) Swāmī Mahārāj told Acyutānanda: "What talk I had with Śrīdhara Mahārāj, if I say to you, you will faint." Ha ha ha. So there is a stage of thought where we can faint, can't stand it consciously.

They say that Jaya Tīrtha Mahārāj might have come in Bengal, but no definite news. It was known from Karnarni house that he has come to Bengal with few followers.

Gaura Hari bol. Gaura Hari bol.

And then there is another news about Hansadhūta Mahārāj, very sad. ISKCON can't tolerate him any longer. He's also showing so much sentimentalism in his preaching campaign. Main thing has mixed chanting and dancing and showing different gestures, postures, sentiments, emotionalism. That is intolerable for a sane man. Divine sentiment is very much cheap coming in the hand of the sentimental mongers.

Gaura Hari bol. Gaura Hari bol.

Difficult. *mokṣa-laghutā-kṛt sudurllabhā*. Even after attaining liberation from the illusory world, still it is, *sudurllabhā*, very, very, rare to have, *sudurllabhā*, very, very, rare to achieve. Then, *sāndrānanda-viśeṣātmā*, great ecstatic joy knows no bound. And then, *śrī-kṛṣṇākarṣiṇī*, at last he forcibly draws Kṛṣṇa to devotee, that is love divine.

*kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā  
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā*

"*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself." (*Bhakti-rasāmṛta-sindhu*, Pūrvva, 1.17)

So many persons, very cheaply they come to Śrī Kṛṣṇa. When I came here forty years back, one gentleman living on the banks of the Ganges, he told even to me, he told: "I have seen Kṛṣṇa."

"What do you say? You say to the public. We have got some idea what is the sight of Kṛṣṇa, what is Kṛṣṇa, what is His sight. Seeing all these things some idea we have got so don't say to us, say to the ordinary ignorant public."

"No, there is so many witnesses, not only I have seen but I have shown many."

"Yes, yes." Ha, ha, ha.

"I have shown on the other side of the Ganges on the tamarind tree, I have shown Kṛṣṇa." And so many names he took. "One is Mathur here, living, you call for him, he will say I have shown him."

"If you are a madman you don't know what is Kṛṣṇa, what is seeing Kṛṣṇa, so you may say anything and everything. But we are the last person to believe it. Not only that I say to you, why are you deceiving your own self. This human form is very valuable. I'm told you are a son of a *brāhmaṇa* and you are losing your time, this valuable birth. You are a traitor to your own self, you ask yourself."

Then after few months that man, he was in the guise of a lady, so male, he used to take the dress of a lady. Then after few months he came one day, shaving his lady like hair, and taking the male dress, he has come to my hut.

"What's the matter?"

"Yes, what you have said it hit my heart, that not only am I playing treachery with the public but I am a betrayer of my own self."

**Devotee:** *Rāmāyaṇa*, they were very, very, intelligent monkeys, yet today we do not see any remnants of such a monkey type of civilisation. So sometimes if someone reads the *Rāmāyaṇa* they may be attracted to the wonderful qualities of Rāma but they may think this is also auspicious.

**Guru Mahārāj:** A special group of monkey. Suppose there was another monkey section, chimpanzee is most advanced is it? Suppose a race higher than chimpanzee, monkey group, not man group, ha ha ha. What, he's smiling.

Treta *yuga* that means four years, four years, no four *yuga*, one *lākh*, thirty two years, is the area of Kali *yuga*, four *lākhs*, thirty two years, *charlakravatesh* ? That is the measurement of Kali *yuga*, four *lākhs*, thirty two years. And twice is Dvapura. Thrice is Treta. So Rāmacandra appeared in Treta *yuga*, the four *lākhs*, eight *lākhs*, nine, ten *lākhs*, then another, half Treta *yuga*, twenty *lākhs* of years before, this *Rāmāyaṇa* took place.

But according to your research scholars, they say some five hundred years before Christ, or some two thousand years before Christ, that is their jurisdiction. They're counting like this. First we heard that they told that the earth has been created four thousand years back. It is mentioned in the Bible, in the Koran also something like that. But only Hindu mythology told, created *crores*, *crores*, years before, (one *crore* is ten million). And now the scientists, first they tasting the salt in the sea, they're calculating

what is the age of the earth. Now perhaps we are told some uranium or something like that, by any change in that metal, the present scientists they try to think out what is the age of the earth. Ha ha.

**Devotee:** If the men, as the *yugas* go by, they grow shorter and less intelligent. Is that what happened to the monkeys also, that they grew smaller and less intelligent?

**Guru Mahārāj:** You should not think in empirical line, you must forget that. You shall try to come down from above. That let there be water there was water, let there be light there was light. Everything Divine Will and like a hypnotiser He can show anything and everything anytime and every time. The basis of our experience must be that. We are all labouring under false mania, that this is a rigid world. The stone, the iron, cannot be removed, they're rigidity, all these faults. If He wills iron may melt like water, everything, the will is within, giving position to everything as they are.

End of recording, 15<sup>th</sup>, 16<sup>th</sup>, 19<sup>th</sup>.1.83

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