

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

83.2.13-15

**Guru Mahārāja:** In his last days our Guru Mahārāja used to say, every now and then: "Religion is proper adjustment." We are improperly adjusted with the environment, that is the trouble. So:

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo, vairāgyam phalgu kathyate.*

*anāsaktasya viṣayān, yathārham upayuñjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*

"That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phalgu-vairāgya*, external or false renunciation."

"That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."

(*Padma-Purāna*) + (*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.125-6*)

As recommended by the Buddhists, or Śāṅkarites, the salvationists: "That give up everything and reduce yourself to zero, give up connection with everything, and as in deep sleep, so you are to reduce yourself to that stage, that is the perfect."

But this has been rejected hatefully by the Vaiṣṇava, specially the Gauḍīya Vaiṣṇava, those that are under the direction of Mahāprabhu. This is *phalgu*, or temporary, *phalgu* means which is apparent. Near Gayā there is a river whose name is Phalgu. That is, whenever we remove the sand from the bed of the river we can see the current is passing underground, but on the bed it is all sand, all sand, *phalgu*. So renunciation cannot be complete, it may be, however long time, still it is temporary.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ  
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

"O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."

(*Śrīmad-Bhāgavatam, 10.2.32*)

In *Bhāgavatam* this *śloka*, the Brahmā in his hymns, addressing to Kṛṣṇa:

*Ye 'nye 'ravindākṣa vimukta-māninas*: "Oh You lotus eyed. *Ye 'nye 'ravindākṣa vimukta-māninas*. Those that can conceive themselves completely disassociated with their environment, completely disassociated, disconnected from the environment, completely liberated, emancipated. *Mānina*, they think like that, but actually it is impossible. *Vimukta-māninas*, they think themselves that they're perfectly independent of the environment, as if in sound sleep. But sound sleep is not a permanent thing, the reaction will come from the seed, and the sprout will come again. Inevitable.

*Tvayi asta-bhāvād aviśuddha-buddhayaḥ*: Their calculation is wrong totally, because they have not counted You, their counting is independent, they and the environment. But You are there to harmonise both, to keep connection with both the parties. They forget that, they can't understand that. If they can find that centre, then they can understand that their relation, the environment and his relation is not in his hand, it is in the hand of the Absolute, and it is unavoidable. It is not in their hand, it depends. And his position is an organic part, not an independent part from the environment, but his position is an organic part. So he and he has common relation there and management comes from there whether united or separated, or how related or not related, all that depends on the centre and not on them. They cannot negotiate independently, or discuss, or adjust independently of Him.

*Tvayi asta-bhāvād*: Because they do not count You they're on the, between You and them there is a wall, they cannot pierce the wall and understand the barrier, cannot break the barrier and come in connection with You, so they commit such wrong.

*Aviśuddha-buddhayaḥ*: What is their ultimate position, realistic position is what?

*Āruhya kṛcchreṇa param padam*: After much trouble they rise up to the highest point of liberation.

*Āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*: And from there they do not count the upper relation and adjustment with the main centre. All these calculations omitted, so they have to fall back again, hurled down for this mistake.

So we are not to shun, not to abandon anything, but we are to come to a satisfactory, harmless, adjustment. Not only harmless, but the adjustment that can give our fulfilment of life. This is *phalgu-vairāgya*, and what is *yukta-vairāgya*, just the opposite.

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo, vairāgyam phalgu kathyate.*

"That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phalgu-vairāgya*, external or false renunciation."

(*Padma-Purāṇa*) + (*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.125*)

Apparent, not real, undercurrent, in the very subtle most plane there we cannot detect. So who can detect that, that from revealed plane, from God's, who can see anything and everything, from His, the real prospect, He is coming through *Veda*, revealed scripture. What is that?

*anāsaktasya viṣayān, yathārham upayuñjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*

"That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."

(Padma-Purāṇa ) + (Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.126)

Only you will have no greed to enjoy the environment, *anāsaktasya*, you must not have any particular tendency to enjoy it. But the thing is not to be blamed, your enjoyable tendency is to be blamed. So you must withdraw your enjoying tendency, that you are master of the thing, you can enjoy it in your own satisfaction. That sort of tendency must be withdrawn, *anāsaktasya viṣayān, yathārham upayuñjataḥ*.

And you are required to behave with them properly. And what is that properly? That is in connection with the calculation of the central interest. Neither you can enjoy, nor can you reject. A function between you and the environment is fixed already by His will. Ha ha, you can't change it. That thing belongs to Him, you also belong to Him, and how you are to deal with your endeavour that is also already pre arranged and you can't evade that. Only you are to be in re-adjusted position.

*Anāsaktasya viṣayān*, no local interest should be imposed. *Yathārham upayuñjataḥ*, just proper, independent of you and He, the central, the real function between, relation between, that must be awakened, a real transaction. *Yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe*, and what is the key to that, the test, the criterion? *kṛṣṇa-sambandhe*, how you can utilise the environment for the service of Kṛṣṇa. You are a servant and here is the object of service, you can't reject that. You are bound to utilise the object for the service of your Lord. You are a servant and this is the object of service, it is not meant for you. At the same time it is not so that you can reject them and you can live independently without anything, this is also artificial life. It is not truth. So whatever is helpful for the service of the Lord, we must take care about those things that they may not be lost, may not be missed.

What is necessary for the service of Kṛṣṇa, we must be attentive to the protection of that thing. That indifference, to protect things, which may be utilised in the service of Kṛṣṇa, that is no devotion. Sometimes we may think we have adopted the way to get out of this mundane world. Why should we be so much particular about these things? As much as possible we shall try, to keep things that are necessary for the service of Kṛṣṇa, properly. Proper attention should be given, to anything and everything, only for the purpose of the service of Kṛṣṇa.

Both exploitation and renunciation, both is bad, both is unnatural, both is unwholesome. And no fulfilment can be reached by either method, exploitation or renunciation. We are to be initiated in this angle of vision of life. This is Goloka. Everything may be harmonised by Him. He's so good, so great. Nothing coming in His contact can be wrong, it is only wrong when it is in contact with things that are defective. So nothing, everything is all right, if it is in connection, one condition, if for Kṛṣṇa. Everything is for Him. Everything is for Him, when deviation from that point, there is anomaly, derangement, and reaction, and misery. Misery is the outcome of *māyā*, that

miscalculation, misrepresentation, miscalculation. It comes as the outcome of miscalculation.

And proper calculation, and to follow that is devotion. And that very life, nature is dedication, and dedication towards the centre, and the Absolute centre, and nothing less than that, that will fetch good value. Nothing less than Kṛṣṇa conception of Godhead. Other demigod's they're also local, their position is also provincial, local.

*Kṛṣṇas tu bhagavān svayam.*

*ete cāmśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam  
indrāri-vyākulaṁ lokam, mṛdayanti yuge yuge*

"All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists." (*Śrīmad-Bhāgavatam*, 1.3.28)

The Absolute Reality the Beauty. Everything is justified when it is meant for Him, His satisfaction. Then there is one thing we have to understand, and we must try to follow, this is devotion. Goloka. Criterion is this, and this is the test, we shall try to examine, how for, it is meant for Kṛṣṇa, for His satisfaction. Of course that depends on our realisation, stage of realisation, otherwise anything we may think, "Oh this is for Kṛṣṇa's satisfaction, Kṛṣṇa is satisfied." I have done something and I may say, utter the words: "Yes Kṛṣṇa is satisfied." Ha, my mere statement won't be exactly what is with Him. The Absolute position is there and we are to realise our position, that is *sādhana*. By the help of the saints, as well as the scriptures, revealed, and saint and scripture of different types.

*brahmāṇḍa brhamite kona bhāgyavān jīva  
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

"Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."

(*Caitanya-caritāmṛta, Madhya-līlā*, 19.151)

It is not a relative thing, it is absolute and all relative positions, we shall have to learn to eliminate, and understand what is absolute. What is absolute, how it is absolute? We are to learn that, gradually, by progressing in a proper line, proper method, accepting *sādhana*. This *śravaṇa*, *varaṇa*, *sādhana*, *āpana*, *prapanna*, five stages in our development of our realisation. And both the scripture, *sādhu*, *śāstra*, *guruvara*.

*citay tay koroli atai ?*

Three things must come to prove that one thing. The saint, opinion of a saint, the scripture, and ones hearty response. *Hṛdayenābhyanujñāto* (*Manu-saṁhita* 2.1): The approval of the inner heart, with the opinion of the revealed scripture, and also which we'll be given, directed, or dictation of a proper saint. And the saint can be found only by the help of the scripture, and the scriptures meaning also will come from the saint,

proper. They're inter-dependent, we are to face that, the ultimate guidance, our *sukṛti*. *Brahmāṇḍa brhamite kona bhāgyavān jīva*: It is our good fortune, if we acquire *sukṛti*, that will guide me. Birds of the same feather flock together.

It will carry me towards proper place. I'll be able to meet that and by comparison I'll be able to understand what degree of truth is where, the conception, the truth, absolute truth, and relative truth. What is the criterion of the Absolute Truth? How it is absolute? All these things to be understood by the reference of the scriptures, *sādhu*, and one's inner approval, heart approval.

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

Every step we are doing that, always eliminating and accepting, elimination and nomination, acceptance. Every time we are in progress, dismissing something and accepting another thing, always. This is progress, this is life, this is dynamic in character. And sometimes also if we are cursed, we may go down, more to down, down, down, that also happens in this world. Always everything going up, and no setback? It is not so, there is setback also. So a caution is given there in the *śāstra*, the *aparādha*, the error, the negligence, the idleness, so many things that may push us down. We must be cautious of the fact.

*caitanya canday daya koro hari ca sri ca kori vecit pari samscara ?*

It is not a question of blind faith. The understanding is also possible, to apply here. And that will be astonished, your understanding will be astonished finding new things, things of new order. *Gītā* says:

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ  
āścaryavac cainam anyāḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit*

"Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all." (*Bhagavad-gītā*, 2.29)

The most wonderful, your own self is also wonderful, what to speak of Paramātmā, Nārāyaṇa, and Kṛṣṇa. Your own soul, your personification proper, that is also of wonderful conception. *Āścaryavat paśyati kaścīd enam*, when you come to conceive one's soul: "Oh how wonderful type of existence it is. So diabolically opposed to this material and mental things." *Āścaryavat paśyati*, and when one begins to give description about the soul, he's also charmed, enchanted. "What am I saying? Can I say? Can I give vent to it properly, about the soul proper which I myself am?" *āścaryavac cainam anyāḥ śṛṇoti*, those come to hear, they're also astounded. "What is this? Such strange things we have never heard before. Such thing is possible? *Ātmā*, eternal, all knowledge, all pure and eternal. Without food it can continue. A member of the eternal plane. How is it possible? And it is an understanding principle, an atom that can understand himself and that can understand others also."

Our Guru Mahārāja used to give some example, many a time I have mentioned. A boy is born in a dark cell, then someone has come to tell him: "You come out and I shall show you the sun, it is very wonderful, the sun."

Then the boy will take a light, a candle with him.

"No, no, why do you take the candle?"

"Without candle how can I see the sun?"

"No, no, to see the sun candle is not necessary."

"You are be-fooling me, without the help of candle nothing can be seen, and you say the sun can be seen by the sun, without help of candle, I don't trust."

Then he'll be forcibly taken.

"Oh, sun is seen by his own light, not only that, sun can show the whole thing, me, you, others, all things can be shown by the sun only. Is it possible?"

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ  
vyartha 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

(Śrīmad-Bhāgavatam, 11.22.34 says:) Ātmā is self effulgent, it can show itself, it can show others. Only devoid of it, we are suffering from suspicion, and half knowledge, and ignorance. But when we can come to *ātmā*, we can feel *ātmā* by his own self. And at the same time by the standard of that light, we can comparatively know what is non *ātmā*, what is not soul. That also can be understood indirectly by feeling the position of *ātmā*.

*ātmā bhava dusyajya srotavbadhi jnatabadhi jnasitavbha ?*

The *Upaniṣad's* clarion call, calls of out: "What are you doing, what are you busy in? Give up all these. Try to find out who you are. You are *ātmā* and *ātmā* is worth, every movement, you can command every worth, commanding every drop of energy, to know it is so full and so dire necessity in you. What do you do? First give up everything.

*ātmā bhava dusyajya ?*

Oh, you, why have you engaged in wild goose chasing? Stop, come to know who are you, you're *ātmā*, you're soul. All the energy must be utilised in this. *aye dusyajya ?* You must exert to see. *mantaba ?* And if any mental .....

*ātmā bhava dusyajya mantaba ?*

With whole of your mind try to capture, to think it. *srotavba ?* If anything to be heard, then hear about soul, your soul, you.

*nidhi jnasitavbha ?*

Any concentrated energy, if anywhere to be invested it is only in this, for this campaign, in searching for your own self. First the beginning, the start of your energetic movement must begin from here. Try to understand you, your own self, your own *ātmā*, of what nature it is. Then you are to seek out what things will be necessary for the upliftment or development for that thing, otherwise it is all false engagement. Know who you are and what is the demand, then you'll know *ātmā* wants Paramātmā. He's hankering to come in connection with Paramātmā. Higher type of *ātmā* there is, and that is generally said the plane of God, but partial. Then there is, the *yogīs* are after that. Then there is devotion of Nārāyaṇa, Vasudeva, Brahmā, Nārāyaṇa. And supreme most position is held by Kṛṣṇa consciousness, Kṛṣṇa conception. The Autocrat. Absolute Good. Reality the Beautiful. The beauty, the sweetness, the charm, all charming. Ha ha ha. Struck dumb, seeing His charming, the centre of charm. Attraction, attraction is charming, beauty is charming everything and has made possible, cosmos out of chaos. Charm, beauty, that has given the very life of cosmos. Kṛṣ - ṇa. Attract, attraction, and He has reaction, to satisfaction, attraction and satisfaction, that is the coming and going, attraction and giving, it's rendering satisfaction. Kṛṣ - ṇa, Kṛṣ means to attract, and ṇa means dealing in satisfaction, action reaction. The Absolute centre. That is Kṛṣṇa, with His paraphernalia.

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

**Devotee:** Guru Mahārāja, if someone is attracted for a long time to a particular *rasa* but is not fully satisfied, then can he aim for another *rasa* ?

**Guru Mahārāja:** Ha ha. No question of selection, rather it is automatic. Ha ha, ha ha. They can't hold him back. The inner tendency, attraction will be such they can't avoid. His own nature, what to do? It is not a dress that I shall reject something and take up another, put on, not like a garment, putting on and putting off. It's coming from within out of necessity, the adjustment cannot but come.

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

Mahāprabhu was satisfied with Emperor Pratāprudra when He found that the king has engaged himself in a very mean service, that of a sweeper. The king is doing the service of a sweeper attracted Him most. He Himself, when *gauṇḍicā mārjana* (cleansing of the Gauṇḍicā Temple), Jagannātha will come to Gauṇḍicā, Mahāprabhu with His party, in His *utariyam* ? He's collecting the dust and He's throwing it outside, then washing. Jagannātha will come.

So nothing is neglected but we are attracted, when with those menial service, we have got much, we can attract the attention of the high, high. So nothing is insignificant when it is connected with Him. Still there is gradation, gradation is there. Sincere beginning of the service must have always tendency to go towards lower side. But by Kṛṣṇa's will they will be accepted for higher satisfaction. But their, the devotee's tendency will always be to go to the mean services, so called, not anything is mean, but so called mean.

Śrīla Raghunātha Dāsa Goswāmī says: "I want the service of a servant, and I want to show my reverence towards *sakhya*, friendly service.

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

The *sakhya-rasa*. The confidential service, I am not fit for that, I always try to revere that, to show my reverence, and I shall try to, if possible, if accepted, to do the meanest service. If I get that engagement, I am rewarded more than anything."

So full satisfaction, that should be the attitude. But Kṛṣṇa will take him up: "No, do, to serve Me in this way." Then what to do, we have to do that. According to the *rasa* it is such, for us. And those that are eternal friends, they won't go that side, won't admit. Ha, ha. A part and parcel, and surcharged with *Yoga-Māyā*, with the spirit of that particular service of that particular level, surcharged, injection by *Yoga-Māyā*. And Kṛṣṇa is pleased by that aggression, by the aggression of the friends, He's pleased, when it is manipulated by *Yoga-Māyā*. But we should not be puffed up in that way, we're beginners, not *nitya-siddha*, *sādhana-siddha* line. None realised have come to realise. So our nature should be favoured that they're showing Dāsa Goswāmī Prabhu. Always try to go downwards.

Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi.

Nityānanda Prabhu, He broke the *daṇḍam* into three parts. "Mahāprabhu My Lord, He will carry you *daṇḍa*, I won't tolerate, I can't tolerate that My Lord will carry you in His hand." And some say that He broke it into three parts, into *tri-daṇḍam*, not *eka-daṇḍam* of *māyāvādī*, but *tri-daṇḍa* of the Vaiṣṇava *sannyāsīn*.

Any questions?

**Devotee:** Did Nityānanda Prabhu and Caitanya Mahāprabhu appear at the same time, or was Nityānanda Prabhu older, did He appear before?

**Guru Mahārāja:** That you will find in the books. Nityānanda Prabhu was almost twelve years older than Mahāprabhu, nearly. And Acyutānanda was that Advaita's last son, youngest son, he was more younger, Acyutānanda. When Mahāprabhu took *sannyāsa* and went to visit Śantipura, at that time Acyutānanda was about five years old. So nearly nineteen years junior than Mahāprabhu, and Nityānanda twelve years elder than Mahāprabhu. Thirty one years older is Nityānanda Prabhu than Acyutānanda, Acyutānanda's the youngest son of Advaita Ācārya.

What makes you to ask this Acyutānanda and Nityānanda's age?

**Devotee:** No it was not Acyutānanda, it was Caitanya Mahāprabhu and Nityānanda Prabhu, because I read in *Adi-līlā*.....

**Guru Mahārāja:** Nearly twelve years elder, Nityānanda Prabhu. When Nityānanda came to Navadvīpa, at that time, twelve years. Mahāprabhu began *saṅkīrtana*, and Nityānanda Prabhu came here, for twenty two years, ten years or twelve years elder, something like that.

Nityānanda after visiting all the holy places of pilgrimage, then He joined Navadvīpa *līlā*. And He was disciple of Mādhavendra Purī, Godbrother of Īśvara Purī, Mahāprabhu's *Gurudeva*. Nityānanda Prabhu, Advaita Prabhu, They're all Godbrothers to Īśvara Purī, whose disciple was Mahāprabhu, Śrī Caitanya Deva. This is all shown to us. *Līlā*.

**Devotee:** Guru Mahārāja, it's said that Swāmī Mahārāja he was attracted to *sakhya-rasa*, he was writing as if his *līlā* was *sakhya-rasa*.

**Guru Mahārāja:** *Sakhya-rasa*. I do not know what he has written, but I found it such position from his only one letter, what he wrote when he was going to America.

**Devotee:** Yes, that's the poem.

**Guru Mahārāja:** That letter has been given to me and I read that, and from there I could suppose that his position, he's satisfied with that *sakhya līlā*. He mentions there that his *Gurudeva* is Rādhārāṇī, *madhurya-rasa*, and he's asking Kṛṣṇa's help, in his discharging the duty which is ordered by Rādhārāṇī, given by Rādhārāṇī to him. He says that: "Rādhārāṇī will be satisfied if You help me in my carrying out the orders of Rādhārāṇī." For the preaching purpose he's begging the help of Kṛṣṇa in his campaign, because Rādhārāṇī will be satisfied and his *Gurudeva* is representing Rādhārāṇī. That is mentioned there. From there I conjecture. And what playfully he has mentioned there, "After finishing this job, I shall again join Your Vṛndāvana *līlā* as a friend and we shall play to our highest sentiment, in this way." There from it may be conjectured that his acme of serving pleasure is within *sakhya-rasa*, a supposition.

**Devotee:** So many devotees, disciples, that come to Swāmī Mahārāja, they have some, possibly, attraction for the .....

**Guru Mahārāja:** Not necessarily, all that will come under him, they will be forced to enter into *sakhya-rasa*, it is not that. Maybe in *madhura-rasa*, further, he may come with another *mūrti*, another dress, garment, attitude. So:

*ācāryaṁ mām vijānīyān, nāvamanyeta karhicit  
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*

"One should know the *Ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods." (*Śrīmad-Bhāgavatam*, 11.17.27) + (*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46)

The *ācārya*-ship is not fixed in any type of devotee. We are requested to understand that oneness in *ācārya*-ship. "I am *ācārya*, I am *ācārya* indefinite. In particular man I can approach in a particular way. I am infinite, indefinite."

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**Guru Mahārāja:** Not all of a sudden that the highest realising sentiment will grow in one's heart. Gradually he will feel within himself, according to the degree of awakenment he will be able to find who is he properly. In Sanātana Goswāmī's *Bṛhat Bhāgavatāmṛta* the Gopa Kumār is gradually, in accordance with his awakenment of the inner heart and

sentiment he's led to different planes of life. But not feeling satisfaction again some connection from the higher, and he's taken to the higher plane next. Again some time he's staying there. After some time some dissatisfaction came in him, and another agent came from another higher position and he's taken there. In this way, gradually, according to his own inner awakening, he's taken to different, higher planes. It is found there in *Bṛhat Bhāgavatāmṛta*.

**Devotee:** Mahārāja, in the *Bhāgavatam*, in the eleventh canto, and also in the seventh canto, the *sannyāsa* of *dharma*, that is mentioned, it seems that one has to go to a forest and he stays in one place for only one day.

**Guru Mahārāja:** That is external, that is external, one day in every place, *kuṭicaka*, *bahūdaka*, that different stages. First *kuṭicaka*, he will construct a cottage and he will live there for some time.

Then *bahūdaka*, the next, second stage, he won't fix himself in a particular place but he will take different types of water. *Bahūdaka* means many types of variegated waters, that he will wander, to any and every place and go on practising his own life.

Then *hamsa*, the next, third stage will be *hamsa*. *Hamsa* means, water and milk mixed together, but the swan can take out the milk leaving the water intact. So he will be *sāru-grahi* ? Whatever he may mix, what society he may mix, he must try to take the very gist of truth, leaving that which is unnecessary, in the society. That is *hamsa*.

Then *paramahamsa*, the highest stage is *paramahamsa*, that wherever he may stay, he will be all right. No external environment will be able to affect him or to change him. The highest position. These are the, and again more than that it is said sometimes that *avadhūta* of the fifth stage, at that time he's particularly seen to mix with the filthy atmosphere, but that can never affect him, that is the fifth stage. In this way it has been mentioned, in general, independent of Godhead.

*Sannyāsa* is of three kinds, *vidvat*, *vibisva*, and *narottama*. *Vidvat sannyāsī* has been described of such a degree, that when one can understand fully, he even leaves his body, and gets relief of that bondage, immediately, that is *vidvat*. And *vibisva* gradually he wants to accept different stages and pass through that and go to the highest realisation. And there is another, *narottama* - *hṛdi kṛtvā harim gehāt pravrajat*:

*yaḥ svakāt parato veha, jāta-nirveda ātmavān  
hṛdi kṛtvā harim gehāt, pravrajat sa narottamaḥ*

"A *narottama*, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart."

(*Śrīmad-Bhāgavatam*, 1.13.27)

He wants Hari and finding in his heart, he gives up his family life, and wanders here and there, but Hari, in his heart he wants. And naturally whenever there is a congregation of the saints, he stays there.

*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam  
kathayantaś ca mān nityam, tuṣyanti ca ramanti ca*

"My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence." (*Bhagavad-gītā*, 10.9)

The *sādhu saṅga*, so the summary of everything for a Vaiṣṇava *sannyāsī* is this, that he will mix with the *sādhu*, the Vaiṣṇava saints. And what is the mixing with the *sādhu*? That is serving him. In other words he will serve under his *Guru*. That will be the most profitable. If such high *Guru* is not in his conception, such guide, high guide, then also within the equal association, he will try to maintain the higher thoughts, divine, within his heart, by such activity. And the association means a form of service, serving attitude. Without serving attitude, we cannot enjoy a saint, a Vaiṣṇava. To associate with a Vaiṣṇava means to serve a Vaiṣṇava. To associate with anything holy, that means to serve. Otherwise if I exploit, I want to get some pleasure from the environment, I shall have to go down. Serving spirit must be maintained in ones heart, and that will be dynamic and gradually lift him from higher to higher. And a static aim is with the *māyāvādī's*, that is different order. They want to have a temporary life full of rest that has already been discarded. That is impossible, temporary it may be possible, the slumber, the *samādhi*, but the *samādhi* will break down one day.

*stava deha deha de cavasthiti ?*

In Rāmānanda Rāya, those that aspire after highest salvation, they have ultimately come to be a fossil. They're unconscious, fossil is also unconscious, not conscious of his own soul, fossil. *Stava deha* in Rāmānanda Rāya, he may become a Himalaya, or an Alps, long, long, time, sleeping there, no awakenment of any consciousness. And *deva deha*, the demigods, there they enjoy and the *punya*, the merit is finished, then again come here to work to begin his life fresh, with fresh prospects.

.....

Devotee: In the second stage of *sannyāsa*.....

**Guru Mahārāja:** *Kuṭicaka, bahūdaka, haṁsa, paramahaṁsa*, and then again, there the sections divided, *vidvat, vibisva, and narottama*, three kinds of *sannyāsa, vidvat, vibisva, and narottama*. Again every *sannyāsa* subdivided into four stages, *kuṭicaka, bahūdaka, haṁsa, paramahaṁsa*. *Vidvat sannyāsa* does not come under division, because when it is taken it is finished. He thinks himself in such a sweet position he at once leaves his body and vanishes, *vidvat*. He does not want to, this is of course not Vaiṣṇava *sannyāsa*, he does not want to lose any time here, he's so disturbed with the present atmosphere he does not want to live here even for a second, finishes himself. This is not very optimistic line. *Vibisva*, he comes under regulation. *Vibisva* means itcha? Not finally fit, but he wants to be fit. In *vibisva sannyāsa* four sections, *kuṭicaka, bahūdaka, haṁsa, paramahaṁsa*.

The first to settle in a particular place, with some simple and humble life, and to go on with the *mantram*. And *bhiksa*, taking food by *bhiksa*. Not talking much with anyone, or mixing with the society at large. This is the first stage.

In the second stage, he will try to mix with the society, not only in that place, but he will have an experience of the wide world, as much as possible. And come in connection with different classes of men and to test what he has done, whether it is right or wrong. He must consolidate his position by meeting and coming in contact with different forces, anti as well as favourable and unfavourable. *kariksha* ? Test, the life of test, stage.

The third *hamsa*, *hamsa* means, he will try his best to draw what is the essence of every teachings, every book, every society, every community, every different conceptions of theism. All these, he may contact, but he will try to draw the essence. The third stage.

And fourth stage is the stage of ones well established position. He may do this, that, anything, but he's settled in his idea what he got previously from his *Guru*, perfectly undisturbed, he may pass his time. Whatever things may come from outside, can't disturb him in such position, he will live and then one day he will pass away.

And another is *narottama sannyāsa*. They do not care for all these things, formalities, but their simple thing that they will take shelter to Hari, to Nārāyaṇa, who is within, who is within. Thinking of Nārāyaṇa he will wander here, there, *tīrtha*. But his main thing will be the worship of Nārāyaṇa, whether in Vṛndāvana, Purī, or some such place, Ayodhyā, according to his conception. In this way is a devotional class. He may be a *tridaṇḍi - hṛdi kṛtvā hariṁ gehāt, pravrajat* (Śrīmad-Bhāgavatam, 1.13.27). Will take shelter under the holy feet of Hari, and he will leave the worldly life, and will wander here, there, everywhere, taking the Name of the Lord, and mixing with the devotees of the Lord, in this way. This is the general conception of the *sannyāsa*. This is some negative side, the positive side will be in the case of *narottama sannyāsa*.

When we take particularly to this system, in a practical way, we want to deal it very successfully. Then we are to find that anyhow we must come in connection with the service of the Hari, *Guru*, Vaiṣṇava. Merely the recollection of Hari is not forceful enough to expedite our realisation. Something positive should be done.

Just as Prahlāda Mahārāja told, when Nārada went to see after Mahādeva, went to see the positive participation in devotional line to Pralhāda. Pralhāda told: "What do I do Devāśi? You know everything about me. I am simply trying to recollect my Lord. Recollection, remembrance, but remembrance is not enough, it is very weak connection with Hari. Mere remembrance, it is *śānta-rasa*, may be found and taken and counted as *śānta-rasa*. A very weak but favourable position towards the service. But actual service of Hari, always to be busy to find out how we can satisfy Him, that is the laudable thing, and I have not got that temperament. If you want really a devotion of Hari, just go to Hanumānji, he's surcharged with the spirit of serving Rāmacandra. How wonderful he did it. So I am in weak position. It is his grace that I am not engaged in any worldly thoughts, but very meagre and lower order, not very intense remembrance I have got about Hari."

So the mere connection with Hari is not enough. That is good but from there we have to enter into the serving stages. And there also are classification and intensity also. Really we come to face the opportunity, by taking *sannyāsa*, exclusively giving up everything,

and the whole time service of the Hari. Not mere recollection or remembrance only, but actual service to satisfy Him, that is necessary. So *dāsya*, *sakhya*, *vātsalya*, *madhura*, that will come gradually in the retinue there after.

Do you follow? Who asked this question?

*Sannyāsa*, the renunciation has been described in this way. All these things you will find in *Gauḍīya Kaṅṭhara* perhaps, *vidyat*, *vibisva*, *narottama sannyāsa*.

**Devotee:** What is the spiritual significance of taking water from different parts of the world? You said the other day that in the *bahudaka* stage the *sannyāsī* takes water from different parts of the world.

**Guru Mahārāja:** That is not very important for our section. *Bahudaka*, *udaka* means water, *bahudaka* means multifarious types of waters. The significance is that he will wander in many places and drink many different types of water. That is only a connection, to show, really, water is not the important thing that he will drink. But many variegated natures of water means various countries he will move, that is mixed with various types of men and culture, and consolidate his own position, whether he is moving on rightly or wrongly. That is the purpose internally.

**Devotee:** Mahārāja, for the Vaiṣṇava's, what is the position of *bābājī* ?

**Guru Mahārāja:** *Bābājī*, that position was given by Mahāprabhu, was taken by Sanātana Goswāmī, just in presence of Mahāprabhu. *Bābājī vesa*, was first taken by Sanātana Goswāmī in Benares in front of Mahāprabhu, and Mahāprabhu gave His consent, it is supposed. That is considered to be above the *sannyāsa*, above. That is generally considered the *paramahansa beda* ? *sannyāsa āśrama*.

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro  
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā  
kintu 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." (Rūpa Goswāmī's *Padyāvalī*, 63) (*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.80)

*Nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro nāhaṁ varṇī* means *brahmacārī*, *na ca gṛha-patir* - *gṛhastha*, *no vana-stho* - *vānaprastha*, *yatir vā* - *sannyāsa*. These four stages in *āśrama*. Now *nāhaṁ vipro* - I am not within that, I am above. Even a *sannyāsī* he has got some sort of position. He is also to follow some regulations, some particular forms of life.

But *bābājī*, when they are considered to be above any sort of law, no position in the society. The *sannyāsī* have got some position in the society, as a general guide of the society, *Guru*. But *bābājī*, they do not care even for anything. They cut off all connection with the society, and they're given wholesale towards *Vraja Vṛndāvana sevā*, in *Vṛndāvana*, and in *parakīya bhajan* also they're engaged.

But our *Guru Mahārāja* (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura), he saw that the imitationists, they are accepting the dress of *bābājī*, but they're not fit for that, for the standard. So in the dress of *bābājī*, their *bābājī* dress is being misused, and in the name of that dress they're going on with adulteration. The *sahujīya*. There are so many different outcomes of that degraded *bābājī* section.

They're not fit for that high position, but take the dress, and go to imitate the thing, but it is impossible for them to catch the real spirit of life. So they degrade and create so many pests in the society, and create a bad name for *Rūpa* and *Sanātana*, and *Mahāprabhu*, and *Gauḍīya Sampradāya* at large.

So he laid stress in this *sannyāsa*. "You first prepare yourself, that the head of the society, as a teacher of the society. Then when such high time will come, then you may see to take to that position, if you find necessary. That does not depend on external dress but internal improvement. Really that thing depends on internal improvement of ones heart or realisation and does not depend on the external dressing." So this way *Prabhupāda* (Bhaktisiddhānta Saraswatī Ṭhākura) came and created this *sannyāsa*, *tridaṇḍa sannyāsa*, *Vaiṣṇava sannyāsa*, and to preach that *bābājī*, our *guru* above us.

"And we do not recognise you, anyone taking the dress of *bābājī*, no, you are not *bābājī*. Only external dress cannot give you the honour of the post of *bābājī*. But you are all hypocrites, and you are dis-serving the society and the *Vaiṣṇava* proper. We don't care, you all go down, don't venture to take the dress, to pollute the dress of *Rūpa* and *Sanātana*, never do this."

This is the warning of our *Guru Mahārāja*. Hare Kṛṣṇa.

So *Prabhupāda* (Bhaktisiddhānta Saraswatī Ṭhākura) introduced the sacred thread, become a *brāhmaṇa* first, *brahma-loka*, then *virāja*, *brahma-loka* then *paravyoma*, *Vaiṣṇava* place. First become a *brāhmaṇa*, *daiva-brāhmaṇa*, try to acquire the quality of a *brāhmaṇa*, and have the sacred thread, then above this the *Vaiṣṇava*, crossing *brahma-loka*.

But they put this *kopin*, the *bābājī* class they do not use, they are afraid of using this *brahma-sutra*, but they uses *kopin*. But *kopin*, *Guru Mahārāja* told is higher, higher, *kopin* means to stop all mundane sensual inclination to the utmost, so don't venture to take *kopin*, as *Rūpa* and *Sanātana* did. Before that try to, in a position of a *brāhmaṇa*, take the sacred thread if you have courage and real sincerity to go towards spiritual world, then come forward and take sacred thread, and red robe. And then make some substantial progress in the spiritual line, then you will find yourself quite safe, in the spiritual line, not only that but established in *Kṛṣṇa līlā* in *Vṛndāvana*. Then you may take the honour of that dress of *Rūpa* and *Sanātana*, otherwise to dishonour them, you should not imitate that dress. That was the temperament of our *Guru Mahārāja*, and he inaugurated this *tridaṇḍa sannyāsa* into the *Gauḍīya Vaiṣṇava* school. Hare Kṛṣṇa.

Once I was in Vṛndāvana, one educated *brahmacārī*, he took *bābājī* in Kaliban? I had a talk with him.

"You don't have any respect for the *bābājī*'s, and we are in the line of Rūpa and Sanātana."

Then I told him: "We think that we are within *āśrama* of *sannyāsa*, that is servant of Rūpa and Sanātana, of the *bābājī* section real. We pose ourselves to be the servants of the *bābājī*."

"That is well and good."

"But we do not know that and at the same time you should know that we cannot give you people the position of that *bābājī*. We do not accept you as *bābājī*, you are intruder, you're intruder, forcibly entered physically, the plane. Fools rush in where angels fear to tread, your position is such."

Then he was infuriated. "You don't care for us, yes?"

"No."

Then that man who posed as a *bābājī*, he was caught red handed. And he himself left that position, came back to family life. Not exactly family life, but giving up this *bābājī* vocation, he came to the town and he was educated, he began to coach students and thereby to earn something and eat. It is such.

Gaura Haribol.

It is a hard nut to crack. Not imitation can take us there, but by the grace of the Vaiṣṇava, the inner awakening, inner awakening, that can only be affected by the service of Kṛṣṇa and His servants, His devotees. One must earnestly try to achieve that sort of stage really and not outwardly. Proper realisation is necessary, the conviction, the faith, the faith will take us to the complete realisation, the faith.

A man, a friend, died somewhere, news came, I began to cry. Why? I don't see that he's dying here, my friend is dead, dying, but only through faith I began crying, my friend has died. Through faith from far away, the feeling may arouse and many things may be done through faith. So for the farthest world, the faith, faith is a positive thing, it is not imagination. Imagination is worthless, faith is not imagination. It is more substantial than anything. What we experience here, that is futile, that is nothing, that is illusion. What we feel, what we say concretely, realisation of the world, the concrete world, that is all hallucination. But faith is such that it can show in a very subtle way the truth, more than mathematical calculation. The computer is showing so many things beyond the reach of our senses, by mathematics.

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

So Giri Mahārāja has been bitten on the face while sleeping. Who will come?

Swāmī Mahārāja told that he is the most wretched person, in Bengali he told, Swāmī Mahārāja. I told Tamal Kṛṣṇa. So that he told. Bengali word, not *goonda*, but something like desperate, the Bengali word I'm trying to remember.

of a soldier, he has committed something wrong and he must be punished. But (Queen) Victoria, she did not like to deal the first case with punishment. She wanted to release

him. But the advocate on the other side told: "That thrice he's already forgiven, thrice, so this is the fourth time, you can't forgive him."

But still Victoria is only pushing, pressing: "What you say everything is against him, but can't you insight any instance in his favour?"

Then that gentleman, he could understand her position and told: "His house of life is said to be good, household life."

Then Victoria: "Then this time also, when some goodness can be traced in him, so this time also forgive him."

I incited this example when I requested the committee, they forgive this time, first time, all them, the Hansadhūta, then this Jaya Tīrtha Mahārāja, Tamal Kṛṣṇa and some other.

.....

I am taking a portion of his energy, consciously or unconsciously of him, and I'm connecting with the service of Kṛṣṇa, through a devotee. So he's surely being benefited in his life eternal. This accumulated, this energy utilised, through some devotees, that will be accumulated and when sufficient in *parimarm* ? in magnitude it will attract him towards the Lord, it will create *śraddhā* in him, faith in him.

So our Guru Mahārāja, previously told that: "I want one *lākh* of *paisa*, pence." (one *lākh* is 100,000 - *paisa* - a monetary unit of India and Pakistan worth one hundredth of a rupee). Then when one gentleman came here with three *lākh* of rupees to construct a temple, one of his *sannyāsa* disciples told him: "*Gurudeva*, you wanted one *lākh* of *paisa*, but three *lākh* of rupees have been given by one single man."

Then he answered: "I did not want from one person. One *lākh* of *paisa* means from one *lākh* of men, creating *sukṛti* in at least one *lākh* of persons."

So to collect, apparently it may seem that I am a beggar and he is a giver, but really I am giver under the direction of the Lord and he is beggar, I am giving him unconsciously some, injecting some goodness in him, *sukṛti*. That is *nirguṇa*, *nirguṇa* means transcendental, a drop of transcendental devotion, I am giving him in return, by utilising his energy unconscious of him, I have put in some service of the Lord. This is the underlying principle of begging from door to door or any place, that they're using the mortal world, their energy is being more and more mortalised. But I am giving some connection with immortal, through his energy and that is *sukṛti*, and *sukṛti* when sufficiently accumulated, creates *śraddhā*.

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

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

*Sukṛti* will bring us to the association of a *sādhu*, no other way to come to the feet of the real *sādhu*, only *sukṛti* can come (previously?) So for that, and also for us, to give everything for the service of Kṛṣṇa, that is our name, fame, everything. Our credit, everything we should devote to Kṛṣṇa, wholesale. "I shall devote to Kṛṣṇa, I shall do anything and everything for His satisfaction, through His devotees, and scriptures."

So if you like to do some service, I think I asked Parivrājaka Mahārāja also, he perhaps, his visa may allow him to stay for fifteen or some, more days. So for at least ten days he may approach the religious public, they help this festival to be managed.

"So you come and you also help. Many *sādhu*'s and many ordinary *gṛhastha*'s, men, women, they will come for the circumambulation of the nine islands. Navadwīpa. Mahāprabhu. With *saṅkīrtana*. That will be a very religious scenery. You all come and see and partake in that and for that some rice with some vegetable oil, some potato, whatever you like to give, give us, we shall take it."

This way, the method is in this way to collect funds for the annual celebrations.

To try in our hands but the result will be in the hands of Kṛṣṇa. Sometimes this experience we have got, sometimes we tried hard in one place, but no sufficient result, but in another place with least endeavour we get much. Where we give more attention, sometimes we fail there, and with very least attention and management we get more. It is managed by Kṛṣṇa. So we do not know what will happen, but we shall try.

*karmaṇy evādhikāras te, mā phaleṣu kadācana  
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

"I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties." (*Bhagavad-gītā*, 2.47)

Don't look after the results, but concentrate yourself wholesale in the discharge of your duty. That there may not be any fault in discharging your duty, that is your part. And what result will come, good or bad, you have nothing to bother with that. It is *His* will. With this spirit we are to go on collection. And also underlined, that if I can get something from him to be utilised for the service of Mahāprabhu, then this man will be unconsciously benefited for his eternal life. That will be in the subconscious area.

Hare Kṛṣṇa.

Never bother your head, but wholly concentrate in your (practice?) and your duty. This is the key to success of ones life towards eternity. Then we come very close to eternity, the eternal will, the absolute will. I am doing so much, expecting, how my labour is met with the eternal will, but I must not be dejected, must not be dejected. Try to satisfy myself under any eventuality. That is a test in our life. This is not an endeavour for a day or two, but I am going to practice my transaction with the Infinite, with the Absolute for whole life. With that spirit and courage we shall come in the field.

End of recording.

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