

His Divine Grace Śrīla Bhakti Raksaka Śrīdhara Deva Goswāmī Mahārāja

83.2.21-22-26-27

Came from that demon Manimar and he came here as Śaṅkara, that is the opinion. But we do not accept that. What was given by Mahāprabhu, we put that on our head. And also Śaṅkarācārya told that, Madhvācārya told that the *gopīs* in Vṛndāvana they are all heavenly prostitutes. Of course it is mentioned that some such entered into them, into their body. Just as Drona entered into Nanda, Dhara into Yaśodā. There are so many things come and live together with one soul, it is possible, it is mentioned in many places. So they may come to live along jointly with the *gopīs*, but really *gopīs* are very high, higher than ordinary conception of any Deity of any places. But Madhvācārya had some sort of opinion in this way.

Then also he preached, as we are told by one of his very *paṇḍita* scholarly followers, that in Śrī Mūrti, within, there is the Deity. Whereas we think that wholesale of Śrī Mūrti is Divine. And we had a talk with one of the biggest *ācāryas* of the *sampradāya*, but he could not stand when I cited the example that when Kṛṣṇa was hit by an arrow by Jarābad, then blood was oozing from His body. But that blood is not material blood, that was a show. So also with the Śrī Mūrti, though it may be seen to possess some of the mundane characteristics, that is all *māyā*, misconception, really it is all spiritual.

Just as Sīta Devī, Sīta Devī's body was not mundane though it was treated like mundane by Rāvaṇa. It was allowed to be treated like that purposely, but the body was not mundane in any way.

So some difference we have got from the Gauḍīya standpoint of Śrī Caitanya Deva with Madhvācārya. But still as He accepted this Keśava Bhāratī as His *sannyāsa guru*, He accepted Īśvara Purī, Mādhava, they all came from Madhva group, Madhvācārya group *mantram*. And the Gaya at that time was a big seat, a temple of the Madhva school at that time of Mahāprabhu.

So Madhvācārya he was very strong, he is told to be the incarnation of Hanumān and Bhīma. They say they connect with Madhvācārya Vyāsadeva, and Bhīma Kṛṣṇa, and Hanumān Rāmacandra. As Hanumān's duty towards Rāmacandra relation, as Bhīma's duty towards Kṛṣṇa, this friendly service, and so Madhvācārya's relation towards Vyāsadeva, Vyāsadeva is also incarnation of Viṣṇu. In this way they put it, the Madhva *sampradāya*.

Madhvācārya one day he had strength, very Herculean strength. There was a piece of stone which was removed from one place to another for some purpose, to bridge over or something. And there it is written: "This piece of stone was carried from that place, here to this place, by the single hand of Madhvācārya. What is not possible to be carried by at least twenty or more strong people, with one hand Madhvācārya carried the same." It is mentioned, it is written in that inscription there in the stone.

Then Madhvācārya when he went to Digvijayī Paṇḍita in his journey, to hold meeting and refute in the opposite party, he had a bull which carried his books, necessary books for the evidence of the, to be shown to the opposite party. And once one disciple asked him: "After you who will preach your doctrine, and who will write commentary on your books, valuable books?"

He pointed out to the bull: "This bull will do that."

Then after Madhvācārya, his four disciples successively sat in his throne. Padmanābha, Śrī Madhava, Śrī Padmanābha, Śrī Nṛhari, Mādhava, Akṣobhya, Padmanābha, that Acyuta Prakha, first disciple, that was the first successor, Madhva, Śrī Padmanābha, Śrī Nṛhari. Then there was Narahari, he was a minister of this Behanara royal family, that Narahari, good scholar, he was the second successor. Then Mādhava, the third successor was one Mādhava, direct disciple of Madhvācārya. And the fourth, Akṣobhya, the fourth successor of Madhvācārya and his own disciple.

Then Akṣobhya was thinking one day, whom to accept in succession in our line. Madhvācārya told: "That this bull, he will come afterwards to preach my doctrine." In this way, in a preaching campaign he's sitting in a mango garden, and a tank, a lake, was on the side, and suddenly found that a man dressed in military dress, garment, uniform, just came and there was a bathing *ghāṭa*. And he got down into the tank, and with his mouth connecting with the water he's drinking. Then that suggestion of Madhvācārya just came in his mind. This man is just like a bull drinking water in the tank, a suggestion came. Then after he had finished his drinking, this Akṣobhya Tirtha called him nearby. And then began to talk with him and gradually found that he's much interested in religious philosophy. And he became his disciple. And afterwards he became Jayatīrtha. Akṣobhya Jayatīrtha. Jayatīrtha was a great scholar, and he has written the books very argumentative especially against the Śāṅkara school. Jayatīrtha, one of his books is named "*Shudhar*", *shudhar* means nectar, *nyāya-suddha*, the nectar in logic, nectar in logic. That is the name of the book, and that has earned much fame against this *māyāvādī* school, refuting is very natural, and very strong, in that Jayatīrtha's book. His *madhachari* ? and other things, *madhachari* Madhvācārya .

You know the *guru-paramparā*, Śrī Madhapraha? Jayatīrtha, then Rājendra, then Vidyānidhi, some nidhi, then Lakṣmīpati. From there Mādhavendra Purī comes. Vyāsātīrtha Tanudas through Lakṣmīpati and then comes Mādhavendra Purī. From Mādhavendra Purī the Gauḍīya Vaiṣṇava they reckon their origin, a new line, deviation from, because previous to Madhavendra Purī, real symptoms of divine love in Kṛṣṇa was not to be seen anywhere. From Mādhavendra Purī it is traced, that love divine, living love, living love divine for Kṛṣṇa can show so many signs in the mind and body that makes one cry, dance, or so many other feats, emotions may come from divine world in the devotions of our affections in Vṛndāvana. *Vraja-bhakti*, in the Vṛndāvana type of *bhakti*, this Mādhavendra Purī. And from Mādhavendra Purī comes Advaita Prabhu, Nityānanda Prabhu, and Īśvara Purī, and from Īśvara Purī, comes Śrī Caitanya Deva.

In this way from the Madhva school, the Gauḍīya school has sprung up, though there is much difference between the theological conception of both the parties. Still we respect Madhvācārya as he preached against *advaita* school of Śāṅkara, *advaita* school. And he established the difference between the servitor and the served and it is very natural and real difference. The servitor, the Lord, and the servant, a real difference. And *jīva* is servant, and He is the Lord, to receive the service. And not in any time he can be one with the Lord. This is blasphemy, in very strong term he has abused this, that to think that, it is the most heinous thing, the servant in some time or in any time, He can attain the post of His servitor, never, eternally different, then *bhakti* can stand. The *bhakti* is eternal when

the difference between the Lord and His servant is eternal. Then only *bhakti* can be eternal, otherwise the *bhakti* will be finished.

What is this? Very strongly Madhvācārya placed this position, from *Upaniṣad bekha?* then this *anubekarnam* ? The *Vedānta* and many others, the *Mahābhārata* have got their explanation and many other scriptures. They are all strongly based on difference of the Lord and His servants, *jīva* and *Bhāgavan*, and difference, eternal difference and the gradation between the servitors.

This world is also real, although it is not fictitious, then if at all fictitious why we are caught, then no trouble, all imaginary, then why we are feeling so much trouble? All these things. He has got some sort of reality, but we can get escape from this influence of *māyā*, ignorance. So Madhvācārya's day of appearance today, we must show some reverence.

*ānanda-tīrtha-nāma-sukha-maya-dhāma yatir jīyāt
saṁsārārṇava-taraṇīm yam iha janāḥ kīrtyanti budhāḥ*

"All glories to Śrīman Madhvācārya Prabhu, who is known as Ānanda Tīrtha, the holy abode of transcendental bliss. The wise know him as the boat for crossing over the ocean of material existence, and so they always chant his glories." (*Prameya-ratnāvali*)

His name after taking *sannyāsa* was Ānanda Tīrtha. The *paṇḍits*, the scholars, they accept them as the boat by which we can cross this world of nescience, ignorance. By His instruction, by His grace, we can cross this ocean of nescience to go to the liberation, and liberation means to attain the service of the Divine Feet of the Lord Kṛṣṇa , Nārāyaṇa.

Gaura Hari.

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Yesterday, the day was of Madhvācārya. Today, Rāmānujācārya disappeared. He lived near about 125 years we are told. Of all the Ācārya, the first opposition was given from the Vaiṣṇava section towards Śaṅkara's *māyāvāda*, run by Rāmānujācārya, his *viśiṣṭādvaita-vāda*. Śaṅkara's philosophy is known as *advaita-vāda* or *keval advaita-vāda*. Rāmānuja's philosophy is known as *viśiṣṭādvaita-vāda*, Panuntheism. Pantheism and Panuntheism. Disinct, absolute with distinction within.

Rāmānuja followed a particular school in southern India, and before him his *sampradāya* was existent. And they can trace the origin of the present *sampradāya*, in the modern age, from one Satakopa. Satarji, Satakopa, Manmalar? All these names. He did not know Sanskrit, but in Tamil language, the origin has come, and that gradually developed and Sanskrit knowing people also came to join that.

Rāmānuja *sampradāya* has conceived there many Ālwārs, or the agents from the Vaikuṅṭha, has come in that country. One was Kūreśa, Kūreśa, a contemporary of Rāmānuja. One Kulaśekhara Ācārya he was king of Kerala, but a great devotee. He has written many Sanskrit verses, which is known as *Mukunda-mālā-stotram*, that is contribution towards pure devotion, successful contribution to establish pure devotion. He lived nearby, in first century A.D. before Śaṅkara.

So the basis of Rāmānuja *sampradāya*, of course they trace from Lakṣmī Devī. The *catuḥ sampradāya*, the four pure Vaiṣṇava *sampradāya* origins come from four persons. Śrī Brahmā. Śrī Lakṣmī, from her began the Rāmānuja *sampradāya*. Śrī Brahmā from Brahmā. Then Madhvācārya came this Brahmā-Madhva *sampradāya*, Mahāprabhu Caitanya Deva. Rudra *sampradāya*. Viṣṇu Swāmī, Śrīdhar Swāmī, they all come from Rudra *sampradāya*. Śiva, He's the first propounder of that *sampradāya*, *śuddhādvaita*, *śuddhādvaita*. Śaṅkara philosophy *keval advaita*, *vidadvaita*. Śrīdhar Swāmī or Viṣṇu Swāmī, Rudra *sampradāya*, *śuddhādvaita*. And Madhva is *śuddha-dvaita*, not *śuddhādvaita*, *śuddha-dvaita*. And *dwaitādvaita* Nimbarka, origin from Sanaka, Sanātana, Sanandan, and Sanat Kumāra. Catuḥsana (the four Kumāras).

And Nimbarka was the middle age Ācārya, he has got *bhāṣyam*, commentary on *Vedānta*, *pariyad bhāṣya nimbarka*. Rāmānuja has got his *bhāṣya vedānta*. Every, Madhvācārya has got *bhāṣya*, Śrīdhar Swāmī has got *bhāṣya*. Then Gauḍīya *sampradāya* has got *bhāṣya*, *bon vedānta*. Śrī *Bhāṣya* is the name of the commentary of Rāmānuja.

There is no caste distinction in the Vaiṣṇava school of the Rāmānuja *sampradāya*. The main, first, modern Ācārya, he comes from a so-called lower class section, that Satakope? But he's revered very extensively by the Rāmānuja Vaiṣṇava. Satakope, Satari, Nanmalar, all these is his name. And from there so many Ālwārs of so many dissents of the agents of Vaikuṅṭha, from Vaikuṅṭha, so many, especially twelve in number, dasavavar? And as I told that king of Kerala, he is considered also one of them, numbered as one of them.

Then Yāmuna Ācārya, from where it got more strength in the in the Śrī *sampradāya*. Yāmunācārya. When he was a boy (of twelve years old), there is a story, he was reading in a he gave an announcement to all the *paṇḍits* under that state that: "If you accept me as the principal *paṇḍit* in the whole kingdom then no trouble. But if any of you think that you can defeat me in scholarship, in discussion, theological discussion, then you come."

A challenge was given, issued by the court *paṇḍit* of the then king of Kerala. And a token was sent: "That whoever will accept this, a golden pumpkin, he must catch this, keep it, and he will come to sit in a discussion with me about the scriptures."

Then Yāmunācārya, boy, he was reading in a *tol*, school, and the challenge came to his teachers *tol*. Teacher did not want to displease the *paṇḍit* so he did not care to take the challenge, accept the challenge. But this boy, Yāmunācārya, he asked his teacher: "Why don't you accept the challenge?"

"No, no, he's a good *paṇḍit*. We receive much help from the state, if he stops that, then much disturbance will be for want of money in my administration in the schools, so I don't like to disturb that man."

But that boy he didn't care. "If you do not accept the challenge I shall do it."

"Yes, in your own risk you may do."

And he caught that golden pumpkin. They are rather astonished, the agents. "You boy, you have the courage to fight with that great *paṇḍit*, a court *paṇḍit*. What do you do? You don't know how great a scholar he is?"

"No, I know or do not know, but I want to sit in a discussion with him and I think I will be able to defeat him."

What to do?

Then the boy was presented in that day, the fixed date, in the court he attended. And just going to attend, the king and queen through the window, they're looking at the path by which the boy will pass towards the assembly where the debate will take place. Then the queen is on the side of the boy, a very beautiful and clever boy, intelligent look. "He will conquer."

The king said: "No it is not possible, our court *paṇḍit* is a great learned man of high experience, this boy what he will ..."

"But I say this boy will win," the queen told.

"No, no, no."

Then there was a bet.

"If this boy wins the fight what he will do? I say you will have to give your daughter and half of the kingdom, are you ready?"

The king told: "Yes."

Anyhow, the boy came in the court, a large public throng, crowd. "The boy is coming to fight with the great renowned scholar of the king. What is this?" There is a great uproar.

And they sat face to face, and the court *paṇḍit* asked: "You boy, will you be able to answer my questions? You want to question me? Put your questions, whatever you will say, I'll do away with that, smash your questions."

The boy put very strong common sense, put three questions. First question is that, "Your mother is not a barren lady? That is my question, you must, you will have to demolish it. I say that your mother is not barren, now you have to prove that your mother is a barren lady. Next the king is a sinner. I say the king is not a sinner, and you'll have to prove that the king is a sinner, a criminal, or something. And the third, I say the queen is chaste, and you will have to prove that she is not chaste."

These questions created a great mood. What to do, what to answer, how to refute it? A dangerous position. Then for some long time the *paṇḍit* was in a very serious mood and waited silently. Then he came out: "These are absurd questions you put to me, you boy, can you prove this, can you prove against this?"

"Yes I can."

Then there was a great commotion. He failed and this boy he will now answer his own questions, so bold answers, how can he do this? And there must be some evidence from the *śāstra*. Then anyhow he quoted one *śloka* from the *śāstra* and proved that somewhere written that: "Whose son, the lady who has produced a son like you, who has got no real merit, but only boasts about his merit, she's a barren lady. Bogus son, a cheater, who gives birth to a cheating man, she's called a barren lady." He gave some quotation from some *śāstra* and also, like, something like that, he produced some quotation from some *Purāṇa*. "Whose son is worthless, his mother can be considered as a barren lady, should be considered."

Then there was so many other *paṇḍits*, and so they approved, and they gave their claps in favour when he produced the quotation from some *Purāṇa*. Anyhow the first question finished.

Next, "The king is a sinner." How to prove that the king is a sinner? Then also he proved from the quotation of the *śāstra* that the king is receiving the rent from the subjects, and with the money the sin of the subjects is always passing to the king. And the king, to get out of that sin, he practices many sacrifices, *yajña*, towards many gods, and thereby he keeps himself released from the sin.

Gave some quotation from *Purāna*. And he told that with the money going towards the king, their sin is also passing through that. And as it is continued always taking more money and trying to get out of the sin, sins of the subjects are being accumulated always in the king. And king also by performing *yajña*, trying to get relief from that sin. But it is always continued, so he may be taken that he's committing sin, he's sinful. In this way he proved with quotations and the *paṇḍits* were satisfied, then that man was benumbed.

Still one question to be answered, that is the most dangerous. "The queen is not a chaste lady?" That question also he put in this way, all from the quotations of the *śāstra*. The king is supposed to hold some eight gods in him, Indra, all these things, some demigods are supposed to stay with the king, in his body always. It is mentioned in the *śāstra*. With him perhaps six or eight demigods are always living with him. So when he enjoys something the gods are also enjoying with him. So in this sense it may be thought out that the queen is being enjoyed by many. In this way he produced the *śāstra* quotations.

There were other *paṇḍits* who also approved. This man could not speak anything against him. But this boy got the extraordinary victory there, and his name from that time was Pritivadhi Vankara. There is still a Maṭh in the South, the *sampradāya*, the name is Pritivadhi Vankara. "Who is a dreadful figure to the opponents." *Pritivadhi* means opponent, and *vankara* means "dreadful, furious to opponent." That Maṭh continues today. This was Yāmunācārya boy, young boy.

Now as there was a bet between the king and the queen, the boy was married with the daughter of the king and half of the kingdom given to the boy.

Now this Yāmunācārya, he came from a Vaiṣṇava family, he engaged himself in some study, and also in the enjoyment of the kingdom. One Vaiṣṇava (called Nambi) saw that he's a great genius, but now he's married, he's become king, it is a great loss to our *sampradāya*. The Śāṅkara *māyāvādī sampradāya*, they are rising their head so much. And there are not so many good scholars on our side to fight with them. So he thought that anyhow, that Yāmunācārya, he must be taken out from his enjoying life as a king, and if he takes up the cause, then of course the Śāṅkara school we can make them down.

So he used to, Yāmunācārya was very fond of a particular vegetable, *śak*, the leaf of vegetable (called *tuduvalai*). And that man managed to collect that sort of vegetable every day and give regular supply to the cook of the king, Yāmunācārya. One day Yāmunācārya told: "That I like very much this vegetable, but this is not available all year round, so where do you get it?" he asked the cook.

"I do not know, but one gentleman he supplies it for you."

"Why one gentleman, outsider, he supplies this my favourite vegetable every day, ask him the cause." He asked and, "I want to see him once." Then he told "Yes." Fixed a day and he came, and when he was present before him he began to cry.

"What is it *brāhmāṇa*, you are crying, I did not do any harm to you. You love me so much that every day you gather from anywhere these vegetables I love so much, and just meeting you, you began to cry."

"You do not know what pain we are feeling for you."

"Why, I did not give any pain to anybody."

"No, no, you have done."

"You say what I have done wrong."

"You have left our *sampradāya* and you are mad in enjoyment as a king, but you forget that you are such a great scholar, and lost to our *sampradāya*. The *māyāvādīns*, they are encroaching our *sampradāya* and you are sleeping. We can't tolerate this, you must come out to save our section, our Vaiṣṇava *sampradāya*, you are the saviour."

Then anyhow he was affected. "Yes I am trying to do."

So gradually he came to the study and to write books against the *māyāvāda*, so many things he wrote. And when he was sufficient aged, old, Rāmānuja was a boy then, rising boy, rising scholar, this Rāmānuja.

Rāmānuja has also got peculiar history. Rāmānuja he first began his study near a *paṇḍit* teacher who came from Śāṅkara school, named Yādavaprakāśa. He was a good *paṇḍit* and he used to teach many students. Rāmānuja very young boy, he's admitted in his school, he's serving his *gurudeva*. *Gurudeva*.....

End of side A, start of side B of tape.

Rāmānuja very young boy, he's admitted in his school, he's serving his *gurudeva*. *Gurudeva* is teaching so many students, grown up. And there came one line, (*Chāndogya Upaniṣad*, (*tasya yathā*) *kupyāsum puṇḍarīkam nayanam (evam akṣini)*) and he, as Śāṅkara explained it, *kupyāsum puṇḍarīka nāyānam*. Nārāyaṇa's eye is reddish like the buttock of a monkey. The buttock of a monkey is red, *kopi* means *banara*, that monkey. *Asana* where *kopi* takes his seat, the part on which the *kopi*, the monkey takes his seat, that is the buttock, and that is reddish. So Nārāyaṇa's eye is compared how? As red as the buttock of the monkey. He was explaining as Śāṅkara did.

Rāmānuja could not tolerate that sort of explanation and tears fell on the back of the professor. He was perhaps rubbing the back or something, or the head, serving his *guru*, the professor Yādavaprakāśa, and a few drops of his tears fell on his back.

"You are weeping, why you are weeping, what is happening here, is there any pain in your body suddenly, why do you weep?"

Rāmānuja had to tell: "By hearing your interpretation of the *Upaniṣad*."

"Interpretation, what interpretation I have given which can make you weep and shed tears?"

"You compared the holy eyes of the Lord Nārāyaṇa with the buttock of a monkey, as red as the monkey buttock."

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Devotee: Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, he used to recommend for *brahmacārī*'s the worship of Nṛsiṃhadeva, along with Prahlāda Mahārāja, for *gṛhastha*'s

Lakṣmī Nṛsiṃhadeva, and for *sannyāsi's* Nṛsiṃhadeva alone. Could you please explain a little bit?

Guru-Mahārāja: Where do you find it?

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That Ramakrishna himself went to attend that drama and he showed so much charm, "Oh." One young prostitute, she played the part of Śrī Caitanyadeva. And Ramakrishna was very much impressed. "Oh." And even the next day he went to see her in her own quarter. "Oh, you have given me much pleasure, I am much impressed so I have come to see you in this way."

So we shall try not to attain anything which is food for the mind, or food for the senses, but food for the soul. We must hanker after food for the soul.

*nivṛtta-tarṣair upagīyamānād, bhavauṣadhāc chrotra-mano 'bhirāmāt
ka uttamaḥ-śloka-guṇānuvādāt, pumān virajyeta vinā paśughnāt*

"Glorification of the Supreme Personality of Godhead is performed in the *paramparā* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?" (*Śrīmad-Bhāgavatam*, 10.1.4)

Of course the Lord's *līlā* that is sweet, no doubt, but this mundane sweetness, and that sweetness differs. That is not one with here. We must be always careful not to mix these two together. *Arcye viṣṇau śilā-dhīr (Padma-Purāṇa)*. When we shall look to the Deity, we must warn ourselves very cautious not to identify the stone with the Deity. The Ganges water, or *caraṇāmṛta*, not to identify the experience of our senses with that holy thing, that is separate thing, beyond my sense experience.

We are always, 'I can't understand, I can't see.' This should be our failing, 'that I can't approach the reality, it is there but I can't understand. If that happens to make me understand then I can understand. It is all unknowable, all unintelligible. Still it is there, I can't see.' In this way.

That must not be identified with our sense experience. We must try to find out that it is something else, something else. What I can command by my senses, it is not there. It is in that mood, that colour, that show, but it is not that. What it is I can't feel, I can't understand. It is *aprākṛta*, it is transcendental. It is not one with my sense experience thing. This sort of feeling should always be when we attend some transcendental object. That is always on the subjective side, super subjective side, not in the objective side. That can never be experienced by our senses, nor by our mind, or even by our intelligence. It is on the higher subject, the matter, the sense, the mind, and then the enjoyer, then the intelligence, and then the soul, and Supersoul on the other side. That is no eye, that is feeler. Subjective symptoms should be tried to trace subject. It is in that side, all subjective, not in the objective side. But only to remind that, that comes in symbolic form but it is not identical with that, with the help of this.

Just as the watch is not the time. Watch can show some conception of time but time is not contained within the watch. The watch may be wrong, disorder, we will be frustrated.

So here, what we can feel, that can have some corresponding to remind me of that, but that is not this, always this sort of:

māyā deesh māyā varsh isvaraya jiva ved ?

The permanent distinction between *jīva*, *jīva* is susceptible to *māyā*, victim of *māyā*, and He is the master of *māyā*, on the other side. *Māyā* is servant, *māyā* is handled by His own sweet will, but we are to be handled by *māyā*, misunderstanding. Otherwise we will be misguided, misled. So no material attraction should invite us, we must be very careful about where my aim will be always in the transcendental. And it is not very cheap, to get that is not very cheap. The help must come from above.

Hare Kṛṣṇa . Gaura Haribol.

Even very few of the liberated souls can go up to that stage of confined consciousness. Even consciousness, even intelligence fails to guide us in the higher level. Only grace, only grace of the highest person may be our capital in the highest position. They will guide us. And even our intelligence, reason, all will fail.

Hare Kṛṣṇa . Nitāi Gaura Hari.

Simplicity, sincerity, love, affection, but must be independent of mundane relativity. That's the trouble. We are a child at present in the mundane soil. It is very difficult to shake off the mental propensities and experiences. *Pratyakṣa*, *parokṣa*, *aparokṣa*, in the third stage *aparokṣa*, that is complete withdrawal from the world of experience, complete withdrawal, *aparokṣa*. Then *adhokṣaja*, then entrance into some other world. And that is all consciousness, and not only made up of such consciousness, my soul is built up by which, Supersoul, Supersoul soil.

*vaikuṅṭhara pṛthivy ādi sakala cinmaya
māyika bhūtera tathi janma nāhi haya*

"The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there." (*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.53)

The earth, the air, the water, everything, they're all spiritual and not only ordinary spirit, Supersoul. The spiritual substance by which I am made of, higher than that, Vaikuṅṭha. There I am to go, how is it possible? I shall have to travel there, travel, wander, but the soil is more valuable than myself who will walk on the soil. The soil is made of higher stuff than one who will walk over the soil. It is almost impossible. Still it is possible only when any necessity from that land comes for me, only then. So for His satisfaction, Reality is for Itself, so for the satisfaction of Kṛṣṇa I may be taken over, I may have to walk over a soil, the stuff of which is of higher order than one who is walking over, than my soul. Can you dream? Can you imagine? The soil on which we shall have to walk, that is more venerable, more valuable, than one who is walking over, that is myself, ourselves. When it is possible, only possible when a demand is coming from the upper side.

"Admit him and to come to Me". They will have to obey the order. "Yes, you go there, you go there." Only for the purpose of the satisfaction to attend any call from the highest

position, that is possible, otherwise not. So *sevā*, service, service of Kṛṣṇa, that can only allow us to walk over the soil which is made up of higher stuff than we ourselves.

It is more than imagination, more than dream. Still it is necessity for His satisfaction. So it has been stressed very highly, the *kṛṣṇa-prīti*, *kṛṣṇa-prīti*, for the satisfaction of Kṛṣṇa we are to go there, never otherwise. Our inner soul has got the capacity to attend the call of Kṛṣṇa and that soul may go over the Vaikuṅṭha, over Goloka, Vṛndāvana, anywhere and everywhere, which is made of higher material than our soul is, it is almost absurd thing, almost absurd.

So the *māyāvādī* says: "No, we can go up to *abscissa* from the negative side we can withdraw, and we are to stay permanently in *abscissa*, we can't go higher."

(The *jīva* comes from *taṭastha-loka*, the marginal position or the *abscissa*)

But only devotional cult comes to us to give this information, that yes, it is possible to go up, but only with the object of satisfaction, not concoction of satisfaction. Real necessity, then we may be allowed. By service my heart will be so pure, and so intolerant, that we cannot live without the service of the Lord. We may be allowed to pass over the soil. So it is not a very cheap thing, it is not emotion or anything else. The reality is so cruel, so stiff, so high. Only showing some tears, or some shivering sentiments, gesticulation, no chance. How much purity, self abnegation is not sufficient, but Kṛṣṇa interest, Kṛṣṇa higher servant interest, that is all in all, that must be created within our heart. Kṛṣṇa interest, *kṛṣṇa-prīti*, *kṛṣṇa-prema*, that is the thing.

So Mahāprabhu says: "Not a drop of that divine love of that Kṛṣṇa is within Me. I'm shedding tears so much, but it is only to canvass the people, show to the people, 'oh you see how fortunate I am. I have got *kṛṣṇa-prema*, which great numbers of liberated souls cannot hope to get, I have got,' I am shedding so much tears only for canvassing to the ignorant public for My fame that I am a great devotee. But really not a drop is within Me." Mahāprabhu says.

How great a warning it is. Now should we try for this, or we should go home and live happily with our mundane family? What is this? This is a hard nut to crack.

Gaura Hari bol. Mahāprabhu Himself says. So the great devotees, they're of the same temperament. "I am trying but have not yet got, not yet have I got." None says that I have got within my fist. But it is a very peculiar thing, that one says that I have not got it, but that devotee has got, they say, they can see he has got some favour in him, favour of Kṛṣṇa in him, but I am devoid of that, I have not got. That is a peculiar thing. I have no money, but that gentleman he has enough money. A monied man, he may not think, generally, 'I have no money, some, scanty, that is for no purpose, he has got substantial money.' So this is the nature. Hare Kṛṣṇa. Gaura Hari. It is written there, we all overlook.

*vaikuṅṭhera pṛthivy ādi sakala cinmaya
māyika bhūtera tathi janma nāhi haya*

"The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there." (*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.53)

The soil, that is the earth, the water, the air, everything of Vaikuṅṭha, is made of spirit soul, and I come from *taṭastha-śakti*, and they from *svarūpa-śakti*, higher potency. We *jīva* are the outcome of *taṭastha-śakti*, the marginal plane, and they're of the *svarūpa-śakti*. So the one who is sprung up from this *taṭastha-śakti*, only with the help of *svarūpa-śakti* can

they go over that land which is more valuable than him, only by their help. So according to the visa they will be allowed to travel over that soil. Passport has nothing to do. The visa, and there must be nature of visa also. How much confidential freedom may be attached to any particular visa, will he be able to see the governor, or see the president, see the king, see the queen, such visa, or ordinary visa to wander about the street but classification of visa also. Nitāi Gaura Hari bol. Gaura Hari bol. So here in this mundane world ...

.....

Affection is such a thing, very valuable, and the possessor cannot say that I have got affection, I have got love for Him. "No, no, how much love have I got for Him, nothing." That is the nature of love.

Hare Kṛṣṇa . Nitāi Gaura Hari bol.

Love can only give. The nature of love is only to give and never to assert that I have love. Even that is also denied there, that I have got love. Love is such a thing that one who possesses that thing, he can never say that I possess that thing, I have got in my possession real love. So fine, so undistinguishable, and so valuable, and so free in its nature, so subtle, so susceptible, sentient, touchy, all these things.

Bhaktivinoda Ṭhākura says: "Suddenly I may have a flash that Śrī Gaurāṅga is Gadādhara, but the moment I wanted to look at it a little attentively, vanished.

vicakṣaṇa kori' dekhite cāhile, hoy ānkhī-agocara (Gītāvalī, 8a). Suddenly it may flash something wonderful, but only when I am more attentive to catch it, finished."

So susceptible, so subtle, so independent, so valuable. It is for that thing we are trying. Independent. So wholesale surrendering to Him, still no surety that we shall get it, the condition is such. On the other side He is very gracious, He comes to our level to uplift us, that is also true, but that is His will, His will. That is not our demand, we have no right to demand in that way. But from His side everything is possible for Him, He can do anything and everything. He may take up the most fallen and neglect the higher position also. Everything is possible with Him, He's free, fully free. No explanation to be given to anybody from Him.

Should we try to get friendship with such susceptible, and such rare, and such whimsical, beautiful, ha ha ha. But His beauty is such that everyone wants to become His slave, beauty, and beauty, love, all similar, love is beauty, beauty is love. Hare Kṛṣṇa .

Devotee: Guru Mahārāja, how are we to propagate or preach amongst the ordinary people?

Guru Mahārāja: We shall, so this is our safe position, that who will go on carrying the order of some superior agent. *amara gaya guru*

His order I am carrying out. I have got it by succession from the scriptures, from the succession agents, successive agents, I am doing. This sort of relative connection in the case of the Infinite, everywhere there is centre, nowhere there is circumference. Infinite means everywhere is centre, nowhere is circumference. We may find agent anywhere, but if you want to go to measure, no possibility. From the scripture, I am floated to a

particular stage, to catch a particular conception of truth, connecting with that I may go on. Selflessness, self surrendering, and self inspiration.

Vaikuṅṭha, *kunṭha* means measurement, Vaikuṅṭha, immeasurable, Vaikuṅṭha means a plane of immeasurable. We are to think like that, our measuring temperament won't have any position there, so we are to jump there, should we? Ha ha. The world of limitation, we can measure the length, breadth, this height, so many things within our conception. From this reality, should we jump into this land of infinite uncertainty? But we are told that this is transient angle of vision, from reality, this is also like that. We are fools to think that this will remain this for eternity, never. Everything is Vaikuṅṭha, everything is infinite.

The atom, break it, the electron, break it, proton, neutron, again if it is possible to break that, in this way, this is also going infinite way, no end, no end, no finite, all infinite. Only the relative position we feel something, everything is infinite. Our Guru Mahārāja used to tell, that break the most finest constituent part of the world, the atom, electron, etc, again break it, ultimately you will find that Vaikuṅṭha, infinite, infinite, is at the back ground of everything. Which is measurable to you, that is only relative, holding relative position for the time being, then again it will merge into infinite, so not reliable. What you see, what you trace, what you feel, nothing is reliable, nothing will stand there forever, so all unreliable, all uncertain, and calculate that and live.

We are afraid to dive into the water, but fish and others, they're enjoying that sort of climate within the water they're happily living. So the souls in Vaikuṅṭha, there they have acquired merit to stand there. They are living happily. From here we are seeing the impossibility, the uncertainty there, but already there are so many devotees, and their company is encouraging, and it is reality. So *sādhu-saṅga*, *sādhu-saṅga*, everywhere the trace is laid, the association, the company. We cannot know the trouble of travelling, or anything else, what is where, which is which, if we have got a good friend, an intimate friend, if we get there, everything will be easy. So *guru*, *Vaiṣṇava*, *sādhu*, all these things.

Hare Kṛṣṇa . Hare Kṛṣṇa .

This is from this side, there are many things to be talked of from the other side, by grace everything is possible. They're benevolent, they're gracious, they're very generous. Everything good is there so we must not be a pessimist. If we go from the line of right, then we have no hope but their gracious nature, then of course we can hope many things, this little difference makes a great gulf. The ego and their grace. Ego is unfit, but we must be conscious of their grace only, forgetfulness, self forgetfulness, for their grace, that can easily take us in that soil. Self forgetfulness for their interest, for the interest of that soil, self forgetfulness, degree of self forgetfulness, nature of self forgetfulness, that also can be traced. Self forgetfulness may be of different types, different qualities, that is also possible.

They're not afraid if they distribute their own thing then that will be finished. That is infinite, no fear of finishing. So the persons they're not afraid that if I distribute our own capital to the newcomers, then we will be in want, no, that is infinite. So not that sort of limited prejudice can be traced there, only what is unfitness in our side. It is very difficult for us to find out our inner self, which is made up only to give, without taking anything in remuneration. That is the nature of that material, nature of that substance, only to give. By

giving we are calculating how much I can gain and how much I am giving for the return. This sort of filthy mentality must be given up, this *māyā*. Giving, that is normal and that is within us, and that must come together, birds of the same feather come together. Everything will be all right. Only *sādhu-saṅga*, by the association of the devotees we must have training to give, serve means to give, self effacement, self surrender, self effacement, self giving self dedication, finish, self forgetfulness, finish.

Today is the appearance day of Narottama Ṭhākura.

So hard. After long period of service we heard our Guru Mahārāja say to one of his *sannyāsī* disciples: "You have not seen me, you could not meet me." So many years of service he's rendering under him, still we heard him say that: "You could not see me, what am I?" But still he's giving him so many duties to him, to do all these things. After about twenty years service we heard him say: "You did not meet me, could not see me, what you have seen, I am not that, I am something else."

Another thing I heard from him, when a *brāhmaṇa*, a priest, got *mantram* from him, and was talking outside that "this sort of *mantram* I have got, this way." Suddenly I entered the room and found him in a very despaired mood.

"They are all trying to understand and catch the meaning, as if they have got everything in the *mantram*. But I am devoting lives after lives, but still I am unable to touch the thing."

I suddenly entered the house and I found that his look, his eyes are disappointed, in despair, showing some sign of despair. What is that? Then I found that he's muttering something, my ear attended what he's very mildly talking. I found that he's attentive to the talk outside, then I gave my attention towards outside, what sort of talk is going on there. I heard that they got *mantram* just now and they are trying to realise the meaning, explain the meaning of the *mantram*. They have got initiation and very cheerfully they are trying to consult the purport of the *mantram* hopefully.

But here within he says: "I don't touch the real thing, but only from outside I'm dealing it, with the *mantram*, disappointing. After long trial from different births after births, I am towards that aim, but still I am not able to touch, and you beginners you think that with the *mantram* you have got everything."

In this way, the infinite characteristic. So the measurement of the progress is taken in some negative way. As much feeling of separation, as intense feeling of separation, progress is that much, negative measurement. How much demand, how much hunger, earnestness for the truth, so much he has got. Hankering is the capital, hankering, that is the negative side, hankering. I am so low, so mean, no other way but Your grace.

Bhaktivinoda Ṭhākura says: *ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra*

"Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace." (*Gītamālā, Yāmuna-bhāvāvali*, 19)

"As much as one is fallen, s/he deserves so much for Your grace my Lord. And in that consideration I am the most fit person. I am the most fallen, so I have got the greatest demand for You, I can demand for Your grace. I am fit because I am the lowest. I am the meanest of the mean, so I am Your prey, You must have to come to show Your grace to the meanest."

But that feeling must be sincere, not imitation, must be sincere, there's the rub, difficulty is there, the sincerity.

End of recording.

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