

## His Divine Grace Śrīla B.R. Śrīdhara Deva Goswāmī Mahārāja

### 83.4.2

**Guru Mahārāja:** Real self determination ends in the service of Kṛṣṇa and it helps to be re-instated in that position. So the flute of Kṛṣṇa, the sound of the flute of Kṛṣṇa, as well as the sound of the *saṅkīrtana* of Mahāprabhu, these two sounds, fully sets us in our highest desired position of self determination, that is *pranam* ? And other position we cannot say that we are fully liberated. Liberation has it's positive end in the service of Kṛṣṇa, of sweetness, of beauty, liberation has got it's positive conception there only.

*svarūpe sabāra haya, golokete sthiti:* (that is home, Goloka, the plane of Kṛṣṇa).

Occupation of others position not to be thought as the fullest realisation, that is comparative. Kṛṣṇa, and in *madhurya rasa*, and *rādhā-dāsyā*, gradually takes there.

Gaura Hari bol. Gaura Hari bol.

Internal adjustment, question of internal adjustment, religion is proper adjustment. We are living in a discordant organic whole. Want to be properly adjusted. Everyone of us aspires for the beauty, for the blissfulness, *rasa*, for the ecstasy, demand everywhere, universal demand, everywhere for maximum *rasa*, *ānandam*, no objection can come against it. That is the general aspiration everywhere. *raso vai sa*. And our last reach must be somewhere there, in our highest aspiration.

Neither mastership of this mundane world, mortal world, nor to enter into some no man's land in unconscious *samādhi*, *sayujya mukti*, but with full consciousness, with the highest association, and to get maximum satisfaction of our inner necessity, general thing.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

**Devotee:** Guru Mahārāja, could you explain the ontological differences in the members of the Pañca Tattva.

**Guru Mahārāja:** Yes, there is some differentiation there. Mahāprabhu, the central figure, Śrī Caitanya Deva, Kṛṣṇa in the mood of Rādhārāṇī. And by the side there is Gadādhara from whom Her sentiment has been drawn and he just a facsimile, a formal representation standing by. Just as a man whose wealth has been robbed, empty hearted with the only aim towards Mahāprabhu who has robbed his heart, Gadādhara. And Nityānanda Prabhu is playing the part of Balarāma. From Balarāma comes all other things, *vātsalya-rasa*, *sakhya-rasa*, etc. And Śrīvāsa Paṇḍit is the type of ordinary devotee, he's representing the general devotee. And Advaita Prabhu he represents the, in charge, the Lord Bhagavān, who is in charge of the whole mortal area. *Kāraṇārṇavaśāyī Viṣṇu*.

**Devotee:** I just found out from Goswāmī Mahārāja, I didn't know that they cut the bamboo and the cloth of the *daṇḍa*. That is horrible. I never knew these things. But the reason why they're doing it is because in the past it has been misrepresented so much that people have actually carried drugs inside their *daṇḍa*. It has happened in the past. It is our misfortune.

**Guru Mahārāja:** Gaura Hari bol! So they have invited all the slaps.

*koṭiṣv api mahā-mune*, one in a crore (ten million), it is hard to get a proper Vaiṣṇava, *surllabhā* - (devotion to Kṛṣṇa is very rare and very rarely achieved and difficult to attain). Denotation increases, connotation decreases, connotation increases, denotation is sure to decrease.

So something, anyhow only help on the whole that Kṛṣṇa consciousness. In war so many loss, so many gain, from the whole who gets the victory, they're the gainer, but they have also to incur much loss. The party who comes out victorious from the war they have to incur many losses. Hare Kṛṣṇa. Many lives to be sacrificed. Hare Kṛṣṇa.

**Devotee:** Guru Mahārāja, one side issue. If a person accepts *ketra sannyāsa*, is that generally in older age, because a *sannyāsī* is to preach?

**Guru Mahārāja:** Gadādhara, he took *ketra sannyāsa*, he did not go beyond the jurisdiction of Purī, but he also preached regularly *Bhāgavatam* and his students, the class students was Mahāprabhu and others. *Nilāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavam*. I have composed a śloka, I was going to compile a very gist of *Bhāgavatam*. Bhaktivinoda Ṭhākura has composed with one thousand ślokas, *Bhāgavat-Arka-Marichimālā*. I had a mind, two and a half, at least, or at most three hundred ślokas, to represent the whole *Bhāgavatam* and I composed an introduction for that book and this śloka is there.

*nilāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavam  
śrīmad-bhāgavatī kathā madirayā sañjivayan bhāti yaḥ  
śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan  
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ*

"On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of *kṛṣṇa-līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."

Gadādhara Prabhu, let him be my exclusive goal, destination of my whole life, he may be. Who is he? Who is seen to be engaged in particular duty therein. In the shore of that infinite ocean, the ocean infinite is there and just on the shore he's sitting. And what he's doing, his duties? *sva-virahā-kṣepanvitam bāndhavam*, he's giving consolation to his friend, and who is that friend? Who is madly searching His own self, He's mad, *ā-kṣepanvitam*, in very distressed condition, very greatly afflicted for the separation of His own self. Such friend He's distributing, or dealing some wine to give him relief from that pain, and what is that wine? That is *Bhāgavata-kathā*, the discourse of *Śrīmad-Bhāgavatam*, of Kṛṣṇa, and Vṛndāvana. He's distributing, serving, the wine of *Bhāgavata-kathā* to his friend who is suffering from extreme pain in the separation of His own soul life. Such is the serious pain He's feeling, separation, *sva-virahā*, He's searching Him, separation of His own, from His own self. And it is so painful, afflicted, and to remove His affliction, He's serving some

wine, and that wine coming from the discourse of *Śrīmad-Bhāgavatam*, that Vṛndāvana story.

*Nīlāmbhodhi-tate sadā sva-virahā-kṣepanvitam bāndhavam, śrīmad-bhāgavatī kathā madirayā, madirayā wine, madirayā sañjīvayan bhāti yaḥ.* Enlivening Him by giving that wine of *kṛṣṇa-kathā*. *Śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ*, and he's always worshipping *Bhāgavatam* with the tears of his own eye. *Āśru-pāyanaiḥ*, articles of worship. And what is the articles of worship of *Bhāgavatam*? His own tears, he's worshipping *Bhāgavatam* with his own tears. *Pāyanaiḥ pūjayan, gosvāmi-prabaro gadādhara-vibhūrbhūyāt*, I may be blessed with the grace of such Gadādhara Paṇḍita, because he's the master of *Bhāgavata Rūpa*, from whom Mahāprabhu listens to *Bhāgavatam*. I invoke his mercy. I'm going to produce some gist of *Bhāgavatam* to give it to the devotees.

Gadadhara Paṇḍita's identification was that. And Advaita Prabhu, who is a rejoinder, a connector, he's calling for Mahāprabhu for the *jīva* soul. And here also, making some arrangement for His preaching and His propaganda. The middle man of the *jīva*, for the welfare of the *jīva* he's inviting Mahāprabhu to this mundane world, and helping from the background to preach the Name of the Lord, for the extensive delivery of this mundane world.

So Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu, and Śrīvāsa Paṇḍita. There is a section who instead of Śrīvāsa Paṇḍita, introduce Narahari Sarakāra Ṭhākura (the *guru* of the author of *Caitanya-Maṅgala*, Locana Dāsa), as the fifth one. In *Caitanya-Maṅgala's* school, more or less they're Gaura Nagari. They do not like to see Mahāprabhu as a *sannyāsī*, but Kṛṣṇa Himself. They, the Narahari Sarakāra Ṭhākura, he's putting this question to Mahāprabhu. "Who are You in disguise of a *sannyāsī* ? Are You not that hunter of the *gopī's* in Vṛndāvana? Now You have become a *sādhu*, a saint, You are that hunter and now you have come in the shape of a saint, I know You best."

They've told that they're more inclined and captured by Vṛndāvana *līlā*, than this Navadvīpa *līlā*. There is a group in the *sakhī* of Rādhārāṇī, the *sakhī* of Vṛndāvana, some more inclined towards Rādhārāṇī, some more inclined towards Kṛṣṇa, and some in the middle. So also the Gaura *līlā* and the Vṛndāvana *līlā*, some more inclined towards Vṛndāvana, they do not like the *sannyāsa* of Mahāprabhu, all these things. And some towards Navadvīpa *līlā*, more inclined, and some in the middle. So different types of thoughts and representation.

*mallānām āsanir nṛṇām naravaraḥ strīṇām smaro mūrttimān  
gopānām svajano 'satām kṣitibhujām śāstā svapitro śīśuḥ  
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ param yoginām  
vṛṣṇīnām paradevateti vidito raṅgam gataḥ sāgrajaḥ*

"O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāmsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."

(*Śrīmad-Bhāgavatam*, 10.43.17)

The same thing according to one's nature and capacity can be seen in different ways, one and the same thing, but there is comparison, the possible comparison is there.

*jarjay rasay hi sarbotum tatasta ?*

Everyone from his own position, there in the liberated stage, they get the maximum *rasa* in that particular form. But if we can have a comparison between the different forms, *śānta*, *dāśya*, *sakhya*, *vātsalya*, *madhura*. And also this Nārāyaṇa, this Rāmacandra, this Dwārakesh, the differentiation is possible by very subtle methods, it is possible, the comparison is possible.

The friendship, there may be many friends in a general way but there may also be a section of the friends more intimate, most intimate, and general friends. And of different types, one is a political friend, one is a social friend, one is a private life friend, it may be of different type and different degree. *Vilas*. Infinite. Accommodating everything. Adjustment with many.

In music, the highest conception of music, that can harmonise many natures of playing instruments and the sounds, etc. The greatest harmony, the credit of the harmony is in its expansive characteristic, comprehensive character, that who can harmonise the things opposite, opposite things can harmonise. So there the potency of harmony is represented most, which can harmonise the most opposite things, everything.

In Kṛṣṇa *lilā*, the thieving, the lying, they have got harmony. To speak lies for Kṛṣṇa, that is higher than to speak the truth here in this plane. Here whatever we see or say, all will be false because in the beginning we think that this thing belongs to him, this thing belongs to that, but everything belongs to Kṛṣṇa, ultimately, in the absolute sense. So whatever we say here, everything is lie more or less. And whatever is said about Kṛṣṇa, everything is true, all comprehensive, no lie is possible. So what we throw like mud to Him, that can never be mud, everything is harmonised there, becomes nectar.

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

But must be towards Kṛṣṇa we shall say. Throwing towards some other direction we say I've thrown to Kṛṣṇa, no. To throw mud to Kṛṣṇa, that also requires some position, bona fide. Abusing. Yaśodā is whipping Kṛṣṇa, Gopāl, but that has got also high value, whipping Kṛṣṇa. Hare Kṛṣṇa.

So the gradual process, the bona fide road. *śrauta panthā* (the descending method), *sādhu anugatra vaiṣṇava* ? This is indispensable, otherwise I shall take someone as Kṛṣṇa, and I am going and doing everything for him that is affective, that is misconception, *māyā*, hallucination, something like that. That is *tama-guṇa*. In *tama-guṇa*, in *Bhagavad-gītā* we find, there is a firm determination in a thing which is not that thing. But very firm assertion: "No this is that." But really it is not so, this is *tama-guṇa*. And where there is suspicion, it may be or may not be, that is *raja*. And what is really the thing to see and to locate, that is *satya-guṇa*. And *nirguṇa* is automatic. Hare Kṛṣṇa. Hare Kṛṣṇa. No mathematical calculation step by step is necessary there. All automatic, just as our reflex action in the body. *jñāna sunya bhakti*.

The *paṇḍit* came yesterday and he said: "The scholars in India they generally fail to understand what do you say as, *jñāna sunya bhakti*. The most desirable and that is at the bottom of all truth. We're eliminating *jñāna*, the knowledge, the consciousness, you say,

ignorance, that is the highest position, that is higher position than conscious position. We can't understand this of Gauḍīya Sampradāya, *jñāna sunya bhakti*. If *jñāna*, consciousness, calculation, reason, all these higher elements are eliminated, how can that be a good position? And you say this is the highest position. It is ununderstandable, unintelligible."

That is the complain of the general so called scholars, either Vedic or non Vedic. "Want to eliminate *jñāna* ?" But Mahāprabhu eliminated. "This is external, external. Enter into the domain of love, no calculation necessary, all automatic arrangement. Everyone is well-wisher there, no possibility of being robbed, or cheated. The whole soil is happy, affectionate and conducive to your welfare. Just as when medicine cannot do any good to our health, if we change the climate, without medicine we can get some benefit. The very atmosphere, the air, the water, the shrub, the trees, the creepers, they come to contribute something for our health. So there is a stage where without calculating ones loss and gain, everything may be gainer, the soil is such opulent and well meaning."

Hare Kṛṣṇa. *jñāna sunya*. Hare Kṛṣṇa.

**Devotee:** You told if the mother gives the child food should he test to see if it's poisoned food? A wonderful example.

**Guru Mahārāja:** But here mother may poison her son, but there the enemy also not poisoned. Pūtanā who went to give poison, she was given the highest position of motherly type. Hare Kṛṣṇa.

There is a song (Jadendra Lal ?) about mother land, he is writing this poem: "Where I am born, I aspire that I may die in the very same soil." That is our home land, anyhow that is our home, we are born there and we are to die there, and death and birth is harmonised there so much, so no birth no death.

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

In the religious line will be that from objective to subjective, subjective, super subjective, in this way. Then everything will be reasonable. Subjective, and *sat*, *cit*, *ānanda*. Existence, then consciousness of that existence, and then fulfilment of that existence. Three phases of things to be understood, in a general way. Fulfilment, the consciousness of the thing, and the existence. *Sat*, *cit*, *ānandam*.

*Satyam śivam sundaram*, *satyam* means true, *śivam* means beyond mortality, that is conscious, *śiva* means *ceta*, and consciousness is over mentality, beyond mentality, *cit*, *śiva*. And then *sundaram*, that fulfilment is there. *Rasa*, beauty, so beauty is the harmonising principle, all harmonising principle is beauty, everything wants beauty, charm, ecstasy. Universal demand, none can deny. That can command the whole existence.

And reason, that calculation in the middle. Just as in the digestive system in our bodies, the voluntary work is not there by reason, we are not finishing our digest, it is a reflex action, without our consciousness the whole blood circulation, digestion, so many things are being done. So as it may be applied to us, to the world also, how it is being done without consciousness. So many things. How much consciousness or reason is working in

what span of space? The automatic activity is almost everywhere and very little part affected by our independent thinking, reason, calculating, all these things. But we think it ignorant, the digestive system, the blood circulation, so many things. But the scientists they find that there is more intellect working underground, higher that they can catch the reason there. When they can find out the thread, they think themselves very wise and very scholarly, if they find out a little thing which is going on beyond the jurisdiction of their so much proud thinking. So how far has their thinking got value. The *jñāna*, the knowledge, we're making so much uproar that knowledge, knowledge, knowledge is better, knowledge is higher, what value has the knowledge got if we carefully try to consider the movements in the nature. The pride of knowledge, how much, what little part of the sane working has been understood by the scientific brain? Very negligible part and we are proud of that.

So, *jñāna sunya bhakti*, faith, affection, love, that is more higher and desirable company. The brain, the energy, in this world of the scientists are mostly being wasted in the preparation of the dreadful weapons, to kill each other, because wont of faith, love, and affection. So the greatest portion of the energy of the brain, as well as of the property, is being used for the purpose of killing one another. Apathy and not sympathy. Almost the three fold. Because we have got no faith, no affection, no love, and if love, we may be saved from all these false energising.

So faith, love, affection, that is desirable everywhere. That should be the highest point of our attainment. And where it is normal our aspiration to be had, our living there, our home there. So back to God and back to home, our home is under the holy feet of the Lord. The land of mercy. There are big and small, but mercy comes to minimise the difference, and everyone gets the benefit, proper. Hare Kṛṣṇa. And the key to that life is to direct us towards the centre. Just as food to the stomach, water to the root of the tree. So all our energy should be directed towards the centre, then we can achieve such conditions.

*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ  
tad-artham karma kaunteya, mukta-saṅgaḥ samācara*

"Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti* )."

(*Bhagavad-gītā*, 3.9)

It will tie me with reaction if it is not directed towards the centre. The difference of relativity will come and check in different points, that we are all smugglers, they'll come to check. But if directed towards the centre then it will be all right. Either provincial or local interest will clash, and there will be checking in every border.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

There was one Mohammedan gentleman, Harvi Marmad Maharseen?

in Hoogli, about two hundred years or so ago. He has built a mosque, he was a big zamindar (landlord) but he did not marry. And he distributed all his wealth to the poor, a good man. He sometimes used to throw money to the needy people stealthily. They are needy but their position won't allow them to come and beg from him. He knew that his social position won't allow him to come to me to beg something. In that case at night, he used to throw some money in their house, in some cover, or cloth. Such a good man. He was like a thief, but he used to throw money stealthily to those who had got respect and cannot come out to beg. Everything can be used for higher purpose, all forms.

And one gentleman told in his lecture, when I was a student in the college: "Because Kṛṣṇa is a thief we have got some consolation. That to be a thief, we give some protection that there may be some bad weather. The thief will not consider all these things. He will come and I may give opposition and hindrance of many types, but the thief will come for his own interest, and enter my house. No arrangement of any welcome, or any good feeling, nothing necessary, but he will enter. So we have walled up all around our heart, but because Kṛṣṇa is a thief, of His own accord He will enter. He won't care for all these boundary walls, or bad weather, or the thorny way, the thief won't care, He will come. So because Kṛṣṇa is a thief, so we have got some hope, like a thief He will enter my heart one day. Otherwise I am unable to make any arrangement to welcome Him into my heart. Without my invitation, without my preparation to welcome Him, independent of anything, and putting all obstacles in the way of the thief, still the thief enters, of his own necessity. So because Kṛṣṇa is a thief that is our hope, one day He may enter my heart as a thief and capture it."

Our Sudhir Mahārāja has recorded one gentleman who was assistant editor in the Manchester Guardian for twenty years, and as a student from England he was sent to Germany, in the first great war as a spy. That gentleman from Agra came with us, myself and Goswāmī Mahārāja. I took him to Purī. Our Guru Mahārāja at that time, and took *Harināma*, and then Guru Mahārāja told:

"We must allow Kṛṣṇa to land in our heart and He will conquer everything. Nothing can stand in comparison to Him. He's full of such prospect. Kṛṣṇa conception of Godhead, Kṛṣṇa conception of our destination, for our prospect, is so powerful that there may be so many proposals, so many so called prospects in our heart, but if Kṛṣṇa conception is allowed to land there, it will come gradually to fight with all other aspirations of our heart, and they will all be uprooted and driven out, and He will conquer."

*praviṣṭaḥ karna-randhreṇa, svānām bhāva-saroruham  
dhunoti śamalam kṛṣṇaḥ, salilasya yathā śarat*

"The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water." (*Śrīmad-Bhāgavatam*, 2.8.5)

Purify the water as the autumn season.

*śṅvatām sva-kathāḥ kṛṣṇaḥ, puṇya-śravaṇa kīrtanaḥ*

*hṛdy antaḥ stho hy abhadrāṇi, vidhunoti suhṛt satām*

*naṣṭa-prāyeṣu abhadreṣu, nityam bhāgavata-sevayā  
bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī*

*tadā rajas-tamo-bhāvāḥ, kāma-lobhādayaś ca ye  
ceta etair anāviddham, sthitam sattve prasīdati*

"Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā (Supersoul) in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted."

"By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact."

"As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire, and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy."

*(Śrīmad-Bhāgavatam, 1.2.17-19)*

All will be driven, all the thoughts and ideas, prospects of different conceptions will be driven. None can cope with Him. Kṛṣṇa conception is full of such high prospect that none can stand in competition with Him. They have to clear out, if in any way Kṛṣṇa conception is allowed to land in the heart. Out of His own intrinsic power all other proposals, the whole market He will capture, all competitors will have to go away with their capital.

End of side A - Start of side B: 6-4-83

**Devotee:** Too short notice. He should have given a date. I've spoken to him at length on the telephone from South Africa. Anyway, Goswāmī Mahārāja's view is well known to us and we can also advise him.

**Guru Mahārāja:** In his absence. You can represent him?

**Devotee:** Yes, if he blesses us.

**Guru Mahārāja:** Then you may wait. Hare Kṛṣṇa.

.....

Devotee: Anna, tarkari, dhal, roti, paramana.

Guru Mahārāja: No kitri?

Devotee: (laughter) We can make. Then this sukta first.

Guru Mahārāja: ..... while you are here, but generally it will be heavy according to us here in Bengal.

Devotee: But we made Govinda bhoga anna, so good for digestion.

Guru Mahārāja: Very good, that is very, very good. And dhal, moong dhal.

Devotee: And not puri because harder for digestion, so we made roti. And then sukta, sarapatan first. Then some misti dahi, and paramana, and laddu, nadika laddu.

Guru Mahārāja: Like the laddu available in market?

Devotee: No, no, they're making.

Guru Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Mahāprabhu met at Mahārastra Pandapur on the banks of....

Mahāprabhu heard that he has, Śrī Ranga Purī disciple of Madhavendra, so I should go to him and show my respect. Mahāprabhu went and told: "I am a disciple of Īśvara Purī."

"Oh Īśvara Purī we know well, You are his disciple, very good, very fortunate."

Anyhow privately. Generally the custom is that *sannyāsīn's* previous history should not be disclosed or discussed. Still deviating from the ordinary rule, Śrī Runga Purī asked: "No objection, then you can intimate me where you come from, Bengal?"

"Yes I come from Navadwīpa and my fathers name, previous *āśrama* was Jagannātha Mīra."

"Oh you come from that family, Jagannātha Mīra's son. One of Jagannātha Mīra's son's he took *sannyāsa* and he disappeared in this place. He was a good boy when he was young. And also along with Mādhavendra Purī in big batch we went to visit Nadia and was a guest in Jagannātha Mīra's house." Śrī Runga Purī says: "We are a guest with our Gurudeva Mādhavendra Purī there and Jagannātha Mīra's wife was a very good cook, she prepared this, muchar dunt ? something with this flower of the plantain, and that was very tasteful, we can't forget." He told.

Perhaps according to that incident Bhaktivinoda Ṭhākura has written:

(1)

*śacīr aṅgane kabhu, mādhavendra-purī prabhu,  
prasādanna korena bhojan  
khāite tā 'ra, āilo prema sudurbār,  
bale, śuno sannyāsīra gan*

(2)

*mocā-ghaṇṭa phula-baṛī, dāli-dālnā-caccaṛī,  
śacī-mātā korilo randhan  
tā 'ra śuddhā bhakti heri', bhojana korilo hari,  
sudhā-sama e anna-byañjan*

(3)

*joge jogī pāy jāhā, bhoge āj ha'be tāhā,  
'hari' boli 'khāo sabe bhāi  
kṛṣṇera prasād-anna, tri-jagat kore dhanya,  
tripurāri nāce jāhā pāi'*

(1) "O brothers! Whenever Mādhavendra Purī took *prasāda* in the courtyard of Mother Śacī, he became overwhelmed by uncontrollable symptoms of ecstatic love of God. O assembled *sannyāsīs*, just listen to this."

(2) "Mother Śacī prepared and cooked varieties of *prasāda*: semi-solid delicacies made with banana flower, a special dhal preparation, baskets of fruits, small square cakes made of lentils and cooked down milk, among others. Seeing her pure devotion, Lord Kṛṣṇa Personally ate all the different vegetable preparations which were just like nectar."

(3) "O brothers! Everyone come and eat the *prasāda* of Lord Hari and chant His Holy Name! All the results that the mystics obtain by executing *yoga* will be obtained today by taking the Lord's *prasāda*. The entire universe glorifies the *prasāda* of Lord Kṛṣṇa. Lord Śiva dances in great joy on obtaining that *prasāda*."

(from *The Songs of Bhaktivinoda Ṭhākura, Gītāvalī*, p 76)

When taking *prasādam* in the compound of Śacī Devī, suddenly Mādhavendra Purī was attacked by the love of Kṛṣṇa. Kṛṣṇa affection, or love, became very deep and intense it is mentioned. And he began to address the *sannyāsīns* there:

*bale, śuno sannyāsīra gan. mocā-ghaṇṭa phula-baṛī, dāli-dālnā-caccaṛī, śacī-mātā korilo randhan.* So many preparations of vegetables, how beautiful it has been arranged and cooked by Śacī Devī, this is just like nectar, very, very tasteful.

*tā 'ra śuddhā bhakti heri', bhojana korilo hari, sudhā-sama e anna-byañjan.* New thought. When Śacī Devī cooked it, finding her very pure devotion temperament.....

*tā 'ra śuddhā bhakti heri', bhojana korilo hari, sudhā-sama e anna-byañjan.* New idea, that after it is cooked, then we shall offer to Him, and then you will take. Here omitted. When she was cooking, her heart was full of dedication to Kṛṣṇa, and Kṛṣṇa accepted that. By her cooking, her cooking was committable for Kṛṣṇa to take the preparations. It does not depend on us that we shall offer to Kṛṣṇa, to Hari, but when she was preparing, then and there, Hari has taken, by her nature of dedication to Hari.

*sudhā-sama e anna-byañjan.* Just like nectar you all taste.

*joge jogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi.* You mind it, that the great *yogīs*, after practising hard practices of *yoga*, what they gain, simply by taking

*prasādam* we will get, more than that. Outwardly it is enjoyable to take *prasādam*, but this enjoyment of taking *prasādam* will take you higher than the *yogīs*. *joge jogī pāy*. What they get by practices of *yoga*, you will get simply by taking *prasādam*.

*joge jogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi kṛṣṇera prasād-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi'*. Mahādeva, Śiva, He also began to dance when He takes the *prasādam* now, He's reminding His boys, His disciples.

I sometimes put here: *joge jogī na pāy jāhā*, the *yogī*, what they get by their *yoga* practices, automatically you will get by enjoyment here. But I put it: *joge jogī na pāy jāhā*, what they *cannot* get, you will get it. (assembled devotees laugh). *joge jogī na pāy jāhā, bhoge āj ha'be tāhā*, They can't reach to such height, the *yogī's*.

*yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ  
mukunda-sevayā yadvat, tathāddhātma na śāmyati*

"The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogic* discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc)."

(*Śrīmad-Bhāgavatam*, 1.6.35)

All artificial practices, what has that to do with the independent absolute life? What may have any influence over the Absolute. That may affect me sometimes those practices to make my mentality a little calm, durability of calm position in the mind. That sort, by controlling air, containing our breath, we can get some calmness within our mind. I practised it sometimes, but what to do with the Absolute. It is only *śaraṇāgati*. Without surrender no other path towards the Autocrat. None can control Him, only by the opposite method, to defeat Him approaching in the opposite method. Not to approach to conquer Him but just the opposite.

"I have not come to conquer but I have come to take shelter. I do not find any shelter in me, neither in the broad world anywhere, but only You can give proper shelter. I have come, don't avoid me my Lord, I'm the most wretched and You are the highest good. You must have to give protection to me, I'm helpless."

Independent, He's the autocrat absolute, only without *śaraṇāgati*, we are subject, He's super subject, He has got only subjective existence to us, not any objective, never. Always in the super subjective area He dwells.

*yathā nabhasi meghaugho, reṇur vā pārthivo 'nile  
evam draṣṭari dṛsyatvam, āropitam abuddhibhiḥ*

"The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty." (*Śrīmad-Bhāgavatam*, 1.3.31)

Just as patches of cloud in the sky, then many dust in the air, so by locating the dust we say that the air is filthy with dust, by tracing the clouds we say the sky is cloudy. But what is the connection between the cloud and the sky? The sky we cannot trace, with the help of the cloud we will say: "Oh the sky is cloudy."

So: *draṣṭari dṛṣyatvam āropitam*: Really He has got subjective characteristic, and we have to trace Him as Śrī Mūrti and others. We take Them down, take Him down in the objective world to understand the position. In the facility of understanding His position, we try to take Him down in the objective world, but really He's holding the subjective position to me. I am subject, He is super subject. I can't make Him object of my mundane or mental senses. He's naturally holding superior position. But to make it possible in our understanding, we try to attribute something of the mundane in His connection and try to understand Him. That the books, the advice, that is knowledge, that we try to keep in books, in the objective world. I may forget, so the writing system is there and I can understand Him by consulting the books. This material, we can trace, "Oh, He's such and such." To bring Him down in the objective world to facilitate our understanding about Him, but really He's always transcendental, supramental, transcendental, that is His real position.

*evam draṣṭari dṛṣyatvam, āropitam abuddhibhiḥ*. He's not confined in the books, though in *Bhāgavatam* He's there and we worship the *Bhāgavatam* with flowers before we begin to read it. We try to bring Him in the objective position. But we should try to understand that by this, we are being taken to the transcendental world. It is managed for that. The book, the *Bhāgavatam* is His words there, so I'm to worship.

"Oh He's not ordinary thing within our eye experience, something transcendental, so revere it."

Śrī Mūrti also, revere for *pūjā* because of it's infinite connection with the transcendental you must worship the Deity. In the objective world also, to take me there that is not ordinary mystic thing, it has got it's existence to trace to the super subjective world. With that idea we are to approach *Bhāgavatam*, or the Deity, or the Ganges water, or anything pertaining to Kṛṣṇa and His own.

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

*evam draṣṭari dṛṣyatvam, āropitam abuddhibhiḥ*. So *prasādam* connecting to Him, by taking, apparently by enjoying you are doing transcendental service to *prasādam*, that is on the subjective world.

'hari' boli 'khāo sabe bhāi - tripurāri nāce jāhā pāi'

Śrī Ranga Purī, Mahāprabhu meet him there in Pandapura, in the river.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

End of recording.

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