

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.4.17/18

**Guru Mahārāja:** ..... inundated by the ocean, the ocean will devour, swallow, the place where I had My capital Dvārakā, place of My pastimes, that will be, that will come under the ocean, the ocean will devour."

But He could not do, ha ha, similar thing in Vṛndāvana. In Vṛndāvana also those particular places of pastimes were ignored, forgotten. This Vajra tried his best, Anirudha's son, his best to discover, then again that ignored, undercover. Then by the order of Mahāprabhu Rūpa Sanātana they tried their utmost to bring them again out to our consciousness.

*nasta tirtha udhar ?*

Mahāprabhu ordered Sanātana Goswāmī four things: *bhakti śāstra pacar ?* the pure devotional scriptures, collect and publish. And the *tīrtha*, the places of holy pastimes, you bring them to the notice of the people. And Śrī Mūrti, to preach the worshipping of the Śrī Mūrti in a proper way. And to prepare *bhakti śāstra*, *bhakti sadācāra*, how one should practice his, in a formal way, according to devotional standards, how one should live, form his life and his daily routine, *bhakti sadācāra*.

Hare Kṛṣṇa. Nitāi Gaura Hari. Nitāi Gaura Hari bol!  
Mahāprabhu Gaurāṅga Sundara.

**Devotee:** When we were just in Vṛndāvana we also noticed that many of the places of pilgrimage, places that were established by the Goswāmīs, were again becoming dilapidated or becoming hidden. And so much misinformation is going .....

**Guru Mahārāja:** He, he, he, he.

**Devotee:** ..... about what is this and what is that.

**Guru Mahārāja:** He, he, he. The *adhokṣaja* realm, it will always be above our possession, and because it is of higher order we aspire after that. But that never be taken under our nature or utilisation or practices or possession. He's so, His nature is so, *adhokṣaja*, unaccountable. He won't come under any rules and regulations. Only He's under the higher laws of love. Infinite cannot be forced to come under any regulation. We must not forget that. Still, by negative approach, surrender, 'we are fallen, without Your help we can't stand,' appealing tone, sometimes He comes to contact. But He's independent. Higher appeals also sometimes take Him within this. But on the whole His very nature is of that type, unmanageable, from this plane. That's quite natural.

We are calculating people, we want something concrete within our palm. But the nature of the existence of that substance is not at all of that type. Supersubjective. Your highest intelligence acquisition, hankering, aspiration, hardly reach Him. So how much possession, you are to measure the extent of your possession over Him. Only from far away we may see, "Oh, He's seen to be come within our knowledge. He's talking and mixing with Gurudeva, that higher Vaiṣṇava." We may have, we should be satisfied with such look. And suddenly may appear in your level and whenever you are giving more attention, disappeared. That is His nature. Suddenly at His whim He may come and appear in your level, but whenever any attention you fix towards Him, finished. Ha, ha. Not to come in any regulation, under any regulation. If you like to try any connection with Him you may do otherwise you are free to do in your own way, ha, ha, go on in your own way. *Adhokṣaja, yato bhaktir adhokṣaje*

(*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje  
ahaituky apratihātā, yayātmā suprasīdati* )

("The supreme occupation (*dharma* ) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

(*Śrīmad-Bhāgavatam*, 1.2.6)

When you consider finally all these, which we can bring under our regulation, they're of trash, no value. I want to enquire after something which is unapproachable, unknown, unknowable, higher thing. Then you may, you are allowed to go on that path with that risk, with that risk you are to go, *yato bhaktir adhokṣaje*.

Yaśodā, who once found her supremacy over Him in such a way that she is punishing, whipping, then that very Yaśodā, whole life shedding tears and crying: "How I can go on with my very existence without You my boy?" But no response.

The *gopīs*, who have given everything, every cost they wanted, they're also apparently seen to live the whole live disappointed, crying, wailing, in this way.

But that very crying has got a great value. That separation of Him, that fetches also great value, that is not of ordinary value, that is also concrete thing, separation for Him. Separation, and the degree of separation. And in the market the valuation is according to the intensity of the separation, separation is also valuable. To aspire after a good thing, that is also valuable. And to get in possession a bad thing, that is undesirable, and to aspire after a good thing, that is desirable. But that is our capital, the desire for the good is our capital.

Men of such type, they hate anything that can be kept in possession here. "No. That is to be dismissed. I want to be vacant. I want only to aspire after the highest thing. It may be imagination, still, my food will be that, aspiration for the highest. That is my food, that is my everything. I shall go on life after life with aspiration for the highest. And not caring for anything which can be easily got in my possession. 'I can be master,' I hate to be a master." *āśliṣya vā pāda-ratām pināṣtu mām:*

(*āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampāto, mat-prāna-nāthas tu sa eva nāparaḥ* )

("Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.") (*Śikṣāṣṭakam*, v 8)

Anyhow to remain in connection with that, that is its own reward, virtue is its own reward. "That I am in the path, I am in the trying mood, that is enough. Such valuable. And any way I am treated by Him, still, I aspire after nothing but Him. Such valuable. I can't tolerate that I am not His, I am not one of His. However neglected position I may have to remain in, but I can't tolerate the idea that I have no connection with Him, my aspiration from my side, the highest aspiration for Him, that is my capital. I cannot think myself so great that to have in possession that highest good. That audacity I must not indulge in. Any way, any slightest connection with that. On the other hand, I dismiss all other aspirations whatever it may offer to me. That idea, ideal, *āśliṣya vā pāda-ratām pinaṣtu mām, adarśanān*: any way connection, any way, slightest connection however lengthy future it may be does not matter, but I'm not going to contact with anything else, alternative proposals.

He's superior, why should He come under my direction? It must be *māyā*, it must be an erroneous influence I'm suffering. I want a thing of my position can have command over that highest thing, then that is all concoction, naturally. In my position, a slightest, any connection, I must be satisfied with that and that will be true. And Infinite will come under my guidance? I am a finite. What is this? This is madness. The least possible connection, but with the highest, I aspire after that. That is valuable to me. Then I am normal of the highest type.

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

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol!

The ideal is Caitanyadeva, but His life is horrible to us. So much madly hankering after Kṛṣṇa, ignoring His own physical aspect. What is that? How to accept His ideal? We are rather afraid of going in His connection, so mad separation pangs. So, outwardly, such sacrifice, then the treasure inward. Who will come to risk so much? Ha, ha. *Kṛṣṇa-bhakti* is so risky. Who will care to adore the ideal of the *gopīs* ? But the Uddhava and some other devotees, they say: "Śukadeva, then we think oh that then it maybe. We cannot give respect in the middleman. And they say in their gradation they're the highest." Otherwise where is the place of the *gopīs* in ordinary intellectual section? Nothing, nothing, who are they? What is their position?"

Then He says: "Brahmā is not My favourite, nor Mahādeva, nor Saṅkarṣaṇa, nor Lakṣmī Devī, even not Myself, as you are, My loving friend, Uddhava."

(*na tathā me priyatama ātmayonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān* )

("Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you." (*Śrīmad-Bhāgavatam*, 11.14.15))

And that Uddhava says: "Oh, I aspire after a birth of a creeper here, the feet-dust of those great sacrifice, divinity may fall on my head."

*(āsā maho caraṇa-renu-juṣām aham syām  
vṛndāvane kim api gulma-latauṣadhīnām  
yā dustyajam svajanam ārya-patham ca hitvā  
bhejur mukunda-padavīm śrutibhir vimṛgyām )*

("The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.")

(*Śrīmad-Bhāgavatam*, 10.47.61)

"Without these steps, how can I know what is their noble position? And those that are very fortunate in any way, in the course of their running within this universe, got some favour from that great *sādhus*, they can appreciate. I do not want anything, we do not want anything, but we want Vṛndāvana, I want."

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

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

Who will believe this, that that Para Brahmā is in Vṛndāvana, and He's making friends with these ordinary people? Who will come to believe that He's carrying the shoe of Nanda on His head? Who will come to believe this? Such a madman, where to be found who will come to believe that the highest entity is carrying the shoes of Nanda on His head? What's that?

Gaura Hari. Gaura Hari. Gaura Hari.

**Devotee:** They say we're all crazy, that it's craziness.

**Guru Mahārāja:** Crazy, the crazy, the ordinary is a relative term. Someone says Einstein to be crazy, Newton to be crazy. We do not get full bellied food and they're showing this luxury and doing some researches, atom bomb and all these things. We don't have full-bellied food, these are all luxuries. What is the necessity? Then gives us

food, we are hungry. This is concrete and that is all abstract, your intelligence, exercise of your intelligence, all luxuries. The demand of flesh, we are under so much intense trouble to meet the demand of our flesh, they're all unnecessary business, they're all mad.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

("While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.") (*Bhagavad-gītā*, 2.69)

Day to one is night to another, due to their position and necessity.

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

What is valuable to one, that is nothing to another, according to the necessity.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

The robber told to Alexander (the Great): "What necessity you had for conquering all these countries and troubling so many men and killing so many? The satisfaction of your whim? What more than that? So much trouble to so many countries, so many human beings and others, devastation. Only your whim, to satisfy the fodder of your whim? You're a great general, to establish you." Ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

*kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ  
tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt*

("Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.") (*Bhagavad-gītā*, 4.16)

The great scholars they're perplexed to know what is good and what is bad, what we shall get and what we shall dismiss. Ha, ha. Hare Kṛṣṇa. *Kavayo 'py atra mohitāḥ*, the great scholars they fail to understand what is their real necessity. This is perplexed jungle, different types of consciousness, *jalajā nava lakṣāni, sthāvarā lakṣa vimśati*:

*jalajā nava lakṣāni, sthāvarā lakṣa vimśati  
kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam  
triṅsal lakṣāni paśavaḥ, catur lakṣāni mānuṣaḥ*

(In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species." Manu says that the trees are in such a hopeless position as a result of their own *karma*. Their feelings of pain and pleasure are similar to ours; their souls are not of a lower standard. Still, they are in such a deplorable position as a result of their own *karma*. They have none to blame but themselves. This is the state of affairs in this external world.")

(*Viṣṇu-Purāṇa* )

So many souls of equal position with us. Manu says these trees out their own *karma* are under such hopeless position today. They have got similar feeling for pain and pleasure like us, not of less standard. But they're in such position. And it is their own *karma*, none to blame. Such is the fun going on in this world, outside. We are living in the environment which is so afflicted with serious misconception and misunderstanding and misguidance, misbehaviour, where we are.

How to ascertain what is good, what is bad, what to aspire after, what we should reject? Innumerable alternatives have thronged in a crowd coming to influence over me. Ha, ha. So this area covered by illusion, influenced by misunderstanding is of so different diverse type, then what about infinite, Vaikuṅṭha? This finite world is so diverse in its character, and Infinite, with what attitude we should approach that *adhokṣaja* ?

In any way we are to accept any alliance, whatever less fruitful or less giving, less gain, whatever it may be we shall try to have connection with that perfect thing of our internal, innate aspiration, slightest connection. We are helpless, we are hopeless, in the midst of disappointment, in danger extreme. We are to rely on our free will, our capacity of selection for our own good, but it is so helpless, our guide is so helpless. In what danger we are? Our guide is so helpless, we are getting witnesses all around.

So how a real *Guru* is important who can guide us to our real wealth. Guide, guidance, guidance is the most important thing at present for us, proper guidance. Forces of different nature, I'm drawing towards them, attracted towards them, we are in the midst of that. Proper guidance is most valuable, how valuable is *Gurudeva's* guidance.

Nitāi Gaura Hari bol!

*Dhyeyam sadā paribhava-ghnam:* After mentioning who is the incarnation for Kali-yuga, *yuga-avatāra*, *Bhāgavata* suddenly begins the song in praise of that great *yuga-avatāra*:

*dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ  
tīrthāspadam śiva-viriñci-nutaṁ śaraṇyam  
bhṛtyārṭi-haṁ praṇata-pāla bhavābdhi-potaṁ  
vande mahā-puruṣa te caraṇāravindam*

"O guardian of the surrendered, O great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee - *mahā-bhāgavata*), You alone are the reality to be constantly meditated upon by the pure souls. You are the destroyer of the soul's illusion, You are the divine wish-fulfilling tree, the refuge of all devotees. Worshipable by Śiva and Viriñci (Sadāśiva in the form of Śrī Advaita Ācārya, and Brahmā in the form of Haridāsa Ṭhākura), You are the shelter of all and everything, and You are the dispeller of Your devotees' suffering which originates in offences to the Holy Name (*nāma-aparādha* ). You are the only boat for crossing the ocean of this material world of suffering. I do worship Your holy lotus feet."

(*Śrīmad-Bhāgavatam*, 11.5.33)

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha aṛya-vacasā yad agād arāṇyam  
māyā-mṛgaṁ dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caraṇāravindam*

"O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the *brāhmaṇa*'s curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful."

(*Śrīmad-Bhāgavatam*, 11.5.34)

With a very grand temperament the *Bhāgavata* has come to sing in praise of that guide in Kali-yuga. This occurs just after:

*kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārsadam  
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions." (*Śrīmad-Bhāgavatam*, 11.5.32)

In a covered, disguised way, only giving hints who is the *Avatāra* of Kali-yuga. *Kṛṣṇa-varṇaṁ*, who is always describing about Kṛṣṇa. Or, who has got on His lips the words Kṛṣṇa, Kṛṣṇa, Kṛṣṇa always. Or, who is Kṛṣṇa Himself, but by His lustre He looks yellow, but really if we can look with deep attention we shall find that hidden under that yellow lustre there is the blue body. *Kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārsadam*, with

His own paraphernalia He has come. *Yajñaiḥ saṅkīrtana-prāyair*, and the service is continuing under the cover of *saṅkīrtana*, only with the help of the sound in a mass prayer in processional way. That will be His real symptom. With the masses He will go on chanting divine sound. Through that symptom we shall try to understand Him, He's a *channaḥ-avatāra*, (*Śrīmad-Bhāgavatam*, 7.9.38), because in Kali-yuga He will come in disguise.

(itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair  
lokān vibhāvayasi haṁsi jagat pratīpān  
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaś  
*channaḥ kalau yad abhavas tri-yugo 'tha sa tvam* )

(Prahāda Mahārāja said: "In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You (as Śrī Caitanya Mahāprabhu playing the part of a devotee) remain hidden to the common people, and do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in only three *yugas*." ) (*Śrīmad-Bhāgavatam*, 7.9.38)

So, the hint is given in this way, not very clearly. *channaḥ kalau*, *tri-yugo*, Prahāda Mahārāja. The *yuga-avatāra* in Kali is in disguise. So, some says about You by the Name of Triyuga, You appear only three *yugas*, not Kali. But those that know that You, in disguise in Kali-yuga comes, they only understand the fact why this Triyuga has been added in Your Name, *channaḥ kalau*.

*kṛṣṇa-varṇam tviṣā 'kṛṣṇam sāṅgopāṅgāstra-pārśadam  
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*

("In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions." ) (*Śrīmad-Bhāgavatam*, 11.5.32)

And such group is worshipped by the special intellectual section, intellectual and divinely intellectual. *Sumedhasaḥ*, who has got good guidance, *su* means good, *sumedhasaḥ*, the inner suggestion is good. They are generally attracted by such affairs, that with the name of the Supreme they were guiding a group taking the Name of Kṛṣṇa. And He's blue within but by lustre He seems to be yellow, that *avatāra*. Extraordinary personality, uncommon merit that He will come, but only in a very .....

Riddle, what is riddle?

Devotee: Puzzle. Enigma.

**Guru Mahārāja:** In a puzzling way describing these things the *Bhāgavata* comes to chant the nobility, greatness of that *Avatāra*. *Dhyeyaṁ sadā paribhava-ghnam abhīṣṭa* (*Śrīmad-Bhāgavatam*, 11.5.33), in a very sublime and great way comes to praise Him and sung this *śloka* of Kali-yuga *Avatāra*. And who came as Rāmacandra, who came as Kṛṣṇa, He's here. You are to look with that temperament. *Dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ*, the real fulfilment He has come to direct to you. For you, He's drawing the sweetest juice from above. You meditate on Him only. *Sadā paribhava-ghnam abhīṣṭa-dohaṁ*, all your troubles will be finished. Such juice is drawn from the upper world for you.

*Abhīṣṭa-dohaṁ tīrthāspadam*, and He will be the agent of supplying unity to all the *tīrthas* by His touch, by His *saṅkīrtana*, by His drawing the highest things for our improvement and comes to draw all the holy places.

*Śiva-viriñci-nutaṁ*, and such high type of thing He will come to take here that even the Śiva and Brahmā, they will also be puzzled to find the nature of His noble gift and will begin to praise after Him. They will eagerly aspire to take shelter under His feet, surrender.

*Bhṛtyārti-haṁ*, and all that will come to serve Him, their inner wants will be removed satisfactorily, *bhṛtyārti-haṁ*, their pains, their inner necessity, that will be fulfilled.

*Pranāta-pāla bhavābdhi-potaṁ*, and who will come to take shelter under Him, submit to Him, they will be taken charge by Him and they will be protected, given protection, and every supply in their life. *Bhavābdhi-potaṁ*, and in this position where the mortality coming and going, coming and going, this change undesirable, none wants to live in this area. A great ship will come for them and take them within the ship and take away from this unpleasant position, *bhavābdhi-potaṁ*.

*Vande mahā-puruṣa te caraṇāravindam*, let me fall at His feet, of this great personage who will come with such high nectar .....

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**Guru Mahārāja:** *tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm:*

(*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm*  
*dharmiṣṭha aṛya-vacasā yad aḡād araṇyam*  
*māyā-mṛgaṁ dayitayepsitam anvadhāvad*  
*vande mahā-puruṣa te caraṇāravindam* )

("O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the *brāhmaṇa*'s curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful.") (*Śrīmad-Bhāgavatam*, 11.5.34)

Viśvanātha Cakravartī has given that generally it seems it applies to Rāmacandra. He left His kingdom and went with Sītā Devī to the forest to discharge religious duties designed by His father. But it is also true in the case of Mahāprabhu. Viśvanātha Cakravartī Ṭhākura has drawn the internal meaning and applied it in the case of Mahāprabhu. *Tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm*, the imperial prosperity He left, *su-dustyaja*, which is hard to abandon. That generally we find this in the case of Rāmacandra.

But Cakravartī Ṭhākura says: *surepsita-rājya-lakṣmīm*, the valuable devotional company of Viṣṇupriyā, *rājya-lakṣmīm*, not a materially big thing, but Viṣṇu Priyā's throne in her heart for Mahāprabhu, that is more than any imperial standard. He had to leave that. *Surepsita-rājya-lakṣmīm*, what standard of sacrifice in service is never found amongst the big society of the gods. That they had to go up and He left that, ignored, He had to ignore that sort of serving, loving attitude of Viṣṇupriyā for the public welfare.

*Dharmiṣṭha aṛya-vacasā yad agād aranyam*, here He has taken one curse of a *brāhmaṇa* who told that: "What You do, all taste about *kṛṣṇa-līlā*, I want to participate, but doors are closed." Mahāprabhu when He used to taste the *Vraja-līlā* of Kṛṣṇa, He did so behind closed doors at night, deep night. But a *brāhmaṇa*, he took only milk and nothing else, so he thought himself a very qualified religious standard person. "I must have entrance, I do not eat anything but only milk; why should I not be allowed?" Mahāprabhu replied: "Milk drinking is no qualification for entering into Kṛṣṇa consciousness." "Then I curse You, You will lose your family life!" "Yes." Mahāprabhu took it, *arya-vacasā yad*, then He accepted that and took *sannyāsa* accepting the curse of the *brāhmaṇa* became *sannyāsī*, *arya-vacasā yad agād aranyam*.

*Māyā-mṛgam dayitayepsitam anvadhāvad*, and He pursued, run after the, after those *māyā-mṛgam*, that are misguided by Māyā-Devī, He pursued that crowd. And at the same time, *dayitayepsitam*, what was in the very inner aspiration of His sweetheart Rādhārāṇī. Here Kṛṣṇa He took to the mood of Rādhārāṇī, *epsitam*, desirable of Rādhārāṇī, the deep searching for Kṛṣṇa's service, loving service. He practised in the mood of Rādhārāṇī the searching, how to search after Himself, Kṛṣṇa. For these two causes He left His worldly life, apparently. First for the welfare of the public and the next twelve years only in the mood of Rādhārāṇī searching after His own inner sweetness, He played, showed to the world. This is the meaning of those two stanzas given just after mentioning Kali-yuga *Avatāra* then these stanzas given in *Bhāgavatam*.

Gaura Hari bol!

Here I stop today.

.....

**Guru Mahārāja:** ..... not concoction, not a false tale. A portion of the iron chain was converted into .....

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

..... Rabindranath (?), he wrote this poem in Bengali.

*yad ana hari adan agadin sanatana keve sei vrindavana karan krsna nama ?*

rather the *brāhmaṇa* approached and began such occasion, at last:

*ye dani hari adani mani ye mana hani takani  
magi ani nata sevi ata badi mani ye vrndavana ?*

Rabindranatha (?) has written a poem, from *Bhakta-mala*, the incident is mentioned there in that book.

It is also mentioned, once Agbar (?) was visiting Sanātana, (and he had mind ?) if they want I shall give some help to these scholarly *sādhu's*. Those who do not want anything from the public, always engaged in the *śāstric* study and writing. Though they come from the royal family of Maharastra, *brāhmaṇa* royal family of Maharastra, but now their (health is imposed ?) poverty and begging and cultivating scripture and writing books. If any money necessary. We are told in *Bhakta-mal*. He came to see that *āroti*, in the evening the *āroti* was going on, and from far away Agbar, it is told, paraphernalia came to see the *āroti*. And found this guinea, the golden coins are being like rain they're falling on all sides. "What shall I give here? The opulence is there. Akbar, and his grandson, Aurangzeb, he demolished the greater portion of the temple, Govinda Mandeer, and also polluted Madana-mohana and the Deity already removed, first to Karmavana, that Indian state, Bharatapur state, Karmavana in under the management of Bharatapur state, Dijart (?). And there also some apprehension of being polluted, It was taken to Jaipur next under Mahārāja Amansin (?), that state. The Deities were removed. And that Deity is still remaining in Jaipur, Govindaji, that original Deity, *Vigraha* is in Jaipur. And next installation we find in Vṛndāvana.

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

**Devotee:** Mahārāja, Bhugarva Goswāmī's Deity?

**Guru Mahārāja:** Bhugarva Goswāmī and Lokanātha, they were in, known as Rādhā-Vinoda or some .....

**Devotee:** Rādhā-Vinoda.

**Guru Mahārāja:** Rādhā-ramana, Gopal-Bhaṭṭa. Rādhā-Vinoda, Lokanātha and Bhugarva. And Govinda is Rūpa Goswāmī. Madan-mohan, Sanātana Goswāmī. And Madhu Paṇḍit was one, his Gopinātha, Rādhā-Gopinātha. Rādhā-Dāmodara by Jīva

Goswāmī. And Śyāma-sundara by Śyāmānanda Prabhu. These are the old Deities that are installed by the old prophets. And (Raghunātha) Dāsa Goswāmī is Giridhari.

Hare Kṛṣṇa

**Devotee:** Is Rādhā-Vinoda removed to Jaipur also?

**Guru Mahārāja:** Yes.

**Devotee:** What is the reason that the Deities have gone to Jaipur?

**Guru Mahārāja:** Apprehension of the attack from Aurangzeb, the grandson of Akbar. .... great grandson of Akbar. Akbar, Jahanges (?), Shahjahan (?), Aurangzeb. Akbar, Jahanges then Shahjahan, then Aurangzeb, fourth from Akbar. Akbar's father was Humayun, and his father was Babur who was the founder of Mughal Empire in India, that Babur. He was contemporary to Sandaram Singh (?), the grandfather of Patarb Singh (?) who fought single-handed with Akbar, that great Muhammedan king in India. For twenty-five years continuous fighting, from a cottage. It may be told like that. He had no, not a place to keep his head, sometimes from under the trees, sometimes in the caves, sometimes in some other house of his subject. In this way he fought for twenty-five years, Patarb Singh. Hare Kṛṣṇa. And Mansima (?) and others they left him and joined Akbar, and still he was indomitable fighter. Continuous fight for twenty-five years recklessly.

We are told in history that England and France they are in fighting mood for one hundred years, hundred years. And we find in *Markachandi* (?):

*devasura maha yuddham pura madya satam pura* (?)

A hundred years continuous fighting between the gods and the demons

*devasura maha yuddham pura madya satam pura* (?)

*mayisay sura nama adi pi deva nama capa randhari* (?)

The Mahiṣāsura was the leader of the demons, demonic party, and the other hand Indra Puranda (?), he was the leader of the god party. Fighting went on for one hundred years continuously.

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

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

**Devotee:** Can you tell us something about the life of Narottama Dāsa Ṭhākura.

**Guru Mahārāja:** Yes. Narottama Ṭhākura, when Mahāprabhu went to Rāmakeli after *sannyāsa*, on His way to Vṛndāvana, it is told that the opposite side, there was a river nearby, just on the opposite side Mahāprabhu pronounced the word: "Narottama, Narottama, Narottama." But the party could not understand, "Why He's taking the name of Narottama here? This is the first incident.

Then there was a big Kāyastha *zamindar* on what is known as Keturi just on the other side of the banks of Padma River, the big branch of this Ganges, and the small branch is this .....? and the big branch goes by the name of Padma. And just on the other side of the Padma there was Keturi where there was a big *zamindar* family. Narottama was a son, a Kāyastha family, and Narottama was the son of his family, his elder brother was Kṛṣṇa Candra. Almost a big *zamindar*, or small king, in this way there.

He was brought up naturally inclination towards Mahāprabhu and Kṛṣṇa, Rādhā-Govinda, Vṛndāvana, all this. He did not marry. From his young age he was given to this side and gradually found his friend in Śrīnivāsa Ācārya, and afterwards Śyāmānanda. In his younger age it is told that he came to see Navadvīpa Dhāma, and the circumambulation of different parts of Navadvīpa, Narottama and Śrīnivāsa, they practically began.

Before this, Jīva Goswāmī was shown the different parts of Navadvīpa Dhāma by Nityanānda Prabhu. And the second attend we find that Īśan, who was the old servant of Mahāprabhu's house, he showed Narottama and Śrīnivāsa all the nine islands, pastimes of Mahāprabhu's place.

Then going up and given to such life exclusively. Then he met Narottama and Śyāmānanda, lived there for some time, and Narottama Ṭhākura he tried hard and got initiation from Lokanātha Goswāmī.

Lokanātha Goswāmī's original house was in Bengal, Yaso District. He went to Vṛndāvana and lived a life of a *sannyāsī*. And his speciality was this, that he did not like to mix with anybody. His apprehension was that to talk with a man, that means the break in the continuous memory of Kṛṣṇa, so he did not like to meet anybody. So much so, that he even store any water, a glass, a scanty water also, because if any guest comes and asks for some water he cannot deny, "that I won't give you any drinking water." So, his water pots were all empty. Ha, ha, ha. In such a strict way he used to keep up his continuous devotional life without any gap. And he did not like to accept anyone as his disciple, he was determined, won't mix with anybody. But Narottama Ṭhākura anyhow when he found that, "I must have my initiation from this noble man please." But he knew that he has almost promised that, "I won't accept any disciple, what for?"

Śrīnivāsa Ācārya, he got initiation from Gopāl Bhaṭṭa. Śyāmānanda, he got initiation, there is a story behind, from Jīva Goswāmī, he gave. And Narottama's inclination towards Lokanātha Goswāmī. But how to get that? He tried to find out where in early morning he goes to pass his stools, then he detected the place and began to cleanse that place in a fine way. So after a few days it caught the attention of Lokanātha Goswāmī. "Who is cleansing this place? I come to pass stools in this place

and who knows it and who comes and is cleansing this place, purifying?" Then he detected one day and caught this Narottama. "Why you have come to do this without my permission on your own?"

Narottama fell flat, crying at his feet. "I want your blessings, your grace. Without that my life is useless. You please be kind on me. I am a wretched man and so and so, come from Bengal. You must be pleased with me in this way."

Lokanātha Goswāmī was defeated and at last he gave initiation to that single person Narottama. And Narottama, in his turn, he came and afterwards we are told that he inundated the whole of the Northern Bengal and the whole of Manipura came under his control, under his grace. He gave initiation right and left.

**Devotee:** Northern Bengal?

**Guru Mahārāja:** Northern India, and specially Eastern, Assam and Manipura, wholesale Manipura, including the King of Manipura, all disciples of Narottama Ṭhākura. It is similar, Gaura Kiśore Dāsa Goswāmī, he had no disciple, we are told our Guru Mahārāja is the single, but Guru Mahārāja preached and gave it to many, many, many thousands.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!  
Nitāi, Nitāi, Nitāi.

Aksayananda Mahārāja is caught tight, eh?

**Devotee:** Yes, he's editing.

**Guru Mahārāja:** By special engagement.

**Devotee:** ..... to understand, say when the *madhyama-adhikarī*, or maybe even *kaniṣṭha-adhikarī* accepts disciples, *śiṣyas*, then to what degree is he responsible for the removal of the *śiṣya's karma*, or does he have to accept a certain portion? How is that understood?

**Guru Mahārāja:** A man who begins business with a small capital, it is better that he should have connection with a higher capitalist, then he can go on well in his business.

Nitāi. Kṛṣṇa. Kṛṣṇa.

As long as one is not wholesale established in Kṛṣṇa consciousness, he must have some connection with superior aim, then he will be safe.

*maya ye kuliya jaya saranaja jaya  
sadhu guru krpa vina madhuki rupai ?*

We are to fight face to face with *māyā*. It is very difficult to control *māyā*. Only with help from higher agency should be our last resource, resort.

*Mama māyā duratyayā mām eva ye prapadyante,*

(*daivī hy eṣā guṇamayī, mama māyā duratyayā  
mām eva ye prapadyante, māyām etām taranti te*)

("This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.") (*Bhagavad-gītā*, 7.14)

Only His connection can dread *māyā*, *daivī hy eṣā guṇamayī*, it has got its backing from the higher quarter, this *māyā*. So individually if you attempt to cross the *māyā*, to keep her down, it is impossible. You must have some higher connection and with the help of that connection *māyā* will withdraw when she will see that you have got backing of the higher potency, or higher state, then she will withdraw, otherwise not. Individually you cannot fight and gain victory over *māyā*, it is not possible.

*Daivī hy eṣā guṇamayī, mama māyā duratyayā*, it is crossable, almost impossible to cross this illusion, illusory circle, play. Only when you're backed by proper angle of vision, then only it is possible. Otherwise you're within this conception and wherever you go you're within the boundary of *māyā*, little intense or less intense, but it is *māyā*. But whenever you really come in touch of the plane above *māyā*, from there, you can fight against *māyā* and *māyā* will withdraw. *Daivī hy eṣā guṇamayī, mama māyā duratyayā*, individual attempt is almost to meet failure, *duratyayā*.

*Mām eva ye prapadyante*, "When you surrender to Me, *māyām etām taranti te*, "Who will surrender to Me, and you'll be insured of My help, then you'll be able to cross *māyā*."

Beyond *māyā*, some shelter beyond *māyā* from where you'll fight. A little space is necessary from where he will begin and continue his fight. So positive attainment, so *sādhu*, *śāstra*, help comes from above. And our attitude to accept that help on our part is necessary, from the inner plane of our heart we want to go out of *māyā*. Local interest, local interest, *māyā* means local interest. It is very difficult to get out of local interest. Proper universal interest, what it is, we do not know at all, no conception of universal interest clear to us at present. Local, that is extended, more extended, more extended, but it is all extended, local. In that way, *āroha-panthā*, in the empirical method, to get out of the local conception is impossible.

**Devotee:** Mahārāja, it's apparent and it's very clear that some persons who accept the *śiṣya*, who maybe perhaps are not ready, or they might even be ready, they have to undergo some physical difficulty or suffering because of accepting those disciples. What is the cause? That is because of *karma* isn't it?

**Guru Mahārāja:** I don't follow you. Some of lower level is seen to accept disciple ...

**Devotee:** Yes.

**Guru Mahārāja:** But they are ...

**Devotee:** Afterwards there is some physical difficulties ...

**Guru Mahārāja:** Physical difficulties are not to be considered.

**Devotee:** Not to be considered?

**Guru Mahārāja:** Physical difficulties not to be considered. And physical success is also not to be considered of much value. The large number of *śiṣya*, so the Guru will be greater, ha, no position there.

**Devotee:** No, I mean, for example, a person accepts many, like my Guru Mahārāja he said: "I am suffering some physical difficulty because of the *pāpas* of my *śiṣyas*. The sins of my disciples are causing me this suffering." So how is that explained?

**Guru Mahārāja:** Voluntarily he has accepted the responsibility of spiritual life of so many, but he is finding that their improvement is not satisfactory, so some disturbance at his heart. "I have taken their charge but I am not able to give them desirable improvement in life, in the spiritual life." So that is good symptom, *para-duḥkha duḥkhi*, the Vaiṣṇava, they have not got their own trouble, but they're troubled for others. Sanātana Goswāmī, his *pranam mantra*, Dāsa Goswāmī writes:

*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham  
kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi*

"I surrender unto Śrī Sanātana Goswāmī, the *ācārya* of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love." (Ragunātha Dāsa Goswāmī's *Vilāpa-kuṣumāñjali*, 6)

He has not got his own misery, mental trouble, but their mental trouble is this, that they see the pain of the others and that is difficult to tolerate, *para-duḥkha-dukhī*, sympathetic to the misery of others. This is a qualification of the Vaiṣṇava who live in *madhyama-adhikara*. They have not got trouble of their own but they're troubled by the pain of others, that they cannot ignore, from *madhyama-adhikara*.

**Devotee:** So that is not *karma* from the *śiṣya* ?

**Guru Mahārāja:** Not, yes, *karma śiṣya*, and he will have to assimilated, to digest some responsibility of the bad activity, undesirable activity of the *śiṣya*. He has got some responsibility to manage by instruction, "You do this, you do this." When a doctor has accepted a patient and the patient is under pain the doctor feels some

trouble in his mind. "I have taken the charge of this patient and I can't remove his difficulty." Something, voluntary responsibility.

**Devotee:** But it's not, um .....(speaks Bengali)

**Guru Mahārāja:** There is different types, or different stages. Some begins thoroughly on behalf of the high, "I have no responsibility, as much as I can I am doing." Does not take so much responsibility. "The responsibility is above, I'm doing my duty." With this openness of mind he may treat his disciples. Rather, if He wills it will be good any moment. Free doctor and family doctor. Family doctor cannot shake off the responsibility and a doctor from outside he may say: "If you like you can engage another doctor." Not so much earnest for the patient. "I'm not perfect, I cannot make him pure immediately, it is His will, I can give my quota." From the beginning with this attitude he may approach the patient, the disciple. The question of attitude, how much responsibility is taken. Hare Kṛṣṇa. A particular case of different type.

**Devotee:** So according to the *Guru's* degree of acceptance, accordingly there will be a different type of suffering, or different degrees of suffering?

**Guru Mahārāja:** That is also, how much committed, that much reaction. Hare Kṛṣṇa.

**Devotee:** Mahārāja, what about the attachment which develops between the *Guru* and the disciple? He becomes attached to the disciple in the sense he wants the disciple to be freed or liberated, he wants the disciple to advance. So there is some attachment, not physical ...

**Guru Mahārāja:** That depends on the stages of realisation of the disciple. Exclusive devotion must come from a disciple towards *Guru*. *Yathā deve tathā gurau:*

*yasya deve parā bhaktir, yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ, prakāśante mahātmanāḥ*

"The key to success in spiritual life is unflinching devotion to both the spiritual master and Kṛṣṇa. To those great souls who have full faith in both Kṛṣṇa and the spiritual master, the inner meaning of the scriptures is fully revealed."

(*Śvetāśvatara-Upaniṣad*, 6.23)

His representative. I am giving search after divinity and wherever I find the connection I must try to concentrate all my energy towards that centre. And that is the key to success, because the other party is all conscious, all conscious. According to my attention the response will come to such degree. Everywhere there is centre, nowhere circumference. In every point there may be centre. To Prahlāda, everywhere there is centre. "Is you God in this pillar?" "Yes, He's here." And when demolished He came out .....

End of recording, 17/18.4.83.