

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

83.4.23-24

He put step after step, and the Vṛndāvana, the plane is feeling the ecstasy, the joy of *ramana sukha, vṛndāranyaṁ sva-pada-ramanaṁ*:

*barhāpīḍaṁ naṭa-bara-vapuḥ karnayoḥ karnikāraṁ
bibrad vāsaḥ kanaka-kapiśam vaijayantīn ca mālām
randhrān venoradhara-sudhayā purayan gopavṛndair
vṛndāranyaṁ sva-pada-ramanaṁ prāviśad gīta-kīrtiḥ*

"While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parijāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorhood upon being embraced by the touch of Kṛṣṇa's lotus feet." (*Śrīmad-Bhāgavatam*, 10.21.5)

The highest form of ecstasy which we find, by the touch of the foot of Śrī Kṛṣṇa, the land is feeling fulfilled in it's satisfaction of heart, as if he has got so much pleasure, joy, happiness, forgets himself. So every touch is like that.

Opulence, no want, and no calculation, desirable things very ample. Infinite. Where all accommodating. We are told of that goal of our life. So first thing we must have to leave the, however it may be, the charm for this gross world, and must be ready to make journey towards that. And the second, there are so many proposals from so many religious conceptions. After this in eternal life you get this kind of heaven, this kind of heaven, that these things will be allowed you, for your good livelihood. And there is a comparison, and in that comparison we shall have to select that Kṛṣṇa conception, the Vṛndāvana conception.

That is the supreme most, that is the duty of ISKCON to prove to the world. The Supreme most destination and fulfilment of life is only to be found in Vṛndāvana. It is unparalleled. You are to understand this and make your journey towards that without caring for any loss or gain in this plane of our life. This is what ISKCON wants to say, Swāmī Mahārāja wanted to say, and Mahāprabhu wanted to say. *Śrīmad-Bhāgavatam*, the last treatise of Vyāsadeva wanted to say.

The land of divine love, we are inhabitant of the land of divine love. Highest fulfilment of life we can only have there. So all of you who want to help your own self from self sincerely, necessarily you will have to come to hear us. We are trying our best to make you all understand that the Kṛṣṇa conception of Godhead, that is the highest attainment of all existence, what so ever.

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

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

Guru Mahārāja: Are you in the service or business?

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

Hearing from me, but are you able to gather something? To get something?

Much. Of course it is admirable because my lecture is generally very sweet.

Devotee: Of high type.

Guru Mahārāja: Hare Kṛṣṇa. You are attracted by what aspect of Kṛṣṇa Consciousness?

ISKCON. You have joined ISKCON attracted by what aspect of its preaching? Can you say? Kṛṣṇa consciousness. But it was in Gujarat, the Vallabhi *sampradāya*

They also deal with Kṛṣṇa consciousness. But it is up to date, and that is in old fashion. Kṛṣṇa consciousness was known to India before ISKCON, but from ISKCON, you have got the up to date nature of preaching.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Are you satisfied with your present life? What you have understood, how to continue the life? What sort of life we live. First vegetarian, then next, that Kṛṣṇa is the only Supreme Lord, all are subordinate. Then how to attain Him.

Devotee: Chant sixteen rounds.

Guru Mahārāja: Taking through the sound divine and how one should take the name. The name Vaikuṅṭha, the name divine, and the name mundane. The ten offences, avoiding that. What is the nature of the divine name taking? *Sevonmukhe*, serving, with serving attitude, that is the very life of spiritual existence, serving. Here, we're filled up fully with the energy of exploitation, without exploitation we cannot maintain our existence here.

*ahastāni sahasānām, apadāni catuṣpadām
laghuni tatra mahatām, jīvo jīvasya jīvanam*

"Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."

(Śrīmad-Bhāgavatam, 1.13.47)

The handed animal they're living on the flesh of non handed, *ahastāni sahasānām, apadāni catuṣpadām*. And the four legged animals they're living on the non legged animals, and the big is devouring the small. So a man's living means *lākhs* (100,000) of animals he's devouring, using as his food. Either vegetable or non vegetable. So without exploitation none can live here, and exploitation means it has its reaction. To every action there is equal and opposite reaction. We are disturbing the existence of the environment to maintain this body, mind, and the reaction must come to me. I shall have to go down, and they will come to exploit me.

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate*

"O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth." (*Bhagavad-gītā*, 8.16)

So going up and down, up and down. How to get out of the tendency of this exploitation. By renunciation, Śaṅkara, Buddha, they say about, recommend about renunciation, wholesale renunciation. And thereby the soul is reduced to some zero, as we are in our deep sleep. In deep sleep we have no existence, we don't feel anything of our existence. They say here is the limit of life. We can meet successfully a life of exploitation only with the life of renunciation.

But the third school, Vaiṣṇava, they say no, renunciation is no solution, real solution is in service. We are, our soul is real unit of service and the mind has come to become a member of the world of exploitation. The mind, this ego, must be dissolved, and the inner soul we shall be able to find, through help of the saints, that there is the seed of serving unit, that wherever we shall be, we shall not exploit, but we shall render services. It is possible in the plane of soul and that service as duty, considered as duty, we shall be in Vaikuṅṭha, in the Nārāyaṇa-loka hemisphere, lower half.

And the full globe, Goloka means solid circle. In the fullest conception of the Absolute existence, there the loving service. All unit, serving unit, different gradation, and their remuneration is also according to that, but all serving unit, and there spontaneous, automatic service. Everyone is depositing money in the bank but no cheque, to take money from the bank. All directed towards Kṛṣṇa but without any expectation from Him. So automatically they get the remuneration that their tendency is to serve is gradually improved. Service and the reaction, improvement of serving nature. In this way it is going on there. Our loving service, sacrifice for the environment, and the centre is Kṛṣṇa, Reality the Beautiful. *satyam sivam sundaram*. The truth. Then it is above mortality, *sivam*, but to enjoy and then, *sundaram*, all capturing sweetness, harmony.

In a nutshell this is so, and *Śrīmad Bhāgavatam* announces this truth. The last book of Vedavyāsa who has given all different types of religious conceptions in India, and Śrī Caitanya Mahāprabhu has given that in toto. Come and take through the sound cultivation. *Vaikuṅṭha Nama*, but the name must be Vaikuṅṭha, must be infinite character, otherwise only the sound has no value. A homeopathic globule, it must be judged with the potency and not the figure outside. So the Name Kṛṣṇa that must be surcharged with real spirit within, and not the sound only, which can be produced by the lips, and by a machine also. The sound, there must be present the very gist, the very life, so it is necessary to take it from Gurudeva. Otherwise we can hear from here, there, and everywhere. Kṛṣṇa, Kṛṣṇa, what is the necessity of hearing it from Gurudeva? Because that sound is surcharged with some particular potency which is in the consciousness of Śrī Gurudeva, in heart of Śrī Gurudeva, and we are to cultivate that, and that will sprout and fulfil my demand of all my heart.

In this way the sound cultivation, the name, the sound, *namarka*, the physical aspect of the sound, and the internal gist of the sound, which is represented in the sound, this is

māyā, which the ear can grasp. But our heart, the *śrāddha*, the soul can grasp, souls food must be there, not only ears food, some music, or some harsh words, Kṛṣṇa, not that.

It is within and that must be developed by our serving attitude, in connection with a proper saint whose soul influence may come, enter into my heart, and rouse my soul consciousness to that type, which is fit for that type.

This is underlying this *nāma bhajan*, *nāma saṅkīrtana* in Kali-yuga especially, congregational, offensive for offensive. From different forces from the environment, from the four walls are coming to influence me, but I create *saṅkīrtana*, that will attack the force of the environment. Congregational chanting to attack offensive for offensive. Go on with loud sound of the Lord otherwise all things may be stopped. This will bring the best benefit for us all.

These industrial things, research laboratory, all these things, these things, mundane body, the whole world will be crushed and vanish in the infinite one day. So this civilisation and it's paraphernalia, all not only useless but it is harmful, for every soul. It is not fruitful or distributing welfare for any perception. All *māyā*.

The whole world, the whole universe will vanish, that all the scientists also admit that. Again it may come, again it may go. And the soul is eternal factor within us, and we are there. Our proper self is there in the soul, not in the mind which also changes, the body also changes, but soul is eternal factor. And there is another eternal plane where the soul is really a member of that plane.

Anyhow, misguided, we have come here, fallen souls, fallen means, who has come to search for their specific pleasure, satisfaction. Either pleasure for his own, or a particular group, extended selfishness. Country lover, or society lover, or nation lover, that is all for extended selfishness. All these things must be left and we merge in the souls original harmony. For that the whole energy, because only in human form is it possible to do something, but if I die, next moment I may be posted somewhere else, where I may not have any connection with the Kṛṣṇa consciousness. I may be a tree, I may be a beast, I may be an insect. It is not sure that after this human life, where I shall be posted, it is uncertain. So this human life as long as I live, I must try to utilise to it's best without caring for any other interest.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (*Bhagavad-gītā*, 18.66)

That clarion call. "Give up everything, you are wholesale Mine, you come to Me, I shall look after you."

Bāl Gaṅgādhār Tilak, he has written in his commentary, in this *śloka*, there the last: "The Lord has served nectar on a golden plate."

"Wherever you are posted it does not matter, you immediately leave your duty and join Me, I shall look after you."

Devotee: How can we surrender to Kṛṣṇa ?

Guru Mahārāja: That is possible only with the help of scripture, especially living scripture, that is living *sādhu*, saint, agent, who can guide me well to that. So *guru* means that divine agent, where we can place our confidence that he will guide us there, safely, that is *guru*. It is not a fashion but a necessary demand of the craving soul, craving souls demand, first demand is *gurudeva*, the guide who will take me there. For so many things to disturb me of different types, they will try, "Oh come to me, come to me, come to me." So many things in the world of experience. But avoiding all, to follow him, and of course by judging, not blind following, but conscious following. Dismissing everything by judging, this is bad, this is bad. And faith will develop and he will know his own, the soil of it's own nature, intuitively. Without calculation there is intuition which even defeats human calculation. So many animals and birds are there, that they can understand which the human scientific brain cannot do, that intuitive knowledge, that will help him, faith. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati:*

*pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

"O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated." (*Bhagavad-gītā*, 6.40)

Those that are well meaning, wants to, 'God helps those that help themselves,' who are sincere, want to help him, from that side, that is not a dead matter, all conscious, all knowing, omniscient. Help will come from that side to guide us.

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

.....

Ahankāra of different types, ego of different types, for the service of Kṛṣṇa, that is all welcome, no harm, rather that is necessary part.

One devotee of Mahāprabhu sang the poem in this way, "What should I, praying, praying, of Mahāprabhu. He made, by the least attempt, making the people singing and dancing, from iron He made them gold.

natariya dahaya koriya gosanaī ?

Only the simple method, process of singing and dancing, the most easy thing, through singing and dancing He converted the iron into gold. What charm. Iron became converted

into gold, only through the process of singing and dancing. Dance in the name of Kṛṣṇa. You'll be converted to Kṛṣṇa Dāsa. The disease will be cured forever. Try to dance and sing. By the simple and sweet method He converted the whole world. That goal of life, how beautiful, how reasonable it is.

Gaura Haribol. Gaura Haribol.

Another devotee also: "What greatness. Where shall we find such a friend of the fallen? Who else is there, in finding the fallen souls He began to cry, began to weep and cry aloud, 'save the fallen souls.' So magnanimous heart. Mahāprabhu has gone. There is none who will cry whenever meeting any fallen souls. Who will be kind enough to the fallen, the needy? Who is there within, who will cry at the..... Mahāprabhu cried aloud seeing the condition of the fallen souls. "Oh you are so adorable to Kṛṣṇa and you are in such a wretched position." He could not tolerate. "With the simple process of singing and dancing He made gold out of iron." Magical.

Do you know this śloka ?

Devotee: No, we have heard you quote it many times but we don't know the meaning.

Guru Mahārāja:

*mahāprabhu gaura prema vilas
sad niskincana bhaktivinoda nama ?*

Bhaktivinoda Ṭhākura constructed a small building in Purī and the name given *bhakti kutir*. Perhaps that ISKCON has taken there a tablet fixed in the wall on the front, the śloka composed by Bhaktivinoda Ṭhākura about his home.

gaura prabhu prema vilas ?

This is the place where Mahāprabhu showed His pastimes of Divine love. This is the land where for a long time Mahāprabhu displayed Himself here, union in separation with Kṛṣṇa, inundated this place, with that śloka.

niskincana bhaktivinoda nama

One man who was Bhaktivinoda by name, he lived in this quarter.

gopī stitu bhakti prati prakasti ?

Some person, some unknown person, where his name was Bhaktivinoda, he used to live in a room in this small building for some time.

And he tried to lose himself, always in the memory of, and taking the name, and trying to meditate and merge in the pastimes of Murari. Someone lived here by the name Bhaktivinoda, in a room in this quarter, and he tried his best to pass his days in the memory and the Name of Śrī Kṛṣṇa. Sometime lived here.

gaura prabhu prema vilas bhaumu

*niskincana bhaktivinoda nama
gopī stitu bhakti prati na kasti ?*

Bhaktivinoda Ṭhākura tried his best for which, one day he went to the shores of the sea and began to roll there, "Oh my Lord, none will come to this response of my appeal. All in deaf ears. So I have failed in my attempt to try to get the people to take Your Name. No I find that now please order me, the rest of my life I shall pass only taking Your Holy Name. Please give me such order."

The golden sand bed, rolling, he told like this, sincerely.

Generally when the time comes to get away from this world, for the great men, they at last find such disappointment. They feel that 'what I wanted to do, I could not do, now nearly my duties finished, please take me up, recall me.'

Devotee: Did he go to Kurukṣetra after that Mahārāja, Bhaktivinoda Ṭhākura, after Jagannātha Purī, he went to Kurukṣetra?

Guru Mahārāja: Last he went to Vṛndāvana, and Kurukṣetra also. And coming from Kurukṣetra we heard from Guru Mahārāja (Bhaktisiddhānta Saraswatī Ṭhākura), he stressed his opinion that: "I thought that I should live in my later days in Vṛndāvana, but now I find that Kurukṣetra is the highest place. Because the degree of separation is very high there. There is Kṛṣṇa, there is the *gopīs*, getting, they have got, but they can't meet, and get, so separation in the highest intense degree."

Vision is there with both parties there but still they can't mix, they cannot give and take. So at that time, the *asraya vighraha*, the serving party, for long time they're in separation, they're eager to serve, and the object of their service is also at the front, but still they're not getting the chance to serve. The highest separation feeling is there, and when the *asraya vighraha*, the higher servitors, they're in that position, the greatest pangs they're feeling, at that time their service is most, do you follow?

At the time of war the contractors they can make much money. According to the necessity, dire necessity. Thy necessity is greater than mine. That Sidney, he has become immortal, because in the war-field dearth of water, no water available, mostly the wounded soldiers are complaining they're thirsty, but anyhow one glass of water came for Sidney, he was a volunteer soldier, and he was a big scholar. He wanted soldier, the wounded, one glass anyhow came to him and another soldier, side by, "I want water."

He patiently handed over the water towards him, "Thy necessity is greater than mine, your wound is greater, blood passing from you, you take." The value of water, price of water according to the degree of necessity.

So at that time Rādhārāṇī and other *gopīs*, They're at the highest condition of separation pangs. "There is our Lord and we can't approach Him, for long aspired service, we can't."

That the zenith of their aim of separation, but that need, we shall try to live there, thereby we shall given to again. In short time we shall gain very much by their benediction. The least service at that time will fetch greatest remuneration from our masters. If we can serve them anyhow we can, or supply any water or anything, any

service. So Kurukṣetra is the place of highest *vipralambha*, separation. There we must, at the time of Their need, we must go to serve there.

"So Kurukṣetra I have selected, that I shall construct a cottage in Kurukṣetra near that great place and I shall pass my days there."

But Mahāprabhu's will was otherwise, when he was about to start that side. "Oh where are you going? My birthplace is unknown and you are to discover them, you are to discover the service, you are to do. So you must not go to Vṛndāvana, or Kurukṣetra. You must remain here and discover My birthplace with some devotees, you do that."

He retired, again he took the service, and *Kṛṣṇa naga*, *Kṛṣṇa naga* he took again, entered into the service and began to investigate the old documents, maps, other papers, and consult the old books, how it has been related about the place. In this way he tried to find and also he got some vision, he aspired after some vision, some mysterious vision where it was at that time. Two types, Navadwīpa side, and from Godrum, from the books he could trace, suddenly light and there the *saṅkīrtana* going on. Next morning he went there and tried to find location under some palm tree, in a vision he traced

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Guru Mahārāja: atmosphere and *saṅkīrtana* going on, in evening and morning he went and anyhow managed to...

Devotee: Did Jagannātha Dāsa Bābājī help?

Guru Mahārāja: Jagannātha Dāsa Bābājī he was too much old and one Behari Dāsa Bābājī he carried Jagannātha Dāsa Bābājī in a basket. He went to see the place of Mahāprabhu's advent and suddenly he went: "Oh just get me down." And he told: "Here you begin to dig, you please dig." The Kāzī (Chānd Kāzī -the Mohammedan magistrate) came and broke the *mṛdaṅga* and that occurred here. So we are told that that place was dug, and the pieces of that *mṛdaṅga*, broken parts, were found there, that was nearby Śrīvāsa anga.

Gaura Hari. Gaura Hari. Gaura Hari.

Balavidhi ? is there Balav capital, his palace was there and that is in dilapidated condition

Balavidhi ? and Chānd Kāzī *samādhi*, these three things there cannot be challenged, but that was the, found, located there, that part.

Hare Kṛṣṇa. Nitāi Gaura.

Devotee: And that Lal Bahurda Shastri, the prime minister, Swāmī Mahārāja he gave him one *Śrīmad-Bhāgavatam*, his translation and he very much appreciated.

Guru Mahārāja: He was a religious minded man, so called, a follower of Gandhi. He was a very strict man. One *yogī* he used to mix with Indira Gandhi, and taking the advantage of that he used to do much to, he should not go to try to utilise the government, different departments, because he considered himself to be a favourite of Indira and Indira she reported

so he enjoyed the quarter in Houli hanuman yog ?

Perhaps I started the Gauḍīya Maṭh in Bengal, nearby there. And he resentfully did not care to pay the rent and none could approach to him to collect the rent, for that I asked him to vacate that house but he willingly he did not. And he ordered, take all his things and throw them on the street, that was done. Then that *yogī*, what is his name? that *yogī* was forced to give something, a very strict man, Lal Bahurda.

different forms of *asanas* ? and so many things.

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

Anyhow Indira Gandhi supports to certain extent, different religious conceptions and encouraged them very much.

The communists, they're dead against any conception of religion. Death of Indian civilisation and culture. They want to convert the Indian culture into Russian atheistic conception, most deplorable life. There not even the jurisdiction of senses, physical senses, nothing beyond and what's to be, that are forcing, to push this populace opinion to anyone and everyone, injection, trying to, hopeless, the poorest conception of pluralising? (or humanising?) of ideal. Poor in culture, the poorest.

Plain living, high thinking, generally this is recommended to the simple folk. Plain living and high thinking is there, rationality is there.

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

Devotee: Nimāi Prabhu was telling us that the communists, some of them liked Caitanya, but they only liked Caitanya because they think that He was a revolutionary also.

Guru Mahārāja: The first revolution, that was found here in India, especially Bengal, was started by Caitanya, revolution and also civil disobedience, in the Kāzī. The government representative, he announced that: "No *saṅkīrtana* will be held here, this is my ruling."

But Mahāprabhu did not care for that, He organised a big *saṅkīrtana* party and conducted it to the quarter of Kāzī. With this civil disobedience to the government order.

That was first started by Caitanya, and revolutionary in every way. The *brāhmaṇas*, they're very much particular about the caste distinction, but Mahāprabhu did not care for that. Any caste may be, even outside Hindu, even Muslims, if they come prepared with sincere regard for Kṛṣṇa, they should be taken in. Whereas so called *brāhmaṇas*, if they do not have proper conception of Kṛṣṇa consciousness, they must be left in.

And social construction also revolutionary was inaugurated by Caitanya Deva and in political field also, He first started this civil disobedience, without any weapon, to go against the order of the law. Of these two things, they say regarding Caitanya, He's the father of all revolution, first revolution and civil disobedience to the government order. So I "and we don't like His Kṛṣṇa consciousness."

Devotee: They can't understand that.

Guru Mahārāja: Can't understand that, that is a mild statement, we want to uproot it, that was His malady, madness, we can't accommodate it.

Devotee: "Anyone who wants to may remain, otherwise they may go Śrī Śeṣasayi Viṣṇu. Abhay arrived in Mathurā by train from Allahabad and approached Gosthi? by rikshaw. The countryside was full of charm for Abhay. Instead of factories and large buildings there were forests and aside from the main paved road on which he travelled there were only dirt roads and soft sandy lanes. As a Vaiṣṇava, Abhay felt sensations an ordinary man could not. Now and then he sighted a peacock in the trees....."

Bhaktisiddhānta Saraswatī Ṭhākura stayed in the evening for the last time and would be leaving the *parikramā* party the next day. So there was the choice of going on the *parikramā* staying for few lectures of Śrīla Prabhupāda. (Bhaktivedānta Swāmī). So I made them enkoshi? And Keśava Mahārāja was informing that Śrīla Bhaktisiddhānta is going to Mathurā tomorrow morning and he will speak *hari-kathā*. Please remain." Not that time Keśava Mahārāja, but at that time he was Vinod Babu.

Devotee: Yes, but Prabhupāda, Bhaktivedānta Swāmī, he is saying this sixty years later. He's saying at that time Keśava Mahārāja, because this time, by now he's no longer Vinod Babu, now he's Keśava Mahārāja. Just like if you said, when he was three years old Śrīdhāra Mahārāja ate a mango, but when he was three years old he wasn't Śrīdhāra Mahārāja. Just like if you say when my mother was five, when your mother was five she was not a mother, but you will say when my mother was five. He is saying that Keśava Mahārāja, here at the time of *parikramā* he was not Keśava Mahārāja but Vinod Babu. So how is it that he is saying here that during the *parikramā* Keśava Mahārāja said something?

Guru Mahārāja: Not accurate representation.

Devotee: But I'm saying that it's like if I say.....

Guru Mahārāja: It's like they say Abhay Caran, and it's said that Prabhupāda, or Swāmī Mahārāja. In one side he's taking the previous course and another side the present.

Devotee: I was saying that if I say when my mother was five, so she is my mother, I give some respect, I'm calling her my mother, but when she was five years old.....

Guru Mahārāja: My mother before her marriage, I may say. It is clear my mother before her marriage if she was reading in that school.

Devotee: But at that time.....

Guru Mahārāja: She was not mother. That must be expressive. There's the possibility of misconception.

Devotee: Yes, the possibility of misconception.

Guru Mahārāja: When Prabhupāda (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) was here, Keśava Mahārāja did not take *sannyāsa*, during his presence, Keśava Mahārāja did not take *sannyāsa*.

Devotee: Yes, so it is out of context.

Guru Mahārāja: So it is creating complex, perplexing, misunderstanding. Prabhupāda was living but the whole time Keśava Mahārāja was Vinoda Babu. After Prabhupāda's disappearance, after three or four years, after his disappearance he took *sannyāsa* from me and then he became Keśava Mahārāja. So it is misleading.

Devotee: Misleading representation.

Guru Mahārāja: At the same time he's representing his Gurudeva in his previous name. That is also less quoted. Our Guru Mahārāja in his previous life, to represent that. My mother as you say, while in the distant, my mother in her youth she did like that. My Gurudeva in his previous life did like that, he did this. Your example will come to this standard, my mother, my Gurudeva, you are to represent in that point very easily. In the place of his Gurudeva he is giving, making this in his previous life. And another at the same time he's representing Keśava Mahārāja.

Devotee: Yes. So that is contradiction.

Devotee: "He found that Śrīla Bhaktisiddhānta is going to Mathurā"

Devotee: So, I have one question: when we're making a book, when we're editing one book, when we refer, at the time when we are writing one book, sometimes a reference is made to Bhaktisiddhānta

Guru Mahārāja: Sometimes we use present tense sometimes past tense.....

Devotee: Yes, but my question is that sometimes you will say Śrīla Prabhupāda, you refer to Bhaktisiddhānta as Śrīla Prabhupāda. But if we write Śrīla Prabhupāda in our book the American devotees they're thinking that this Śrīla Prabhupāda is Bhaktivedānta

Swāmī, so this creates confusion. So we want to know how we should represent Bhaktisiddhānta?

Guru Mahārāja: So, all the disciples of Bhaktisiddhānta Ṭhākura, they gave some opposition to this custom. Because our Guru Mahārāja he gave respect to Bhaktivinoda Ṭhākura, no name to *bhakti*, if anyone was in the name of Bhaktivinoda Ṭhākura, he ignored him, he could not tolerate that Bhaktivinoda may be title of any other. He was so particular about his own Gurudeva. So all the descendants of Bhaktisiddhānta Ṭhākura, they wanted that Prabhupāda, this name, should be reserved for their Guru Mahārāja, as you do.

Jaya Tīrtha, Bhāvānanda, they do not take the name of Prabhupāda. Why? For special respect to their Guru, his Prabhupāda means Abhay Caran is Prabhupāda and no other Ācārya, and their disciple also won't call them by that name. Jaya Tīrtha's disciple won't say Jaya Tīrtha as Prabhupāda, so Prabhupāda is located. We must take it in our case also, and all the disciples of Prabhupāda have taken that course, that Prabhupāda is reserved for our Guru Mahārāja, our disciple won't say Prabhupāda is me, do you follow?

So that is not accepted in your case. Prabhupāda Bhaktisiddhānta and then his disciple Prabhupāda Bhaktivedānta. There is anomaly, and you can trace in yourself because you cannot allow to say the disciples of Jaya Tīrtha and Bhavananda, to their Guru as Prabhupāda. Do you understand? In your case you give the respect, but in the case of your Guru's Guru, you fail to give respect, that aspect, what is given by all other disciples of Bhaktisiddhānta Ṭhākura, follow?

Devotee: Yes, but my question was a little different, the question was that we know ...

Guru Mahārāja: But I did not give any objection because Prabhupāda generally used in the name of everyone's Guru. Here also amongst the Goswāmī's, Abhan? Kṛṣṇa Prabhupāda, Pran Gopāl Prabhupāda, that is also used. So anyone who is Guru, he may say Prabhupada, it is general. But that is particular sentiment, as we found in our Gurudeva he could not tolerate the name of Bhaktivinoda to any, our Guru Mahārāja, because Bhaktivinoda was the title of Kedāranātha, Saccitānanda, after *bābājī vesa* Saccitānanda Bhaktivinoda. But Prabhupāda did not, could not, tolerate that this name Bhaktivinoda should be given to any other, Bhaktivinoda is Bhaktivinoda, he is unique, absolute.

Devotee: But the question was a little different, see, on the tapes when you say Śrīla Prabhupāda, you mean Bhaktisiddhānta.

Guru Mahārāja: Saraswatī Ṭhākura.

Devotee: But if we publish in one book Śrīla Prabhupāda, all the ISKCON men who read the book, they will think: 'Oh, Bhaktivedānta Swāmī.' So when you say on the tape Śrīla Prabhupāda, sometimes we have to change that to say Bhaktisiddhānta Prabhupāda,

or Bhaktisiddhānta Saraswatī, or Bhaktisiddhānta Saraswatī Ṭhākura. So we were wondering what would be the correct representation? Shall we always say Bhaktisiddhānta Saraswatī Ṭhākura, or Bhaktisiddhānta Saraswatī? What will be the best way to represent that, that was my question?

Devotee: You also use and give the name Prabhupāda (Bhaktisiddhānta) in brackets.

Devotee: "So at that time I think only ten or twelve men remained. Śrīdhara Mahārāja was one of them, and I thought it wise, what can I see at this special time? Mathurā tomorrow morning and he will speak *hari-kathā* this evening. Anyone who wants to may remain, or otherwise they may go to see Śeṣasayi Viṣṇu. So at that time I think only ten or twelve men remained. Śrīdhara Mahārāja was one of them."

Guru Mahārāja: (speaks Bengali)

Devotee: "And I thought it wise, what can I see at this Śeṣasayi, let me hear what words Śrīla Bhaktisiddhānta Saraswatī will speak, let me hear."

Guru Mahārāja: Hare Kṛṣṇa.

Devotee: But sometimes we will write Śrīla Bhaktisiddhānta, but no Saraswatī Ṭhākura. Is that all right, or is that disrespectful to just say Śrīla Bhaktisiddhānta with no full name?

Guru Mahārāja: It is honourable that we should take their name with honour, but sometimes we say Kṛṣṇa, You, without Śrī Kṛṣṇa, You, not giving much respect to Kṛṣṇa, so near. Thou, not even with respect, you means honourable, but tuiy? just as we say to the friend. In this way we mix familiarly. Sometimes we address the highest Lord Himself, that is explained, a stage of faith of the devotees heart. Sometimes we find that his Lord's so near, we don't like to give any honour. Honourable way, that means to send Him far, and very near like a friend, we sometimes take Him, but that is another mood.

And you, in English.....

Devotee: What is the difference?

Guru Mahārāja: Thou.

Devotee: Thou is more respectful, more honourable

Guru Mahārāja: Thou and Thy is more honourable than You and Your?

Devotee: Yes.

Guru Mahārāja: But we are told just the opposite. Of course about God we sometimes use thou. But thou when to a child, to a child, that ordinary man, a big man will address you or thou?

Devotee: Thou is not used in English anymore.

Guru Mahārāja: Previously when it was in use, what was the meaning? Respectable or lower?

Devotee: I think it was respectable.

Guru Mahārāja: We are told that this is non respectable, but about God also, sometimes it has been used, Thou. Here also about Kṛṣṇa, the most respectable way of taking His Name, and very familiar way of taking His Name, Kṛṣṇa, sometimes tuiy? not respectable.

(1)

*mānasa, deho, geho, jo kichu mor
arpilū tuwā pade, nanda-kiśor!*

(2)

*sampade vipade, jīvane-maraṇe
dāy mama gelā, tuwā o-pada baraṇe*

(3)

*mārobi rākhobi - jo icchā tohārā
nitya-dāsa prati tuwā adhikārā*

(4)

*janmāobi moe icchā jadi tor
bhakta-gr̥he jani janma hau mor*

- (1) Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful Son of Nanda!
- (2) In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter.
- (3) Slay me or protect me as You wish, for You are the Master of Your eternal servant.
- (4) If it is Your will that I be born again, then may it be in the home of Your devotee.
(from Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*)

Tor, that is negligible way of address, contemptible, *tor*. That is used towards the lower section, *tor*. But a devotee is using that in very familiar way. "You are very near to me, I can address You in any way I like, You are so near. The honour cannot give You any greater estimate, what sort of honour I have to give You? What words have I got? And the simple way, *ādivāsīs* (indigenous people), they always use that neglected language. The corresponding sentiment, that is to be considered of value, not the words always. The meaning of the word and the sentiment through the word, that is most important. Still we have got a form, a fashion, of taking the Name of the Supreme.

Devotee: "Swāmī Mahārāja Prabhupāda wrote, my wife was a devotee of Kṛṣṇa but she had some other idea, her idea was just to worship the Deity at home and live peacefully, my idea was preaching."

Devotee: "Acyutananda? told me how in 1925 Śrīla Bhaktisiddhānta Saraswatī had led a big procession circumambulating the holy land of Navadvīpa."

Guru Mahārāja: (speaks Bengali)

Devotee: "It is riding on the backs of elephants, decorated elephants and with devotees from all parts of India attending. Professional priests who of course Śrīla Bhaktisiddhānta accepted some disciples to help them..."

bricks and rocks on the procession, but Śrīla Bhaktisiddhānta has continued undaunted. 1926 he had tour of India preaching the message of Lord Caitanya. He had also installed Deities in the large temple of Śrī Caitanya Maṭh in Māyāpura, and a year ago he had begun founding his magazine *Sajjana-Toṣaṇī* in three languages including an English edition called the Harmonist.

After several visits and hours of discussion on activities and philosophy of Gauḍīya Vaiṣṇava's, Atulānanda brought Mr De to the Allahabad *āśrama*. Shortly there after he arranged a house on south Malacha state near Rambad, just a short walk from Abhay's house. Now it was possible for Abhay to visit every evening after work. He would attend the Maṭh where he would play the *mṛdaṅga*, surprising the *brāhmacārī*'s with his already developed *mṛdaṅga* playing skills. He sang *bhajans* with them and sometimes took the lead part in the congregational singing. He would also bring important persons from Allahabad to visit the Maṭh. For the *brāhmacārī*'s, Abhay seemed to give new life to their *āśrama*, and for Abhay, new life had come to him in his reunion with the disciples of Śrīla Bhaktisiddhānta Saraswatī.

In 1930 Gaur Mohan's health took a turn for the worse. Members gathered around him, thinking that his end had come. Abhay had been in Bombay on business and it was late when he reached Allahabad and knocked on the door. Gaur Mohan told his daughter Radisa: "Open the door Abhay has come."

She replied: "No he's in Bombay."

Gaur Mohan repeated: "I tell you that he has come, you open the door."

It was about midnight, she went downstairs, opened the door and found that her brother had indeed come. Abhay went to his father: "How are you?"

"I am alright," Gaur Mohan replied, "You just take rest for the night."

The next morning Abhay called the doctor.

"How you father is living we don't know," the doctor told him. "Yes practically no pulse. He has been living without food for several months."

Abhay asked his father: "What is your wish, tell me?"

"Why are you asking," his father replied, "Has the doctor told you anything?"

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Abhay said: "No I am asking because I am staying in Bombay and you are here, so if you have any wish, any intention, let me know, I am here for you."

Gaur Mohan told him to give their cows to the Allahabad Gauḍīya Maṭh.

End of recording.

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