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**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

**Vidagdha Mādhava:** Swāmī Mahārāja, he has shown the way to distribute thousands and millions of books. He's actually making them very colourful with pictures. He's showing like that.

**Śrīla Śrīdhara Mahārāja:** Nitāi. Nitāi. Nitāi.

**Dayādhara Gaurāṅga:** So as we associate with these different groups of people we are...

...indication of support for Kṛṣṇa consciousness. Then repeatedly we're disappointed in a sense that most of the support, or most of the people that we contact, they're not very sincere. They may give some support, they may get some *sukṛti*, maybe *ajñāta sukṛti*, maybe *jñāta sukṛti*. But their sincerity is missing, or deep sincerity, or deep understanding, and this we find not very satisfying.

**Śrīla Śrīdhara Mahārāja:** What to do?

**Dayādhara Gaurāṅga:** What to do? We're successful in our campaign but we don't...

**Śrīla Śrīdhara Mahārāja:** At most you can change your locality. You may be trying somewhere and little this side, you may go and try another field, then on the third field, at most you can do like that. Ultimately it is all prearranged. Ha, ha. You think all prearranged.

**Dayādhara Gaurāṅga:** That is what I'm doing by Your Grace. It seems that to find a sincere soul is so rare that we have to scour the globe to try to find one or two.

**Śrīla Śrīdhara Mahārāja:** *Koṭiṣv api mahā-mune.*

*[muktānām api siddhānām nārāyaṇa-parāyaṇa, sudurlabhaḥ prasāntātmā koṭiṣv api mahā-mune]*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

It is said, already noted in the scripture. What you are searching after, the percentage is very, very few. It is not so easy to find them. Mahāprabhu after surveying the whole of South India He came. And Sārvabhauma Bhaṭṭācārya, that giant scholar, went to do some service by oiling His feet.

Then Mahāprabhu had a private talk with him. "Sārvabhauma, I made such a big tour, but I could not find any devotee of your type, only with the exception of one, Rāya Rāmānanda. Only one I found in My whole tour for two years in the land of the Vaiṣṇava and Ācārya. Rāmānuja, Madhvācārya, all the Ācāryas come from South India. And in that land I made such an extensive tour for two years, but I could not find a single Vaiṣṇava of your standard." Sārvabhauma was *māyāvādī*, he had been converted by Mahāprabhu to a particular stage of Vaiṣṇavism. And He told,

"I could not find a single Vaiṣṇava of your type, only with the exception of Rāmānanda Rāya, he gave Me great pleasure."

Sārvabhauma answered, "So I asked You my Lord to meet Rāmānanda there."

"Yes, you did, and I was satisfied meeting him only. So I could not find a single Vaiṣṇava of your type."

In His whole tour, Mahāprabhu said Himself.

So a Vaiṣṇava of higher type is not to be found here and there like this ordinary. But as much as possible let us hope one day they will also rise to higher standard. But still we may be concerned that this is the highest type of Vaiṣṇava, what Mahāprabhu told, it is very rarely to be found. In ISKCON also at the call of Swāmī Mahārāja so many came, but they can't stand, they're dispersing gradually, going to lower level. It is not very easy to appreciate and stand in the same plane and level, difficult. But still as much as done, that is enough, that is also most valuable. If for a minute, for second, we're in connection with that highest thought, that is not to be undermined. Again that will take me in future births. That slight connection for the time being, that is also of rare value, because these things very rarely come to this world to give that connection. So high degree of self surrender through love. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. In the golden age also the meritorious persons they hanker for a birth in Kali-yuga. In the golden Satya-yuga.

*kṛtādiṣu prajā rājan, kalāv icchanti sambhavam, [kalau khalu bhaviṣyanti  
nārāyaṇa-parāyaṇāḥ, kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ*

*tāmraparṇī nadī yatra, kṛtamālā payasvinī  
kāverī ca mahā-puṇyā, pratīcī ca mahā-nadī*

*ye pibanti jalam tāsām, manujā manujeśvara  
prāyo bhaktā bhagavati, vāsudeve 'malāśayāḥ]*

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this Age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the Age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Kṛtamālā, Payasvinī, the extremely pious Kāverī and the Pratīcī Mahānadī, will almost all be pure hearted devotees of the Supreme Personality of Godhead, Vāsudeva."] [*Śrīmad-Bhāgavatam*, 11.5.38-40]

They want a birth in this iron age, the golden age people. Some section of golden age people they aspire after a birth in this iron age. What for? A special grant, an extraordinary class of grant has been made by the Lord in this Kali-yuga.

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ [kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param  
vrajat]*

["O King Parīkṣit, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."]

[*Śrīmad-Bhāgavatam*, 12.3.51]

One special quality this Kali has got what others may not have in any time. And that direct by through the sound, taking the Name one can attain the highest position. So what Mahāprabhu distributed in Kali-yuga, that is not even to be found in golden age Satya-yuga, Tretā, all. It is so very valuable a thing. So a seconds connection with that very high thing, that is more than many things.

karmaniya sadhyana sadgati lekha bhavati bhava nava taru nenai [?] Even a seconds association with a *sādhu*, that is not lost, that is kept, and one day that will assert gradually and take me to the highest position.

**Dayādhara Gaurāṅga:** So they're wanting to come to Kali-yuga because there's a higher position?

**Śrīla Śrīdhara Mahārāja:** For the rare chance, a chance of rare improvement, or facility, attainment. A very valuable attainment, possibility is there in Kali-yuga what is not found in other good ages ordinarily.

**Dayādhara Gaurāṅga:** Who is that group in Satya-yuga?

**Śrīla Śrīdhara Mahārāja:** They have got some *sukṛti*, previous *sukṛti*, anyhow some intuition within them, that what is distributed as a special grant in Kali that is the highest realisation. This sort of understanding in the underground consciousness, that is gathered by *sukṛti*, unknown *sukṛti*. Anyhow without their consciousness they have been utilised for the, by the higher devotees, their energy connected in some way or other with the devotees of that type, unconsciously. And that is kept there under intuition, suppressed intuition and from that intuition suggestion comes. "Let us have a birth there." There something peculiarly wonderful achievement and that is most tempt-able thing to achieve that inner suggestion.

**Dayādhara Gaurāṅga:** And the place they are, Satya-yuga, it's not so high?

**Śrīla Śrīdhara Mahārāja:** They're not pleased with meditation, meditation, meditation, of the Deity, meditation of the quality, this, that, an ordinary order. This love, highest divine love dealing is not there. There is only the direct transaction with the highest form of Divine Love is in Kali. Love is greater. There are so many other, they're also power seekers, so many other tempting things are there. May go to Nārāyaṇa, to Rāmacandra, to Dwārakeśa, this, that, and so many types of achievements. But the Kṛṣṇa connection, the Vraja connection, the wholesale surrender, and what is the outcome there, that is not to be had anywhere and everywhere. Ha, ha. Svayaṁ Bhagavān Kṛṣṇa.

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam  
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ*

["Kṛṣṇa is said by authorities to be the Supreme Absolute Truth, and that Absolute is crawling in the courtyard of Nanda Mahārāja and sucking the breast of Yaśodā. What type of *sādhana*, what type of means have they adopted to attain that intimate end?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

So, he can attend with that truth which is impossible to think, that Yaśodā whipping and He's crying, weeping and whipping and, "O mother I won't do this thing." With this type of closest connection, with the Supreme. And some other position also. It is not to be found anywhere. So Raghupati Upādhāya says, "Those that are afraid of this mortal world, let them take resort to *Mahābhārata*, *Gītā*, *Vedānta*, *Purāṇa*, etc. But I don't care for that. I want the charm underlying the pastimes that is found in the house of Nanda."

*śrutim apare smṛtim itare, [tam anye bhajantu bhava-bhītāḥ  
aham iha nandaṁ vande, yasyālinde paramṁ brahma]*

["Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.96]

"*Śruti*, *Smṛti*, *Purāṇa*, so many things, they're also giving very high things but that is tasteless to me. I want this Nanda and Yaśodā. How they have got that very thing, which is so precious, and which is sought in such a grand and most painful way to reach there? And that thing has come here, and easy thing like you and me, in this way. A family life we see that Parabrahman. Is it reliable? If it is so I want this and nothing else, no other. The achievement of *Vedānta*, the achievement of *Mahābhārata*, the achievement of *Gītā*, or achievement of other *Purāṇa*, I don't want. But *Bhāgavata* has given the family life with the son's play, that is the most charming. I don't go to this *Veda*, or the *Purāṇa*, or the *Smṛti*, or the *Vedānta*, the *tarka*, the reasoning, the reasonable aspect to understand the Absolute. All dismissed. Only I want this, intimate family life with the Lord."

**Dayādhara Gaurāṅga:** But in Satya-yuga ninety per cent of the association is pure devotee.

**Śrīla Śrīdhara Mahārāja:** Not this type of devotee. This type of devotee is unknown. In Satya-yuga the mass is of better character, amenable. Not much trouble in the administration, or in the social dealings. That is Satya-yuga, all God fearing in general. But that does not mean the highest standard of theism is there. It is not so. The majority are religious minded, that is Satya-yuga, but the standard of theism, religion, that is not very high. That is independent of any *yuga* but has special connection with Kali-yuga, by the special, sweet will of the Lord.

When Kali-yuga is coming, approaching, all the good men, the *Ṛṣis*, they're feeling much pain within their heart. "The Kali-yuga is coming, how the people will have to suffer. They'll do so many various wrong things and they'll have to suffer the consequence. How to save them?" The *Ṛṣis* are approaching towards Vasudeva. "The Kali-yuga is coming very soon. How those selfless people, unfortunate people can be helped?"

To consult with Vasudeva, the leaders of the *Ṛṣis*, they have come. And at that time Vasudeva has gone to take bath in Sarasvatī River. The *Ṛṣis* impatiently they went to the river, *ghāt*, and there they found that Vasudeva is taking bath and says, "You Kali, you are very fortunate, you *śūdra* you are very fortunate, you *strī*, women, you are very fortunate." He's uttering these words and taking bath.

They were surprised, the *Ṛṣis*. "We have come, how to help the Kali, the *śūdras*, the *strī* and these Kali-yuga persons, and Vasudeva he says that. "You Kali, you are fortunate, you *śūdra* of lower class you are fortunate, you woman section you are fortunate." What is this?"

Then Vasudeva came out. They're standing on the banks of the river. Then after giving and taking formal respect, then asked, "You have come to see me, any particular purpose?"

"Yes. We came for particular purpose. But before that we want to hear from you. While taking your bath you were chanting these expressions, the *kali dainya*, women you are *dainya*, fortunate. What is the meaning of that?"

Vasudeva said, "Because I saw the Lord has made some special sanction for the Kali-yuga and that surpasses the fortune of the other *yugas* also, if it can be utilised."

"Is it so?"

Then in his *āśrama* they came and it was discussed elaborately. How? What sort of fortune? What is the special grant for the *jīva* in this Kali? And they went back satisfied. "Yes. The special incarnation is, deputation coming to help the Kali."

So when ordinary persons, good persons, their heart cries for the pain, misery of the Kali-yuga, the Lord also is there. His heart also means to help the Kali who are especially under misfortune. And it has been, it is divine provision, providential arrangement, that this will be distributed, the highest thing will be distributed in the worst of the time. The best thing in the worst. *asatu sada jayata* [?] Misery attracts, when the famine attracts the king's donation, special donation, something like that.

Gaura Hari. Nitāi. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. I shall close now.

...

The whole of his life he took the Name of Kṛṣṇa, Hare Kṛṣṇa *mahā mantra*. But just at the time of his disappearance he took the feet of Mahāprabhu's grace, best, and his look, eyes fixed in the eye and face of Mahāprabhu and,

*'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa, nāmera sahita prāṇa kaila utkrāmaṇa*

["While chanting the Holy Name of Śrī Kṛṣṇa Caitanya, he gave up his air of life and left his body."]

[*Caitanya-caritāmṛta, Antya-līlā*, 11.56]

And when he took the Name of Śrī Kṛṣṇa Caitanya, the life vanished. The whole life with most earnestness, ideal earnestness, he was taking the *Nāma* of Kṛṣṇa. But the last moment he took the Name of Kṛṣṇa Caitanya. Then who is Kṛṣṇa Caitanya? We are reminded, who is Kṛṣṇa Caitanya. And the result, the consequence of the whole life, taking the Holy Name, Divine Name, the last result, the fruit, ripe fruit came as Kṛṣṇa Caitanya and he disappeared with the sound. This is peculiar thing. And Mahāprabhu Himself went to the *prasāda* dealers.

*'haridāsa-ṭhākurera mahotsavera tare, [prasāda māgiye bhikṣā deha' ta' āmāre']*

["I am begging *prasāda* for a festival honouring the passing away of Haridāsa Ṭhākura," the Lord said. "Please give Me alms."] [*Caitanya-caritāmṛta, Antya-līlā*, 11.74]

"I have come to beg some *prasāda* from you, to do the festival of Haridāsa Ṭhākura."

Mahāprabhu Himself has come to beg. The dealers, they have come with full pot to give Him.

Then Svarūpa Dāmodara he stopped them. "No, no." He made some sign. "Don't give to Him. I am making arrangements to take."

Then he came to Mahāprabhu. "You go and they will all give and I am taking with persons whatever necessary I am taking. You please go home to Your own quarters."

Then sitting along with the devotees, Mahāprabhu took that *prasādam* and told, "Whoever in connection with Haridāsa Ṭhākura, they will all get Kṛṣṇa *prema*, in any connection. Whoever has taken him to the burial ground, whoever has helped with throw of little sand to the burial ground. And whoever has come to take this *prasādam*, any way connection with Haridāsa Ṭhākura, will give you best reward in the Divine Love."

They heard like that. Gaura Hari bol. Nitāi. Namācārya Haridāsa Ṭhākura. And he was the greatest sufferer. He was a Mohammedan by birth, or by social custom. Some say *brāhmaṇa's* son in childhood he was stolen by some Mohammedan. Anyhow, he was in the Mohammedan society. And they saw that, "We convert Hindus to our religion and Hindu converted into Mohammedan?" Could not tolerate, so severe punishment was dealt to him. He was whipped in twenty-two markets, showing to the people no such commitment can ever happen. But still Haridāsa Ṭhākura he could not leave this Kṛṣṇa *Nāma*. Was so heavily punished, still he retained his attachment towards Kṛṣṇa. And Mahāprabhu took him to Purī where they're mainly Hindu population and hater of Mohammedans. But Mahāprabhu made arrangements for a special place through the help of the Rāja Guru and the king to allow Haridāsa there, for twelve or eighteen years or so. And he passed away before Mahāprabhu. Other devotees they passed afterwards, but Haridāsa Ṭhākura passed away just before Mahāprabhu. Hare Kṛṣṇa. Nitāi. Gaura Hari bol.

...

Generally the *sannyāsīns* have got a custom to observe four months rest in one place during the rainy season. They generally stay in one place for four months in this rainy period. And after the end of the period, no, in the middle of that, after two months, this *pūrṇimā*, they have a shave, clean shave. Today is that day to have a clean shave for the *sannyāsīns*. The name is *viśvarūpa kor*. *Kor* means the blade by which shaving is performed. *Viśvarūpa kor*, the name, this is the *kor*, this is the shaving, its name is *viśvarūpa*. Whether, this is to commemorate the name of Viśvarūpa, the elder brother of Mahāprabhu who took *sannyāsa* and who disappeared in Pandapura. Śrī Ranga Purī gave this news to Mahāprabhu when He visited Pandapura. Here his name was Śankara Aranya and he disappeared in this holy place. Previous name Viśvarūpa. Previous or not, may be not associated with his name because from previous time, before his disappearance, these things are going on. So *viśvarūpa kor*, *viśva karma* we are [?], is finished, nearby, and *viśvarūpa kor*.

**Devotee:** Mahārāja. There are two verses which are composed by you in praise of Śrīla Prabhupāda Bhaktisiddhānta Saraswatī Goswāmī \_\_\_\_\_ [?] Śrīla Gaura Kīśora dāsa Bābājī Mahārāja, Śrīla Bhaktivinoda Ṭhākura, Śrīla Jagannātha Dāsa Bābājī Mahārāja.

**Śrīla Śrīdhara Mahārāja:** Not Jagannātha Dāsa Bābājī Mahārāja, in the verse, but his name mentioned perhaps in Gaura Kīśora. Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, Gaura Kīśora Bābājī, first these three. Several, two, three, for Prabhupāda Bhaktisiddhānta. And then Nityānanda Prabhu and Mahāprabhu.

Rāmacandra \_\_\_\_\_ [?] This is \_\_\_\_\_ [?] *śloka*. Bhaktisiddhānta,

*gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure  
śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ  
śrī siddhānta-sarasvatī-vidīto gauḍīya-gurvanvaye  
bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ*

["That great personality who resides in Gauḍa-deśa on the banks of the Gaṅgā in Navadvīpa, which is new Vṛndāvana and is known as Māyāpur, has manifest Śrī Chaitanya Maṭha and is the only person concerned with the real welfare of the living entities. He is known as Śrī Bhaktisiddhānta Sarasvatī who is in the succession of Gauḍīya Gurus; resplendent as the sun in the morning sky, he is worshipped by the followers of Śrī Rūpa Goswāmī."] [*Encounters with Divinity*, p 215]

Mentioned about our Guru Mahārāja. What is his position? Who was he? All these things. *Gauḍe gāṅga-taṭe*. *Gauḍa* means Bengal, this rudhi [?] Generally *gaur pañca*, *gaur pañca vādīs* in the south, *pañca gaur*, the northern India. But especially Bengal is known as *gaur bhumi*, *gaura bhumi*. To *Gauḍe* in Bengal *gāṅga-taṭe*, near the banks of the Ganges. *Gauḍe gāṅga-taṭe nava-vraja*. The new Vṛndāvana, old Vṛndāvana there in Dvapura and this Navadvīpa, this new Vṛndāvana. *Nava-vraja-navadvīpa*. The Navadvīpa which is known as new Vṛndāvana. *Nava-vraja-navadvīpa tu māyāpure*. And within that Navadvīpa the location is Māyāpur.

*Māyāpure śrī chaitanya-maṭha-prakaśa-kavaro*. Who established an institution there by the name of Śrī Caitanya Maṭh. *Jīvaika-kalyāṇadhīḥ*. And his aim was only to do good to the *jīva* souls, to the people. His only object was to do good to the people. *Jīvaika-kalyāṇadhīḥ*.

*Śrī siddhānta-sarasvatī-vidīto*. He was renowned, known as a *sannyāsī*, Śrī Bhaktisiddhānta Sarasvatī, in this name he was known to the public. *Vidīto gauḍīya-gurvanvaye*. Public and also in the Guru *paramparā*, *gurvanvaye*, the lineage of Guru, *gurvanvaye*. *Anvaye* means connection, in the connection of the list of the Guru, his name is known as Śrī Bhaktisiddhānta Sarasvatī. *Śrī siddhānta-sarasvatī-vidīto gauḍīya-gurvanvaye*.

*Bhāto bhānuriva prabhātagagane*. He shone here one day, like the morning sun, *prabhātagagane*. *Bhāto bhānuriva prabhātagagane*. Just as the sun shines in the morning, so here also he one day shone like the sun in the morning. *Rūpānugaiḥ pūjitāḥ*. As he was shown like this morning sun here in Māyāpur Caitanya Maṭh and worshipped by the followers of Śrī Rūpa Goswāmī. *Rūpānuga*, that is the followers of Śrī Caitanyadeva, they're generally known as *rūpānuga*, they're the followers of Śrī Rūpa Goswāmī. Because Rūpa was entrusted to distribute the real *bhajan* of Rādhā-Govinda by Mahāprabhu. He was entrusted, responsibility was given to him and his followers, *rūpānugas*. Worshipped by the section of *rūpānuga*, Śrī Bhaktisiddhānta Sarasvatī in the Guru *paramparā*, he shone like the morning sun here in Caitanya Maṭh in Māyāpur on the banks of the Ganges in new Vṛndāvana in Bengal. That is the meaning.

*gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure  
śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ  
śrī siddhānta-sarasvatī-vidīto gauḍīya-gurvanvaye  
bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ*

**Devotee:**

*śrī-siddhānta-sarasvatī vidīto gauḍīya-gurv-anvaye  
bhāto bhānuriva prabhāta-gagane yo gaura-saṁkīrtanaiḥ*

*māyāvāda-timīṅgilodara-gatān uddhṛtya jīvanimān  
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhum taṁ bhaje*

["In the great Gauḍīya Vaiṣṇava teachers' line,  
as Śrīla Bhaktisiddhānta Saraswatī he's renowned.

Like the radiant sun in the morning sky,  
he appeared to rescue all souls swallowed by  
the all-devouring impersonal philosophy.  
By spreading the teaching of Lord Gaurāṅga  
to sing the Holy Name of Lord Kṛṣṇa,  
he gave all the chance to dive in the ocean  
of love for Śrī Kṛṣṇa, the Supreme Person.  
Śrīla Bhaktisiddhānta, my lord, divine master -  
at his feet do I pray to serve him forever."]

[*Śrīmad Bhagavad-gītā. The Hidden Treasure of the Sweet Absolute*, page x]

[SCSM Kīrtan Guide, 4<sup>th</sup> Edition, page ii]

**Śrīla Śrīdhara Mahārāja:** A similar *śloka*, that is in the *praṇama mantra*, the list of obeisances to Guru *paramparā* I have composed. *Śrī-siddhānta*, the great Vaiṣṇava who was known as *siddha* Bhaktisiddhānta Saraswatī in the list of Guru *paramparā*. *Māyāvāda-timīṅgilodara-gatān*. His general activity was to save and to deliver those people who are diving in the ocean, who have dived in the ocean of *māyāvāda*. That everything is *māyā*, *māyā*, all misunderstanding. And above *māyā*, what is unknown and unknowable non-differentiated entity, this is *māyāvādā*. Whatever is known comes within the jurisdiction of our subject, our thinking, that is all *māyā*. And beyond *māyā* only non-differentiated, non-specified thing, unknown and unknowable, never knowable and known.

So Kṛṣṇa *līlā*, Nārāyaṇa, Gaura, all these religious conceptions, they are within the *māyā* but holding the higher position in the *māyā*, *sātya-guṇa*. Nārāyaṇa, Viṣṇu, all these in *sātya-guṇa*, *rāja-guṇa*, *tāma-guṇa*, *sātya-guṇa*, divisions. In *sātya-guṇa*, all these religious conceptions. But *nirguṇa* means summation of all negation, no positive assertion there, this is *māyāvāda*.

So *māyāvāda timīṅgilo*, *timīṅgilo* you know which can devour the whales. In ancient India there was a conception that in the ocean, not only the whales are the biggest fish, but there is another type which can devour even these whales. *Timīṅgilo*, *gil* means swallow, devour, who can swallow the great whales also. So big. So *māyāvāda*, in the religious conception it is like *timīṅgilo*.

They accept all religious concepts. "Yes you come, it is also a particular section but it is also *māyā*. And above *māyā* there is Brahman, unknown and unknowable, some conscious substance which can never be known. You admit that and we accept you, whether you are worshipper of Gaṇeśa, or Śakti, or Viṣṇu, or Śiva, or Kālī, or anyone like Jesus, or Mohammed, it does not matter. But ultimately this is all different types of conceptions about religious matter. But ultimately you are to accept unknown and unknowable in the highest. This is all in this misconception area, a degree of misconception."

So this is *timīṅgilo*, the devourer of so many whales. *Māyāvāda-timīṅgilodara-gatān uddhṛtya jīvanimān*. And you delivered them from this misconception. *Vibudha-bahula-mṛgyā-mukti-mohānta-dātrī*.

[*nikhila-bhuvana-māyā-chinna-vichinna-kartrī, vibudha-bahula-mṛgyā-mukti-mohānta-dātrī*

*śīthilīta-vidhī-rāgārādhyā-rādheśa-dhānī, vilasatu hṛdī nityam bhaktisiddhānta-vānī]*

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."] [Śrīla Śrīdhara Mahārāja]

You liberated them from this great ignorance that the highest position is summation of all negation. No real positive is there. This is negative side. Positive is there, and the positive is differentiated and specified. There is subject, object, and so many divisions for the - only difference, here exploitation, there dedication. *Tam eva bhāntam anubhāti sarvaṁ.*

*[na tatra sūryo bhāti candra-tāraṁ, nema vidyuto bhānti kūto 'yam agniḥ  
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti]*

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

[*Muṇḍaka-Upaniṣad*, 2.2.10-2] & [*Kathā-Upaniṣad*, 2.2.25 - part 5, mantra 15]

What is not there in the cause, how can it come in the effect? So there is also movement and this is the perverted reflection here in the mortal world, but originally that must be there. What is not in the cause can never come in the effect. And that is supposed to be the cause, then this differentiation, specification, all these things, must be there. That cause must contain what we find in the effect, in any form or other.

**Devotee:** So what is the meaning of this line then, *māyāvāda-timingilodara...*

**Śrīla Śrīdhara Mahārāja:** "*Timingilodara-gatān.* Who are already within the belly of the *māyāvādīns*, of those nihilists, spiritual nihilists, he took them out from that belly. *Ra-gatān uddhṛtya jīvanimān.* Then in the ocean of the Divine Love of Kṛṣṇa you put them and help them to take bath and have their pastimes in that ocean of love of Kṛṣṇa. The ultimate cause is love, and you can swim there in that ocean of love. And that sort of happiness you gave to innumerable persons that were captured ultimately by *māyāvāda*. Who did this, I signed on myself in the service of his feet."

Then there is another.

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