

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

83.11.5-6-7

Guru Mahārāja: our Guru Mahārāja (Bhaktisiddhānta Sarawatī Ṭhākura) was of ontological nature, of *sannyāsī*, and not very practical to meet so many persons for preaching purpose, etc., of secluded nature. So he felt himself too much disturbed by the absence of (Śrīpād Bhakti Vilās) Tīrtha Mahārāja. At that time he was very much disturbed in his heart and expressed some of his internal relationship with Kuñja Bābu (later Śrīpād Bhakti Vilās Tīrtha Mahārāja).

There is a letter and it was published, that letter of Prabhupāda (Bhaktisiddhānta Sarawatī Ṭhākura). There we find that Prabhupāda says he gives his own identification as Nayana-maṇi Mañjarī. "I am a young girl. Nayana-maṇi Mañjarī is my name. Vṛṣabhānu-nandinī, the Rādhārāṇī, likes me very much and She always tries to keep me just before Her eyes. But I am not very able, expert in discharging my duties. But Bimala Mañjarī can help me to do my quota of service, even by Rādhārāṇī. But at present that Bimala Mañjarī has become apathetic towards Rādhārāṇī and left me. So I'm not able to discharge my little quota of duty that is expected by me from Rādhārāṇī."

That this formula, this is a formula, according to which one will try to find his real highest aim of realisation, travelling through this path. It is couched in such a way. So from there we know, Bimala, that was the name of Prabhupāda, Bimalānanda, Bimala Prasād. So from his name, connected with his name, Kuñja Bābu was given the name of Bimala Mañjarī. And here, experts in doing the external side of the duty, and Prabhupāda, he with his help could satisfy, or satisfactorily discharge his own duty as wanted by Rādhārāṇī. Or as he saw it, Her, in Bhaktivinoda Ṭhākura.

This is a kind of posing formula. Following this we are to reach to our goal. From there we can, we know, that Bimala Mañjarī in the internal circle of service, Kuñja Bābu and he's in such position. So taking that position of his *Gurudeva* at present, that Yati Mahārāja, he also conceived him as his servitor and, "That Bimala Mañjarī he must have got a bona fide position in the higher circle. And by my fervent prayer I came near him and got some inspiration to do this, to undertake this task. And I am doing so." That is what he wants to say here, as far as I understand.

But this is a formula of the higher type for our realisation, but how far one is practically doing and how far it will be applied to any particular case, that is to be determined. One side, the *sahajiyā*, they have all such formula and they're trying to follow this and we cancel them abhorrently. At another side, such things are really existing for the lover of truth, cent per cent, and to approach from his bona fide sincere position of higher devotion. So particular cases should be dealt whether it can be applied here or there.

Devotee: One question arises, that, generally we preach, or we hear Your Divine Grace say, "that if I have got it or if I have seen it then it is rotten." Generally such

high things are not admitted so openly in the public. And if a great soul has got such a *vibhūti* he will not say such things here to the general mass. So this is the only thing which we appear anxious about if correct.

Guru Mahārāja: This is not for advertisement but to be concealed like the highest, most precious achievement.

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Guru Mahārāja: Prabhupāda's writings, *Anubhāṣya* (*Śrī Caitanya-caritāmṛta* commentary), or the *Bhāgavata* writing, we did not find such type of self-advertisement.

Devotee: Never.

I think at the end of *Anubhāṣya*, in a very covered way

Guru Mahārāja: Very covered way

Devotee: In a very hidden way, he mentions

Guru Mahārāja: Gaura Kiśora Dāsa Bābājī Mahārāja, Bhaktivinoda Ṭhākura

Devotee: Yes.

Guru Mahārāja: Svarūpa Dāmodara, Gadādhāra

Devotee: Yes.

Guru Mahārāja: "But I am a servant of a servant."

Devotee: But nobody can understand that unless they are connected with Prabhupāda in the Mission. A general man will read it and cannot understand the meaning. It looks like poetry.

Devotee: In Bhaktivinoda Ṭhākura's *Bhāgavata-Arka-Maricimālā*, he says, and it sounds as though Yati Mahārāja has taken from there. Bhaktivinoda Ṭhākura says: "One day, while penetrating deeply on the meaning of *Śrīmad-Bhāgavatam*, Svarūpa Dāmodara, the right-hand personal attendant of Mahāprabhu, came to me in a vision and said: "You divide into *sambandha*, *abhideya*, *prayojana*, *Śrīmad-Bhāgavatam*," and gave a special explanation of the first verse. So Bhaktivinoda Ṭhākura says: "I did not think it proper to disclose this but I fear some offence to my Guru and my superiors if I do not admit it." So in almost the exact same language, Yati Mahārāja he is plagiarising, they say in English, plagiarism.

Guru Mahārāja: "If I do not mention this then I commit some offence against my *Guru*."

Devotee: Yes.

Guru Mahārāja: He has got direct order in his inspiration, "That you give your, express your position as such and then you begin this work."

Bhaktivinoda Ṭhākura

*janmādy asya yato 'nvayād itararaś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargō 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi*

("O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.") (*Śrīmad-Bhāgavatam*, 1.1.1)

A new explanation he has given, drawn from the inspiration of Svarūpa Dāmodara. And also he has expressed that he gave a new explanation to a particular *śloka* of *Bhagavad-gītā*.

*kṣipram bhavati dharmātmā, śaśvac-chāntim nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati*

"He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." (*Bhagavad-gītā*, 9.31)

In an assembly of Yāmarāja, *śabha*. But has he mentioned there his own *śakhi*, *svarūpa*, anywhere? Though he has mentioned it in a song, Kamala Mañjarī, his name, he expressed: "My name is such, my dress is such, my service is such. That is the highest position in the service of Rādhārāṇī." He has given vent to us.

Yati Mahārāja has not mentioned his name there?

Devotee: No.

Devotee: His own name? No.

Guru Mahārāja: Hare Kṛṣṇa.

Devotee: Sometimes also, Narottama Dāsa Ṭhākura's expressing that sort of higher aspiration in his songs.

Guru Mahārāja: Bana Mahārāja, also, was expressing his *svarūpa*, from long time. And perhaps he has mentioned in some book of his publication.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

This is the Introduction of the publication of *Bhāgavatam* ?

Devotee: Yes. First page. Preface.

Guru Mahārāja: You re-read it again from the very beginning.

Devotee: Preface. "Fallen, fallen, still fallen am I. Who else except Śrī Gaura Hari, His mercy embodiment, Śrī Nityānanda's other self, Gurudeva, His Divine Grace Bhakti Vilāsa Tirtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon the transcendental erotic dalliance

Guru Mahārāja: I find there is a defect. Gaura Hari

Devotee: Yeah, Nityānanda

Guru Mahārāja: Nityānanda's line

Devotee: Yeah, this *sakhya*, *mādhurya*

Guru Mahārāja: How is it?

Devotee: Without asking you we could not

Guru Mahārāja: Gaura Hari, Nityānanda, by Their Grace you must go to the line of Rādhārāṇī and then Gurudeva, or Prabhupāda, then we should come to Bimala Mañjarī. But what does he say? "Fallen, fallen, fallen as I am

Devotee: "Still fallen am I. Who else except Śrī Gaura Hari, mercy embodiment of Śrī Nityānanda's other self, Gurudeva

Guru Mahārāja: Nityānanda's other self, Gurudeva, how there he can find the Bimala Mañjarī?

Devotee: This is also a problem.

Guru Mahārāja: Then?

Devotee: "His Divine Grace Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon the transcendental erotic dalliance

Guru Mahārāja: Again go "other self

Devotee: "Who else except Śrī Gaura Hari, mercy embodiment of Śrī Nityānanda's other self, Gurudeva His Divine Grace Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon (serving) the transcendental erotic dalliance of Rādhā-Govinda at Their sportive land of Vraja. Out of his bountiful mercy operated upon my eyes with the collyrium of intuitive wisdom for having a glimpse of the divine sport. Although I am the vilest creature."

Guru Mahārāja: "By His Grace, suddenly I got entrance into that vision." Then?

Devotee: Later, next paragraph. "A vile destitute as I am, a dwarf as I am, what a foolish gesture to make a high jump to catch the moon. A poor soul as I am, how could I aspire after the gain of *kṛṣṇa-prema* when the *Bhāgavata* itself at the very outset says: 'Him, the sages and gods, are puzzled to know. Where angels fear to tread, devils try to trespass.' Meaning fools rush in where angels fear to tread.

Then in the next paragraph he tells about his spiritual vision of Rasa-Rāja, Mahābhāva.

"Then how can I, such a fool vouch safe to undertake this task is a mystery which I felt not proper on my part to disclose as it might be bringing spiritual conceit. But subsequently I realise that it would be an act undone to my spiritual *Guru* which might stand as an obstacle on the path of my spiritual progress."

Guru Mahārāja: "Because it is this duty is given to me by my *Guru*, if I do not do then I shall commit offence to my *Guru*. So I am engaged in such bold actions."

Devotee: "Without any reserve I record the fact that one day in a spiritual vision my divine master commanded me to follow him and soon I could see myself present along with him at an enchanting dalliance of the Rasa-Rāja and Mahābhāva at that transcendental sportive land of Vraja. What a marvellous sight. But soon, I lost myself in ecstatic rapture. Alas! I lost the vision and lamented so bitterly when my divine master, once again appearing before me, behested me to penetrate upon *Śrīmad-Bhāgavatam* and commissioned me to undertake this task. And yet, another one, for the attainment of final beatitude or summum bonum of my life."

.....

Devotee: I was thinking it is best for us to concentrate on ourselves on what you are giving to us.

Mahārāja, in the *brahmā-vimohana-līlā* (the pastime of Lord Brahmā's illusion) after Lord Brahmā offers his prayer to Kṛṣṇa:

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

("Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.") (*Śrīmad-Bhāgavatam*, 10.14.3)

And other prayers in appreciation of Kṛṣṇa, doesn't he pray to become situated in Vṛndāvana as a creeper. Does he make a similar prayer to that of Uddhava?

Guru Mahārāja: Did he make?

Devotee: Yes.

Guru Mahārāja: Where?

Devotee: When, after he began to pray to Kṛṣṇa?

Guru Mahārāja: After Brahma-stol (?) when Kṛṣṇa is born, at that time also there is some events of Brahmā with other gods. Then Brahmā, after this *brahmā-vimohana* when he stole the cowboys and calves, then again he met at Dvārakā. Always he's found to be tested, and still, Brahmā is our *Mūla-Gurudeva*, he's the original *Guru* of our line. And so much so that Mādhvācārya eliminated that from *Bhāgavatam*, he could not accept those two chapters of *Bhāgavatam* where Brahmā was under illusion, misunderstanding about Kṛṣṇa. But Mahāprabhu accepted everything in toto.

A very peculiar thing, *acintya*. Nimāi is very fond of this expression, *acintya bhedābheda*. Everything is unintelligible. Our original *Guru* he's perplexed, not only once but thrice. How to accommodate? That is *līlā*, to attribute to His *līlā*,

independent of everything. Sometimes showing that He's under His servants. Whatever the servant likes He cannot but do that. And sometimes ignoring.

That is the spontaneous pastimes of the Absolute. Showing His Absolute submission to Rādhārāṇī, sometimes ignoring, sometimes She is ignoring.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
ato hetor ahetos ca, yūnor māna udañcati*

"Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa." (*Ujjvala-nīlamani*)

Rūpa Goswāmī has supplied this basis. When we go to think about the pastimes of the Absolute we, the finite, will have to take this armour: *aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*. Naturally, it is crooked, just as the movement of the serpent. A serpent cannot go straight, but by zigzag way. So the Absolute, the waves that come from Him are in that way, above all. That characteristic is always maintained, cannot be taken under any laws and rules. With this initial consideration we should approach to study anything and everything about the Absolute. He is absolute, and we are infinitesimal. He is *adhokṣaja*.

Once I asked our Prabhupāda (Bhaktisiddhānta Sarawatī Ṭhākura): "Why this difference in the conception of the last part of *kṛṣṇa-līlā* between Sanātana and Rūpa?"

Sanātana closed in Mathurā and Rūpa took in another stage towards Dvārakā. *Lalitā-Mādhava* and *Vidagdha-Mādhava*, *Vidagdha-Mādhava* in *Vṛndāvana līlā* and *Lalitā-Mādhava* in *Dvārakā līlā*. The same group taken there in different forms and Sanātana Prabhu he liked to complete in Mathurā and from Mathurā again, the wheel turning to *Vṛndāvana. Nitya-līlā* passing in this way.

(Sudira prayas ?) in Mathurā, after that long, long separation, again the wheel changes. In *Vṛndāvana* they think, "Oh, Nanda, Yaśodā has got no child," in this way, "You must have some child," some think in this way. Then, "Oh, yes, Yaśodā will have some child," in this way. Again, passing and developing and going to Mathurā, Kāṁsa, and from Mathurā maṇḍala, not, he took Kṛṣṇa into Dvārakā.

But Rūpa Goswāmī took *Lalitā* as *Jambavati*, *Rādhārāṇī* as *Satyabhāmā*, *Chandrāvalī* as *Rukmiṇī*, in this way transformation somewhat. I asked this to Prabhupāda. Prabhupāda simply answered: "We are going into details. Why? It has been mentioned as *adhokṣaja*." That was his short answer.

Un-understandable, *acintya-niya* Everything is not bound to come within our fist. All Rights Reserved. In that way, that sort of expectant attitude should always be maintained within us if we like to be in connection with that plane of thought.

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

"Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." (*Śrīmad-Bhāgavatam*, 10.14.3)

It is our defect that we want to understand anything and everything, it may be qualification here, but in relation to the transcendental truth of the highest order, it is disqualification. Everything we want to know, the clue of everything, the key to everything we want to have in our possession. But this is really a bar to progress. If we assert in this way, we rather lose confidence there and there will be some delay to extend the key to us. If a servant, getting engagement in his master's house is very particular to have the key of the store, very particular, then the master will suspect him. So that is a type of disease to know anything and everything. That is the understanding element in us is enemy to our progress. This is difficult of course to accept but still it is so.

Surrender, what understanding the *gopīs* had, knowledge from *śāstra*, this or that? Nothing, rather what we understand to be "standard purity," what we think to be knowledge - all these things, they're disqualifications in gain of the Absolute pleasure.

You see, Kṛṣṇa, one day, He suddenly fell ill and became senseless. And in another figure He came as a physician. "O Yaśodā, your boy is caught by some disease. Is it?" I am told by someone."

"Yes, yes, who are you?"

"I am a physician and I have come, a mystic physician. I'd like to see your son. What is His disease?"

"He fainted, perhaps a headache, all these things."

He told that: "I can relieve a big disease but I want to cure Him and I can. Only I want some water and that can be taken in a porous pot from the Yamunā and only a chaste lady can do that. A chaste girl must take some water in a porous pot and then with the help of that I shall give some medicine and the Boy will come to consciousness immediately."

Then Yaśodā was mad to find out who is a chaste lady living in Vṛndāvana. Then told Jaṭilā and Kuṭilā, Rādhārāṇī's mother-in-law and sister-in-law. Jaṭilā was mother-in-law and Kuṭilā was sister-in-law, husband's sister. Naturally, they preached about some doubt, suspicion in the other girls of the *gopīs*, so generally they are considered to be chaste. So Yaśodā appealed to Jaṭilā first: "You please go and take some water."

"How is it possible? To fetch water in a porous pot is impossible."

"No. The physician says that if she's really a chaste lady, then she can take water."

Then Jaṭilā could not avoid that mad, request of Yaśodā

End of side A, 5/6/7.11.83

(The remainder of this pastime is not given out here by Guru Mahārāja, but included from *Loving Search for the Lost Servant* by the transcriber of this tape)

(Then Jaṭilā could not avoid that mad, request of Yaśodā) but she could not fetch any water. Then Kuṭilā was requested to fetch water in the pot, but she dared not venture to try it, seeing the attempt of her mother. Still, Yaśodā was so earnest in her request that Kuṭilā also could not avoid the task. But she could not fetch water either, because there were so many holes in the water pot that the water just poured through. They were astonished, thinking: "What can we do? Among all the girls in Vraja, not a single chaste girl is to be found? What a horrible thing!"

So Kṛṣṇa, in the garb of a physician, singled out Rādhārāṇī, saying: "I think that *She* is a chaste lady. Request Her to fetch the water."

And at the request of Yaśodā, Rādhārāṇī could not avoid the task. She had to go fetch water, but She was thinking of Kṛṣṇa: "If You come to My relief, then only it may be possible; otherwise it is impossible," She prayed. Rādhārāṇī dipped the porous pot in the water as Kṛṣṇa touched the pot from within the water. And Rādhārāṇī with great suspicion took the pot from the water and in great wonder She said: "The water is there!" She had taken some of Her maids, the *sakhīs*, Her chief friends, with Her, and they were all astounded to find that She drew the water from the Yamunā. The holes were there but still the water remained within the pot. So She brought the water to Yaśodā and everyone was astounded. And that water with some fictitious medicine was given to the boy Kṛṣṇa, and He arose from His "unconscious" state.

This was a tactic by Kṛṣṇa to show the position of Rādhārāṇī, to show what chastity is. What is chastity? Ordinary "chastity" is not real chastity. Real purity, real chastity, is far above all relative considerations of chastity. And that is inconceivable, beyond our knowledge and reason, just as how a porous pot can contain water. It is a miracle. But God works wonders. His ways are filled with miracles. We should be prepared for that - prepared that all the empirical knowledge of this world, all our experience, will prove to be wrong. It won't have any value in the higher plane. What is found there is a new thing.)

start of side B, 5/6/7.11.83

Guru Mahārāja: that is the strategy of remaining in the relativity of the highest quarter of service of Kṛṣṇa.

*pūjāla rāgapāṭha gaurava bāṅge
mattala sādhu-jana viṣaya range*

("The path of divine love is worshipping to us
and should be held overhead as our highest aspiration.")

(Bhaktisiddhānta Sarawatī Ṭhākura)

He wanted us to teach in that way. So he ordered that: "A cottage should be built in Govardhana, I shall live there and from there, I am not fit to live in Rādhā-kuṇḍa, I am a little lower (in Govardhana), but my Guru Gaura Kiśora Bābājī, Bhaktivinoda Ṭhākura and others, they're fit to serve there. We shall go and serve them and come back in the next lower position and there we shall stay."

To maintain the subjective position in the subjective world that is a tactic. Otherwise, if we think we are in the highest quarter, that will vanish from us. Only from a little down, with respectable eye, we can have the vision. And whenever we think that we are there, it is nowhere, it is the nature. So at respectable distance we can have a look of that thing. That is the peculiar principle. If you look straight you lose but if you try to look at it with some screen or any other hiding place, then you can see. A peculiar type of posing of seeing, or coming in contact with the thing of the highest order.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

(Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn.")

If you like to contact with it direct then it will vanish from your experience, from your look. Ha, ha, ha, ha. Espionage, through spy you can know things of the enemy land but not direct. Ha, ha, ha. They can't come in direct connection but through spy you can, something like that. Espionage, if you go to know direct it is impossible, something like that. Hare Kṛṣṇa. So become spy, only from behind the screen you can handle, interfere, but not direct. Things are such.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: That is the eternal position of the *jīva-śakti*.

Guru Mahārāja: The land is such. Kṛṣṇa is also playing like that, something like a thief. The play in that particular order and there, in that way, we can have the highest experience of the ontological truth. By chance, as if by chance, ontological truth comes to us, He accepts us suddenly we can find Him. He's Absolute, He's autocrat, He's independent. Whenever whimsically He comes to give His connection to me, then I can have that. It is never within my clutches. So through the, it won't come directly within my control, by its nature. But the highest position, to have Him in closer connection, has been devised by the devotees in that way because by nature it's not a thing to come direct within my control, always above. So by this system we can come to the highest realisation.

In the highest order in the *līlā* of Rādhā-Govinda, Rādhārāṇī's always *bhāma*. Kṛṣṇa asks Her to do something, "No, I won't do that." And this has been accepted as the highest mood of the negative side. "I won't." Whatever He will want, to deny that. That is *bhāma-bhāva* and Rādhārāṇī's full of that nature and that enhances the eagerness, earnestness of Kṛṣṇa. So the whole thing is a crooked one. And this is the way recommended for the poorest to come in contact with the highest. It is a wonderful device. Hare Kṛṣṇa.

Direct transaction, clear, face to face transaction, is absent there. Everything is stealing, all stealthily performed. And there you'll be gainer, like black marketing. In the highest area, in the area of autocracy that is wholly black marketing.

Aprākṛta, *aprākṛta-vāt*, just similar to the lowest conception of things, the highest is that. Autocracy is considered to be the lowest in our present living, we can't tolerate, but autocracy is there. So, *aprākṛta*, the highest quarter of the transcendental world which can harmonise with everything which is considered to be of the lowest type, all harmonised. That is the beauty, the beauty, what is undesirable, what is nasty, what is bad, that is harmonised in such a way that that gives the highest position. The harmony, the harmonious strength is so much there, His peculiar position is so much there where the lowest has proved to be the highest by His magical touch. Because He is there, no dirt is dirt, that is purest. His magical touch means that. The Kṛṣṇa consciousness, the touch of Kṛṣṇa, the Beauty of the highest order, just as the touch-stone, whether one wants not only silver to make it gold, but iron, lead, anything of the lowest order, that may be turned into gold. The touch-stone is so powerful. The lowest type of everything of our conception gets the highest position by the magical touch of the wonderful substance, and He's Kṛṣṇa, He's Kṛṣṇa. All the dirty things coming in contact with Him, harmonised in such a way that holds the highest position. The highest centre is so wonderfully powerful, or whatever you'll like to say.

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

(Raghunātha) Dāsa Goswāmī says: "If you are not up to mark to accept this as truth then you'll be thrown down into *paravyoma*. Go and live there where there's the general law and rules, fair dealings, go there. Go down to the land of fair dealings." Ha, ha, ha, ha. "Vaikuṅṭha, there are simple dealings there, you can calculate and go on generally."

But this most diplomatic position, even Brahmā, Mahādeva, they're all bewildered to know. Brahmā confessed: "How I can know that a cowboy with the rod in His armpit and taking His morsel with His friends in a one pot giving in the mouth, and going in search in the forest, and He is the highest? How can I know?"

Brahmā says: "I have got some intimacy with my father, Nārāyaṇa. Sometimes whenever I have any difficulty I approach Him to get some instruction and do accordingly. But I have not come in connection with the supreme power of such nature. A cowboy in one dish taking food with His friends and with a rod in His arm He's going in search for cows and He's the highest? So now I see that You are far above (my father Nārāyaṇa. Vaikuṅṭha is fair and lawful field we can know but these most tactful and

obscure diplomacy we have never experienced anytime that this is in the highest quarter. How? We should not be blamed for (being unaware of) that. Wonderful, obscure."

"Full many a gems of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to bare unseen,
To lose its sweetness in the desert air."
(Thomas Gray's *Elegy in a Country Churchyard*)

There may be unknown quarter, there may be so much wealth and so much sweetness unknown to us. Hare Kṛṣṇa. Hare Kṛṣṇa.

To find our highest Mastership, our Lordship, as a thief, what peculiarity. Who is the Master of everything, He's a thief. Ha, ha, ha, ha, ha. Everything in Whose possession He comes as a debauch. Everything belongs to Him, but He's playing the part of a debauch. All wonderful, He's a thief, everything belongs to Him and He behaves as a thief, as one of us. A peculiar plane, all equal, superior also, father, mother, mother may be whipping and He's weeping, mother whipping and the Lord weeping. A peculiar type of *līlā*, pastimes. The *bhakti*, here is *bhakti*. Where is *bhakti* ? What is the symptom of pure devotion? Where the highest authority is submissive to the servant, there is devotion. Devotion to be located there where the Master is subservient to the servant. That peculiar power of devotion is to be found there. *Bhakta-parārdhīno*:

(*aham bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*)

(The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me.")

(*Śrīmad-Bhāgavatam*, 9.4.63)

The highest has been forcibly taken down to serve the devotee, His servant. A peculiar power of devotion, devotion means this. *Kṣetra-hari prema bhajana*, the last acquisition of devotion is this, that that can control the Supreme Lord and forcibly take Him to the devotee as a friend, as a friendly servant. The Master submits and surrenders to the servant, a peculiar thing that is there. So what more we can expect?

The Infinite is at the disposal of the finite. Can we conceive? And that is done stealthily in various diplomatic ways. So finite has got its supreme most unthinkable position, that the Infinite is coming to serve him, the finite. The most glorious unthinkable position a finite can have, unthinkable that the Infinite is at the disposal of the finite. What is this? Impossible, this impossible can be effected by devotion, *rāga*, love. Love is such a powerful, unthinkable jewel. It is impossible, the Infinite's defeat to finite. What is that unthinkable position? It can be attained through love only.

So how adorable and how precious and valuable the love is. And to acquire a drop of that, what sacrifice we should do? Nothing is bigger. To acquire a drop of that divine love, no sacrifice is sufficient, is enough. Die to live. So wholesale death is adorable life. It is the impossible of the impossible.

Gaura Hari bol! Gaura Hari bol!

And Mahāprabhu came to give you that. And who is He? How magnanimous is He? He Himself is in that position, He has come to us begging from door to door: "Enlist your name to purchase that thing." He came as a canvasser from door to door. "Enlist your name. I have come to recruit for that highest quarter where the Infinite will be slave to the finite. And that valuable thing, a drop take."

Consider, it is the impossible of the impossible. Is it possible? Ha, ha.

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

Inconceivable of the inconceivable.

Nitāi.
Gaura Hari bol! Gaura Hari bol!

I close here.

.....

Guru Mahārāja: that is also a peculiar plane of the conception of the Infinite. I heard once said by a servant of a Vaiṣṇava that it is the sweet will of his Guru, our Gaura Kīśora Dāsa Bābāji Mahārāja, to live as long as he likes, it is his sweet will. The basis is that what a Vaiṣṇava wills, Kṛṣṇa sanctions that without any hesitation. So we take it what a Vaiṣṇava wills is absolute. Sometimes there is a line of understanding in this way. That is to find the Infinite in every part of it, every part represents the whole, that is a peculiar nature of Infinite. What a servant wills, we can take it for certain that it's Kṛṣṇa's will and it cannot be violated. In that sense that Infinite represents Himself fully in every part of it in His own zone. So from there, this expression, "As you have kept me I am so." Ha, ha. This line of thought originates from this conviction.

Mutually, a Vaiṣṇava says to another Vaiṣṇava: "As you like, I am like that, as you have kept I am so and so." The fashion, the etiquette is like that and the truth behind is like that in the ontological calculation. What a Vaiṣṇava wills Kṛṣṇa's will accordingly and what Kṛṣṇa wills then it is absolute, in this way. "As you have kept I am so and so." The background of such statement is like that. Kṛṣṇa. The Vaiṣṇava commands Kṛṣṇa, his will. Every part of the Absolute is absolute, He's so.

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

Devotee: Mahārāja, in this regard, sometimes you say the Vaiṣṇava *Guru* has two aspects. His own *adhikāra* and level of attainment and capacity and the inspired side of the Vaiṣṇava is the *Guru*.

Guru Mahārāja: Yes. With personal and dedicated power, two sides. Inspired side, that is inspiration given by Kṛṣṇa. Just as an officer, a private man can be a man in the service, a District Magistrate, or a Captain, General, anyone, his personal capacity and his official capacity, in this way the difference. And delegated power as representative of Kṛṣṇa, he talks in a way of official style. But independent of that he's a person and he's very humble, "I am nothing," in that way, *niṣkiñcana*.

"Everyone is delivered from the sinful world only with the exception of me," Narottama Ṭhākura says. "Mahāprabhu came and delivered the whole world, all the fallen souls delivered, save and except myself."

tuwa narottama aloila bhadi jagat udhar he jalu e avatari ?

"In this incarnation the whole sinful world is absolved, only with the exception of my most fallen soul."

That is a sort of feeling in them as regards their personal position.
Kavirāja Goswāmī he says:

purīṣera kīta haite muñi sei laghiṣṭha
("I am so mean, lower even than the worm in stool.")
(*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.205)

And when he's in the office, official side: "This is *the* truth what I say and there is nothing to concern it. Whoever does not care for this is doomed." Kavirāja Goswāmī, the man who says: "I am the worst of the worms in the stool. A greater sinner than even the Jagāi and Madhāi etc.," he says: "That Mahāprabhu *avatāra* is doing such and such magnanimous work. If anyone misses this chance he's gone forever."

janmiyā se kene nāhi maila:

(pāiyā mānuṣa janma, ye nā śune gaura-guṇa,
hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni
janmiyā se kene nāhi maila)

("Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.") (*Caitanya-caritāmṛta*, *Ādi-līlā*, 13.123)

"Who loses this chance, what is the good of his living? It would rather have been better if he's died immediately after his birth. He could not take the chance of human life in such a great magnanimous opportunity."

In this way he's asserting, asserting, a personal capacity who thinks himself even worse than a worm in the stool, yet in official capacity his statement is so courageous. That those who have not accepted the grace of this great magnanimous incarnation of the Lord, his position is the worse type of suicidal person.

Pāiyā amṛtadhunī, piye viṣa-garta-pāni, there is the flow of the nectar and neglecting that he's drinking the water of a poisonous pit. In the poisonous pit there is water and he's drinking, leaving the flow of the nectar.

Janmiyā se kene nāhi maila, that is so worthless, useless and unfortunate.

This strong assertion, from whom? Who thinks himself independently of his inspiration that: "I am worse than a worm in the stool."

So two sides, one inspired by Kṛṣṇa and another taken away from that grace of Kṛṣṇa. Two types of personality we find. As a servant of the Vaiṣṇava, that is in the official function in the office of Kṛṣṇa. Doing something, in charge in his duty, that is one personality. "I have got this responsibility to do from the higher. So like a District Magistrate I must do it," in this way. Two-fold functions we see, one personal, another official, in the service of the Lord. Hare Kṛṣṇa.

Devotee: Mahārāja, one question here. We've got *Śrīmad-Bhāgavatam* published by Tridaṇḍi Śrī Bhakti Prajnan Yati Mahārāja. And in the introduction, the beginning, he has written a statement here. He says: "Fallen, fallen, still fallen am I. Who else except Śrī Gaura Hari, mercy embodiment, Śrī Nityānanda's other self, Gurudeva. His Divine Grace Bhakti Vilāsa Tīrtha Mahārāja, who is none other than Bimala Mañjarī. He has operated on my eyes with the collyrium:

*(om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ)*

("I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances.")

This line, so

Guru Mahārāja: Then?

Devotee: Then he says: "I record the fact that one day in a spiritual vision my divine master commanded me to follow him and soon I could see myself present along with him at an enchanting dalliance of the Rasa-Rāja and Mahābhāva at that transcendental sportive land of Vraja. What a marvellous sight. But soon, I lost myself in ecstatic rapture. Alas! I lost the vision and lamented so bitterly when my divine master,

once again appearing before me, behested me to penetrate upon *Śrīmad-Bhāgavatam* and commissioned me

Guru Mahārāja: What is the next? I could not follow.

Devotee: He had a vision of Rasa-Rāja and Mahābhāva in Vraja. "And after some time I lost that vision and lamenting, again my Divine Master came, Gurudeva appeared and ordered me to take this task, take up this work of *Śrīmad-Bhāgavata*."

Guru Mahārāja: And I am engaged by special request after coming down from the highest position.

Devotee: Yes. We feel a little difficult.

Guru Mahārāja: Question is this your question?
He's posing in this way, the *Bhāgavata*
our Gurudeva Bimala Mañjarī
Rādhā-Govinda Rasa-Rāja Mahābhāva
must be of perfect nature, most perfect nature, that is the
what is the purpose underlying? But what I say, that is perfect and infallible. After getting the perfect vision by the grace of my Gurudeva, by his special request I have come down and I am explaining *Bhāgavatam*. So you should be taken as the highest angle of vision. This is true
How far this is true
How far we can accept this a true? *Itihāsa*, history

Devotee: He's recording history.

Guru Mahārāja: What I avoided in case of our Goswāmī Mahārāja. So many things that I know that if I say it will create havoc. Ha, ha, ha.
So far as I know in this connection that when confidential.

Devotee: We just want to know for ourselves.

Guru Mahārāja: But when Tīrtha Mahārāja, that is Kuñja Babu at that time, Kuñja Babu we considered himself to be the co-founder of this Institution, Gauḍīya Maṭh Mission. But sometimes we are told that for the financial difficulty he had to accept the service in the war field in Mesopotamia in the First Great War. The staff, he was working in the Post Office, then the class who took the risk of going to the war field they could get a big remuneration. So he accepted that service and went, risking his person to that place. And it was told that for financial difficulty, to meet the expenditure of the Mission he was compelled to do so for greater remuneration. At that time Prabhupāda (Bhaktisiddhānta Sarawatī Ṭhākura) found himself

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