

## 83.11.19.A

**Śrīla Śrīdhara Mahārāja:** ...the Gurudeva, Gaurakiśora Dāsa Bābājī Mahārāja, who is supposed to be the Gurudeva of our Guru Mahārāja Bhaktisiddhānta Saraswatī, his day of disappearance. He came from Faridpur district, east Bengal, now in Bangladesh. And about thirty two years he passed in Vṛndāvana, in secluded life, *bhajan*. After that he came to Navadvīpa, and he stayed near Balalghat just near that Felighat in a *dharmasālā* room, to avoid bad association of the so-called *sahajiyā* Vaiṣṇava, and other worldly thinking people. Only when regardful persons visited him he used to ask them, "Chant this *mahā mantra*, Hare Kṛṣṇa *Nāma*." And sometimes he was out for *mādhukarī*.

I told, you have heard perhaps, that even the boys, knowing nothing about his noble life, sometimes they used to run after him, and also sometimes in a ridiculing tone throwing some dust etc.

And he used to remark, "Kṛṣṇa, You are at the back of all these disturbances." His thought was in such level always, that Kṛṣṇa is in the back. "The boys are disturbing me, and Kṛṣṇa is at its back." So he used to say, "Kṛṣṇa, I shall complain to Yaśodāmāyī. You are disturbing me in such a way, I shall go and report Your such behaviour to Yaśodāmā and She will punish You." In this way, in this level of life he lived.

And also we're told one day one famous *Bhāgavata* explainer was Prāṇa Gopāla Goswāmī, he used to explain *Bhāgavatam*, ten rupees per hour. He made it as his occupation. And that is against pure devotional practice. He wanted that he will explain *Bhāgavatam* just before Gaurakiśora Bābājī Mahārāja. And Gaurakiśora Bābājī Mahārāja had heard his explanation, "This fame will fetch more money for him." Because at that time the benevolent king of Barampur, Musilahbad, Mohindranandi, he came to visit that Gaurakiśora Bābājī Mahārāja as the greatest devotee of the whole of Gaura-maṇḍala.

And also our Guru Mahārāja was his disciple, so he gave us so much value.

The Goswāmī he gives proposal, but he does not speak anything, silent.

In this way, twice, thrice, proposal was made, but he could defer here.

Then one day out of his own accord he made arrangement of explaining *Bhāgavata* just before, on the land before him. He was in a hut on the banks of Ganges. And there that Prāṇa Gopāla Goswāmī, the renowned explainer of *Bhāgavatam* came with his own men. He made arrangement of everything, and explained *Bhāgavatam* for some time, and went.

He did not speak a single word, Gaurakiśora Bābājī, kept silence, staying silent. But after it is finished he asked his attendant, "Just purify this place with cow dung."

He was astonished. "What? This is already purified, and *Bhāgavata* explanation took place here. So many gentlemen sat and heard. They have taken out the mat, everything, but the place is cleansed." Then he put the question to Bābājī Mahārāja. "It is all very - no dirt, it is already a cleansed place. Why do you say to cleanse it again? I can't understand, can't follow you. "I say you cleanse." I don't follow what you like to say. It is already a very clear place. The Goswāmī came and explained *Bhāgavatam* here."

Then he came out. "You heard *Bhāgavatam*, but I heard only rupee, rupee, rupee. He did not explain *Bhāgavatam* for the satisfaction of Kṛṣṇa. He did not spread here Kṛṣṇa conception, Kṛṣṇa consciousness, but of something else. He committed offence against *Bhāgavatam*. He wanted to use *Bhāgavatam* as his occupation, the means to earn money. *Bhāgavata* explanation when meant

to earn money then it is offence against *Bhāgavatam*. It is not devotion, service to *Bhāgavatam*, service to Kṛṣṇa. He's using *Bhāgavatam* as servant to serve his family interest. This is not *Bhāgavata* explanation, *Bhāgavata kathā*."

The object of the action will judge its characteristic. For himself or *Bhāgavatam*, then it's *Bhāgavata kathā*. As much as he can, as his capacity, he must try to satisfy *Bhāgavatam*. *Bhāgavata* should be read for *Bhāgavata's* interest, not for any mundane interest. So also we show our devotion to many gods, but if *anyābhilāṣa, karma, jñāna*, if there's any fleeting desire to be satisfied by that, or any organised exploitation, even according to the regulation of the *dharma śāstra*, or even to work out our salvation, *mukti, anyābhilāṣa, karma, jñāna*, to acquire knowledge by which we can attain our emancipation from this entanglement, that is also not *bhakti*, devotion. Devotion presupposes surrender for His interest. That is the test. For Itself. For Himself. Then it will be devotion proper, Kṛṣṇa consciousness. Then *Bhāgavata* reading, or to make it subservient to some other mundane purpose, or even for the emancipation, liberation, that is also not considered among devotion. Because the conception of salvation, liberation, according to *Bhāgavata*, is to be reinstated in our serving position. That is liberation proper. Liberation from the mania of eternal rest, idleness. But life proper is dynamic, is serving, contributing for the whole, or, for Him, everything, infinite is His part, such whole. That is *Bhāgavata*. That is devotion.

So Bābājī Mahārāja's, these remarks that, "I shall report to Yaśodā You are disturbing me Kṛṣṇa." What does it say? In what plane he's living? Everything done, *tat te 'nukampām* [*Śrīmad-Bhāgavatam*, 10.14.8], even crossing that, whatever is done at the suggestion of Kṛṣṇa.

And again, this explanation of *Bhāgavatam* by an ordinary scholar of *Bhāgavatam* it is offence, it is not *Bhāgavata* explanation. As Mahāprabhu wanted, in the case of Devānanda Paṇḍita that was also worse. The explanation of *Bhāgavatam* in the line of impersonal absolute. Mahāprabhu wanted to tear out his books, Devānanda Paṇḍita. But afterwards he was excused, pardoned, and became devotee of Mahāprabhu.

So Bābājī Mahārāja was such type of Vaiṣṇava *paramahansa*. And our Guru Mahārāja had the suggestion, as suggested by Bhaktivinoda Thākura, took *dikṣā* from that Gaurakiśora Bābājī Mahārāja. His day was this past *ekādaśī* he disappeared. Then when he disappeared - how to bury him?

The *sahajiyā* section they approached. "He was one of us, so it is our duty and our claim to bury him in a place where we will be owner. That we shall show this is the burial place of that *paramahansa* Bābājī Mahārāja Gaurakiśora, and our dignity will be increased." They tried in that way.

But there was other small party, they informed our Guru Mahārāja. Guru Mahārāja came and the case was taken to police station. Our Guru Mahārāja told, "He was not one of these ordinary *bābājī* section, he was *paramahansa*."

The police officer told, "We know about Ramakrishna *paramahansa*. Was there any *paramahansa* here?"

Guru Mahārāja asserted, "Only by the touch of the feet dust of this *paramahansa*, hundreds of Ramakrishna *paramahansa* may be delivered. They'll be liberated from these worldly ties."

"What do you say? Hundreds of Ramakrishna *paramahansa* if they can touch the feet of this Gaurakiśora Dāsa *paramahansa* they'll be all delivered?"

"Yes, he was such *paramahansa*."

Anyhow, then all other *bābājīs* fled away and in some place of his devotees he was buried, *samādhi*.

Then again after few days the Ganges began to encroach, and his *samādhi* was to be removed, and our Guru Mahārāja managed to take it to Māyāpur. And that is a temple you might have seen, Gaurakiśora Bābājī Mahārāja, on the western bank of Rādhā Kuṇḍa, his remains were buried there in temple way. Gaurakiśora Bābājī Mahārāja.

He asked our Guru Mahārāja, "Don't go to Calcutta, remain in the *Dhāma*, and go on chanting Kṛṣṇa *Nāma*. Why do you bother about that?"

But Guru Mahārāja he came with some other inspiration direct. He came to relieve the whole of the world, with that idea. He answered...

Gaurakiśora Bābājī Mahārāja told, "Kolikatta means Kalisthan, Kali."

Kali means - that you know from *Bhāgavatam*, Kali, this worst *yuga*, Kali personified, sin personified.

So Bābājī Mahārāja told, "Kolikatta is Kalisthan that is full of filth, a filthy place. The place of business, the place of exploitation, mutual robbing, all these things, nasty place. You avoid that."

But Guru Mahārāja answered, "By dint of your foot dust, I've got so much charm in your foot dust, by the dint of your foot dust I can conquer thousands and thousands of Kali. They won't be able to disturb my attention from your holy feet. By the power of your holy feet dust I can conquer the whole world. Please bless me in that line."

With this Guru Mahārāja made his attempt to preach. And in his conception, so powerful the principle of exploiting life seems to be so powerful capturing the whole humanity almost. All busy to survive at the cost of others. Survival of the fittest. Struggle. Everyone is making struggle to emulate his condition, a great competition, everyone wants to be king, to be monarch. "I'm monarch of all I survey." Everyone is attempting to become monarch. This idea, this principle, was seen to be very weak to the eyes of Guru Mahārāja, Bhaktisiddhānta Saraswatī.

He used to say that, "The cocks roam about with very elegant style as if they've got much strength in their leg, with such air." So he used to give example of that. "Murgī tyang. The strength in the leg of a cock, how much power it may contain? So the Kali, what power has it got? The present principle of civilisation, the all exploiting attempt, what is its strength? I can crush it. With a spark of Kṛṣṇa consciousness I can burn them to ashes." With this strength he came. "This present civilisation, what is at its back? How much strength it has got? I'd like to crush them wholesale by Kṛṣṇa consciousness, so much prospect, full of prospect, from all round prospect there. And what meagre prospect these worldly people have got to propose in the field, in the battle?" That was his idea. So totalitarian war against Kali, against this age, and the civilisation, including all conceptions of so called religious views. Maybe some partial representation of some goodness there, but in comparison with Kṛṣṇa consciousness what position they may hold? The wholesale solution of every life in its fullest stage is to be found only in Kṛṣṇa. *Akhila-rasāmṛta-murtiḥ* [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.142]. So *sarva-dharmān parityajya, mām ekaṁ* [*Gītā*, 18.66].

"Give up all conceptions of your duties and come to Me alone, and you'll not have to repent anything. More than what you want, satisfaction you'll get, your compensation will get, beyond

your aspiration. It is only a mere false statement in the end, conclusion of *Bhagavad-gītā*? It is *the* real statement. Everything one side, I'm alone one side. And your interest, very best represented coming to Me, giving up everything. The truth is such, absolute truth is such, absolute consideration is of such nature. You try to understand. Try to come in connection and you'll be able."

*Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi,* [Śrīmad-Bhāgavatam, 1.2.21 & 11.20.30] The wholesale treatment, the wholesale totalitarian transformation of everything. You're maladjusted there, and proper adjustment you will find.

...

...and that is possible, that is real liberation, and that is your best attainment. That is life. Die to live. That is proper life. And this is the life of abnormal life of robbery, everyone exploiting another. One body is to be maintained and so many bodies must be finished. Is this a life? Is this a model of life? At the cost of so many living friends I'm keeping up, I'm feeding myself. A most heinous form, most shameful, and sinful life. At the cost of the environment I can grow only. Hateful things.

So Gaurakiśora Bābājī Mahārāja his day of disappearance was this last *ekādaśī, utthāna ekādaśī*. *Utthāna* means the demigods, ordinary gods. Demons and gods, two classifications, good souls, bad souls. Beyond this body, after leaving this body, the *jīva* soul stay in mental body. At the death this flesh body drops down but the man in the mental system he is. And in a country also where they can live there is also government classification of. So god, the good people and the bad people, *asura, deva*. And they, those good people beyond this life they stay. They're supposed to live somewhere in the Sumeru, nearby. Where from geographical representation we hear the land of the Eskimo perhaps, Sumeru, where six months day, six months night. When the sun towards the north those six months day. And sun comes by the movement of earth towards the south that is their night, six months. So at night this *dakṣiṇāyaṇa*, that is when the sun going towards the south of the earth by their movement, mutual movement of the sun and the earth. Really it is by the movement of the earth, the sun seems to come to the south. And that is *dakṣiṇāyaṇa*, that is far off from the north pole. So that is night, that is the time of sleeping for the gods. So they're supposed to sleep in that mental body, and they rise this *ekādaśī* day, after four months deep sleep. Six months night, out of six months they sleep four months. So in the early morning they rise in this *ekādaśī* day it is supposed, so *utthāna ekādaśī*.

*Śayanā ekādaśī* \_\_\_\_\_ [?] in time it changes also. About the movement with the earth it begins, it is coming earlier.

One Bāl Gaṅgādhara Tilak, a political leader and scholar also of Maharashtra, when he was imprisoned for six years, from that prison he continued his search in the *Upaniṣads*, in Vedic doctrine. And he told that - and the present scholars they also accepted his theory. He told that when this particular verse of *Veda* was written, at that time this varadin [?] at the beginning of the increment in day, somewhere was in the month of March or so, Caitra, Phālguna. It was hinted there that the sun was going in his chariot, and suddenly the legs of his horses were broken. Something like this was written in a particular verse of the *Vedas*. And from there he concluded that the increment of the day over the night was begun at that time, in the month of Phālguna. Now it has come to the month of Pauṣa, in December, varadin [?] begins in December. But it was at that time when this *śloka* was composed it was - every hundred years one day is approaching.

Every hundred years one day comes nearer. So, so many hundred years ago this verse was composed. At that time this varadin [?], the beginning of the bigger day, used to take place at that time, something in March, and now it's in December, it advanced so much.

So *dakṣiṇāyaṇa* [winter solstice], *uttarāyaṇa* [summer solstice]. *Uttarāyaṇa* is considered to be the day, and *dakṣiṇāyaṇa* the night. And according to that, *utthāna ekādaśī*. *Śayanā ekādaśī* \_\_\_\_\_ [?] This name has come from this theory. The *utthāna ekādaśī* day was the day of departure of Gaurakīśora Bābājī Mahārāja.

Hare Kṛṣṇa. I composed a poem in the name of Gaurakīśora Bābājī Mahārāja.  
[*Śrīmad-Gaurakīśora-nāmaskāra-daśakam*, ten verses]

*Namo namo gaura-kīśora tubhyam. Guror guro me paramo gurus-tvaṁ.* In this way. [from verse 1]

*Mahāyaśo bhaktivinoda-bandho! mahāprabhu-prema-sudhaika-sindho!*  
*jagannātha-dayāspadendo! namo namo gaura* [from verse 7]

*Vivikta, vraja-dvandva-raho-vilāsī. Vivikta* in Vṛndāvana. And then come to,

*kvacid vrajāraṇya vivikta-vāsī, hṛdi vraja-dvandva-raho-vilāsī*  
*bahir-virāgī tv-avadhūta-veśī, namo namo gaura-kīśora tubhyam.*  
[verse 3]

*kvacit punar gaura vanāntacārī, surāpagā-tīra-rajo-vihārī, pavitra-kaupiṇa-karaṅka-dhārī*  
[verse 4]

*sadā harer nāma mudā raṭantaṁ, gṛhe gṛhe mādhuakarīm-aṭantam*  
*namanti devā api yaṁ mahāntaṁ, namo namo gaura-kīśora tubhyam.*  
[verse 5]

*vihāya saṅgaṁ kuliyālayānāṁ, pragṛhya sevāṁ dayitānugasya*  
*vibhāsī māyāpura-mandirastho, namo namo gaura-kīśora tubhyam.*  
[verse 9]

This way tried to give a glimpse of his divine life in this poetry. Hare Kṛṣṇa.

Today we're told the day of disappearance of Bhūgarbha Goswāmī and...

**Badrinārāyaṇa:** Jagadīśa?

**Śrīla Śrīdhara Mahārāja:** ...and Kāśīnātha or someone.

**Badrinārāyaṇa:** Jagadīśa?

**Śrīla Śrīdhara Mahārāja:** Jagadīśa Paṇḍita?

**Badrinārāyaṇa:** Yes, Jagadīśa Paṇḍita.

**Śrīla Śrīdhara Mahārāja:** And? Bhūgarbha Goswāmī, and Kāśīnātha, I was told. Bhūgarbha Goswāmī was a friend of Lokanātha Goswāmī, the Gurudeva of Narottama. Came from the same place, and lived in Vṛndāvana together. A good Vaiṣṇava, revered, unassuming nature. And Kasīśvar Paṇḍita, he was Godbrother of Mahāprabhu, the disciple of Īśvara Purī.

When Īśvara Purī at the time of his disappearance he asked those two of his disciples, Govinda and Kasīśvar, "Go to Kṛṣṇa Caitanya and serve Him as long as you live."

So after the disappearance of Īśvara Purīpāda, both of them went to Purī and surrendered themselves to the divine feet of Mahāprabhu. Saying that, "This is the order of our Gurudeva that the rest of our life we shall like to be Your attendants."

Mahāprabhu showed some hesitation in the beginning. Guru seva haya manya avanatha [?]

"You are the servitor attendant of My Gurudeva. How can I engage you in My service? Rather, I shall have to respect you as My brother."

But they told, "Our Guru's order, we have come to you. What to do? You know best."

Then Mahāprabhu, though He knew everything He asked Sārvabhauma, "Sārvabhauma you have got much knowledge about the scripture. Now what to do? Generally the disciple of My Guru is My brother. I must show some respect to them. But Gurudeva has given some order, they say, that to engage them in My service. What should I do?"

Sārvabhauma told, "Guru ajna bhagavan [?] What he has ordered that must have preference."

Then what to do, He engaged Govinda in His direct service.

And Kasīśvar he came from a *brāhmaṇa* family, and he was very strong, and physically very strong. So when Mahāprabhu used to go to Jagannātha temple and there was much crowd, at that time Kasīśvar's duty was to go just in front of Mahāprabhu and to push the crowd on the outside and clear the way. We find his duty in that way.

And Govinda, twenty four hours attendant. Even when Mahāprabhu expressed His disgust with the environment. "Oh, you Govinda, let us go to Allanath. I won't stay here. They're coming and requesting Me unduly. I shall go to plead to the king for Gopinātha Paṭṭanāyaka that the king may forgive his - he stole some money from his state..."

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