

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Devotee: I want to ask, concerning the neutral, the first position, or *rasa*, of neutral devotee. I understand it that the neutral devotee is one who has some affection for Kṛṣṇa but does not necessarily want to have a relationship of serving Kṛṣṇa.

Guru Mahārāja: What do you mean by neutral devotee?

Devotee: *Śanta-rasa*.

Guru Mahārāja: That is not neutral. Neutral means both sides he has got, but *śanta-rasa*, that mere submission to the truth not active tendency to satisfy Him, that is *śanta-rasa*. That is mere submission and slight attraction, but not so much inspiration as to serve Him, to satisfy Him. That is lowest *rasa*, the submissive closeness, nearness of the truth, not any active transaction. That is *śanta-rasa*. That is not to be called neutral. Neutral both the parties not connected with any party but many parties of different types and he's neutral, he's numb, he's for none. But *śanta-rasa* means submission, submissive to the truth but not actively engaged to follow His dictations, to satisfy Him. That is *śanta-rasa*. the lowest order. *Niṣṭhā*, the poor truth, not active, the service, serving, not practically in service, practical connection, but admits and submits to the truth, that is the lowest conception of a devotee.

Devotee: My question is if someone is having that position simply submissive but still not so much actively wanting to serve...

Guru Mahārāja: That is also, there are also so many inter stages, analytical stages, the *śanta-rasa* to *Vaikuṅṭha*, *śanta-rasa* in *Vṛndāvana*. They're different, and in that posing also, the flute also *śanta-rasa*. The *Yamunā*, the river, the hill *Govardhana*, the forest, the earth, the sand, all *śanta*. So many birds also *śanta-rasa*, beasts also *śanta-rasa*, there gradation in *śanta-rasa* also and different type in *śanta-rasa*. The seat *śanta-rasa*, cows are *śanta-rasa*, so many *śanta-rasa*. Passive attitude, more or less passive attitude, they're serving in a passive way, *śanta-rasa*.

Devotee: So how is it that they have changed their position in the spiritual world without having such a deep desire to want to serve Kṛṣṇa?

Guru Mahārāja: There is personality inside. You see the Ganges is there in the watery body, but the person Ganges is there, the *Yamunā* person is there, though water flow of a river, his body. So the person within and the body is in a passive way rendering service. We are to consider that, they're person, they're not property, not things only, but they're suitable to render that sort of passive service. The *śimhāsana*, the *cakra*, the dress, the bed, all *śanta-rasa*, the food, *śanta-rasa* but passive mood, rendering service, but there is personality within. Posing is such, just as in a drama a man he's playing the part of a dead body.

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

Devotee: Mahārāja, today is the disappearance day of Śrīla Gaura Kīśora Dāsa Bābājī Mahārāja, so could you please say something about him?

Guru Mahārāja: Gaura Kīśora Dāsa Bābājī Mahārāja, he was born in Pharidapura district near Padmā River. He came in a merchant family, but, and he took initiation from Advaita Goswāmī, but afterwards when mature in life he left the world and went to Vṛndāvana. His previous name was Vamśī dāsa and then when he approached his Gurudeva, who was the disciple of Jagannātha dāsa Bābājī, one Bhāgavat dāsa took his, this *bābājī-veśa* from him and began his *bhajana*, mainly taking the name, *mahā-mantra*, and he used, his habit was very strict *vairāgya* habit, his *vairāgyam*, his renunciation was very, very, firm and strong.

Then about thirty two years he passed in Vṛndāvana, after that he got some inspiration within and came to live in Navadvīpa, and there is a place where he used to live, sometimes in a cottage and sometimes in a public *dharmasālā* to avoid the crowd, the mob.

By the direction of Bhaktivinoda Ṭhākura he has no disciples. He did not initiate anybody we are told. He might have given one or two, but not to be traced. Bhaktivinoda Ṭhākura knew him because he also had connection with Jagannātha dāsa Bābājī Mahārāja, and he recommended our Guru Mahārāja to take *Hari-Nāma* from him, and my Gurudeva Bhaktisiddhānta Ṭhākura at that time he was Bimalānanda Sarasvatī and his *sannyāsa* name is Bhaktisiddhānta Sarasvatī. Bimalānanda Sarasvatī previously was his title given by astronomer section, Sarasvatī.

He was a *brahmacārī* from his birth and only reading *śāstra* and observing the *pathana*, etc, and having a press and publishing books and journals in spiritual matters. Purely recommended by Bhaktivinoda Ṭhākura to take *Hari-Nāma* from Gaura Kīśora Dāsa Bābājī Mahārāja, he approached.

Then Gaura Kīśora Dāsa Bābājī Mahārāja told, "Yes. I am not independent. I shall ask my master. If he agrees to accept you through me then I shall fulfil your desire."

Our Guru Mahārāja told, "I was famous at that time as a good Vaiṣṇava theologians, well read in the Vaiṣṇava scriptures, and of pure character, conduct, and education, and knowledge of Vaiṣṇava philosophy, all these things. I was already famous in the society, still he ignored me."

"Yes I shall ask."

"Then next time I approached him, have you asked Mahāprabhu?"

"No, no, I forgot, I forgot to ask permission."

Guru Mahārāja told to us, out of his humility we take it, "That I had some pride in me that I am a good scholar, extraordinary scholar, and a man of pure character, but when I heard that he had forgot, so many so called stalwarts in the Vaiṣṇava school, they're all aspiring to get me as their disciple but I don't approach them, they're approaching me in some way or other, but I don't approach anybody. Under the direction of Bhaktivinoda Ṭhākura I am going to Gaura Kīśora Dāsa Bābājī, and he says that "he has forgot". There so many

stalwarts in the *sampradāya*, they're so eager to get me as their disciple and he says that so neglectfully. Oh I have got that pride in me, so I am unfit for his discipleship. Then next time I approached..."

"Yes, Mahāprabhu has accepted your prayer, you come." and he gave *Hari-Nāma*. And perhaps we are told he was his only disciple.

Like Lokanātha, Narottama. Lokanātha Goswāmī did not make many disciples, not in a mood to make disciples, but his disciple Narottama, he inundated the whole of North Bengal, collected numberless number of disciples.

So our Guru Mahārāja, Gaura Kīśora Dāsa Bābājī did not extend his grace to many, but our Guru Mahārāja taking the misers property and distribute like anything, and aspire to conquer the whole world with the name of Mahāprabhu under his banner.

So Gaura Kīśora Dāsa Bābājī was of such temperament, *nirapeska*, without caring for anything, but only for the Lord and His grace.

Once we are told that Pran Gopāl Goswāmī who was a very renowned scholar of *Bhāgavatam*, and could explain *Bhāgavatam* very beautifully, popular explainer of *Bhāgavatam*, but he approached Gaura Kīśora Dāsa Bābājī Goswāmī once, "Babaji Mahārāja, they say that I can explain *Bhāgavatam* very nicely. I like that if you hear one day my explanation of *Bhāgavatam*, then I'll think myself very fortunate."

But he does not say anything, twice, thrice, he came with proposal, but he did not speak any word. But one day he himself made some arrangement, just before him and with his own men and own materials he came and made a (sava?) and gave invitations to many devotees, and began *Bhāgavatam* reading just in his front.

Babaji Mahārāja is sitting without saying, uttering anything, always sitting, he is there taking Name. Then the Goswāmī went on, all the audience went away, then he was asking his personal attendant to, "cleanse this place and smear with cow dung to purify."

"What's the matter Bābājī Mahārāja? It is already clear and pure. Goswāmī came and discussed about *Bhāgavatam*, explained *Bhāgavatam* here. It is already pure so why am I to again brush, you say, and to smear cow dung to purify?"

"Oh you heard the explanation of *Bhāgavatam*, but I heard only money, money, money. If he can spread amongst people that Gaura Kīśora Dāsa Bābājī Mahārāja heard his explanation of *Bhāgavatam*, it will fetch more money for him. That trade. He made *Bhāgavatam* subservient to his ordinary sensual life. We should serve *Bhāgavatam*. *Bhāgavat* is Kṛṣṇa Himself and we must serve *Bhāgavatam* leaving every comfort aside. We shall try to take the instruction of *Bhāgavatam* from door to door, to get relief to so many suffering souls, but he's utilizing that *Bhāgavata-kathā*, that purest, that world saving, that nectar, he's trying to utilize for his own sensual life. To serve his sensual life he's committing offences against *Bhāgavatam*, it is not service of *Bhāgavatam*."

In this way another new, young man taking initiation from somewhere, he built a cottage just on the Ganges bank, and he began to imitate Gaura Kīśora Dāsa Bābājī. Very, in abnegation, in renunciation, only once he takes some

food and that also in earthen pot, he takes this skull of a, the human skull, used that as a pot, the water and everything in the skull. In this way he used to show just something like this (tinkari grubhasan?) The external renunciation, very stern renunciation, and he lived there and to chant the name, then some approached, "That this boy has come to imitate you and has erected a cottage, competition in your side. What is this?"

Gaura Kiśora Dāsa Bābājī Mahārāja remarked in a very serious way, "That if a lady enters into the labour room and imitates some sound as she is feeling the pain of giving birth to a child, then child will come? That imitation of the sound and the imitation of the practice, the child won't come." So the mere imitation, the (sudasata?), we must come and perform many things before giving birth to a child, many things happen before.

So omitting all those things, to approach real Guru, and then serve him, then to take the Name, and then dedicating, and then coming in contact with *śuddha-sattva*, pure conscious area, and then by serving, attending to a particular place, and then one may then show all these natural *vairāgyam*, and taking the Name. But if he enters only like a lady and imitates that he has got the highest level, it's a mere imitation, cannot do anything. This to hear he told, in this way he has got many remarks about *śuddha-bhakti*.

And lastly when he disappeared there was a quarrel. The *sahajiyā* section wanted that they will have under their control the *samādhi*, and our Guru Mahārāja was informed. He was in Māyāpur, he came, "No, though he lived amongst you but he was far from you, you are all *sahajiyā* section, but he was a pure devotee, *mahā-bhāgavat*, and I am his disciple, I want to manage, take care of his *samādhi*." Then he had to approach the police station, and the sub inspector he ordered that our Guru Mahārāja, as he was disciple of him, according to his wish his *samādhi* will be finished.

It was done so and at that time Prabhupāda first met Kuñja Bābu, Kuñjabihari Vidyābhūṣaṇa, who was afterwards his general secretary, and then afterwards he was a *sannyāsī*, Bhakti Vilās Tirtha Mahārāja. He met him at that time and gradually he approached him, and became disciple, and began to organize the preaching campaign.

Again, Guru Mahārāja, when by the current of the Ganges, that *samādhi* place was broken, he removed the bones of Bābājī Mahārāja to Māyāpur, and there he, in a box, we were present at that time, the remains were taken in a box, and with *mantram* that was put under the ground there in *samādhi* Māyāpur, and the temple is built just in the eastern side of Rādhā-kuṇḍa there in Caitanya Maṭh.

I have composed also a *śloka* in praise of Gaura Kiśora Dāsa Bābājī. Published in *Śrī Śrī Prapanna-jīvanāmṛtam*, *Life-nectar of the surrendered souls*.

Gaura Hari bol. Nitāi.

Devotee: Guru Mahārāja, I have heard vaguely of a pastime of Kṛṣṇa called paying the toll. Kṛṣṇa, He would hide in the bushes of Vṛndāvana and Rādhārāṇī would, with the other *gopīs*, come to pick flowers and Kṛṣṇa would

come out of the bushes and say that She had to pay a tax, because He owned all the flowers in that forest.

Guru Mahārāja: We should not venture to try to conceive about those *līlā*, because the misrepresentation will be heard and in future we shall have to meet the great difficulty, when really we shall face that soil, position. So it is not to be tackled. Only if we come in connection, we should show our reverence and keep it for our future. Do you see? The higher mathematical astronomicals, here the brain will be puzzled and we will misconceive, and afterwards we will have to face a great difficulty. So many misunderstanding, or malunderstanding will come to take place. It is not so, as conception we can have in our best, consciousness here, it is far, far, beyond, so we shall not. Fools rush in where angels fear to tread.

Only this much we shall try to think, that Kṛṣṇa is all in all, and all His whims, His desires are purest and purifying the atmosphere. The standard of purity must be realised, what is the real standard of purity, purity, to be acceptable to Kṛṣṇa. Only pleasures are condemned for our selfish end, selfish end, because we are deviated from the Absolute Good of Reality. So what is normal, or absolute good in the highest realm, if that sort of right is exercised here in this mundane plane it is a great hindrance to that, to reach there.

The prejudice, mollified prejudice, that won't be, it will be very hard to remove them. That is *aparādha*, *aparādha*, misconception, but misconception not innocent but in the form of offence, offence, because that plane is not material. Not objective but subjective. Whatever misbehaviour towards the higher subject, that is all offence and that is detrimental to us. We should remember, fools rush in where angels fear to tread. So we may hope the time may come once, when we shall be able to deal with those things properly, properly.

*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."]

(*Bhakti-rasāmṛta-sindu*, 1.1.11)

Fleeting desires in our stage, *jñāna-karmādy-anāvṛtam*. Systematic activities with religious colours. Having some relation with the spiritual truth, elevation, but with connection with spiritual truth, that is *karma*. *Jñāna*, to understand that the environment where we are present, everything is undesirable and harmful. And eagerness to renounce the whole present circumstance and environment, *tyāga*, liberation, emancipation, negligence and also inquiry after things subtle, higher, where we can have some subjective position, in the subtle world where we can have our subjective position, we can control our subtle forces. *Anāvṛtam ānukūlyena-kṛṣṇānu*.

And also to reject the proposal of going against the pleasing play of the Lord, that is *śuddha-bhakti*, *bhakti* proper. Then there is the Paravyoma, and then Kṛṣṇaloka. Then there is also *śanta*, *dāsya*, *sākhyā*, *vātsalya*, though not the same with this world, but similar. We can try to enter into, but this *mādhurya-*

rasa is very mystic and of the highest type, especially *parakīya*, *parakīya*, which is not sanctioned by the society, nor by the scripture, such independent contact with the Lord. He's above all, above everything, not only above my life, my highest prospect, the society, the relatives, even my religion, conception of religion. Everything is one side, and all rejected for our quest for our union with the truth, with the highest substance.

So the step by step, we must have to go forward, otherwise if from the lowest step we try to understand the highest, that will be misconception and those errors will be very difficult to be removed. So we are told don't try to approach from this mundane plane. The *Bhāgavatam* has given the greatest warning.

*naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād yathā 'rudro 'dvijaṁ viṣam
īśvarānām vachaḥ satyaṁ, tathaivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet*

[One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison. - The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress.] (*Śrīmad-Bhāgavatam*, 10.33.30-1)

Yes, that is the highest achievement, no doubt, but never venture to approach that in a non scientific way. In a proper way. If you do you will be finished. *Jātu* means never, no, *jātu*, never try to approach this higher truth. Even by mind, even mentally. The *sahajiyās* are practically trying to imitate that but *Bhāgavatam* has said clearly that not even mentally should you try to approach those *līlā*, that heavenly, the divine *līlā* of the Lord, so secret, private, purest thing, even mentally. What to speak of physical imitation, but mentally also you don't indulge yourself to bring that thing in your imagination.

Who is not master of his own self, who has not controlled all his selfish propensities, tendencies, if he does so what will be the effect? If due to foolishness, stupidity, he ventures to approach even by mind, he will be destroyed, ruin is sure. Even due to his ignorance or stupidity or foolishness, he ventures to mix, to associate with that higher truth, he will be finished.

How? Who is not Mahādeva, Śiva, if he goes to drink the poison he's sure to die, but it was ornamental to a man of position like Mahādeva. Mahādeva, He took the poison, but He was *nirakantha*, some ornamental spot came in His throat, He did not die. But if in an inferior position than Śiva he goes to drink the poison he is sure to die.

This is also like that, so don't venture. It is not so, it is not so lower achievement, the highest achievement, and you are to follow step by step, step by step, and according to your purification you will be able to perceive, to

conceive, otherwise it will have no meaning to you. So really if we want that high thing, then we must be very much careful, otherwise our future, our prospect, will be spoiled forever. If you love you, if you love your own self, then for the sake of the prospect of your own self you should avoid it, otherwise that will be suicidal, suicidal.

It is there, the smallest portion can satisfy, even the conception of ones own soul can suffice to create a sensation of wonderfulness in his mental plane. Practical, it is practical. If eliminating your mind which is mixed with this mundane ideas and thoughts, with the help of your pure intelligence, reason, conscience, you can catch up, you can rise up to the level where your soul is, your own soul, *ātmā*, and you will be charmed to have the conception of that. That can stupify you, sufficient, the conception of your own soul is sufficient to stupify, that what am I doing here?

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Guru Mahārāja: The *ātmā*, the spirit, proper, spirit proper, the soul is a thing of such wonderful type that when anyone comes to have a touch of that soul, his own soul, he will be stupified. Finding what strange substance is there and I am that strange thing, I am, and what are these material achievements for which we are running, life after life, this is all nasty thing. And how higher substance is my soul, it does not require any help from all these material world. He can stand by himself and how peaceful, pacifying. A new world, he's giving a glimpse of a new world, whose comparison can never be drawn here in this world however astonishing they may be. The scientific research on this, that, all trash, all will be, it has come and it is surely to be dissolved. *Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* (the perception of the evil of birth, death, old age and disease - *Bhagavad-gītā*, 13.9)

And that is eternal, and that is self conscious, and no mortality or no harm of any can touch it, touch it, that is. Then that *jīva* soul, then that Paramātmā, then the land where they live, and then the highest from whom everything as this wonderful world emanating, and the highest conception of the *līlā*, both positive and negative, grouped highest type, however it should be. Ones own soul is sufficient to supply the charm for his future, real spiritual life, neglecting, spiting whatever aspiration we may conceive here in this world. Our going to the moon, and some news from the sun and this or that, all mortal nasty things, undesirable, not only but all trespasser to dispossess us of our own wealth, all these enemy clan.

[Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja told in New York, "Oh you ingenious, you have built such big palaces, so high, but have you thought about your transient mortal characteristic of your own body? They will live for hundred thousand years but what about you, the builder of this big palace, you ingenious, where should you go? Have you thought of that?"

Only what is required that we shall try our best anyhow to meet face to face with that soil, soil of soul, what is soul and what is matter. Then the development gradually there to the highest, otherwise everything will be,

(*kāma* pledge?), everything will be hoax, hoax. For some days we shall associate with all these things and a reaction will come and we shall go and preach to the public, "Oh I have tried my best to get that but that's nothing, all hoax." All come from designed persons as the communists say's, "They're enemies of the society, only giving hoax to the ordinary public, and causing hindrance to their peaceful life here in the material world."

Without our proper attention to learn to take the labour of learning a, b, c, d, we cannot hope to have the pleasure of reading a novel, a good book, a novel. Before that we must be, we must have sufficient knowledge about the letters and the meaning of the word. Then we can hope that we shall read and we shall get some pleasure by reading the thoughts deeper.

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

*ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ*

[Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.]

(*Śrīmad-Bhāgavatam*, 1.7.10)

So many experts that have at least laboured hard to understand his own position, who is he, he is the soul. Even from there it is difficult to go up. They are captured by the charm of their own soul, as we are charmed by the material things, this body and the food of this body. So the liberated souls they are also charmed by their souls, own souls strange position, and does not want anything else, *ātmārāma*. But there are few *ātmārāma* that comes to say, "No there is higher world made of stuff superior to that by which we have been composed."

Generally the spiritualists they do not have any recognition of the superior world, they say, "We are in the highest position, highest position. What we have found in our soul, there cannot be any higher thing." All imaginary and speculation, but very few of them can have such favourable conception to the higher world.

But those that are living in that world, when they come as messenger, as agent of that world here, with the help of them we can pass to that world, and we can know things of that world. When the Lord Himself comes in different forms or sends His own agents, then it is possible for us to know about that land, that plane, and the gradation how there is, and then it is also difficult to have faith in that.

Only by the help of *sukṛti* that we can understand that there is Nārāyaṇa, Vasudeva, Nārāyaṇa, Rāmacandra, Dwārakesh, Mathurā, Vṛndāvana, and Kṛṣṇa holds the supreme position, most supreme position. Apparently He's a thief, He's a debauch, He's whimsical, but still He's admitted by the highest spiritualists of a particular section, that that is the highest conception. His whimsical, His autocracy, that is the best boon for us. The highest thing is of

such nature that His aggression towards us will be the highest benediction for us, blessing for us.

To our true reason guided by spiritual faith we can understand to certain extent as it may be, it may be possible. The highest good is above law, above morality. That if with proper distribution of the wealth amongst us all, we are separate personalities with separate interests, this is lower position, we must transcend. We are all included in Him. He is our common guardian, well wisher, and everything. All our fulfilment in His holy feet, all with the highest fulfilment of every existing atom is in the attainment of the holy feet of the highest Lord. He's so pure, so affectionate, and so intimate to us, truth is so intimate, so much well wisher, and so much desirable for us.

We heard from Guru Mahārāja, "Don't delay for a minute, if you say that 'there is a fire, I must extinguish that and I am coming' no, no, what will burn to ashes, that is your enemy. All your inner hankering can be satisfied only in the holy feet of your Lord. You cannot conceive how much demand, and how much variegated nature of demand is within you, and for what, and there they will all have their fullest satisfaction in His holy feet. He is such, He is such so search for Him. Your life will be fulfilled. These are all trashes, ashes, rubbishes. Go forward, onward, according to the direction of the guide He's sent to you. Elimination and acceptance, no other, no attraction for anything in the environment, go, go, go onward, onward, onward until you reach such, the Vṛndāvana."

Bilvamaṅgala Ṭhākura says when he's having some approach towards Vṛndāvana,

[*māraḥ svayaṁ nu madhura-dyuti-maṅḍalam nu
mādhuryam eva nu mano-nayanāmṛtam nu
venī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya]*

[My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?] (*Kṛṣṇa Karṇāmṛta*, 68)

Māraḥ svayaṁ nu. "What do I feel in my mind, and some strange conception coming down in my mind? The most charming feeling we find here in our cupid conception, the union between man and woman, that represents a wonderful pleasing sensation in our mind, is it of that type? The supplier of all such pleasures, has He come Himself to me? Who is supplying such pleasing sensation to the world, has He come Himself? No, no, it is not so. *Madhura-dyuti-maṅḍalam*. It is a light, it is knowledge, it is consciousness and so beautiful, charming and sweet, so sweet consciousness, halo, I find it. *Madhura-dyuti-maṅḍalam nu mādhuryam eva nu*. Again I find the very gist of that very

wonderful substance, that consciousness, the representative of all possible sweetness most intensified. *Mādhuryam eva nu mano-nayanāmṛtam*. What is this? My eyes are being bathed in nectar. Such a colour for such a figure has come to touch my eyes fulfilling, enchanting, capturing all the *nāths* of my eyes most satisfactorily, never experienced such thing in my eyes. The nectar is entering into my eye and capturing the whole of my eyesight."

Then higher conception came more. *Nāma-rūpa, venī-mṛjo nu*. "I am transformed into His maidservant and He adoring His dealing with me most affectionately, this mean maidservant, so much kindness, so benevolent, so generous. Is it possible for a fellow of my position may be embraced by such higher sweetness personified, so much adoration? *Jīvita-vallabho nu*. And what do I feel? I have got my shelter, permanent shelter of my life, full and complete assurance from the permanent shelter. In such a sweet domain I am taken in, my charge is taken in by such a magnanimous sweet personality. What more I can think? Wonderful, wonderful, wonderful."

In this way Bilvamaṅgala Ṭhākura has described his progress towards Vṛndāvana, what is Vṛndāvana.

Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.

Mama jīvita-vallabho nu kṛṣṇo 'yam abhyudayate mama locanāya. "By such stages of wonderful stride that Kṛṣṇa is approaching towards me."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

If we are deceived in such a high and sweet errand, that will be most deplorable. We must not do anything which may cause any hindrance to our progress towards that land. Very carefully we must try to go to that plane. We must not dig our own grave.

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

We shall try to keep always in our front the model of Mahāprabhu and others. How highly they're praising and approaching towards that. All those big stalwarts highly qualified and they're approaching towards, and with what, how much reverence and respect and heart felt attainment. That must be brought as model on our front always, and don't go to have a very cheap bargain, never allow ourselves to the cheap bargain, purchase things of very small value, never. Those highly qualified stalwarts standing on our front they say, "How wonderful, we can't, we can't touch, how wonderful."

This ordinary infinite can, this material infinite, how he is small in the position of this material infinite. The sound infinite, the eye infinite, colour, and the touch infinite, so many forms of infinite, we are in the midst of that and how, what negligent position we hold there. This is all finite and finite is so big infinite to us. On the other side infinite also within atom, atom then molecule, then again the electrons. In this way you go to analyse infinite, and the big thing also infinite, whatever, that is infinite, this material conception infinite.

Then to trace, to get the spiritual thing, and who represents with the source of the infinite, not only that He says that, "My every part is Infinite." How should we approach Him, with how much heart? Still He says, "It is possible, there is a way to come to Me though I am Infinite. That is My grace, My free grace, My mercy, not justice. If you come by the way of justice, no hope, if you can catch the thread of My mercy and come by that road you may have Me."

Kṛpā, His grace, free grace, *ahaitukī*, *bhakti*, *ahaitukī*. "My department I want to extend, I want to make Me known to you, that there is a department I want to take you in on My lap. Within My heart I want to catch you, I have heart and heart is also very magnanimous and very spacious, I can accommodate you all in My heart, in the innermost part of My heart. It is possible and only by My grace and not by your right. Take the path of *śaraṇāgati*, and with the help of the *sādhus* sent by Me, you can come to Me and have your desired result, and you do not know what to desire. Everything we'll have to learn, and that is My responsibility, and I extend that sort of responsibility to the world."

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

This is inconceivable but sometimes His representative comes here and tries to give some sort of conception of the inconceivable.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi.

*acintyāḥ khalu ye bhāvā na tām̐s tarkeṇa yojayet
prakṛtibhyaḥ param yacca tad-acintyasya lakṣam*

[That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] (*Mahābharata*, *Bhiṣma Parva*, 5.22)

Who is above the jurisdiction of knowledge, don't try to force it to come down within the box of your reason, don't do it, try to do that. Your reason may be applied to this line, plane, and solid something, the air, the electron, all this and that, water, fire, within that, your box of reasoning, your judgement.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, if we have a dream at night about Kṛṣṇa or the devotees, is it to be considered just a dream or is there some message there?

Guru Mahārāja: It is generally a dream in general cases, but it may have some value. When the mind can eliminate these worldly desires from it, it can go towards the truth. According to the realization of the higher *śāstra*, real things come to cast its shadow, before, but in ordinary minds many kinds of dream. That is not all true, that is true in the mundane sense. The imagination and shadow cast from the above, that is to be differentiated. Not any dream is true, that is true in its own layer.

Some sort of aspiration was in me in previous life and that is recurring. So just as when we are awake so many thoughts are coming and going, sometimes the memory of home, sometimes the memory of Swāmī Mahārāja, sometimes the memory of wine shop, or a market, the mind coming and going. So also when we sleep the mental world remains active and so many things coming and going. But in a very particular case it is possible that higher truth is coming down and casting its shadow, but rarely, rarely it is possible. And who has purged out all this material consciousness of enjoyment, exploitation, and salvation, their mind is always a reflection of the higher world is taking place.

Ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi. Rāmānanda Rāya says quoting about the *gopīs*, "When in my dream I had a look of the Lord with flute in His mouth, at that time two enemies approached me." *Ānanda āra madana.* Some sensation to be united with Him and the ecstasy therein, these two enemies came, and did not allow me to have a clear sight of my Lord, the clear vision of my Lord, be barred. So I am thinking that if in any time in the future I get such chance, then I did not try to look at Him, but I shall try to satisfy those enemies, that they may not come, so the sight will be permanent, will stay for some time more."

[*ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi*
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṣṇa daraśana, tabe sei ghaṭi-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharana, alaṅkṛta karimu sakala]

[Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa's to the full satisfaction of My eyes. - If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments.](*Caitanya-caritāmṛta, Madhya-līlā, 2.37-8*)

Nitāi Gaura Hari bol.

We are talking high things, where we are, and only by the grace of the Guru, *mahājana*, Vaiṣṇava. And that we can try somewhat to have a conception, slight realization of these things, why these ways, futile attempt.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

What can I do? A child when it tries to learn to walk he's slipping down, falling down, and again with the help of the ground he's standing, again falling, again standing. You can't check that attempt in him. So also with us, without trying, possible or impossible, without caring for that, what should we do? Our charm for this world has finally been finished. If we want any engagement, engagement in this type of, whether you say imagination or reality, or whatever, we are captured by the charm of such talk. We get or do not get. The leading

idea in our mind, the principal guiding idea of our life is such. Search for Kṛṣṇa, Reality the Beautiful. Die to live. All risk no gain. Either gain ground or die. Just as in ancient times we are told that the Romans, they took the soldiers in a ship, and helped them to land in a country, and then burned the ship, do or die. No way to fly away by the ship again, to go back. You have no other alternative but to fight, so fight with your utmost energy and conquer the country, or be killed to the finish. No other alternative to go back, the ship is burned to ashes, so do or die.

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

Devotee: Mahārāja, how does one subdue his false pride?

Guru Mahārāja: The only way it is recommended, *sādhu* and *śāstra*, association with the higher thought. False ego can be destroyed with the help of the real ego. By the force of the association of the real ego that can do away with the false ego, the pride. The association is the most powerful thing to convert one to another, from one plane to another, the association, and that is of two types. One living scripture, the *sādhu*, and another, scripture, the words of the *sādhu* collected in some emblem. *Sādhu-śāstra-kṛpāya*. No other alternative.

[*sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya
sei jīva nistare, māyā tāhāre chādaya*]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] (*Caitanya-caritāmṛta, Madhya-līlā, 20.120*)

[*smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulkāṁ tanum*]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] (*Śrīmad-Bhāgavatam, 11.3.31*)

Bhaktyā sañjātayā bhaktyā. Nothing can produce *bhakti* but *bhakti* herself. So there is light in the heart of the *sādhu* and that light can be extended to light the candle in your heart. Only *bhakti* can produce *bhakti*, nothing else can. No intoxication can produce *bhakti*, as Jaya Tīrtha is conceiving that intoxication helps our *bhakti* a great deal, wonderfully. Only *bhakti* can, *bhakti* is *ahaitukī*,

the most fundamental plenary substance, devotion, dedication. Exploitation, enjoyment, cannot produce dedication, it is the enemy party. Dedication comes from dedication. From intense to surface, from the centre to the circumference it can come. *Bhakti* is the most fundamental element, nothing can produce her. That is dedication and we live by dedication, and we die by exploitation and we are reduced to cipher by renunciation.

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

Die to live. He is Reality is for Itself. The Whole is not subservient to anything else, then He's not the Whole. Everything meant for Him and we are for Him, and it is a blessing to us that we are for Him. We have got some position in His heart. We are for Him, that is our solace, our consolation that we are for Him. With that connection we may hope to come to Him that we are for Him and He's for us at the same time, vice versa. We have no other goal but Him. That is our claim. "Our claim that we are not outside You my Lord, we have come to seek our comfort outside You, far from You. That is *māyā*. I am done, I have committed suicide but because I belong to Your staff, that You was not possible with me still living, I still have hope returning home, sweet, sweet, home." *Janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānudarśanam* (the perception of the evil of birth, death, old age and disease - *Bhagavad-gītā*, 13.9) Always we calculate about the enemy attitude of the environment where we are living at present. How hateful is this environment we are living in and we want to extend our empire, mercy in this nasty land, we are busy to extend our empire, kingdom, foolishly.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Śrī Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Gaura Hari bol.

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

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

Devotees are awake in a particular plane, and that is night to the ordinary people, and where they're fully awake, ordinary intellect, devotees are sleeping there. No necessity, no consciousness, energy to be wasted there in that plane.
Gaura Hari. Gaura Hari.

End of recording, 27th.28th.11.82