

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83 or 82 - May

**Guru Mahārāja:** ..... the conception about whom is given in *Bhāgavatam*, *Caitanya-caritāmṛtam*. He's an autocrat but He has got the heart which is full of infinite love. We are out in search of such a master. We should not think that the path is covered by the flowers, but it may be spread with thorns also. It is necessary to test our sincerity that how much is our hankering for that Lord.

*brahmadi deva yadi dhana nahi pai ?*

There is a Bengali verse. Even the god like Brahmā the creator cannot bring Him in his meditation.

*brahmadi deva yadi dhana nahi pai ?*

In another:

*hari virinci vancita deham ?*

The Brahmā and the Śiva, they have got aspiration after Him but no guarantee that they have got it. We have come out for such an ideal. So you must be prepared for anything, any demand what may be necessary as the price for that. Only if we may take, we may not get Him, but still we must, we want to remain on the path of searching Him. There is an English proverb, "Virtue is its own reward." Virtue is its own reward, "that I am virtuous, yes, that is my reward. I don't want anything else by living a virtuous life." So, that we are in the path of search of the highest truth of Kṛṣṇa consciousness, that is our reward. We don't want any other reward or success. What can be attained that can be stale, so it can never be attained in such a way that the future will be something stale.

*āśliṣya vā pāda-ratām pinasṭu mām, adarśanān marma-hatām karotu vā  
yathā tathā vā vidadhātu lampāto, mat-prāna-nāthas tu sa eva nāparaḥ*

("Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life.") (*Śikṣāṣṭakam*, v 8)

*viracaya mayi daṇḍam dīnabandho dayām vā  
gatiḥ iha na bhavataḥ kācid anyā mamāsti  
nīpatatu śata-koṭiḥ nirbharam vā navāmbhas  
tad api kila payodaḥ stūyate cātakena*

("O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud.") (Śrīla Rūpa Goswāmī)

We are given advice and understanding in such a way that for the highest destination we have got a conception of given by the Kṛṣṇa consciousness, we must be prepared for anything else, any opposition, any opposition. We shall rather invite, like Queen Kuntī Devī, "Please put me in danger, constant danger, that is my friend to remind me about You. I have thought it best, so give me danger." So that should be our attitude in the quest of Kṛṣṇa, Kṛṣṇa. And not that already acquired things at our disposal, the committees, the houses, the money, the power, 'and there is Kṛṣṇa, the monopoly of Kṛṣṇa is there in the power-mongering and showing of so much grandeur in the material world.' It is not there. It is in faith, deep, deep faith, deep faith, the ideal. We are to consult the scriptures, we are to consult the great honest men, the *mahājānas*, *śāstra*. And *hṛdaye nābhya nujñāto*, and our sincere heart, we can't ignore that, we must have its deep, deeper approval, the deeper approval of our heart that what we are doing we are doing well, we are doing rightly. This sort of underground consciousness we must have when we go to search about Kṛṣṇa.

Gaura Hari bol! Gaura Hari bol!

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye  
mama janmani janmaniśvare, bhavatad bhaktir ahaituki tvayi*

("O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth.")

(*Śikṣāṣṭakam*, v 4)

The causeless attraction of Kṛṣṇa, not dependant of any other things or relations. The causeless, independent of all acquisitions of this mundane world. It is independent, it is independent, it does not depend on anything else. It is absolute, absolute, everything has got stand on it, but it is absolute. Exclusive attraction for Him otherwise He won't care to have any connection with us. He cannot tolerate any partner, Kṛṣṇa can't tolerate any partner, because He's the Absolute. We heard from our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) that there are so many qualifications, the characteristic in Him, in Nārāyaṇa:

*vaisadya rasa madyasya vijasa yasa sasyiya jnana vairagya ascaiva vairagya ?*

Nārāyaṇa or Kṛṣṇa, He has got *vairagya*, His indifference to the world. Our Guru Mahārāja remarked in this way, that His *vairagya*, His indifference to this world is so much that we can't find Him though searching. Everything belongs to Him but His abnegation, His indifference to this world is so much that He could not be found out in any part of this world which is in His possession. He has got such a type of

*vairagya*, indifference. So indifferent to everything but only He cannot be indifferent to His beloved. In consideration with the other parts of the world He's everywhere, He's nowhere. Everything is in Him, nothing is in Him. But in the case of His devotees: *mayi te teṣu cāpy aham*:

(*samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ  
ye bhajanti tu mām bhaktyā, mayi te teṣu cāpy aham* )

("I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them.")

(*Bhagavad-gītā*, 9.29)

"I am always there, they're always in Me." In *Bhagavad-gītā* we find that. In *Svarūpa-śakti* we cannot withdraw from His *Svarūpa-śakti*. Of course, to show His pastimes in different ways, that is another thing. But we cannot be completely indifferent towards it, to the *Svarūpa-śakti*, *mayi te teṣu cāpy aham*.

So, one who has got a slight drop of *kṛṣṇa-bhakti*, naturally he will be apathetic to anything else, *anyābhilāṣa*, *karma*, *jñāna*. *Ādi* means *yoga* and *śaithilya*. *Anyābhilāṣa*, fleeting desires, baseless, temporary, fleeting desires, that is *anyābhilāṣa*. *Karma*, organised way, organised active life in which morality and also utilitarianism can be seen, and some sort of conception, mostly imaginary, of Godhead, *karma*. *Jñāna*, to eliminate from the present environment of attraction and complete withdrawal from this world of exploitation and to take shelter only under deep and infinite slumber, something like that, *samādhi*, *brahmā-samādhi* or *prkṛti-samādhi*. Either in Virāja, the highest, the crudest conception of this worldly energy, and Brahmāloka, the outermost conception of the real world of Vaikuṅṭha.

*Karma*, *jñāna*, *yoga*, *yoga* means, *jñāna* and *yoga* slight difference between them. The *yogīs* engaged in search of the innermost substance, what is within, *anuraniyam*, the smallest of the small. All-pervading, which is living in the innermost position of an atom or electron. And Brahmā who is all-accommodating, all-comprehensive. Two sides, two aspects of the existence, all-comprehensive and all-permeating, *jñānī* and *yogī*. *Jñāna-karmādy-anāvṛtam*:

(*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-sindhu*, 1.1.11) + (*Śrīmad-Bhāgavatam*, 11.21.11, purport)  
+ (*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167)

Not any contamination of all these filthy ideas of life, *ānukūlyena-kṛṣṇānu*. *Ādi* means *śaithilya*, slothfulness, indifference to the attempt which is necessary for the

service of Kṛṣṇa, *jñāna-karmādy-anāvṛtam*. Then also another thing to be considered, *ānukūlyena-kṛṣṇānu-śīlanam*, not *prātikūlyena*. In *Bhāgavatam* there is a *śloka*:

*karma desa vaiyat caita dayo nibaya ?*

In this way. It does not mean to touch the very inner meaning but externally it is giving some description. That anyone if comes in His connection direct or indirect, he's relieved of this worldly life. So, the Kaṁsa is always afraid of Kṛṣṇa, anyhow it brought him in the relativity of Kṛṣṇa, not in a loving attitude but in an animistic feeling, he's always afraid. The Śiśupāla, always has jealousy about Kṛṣṇa, but he cannot give out the thought of Kṛṣṇa, always thinking of Kṛṣṇa but jealous. So *desa vai*, this indirect connection with Kṛṣṇa also takes one to Kṛṣṇa. But the real adjustment is here in this way. Rūpa Goswāmī Prabhu has given in *Bhakti-rasāmṛta-sindhu*:

*yad ari nama nija nama tu prapam ekam eva utitam  
tat brahma krsno ekyat kedanarkha kṛpamor yusohar ?*

What is mentioned in the scriptures in different places, that anyone coming in connection with Kṛṣṇa, direct or indirect, they can attain Him. Then what is the analytical meaning here? That when the sun and the sun ray, the sun ray is included within the sun. So also when Brahmā, the mere consciousness is connected with Kṛṣṇa then it may be applicable that those who are in the cultivation of indirect way, they will come to Brahmāloka, *sāyujya-mukti*, up to Brahmāloka. Brahmāloka is in the broadest sense included in Kṛṣṇa. So *desa* and *vai*, all these indirect cultivation, they come to up to this Brahmāloka.

*Yad ari nama* means what talked about the enemies of Kṛṣṇa, *ari nama*, and *nija nama*, those who are His own loving, affectionate servitors. *Prapam ekam eva utitam*, generally it apparently seems that their attainment is one and the same, but Rūpa Goswāmī is giving a caution to us. *Ekam eva utitam*, approximately speaking it seems like that but really it is not so, because in the case of the indirect cultivation the Brahmāloka has been identified with Him. And those that are having a favourable cultivation about Kṛṣṇa, for them the *Svarūpa-śakti*, and according to their capacity and nature there is a great differentiation from Vaikuṅṭha to Goloka and in different *rasa*.

So approximately it has been described in the *śāstra* that it is one and the same. In any way one may make connection with Kṛṣṇa and he will get Him, but Him means a great difference between the two aspects of Him. One is Brahmāloka, just in the beginning of His land, and another is His own home where He plays with His friends. A great gulf, the distance we are to understand when we are to adjust the things in this way.

*Yad ari nama*, means about the enemies. *Nija nama*, and about His own. *Prapam*, their prospect. *Ekam eva*, only one and the same. *Utitam, catitam*, is described in the scripture. *Tat*, that statement. *Brahma krsno ekyat*, it has been taken that Kṛṣṇa and Brahmā is one and the same. The Kṛṣṇa and the lustre of His country, of His domain, is one and the same. With this basis of consideration this has been stated in the *śāstra*. We are to be wakeful to this fact. *Krsna brahmaya ekyat*, how? *Kedanarkha kṛpamor yusohar*, just we may think that the sun and his ray, we may sometimes include the whole extensive ray

section also within sun. But a pencil of ray is where and the real sun is where? A great difference. It is also like that. *Kedana*, *kedana* means ray and *arkha* means sun, sun and its ray. We can include the ray within the sun sometimes and we can eliminate the ray and we can consider only about the sun. So this we should understand the statements of the *śāstra* in different places when they say like this the underlying assimilation in such a way. We must be wakeful to that.

So *ānukūlyena-kṛṣṇānu-śīlanam*, it is our necessity, the favourable cultivation about Him, which pleases Him. This has got also this enemy like dealings also necessary in His *līlā* but we won't like it, we should not like it, we should not select it for our own. We shall try to go within more and more, nearer, nearer approach there. And it is the *ānukūlya* and *prātikūlya*, it can be traced to the highest point, last point.

And so our aspiration is for a *rūpānuga*. The Gauḍīya Vaiṣṇava, as Mahāprabhu has recommended for us, they're *rūpānuga*, *rāgānuga*, *rūpānuga*. First thing they're *rāgānuga*, not *ayiyanuga* (?), not the path of law and rules, regulations, but they select more the path of heart, connection of heart to heart, that is *rāgānuga*. And in *rāgānuga* also there are different types, within that *rāgānuga* is *rūpānuga*. *Rāgānuga*, the way of loving service and free from all rules, regulations that is formality, not much formality but so much sincerity, that is *rāgānuga*. And *rūpānuga*, that is a particular group in the *mādhurya-rasa*. *Mādhurya-rasa*, the central line of the *mādhurya-rasa* side. The highest service, the wholesale twenty-four hour service and the central thread comes to begin for us *rūpānuga*. So Mahāprabhu's *sampradāya* is generally known as *rūpānuga-sampradāya*. Both love and *mādhurya-rasa* combined in the central line, the line of Rādhārāṇī, *rūpānuga*. The beginning is there.

So Narottama Ṭhākura, a great *Guru* in our line of divinity, his aspiration he's describing himself. "When the day will come when my *Guru* Śrī Lokanātha Goswāmī, he will take me by my hand and put me in the charge of Śrī Rūpa? His *Guru* will carry him to Śrī Rūpa Goswāmī for *rūpānuga* line, he will hand over me. When will that day dawn to show my fortune that I am replaced by my present *Guru*, Lokanātha Goswāmī, to the hand of Rūpa Goswāmī?" That is the aspiration we are told expressed there.

But we don't think this is anomaly, we don't think that is crossing the law of service to *Guru*. Here, should we think that Narottama Ṭhākura has committed any spiritual wrong when he says like that? It is out of nature it is necessary, it is necessary according to the detection of inner acquaintancy, inner nature, the complete analysis of the inner nature demands this sort of ostentatious transfer, we find it. And there should not be any anomaly.

The form and substance going together always, the form to help the substance, ideal. Ideal is all in all and the form conceived to help the ideal and not to oppose it. This sort of aspect of the truth we must realise, it will help us a great deal in the whole of our life. What is the relation between the ideal and the form? Form is created to help the ideal, ideal realisation, the form is coming to here. *Sva dharme nidhanam śreyah, para-dharmo bhayāvahah*: none have pleaded so strongly on behalf of form, the Lord Himself is pleading with strongest term.

*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt  
sva dharme nidhanam śreyah, para-dharmo bhayāvahaḥ*

("It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous.") (*Bhagavad-gītā*, 3.35)

"Don't go to accept other's duty, rather die standing on the sphere of your duty." The strongest term He has asked us to take our position firmly in form, and at the same time.

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

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

Why so much recommendation to stand on the form? Because I may not go down, to keep up in my present position, to maintain my own position. The general will consolidate his own position, but what for? Only he will take chance that he will go forward but not backward, he may not be pushed backward so he must strengthen his position, the general. But that is not the end of his object, his object is to go forward, he must not forget that, he's to go forward to attack his enemy and finish him. That should be his object. But he's asked by the medical science, "That you must consider that your position first that the enemies may not push you back." So, so much importance should be given to the form that it may not, my carelessness to eat may not push me back. But that does not mean that I won't go forward, "I have finished everything, my life is finished." No finish in our life, it is a dynamic, the truth is a dynamic one not a static finished in Brahmāloka or Virāja. That is another thing, complete withdrawal. But when we accept the life of service divine it is eternal, we can't deny. Always to go forward, go forward.

So we must be alert for progress, always for progress in our life. Though we come to a standard, every day's program there also must be novelty, not a stereotyped thing but novelty always in every days program. So form should be there but not at the sacrifice of the ideal which we can see by the grace of the infinite Lord.

Now the whole thing is concerning this, the trouble we find. Let God save us from this difficulty, this is a general difficulty which may come at every moment of every time in everyone's life. So a broad thing we are to understand clearly.

Hare Kṛṣṇa. Gaura Hari bol!

*Sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*, progress means to give up the present and to advance for the future prospect, that is progress.

Gaura Hari bol! Gaura Hari bol!

At the same time we may not degrade us and take it as progress. In the name of progress we may not degrade us. We shall be careful about that also. So the *śāstra* and the *sādhu*, the consideration and careful and selfless sincere consideration, that will come to our relief, *na hi kalyāṇa-kṛt kaścīd*:

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

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

We are our own enemy and enemy is not outside that can damage us so much if we do not take part in that. So Kṛṣṇa is there and if we are sincere He will surely come to our help, we'll be saved, it is His test. What we select? We select Him or we select some other things given by Him. Ha, ha. So many charming things sent by Him to test us whether we are eager for Him or we're eager for things that may be given by Him. So we should always try to help us in the selection of His service and not by things given by Him.

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**Guru Mahārāja:** Gaura Hari bol! Nitāi Gaura Hari bol!

Any questions? I don't hear the voice of Kalangana any more, where is she? She is giving *ārcanam* perhaps? Hare Kṛṣṇa. Gaura Hari bol!

**Devotee:** Bhaktisiddhānta Saraswatī Ṭhākura, sometimes in his writing refers to the analytic process and the synthetic process. Could you explain the difference between these two process'?

**Guru Mahārāja:** Give you some instance? Generally his lecture is synthetical. Bhaktivinoda Ṭhākura more analytical, but our Guru Mahārāja was more synthetical. Synthetical means always tending towards the centre. Whatever part he begins but tries to connect with the centre and then to deal with it in any way. And analytical, to begin from there and to go to the parts, and parts of the parts, in this way. Bhaktivinoda Ṭhākura analysed mostly, though of course the synthesis is there, connection with Kṛṣṇa. But our Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura, giving always a general characteristic, ontological aspect, ontological meaning, very busy always to take anything with the intellectual, the ontological satisfaction basis of everything. As is required by the present scientific civilisation.

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

**Devotee:** I think your speaking is more towards the synthetic also.

**Guru Mahārāja:** Mine?

**Devotee:** Yes.

**Guru Mahārāja:** Yes, it was told like that, that mine is also synthetic. Rāmānuja is synthetic, Madhvācārya is analytical.

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

**Devotee:** If someone in the path of devotion becomes too much concerned with the external consideration and loses sight of the question of internal earnestness or hankering for the real thing, then in what way can he be delivered from that kind of misconception?

**Guru Mahārāja:** It will take time and also it depends on the stage of devotion. His awakenment in the inner world will help him to dissolve the earnestness with the external side. As much as his awakenment will be in internal world his objects of worship will also be of the same level and it will be subtler and subtler. *Bhāva-bhakti*, generally it is said that *brahmacārī's* and *gṛhasthas* in that stage, they're in *ārcana-adhikara*, with things *yajña-māyā yajña*. They will, whatever they will do they will do with the help of these material articles. *Sannyāsīns* are supposed to do mental worship, not that, independent of material things, because they are *sannyāsīs* external physical things may not be available to them and they're promoted to such a stage that only with the help of mental ideas they will go on in their worship. This is the middle class of devotee.

And the highest class of devotee they're above *ārcanam*. They're seeing that everyone is worshipping Him and only he's the exception, he can't. That is their vision. Everyone is in connection with God, but he's trying but he can't get the real connection. That is his temperament, of the *uttama-adhikarī*, "That I am deceived, I fail, I am unfortunate." But at the same time he finds the connection of Kṛṣṇa with the whole of his environment. That is a peculiar type of devotion of Kṛṣṇa consciousness in the *uttama-adhikarī*.

We can guess, conjecture, because the object of our attainment is infinite, as much as we can approach to have a conception of infinite, so much so, we cannot but find ourselves very, very meagre in the comparison of that.

Just as Newton told: "You say I have finished the world of knowledge, but I say that I am more learned than you, because, I know that it cannot be finished. But I am only collecting some pebbles on the shore of the infinite ocean of knowledge. So I am more learned than you."

So, as much as one has some connection, some conception of the infinite, so much so, he feels himself that he's smallest of the small. And when we do not care about the very nature of infinite we may say: "Oh, I can finish it in no time."



**Guru Mahārāja:** Kṛṣṇa. Nitāi Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!  
Hare Kṛṣṇa. Hare Kṛṣṇa.

Difference there may be, and also clash may be, but that should be of a proper type. The fighting of the dogs should not be the ideal of the fighting of the man, or even the lion.

End of side A, May 1983, start of side B.

**Guru Mahārāja:** ..... more political fight. That shows the standard of our faith in the Supreme. The justice is there, the Almighty justice is everywhere. With this consciousness we are to handle with anything and everything. Just as suppose in the presence of the father or guardian, if the children they want to quarrel but their quarrel will be of a particular type when they're thinking that they're in the front of their guardian. The father is there, the mother is there, and the children are quarrelling for some, "He has snatched my thing, I am given less," and this may be quarrel. But under guardian's eye. So our fight should be that we are under guardian's eye, Kṛṣṇa is there, *Guru* is there. We have seen almost of same order of affection we get from them when we have got proportionate affection from the same source. And just before them how should we behave? Ruthless, merciless, and heinous, that such mood and such sort of freedom is rudeness. This shows that how much God consciousness, *Guru* consciousness, Kṛṣṇa consciousness is within us. Or we think we are masters, we are masters, we are seeing the matter, the object, we are more related with the objective world than the subjective. That by capturing the physical aspect of things we have done everything, what is this?

Rather, the ideal side, that is more important than the physical acquisition which was necessary to help propagate the ideal. The ideal is all valuable, not those materials that were gathered to help preach the ideal. Am I clear?

**Devotee:** Yes. Cent-per-cent. Hari bol!

**Guru Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa.  
Who are more interested with materials than with spiritual, so the spiritual dissatisfaction will come there as a reaction in general. To make too much with the material aspect, it can't satisfy the seekers after truth, quench their thirst. Ultimately none of you have come for material grandeur, you have come to surrender to the beauty of the ideal. The higher type of ideal, that has drawn you all surely, not the external grandeur. Hare Kṛṣṇa. And there that is normal. And we may be blessed with that sort of tendency in our heart.

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

Mahāprabhu showed that He's afraid of with Pratāparudra, the material grandeur, power. But when Pratāparudra was found to serve Jagannātha in the form of a meanest servant. "Oh, though he sits on the throne, but to Jagannātha he considers himself to be a sweeper." Pratāparudra, though a king externally, but internally he thinks that he's a sweeper of Jagannātha. Then Mahāprabhu's heart melted. He also showed that we should try to look at things in this way, through his *laghima*, ego, how it is modest, how it is humble. That should be the standard of judging our friend.

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

Let us be blessed with that standard, that eye. We may not be conquered by others' ideal. Let God save them also from that sort of endeavour and adventure. They're thinking they're progressing with much adventure.

Gaura Hari bol! Gaura Hari bol!

Adventure, adventure, to explore the spiritual world, the world of humility and humbleness. There is much jewel, and what jewel we can find in the external surface? We want to be saved from that sort of charm of the external grandeur.

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

There is a story in Sanātana's life, which is found in *Bhakta-mala*, and also Rabindranatha Thākura has written a poem in that connection. In the (verge of Badavan ?) District, there was a village, Mankore, and there was a rich *brāhmaṇa* family, and who had many lineage of worship and festival of many religious types. But suddenly they became poor, and the *brāhmaṇa* he says that: "I am the best of this lineage, I'm so poor that I cannot perform so many festivals that used to be performed here every year." So, he was a devotee of Mahādeva, Śiva, he began to pray very fervently to his lord of heart, Śiva, "That please help me that I can keep out the glory, the name and fame of my ancestors."

Then in dream he got some suggestion, "Go to Vṛndāvana, there is Sanātana Goswāmī, meet him and your aim will be satisfied." Then in those days, no train, no bus, only by walking the thousand miles the *brāhmaṇa* went to meet Sanātana in Vṛndāvana. Then anyhow, on the banks of Yamunā, he found Sanātana in a hut and taking the Name of Kṛṣṇa. He met him and told his own things.

Then after giving hearing to him, Sanātana told: "*Brāhmaṇa*, it was true that previously when I was Prime Minister to Bengal, I gave many things to many *brāhmaṇas*, satisfied them. But now you find me I am a beggar."

"Yes, I see your condition. But how can I think that my lord, Śiva, he has frustrated me, cheated me, I can't think like that."

"But what can I do? You see me."

"Yes, I see your position." Then, disappointed, the *brāhmaṇa* is coming away.

Then Sanātana Goswāmī suddenly, something came in his mind. "O *brāhmaṇa*, come, come. Śiva has not disappointed you. You see there is some rubbish gathered

together. I think that one very bright stone was found one day and I put it there. That may be the touchstone and if it is so then Śiva has given you dream rightly." The *brāhmaṇa* removing the rubbishes found a bright stone. "It may be the touchstone. You take it and all your difficulty will be removed."

The *brāhmaṇa* took it. "How fortunate I am. Śiva, my lord has guided me to a proper place and I have got it." And now going he was always thinking that, "It maybe ordinary glass also, but I must find some iron." And when searching he found a small iron nail and took it and touched and it converted into gold. "Oh, how fortunate I am, I have got a touchstone, I'm so fortunate in the world, I've got the touchstone." He's going, but fortunately the reaction came in his mind. "This is really touchstone but why that man Sanātana Goswāmī, he so neglectfully put them in the rubbish? How is it possible? It can't be thought out that this thing should be so much neglectfully dealt, why?" Then the next, second thought came to him, in the heart of that fortunate *brāhmaṇa*, "That he must have something more greater, higher, then he could neglect this thing." The second thought came in his mind, "He's in possession of something higher, substance." And then the third stage he came to think that, "I have found such a saint and if I go back only with this then I am deceiving myself. It is a proof that he's a saint of the highest order that he could neglect this touchstone in such a way, hatefully. I have found such a *sādhu*, such a saint, and if I leave him then I commit a great mistake in my life. It will be difficult to find such a saint in the world." So he came back, retraced, and when came in the front of the cottage of Sanātana, then it came to its zenith. He threw away that touchstone into the river and fell on the feet of Sanātana. And it is mentioned:

*yada hani hari hadhani mani yena mano mani ?*

"You have got, you are in possession of such a wealth that you did not care a touchstone to be a valuable thing. I want that valuable thing from you. I don't like to be deceived by this touchstone, valuable thing." He threw it to the water and fell at his feet.

So external things, the charm of the external precious things can be conquered in this way. Gaura Hari bol! The grandeur can attract the self-deceivers.

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

Kṛṣṇa is such, He does not tolerate any second of him competition, so no alternative. Kṛṣṇa is the only wealth, all others in our paraphernalia should be very, very insignificant. We should be satisfied with that, satisfied with that. Only the whole adoration He should command from our heart. And there should not be anything around us which may attract us, disturb our concentration towards Him. Only with the exception of His devotees doing those that will help me towards right direction, towards the direction of Kṛṣṇa.

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

What was the capital of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja .....

**Devotee:** Forty rupees.

**Guru Mahārāja:** What was the capital of Nityānanda Prabhu?

*ata bhuli nityananda bhumi gauri yai sanat padva jana dulai lotai ?*

His property was that of a negative character. He appealed and began to cry and request, and then began to roll on the door. "Please accept Gaurahari My Lord, accept My Lord Gaurahari, you will be saved, you'll be saved beyond your conception, you'll be saved. Take Me." In this way His appeal and He is crying and He's rolling on the door.

Gaura Hari bol! Gaura Hari bol!

That their main nature should be of that propaganda, "It is my business, my earnestness, my necessity to satisfy my inner tendency, inner hankering I should do it." Not by suppressing and oppressing others.

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

Deserve and have, deserve, try to promote the line of deservation. Deserve, and then He's eager to embrace you, deserve and have. Having is only a consequent result. Deserve, try to deserve.

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

**Devotee:** Mahārāja, Mahāprabhu tells:

*sarvatra prasar hoibe mora nama ?*

*Mora nama* is Caitanya Mahāprabhu.

**Guru Mahārāja:** Yes. Both. Ha, ha. We can take both sides, ha, ha. Who will preach and whom He will preach, ha, ha, ha. His name means the Name which He's out to preach, and also consequently His name who'll be preaching, whose preaching the Name. We shall accept both of them, won't allow anyone to go away, ha, ha, ha.

Mahāprabhu's meaning is of course clear, He wants that the Name I am preaching. But we shall catch Him also there.

Devotees: Ha, ha, ha.

Guru Mahārāja: Ha, ha, ha. And He will be reluctantly refused. Ha, ha, ha.

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

Bhaktivinoda Ṭhākura saw with his divine eye that things are advancing in such a way that it cannot be but that this plain thing should be understood by the general mentality. And there is the threatening of the atom war, ha, ha, that is a contribution positive to this, ha, ha, ha, threatening, do or die, ha, ha, ha. The physical civilisation and this is spiritual civilisation. Come hither or be the victim of the atom bomb. Don't identify you with this physical body that is in danger in wholesale, ha, ha, ha. But try to get out of this physical existence some noble and higher divine existence of you. There is time yet, in the meantime you free yourself from the malidentification that you die by the atom bomb. You won't die if you enter into Kṛṣṇa consciousness, no death.

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

Not only no death but also a life of nectar eternally. So, it is nearby, very close to you. Rather you have come, run a long way to this material world to die. But your Kṛṣṇa consciousness nectaral ocean is very near to you, as near as you are, ha, ha, ha. Your real self is there. Why do you care for all these things.

*tvam tu rājan marīṣyeti, paśu-buddhim imām jahi  
na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅkṣyasi*

("O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed.") (*Śrīmad-Bhāgavatam*, 12.5.2)

At the conclusion of *Śrīmad-Bhāgavatam*, the warning is given to Parīkṣit Mahārāja, and to all of us. That this animal consciousness you butcher, murder, kill, this animal consciousness of yourself that you die. Why do you allow yourself to come down and identify yourself with this material world which dies? You are above death, you yourself is already above death, what you are really, that is above death. That does not die when the matter is being transformed into this and that. *Tvam tu rājan marīṣyeti*, this idea you kill. *Paśu-buddhi*, this is animal consciousness, your false identification of your self with this body. That is the cause, you disconnect yourself with the material body.

Just as in your dream you may see that your beheaded body is lying there, but a beheaded man may not have any existence. But in dream you can see that your dead body is there. So also, what you are seeing, that is like that. You are independent as a seer

of this world. The world is being destroyed but we may be an on-looker. "Oh, the world is being destroyed." From aloof you are looking, you are not included there, you can make you separate from this malidentification. It is time, you do it, immediately begin. That you are an on-looker, you are subject and not object. The objective world may vanish, even the world, the solar system may vanish, but you are not a member of that mortal world. You are a seer, always a subject, and your prospect is on the other side, on the higher side, super-subjective side. Don't mingle and tangle yourself in this material world. You have come to mix with this material, you are *tatastha*, but on the other side there is a land of prospect for you. It is infinitely spread there, begin your activity there, your prospect there, cultivation in that land. That will produce gems, gold, for you. So that is the scientific basis. And this cannot be ignored in a rational mind.

Gaura Hari bol! Gaura Hari bol!

And Gaurāṅga and Nityānanda came with what sort of high prospect for us? The loving lap of our Lord and His friends and His loving servitors. So much love we cannot conceive even in this mundane world in such quantity and quality it is waiting for us to embrace. Go back to God, back to home, back to Godhead. The conception of Godhead is such and such.

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

Devotee: Mother Kulangana ke bole ?

Guru Mahārāja: Where is mother Kulangana?

Devotee: I would like to say that since I came to this movement I was praying to Lord Kṛṣṇa to sleep on a tree .....

Devotees: Ha, ha, ha, ha.

Devotee: I was very much attracted by the six Goswāmīs. But now since I am here in Navadvīpa I am praying to Kṛṣṇa to allow me to stay in this blue house .....

Devotees: Ha, ha, ha, ha.

Devotee: ..... and take all this wonderful *Prasādam* that Kṛṣṇa provides every day, is my answer to your question.

Devotee: When I came I was praying to Kṛṣṇa, like Goswāmīs, I want to sleep under the tree. But now I came to Navadvīpa I want to stay in this blue house .....

Devotees: Ha, ha, ha, ha.

Devotee: And take your *Prasādam*.

Devotees: Ha, ha, ha, ha.

Devotee: I think if I can do that I will be great devotee.

Devotees: Ha, ha, ha, ha.

Guru Mahārāja: She comes almost every day in the evening with some *Prasādam* ...

Devotees: Ha, ha, ha, ha.

Guru Mahārāja: ..... and I take it.

Devotees: Hari bol! Hare Kṛṣṇa. Jai!

Guru Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

Devotee: She comes from a highly placed family in Poland.

Guru Mahārāja: Yes.

Devotee: In Poland her family is very highly placed. But she's taken refuge rather in the real land of freedom, your holy feet.

Guru Mahārāja: Ha, ha. Hare Kṛṣṇa. Navadvīpa. Nadia.

Devotee: *navadvīpa hanagrama dwīpa hana nayi  
jahiya yahirana chahila caitanya gosai ?*

Guru Mahārāja: The saviour, not only saviour, but giver of the highest nectarine life. Ambition, the gate, the door to enter. Specially the *aparādha-bhañjan-pāṭ*, the special portion of Navadvīpa where all the offences were forgiven by the Lord without any reservation, unreserved.

*pulīya prakasay prabhu sri kṛṣṇa caitanya  
heno nahi jari teho nahi kelo dhanya ?*

Everyone got his fulfilment from Him, *dhanya*. This is the place.

Gaura Hari bol! Gaura Hari bol!

*nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam  
koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣanam  
koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaram  
prema-dhāma-devam eva naumi gaura-sundaram*

("When He returned to His birthplace, Nadia, after five long years of *sannyāsa*, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gaurāṅga, the people's voices repeatedly resounded the Holy Names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love.") (*Prema-Dhāma-Deva-Stotram*, 34)

When I was composing this poem on this chair, there, I tried to think of that picture when Mahāprabhu came here. And suddenly I felt that He's here .....

Devotees: Hari bol! Ha, ha, ha, ha, ha. Hari bol!

**Guru Mahārāja:** I could not check my tears. Somewhat presence of Him I felt in my heart at that time. But I saw, *nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam*, as the usage amongst the *sannyāsīns*, that sometimes after *sannyāsa* they're to give a visit to his home. Something following like that, He came to Navadvīpa after five years, *nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanam*. And, *koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣanam*, and millions of eyes, attention, millions of eyes were attracted by Him. All *lubdha*, very greedy, and *mugdha*, means not very, *mugdha* means something enchanting. *Lubdha*, earnestness and charmed heart. They came to see Him by millions, *koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣanam*, attracted such attention that with their earnest and charmed, enchanted look, they came to have His *darśana*. And *koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvarām*, and whoever came towards Him began to chant: "Hari, Hari bol!"

Devotee: Gaura Prema anandi, Hari, Hari bol!

**Guru Mahārāja:** That loud ..... that chorus, congregational Name. Hare Kṛṣṇa.

Devotee: Mahārāja, Kulangana .....

**Guru Mahārāja:** What does she say?

Devotee: Ha, ha, ha, ha.

Devotee: She offers her obeisances to you.

Devotee: (Mother Kulangana continues speaking, but not near enough to the microphone to record clearly)

**Guru Mahārāja:** She has a call for the worship of Rasarāja ? She's taking leave?

Devotee: ..... so you no very well in which kind of family I was born .....



Devotees: Ha, ha, ha.

Devotee: ..... my family was most poor, and you know this very well.

Devotees: Ha, ha, ha, ha, ha, ha.

Devotee: She's making some protestation of humility.

Guru Mahārāja: What is that she's going on?

Devotees: Ha, ha, ha, ha, ha, ha.

Guru Mahārāja: What does she say? She complains?

Devotee: She is protesting that actually she comes from a very low family. She does not understand why I say that she comes from a high family. She comes from the lowest family.

Guru Mahārāja: Opposing you?

Devotee: Yes. But still she offers her obeisances first before she makes her protest.

Devotees: Ha, ha, ha, ha, ha, ha.

Guru Mahārāja: We find from the lips of Sanātana Goswāmī, that, "I have come from a very low family .....

Devotees: Ha, ha, ha, ha, ha, ha. Hare Kṛṣṇa.

Guru Mahārāja: Generally people say that, "I am low, I am humble, I am bad, I am evil, everything. But my family is also low, that none can say very easily." We found in Sanātana Goswāmī that he's saying that, "I am low-born, not any other. I am low, I am humble, I am mean. But my family, I am low-born, family is mean," so much humility it is very difficult to find, it is found in you.

Devotees: Ha, ha, ha.

Guru Mahārāja: Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa. Hari bol! Hare Kṛṣṇa.

Guru Mahārāja: From your connection with whatever family, your connection has made that great.

Devotees: Hari bol! Jai.

**Guru Mahārāja:** Whatever it maybe I do not know, but I can see clearly that your,

*pulam pavitram janani kitatya yesam kule vaisnava nama deha ?*

It is written in the scripture that when one Vaiṣṇava is born in a particular connection he can purify your past connection also. Because the connection has contributed something to help her or him. So as a reaction they get that benefit from the Lord so they are purified thereby.

*pulam pavitram janani kitatya yesam kule vaisnava nama deha ?*

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

End of recording, May 1983 (1982?)