

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

4.5.83

**Guru Mahārāja:** Freedom is the highest type of slavery, slavery and freedom comes together. Rare combination, both slavery to the extreme and one can find freedom there. It is miraculous. So surrendered that they're enjoying a kind of freedom. Does not care for themselves at all. *Deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān:*

*(deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra  
viraha-samudra-jale, kāma-timīṅgile gile, gopī-gaṇe neha' tāra pāra )*

(Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timīṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timīṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence.")

*(Caitanya-caritāmṛta, Madhya-līlā, 13.142)*

How there can be, can come any bondage where they're not conscious of their own individual selves? No bondage is apprehended, no apprehension of any bondage because they're not conscious of their own individual existence. *Deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra:* they do not care to work out their salvation from any condition. "For Kṛṣṇa's sake anything and everything. Good bad whatever it is of equal value to us."

*Svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ:* Whether hell or heaven of equal value to them. *Svargāpavarga-naraka, nārāyaṇa-parāḥ sarve, na kutaścana.* They're never to be cowed down to be afraid of anything.

*nārāyaṇa-parāḥ sarve, na kutaścana  
svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ*

("Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.") (*Śrīmad-Bhāgavatam*, 6.17.28)

Whether hell or heaven or liberation of equal value to them. So much so they're mad in the service of Kṛṣṇa. Dedication is so great and intense. So slavery and freedom, this is very wonderful, slavery and freedom mixed together. The highest degree of slavery there they find freedom. So selflessness, so intense selflessness is possible and that is Vṛndāvana the land of love. Love, sacrifice to the highest degree love means, love means sacrifice to the highest degree. And none to be loser because everyone there is of that temperament so no possibility of losing anything because the whole atmosphere is of the

type. All take, take, take, take everything, take. No underground blackmailing so everything is cheap, everything is cheap where aggrandisement taking things from the market put underground then there is dirth in the market, and here everything comes in the market .....

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

From the tree, bird, insect, all

*lilanukulyam yat kinca tena guna mati gato matama ?*

The idea of land is such, from the highest to the lowest, from animate to so-called inanimate, all taken up ..... no other beloved thing to the market, so opulence. *Lilanukulyam* (?) all helpful, all the motives to help *Kṛṣṇa-līlā*, the satisfaction, the enjoyment of Kṛṣṇa. That centred opulence there and no one hides the capital into the iron chest, all out in the soul's market.

So this is the peculiar thing, the slavery and freedom.

Slave consciousness is not there, by giving them, by offering them, they consider that they're fortunate, fortunate they've got chance to offer themselves for Kṛṣṇa so they're fortunate. It is a great fortune to be allowed to offer something for Kṛṣṇa and His devotees of that type. They all think that, "we are fortunate that our things are being utilised for the service of the Lord with His own." So slavery is fortune there.

Hare Kṛṣṇa. Nitāi Gaura Hari bol!

I was in Madras when Gandhi was invited to parliament for a round table conference after his second movement of civil disobedience. A round table conference was held in England and Gandhi invited, he accepted invitation and went. Then some people came with argument: "Oh, you recommend slavery. How will it be made, maybe slavery *kṛṣṇa-dāsa*, that *kṛṣṇa-dāsa* that is the object of life, my life after all is of slavery, slave mentality." At that time when Gandhi went to keep the invitation in the parliament so many applications came to become his personal servitor, secretary, and the selection came with the editor of *Hindu*, a big high circulation paper in Madras, *Hindu*. And his editor got the selection to become secretary at that time. Then I told that: "So many persons, so-called genius, they are very eager to get the service of Gandhi. All the so many scholars of leading parcels of the country they're in competition 'who will be the personal secretary of Gandhi.' And secretary, that is assistant, his slave, his servant. To acquire, to get Gandhi's service that is so high to you, but the service of the Lord that is not acceptable to you, you fools, you can't understand what is God. The persons who are making competition to get the service of Gandhi, a man, and they say that to get the service of the Lord is slavery. What is this?"

Hare Kṛṣṇa. Hare Kṛṣṇa.

So slavery is the highest freedom, it is the opposite mix, it is like a wonderful thing. *Koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*: Such a free amongst crores of free souls there one can be found in a crore who has been accepted to serve Kṛṣṇa.

(*koṭi-jñāni-madhye haya eka-jana 'mukta'*  
*koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta* )

("Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.") (*Caitanya-caritāmṛta, Madhya-līlā, 19.148*)

So what sort of slavery is that we have to calculate. Freedom, so that freedom is something like prostitute, freedom, what does it? Freedom, a free, a small unit of consciousness always vulnerable, always possibility of committing this and that wrong, what value of that? And to get the guardianship of the Supreme Entity, how elevated idea is that? *aham hi sarva-yajñānām, bhoktā ca prabhur eva ca - suhṛdam sarvva-bhūtānām:*

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca*  
*na tu mām abhijānanti, tattvenātaś cyavanti te*

"-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."

(*Bhagavad-gītā, 9.24*)

*bhoktāram yajña-tapasām, sarva-loka-maheśvaram*  
*suhṛdam sarvva-bhūtānām, jñātvā mām śāntim ṛcchati*

"I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity." (*Bhagavad-gītā, 5.29*)

To get a guardian in Him who is the highest authority, real guardianship is there. That is more than freedom. One is in the prison, prison-house, in jail, then he's let loose and becomes free. But to be engaged in a good service of the government that is more than freedom from the prison-house. *Koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*, (*C-c, Madhya-līlā, 19.148*), that is something positive, dedication is a positive thing and exploitation is negative. Our ideal is always fixed on exploitation, that by exploitation these scientific or, by exploitation we can elevate our position. This idea has entered into the very essence of our constitution, that we can elevate our condition only if we're allowed to exploit the environment. This idea has been so mingled with all our *natha's* that we can think that dedication is positive property, *prema* means dedication, love means dedication. The degree of dedication, the degree of love to be calculated. So dedication that is positive and exploitation that is negative. But we are accustomed with the present civilisation so much we cannot think that without exploitation how can we live, a big. Without loan we cannot thrive in this world, international loan, but loan to

what purpose? Loan only for eating and food and clothing. Take loan to acquire a position into the land of infinite, Vaikuṅṭha. Then not only you but the loan giver they will also be benefited, so we collect funds only with this idea that collect funds as loan and we make loan for the service of the Lord. That is another thing, taking loan to improve one's condition, real condition. That is no loan, they're all benefited, the loan giver and the loan taker.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.  
So what is what?

*kim karma kim akarmeti, kavayo 'py atra mohitāḥ  
tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt*

("Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.") (*Bhagavad-gītā*, 4.16)

The scholars fail to understand what is *karma*, how we are to exercise our, utilise our energy, *karma* means to utilise our energy. How we shall utilise our energy the scholars also cannot ascertain what way to go.

*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)

Day to one is night to another. So *sūrayaḥ, muhyanti yat sūrayaḥ, Bhāgavatam* (1.1.1) in the beginning. What of ordinary men, men of ordinary standard of learning and experience, the experts will faint, experts will fail to understand, to follow what I am going to deal with in this book *Śrīmad-Bhāgavatam*. They will be bewildered, experts, the department of experts will be bewildered, will fail to understand what I am going to say in this book *Bhāgavatam. Muhyanti yat sūrayaḥ*.

*Tad viṣṇo paramam padam sadā, paśyanti surayaḥ divīva cakṣur ātatam*: we can go so far, even those that are always engaged in studying revealed truth, engaged themselves in association of revealed truth, practising, trying to practice that for their own benefit in different way they're well versed with revealed truth.

*om tad viṣṇo paramaṁ padaṁ sadā, paśyanti surayaḥ divīva cakṣur ātatam  
tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramaṁ padaṁ*

(The environment is not dead - an overseer is there. Just as the sun is over our heads, every action is under our guardian's eye. We should approach any duty thinking: "My guardian's eye is always vigilantly watching over me, seeing everything I am doing, and whatever is happening to me. I need not worry about this environment or circumstance.") (Ṛg-Veda, 1.22.20)

Who are *suray*, *tad viṣṇo paramaṁ padaṁ sadā, paśyanti surayaḥ*. *Suray* may be taken as identified with that class who are always engaged with the connection of Viṣṇu, *yaḥ idam viṣṇuḥ vyāpnotīti*, all pervading principal. That is who are after eternity, whose enquiry is after eternal things. Even they will be puzzled to know what I am going to give to them in this *Bhāgavatam*. That ordinary Vedic scholar won't be able to follow what I'm going to say here in *Bhāgavatam*.

Śrīdhara Swāmī says:

*moksa visam jedavi nehastam prohiḥita jaitavota paramo ?*

All sorts of deceptive will have been completely eliminated, so much so that the freedom from *māyā*, *mukti*, that is also neglected here. *Mukti*, generally people think that the revealed truth will give us salvation, liberation from the bondage of *māyā*. That is what we can expect from the Vedic doctrine, *mukti*. We shall get liberated from all sorts of difficulties whatsoever, that is the gift of the revealed scriptures. But here it says that has also been discarded strongly. The *mukti* has nothing, it is an empty hand. With hand with poison, poison left out hand is empty. But hand must be full with nectar.

*mukarisam girapiri astum ?*

So *muhyanti yat sūrayaḥ*, "Oh you scholars, you will have to faint here." As (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja told Acyutānanda: "The discourse what I had with Śrīdhara Mahārāja," Acyutānanda wanted to know: "What sort of discussion you had with Śrīdhara Mahārāja here?" Swāmī Mahārāja told: "Oh you will faint if I talk about that." So *muhyanti yat sūrayaḥ*, bewildered, faint. The scholars, different authorities of different schools of philosophical thought were present in the assembly of Śukadeva Goswāmī. His representation was so universal and all comprehending that even Nārada, Vyāsa, they also came to listen to that discourse, that great discourse divine.

*suka mukha amrtad dava sangitam ?*

Universal characteristic this distribution of Śukadeva had the colour of universality. That looking at all different schools of thought, there may be so many schools of thought, but his delivery was of such character that it touched the salient points of all the different schools existing present at that time and connected with Kṛṣṇa consciousness.

That was the speciality of the delivery of Śukadeva Goswāmī who is supposed to be always in connection with spirit and no connection with this mundane world. So much so that a young naked girl does not feel any necessity of covering her body. Śukadeva is passing by a tank and the local girls they are with their naked body playing in the tank. Śukadeva passing no they don't care for him. That he had no attention whatsoever to this mundane world, no charm. Internal capture, all his sense experience is fully captured by the high centre of spiritual existence to a most intense degree. So he never allowed to come down to see things of relishing here in this mundane plane but deeply engaged there with the higher centre. This look does not, the eye does not see the family man things, ear does not care to hear the family names, sweet sound, everything. The touch is not hankering for any softness of the mundane things. All drawn, intensely drawn to the centre, higher. And he, when he came to give delivery of the Kṛṣṇa *līlā* which apparently seems to be most crooked and most narrow and even demoralised, so narrow that to thieve other things and eat, to enjoy other's wives, to speak lie for selfish purpose. All these things represented there, so narrow, so selfish, so self-centred, and that is to be distributed as the most universal. The difficult task, most difficult task. That so selfishness is to be represented the most universal, it is the greatest difficulty to make others understand this thing and he did that, gave universal characteristic to those apparently seeming selfishness.

*suka mukhad amrtad dava samjitam ?*

The nectar of his delivery, his touch, the touch of his experience, spiritual experience, that worked as nectar for so many different schools. So universal it was.

*tapasvino dāna-parā yaśasvino, manasvino mantra-vidāḥ sumāṅgalāḥ  
kṣemaṁ na vindanti vinā yad-arpaṇam, tasmai subhadra-śravase namo namaḥ*

("I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of Aśvamedha sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting *mantras*, nor persons of virtuous behaviour—none of them can attain any auspiciousness in life.") (*Śrīmad-Bhāgavatam*, 2.4.17)

"You all, all the different authorities of different departments you are conscious of the fact that ultimately you have to connect with something supramental. What is that thing? You are not independently giving delivery of your goods, you are to connect with something else of some form or other, and what is that? Try to understand, in this way.

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

The naturally ripe fruit of the tree of truth of revelation. The natural fruit and in ripe condition is *Bhāgavatam*. Just in the stage of giving taste, taste it, taste it. *param drstva nivartate*, taste it, all other tastes of your previous life will at once be resolved into ash. Taste this fruit *Bhāgavatam*. And what is the price? *Laulyam api mūlyam ekalaṁ*:

(*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ, janma-koti-sukṛtair na labhyate* )

("Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately.")  
(*Caitanya-caritāmṛta, Madhya-līlā, 8.70*)

Nothing in this world can be conceived to be the real price of this thing but only your soul, you, only the price is your own self. It will be converted into slavery, *laulya*, your inner attraction, *ruci*, your greed, your sincere want, sincere hankering for the thing, that is the only price, the sincere hankering. "Do you want it?" "Yes I want." "Take it." Sincere transaction no business like crookedness, diplomacy, simple transaction. "You want it from the core of your heart?" "Yes I want." You'll get it.

*Laulyam api mūlyam ekalaṁ, janma-koti-sukṛtair na labhyate*, with crores of attempts to get it from other directions is all futile, only your sincere demand, "I want this." That is what is necessary, nothing else. That transaction, plenary transaction, because concern the interest of both the parties that: "I am Yours."

*tasmai diyam tato grahyam ?*

"I am Yours, I belong to none." And the Lord is also saying in His line: "I am yours." Both the parties will come to this translation. He will say: "I am Yours." and "Oh, You are mine? I am yours." This sort of opening and transaction, that will take place.

*vikra kari bhakta kari atma samatpum se kari krsna tari kari ?*

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

("One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me." (*Śrīmad-Bhāgavatam, 11.29.34*))

"You are within My family, *ātma-bhūyāya ca kalpate*."

"*Tato mām tattvato jñātvā, viśate tad-anantaram*: He enters into Me. What is Me? In My family, He enters into Me."

(*bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā, viśate tad-anantaram* )

("Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage.") (*Bhagavad-gītā*, 18.55)

*Tato mām tattvato jñātvā, viśate*, one enters. *Tad-anantaram*, he knows ontologically who am I, and I am not indifferent thing, *nirvīśa*, non-differentiated, non-specified thing. Myself means a system, an organised thing. I have got My devotees, I have got My home, I have got so many things, I means that. So *tato mām tattvato jñātvā*, when he comes to know finally who am I. Who is a king? King means there are many things within him. So when he comes to know really that I am so and so, I have got family, he enters into that, enters into My family. *Viśate tad-anantaram*, he enters into Me. That does not mean that he loses his individual position, existence. But Me means, "enters into Me," means with *Svarūpa-śakti*, I am there with My family, with My domain, with so many things necessary for Me, that whole system. And he enters into that."

*Ātma-bhūyāya ca kalpate*, in *Bhāgavatam* that is also, "he becomes Mine, Mine does not enter into Me and loses his existence. *Ātma-bhūyāya* once becomes My own, he becomes My own. I accept him to be My own, *ātma-bhūyāya ca kalpate*.

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me  
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

Hare Kṛṣṇa. Hare Kṛṣṇa.

*namo ye kari vena dayal kori ami paiva vaisnava pada caya ?*

*cari ami cari veni visaya cave ?*

Generally we are attracted by Him, He takes and hands us over to His own. And then they take him and according to his capacity in the *rasa* and the service, they place them somewhere else, "that you do your duty remaining with this particular group it will be suitable for you, they also distribute in this way."

*kavay se caitanya miri kauri vino daya kaubari paibhyo vaisnava pada chaya ?*

First attraction generally by the Lord Himself, then He allows us to enter into His camp, then hands over to some particular group according to my capacity. And they also take and adjust me in proper place so that I might be best utilised for His service in different *rasa* and different departments in the *rasa* also. The *rasa* that has various departments of service so according to my capacity I'm given engagement in a particular place for service. In this way their final adjustment into our eternal inner function.

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

**Devotee:** We see that in Raghunātha Dāsa Goswāmī he went to Mahāprabhu, then Svarūpa Dāmodara, and then Rūpa Goswāmī.

**Guru Mahārāja:** Yes. That is seen in the life of Raghunātha Dāsa, Mahāprabhu first handed him over giving charge to Svarūpa Dāmodara. "With this advice that I give the charge of your training to this My friend Svarūpa Dāmodara and he knows even more than Me. So with confidence and with steadiness you try to follow what he advises you to do."

He was doing like that somewhat, then one day again he came to Mahāprabhu. "Why have You taken me out of my home? I can't understand fully. Please say something definite to me what I am to do in my practical life every day dealings."

Then Mahāprabhu: "I have already given Svarūpa Dāmodara as your guardian, teacher, and he will, you may ask him and he will be able to supply all your spiritual necessities. But still if you have got much glamour to hear something direct from Me, I say:

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe  
bhāla nā khāibe āra bhāla nā paribe  
amānī mānada hañā kṛṣṇa-nāma sadā la'be  
vraje rādhā-kṛṣṇa-sevā mānase karibe*

(Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa-līlā.")

(*Caitanya-caritāmṛta, Antya-līlā, 6.236-7*)

"Don't indulge yourself in hearing and talking affairs of the mundane world. Don't try to taste good sweet and other tasteful things for your food. And also don't try to get good fashionable dress for you. This is external observance about which I say to you. And internally you will try: *vraje rādhā-kṛṣṇa-sevā mānase karibe, nāma sadā la'be*, externally you will try to take the Holy Name of Lord Kṛṣṇa, always externally. And internally you will try to aspire after the service of the *gopīs* in the loving way they served Kṛṣṇa.

*Amānī mānada hañā kṛṣṇa-nāma sadā la'be*: when you will take the Name you will cast yourself your fate, you will cast in only concentrate yourself only in the sound aspect of the Supreme Lord .....

..... eternally, your attitude will be to the environment *amānī mānada*, you try to show respect to anybody you come across but don't get any, don't expect any honour or

respect from any side to you, don't expect even that you are a *sādhu*, the people will give some respect of a *sādhu* to you, don't expect that. *amānī mānada, kṛṣṇa-nāma*. In this way you go on taking the Name of Kṛṣṇa. And *vraje rādhā-kṛṣṇa-sevā mānase karibe*, and internally you will aspire after the service of Kṛṣṇa in Vṛndāvana as done by the *gopīs*. *Vraje rādhā-kṛṣṇa-sevā mānase*, both, service of both Rādhā and Kṛṣṇa, that is *madhūrya-rasa*. You will prepare yourself for the service of that and outwardly take the Name but don't expect any honour from any side but you will give honour to all so that no disturbance may not come to you in your search campaign of life. And more externally you don't try to get anything palatable, comfortable, for dress or for food or for anything else. And don't mix with this talk of the ordinary people at large. Then again after saying this, again I put you."

There is a break, He gave it to Svarūpa Dāmodara as his guardian tutor but when he revolted and again came to ask something from Mahāprabhu, dishonour to Svarūpa Dāmodara. So again with this He put his hand to the hand of Svarūpa Dāmodara. "I am giving him as your guardian. Whatever will be necessary for your good he will give, he knows more than Myself." In this way again He put his hand to Svarūpa Dāmodara's hand.

And then after in this way sixteen years he passed in Purī with the company of Svarūpa Dāmodara and Mahāprabhu and others, friends, paraphernalia of Mahāprabhu. Mahāprabhu when withdrew most of His servitors also disappeared, he went direct to Vṛndāvana. Previously he did not visit Vṛndāvana, heard so much so he went direct to Vṛndāvana. "But after having a look around I shall try to give up this body anyhow, no charm for this body any longer." But when he reached Vṛndāvana he met Rūpa Sanātana and found that, "Caitanyadeva is still living here, Śrī Caitanyadeva He has withdrawn from His *līlā* in Purī but in Rūpa Sanātana, in His order to Rūpa Sanātana they're so busily engaged in dealing with the teachings of Śrī Caitanyadeva that I find Him incarnate in them." They're full of the spirit of Śrī Caitanyadeva, fully captured by Caitanyadeva and engaged themselves in the highest service of Him, His desired service. His true representative of a preaching tendency of Śrī Caitanyadeva he found in them. And to go away from this world that aspiration left him. "No, I shall live with them as long as possible in the cultivation of what Śrī Caitanyadeva wanted us to give in His preaching." As Kṛṣṇa is in His Name in His pastimes He is here, He is here, so he left the idea of leaving this world and with full energy .....

End of side A, 4.5.83. Start of side B,

**Guru Mahārāja:** What Śrī Caitanyadeva wanted us to give in His preaching." As Kṛṣṇa is in His Name in His pastimes He is here, He is here, so he left the idea of leaving this world and with full energy engaged themselves in the service of Rūpa Sanātana in coalition began to live. Sanātana according to the advice of Śrī Caitanyadeva, he used to take care of all the, all those that came in connection of Śrī Caitanyadeva there. So under their direction Raghunātha lived there a long time. He was connected, came in connection with Mahāprabhu after Rūpa Sanātana, after *sannyāsa* Mahāprabhu travelled

through the main holy places of the South then came back to Navadvīpa, went to Rūpa Sanātana, then came back and not in Navadvīpa but direct to Śāntipūra and there Raghunātha met Him. So after Rūpa Sanātana met, the junior, younger, after Rūpa Sanātana, so he had no disadvantage to there as their elder brother, Rūpa Sanātana, "no trouble, they're my superior." Indeed also they're perhaps also superior, senior and education also. So under their care he lived long time and dived deep into the *rasa* which Śrī Caitanyadeva specially inspired Rūpa Goswāmī to deal with, this *madhūrya-rasa*. Raghunātha got taste of that and lived there happily up to eighty or ninety years old.

And through Kṛṣṇa Dāsa Kavirāja came in his connection and was inspired by him and we have got the *Caitanya-caritāmṛta* from him. Raghunātha has given us many poems, very sweet poems fully surcharged with that ecstasy of that transcendental Vṛndāvana, *Vilāpa-Kuṣumāñjali*, *Stavavalli*. Rūpa Goswāmī has *Stavamālā*, and many, *Ujjvala-Nīlamanī*, *Bhakti-rasāmṛta-sindhu*, *Laghu-Bhāgavatāmṛta*, all these things, the *Nataka*, *Vidagdha-Mādhava*, *Lalitā-Mādhava*, they come from Śrī Rūpa.

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

Raghunātha Dāsa Goswāmī's considered to be the *ācārya* of the *prayojana-tattva*, the end of our life, highest end of our life is personified in him, *prayojana-tattva ācārya*, what is the final necessity, final fulfilment of life, *Rādhā-dāsyā*, that we find in him. Hare Kṛṣṇa. In *Caitanya-caritāmṛta*, Kavirāja Goswāmī at the end of every chapter:

*śrī-rūpa-raghunātha-pade yāra āśa,  
caitanya-caritāmṛta kahe kṛṣṇadāsa*

("Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narate Śrī *Caitanya-caritāmṛta*, following in their footsteps.")

"I, Kṛṣṇadāsa, who is writing this book, in the end of conclusion of every chapter, I aspire after the service of Rūpa and Raghunātha. I fervently pray to get the direct service of Śrī Rūpa and Raghunātha. This is my highest aspiration of life, Rūpa and Raghunātha, their service, *pade yāra āśa*. My ambition is this to get the service of these two great personages, *pade yāra*, that servant of these two great masters, I am Kṛṣṇadāsa, I am writing this, it is their writing all surcharged with their sympathy and blessings. Aspiring after and not got, not got but aspiring. Who am I? I am a servant I am aspiring for the service of Rūpa Raghunātha, how pleased they are. I am that Kṛṣṇadāsa."

*Śrī-rūpa-raghunātha-pade yāra āśa*, at the end of every chapter in *Caitanya-caritāmṛta* these two lines you will find: *śrī-rūpa-raghunātha-pade yāra āśa*: "All my hope, my expectation is to attain the service of the holy feet of these two great persons, *pārśadas*, eternal servitors of Mahāprabhu, loving servitors of Mahāprabhu. That Kṛṣṇadāsa, I'd like to say, present something for you all my friends. And with so, I have no value, negative value I have got.

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

"I know fully that I am meaner than the worm in stool."

*jagāi mādhai haite muṇi se pāpiṣṭha, purīṣera kīta haite muṇi se laghiṣṭha*  
*mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya*

(Kṛṣṇadāsa Kavirāja Goswāmī says: "I am worse than a worm in stool. When Jagāi and Madhāi came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish.") (Caitanya-caritāmṛta, Ādi-līlā, 5.205-6)

"The world knows Jagāi Madhāi as the meanest sinners but I am more mean than the *muṇi se*, Jagāi Madhāi, *muṇi se pāpiṣṭha*. So much so, *mora nāma śune yei tāra puṇya kṣaya*, whoever will take my name he will commit sin, and whoever will take my name his merits, his *puṇya*, his purity will be lost, his *puṇya*, his good merit will be lost, purity will be defiled. And who will take my name, who will hear my name his *puṇya* will be finished, diminished, and who will take my name he will commit sin direct. I am such a type of debauch.

But great Nityanānda Prabhu's ocean of mercy anyhow came on my head and took me to this place. I am mentioning here about the, mentioning here about my elevated position. I am not ashamed to express that I have got this Rūpa Sanātana, the Vṛndāvana, all these, Rādhā-Govinda, Madana-Mohan, I have got, I have no shame that I say that I assert that I have got so many things. But if I do not say so I'll be ungrateful to Nityanānda Prabhu. I am nothing, I have got such position, I am such and such low, meanest of the mean. But Nityanānda Prabhu's grace has taken me here I can't deny, if I deny this then I will be ungrateful to Nityanānda Prabhu. It is His grace, He has taken from my family life to Vṛndāvana and Rūpa Sanātana, all the scriptures and the divine love, Govinda, Madana-Mohan, all these things. I have got something at least, I must have to commit that and it is only the grace of Nityanānda Prabhu.

But as my real position I am meanest of the mean than the worm of the stool, than the sinners than the Jagāi Madhāi. And who will take my name he will commit sin, who will hear about my name he will lose his purity, such is myself, this Kavirāja."

And also he says: "I show my reverence to those who will come to read this book and those that will hear also, the future listener, and who will have discussion. Who will come in connection with this book I show my honour prostrate on their feet. Who will read this book I fall flat on their feet. Because I am fully conscious that here is something which is unestimably great.

*aydantari kaya mori madana mohana amadikan yeni sukera patan ?*

"I am conscious I am so aged, infirm, my hand is always trembling, I can't see, can't hear, still because the Vaiṣṇavas ordered me I tried and I am writing all these things. This is not my writing oh you audience, it is Madan-Mohan, He is making me write, it is not mine, I'm an instrument, I am fortunate that I have become an instrument to this great treatise." In this way Kavirāja Goswāmī is representing himself. And he is the disciple of Dāsa Goswāmī, Raghunātha Dāsa, direct disciple.

When Jāhnavā Devī, She went to have a tour in the Vṛndāvana, there it is mentioned. Raghunātha Dāsa he is always almost perhaps he's going away from this world taking very slowly the Name of Kṛṣṇa. And Kavirāja Kṛṣṇadāsa he was seen standing by his bed. I found him in Rādhā-Govinda ..... The Raghunātha in his last time taking the Name and Kavirāja is attending standing by his bed, mentioned in *Bhakti-ratnakara*. Jāhnavā Devī the beloved wife of Nityānanda Prabhu.

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

Today I am told is the birthday of Abhirāma Goswāmī. He was one of the ten friends of Nityānanda. In Hooghly somewhere he had his abode. Abhirāma he was Śrīdhama *sakha* in Vṛndāvana. Very physical strength, Baladeva had the greatest physical strength and next Śrīdhama. So Nityānanda Baladeva and Abhirāma is Śrīdhama. When once Nityānanda went on tour to his house and the followers of Nityānanda told: "He's Balarāma, Nityānanda is Balarāma." "Oh, is it? Is He Balarāma? Then I can test Him. In Vṛndāvana only Balarāma could catch me when I take to running a race, after touching I shall take, I shall begin to run and none could follow me only Balarāma, He only two and a half steps he could catch me. I want to test Him." And in this way it was arranged and touching Nityānanda Prabhu gave a good running and Nityānanda Prabhu only half jumping caught him. "Yes, You are Nityānanda, You are Baladeva, You are Baladeva, I am caught."

..... Śrīnivāsa Ācārya met him. He lived a long time and Śrīnivāsa Ācārya he went to see that still one *pārśada*, one contemporary of Mahāprabhu is there, went to see him. And he went with the expectation to honour him as *Guru*, superior and .....

Abhirāma also heard that the Śrīnivāsa is a good boy, very devoted nature. To test him, showing something: "Oh Śrīnivāsa, do you find what is that? It is a snake." "Oh, it is a snake." "No, no, it is only that straw made rope." Oh, yes, it is so." "No, no, no, a snake." "Yes, a snake." Whatever he sees, ignoring his own sense experience, whatever comes out from his mouth Śrīnivāsa accepts that in full confidence. Such should be the degree, the intensity, of our faith in the advises of our *Guru*. Only, "This is snake." "No, no, this is rope." Whatever comes from his mouth he sees that and not the thing, not fossil, but Berkley, "Coming from above," it is that we see. Not any physical representation has any value to him, so much given to the higher masters, cent-per-cent sold there, faith and confidence to the master above. That "His word is showing things outside." Now this next second that, next second this next second that, next second this next second that. Full faith there, no faith in the mundane plane. These are to be learned by us how much attention should we give to the *Śruti*, the *Veda*, to the *aptavagra* (?), to

the sayings of our masters *Gurudeva*. And this mundane presentation to us, to our senses, no value.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi.

**Devotee:** Mahārāja, is there a story about Abhirāma Dāsa Ṭhākura and once he picked up a large branch, that story?

**Guru Mahārāja:** Yes, such strength he showed that,

*solosayem kastu duri bhasi (?)*

He made a big trunk of a tree, treated it as his flute, and that trunk was so heavy that, *solosaye*, one *saye* means carried by four persons, that is one *saye*, *saye* means a friend of this type and four men put in his shoulder, here one, here one, here one, here one, and this friend is called as *saye*. So sixteen *saye*, what can be carried by sixteen such so, *chasuna chosati (?)* sixty-four persons carried that weight a trunk of a tree he easily held it and put it in his mouth as if he's playing with the flute.

*solosaye kasta dori bamsi predarime (?)*

Treated that trunk as his flute, such physical strength he had. And Nityānanda Prabhu had more strength than him.

Mādhvācārya was very strong. It is written in a ..... "Twenty or so strong men can lift a stone, that stone was taken by his left hand and replaced somewhere." And it is written there in that stone. Mādhvācārya:

*eko hasthina anitasila stapitasila (?)*

It is written in the stone we are told: "With one hand he removed this stone and placed it here and that is so heavy that twenty strong men, can carry or cannot carry?" Something like that. Mādhvācārya, he's considered to be the incarnation of Hanumān - Bhīma. Kṛṣṇa and Bhīma, Vasadeva and Mādhvācārya. Kṛṣṇa Bhīma, and Rāmacandra Hanumān. In Rāmacandra who was Hanumān, in Kṛṣṇa *Avatāra* he was Bhīma. And in Vasa *Avatāra* he was Mādhva. They say like this, he was an incarnation of Hanumān and Bhīma, very strong, impressive.

Gaura Hari bol!

**Devotee:** Abhirāma Dāsa Ṭhākura, did he compose anything?

**Guru Mahārāja:** I don't think so.

**Devotee:** Is *Nityānanda-caritāmṛtam* something else?

Guru Mahārāja: I do not know.

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

.....

The fighting persons they used to put some sort of stocking made up of their skin, and the friction when they're firing the bow, the friction on the arm against that they're skin, is generally used, that is very hardy, *godika*.

Devotee: This *godika* does it have poison Mahārāja, on the mouth? Does it have poison?

Guru Mahārāja: Poison?

Devotee: Yes, poison, does it?

Guru Mahārāja: So it is classified now under the class of snake poison .....

Devotee: It is poisonous? They are poisonous?

Guru Mahārāja: It's said the poison from the mouth .....

Devotee: He's asking: "Is there poison there?"

Guru Mahārāja: Maybe.

Devotee: They're very afraid though, they run away when they see people. They eat snakes.

Guru Mahārāja: Do not know.

Devotee: We have heard that they eat snakes.

Guru Mahārāja: That is mongoose.

Devotee: Mongoose's diet.

Guru Mahārāja: Mongoose, they live on the snake. Anti, snake and mongoose, horse and buffalo, *ahina kulam asva mahisam* (?) And then another natural enemy. *asva mahisam ahina kulam* and some other group, *kako lokiya*, crow and owl, natural enemies. *Kako lokiya*, *kak* means crow and *alo* means owl. *Kako lokiya*, *asva mahisam*, and *ahina kulam*, natural enemies.

Devotee: Peacock is also natural enemy of cobra.

**Guru Mahārāja:** Peacock, yes. That is one-sided perhaps, from the peacock and not from the snake, they won't attack peacock. But here, both the parties whenever they meet they fight with each other. If owl gets crow at night, at day-time they can't see so they are prey to crow, at night if an owl finds any crow he will kill it surely. Both are enemy to both.

**Devotee:** How is it that the horse and water buffalo?

**Guru Mahārāja:** Horse and water buffalo if they meet generally they fight with one another. And also in the vegetable rank this green plantain and ginger, ha, ha, ha.

**Devotee:** Green plantain and ginger, they don't go together?

**Guru Mahārāja:** They don't harmonise, perhaps that is also said, this *alauka kalai* (?) they're enemy to one another anyhow.

**Devotee:** If you eat the two together does it cause some difficulty in the stomach.

**Devotee:** Also the Vaiṣṇavas and the Māyāvādīs.

**Guru Mahārāja:** Ha, ha, ha.

**Devotee:** Whenever they meet they fight.

**Guru Mahārāja:** I wrote one verse about Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura): *māyāvāda-timīṅgilodara-gatān uddhṛtya jīvanimān*:

(śrī-siddhānta-sarasvatīti vidito gauḍīya-gurv-anvaye  
bhāto bhānuriva prabhāta-gagane yo gaura-saṅkīrtanaiḥ  
māyāvāda-timīṅgilodara-gatān uddhṛtya jīvanimān  
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje )

(Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is well renowned within the select line of the magnificent Gauḍīya preceptors. He appears in the morning sky like the radiant sun and resounds the wonderful glories of Śrīman Mahāprabhu, delivering the poor souls helplessly devoured by the whale swallowing doctrine of impersonalism. I worship that great master who allowed the fallen souls a precious chance to dive deeply into and experience the bliss found in that ambrosial ocean of pure love for Lord Kṛṣṇa.)

Māyāvāda has been described as a *timīṅgila*, *timīṅgila* means it is supposed that there are so many who are such big animals in the ocean that can devour that whale. *Timīṅgila*, *gila* means "can swallow" those big animals that can swallow a whale.

There is a conception that such animals live in the ocean. So Māyāvāda has been described as a *timīṅgila*, as in *Śrīmad-Bhāgavat: bhīṣma droṇa timīṅgilo uddara* (?) something mentioned in the war of Kurukṣetra in *Bhāgavatam*, *timīṅgilo*, they're very furious warriors, just like a whale-eater they were exceptional brave warriors and Kṛṣṇa saved the Pāṇḍavas from those great whale-eaters, Bhīṣma, Droṇa, etc., it is mentioned *bhīṣma droṇa timīṅgilo*.

So I have used *timīṅgilo* as Māyāvādīs, they are *timīṅgilo*. And they come to compromise with every religious section: "I accept your creed wholesale. You accept that above that is non-differentiated, non-specified Brahman." Here the compromise made with the *Śāstra*, the Śaiva, the Ganapraṣṭha (?), Sodur (?), Agni-pārsādas (?). Śaṅkarācārya effected a compromise between all the sections: "Only accept that Brahman is above all. And I accept in toto all your activities."

In this way he made a compromise against Buddhism. And really what he gave Mahāprabhu says it is nothing but Buddhism what Śaṅkarācārya gave ultimately to the people because he did not accept the eternal individuality of the *jīva* soul. "*Jīva* soul is temporary. Only one non-differentiated, non-specified mass of infinite consciousness is true and all else is under illusion." That is Māyāvādā.

(śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ  
brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ )

(Śaṅkarācārya said: "In half a verse, I am summarising the truth that has been expressed by volumes and volumes of scripture. Within only half a verse I shall give the essence of all truths: *brahma satyaṁ, jagan mithyā*, Brahman, spirit, is true - this world is false. And the *jīva* is nothing but Brahman. This is the substance of all the scriptures.")

*Śloka dhenu pravakṣyāmi*: Śaṅkarācārya says very proudly, with great pride: "That what the others have expressed by crores of sentences, only in a half-sentence I shall give the gist of that. What is that? *Śloka dhenu*, only by half *śloka* I shall express the whole truth what the others by crores, millions of *ślokas* could not really give vent to. What is that? *Brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ*: Only Brahman is true and the world is false and *jīva* is nothing but that Brahman. Here what we find in the *māyā* that is perverted reflection, it has got no truth, it is perverted reflection. Just as the sun or moon any reflection in the glass or in the water, something like that. But real moon or sun that is in the sky that is true, all else is false. *Brahma satyaṁ, jagan mithyā*. And *jīva* it is neither, no other thing but a reflection of Brahman. That is the whole truth summarised here."

But the Vaiṣṇava says: "Here it is false, what you say Brahman that is a cosmic thing, a system, organised world, and everything is there in your Brahman. When you say Brahman, an unknown and unknowable, and that is known and knowable when we are cent-per-cent submissive to that. That is the real world, that is our home. And *jīva* is eternal, immortal, soul is immortal, individual soul, and that has got position there.

*Cid-vilāsa, para-brahma* is there. *Brahmaṇo hi pratiṣṭhāham*: it is there:

*(brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca  
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca )*

(Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine.") (*Bhagavad-gītā*, 14.27)

.....

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām  
bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā, viśate tad-anantaram*

"The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti* ) unto Me." - "Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."

(*Bhagavad-gītā*, 18.54-5)

"First you become realised that you are Brahman then you should come to serve Me in that plane. And when you are identified with flesh and blood the real devotion does not begin there. Real devotion, dedication begins when you can think yourself that you are a conscious unit, you are soul and not this body or mind, above this you are soul, a particle of soul. You have got entrance there in the world of big soul Paramātmā above Brahman, Para-Brahman."

The whole philosophy is there and nothing to do here. Here anyhow to get out of this entanglement. What you say Brahman then that is our home, infinite, back to God, back to home, home is there in the plane of soul, spirit. And we have come to identify with the body or the mental system, that is false, that is *māyā*. What we find ourselves in the dream, that is the mental system, that is also false, temporary, and this body is also temporary. But the soul living within that body or what we find in dream, there is the soul's spark, that body moving here and there according to its false *karma*. And we must reveal that soul which is within the body we find ourselves in our dream and that will go to live in the, and that is all light, the body is a dead thing, mind is also soul more or less. But really the conscious unit that is within the mind that is not vague, that is not imaginary, that is concrete thing. And what we think to be concrete here it is all false, all gets dissolved, disillusion and disappearance. But that is a permanent unit, permanent unit and that is not a part of ignorance, that is full knowledge, spirit, light. There we are and there we are quite safe and perfect, in perfection, we are in that point where what is at present ignored and forgotten by us, that the soul proper is our identification proper, true.

*mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ  
manah śaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati*

"The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency." (*Bhagavad-gītā*, 15.7)

And that is the part and parcel of the eternal potency of the Lord. *Mamaivāṁśo*, "Nothing but My part. In other words it is part of My potency, particular potency..."

End of recording, 4.5.83

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