

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.5.9

**Guru Mahārāja:** Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

*Yadi gaura nā hoita, tabe ki hoita*, very wonderful expression, *kemone dharitām de*:

(*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de  
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke  
madhura vṛndā vipina mādhurī praveśa caturī sāra  
baraja yuvatī bhāvera bhakati śakati hoita kāra* )

(Vāsudeva Datta has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity.")

That body we are already hearing. The future is going to influence the past. *Kemone dharitām de*. Already I was existent. The prospect is such I have come to say how could we if such valuation could not come to me then how could we bear a body in the past. *Kemone dharitām de*. That means it shows that who says this he's a *pārśada*, already he has scent of the thing. "I had some peep of prospect of this nature in life fulfilment, this sort of fulfilment I had suppressed in my life. I was searching after that. Now finding this I come to conclusion that my here in this body has been successful. In other words what the inner search of my heart at last I have found what was the thing of my inner search, inner-most search, at last I have come to that. And Gaurāṅga has given that fulfilment of my inner-most demand, thirst. He is mine. Without Him none should have any conception of life."

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

("Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of

material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.") (*Caitanya-caritāmṛta*, *Ādi-līlā*, 13.123)

*Janmiyā se kene nāhi maila*, the thing is here and if anyone cannot have it what is the worth of his life? He should better have died, he should have died. If living he cannot come in touch of that valuable thing he should have died. *Janmiyā se kene nāhi maila*, wherever he was born he should have died if he cannot come to his eternal prospect, fulfilment. This sort of expression coming to show about this extraordinary wonderful characteristic of the goal in Kṛṣṇa. Our goal in Kṛṣṇa is of such type, the devotees are giving description in different ways wonderfully strange. Fulfilment of life how, without that one should not live to that value. Kṛṣṇa. That the devotees.

To the present, to the market the canvasser is to take the choicest thing for canvassing. The capitalist also is astonished by his choice, and sometimes showing gratitude to him. "You have represented highly valuable things of mine to the others. So much to say I was not myself conscious that such things were in Me. You have taken from My storehouse so many tasteful things. Was it in My store? Your choice makes me more valuable. So I submit to you. So beautiful things you have found in Me I cannot but feel proud by your touch, by your connection these beautiful things have come, have been discovered in Me, I wonder."

It also may be possible, this also may be possible. So Kṛṣṇa's obligation towards Rādhā, the wholesale leader. Partial leaders there are of different groups but wholesale leader of every commodity available there in the store, that wholesale leader.

Hare Kṛṣṇa.

*kṛṣṇa napay par ?*

Kṛṣṇa Himself cannot measure the greatness of Rādhārāṇī. So our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) asked to keep Her in reverence on your head, over your head. Don't be bold enough to approach direct.

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

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

A respectful distance above try to keep Her with Her group. Don't rush towards that thing, it is not of that type. So how valuable they are this *raga-marga* who worship Kṛṣṇa in this way, the way of love. The loving service, *prema-sevā*, it is not ordinary thing, not mechanical thing. Don't try to finish, to limit it, it is of unlimited type, don't rush to entrance, make trespass, don't commit offence. This is the prospect of your lives after lives, in this way live. Infinite has everywhere centre nowhere circumference. Don't try to put any circumference there. The centre of your prospect thing.

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

*sakhyāya te mama namo 'stu namo 'stu nityam*  
*dāsyāya te mama raso 'stu raso 'stu satyam*

(Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sakhya*. Rather, I shall tend always to do the lower service, *dāsyā*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But *He* may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category.") (*Vilāpa-kusamāñjali*, 16)

Let my respect be towards the friendly connection with the Supreme Master. Respect in friendly connection, but servant connection I pray to my own self try to connect with the service connection, service taste, try always towards that. Expressively invite service and learn to give respect to the friendly service. Don't venture to tread on your foot on that plane, don't, "where angels fear to tread fools rush in." Don't become a fool but try to follow the angels. Keep it always on a respectable higher level and try to connect yourself with the service.

When Pratāparudra began his service apparently mean service as a sweeper then Mahāprabhu gave him an embrace. We should not forget that, that is the very backbone of devotion. Always towards lower services and automatically from the other side the choice comes for you for higher plane. Don't you try to force in there but show your modesty, tendency to go to the lower level. And it is the duty of the higher to take you in a proper place. *Dāsyāya te mama raso 'stu*, my sincere attraction may be towards lower service, the service of a servant. But I must be conscious of a friendly service, I show respect to that. That should be our attitude. We must have the knowledge that that is high but I am not fit, it is high I am not fit. So many Vaiṣṇavas are higher, correct like that. I must engage myself to the lower level then automatically from the *Yoga-Māyā* party they're not sitting idle, whoever will be fit for a particular plane *Yoga-Māyā* is there. Others will forcibly take him from particular plane and put to some higher plane. They're not inanimate objects, they're all conscious. So your modesty would not be ignorantly accepted as your unfitness, no fear of that.

*trṇād api sunīcena, taror api sahiṣṇunā*  
*amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

("One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa.") (*Śikṣāṣṭakam*, 3)

Infinite meaning and prospect, the direction, general direction. "Oh, do you take the process of divine sound? Only the easy course to reach that goal by the divine sound?"

Then, to come to that level you will have to accept such attitude then you will feel that there is a very fine level through which you can reach there, the finest level is there. But you are to accept such attitude real then it will be possible. Not by no necessity of removing a mountain, or to oppose a river current, big things won't be necessary. But only by cultivation of the spiritual sound you'll be able to reach the goal but you'll have to take such attitude. Then you will feel that you've come to a very particular subtle level only through sound we can go there. Our soul can be attracted, can be connected with that. But if we can pose ourselves with this, *tṛṇād api sunīcena, taror api sahiṣṇunā*, that means much. That is not an outward statement. If we go to adopt that sort of mood we shall have to cross many oceans, many oceans I shall have to cross I shall experience. But from my present position of egoistic boast when I am to go far to the lowest level of a blade of grass, countries after countries I am to go through, planes after planes.

*Taror api sahiṣṇunā*, to get into, to reach into that sort of attitude, so many suns and moons, earths, that will be passed in my way. Concrete things I shall have to bid adieu. So many basic thoughts of the concrete bigger things that has to bid adieu, leave, only to go, to reach to that attitude properly.

*Amāninā mānadena*, my connection with the subtle and higher things, that will have to ignore, *amāninā mānadena*. The plane of life will be changed, the activity, the plane will change where activity should be, energy should be invested. Not in this plane what we see about us, concrete.

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

Milton told: "Peace hath her victory not less renowned than war." In his sonnet I read: "Peace hath her victory not less renowned than war." If we search the meaning of that deeper then we may come to: *tṛṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena*, the adoptability of such plane of life practically in our utilisation. The many victories to be conquered to reach to that plane, your peaceful, "peace that hath victory not less renowned than war."

Mohammed's direction, *Koran* in one hand, sword in another hand. If anyone does not accept, beheaded immediately. War, ha, ha. And Mahāprabhu saying just the opposite. *Sunīc*, don't forget giving resistance, if any resistance comes try to forbear with the best of your energy. *Amāninā mānadena*, don't try to encroach upon the prospect of others, physical all physical prospect. *Mānadena*, and don't give any opposition to them. With these such adoptabilities, this is war, peace, war in peace, peace hath her victory, this is victory in peace, peace, not physical war. If you can attain these victories then you are automatically led to a particular plane where you will find ample beyond your expectation and your conception.

Wonderful things, renowned they found all the sound representing Kṛṣṇa. Only through the Name this Kṛṣṇa is overflowing, all pervading, and it has got its wonderful flow all full of meaning not that inanimate flow in the plane as if the flow of the ether, and full of meaning. Who can catch? The scientists who can come to the level of ether s/he may find many wonderful things in that vibration must come to the plane of ether.

So only the sound aspect of the whole is so sweet, so attractive, so happy, we cannot conceive or think out it is there. Not unscientific.

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

(*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ* )

("Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee.") (*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*)

*Sevonmukhe hi jihvādau*, all the attempts must be made in that spirit. "I am for Him." That will be the main principle of our advance, "I am for Him." *Sevonmukhe hi jihvādau*, then it will be able for us to reach that plane. "I am for Him." "Die to live." The whole process is "the peace that hath victory" but "die to live", that process always. Dissolve this ego considering that ego, to leave this ego means to embrace death, subtle death, to leave a particular ego, one layer of ego may require many births to satisfy its breadth. The cover, different covers of ego, but the wholesale ego should be dissolved, "I am for Him." "I am for Him." "Die to live." I want the property of my wonderful dream to be satisfied.

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

One says: "I had much hope that I shall be a Vaiṣṇava, but when the *tṛṇād api* advice came to me, oh, that is impossible."

**Devotee:** (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja he also one time Lord Jetland said: "I want to be a Vaiṣṇava, I want to be *brāhmaṇa*. What do I have to do?" So Goswāmī Mahārāja told him: "You have to give up meat, women, intoxication and gambling." He said: "Impossible. It cannot be done."

**Guru Mahārāja:** Lord Jetland previously was Lord Rommelsay (?) He was Governor of Bengal. And when the first non cooperation movement began we were in the college square just in front of the university there is a (water) tank and just on the eastern side the Boddhi (?) Society was founded at that time and Rommel came to open. I did not know, suddenly I found some students they're crying: "Shame, shame, shame." Lord Rommelsay is passing in his car after opening that ceremony, recent ceremony, he's going away by the street. And some students they were aware of the fact they began to cry: "Shame, shame, shame." Then afterwards I enquired and I heard that Rommelsay is passing and they're crying: "Shame, shame, shame."

He was a very meek, mild gentleman, Rommelsay. Then I heard that he after leaving India he went to England and he perhaps after the death of his father he was the owner of Jetland perhaps, a locality, some zamindar or something like that, Lord Jetland. Lord Rommelsay afterwards was known as Lord Jetland and he was Secretary

for State for India. He gave lectures about Vaiṣṇavism, I have got, it was out in Statesman or some newspaper, the cutting I have got perhaps with me in praise of Vaiṣṇavism. "I went to Navadvīpa. I saw the Vaiṣṇavas. I had in my memory those twelve followers of Christ and this and that so many mentioning this and that." He has praised about our Guru Mahārāja, that: "He has started that Vaiṣṇava cult to preach and come here." And Bana Mahārāja met him and Goswāmī Mahārāja also met him, and he had some appreciation of the Indian Scriptures.

In another time when I was in Madras Maṭh some publication I found that Jetland says, they gave some reform government, proposed some reform government to India but Indian political leaders not going to accept that. "That the veto power is there so it is nothing. You are giving something, election, this parliament always, but the Viceroy can give veto to everything." The Indian leaders said: "This is nothing, in many things they may give veto." But Jetland was remarking at that time: "That they're suffering under *māyā*." Ha, he quoted this that just as in Indian philosophy the position of *māyā*, "so they're suffering from the influence of *māyā*. It is only their imagination that we shall give veto to everything. No, veto in special cases, so there is other things this right they're getting from this reform proposal in this way. The *māyā*, the thing it is existing and not existing, they're afraid of the existence of the veto but veto is not to be used always so they're only suffering from *māyā*." And this was his argument.

And also it was too that Goswāmī Mahārāja asked: "You'll have to give this and that but it is impossible." Ha, ha.

Hare Kṛṣṇa.

**Devotee:** Mahāprabhu, He instructed Raghunātha Dās Goswāmī to always wear this verse, this *śloka*, *tṛṇād api*, around his neck as a necklace.

**Guru Mahārāja:**

(*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* )

("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*)

*Grāmya-vārtā nā kahibe, grāmya-kathā nā śunibe*, the worldly talks you must not attend, neither you engage yourself in that. *Bhāla nā khāibe āra*, don't seek after the satisfaction of your tongue and belly, or don't try to get any good dress which is

appreciated by the people. *Amānī mānada hañā kṛṣṇa-nāma sadā la'be*, give honour to all but don't seek honour from anyone. In this way you will take the Name of Kṛṣṇa always, continuously. And *vraje rādhā-kṛṣṇa-sevā mānase karibe*, but internally in your mind try to serve Rādhā-Govinda in Vṛndāvana. As you are in Vṛndāvana you are serving Rādhā-Govinda. That will be your mental aspiration. And externally you are to go on and live your life in this way, not good dress, nor good food, nor indulgence in the worldly topics, either saying or hearing, and always giving honour to all and don't seek honour from anyone. In this mood you go on."

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

There is one verse in Bhaktivinoda Ṭhākura:

*vaisnava caritur sarva darpa vitra ye ninda himsa cari  
bhaktivinod nasam bhaka tahi taka sada mano dari ?*

"The (chert ?) collector of Vaiṣṇava is always very pure but if anyone out of motive clearly speaks ill about them then this Bhaktivinoda he don't want to talk with them and he will keep silence, no cooperation with them if anyone comes to abuse Vaiṣṇava then good non cooperation."

Then Goswāmī Mahārāja who proposed Jetland, he told:

*sri dvaita das kirtaniyal dyas sada maray rati mati lati bahi ?*

Bhaktivinoda only kept silent but Bhaktisiddhānta won't stand there idle, he will give some punishment to that, ha, ha. He's inspired with that sort of .....

Devotee: Vṛndāvana Dās Ṭhākura .....

**Guru Mahārāja:** Vṛndāvana Dās Ṭhākura has gone further. "Most appealingly I am presenting the characteristic and advice of Gaura and Nityānanda. You people come to understand this. I fall at your feet and I pray that with good motive you come to approach and you will find that all these truths and you will be blessed. But in spite of my so much fervent and modest appeal, if you revolt then I shall kick you and break your head by my kick." Ha, ha.

And Kavirāja Goswāmī has said: "I fall on your feet dust and do something for you so far you say otherwise," very mildly. But Vṛndāvana Dās Ṭhākura has, I had in my mind previously when I read, "This does not look well with the Vaiṣṇava's, specially with the followers of Śrī Caitanyadeva who has given *tṛṇād api sunīcena, taror api sahiṣṇunā*. Vṛndāvana Dās Ṭhākura he being a bona fide devotee, how can he have such a cruel and proud statement?" But when I heard from Guru Mahārāja, Bhaktisiddhānta Ṭhākura, just the opposite meaning. He approached this statement from quite a different direction. One who had no other alternative but to go to eternal hell, Vṛndāvana Dās Ṭhākura has come out to do some good for him. The approach from a different quarter altogether. No hope, for them Vṛndāvana Dās Ṭhākura has

come and given some hope. Why? How? He's punishing with his kicking them and for these actions of his Kṛṣṇa will be moved, Nityānanda Prabhu will be moved for them. "Oh, he's abused by My devotee." So He will come to nourish him and thereby he will get some benefit and connection. Vṛndāvana Dās Ṭhākura by such bold and cruel sayings has insulted them and Kṛṣṇa He will be not be able to stand unaffected. "Oh, Vṛndāvana Dās Ṭhākura has insulted you that he will kick you. No, no, don't mean so. I am for you." Ha, ha, ha. Kṛṣṇa will come in his favour. So Vṛndāvana Ṭhākura has done the negative side, he has done some good for that person by such bold assertion of hateful punishment to them attracted Kṛṣṇa's attention for them in their favour. "Oh, you are so much insulted by My devotee, all right, don't be affected, I shall help you." In this way he has opened some way for their future benefit. That sort of argument I heard from him.

Whenever any bona fide devotee does something wrong to a particular man, when the son beats another boy, the one who beats, his father comes to nurse him. "Oh, my son has beaten you?" Then he comes and with soft hands ..... this theory. When a bona fide devotee has done something wrong to a particular person then the guardian of that devotee he's inclined to sympathise with him and in that way some good must come to him. So who had no other alternative Vṛndāvana Dās Ṭhākura has opened the way for them. Ha, ha, in this way. I found meaning in that way from him. Who had no other way to get out from the hell but Vṛndāvana Dās Ṭhākura has managed to provide something for them, for those persons by showing rude attitude has moved the heart of Kṛṣṇa sympathetically towards those.

Hare Kṛṣṇa. Gaura Hari bol!

**Devotee:** Guru Mahārāja, Kṛṣṇa empowers certain souls to write Vaiṣṇava literature and others to distribute Vaiṣṇava literature. In this way as you explained Śrīnivāsa Ācārya has a very exalted position because he's the greatest distributor of Vaiṣṇava literature.

**Guru Mahārāja:** Yes. Jīva Goswāmī sent all the Vaiṣṇava scriptures prepared by them in his custody. And there was Narottama Ṭhākura and Śyāmānanda Prabhu with him but Śrīnivāsa was given the main charge. And they came to Bengal and here near Bakura. They came in a bullock cart and there was one native chief, the aborigine *ādivāsī* (indigenous peoples) section, aborigine sect. And his name was Birhambir. He had some astrologer and there were in those days some *dacoit* type, whatever passing through his state he sometimes wanted to loot it, plunder. But a devotee at the same time but plundering was some of their occupation with the *ādivāsī*. And the astrologer told: "Highly valued things are within that casket." Then he ordered: "Take it off from the street and put it in my custody." And that was .....

End of recording, 9.5.83, side A. Start of side B.

**Guru Mahārāja:** ..... sent back to Vṛndāvana, and these three tried their best to find out that casket of books but failed. The king has kept in his capital, in his palace, how can they find trace? No trace. Then Śyāmānanda and Narottama Ṭhākura they went to their respective locality. Śyāmānanda went to Midnapore to preach there, and Narottama Ṭhākura also to Northern Bengal and began preaching there.

But Śrīnivāsa Ācārya could not do so. "How can I evade this responsibility." So he became half-mad. "I was entrusted with such a high responsibility and I could not do anything. It is for my sin my crime, offence, that the books disappeared." He was wandering in the locality half-mad, disappointed here, there.

People of that locality thought, "Oh that boy does not talk with anybody, has head crack, he's wandering here and there in this way."

But that Birhambir had a *Bhāgavata* class every day in his temple compound. And one gentleman whose name was Vyāsa, he was reading *Bhāgavatam* and the chief also attended the class with many other persons. And Śrīnivāsa Ācārya, he, someday or other used to attend the class sitting indifferently half mad. People thinking him a fair looking young man whose head is cracked and a desolate person he is moving. One day unconsciously, the Vyāsa was explaining, the *Guru* or priest of the chief Birhambir he was explaining *Bhāgavatam*, one day he committed some mistake and Śrīnivāsa Ācārya unconsciously he corrected that. Then all attention fell on him. "Who is he who can catch the error of the great *paṇḍit* Vyāsa? Who is he?" All came to enquire.

Then when sincerely approached in that fashion he cried: "That I am so and so, I am wandering here frustrated because the books, the *śāstras*, the holy scriptures were in my custody, we were taking them, this that, the whole fact."

Then the chief he confessed: "Oh, I have stolen that box and it is in my custody, you come and see."

Then he came and saw, opened, "Yes, they're all intact there present." Then he began *ārātrika*, *pūjā* of the *śāstra*. And they informed Narottama Ṭhākura and Śyāmānanda and to Vṛndāvana, also to Jīva Goswāmī. "The books are already found, we have got it, don't be worried." In this way.

Then he had got a great hold in that locality and Birhambir again was initiated, got initiation from Śrīnivāsa Ācārya. Now also there are many disciples of Gauḍīya Vaiṣṇava schools that side, Viṣṇupura in Bakhura. So Śrīnivāsa Ācārya was, had much affinity towards these holy scriptures. And this *śloka* comes from him, Swāmī Mahārāja sung in America, *vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. This was composed by Śrīnivāsa Ācārya. *Vande-rūpa-sanātanau, nāna-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau, ..... vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Śaḍ-gosvāmy-stotra*. Swāmī Mahārāja sang it himself and I am told that in music section also, musical section, it was of very high value, his singing. The experts say that the sound echoing the sense in such a tone he sang that poem that has got very nearest connection with the meaning. That is the best type of sound I am told which the sound and the meaning in the tone is very nearer. Some such calculation is going on in the musical department modern. And by that test it was valued very high, his singing. Hearty, coming from the core of the heart, the meaning and the sound are

very clear and helping one another. Something like that I heard. *Vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Śrīnivāsa Ācārya.*

Hare Kṛṣṇa.

He used to live near Katwa, Yajigram, near Katwa there is a village Yajigram, there Śrīnivāsa Ācārya lived, had his household. And he preached on all sides.

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

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

**Devotee:** Guru Mahārāja, you told that Rādhā has, Rādhārāṇī, Śrīmatī Rādhārāṇī has the highest position because She is spreading Kṛṣṇa's glories, and .....

**Guru Mahārāja:** All spreading, not only for that quality, all spreading all the potency engaged in that. But they're all subservient to Her. She's the main principle of potency which can, as the other half. One half Kṛṣṇa and another half Rādhārāṇī. Positive Negative. Predominating Moiety and Predominated Moiety. She represents all the *rasa*, *vātsalya*, *sakhya*, and others. Generally *mādhura-rasa* has got all the constituent points of all other *rasa* within it, it is a full complete *rasa* and it includes all other *rasa* within that so it is the full thing, *mukhya-rasa*, *adi-rasa*, all comprehensive *rasa*. One half Kṛṣṇa another half Rādhārāṇī and others all come forth from Rādhārāṇī in different ways. Only another that. And that Kṛṣṇa has got His facsimile this Balarāma and others one side. And Rādhārāṇī also has got another side, Her partial representatives.

**Devotee:** This means that in level of quality, to distribute, to spread is more important than to write Vaiṣṇava literature? According to the level of importance to spread, to distribute Vaiṣṇava literature is more important than to write?

**Guru Mahārāja:** I don't understand.

**Devotee:** He wants to know if it is more important to write literature or to distribute literature? To canvass and give literature to many or to write literature? He wants to think that canvass and give literature to many this is very good, very much more important than to write literature.

**Devotee:** According to your explanation that Rādhārāṇī became very dear to Kṛṣṇa because She spreads Kṛṣṇa's glories to the others and made Kṛṣṇa famous to other people.

**Guru Mahārāja:** But to write and to distribute the books, to write the books and to distribute is one and the same thing, only higher lower. And ordinary people can distribute books and to write that is found in the higher level, to take from higher level to dress them to be acceptable to this particular gross level. Both are similar but more valuable who are drawing from the subtle towards gross than one who is distributing the gross to here.

And representation must be proper. The writing, only mere writing won't do, but accurate representation must be there. There may be so much writing in that name that won't be of any value, rather of opposite value. If we twist, we disfigure, misrepresent, then that will be offence.

Hare Kṛṣṇa.

.....

**Guru Mahārāja:** ..... I am told that without, in spite of the warning some undesirability, too much addiction he has for worshipping some *Śālagrāma* .....

**Devotee:** Many *Śālagrāmas*.

**Guru Mahārāja:** Many *Śālagrāmas*.

**Devotee:** He was keeping Them in a fish tank, in London. So that was the problem. He abused *Śālagrāma* and as a result he became a *sahajiyā*.

**Guru Mahārāja:** To worship *Śālagrāma* is a dangerous thing.

**Devotee:** I saw this happen many times, to many devotees this happened.

**Guru Mahārāja:** And this Jaya Tirtha?

**Devotee:** Many *Śālagrāmas* also.

**Guru Mahārāja:** Within the box collected *Śālagrāmas* like stones. Hare Kṛṣṇa.

**Devotee:** One boy in London who came, he had brought ten of these *Śālagrāma-śilās* back with him and as a result he was .....

**Guru Mahārāja:** He was the first man who came with eighteen points of difference from the ISKCON. "We are so many, we have got such differences with the present ISKCON Government." And eighteen points he put to me. I sent them to Tamal Kṛṣṇa. Tamal Kṛṣṇa told: "No time now, preaching is progressing like anything, you'll be happy to know. And when I shall go to Navadvīpa Gaura Pūrṇimā ceremony, at that time I shall meet and talk with you." But he came and went on without coming here and speaking anything to matter. Then again these people came and they said: "We are ill-treated by the disciples of those *Ācāryas*, so-called. What to do?" I told them in a body you can give a petition about your complain to the managing board. And if that does not produce any consequence then you may mix together and go on with your own work. Relief work at that time I told, form a body and go on with relief work. Those that are neglected, disappointed, rejected, collect them, don't allow them to go away from the fold of Swāmī Mahārāja. Anyhow they have entered the fold and try to protect them.

But Pradyūmna went on and lost there, and many in this way came to me. At last this was formed, this Mahā-maṇḍal, go on working in relief work. Then Charu Swāmī and others they revolted, they were the first persons that complained against the activities. Now they can't tolerate and accuse me that I am encouraging the party against ISKCON and doing some disservice to Swāmī Mahārāja, taking advantage of his absence, something. But I am acting according to my conscience as I know.

In the meantime Jaya Tīrtha Mahārāja's example is very, very disappointing, frustrating. *Purva-saṁskāra*, the previous impulse of the mind has come in a new colour to attack and devour him. I am told that previously he was in that party of intoxication, and also published some books about the efficacy of that thing. He was a party leader there of the hippy. Now he was converted by Swāmī Mahārāja to this creed, now again the previous mental impulse has come out in some other form and captured him hopelessly. *Hriyate hy avaśo 'pi saḥ, pūrvābhyāsenā, hriyate hy avaśo 'pi saḥ.*

Devotee: Where's that from Mahārāja? From the *Bhāgavatam* ?

Guru Mahārāja: *Gītā*. (6.44), *hriyate hy avaśo 'pi saḥ.*

It is perhaps mention in the good sense.

*tatra taṁ buddhi-saṁyogaṁ, labhate paurva-daihikam  
yatate ca tato bhūyaḥ, saṁsiddhau kuru-nandana*

"O son of Kuru, within one of the births I have just described to you, that unsuccessful *yogī* revives, from the practices of his previous life, his intelligence centred in the worship of the Supersoul. Thereafter, with renewed vigour, he again endeavours for the perfection of seeing Him." (*Bhāgavad-gītā*, 6.43)

.....

*pūrvābhyāsenā tenaiva, hriyate hy avaśo 'pi saḥ  
jijñāsur api yogasya, śabda-brahmātivartate*

"Although undesirous due to some obstacle, he again becomes attached to *yoga*, by dint of the practice he applied in his last life. And though he may be a practitioner still striving for perfection, he surpasses the path of fruitive action mentioned in the *Vedas*, and achieves a far superior fruit." (*Bhāgavad-gītā*, 6.44)

It is the bright side.

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate  
svalpam apy asya dharmasya, trāyate mahato bhayāt*

"Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world." (*Bhāgavad-gītā*, 2.40)

Arjuna asked if anyone before attaining his *siddhi*, full realisation, in the process of his realisation if he dies then whether the acquired things are lost. Then the Lord says no whatever you will acquire that will be kept again in the next birth that will come to help you, in there mentioned.

Devotee: What happens in the case of Vaiṣṇava *aparādha* ?

Guru Mahārāja: Then that is covered for the time being. Sometimes it may be heavy in the lower place, so heavy, *vaiṣṇava-aparādha yadi uṭhe hātī mātā, upāḍe vā chiṇḍe, tāra śukhi' yāya pātā:*

(*yadi vaiṣṇava-aparādha uṭhe hātī mātā  
upāḍe vā chiṇḍe, tāra śukhi' yāya pātā,  
tāte māli yatna kari' kare āvaraṇa  
aparādha-hastira yaiche nā haya udgama,  
kintu yadi latāra saṅge uṭhe 'upaśākhā'  
bhukti-mukti-vāñchā, yata asaṅkhya tāra lekhā,  
'niṣiddhācāra', 'kuṭīnāṭī', 'jīva-himsana'  
'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa,  
seka-jala pānā upaśākhā bāḍi' yāya  
stabdha hañā mūla-śākhā bāḍite nā pāya )*

("If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up. The gardener must defend the creeper by fencing it all around so that the powerful elephant of offences may not enter. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the *bhakti* creeper are creepers of behaviour unacceptable for those trying to attain devotional perfection, diplomatic behaviour, animal killing, mundane profiteering, mundane adoration, and mundane importance. All these are unwanted creepers. If one does not distinguish between the *bhakti-latā* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-latā* creeper is curtailed.")

(*Caitanya-caritāmṛta, Madhya-līlā*, 19.156-160)

The whole thing may be uprooted, and the creeper may die, finished, then again he will have to take initiation, finished. It comes by the grace of Vaiṣṇava and by serious offences that may be uprooted wholesale, finished, withdrawn, *vaiṣṇava-aparādha*.

Hare Kṛṣṇa.

*Upāḍe vā chinḍe, tāra śukhi' yāya pātā, tāte mālī yatna kari' kare āvaraṇa.* In other offences there is some relief recommended, but here the wholesale gone. So we are advised to give a barrier so that the elephant cannot enter, that has been compared with a mad elephant, *vaiṣṇava-aparādha*, *hātī mātā*, a mad elephant, *vaiṣṇava-aparādha* it may uproot the whole thing. *Tāte mālī yatna kari' kare āvaraṇa*, you must have good fencing so that *vaiṣṇava-aparādha* may not enter.

*yatat kati yatan katami ?*

Who has come to save me, ha, if I give a good beating to that gentleman then what is it? He has come to relieve me, to save me, to welcome me, to take me to the Lord. And ill-fated I'm quarrelling and fighting with him, with my own interest. Suicide, to commit *vaiṣṇava-aparādha* means to commit suicide, more than that, to kill the guardian, well-wisher. I am a child and he's my well-wisher, guardian, and I go to insult him, to beat him that is more valuable than my own soul. My soul, what is there? If not with devotion a Satan can enter and play with my soul. What value my soul has got? It may be a doll in the hands of a Satan. But my saviour is coming to save me from that hand of Satan for eternity and if my free will goes to fight against him that is more than suicide. My soul has not got much value but his grace has got more value. He can make me king, more than a king's position he has come to give.

Rāma. Rāma. Rāma.

**Devotee:** But *vaiṣṇava-aparādha* depends on the angle of vision that one can see, for example for my position now, my Godbrothers and Hṛdayānanda Mahārāja, he thinks now that I am making *vaiṣṇava-aparādha* by renouncing him.

**Guru Mahārāja:** It is a relative position. Temporary and final. Absolute consideration and relative, the Absolute consideration will hold greater value.

..... they have obligation to our mother, father, but when the call of the Absolute will come we are to give up that obligation, general obligation, to obtain the call of the Absolute. And so in the case of the Absolute call there is also gradation of the Vaiṣṇava, their difference in their decision. In that case if by my previous fate or fortune I have accepted one of lower rank of Vaiṣṇava and I find a clash with Vaiṣṇava of the higher conception and if I feel in the inner-most part of my heart that wherever I committed my faith previously, and what I have come across now there is far difference then with our sincere conscience we may leave the first and accept the second. It is possible, so many records.

Bhaktivinoda Ṭhākura took initiation from one Vipina Goswāmī. In his *Caitanya-caritāmṛta* and other *bhasyam* his name mentioned we find. As long as he lived he gave some respect to that gentleman. But our Guru Mahārāja when he heard that he was going to disregard (Raghunātha) Dāsa Goswāmī Prtabhu. "That he was of a *śūdra* family, born of a *śūdra*, I am born of a *brāhmaṇa* family, so I can bless him."

When this expression came to the ear of our Guru Mahārāja then he abused him and asked Bhaktivinoda Ṭhākura: "What is this? Your formal *Gurudeva* he is saying like this." Bhaktivinoda Ṭhākura a little, expressed some sorrow that has been his position.

Then there happened another thing. There was one previous Bhāratī Mahārāja, a big body, and very capturing lecture and discussion, Bhāratī Mahārāja. He took initiation first from that Vipina Goswāmī. He had some difference from the party of Prabhupāda (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) in his home, so he thought that if I take initiation from Vipina Goswāmī, Vipina Goswāmī of Bhaktivinoda Ṭhākura, then I can oppose them successfully by my credit. He took initiation from Vipina Goswāmī, the *Guru* of Bhaktivinoda Ṭhākura. But Prabhupāda's group did not care for that. "That he's a *sahajiyā*, you have taken *sahajiyā guru*." Did not care. Then they found he has got no place, then he left that Vipina Goswāmī and again took initiation from our Guru Mahārāja Bhaktisiddhānta Saraswatī. And he became a *sannyāsī* and preached. So there is gradation, realisation, faith .....

**Devotee:** Bhakti Vivek Bhāratī?

**Guru Mahārāja:** Bhakti Vivek Bhāratī, he first took initiation from Vipina Goswāmī who was the *Guru* of Bhaktivinoda Ṭhākura. But then he had to leave that and again come to our Guru Mahārāja to take initiation. The formal and Absolute consideration and in Absolute consideration there may be different from that type formal. How intense the devotion? Only formal initiation external practice is not the whole thing. What sort of how intense realisation? The potency, there is potency in the homeopathic globule. Sometimes lower potency is not working, higher potency should be applied to expect the desired result. The lower potency will come to assert that "I am your *Guru*. You have first come to me and got some sort of result but not permanent, something." It will be something like that.

After the departure of our Guru Mahārāja he opened a separate Maṭh and Siddhāntī joined him with this condition: "That as long as Bhāratī Mahārāja will live as senior *sannyāsī*," Siddhāntī was a *brāhmacarī*, afterwards he took *sannyāsa*, and the condition was, "Who will survive he will get hold of the whole Maṭh." Bhāratī Mahārāja disappeared and Siddhāntī's controlling his Maṭh wholesale. A Maṭh in Purī, Calcutta, and here (Navadwīpa). And one purchased a house in Vṛndāvana, started a Maṭh but could not maintain, he gave it up to Tīrtha Mahārāja, Bhakti Vilasa Tīrtha who was controlling Mayapūra and research in Calcutta.

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

**Devotee:** To the hogs, I was thinking that, I was reading your conversations in your preaching and I ask you if you feel that in your desire that you're preaching can be to the mass or you want that your books be spread to the high class of people? Because I don't know if the mass they can really appreciate.

**Guru Mahārāja:** Who can appreciate, understand, that will be proper dealings.

*na buddhi-bhedam janayed, ajñānām karma-saṅginām  
yojayet sarva-karmāṇi, vidvān yuktaḥ samācāran*

("The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice: "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action.") (*Bhagavad-gītā*, 3.26)

According to the appreciation that may be distributed, that may be better, that will be utilised, energy not wasted but utilised to the fullest extent. *Na buddhi-bhedam janayed, ajñānām karma:* they cannot understand. Just as what you told: "To cast pearls before the swine." What is that?

**Devotee:** Cast pearls to the swine.

**Devotee:** Because also Caitanya Mahāprabhu He never distinguished that this is a fit candidate or not fit candidate, He gave to everyone.

**Guru Mahārāja:**

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa  
āmāra ajñāya guru hañā tāra ei deśa  
kabhu nā vādhibe tomāra viśaya-taraṅga  
punarapi ei thāñi pābe mora saṅga*

("Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a *guru* and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.")

(*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9)

That is the, do it, distribute it according to the capacity. He divided generally into two groups. Among the friendly circle, the higher realised circle, talk about the *rasa-kāṭha*, internal *rasa* of Vṛndāvana, and this *Hari-Nāma* to one and all. That was His direction.

*vairanga sangita nama-sankirtana ?*

Go on chanting the Name even to the street to anyone and everyone take the Name, that *Vaikuṅṭha-Nāma*, that spiritual Name, for all. But about the internal life pastimes of Kṛṣṇa, Rādhā, Vṛndāvana, all these things you are to judge the capacity with whom you are dealing.

*antaraṅgi sangi rasa saran ?*  
*bahiraṅgā sangi nāma saṅkīrtana ?*

**Devotee:** Mahārāja, some people are not prepared to accept that chanting of the Name so we are to give them some *jñāna*, why the chanting of the Name is so important .....

**Guru Mahārāja:** That should be explained, what is the position of the Name. Name, we are to explain but they're not, the Name is not acceptable then what is acceptable? The idol? Ear experience is the most primary, and then eye experience, everything can be used, utilised for spiritual realisation. Ear experience, that is through sound, that is the most wide and cheap. And the eye experience, that is in the form of the Deity.

All must be, transformation, transformation is necessary, new assimilation is necessary according to the highest point of understanding and highest point of our interest. Adjustment must be readjusted. At present we also stay in this world in a particular form of adjustment but transformation is necessary. We are all separationist, devotee of separate interest, but that must be transformed into Absolute interest, universal interest, that is necessary. Do anything and everything for the Absolute from the standpoint of Absolute interest and give up all sorts of local interest. Either yourself or extended selfishness of your clan, or your country, that is all extended selfishness. And no number of finite can make infinite. So your interest and your countries interest, your clan's interest, your human interest, combination of all these interests produce infinite? No, no number of finite can produce infinite, that is something else so you are to get it from that side from the centre. What sort of interest is there with the centre?

End of recording, 9.5.83

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