

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Goswāmī
Mahārāja**

Guru Mahārāja: inner realisation is there and progress means by sacrifice, not by aggrandising. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, somewhere in that *Prema-Vivarta*, Jagadānanda Paṇḍit has described that hearing through the, *karna mūla*? So does *karna mūla*? mean the heart perhaps?

Guru Mahārāja: What is this?

Devotee: I don't have it here but not simply, *karma*, ear, but *karna mūla*, hearing through *karna mūla*, does it mean the heart perhaps?

Guru Mahārāja: Yes, *karna mūla*, the root of the ear, to be traced in the inner world. There is a song of Chandi Dāsa:

karna upa ditara diya mora ei pasida akula korida amula prana ?

Rādhārāṇī says:

sakhi tu dasi nai rasanu nama

karnai rapida ratida moram ei prasida ei gokula kori amora prana ?

Rādhārāṇī addressing to one friend, Her friend, "What peculiar novel stage I am under experience. I cannot ascertain My friend. Who, I don't know who has chanted the name of Śyāma and that has entered through My ear and touched My most, deeper, special centre in the nervous system, selected centre of the nervous system."

Centred, where it is manipulated the whole is affected, that is, *marma*?

Mainly it is in the heart.

"Entered through my ear and it has captured my heart."

Just as *duga*? in the military, the important centres.....

"It has entered My heart and the whole vitality is shaken, the whole vitality has been shaken, has been captured, has been shaken."

akul koril amora prana (?)

"My very existence has been attacked, affected, captured, the whole internal existence. The sound has captured, it entered into My heart and it captured My whole existence,"

akul korilamor prana (?)

najami katami dehu syami nami achehu ?

"I can't estimate how much and what sort of honey is there in that sound, the sound seems to be of infinite sweetness to Me. I can't ascertain. My lips can't give it up, that name."

In this way She is giving Her stages when She has come in touch with the tidings of Kṛṣṇa and the first connection came to Her. The revolutionary evolution began, revolutionary evolution, in Her feeling, in the whole of Her heart, whole structure, inner, outer, that is shivering.

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

Here we are suffering for a drop and there they're inundated. "Water, water, everywhere but not a drop to drink." Ha, ha, ha. Which is everywhere, which is the only reality, and we are suffering for its want.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."]
[*Bhagavad-gītā*, 6.30]

"If one can come up to such a stage that everything reminds him about Me," *paśyati sarvatra, sarvaṁ ca*, "Everything in Me and I am everywhere. Visa-versa. Vāsudeva, everything lives in Him, He's the most comprehensive and I am everywhere."

The most subtle, permeating substance, everywhere the most subtle, entering everywhere and also embracing everything within, containing everything in Him. In the material perhaps ether exists everywhere and everything covered with it, it goes to connect the Candraloka, the *maṅgala*, the sun, everywhere, by that electric wave. Air cannot reach but occur, *bhaum*, ether is all permeating everywhere, the most subtle thing it covers everything and it is in the middle of everything.

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."]
[*Śrīmad-Bhāgavatam*, 2.9.35]

Catuḥ śloki, Bhāgavata.

*aham evāsam evāgre, nānyad yat sad-asat param
paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham*

["Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.9.33]

"Try to think what am I. *Aham evāsam evāgre*, in the beginning you can think of progression, I was present. *Nānyad yat sad-asat param*, both subtle and gross as you experience, nothing was existent, when the created world, before this I am eternally existing in My plane. *Nānyad yat sad-asat param, paścād ahaṁ*, when the wholesale dissolution, I am there, I shall be there unaffected." *Paścād ahaṁ yad etac ca*, and what you find in the middle from creation to dissolution, that also I am. You can't eliminate Me, I can't be eliminated. Before creation I was, after dissolution I shall be and in the middle also I am present. Try to conceive what is My existence. *Paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham*, whatever you can conceive and whatever is in the background, that's all My presence. *Yad etac ca, yo 'vaśiṣyeta so 'smy aham*.

*rte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Srīmad Bhāgavatam*, 2.9.34]

Very intricate question, what is *māyā*? *Rte 'rthaṁ yat pratīyeta*, "What is My purpose, My design?" Not to follow that but to have conception of any other thing, that is *māyā*. *Artha* means purpose, what is My purpose, that cannot be thought, or detected, or caught, but other interest is thrown on it, and that is *māyā*." That is provincial conception, separate interest, selfish interest, eliminating the universal, that can't stand, the universal going on, that cannot be stopped. Irresistible, *ahaituki*, this *nirguṇa* flow, the flow of *nirguṇa* and above which is transcendental and most fundamental movement, that is wave, that is causeless and that is *ahaituki apratihata*, irresistible. But whatever, without that, whatever plan is thrown on it from a particular centre that is *māyā*, misconception, misunderstanding.

The universal wave, movement, is going in it's own way, it can never be affected but we think that it can be, it's course can be changed, that it can be utilised in some other purpose, that is *māyā*. Not to be able to see the universal wave of the prime cause, His *līlā*, it is His *līlā*, but we are thinking, "no it is for

mine, it has been made for me." Everyone, the king, "This is my empire." Then another chief will say, "No, this is my state." Then another owner of a particular province will be saying, "This is mine." And one who is working in the field he will think, "this is in my possession at present." So many worms and all these things according to their existence and necessity, they will imagine that it is meant for his, or her, purpose, relative temporary interest and purpose, and that does not show to be true. Frustration, "Oh I wanted it to take in my interest in this way but it did not come." The disappointment, frustration, and birth, death, all these anomalies out of this misconception of *māyā*." Not only one time he's defeated, he's frustrated, again he's going to make attempt in such line, in that self interested line.

And there is: *janma-mṛtyu-jarā-vyādhi*, (*Bhagavad-gītā*, 13.9). Troubles based on these four principles - undesirable birth, not eternal continuity in his life, the birth, death, infirmity and also disease, this is the reaction of the misconception of the truth outside. So try to get harmony with the universal transaction, or flow of events, then you will be happy, it is a happy flow, happy transaction going on and your selfish interest is disturbing you and your society.

Rte 'rtham yat pratīyeta, What is true and what is misconceived on the basis of truth. *Rte 'rtham yat pratīyeta*, our *prakṛti*, our faith, what is not true, our faith on that basis, there is *māyā*. *Rte 'rtham yat pratīyeta, na pratīyeta cātmani*, And if we identify ourselves with the *ātmā*, with the *Paramātmā*, the main flow, then it disappears. "This is my country, this is not my house." Imperial demand, if any war breaks out then the king may take possession of this immediately, it is his, it is for the imperial, imperial demand is met, is near, and not my claim that I won't give this house to you, it won't go on. So this is relative... For possession and mastership, that is *māyā*. I shall always be conscious that if king's necessity then this house may be taken in a second, "this is not mine, my possession won't go," something like this.

Rte 'rtham yat pratīyeta, na pratīyeta cātmani, tad vidyād ātmano māyām, If it is possible for us to look out the interest of the whole, it is not present there. But when we are very selfish and very compartmental interest, we thrust on it, then we suffer from that plan, that plan, that design, that sort of understanding gives us trouble. "It is mine but I don't see that it is mine. I was thinking this body is mine but it is the victim of the environment I see, I am frustrated." As much as I concentrate that this is mine I shall have to be so much frustrated, and as much as I invite within me that everything belongs to the ultimate power, no frustration present in me. So *māyā* is here, the misconception, misunderstanding. The proper meaning is there, we're unable to read that and we thrust our futile design on it and read. That is *māyā*.

*rte 'rtham yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

As light and darkness, *yathābhāso yathā tamaḥ*. And the conception of individual interest and this material world. "There is no man's land, anyone can capture it." It is not so, it is already belonging to the fullest extent to a party. No man's land, there is no "no man's land," all land belonging to one, *yathābhāso yathā tamaḥ*.

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."]

[*Śrīmad-Bhāgavatam*, 2.9.35]

Mahānti bhūtāni, that earth, water, air, fire, heat, heat then air, water then heat, and then air, then ether. What is their relation? In earth, water, heat, air, and ether all mixed, in earth. But in water conception there may not be earth, still different stages. Of course if we trace the evolution question then it will be otherwise, it is an example. So within earth there is water, ether, fire, air, everything. And in water no earth but heat is there, air is there, and ether is there. And in fire the air is there, the gas is there, the heat of course is there, and the ether is there. And in air not all these material things to be traced, but ether must be within air. And ether, that is the original thing.

Yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu, there, within and without, everything is existing within ether. Most graphic position. They're there and they're not there. In this way, their division and their relationship, they're there and they're not there. *Praviṣṭāny apraviṣṭāni*, they're there and they're not there. *Praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*, "My position is also similar, I am there and I am not there. In this way, if it can be analysed then I may be found there, ordinarily I'm not there."

*yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."]

[*Śrīmad-Bhāgavatam*, 2.9.35]

Both within and without. In *Bhāgavatam* it is mentioned: *jīvasya tattva-jijñāsā nārtho yaś ceḥa karmabhiḥ*:

[*kāmasya nendriya-prītir, lābho jīveta yāvata*

jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ]

("Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works.") [Śrīmad-Bhāgavatam, 1.2.10]

What for we are born? What will be our ideal duty? We are all engaged to collect things for sense gratification, *karma*, *artha*, we are busy to collect money, whenever we shall require we can interchange that into sense perception, sense pleasure, *karma*, *artha*. Then *dharma*, duty, our duty, generally we're fixing in such a way that we can collect maximum money and by money we shall earn sense pleasure, and we can take ourselves and distribute itself. This is the general.

But *Bhāgavatam* says the relationship between them should be changed totally. Our relation with this mundane world should not be sense pleasure but as much as required to keep up this body fit. And the body, good health will earn money, and money should be utilised not for sense pleasure but to help our duty, to satisfy our duty. And duties aim should not be again downward but it will be for the, *apavarga* (ultimate liberation), crossing these three necessities of life to seek for higher purpose of life, *tattva-jijñāsā*. *Mokṣa* means *tattva-jijñāsā*. The whole thing must be used, the matter should be used to keep up the health, health will earn money, money will help to discharge our duty, and duty should be arranged in such a way that we shall inquire about our self and the environment. "Who am I? Where am I? What is my end of life? What is real satisfaction?"

In this way, *tattva-jijñāsā*, *jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ*. That is the only requirement for us, that should be our only aim, to enquire, *tattva-jijñāsā*, what am I? Where am I? Who is my Lord? All these things are to be discussed and enquired. That should be the object of our life. Now what will be, *tattva-jijñāsā* should be the object of our life and of what type that is? *Yathā mahānti bhūtāni*, these things are there, in this way, along this way you are to work. "What is the environment? Where am I? Who am I? And what is my good?" All these things, *tattva-jijñāsā*, enquiry after self and enquiry after environment and within that the search for Kṛṣṇa, *Vedānta*, *brahma-jijñāsā*. *Upaniṣad* says: "What is the object of your life?"

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

The object of the life of us all in such position will be only one. What is that? The enquiry after the central truth, *yasmin vijñāte sarvam evam vijñātam*, that must be of universal character. Enquire after that. When you know that everything is known. Enquire for the central truth, by knowing which everything can be known, by getting Him everything is got. *Yasmin prāpte sarvam idam prāptam bhavati*, it is possible, we think generally it is impossible, when a particle in the infinite, how is it possible for.....

The Infinite can come to you, you cannot go to the Infinite, but Infinite can come, that noble and that healthy way you are to find out. That is *śrauta-panthā*, the descending method in the line of revealed truth. Infinite expresses Himself to you, "I am so and so, if you do this then I shall come to you, you will know Me, you will have Me, you'll get Me."

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

Enquire for that, *athāto brahma-jijñāsā* (Vedavyāsa *Uttara-mīmāṃsā* from the *Vedānta-sūtra*), so that the gist of the *Vedas* and *Upaniṣads* taken, collected, systematically safe in *Vedānta sūtra*. In the beginning, "What is the purpose of this book? *Brahma-jijñāsā*, "What is Brahma? If we know Him we know everything. If we get Him we get everything." Such a great prospect is before you, *brahma-jijñāsā*.

And when it came to Mahāprabhu, the *brahma* took the shape of Parabrahma. The personal conception came to the front rank, *kṛṣṇānusandhāna* (the search for Śrī Kṛṣṇa). In the expression of Mahāprabhu, Śrī Caitanyadeva, "That Brahma, don't think that it is a material substance, you are always habituated to think matter. Being subject you can't easily think object things in this material, lower, it is not of that type. So Brahma is not a substance that I as a subject you will make Him your object of thinking, thoughts, but *kṛṣṇānusandhāna* in His real conception which will be in your highest utility. He's Kṛṣṇa, the most loving personal existence. Enquire after Him. Where is He Who can satisfy all my demands, who can satisfy all my nervous enquiry? The whole system, whole system, every atom can be satisfied by Him, His touch. Where is He? Where is He? Just as a man in fire wants to embrace ice, where is He? I want to be, I am burning, my every atom is burning, I want to pacify my whole existence by His embrace." *Kṛṣṇānusandhāna*.

Gaura Hari bol! Nitāi.

Who is the real giver, the benevolent? I am puzzled. Who gives this news to us? And not only news but the process he also gives how we can get this whole, this Kṛṣṇa, so he is the real patron or the real donator is he, donator, donation,

gift. The highest gift is to give Kṛṣṇa to one and all, so we chant about Kṛṣṇa and through him wants to penetrate Him within us, he's the real giver.

Or otherwise so many things are being in the transaction giving this and that, taking this and that, this transaction in the market, this is all mischievous and temporary, false. All imaginary transaction connecting with the world of imagination, that has got no value. Only those that deal with reality, with Kṛṣṇa, with Bhagavān, they are the real givers to deliver us, deliverers of the souls, and to take them to the ocean of nectar. They're the real giver and these are false agents, "I am giving this, I am giving that, I am giving food, I am giving clothing, I am giving medicine." But this is all for the fictitious life, undesirable life, to maintain the undesirable existence. A proper existence to give relief and the real substance where our soul can relish forever to the extreme. They're the real givers in the world, not false transaction workers.

*tava kathāmṛtaṁ tapta-jīvanam, kavibhir īditam kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvī gṛṇanti ye bhūridā janāḥ*

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

This gives life to the burned souls, with misery, *tapta-jīvanam*. *Kavibhir īditam kalmaṣāpaham*, and say that it will do away with all your reactionary principles existing within you. *Kalmaṣāpaham śravaṇa-maṅgalaṁ*, and the smallest attendance of it, even through the ear, that will give immense goodness in you. *Kalmaṣāpaham śravaṇa-maṅgalaṁ śrīmad-ātataṁ*, it is full of all substantial resources that can satisfy you to the utmost. *Śrīmad-ātataṁ, bhuvī gṛṇanti ye bhūridā janāḥ*, and those who distribute this thing to the world they are the proper givers, their gift is real, substantial.

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

The best of the donors or givers is he who gives Kṛṣṇa. *Kṛṣṇa se tomāra, kṛṣṇa dite pāro*, Bhaktivinoda Ṭhākura's song, *Ohe! Vaiṣṇava Ṭhākura*. "Kṛṣṇa belongs to you my master. You can give Him to me. I am the fallen of the fallen, needy of the needy. Be propitiated on me and give your Kṛṣṇa, which you worship in your heart. Please allow me to get Him for worshipping."

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

Guru Mahārāja: Any other questions?

Devotee: No Maharaja, not now.

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

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī
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]

One who is awake in the transcendental world, this mundane interest is like night to him. And the so-called materialistic thinkers, scientists, research scholars, who are so proud, but their night, they do not know about the day, nocturnal creatures, nocturnal hunters, who roams hunting in the night. Hare Kṛṣṇa.

They have forgotten Newton's third law, "for every action there is equal and opposite reaction." Extorting their temporary help from the whole nature and making their boast of that, proud of that, but they have forgotten that that loan should be cleared in a very deplorable way, to be cleared, we can't avoid it, it is a loan. We're not masters. We are exploiting only with the risk that we shall be again exploited by them. With this risk we are enjoying and we think we are master, we are masters of the natural resources, but no, they're not helpless, we will be exploited by them again, the reaction.

The virus is not helpless, that I shall kill and cure a patient, it has got its position equal to me in universal calculation. It's the result of his previous deed that he has become a virus and injurious to your existence, so you are killing them mercilessly to keep this body of mud which is injurious to your soul, this body. Action, reaction, but real good, we'll have a headache with all these thoughts. But nature does not allow vacuum, what is that expression? Vacuum? There is king, there is rule of law, law of nature is there and you can't escape. To every action there is equal and opposite reaction. This is the world's nature, the law of *karma* is that.

*tamasya bahu rupena vestitar karma hetunar
anta sanga bhavan teti sukha dukha samanitar ?*

About the trees, the Manu is pronouncing these words. There the trees, they're of the same status with us but they're covered with thick and variegated ignorance now they've come to the birth of a tree, *tamasya bahu rupena vestitar*. None to be blamed, *karma hetunar*, his own *karma* is to be blamed, now he's as a tree. But his original position is equal to me. By his own bad *karma* he has been degraded to get a birth of a tree.

End of side A, 5.11.82, start of side B, 5/6.11.82.

Guru Mahārāja: he will awake and he will arise.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

So be aware of your environment and your activity, your energy, how it should be utilised to take you to what direction. Be very careful and listen. Especially in this human life, there is possibility of choice here and in other births no choice. Only to go on with the duty that is imposed by nature to them. But here you can have the possibility of a free choice of your future life. But it is not found in other species, not even in the position of a (demi) god, it is not there, because they're only enjoying the fruit of their good *karma*. But free choice is only left to this human species. Jīva Goswāmī says:

*labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt*

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."]

[Śrīmad-Bhāgavatam, 11.9.29]

This serves the real purpose, this human birth, *artha-dam anityam apīha dhīraḥ*, but it is subtle and it is temporary, any moment I may lose this position. So we must not waste any moment, we shall begin. What is that, what is the special qualification that has been given to us now? *Viṣayaḥ khalu sarvataḥ syāt*, without this enquiry, in other things that you may be engaged in that will continue always. What are they?

Āhāra, nidrā, bhaya, maithuna, etc. (to eat, to sleep, to be under apprehension at every minute, and to have sense pleasure; the practices of animal life). If you go into the species of a dog you can sleep better than a human being. In a hog's

body you will devour the stools as your food and you'll relish. So wherever you go, these things where you are engaging yourself at present, that won't be snatched from you, everywhere you'll find all those things, more efficiently. This *āhāra*, the food; *nidrā*, the sleep; *bhaya*, the apprehension; everywhere you'll get and it will be with you, in any sex, in any species.

But the enquiry for a new path is only here in the human species. So give up those stale things and engage yourself in this rare facility that is granted in this human birth. Enquire about yourself. Start immediately the enquiry about yourself and your prospect of life, what is real. Don't pass time idly. The warning is coming in this way.

bhoga dinde satat tat ?

Jīva Goswāmī says: "That below the human species they're unqualified because of their ...

vilokara hitrat ?

No faculty of judgement is sufficiently grown there, found there. And not found in the higher species, gods etc.

bhoga dinde satat tat ?

They're also unqualified for their special possibility of being engrossed in deep pleasure. They have already acquired facility to enjoy pleasure, *pūrṇam*, and they're deeply engaged to enjoy in that, deeply engaged. That won't allow them to come out of that present enjoyment and be engaged again in the search of their own self, and mentally that won't allow them. They're already intoxicated with the feeling of enjoyment, that sentiment, captured, and that won't allow them free choice. Deeply absorbed in enjoyment in higher species, *devata* and others etc. But only in the human position, in the *via media*, you're left in balance and you have possibility of using free will to begin a free search. This qualification is only with the human species and not in any other position in the creation.

Gaura Hari bol! Gaura Hari bol!

So we may stop here today.

.....

Guru Mahārāja: so Acyutānanda fasted there, he used to fast one day and a half then and again when he came here. (Dāmodara Mahārāja's son was given to me?)

that was finished. I fasted the whole of yesterday and today also so long I have not taken anything

Then, of course he stayed here for few days again and Govinda Mahārāja asked: "How have you taken this incident?"

He replied in a very good fashion. He told: "I do not mind it. Kṛṣṇa's dancing. Kṛṣṇa is mad, engaged in His own mad dancing and the waves of His dance going on all sides. And He has no time to look after anyone, especially insignificant persons like we are. Whether we are getting food or not is of no concern with Him. He's dancing in His own way. So Kṛṣṇa dancing and we are caught by the flow, we are cast hither, thither, inside and how we fair, He has no time to care for that." That was his answer. "He's dancing. And we must be satisfied from any position to see His dancing. He's dancing, this idea will feed us, should feed us, He's dancing."

Die to live, learn to die for Kṛṣṇa's satisfaction.

moray rakhi mabhi sukhi thakura dujani ?

Bhaktivinoda Ṭhākura writes, "*dujani* means Rādhā-Govinda. We are Their servants, slaves. They have every right over us, over me, so They can keep us or They can kill us, make or mar. That right is with Them. Anyhow, whether by killing me or saving me They may go on with Their own cheerfulness."

That should be our object of life. If it is necessary for me to sacrifice life for Their pleasure I am ready. If it is necessary to kill me for Their service I am ready equally. To live or to die, that should be equal to us. Only at every stage our prayer will be, "Let Them remain cheerful in Their pastimes. And for myself, whatever is necessary to maintain Their cheerful pastimes, we should accept that on our head, to die or to live."

That should be our attitude, *moray rakhi*, may keep us, or *mabhi*, may kill us, it does not matter, it matters nothing, our staying or going. But what is our inner necessity, that They may remain cheerful. That should be the object of our search. The suicidal squad, the *kāma rūpa* group, their temperament will be such. "For the cause of the country our lives dedicated." Whether to die or to live it is only for the country, it is understood by the Westerners but the object is such at present, to die for the country or to live for the country, they may understand.

But what is this? This is a negligent part of the whole infinite. And who is Kṛṣṇa? So many infinite are under His feet. Ananta-svayam, He's lying on the infinite. So many infinite, we may say, because infinite minus infinite is infinite. One and many, zero, one and many, no difference, many zero and one zero, no difference. Zero from zero, minus zero, minus zero is zero. Zero plus zero zero, zero into zero, zero, zero divided by zero. So infinite is also of that characteristic, equal characteristic with zero.

*om pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."] [*Śrī Īsopaniṣad*, Invocation]

Inconceivable, minus infinite from infinite, infinite remains, so the conception of our infinite is at the disposal of His grace. "Arjuna, whatever you can conceive, that forms My negligent one part."

Hare Kṛṣṇa. Hare Kṛṣṇa.

One day, Acyutānanda had an interview with me and asked some questions about the Holy Name, Divine Name and I replied and he took notes and *Back To Godhead* sent an article.....

Devotee: I remember that article Mahārāja.

Guru Mahārāja: and there was mention of Charvak Ṛṣi, the ancient doctor, medicine, or Charak. His example I quoted there. Mahā Ṛṣi (Charvak?), his opinion about epidemic. He has written in his book that when in the name of justice, the court, pleader's, advocates, they're supposed to help the justice. But when they themselves do injustice, conceal the truth for their own selfish purpose, then there is an anomaly in the air vibration. That lying in the name of justice is a very subtle thing, most treacherous, and that creates a vibration in the atmosphere and by that atmosphere the water, the earth, and the plants and crops also, they're polluted, coming in contact with that atmosphere. And when that crop is taken, water taken, by the animals, then that breaks out as an epidemic. The beginning, the cause of the epidemic of the wholesale disease in a particular province, the cause is traced there. The atmosphere is polluted by the lies of those that stand as advocates of justice. So much degree of treachery in the name of justice when committed that pollutes the atmosphere in their contact the whole thing is polluted and when that food is taken a general epidemic breaks out. That he mentioned there in that article, the vibration, the Name, the Holy vibration, how that can effect this gross world. Perhaps to give example to that I cited that instance of Charvak Ṛṣi. And many other things about the Holy Name, the sound divine. That article was given in that *Back To Godhead*. He gave me the information that that was very popular, that article was very ...

Devotee: It was very nice. Much of Acyutānanda Swāmī's preaching in those "Indian days" was not from (Śrīla AC Bhaktivedānta) Swāmī Mahārāja's books but no-one complained, "this is not from Swāmī Mahārāja's books," because it was very high *kaṭha*.

Guru Mahārāja: He lived here for nine months continuously. And then I saw that he's sitting there idle, of course hearing me and also reading books, I wanted to engage him in some service. With a few other *brahmacārīs* I sent him to Calcutta to collect some funding. But the *brahmacārīs* after a week came back and Acyutānanda also came with them. But they told that: "After reaching the Howrah Station, Acyutānanda vanished, and again, after finishing our collection, we came back to Howrah Station he joined."

Very wonderful. I asked Acyutānanda: "What's the matter? Where did you remain for a few days, five, six days?"

"In Kasimitra *dharmasālā*," (an inexpensive residence set up especially for pilgrims) he told. He was there.

"Do you think that you should not do service for anyone but your Guru Mahārāja?"

"Yes. I want to serve my Guru Mahārāja."

Alright. Then I recommend Mādhava Mahārāja, to keep you there, and your proper field will be at Calcutta. There you will find English knowing people, these people, and try to canvass them to secure land in that place.

And he did, Mādhava Mahārāja accommodated him there and he met many a life there and managed to secure a person to pay for the land. Then the problem came, in whose name that land will be purchased? I told: They have no Indian nationality, I recommended Mādhava's mother's name, Pishima, Swāmī Mahārāja's youngest sister. She is our Godsister in *harināma* and in *dīkṣa* she came to take from me but I did not give any *dīkṣa* at that time, nor *harināma*, nothing, I sent her to Goswāmī Mahārāja and there she took initiation. And she paid me the money for the first publication of *Prapanna-jīvanāmṛtam*, Mādhava's mother, Swāmī Mahārāja's youngest sister, she paid for that. I told that in her name you can purchase the land here. But anyhow they managed but Swāmī Mahārāja has got American nationality so in her name it can be purchased, and that was done there. And Jayapataka Mahārāja said that: "Just at that time when that land transaction was going on, I joined here." I don't remember so much. Anyhow, then they began their work.

Have you got those letters?

Devotee: Yes.

Guru Mahārāja: What are they? I forgot. One Badrinārāyaṇa?

Devotee: Yes.

Guru Mahārāja: In your name?

Devotee: Yes.

Guru Mahārāja: Disappearance of Ṭhākura Narottama. This Kṛṣṇa Pañcamī, month of Kārtika.

[Kārtika is the lunar month of the autumn season, Oct-Nov, in which the Dāmodara form of the Lord is worshipped; represents Śrīmatī Rādhārāṇī].

Kārtika, the name of the month, Kārtika, from Kīrttikā comes Kārtika. The origin is Kīrttikā. Kīrttikā is the name of a particular *nakṣatra* who was supposed to be the daughters of Dakṣa Prajāpati [a son of Brahmā].

[*Nakṣatra* means a star, constellation or lunar mansion, the moon's location within one of the twenty-seven sections of the zodiac, personified as daughters of Dakṣa married to the Moon].

All the *nakṣatras*, Aśvinī, Varunī, and wife of Candra, Moon, these twenty-seven *nakṣatras*, their wives have been introduced as wives of Candra, the Moon, and daughter of Dakṣa Prajāpati. And Dakṣa Prajāpati was also the father of Satī and she was married to Śiva, and that Dakṣa *yajñā*, all these things. So, there was a fashion (in Vraja-maṇḍal) to keep the name of the daughters according to that *nakṣatra*, we find. Rohinī was the name of Baladeva's mother, Revatī, another name, the last *nakṣatra* name, given to Baladeva's wife. Then Kīrttikā, this was the name of Vṛṣabhānu Mahārāja's wife, Śrīmatī Rādhārāṇī's mother.

Rādhārāṇī was found to float on a lotus and Vṛṣabhānu collected Her from there. They had no children, so they took Her, he was a chief of a particular portion, took Her from there. So one of the Names of Rādhārāṇī is Kārtikī, the daughter of Kīrttikā, so Kārtikī, "She who comes from Kīrttikā." Whose origin through motherly affection is Kīrttikā. So Kārtikī is one of the Names of Rādhārāṇī.

Sanātana Goswāmī has explained all these things. And because in *Bhagavad-gītā* we find: *māsānām mārṅa-śīrṣo 'ham*: "I am here. I am there."

[*bṛhat-sāma tathā sāmnām, gāyatrī chandrasām aham
māsānām mārṅa-śīrṣo 'ham, ṛtūnām kusumākaraḥ*]

["Of all the *mantras* in the *Sāma-Veda* I am the *Bṛhat-sāma mantra* which is uttered in prayer to Lord Indra, and of *mantras* in perfect prosody I am the holy *Gāyatrī mantra*. Of the months I am the foremost, Agraḥāyaṇa, and of the seasons I am spring."] [*Bhagavad-gītā*, 10.35]

[*vṛṣṇīnām vāsudevo 'smi, pāṇḍavānām dhanañjayaḥ
munīnām apy aham vyāsaḥ, kavīnām uśanāḥ kavīḥ*]

["Of the Yādavas I am Vāsudeva, of the Pāṇḍavas I am Arjuna, of the sages I am Vyāsadeva, and of the scholarly knowers of the scriptures I am Śukrācārya."]
[*Bhagavad-gītā*, 10.37]

"Pāṇḍavānām dhanāñjayaḥ, Amongst the Pāṇḍavas I am Dhananjaya. Amongst the months I am *mārga-śiṛṣo*, Agrahāyaṇa [Nov-Dec]."

Kārtika [Oct-Nov] and then next Agrahāyaṇa. So Kārtika has some connection with Rādhārāṇī, with Rādhā-Kṛṣṇa. Kṛṣṇa is Agrahāyaṇa and just before that is Rādhikā, Kārtikī. So this *Kārtika-vrata* has got some special reference within *cāturmāsya-vrata*. Four months durable *cāturmāsya-vrata* generally observed by the *sannyāsīns*.

Mahāprabhu He took *māyāvādī sannyāsa* for *pracāraka* [preaching] purpose, He's also seen to observe this *cāturmāsya*. But a special stress is given to this last month of *cāturmāsya* that is this Kārtika, because it is connected with Kīrttikā and Kārtikī, Rādhārāṇī. So Vaiṣṇavas are very fond of observing this month. And also we find in Vṛndāvana the *gopīs*, they observe this *vrata*, taking vow the whole month of Kārtika. And they are seen to go on with worshipping Kātyānanī [the demigoddess to whom sixty-thousand ṛṣis prayed for birth from the womb of *gopīs*]. Praying before her:

nandagopa-sutaṁ devī patim me kurute namaḥ

Their general prayer was that, "Oh, You, Devī Yogamāyā, Kātyānanī, make arrangement for our marriage with the Son of Nanda." That was their main prayer. "That connects us with the Son of Nanda." With that prayer they observe the whole month with austerities, penances, so many rules and regulations they observed for that.

So Kārtika, Kīrttikā, Kārtika month is representation of Rādhārāṇī. And just after that: "*māsānām mārga-śiṛṣo 'ham*, I am especially to be traced in the month of *mārga-śiṛṣo*, Agrahāyaṇa [Nov-Dec]." We find in this Kārtika month.

And in this new moon, new moon and full moon, the new moon section, the *pañcamī*, the fifth day, that is the day of disappearance of Ṭhākura Narottama. And who is this Narottama Ṭhākura? There is a book named *Narottama-Vilāsa*. There it is elaborately mentioned about Narottama Ṭhākura. Narottama Ṭhākura he came in a rich family, ordinarily a rich family. His elder brother was Kṛṣṇa by name, Kṛṣṇacandra. Narottama Ṭhākura he did not marry, he remained all along the life of a *brahmacārī*.

Of course, before his birth perhaps, when Mahāprabhu went to Rāmakeli, after five years of His *sannyāsa* He came again to Navadvīpa. And from here He started

for Vṛndāvana through the banks of the Ganges, along the banks of the Ganges and went to Rāmakeli where Rūpa and Sanātana were in service life at that time. And at that time He had to pass by the sight where Narottama was born. When this Ganges is divided into two, the *padma* (?) on that side *balidaki* (?) this side. Almost near the confluence just on the other side of *padma* (?), there was a land Kheturi. We visited the place. Narottama Ṭhākura installed there in his after life so many *Vigrahas*. But when Mahāprabhu was passing by on the other side of the Ganges and on the right side, opposite the Ganges was the birthplace of Narottama, Kheturi, Mahāprabhu, He shouted by taking the name of, "Narottama! Narottama!" At the top of His voice He shouted this name. But His followers could not understand. "Why does He say so, "Narottama! Narottama!" We are told in that way.

Anyhow, Mahāprabhu went and saw Rūpa and Sanātana and did not go to Vṛndāvana, came back and straight went to Śantipura and from there to Purī again and then after a year He went to, from Purī via Benares He went straight to Vṛndāvana. So, we are told that Mahāprabhu knew, He of course knows everything, but still showed that any of His favourites, thereby Narottama expected to come soon.

There Narottama Ṭhākura he was born in a Kāyastha family, but well to do family. So the not well to do, the local people, used to refer to them as 'king.' Rāja Kṛṣṇa, some such, well to do family. And from the beginning his attitude was towards this *kṛṣṇa-bhakti*, automatically inspired by *kṛṣṇa-bhakti*, chanting, dancing, etc, in the boy time. When he was a little grown up, about fifteen or so, he anyhow came in connection with Śrīnivāsa Ācārya. And they came to Navadvīpa and circumambulation of all the different islands in Navadvīpa was first performed by them. Mahāprabhu's garden servant, Iśana, he showed them all the places of the pastimes of Mahāprabhu first.

So we are told, previous to that, first Nityānanda Prabhu along with Jīva Goswāmī, His circumambulation is the first, and next, this Narottama's and Śrīnivāsa Ācārya and Iśana. And the third *parikramā* was performed by one descendant of Advaita Prabhu later on. After that our Guru Mahārāja began this Navadvīpa *parikramā* and that is still continuing without gap, Navadvīpa *parikramā*. Now in different parties, but continuously it began about 1920 or so and that is continuously being performed without any stop every year.

Then, Narottama Ṭhākura, we are told, with Śrīnivāsa Ācārya and Śyāmānanda, they planned to go to Vṛndāvana. These three combined and went there. At that time, the Rūpa and Sanātana had already passed away while they were on the path, on the way. Jīva Goswāmī and Gopāla Bhaṭṭa Goswāmī, Raghunātha dāsa also, Lokanātha Goswāmī. And these three they lived there for some time. And Śrīnivāsa Ācārya took initiation from Gopāla Bhaṭṭa Goswāmī. And Narottama

Ṭhākura took initiation from Lokanātha Goswāmī. And the third, Śyāmānanda, took initiation from (Śrī Hṛdaya Caitanya).

End of recording, 5th.6th.11.82

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