

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.2.18-19-20

Guru Mahārāja:who are connected with the misconceived area. And the second representative of Him as Garbhodakaśāyī, He's at the bottom of each *brahmāṇḍa*. There are innumerable *brahmāṇḍas*. And Kāraṇodakaśāyī is at the back of all the creation in the ocean of *māyā*. So many bubbles are floating on the ocean of *māyā*, misunderstanding. And the next, there are so many *brahmāṇḍa* constituent parts of the *māyic* world and at the bottom of each *brahmāṇḍa* there is one Whose Name is Garbhodakaśāyī, the representative of Kāraṇodakaśāyī. Just as with the governor or district magistrate and this local magistrate. In this way the Kāraṇodakaśāyī at the head of the whole misunderstanding area and He has got some connection so that we may think Him as Mahādeva, Śiva, Who is in connection with *māyā*. The consciousness has got direct connection with misunderstanding, misconception, that which is at the root of the whole misconception area, Kāraṇodakaśāyī, and so many constituent parts in the misconceived area and every representative in the Garbhodakaśāyī, or Hiraṇyagarbha, He represents Kāraṇodakaśāyī in each *brahmāṇḍa*, Garbhodakaśāyī, Hiraṇyagarbha. And from His navel, this *navi*, a lotus coming forth and there the fourteen stages of misconception have been adjusted. And on the top there is Brahmā, and through Brahmā He begins creation. That is this cosmic world, cosmos, and Garbhodakaśāyī.

And then another representative of His, the third, He enters into every *jīva* soul, Kṣīrodakaśāyī, or Paramātmā. So three *puruṣa*, one at the bottom of the whole *māyic*, the whole misconceived area. Another at the bottom of the whole *brahmāṇḍa*, the constituent parts. And the third *puruṣa-avatāra* at every *jīva* soul's heart, at the heart of every *jīva* soul to guide him as Paramātmā. Three phases of Nārāyaṇa, Viṣṇu, within this Paramātmā who is at the heart of every soul, individual, He's known generally as Kṣīrodakaśāyī or Paramātmā or Viṣṇu. He's *palankata*, He maintains, He sustains everything here in the *māyic* world. *Satya*, *raja*, *tama*, creation and destruction and the sustenance is in the middle. Creation and destruction, *raja* and *tama*, and the sustenance in the middle, that is done by Viṣṇu, creation by Brahmā, destruction by Rudra, Mahādeva. Which we find in this mundane world of misconception.

And Advaita Ācārya is identified with Kāraṇārṇavaśāyī (a.k.a Kāraṇodakaśāyī) Who is at the background of the whole of misunderstanding creation. And also His another aspect as a devotee just in the verge, in the lower position of the Vaikuṅṭha Nārāyaṇa. This is Advaita Ācārya. And as Mahā-Viṣṇu's devotee, he comes, he appears here, just as before Mahāprabhu comes, and he began to pray: "We see so many painful stages and positions of the *jīva* suffering." And perturbed by that, moved by that, he prayed for the Lord to come here and to deliver and to save them from the clutches of *māyā* and by giving them proper devotion and attraction and affection for Kṛṣṇa consciousness. So first Advaita Ācārya descends here and then he looks around and finds that people are all apathetic to the truth, to Nārāyaṇa. They are very fond of worshipping demigods, so many demigods. And going on with their temporary pleasure

searching, mad with that without caring for their own soul or liberation or the life after liberation to have a proper adjustment in Kṛṣṇa consciousness. And he's too much disturbed by this scenery, he prays very fervently for the Lord to come here and to preach the Name, the Supreme Name, *Nāma-saṅkīrtana* by which a general amnesty and peaceful trial may be done to start a campaign towards home, back to God, back to home. This *Nāma-saṅkīrtana*, and Mahāprabhu with others they also gradually come down here and begin Their *Nāma-saṅkīrtana*.

golokera prema dhana harinam sankirtana ?

The Kṛṣṇa *Nāma* and Kṛṣṇa, one and the same, that vibration, that sort of sweet vibration anyhow taken down to this miserable ocean of the world. That is where all they do not understand their own interest, own self, or the environment, but they're madly dancing. As a drunkard they dance without caring or knowing about who are they or where are they, what for they're dancing. Just as they say these people are madly engaged in their self-killing attempt. But there, that vibration of the highest type of love divine brought in, and with that *saṅkīrtana* disinfecting this atmosphere and also creating some influence which can attract them passing so many stages towards Vṛndāvana, the place *golokera prema dhana*, to Goloka, Vṛndāvana conception of the highest position of reality or consciousness, spiritual world. Which is above justice, above knowledge, above calculation, above morality. The mercy, the affection, the love, the beauty, charm absolute. That is the type there.

I wrote a poem about my Guru Mahārāja long ago, it runs in this way.

*nikhila-bhuvana-māyā-chinna-vichinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī
vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī*

"Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of *Śrī-Bhakti-Siddhānta*, May you dance and play and sing your song within my heart forever."

Nikhila-bhuvana-māyā-chinna-vichinna-kartrī, our Guru Mahārāja's name was *Bhaktisiddhānta Saraswatī*, *Saraswatī* means *vāṇī*, words, expressions, his talk, his speech, *vāṇī*, *Saraswatī* means *vāṇī*, speech. With the speech, with the storehouse of which I am, *Bhaktisiddhānta Saraswatī*, what does he mean? His name, what does it mean? *Saraswatī* means *vāṇī*, that is his words surcharged with what? The first thing is *nikhila-bhuvana-māyā-chinna-vichinna-kartrī*. We can find in his speech that he's cutting asunder all the ties and attraction of all the people in this world for mundane purpose, the world of exploitation. His speech is always cutting asunder, demolishing, smashing everything in this misconceived world. All the misconceptions are being smashed by his words, this is the first effect of his words.

And the next, *vibudha-bahula-mṛgyā-mukti-mohānta-dātrī*, the second result we find from his speech that he goes to deplorable ends all the different attempts of the great theological scholars to search for liberation. *Bhukti* means enjoyment, *mukti* means liberation, emancipation from enjoyment. He puts a stop to all scholarly investigation of all different kinds of conception of liberation. That is the second result of his speech, his words. This effect, first stops enjoyment and second stops liberation. So this is nothing, mere liberation is nothing. That is, we must get something positive and not only liberation from the negative that is not the highest acquisition, so *vibudha-bahula-mṛgyā*, *vibudha* means scholars, *bahula* means their various and deep attempts for the solution of the liberation, the attempt. That is smashed also by his words.

And the third, *śithilita-vidhi*, loosening the strictness of the rules and regulations, *raga*, which is our inner earnestness and faith and attraction, affection, love, only through that to take us towards *rādheśa-dhānī*. By that to worship, to serve, where Rādhārāṇī is serving Her own Lord. Takes us there.

These three steps, by first step he drives away all our *moha*, our ignorant attraction for this *māyic* attraction for the enjoyment of this material world in the misconceived area. And the second also he discourages only to search for liberation or emancipation from this enjoyment. That also he discards, he offers something positive. And what is the nature of that positive? If we make much attention towards the *śāstra*, the rules regulations, calculation, according to that if we approach towards our achievement then that will be less gaining, less gaining. But if we neglect any calculation and from the heart of our heart, we with much earnestness without caring for rules regulations, *śāstra*, *mahājana*, *sādhu*, we can offer our heart for the charming Lord, beauty, and where Rādhārāṇī is serving in that, through that divine love, Her consort, Her Lord, that he really wants us to gain. Our Guru Mahārāja's words are surcharged with such things. First smashing this misunderstanding and neglecting mere liberation and also discouraging the calculative devotion. And finally he's giving us the unlimited beauty and domain of love and to approach through the love of our hearts, sincere love of our hearts. That is his gift. His words are a storehouse of such things. Firstly neglecting all these three stages, this *brahmāṇḍa*, then the Brahmāloka, and Paravyoma, neglecting entrance into Goloka. And there that sort of wealth he come to distribute to all.

nikhila-bhuvana-māyā-chinna-vichinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śithilita-vidhi-rāgarādhyā-rādheśa-dhānī

Neglecting the formality but with the heart's spirit, proper spirit, and love, the searching for Kṛṣṇa, he gives us, encourages us that thing within us and that can lead us to the domain where Rādhārāṇī has been through Her highest love is worshipping or serving Her Lord Kṛṣṇa. That he gives us, in one very short *śloka*.

That is appreciated very much by Acyutānanda and (Mangala Nira?) When this Mangala Nira went to see Acyutānanda, Acyutānanda before that he told something: "By the request of ISKCON some are against me."

Mangala Nira told that: "I saw him and I told, do you remember that stanza of Śrīdhara Mahārāja? That *nikhila-bhuvana-māyā-chinna-vichinna-kartrī*. He also told: "Yes, I remember. That comes from his heart and you have said something against him. What is this?"

"I was somewhat manipulated to do that."

Then he wrote a letter. Have you seen that letter of Acyutānanda's?

Devotee: Yes, I've read it many times.

Guru Mahārāja: Many times, after coming or before?

Devotee: After coming.

Guru Mahārāja: And he told that I like to come here. But I did not reply to his letter. Let him come, if he comes then I shall talk. That gentleman heard from me something. He lived here for nine months and heard from me and gave an article into *Back to Godhead*. And that was appreciated very much I was told by him. From shore to shore he told, just pronounced these words, from shore to shore it was very much appreciated, this article, the materials I got from you and I wrote in the *Back to Godhead*.

Then a reaction came against him: "Leaving away (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja you are taking in another gentleman as a preceptor, in the preceptorial line, you are indenting another gentleman from Navadvīpa. This will loose our credit."

Then some pressure came, then he came here to enquire from Govinda Mahārāja because Swāmī Mahārāja gave a letter in the name of Govinda Mahārāja, that: "I rely on Śrīdhara Maharaja. I send them two disciples there and they will remain and they will be able to learn true devotion from him. With this idea I send them there."

So Acyutānanda told them that: "By the order of Swāmī Mahārāja I came and he has written that I shall have to learn many things from Śrīdhara Mahārāja. So I did, I heard from him, I am not to be blamed for that."

But at that time that letter could not be found. Ha, ha. The original letter that could not be found. So he had to tolerate some undesirable things from his Godbrothers.

Hare Kṛṣṇa.

The form and the ideal. So Kīrtanānanda came: "Do we not care for form?"

"No."

Form breaker. You are also all of that type. You were already in some formality, either Christianity, or Islam, or Judaism, or something, you were there within the form. Why you have broken that form and come joined Swāmī Maharaja? For the ideal. If the form can distribute the proper ideal then that is all right. But mere form cannot be respected. As long as it's doing service to the highest ideal, so long the form should be encouraged and that should have recognition. Otherwise deviating from the

ideal that form is abusing itself. So we are not worshippers of form, we are worshippers of the ideal. *sarva-dharmān parityajya - sva dharme nidhanam śreyaḥ*:

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

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

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

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

That is also to make too much for the form. We must die in our own position where we are born. But again, *sarva-dharmān parityajya*, the revolutionary advice is there. No risk no gain. If you are caught by the high ideal you must leave the formalities outside you, around you, and march boldly towards the ideal. Especially in this human form it is very rarely to be found and if we lose this chance then again when we shall get that on another occasion such a chance we are not sure of that. So this most valuable time in human body we shall try our best, utmost, to march towards the goal recklessly and boldly so that our, with the great devotees, the agents of Kṛṣṇa on our head, they will help us, guide us. Those unknown and who are *para-duhkha-duhkhi*, always feeling pain for other's suffering. Those magnanimous guides are on the way, they will help us to take towards our goal. We shall try our utmost. He is there, He is everywhere. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*:

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

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

If I am making an attempt for higher things, then how can I be disturbed by the agents of Satanic clan. He's there. I must be sincere in my search, that is what is necessary, I must be friendly to my own self. That is sufficient. Others cannot do anything on us much injury, much harm others cannot do. We are our own enemy. We must have control of our own house, that is what is necessary. And with the help, heart within, God overhead. He's everywhere with His full mercy. He's eager to receive us as His friend and we must prepare ourselves wholeheartedly to make advancement

towards Him, that is what is necessary. He's everywhere, He's hearing everything. Only we have built wall against Him, our own built wall must be broken down. That is misconception in the form of exploitation that is enjoyment, and renunciation, mere liberation. Not positive participation into His service. So cruel, so hard hearted we are. But when that wall is broken we can find His self everywhere, everywhere, His assurance.

*man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mā evaiśyasi satyaṁ te, pratijāne priyo 'si me*

"Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."

(*Bhagavad-gītā*, 18.65)

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*yo māṁ 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)

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"Who wants to, tries to see Me everywhere, I always protect him, seeing Me everywhere, and ultimately he sees Me everywhere and while in this life or after he cannot but be within Me or within My direct consciousness. Try, that I am to be searched."

Kṛṣṇānusandhāna (the search for Śrī Kṛṣṇa.) Searching we are always for our little negligent comforts. That must be dismissed, brushed aside. Search for Kṛṣṇa. Where Mahāprabhu showed: "You, My friends, show Kṛṣṇa to Me, I can't stand without having a glimpse of His figure, My Lord's figure." Searching, deep hearted searching for Kṛṣṇa. His worth deep searching, worth deep searching. And the searching as much as it will be deeper so much we'll be sustained, it will feed us, that sustenance that will feed us, give us strength for searching more and more, *bhaktyā sañjātayā bhaktyā*:

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

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

(*Śrīmad-Bhāgavatam*, 11.3.31)

The *bhakti* will encourage *bhakti*, devotion will produce devotion, in this way, further we shall go. The capitalist with a small amount he begins the business, but rolling business, rolling gradually capital grows and the income also grows. In the beginning with small capital a merchant may begin his business, but in the rolling business the capital also grows and the income also grows. So in this way, *bhaktyā sañjātayā bhaktyā*, devotion will breed devotion, devotion will breed devotion, produce devotion, in this way it will go on.

Gaura Hari bol! Gaura Hari bol!

One who has got this sort of higher experience of divine love in their heart, they cannot find any taste anywhere. Nothing is tasteful to them but Kṛṣṇa, none less than Kṛṣṇa conception of the Lord, friend, can satisfy them anytime. Who are they?

"And who are satisfied with Me:

maya santustamana sadba suka maya do ?

"Whatever direction he will cast his glance he will find: 'Oh, good news is coming,' who is satisfied with Me. And who cannot find Me whatever direction he casts his glance he will find only anxiety and trouble."

Hare Kṛṣṇa. Hare Kṛṣṇa.

yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat

(By satisfying Kṛṣṇa, the whole universe becomes satisfied,
for one who is dear to Kṛṣṇa is dear to the whole universe.)

If we can find Him, then we'll be quite at ease. "Oh, my guardian is everywhere, His hand is everywhere. Everything under His control and He's my friend, my guardian. Then why should we care for anything else here, I won't care for anything because everything must have to come through the direction of my guardian's hand. He's friendly." *Suhṛdam sarvva-bhūtānām*:

*bhoktāraṁ 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)

"I am the controller of everything but I am friendly to everything, to everyone." So when you can realise this fact then only you are relieved from all sort of anxiety, no anxiety, because the director and dispenser of everything, I am represented there, well represented, He's my friend, my well-wisher, my guardian. Then no anxiety.

Suhrdam sarvva-bhūtānām, jñātvā mām śāntim ṛcchati: "He can only find peace, who can see Me everywhere over all."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Here I close the class.

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Devotee: Caitanya Mahāprabhu ever carry a *tridaṇḍa*, or only *eka-daṇḍa* ?

Guru Mahārāja: Formerly He took *eka-daṇḍa* but mentally or spiritually He took *tridaṇḍa*, because, after taking that *eka-daṇḍa* when He was starting towards Vṛndāvana He chanted a *śloka* and that is mentioned in the *Śrīmad-Bhāgavatam* from the chapter of *tridaṇḍī biksu*. In *Bhāgavatam*, eleventh canto, where Kṛṣṇa is giving advice to Uddhava there is a story relating *tridaṇḍī biksu* of Avantī, Avantī (means Jain, parent with Jain ?) in Gauḍīya.

Where Kṛṣṇa took His training from Sāndīpani Ṛṣi. Got His sacred thread of a *kṣatriya* and passed sometime there. Went to fetch (a few jewels ?) from the next jungle in the *āśrama* of Sāndīpani, Avantī. There a rich *brāhmaṇa* he was very miserly and not discharging any duty of *varṇāśrama*. Everyone was very much vexed with his behaviour. At last his face turned down and everyone came to be his enemy, the dacoits, the thieves, then the borrowers of money, and then the court case. So many disasters at once fell on his head and he turned to a poorest man of the town. Then he took *tridaṇḍam* and left his house. "Why this great change in my life? What is the cause? This is the time, or the planets, or my ill fortune, my *karma*, or the society, or the gods? Who is the real cause of my misery?"

Discussing all these points he took *tridaṇḍa* and began to wander at large in the country. And at last he came to the conclusion, there was a *śloka* from his mouth:

*etām sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair mahaṣibhiḥ
aham tariṣyāmi duranta-pāram, tamo mukundāṅghri-niṣevayaiva*

(The *brāhmaṇa* from Avantī said:) "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *ācāryas*, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."

(*Śrīmad-Bhāgavatam*, 11.23.57) + (*Caitanya-caritāmṛta*, *Madhya-līlā*, 3.6)

At last he came to this conclusion: "By accepting this dress of a *tridaṇḍa* I shall engage my thought, word, deed, in the service of Kṛṣṇa and cross the ocean of ignorance and misunderstanding. And I shall reach the feet of Mukunda for His service in this way."

So Mahāprabhu took externally the *daṇḍa* from a Māyāvādī *sannyāsī* Keśava Bharatī, though just before His taking *sannyāsa* He gave His *mantra* to the ear of that *sannyāsa guru*. That *sannyāsa guru* sanctioned that: "Yes, this is the *mantram* I am to give to You."

In this way He took it from him and as soon as He got that *daṇḍam* He ran madly towards Vṛndāvana singing this *śloka* of *Bhāgavatam*, this poem, *tridaṇḍī bikṣu*.

And what is *tridaṇḍa* ? *Eka-daṇḍa māyāvāda eka-daṇḍa*, only one, nothing else.

And the *tridaṇḍa*, *puruṣa-avatāras*, Kāraṇodakaśāyī (Mahā-Viṣṇu), Garbhodakaśāyī (Viṣṇu), Kṣīrodakaśāyī (Viṣṇu), representation of these three aspects of Godhead that are in connection with this mundane world. And also it shows the way that you control your body, word, and mind - thought, and engage, the punishment, *daṇḍa*, punish them for their previous activities cooperating with this world. And from this time engage them in the service of Kṛṣṇa and not for any other purpose. This is that *tridaṇḍa*. I have taken it, now I am meant only for the service of Kṛṣṇa and not for any other worldly purposes. With this token in hand one goes out here, there, everywhere. *Kāya-mano-vākya* (thought, word and deed). He'll chant the Name of Kṛṣṇa, think the *līlā*, the pastimes of Kṛṣṇa, and as body also he will roam about the holy places of Vṛndāvana, Navadvīpa, the *līlā* form of Kṛṣṇa, in this way. And if they have got any positive engagement in coming in connection with the *sādhū*, superior devotee, then under his direction he may have engagement more intensely learning higher devotion by engaging the body, the mind, and the words, in the service of Kṛṣṇa for preaching the noble and greatness of the Name of the Lord. That sound aspect and from sound many other aspects also come in connection. That is *tridaṇḍa*, three, representation of three.

And also at the same time it is as Kāraṇodakaśāyī (Mahā-Viṣṇu), Garbhodakaśāyī (Viṣṇu), Kṣīrodakaśāyī (Viṣṇu), the three aspects of the Supreme Lord that are in connection with this mundane world. Kāraṇodakaśāyī, that is the root of the whole *māyic* sphere. Garbhodakaśāyī, at the bottom of one *brahmāṇḍa*. And Kṣīrodakaśāyī at the heart of every *jīva*. In this way three aspects of the Supreme Lord that are connected with this mundane, misconceived portion of the truth. Their representation.

And there is another representation of His own servitors, *tridaṇḍa* equal, and one a little less, and that less represents the *jīva* himself, the carrier of *daṇḍam*, *jīva daṇḍam*, there represented. "That I am ready as used myself in the service of the Lord.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

In *Manu-saṁhita* also it is mentioned *tridaṇḍa*, *vākya daṇḍam*, *mano daṇḍam*, *kāya daṇḍam*, these three are punished down. The mind, body, and words, for their misapplication

End of side A, 18/19/20-2-83.

Start of side B

Guru Mahārāja: the pipe, the some of tobacco, and

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Guru Mahārāja: *taṭastha*, impartial judgement. We are to understand all these things.

So *Guru* generally any point connected with Kṛṣṇa to make himself known to the environment. "Come to Me, come to Me. But what am I? Gradually you will come to know. First call, come to Me, I am such and such in a general way." Then as one will advance more and more, he will gather knowledge particular after particular about Him.

.....

Guru Mahārāja: Then he asked Gadādhara: "A great saint has come here in Navadvīpa. Will you go to see him *paṇḍit*?"

Gadādhara, he was very fond of saints, "Yes, I shall go when you take me there." Then Gadādhara Paṇḍita, as a young boy of sixteen or seventeen was taken to his house. Gadādhara Paṇḍita saw he is sitting on a good sofa, curled hair, and that is also brushed in a good style and very scented oil is also mixed there. And with a pipe tobacco smoking and that is also very gorgeous type. So at heart Gadādhara Paṇḍita he hesitated and thought otherwise. "You told that you will show a saint. This is the type of saint? What is this? He's a man who dives deep in luxury, tobacco smoking, that also in a gorgeous way. Curled hair scented. And the sofa, the bedding, all valuable. Some many ornaments, house is ornamented. And he has come to show me a *sādhu*? What is this?"

Mukunda could understand the mind of Gadādhara Paṇḍita, his heart he could understand, then he in a good voice, he was a good singer, Mukunda. He began singing a *śloka* in *Bhāgavatam*.

*aho bakī yaṁ stana-kāla-kūṭaṁ, jighāmsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema*

"How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"

(*Śrīmad-Bhāgavatam*, 3.2.23)

This *śloka* from *Bhāgavatam* was chanted by Mukunda very sweetly. After the death of Pūtanā, after Pūtanā is killed, Kṛṣṇa gave her the very high position of His own nurse in Goloka, He granted Pūtanā. He killed her Himself by sucking her breast, Pūtanā. You know the tale of Pūtanā. Pūtanā was the sister of that Bakāsura, Bakī, so her name was Bakī, Bakā, her brother he was a great demon and his sister Bakī means Pūtanā. Pūtanā was sent to search after and kill Kṛṣṇa. They're all agents of Kaṁsa sent to Vṛndāvana because Kaṁsa heard when that Devī Katyayani slipped from his hand and he went to dash her into death, but slipped from his hand and went up and told: "Who will kill you He's growing in Gokula." This was told by her. Then Kaṁsa wondered, "What is this?" Then he had some suspicion that in Gokula the Kṛṣṇa must be growing so he used to send so many demons in search of Kṛṣṇa and if possible kill Him. So Pūtanā was sent, she came with the garb of a very affectionate lady. "Oh, Yaśodā, you have got a very beautiful good child I heard. Where is He? Where have you put Him? Oh, you have put Him in such neglected condition. How hard is your heart? You don't know to nurse such a beautiful child." She pressed and took Him, took the child and put on her breast.

Kṛṣṇa of course He knew everything and waiting for the breast. And when put sucking her breast that sucking was with such tremendous force that she came out with her real figure, a gigantic figure and cried at last, dreadful figure and died, fell dead, Pūtanā. And then Kṛṣṇa granted her the position of His eternal nurse, *dhātri*.

Here the *śloka*:

*aho bakī yaṁ stana-kāla-kūṭam, jighāmsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām*

The Pūtanā, that lady demoness, she went to kill Him and He's so gracious, Kṛṣṇa is so gracious that He rewarded her with the position of eternal nurse of Him. So kind. So leaving Kṛṣṇa whomever I shall go towards, such a grand and gracious and kind Lord. Who approaches to kill, what to speak of worshipping, she's going to kill Him, anyone going to kill Him, and He granted her that eternal position of His own nurse. So gracious, so kind, where shall we get. And leaving Him whom shall we approach for worship?

This is the purpose of the *śloka*. Mukunda chanted in a sweet voice and it entered into the ear of Puṇḍarīka Vidyānidhi. The change came in his mind and body also. He left the pipe, the pipe fell on the bed. Began to move, began to cry. Then tearing his hairs, then tearing his dress, tearing the bedding. He's convulsing continued. And from the bed he fell on the ground, there also convulsion can't be stopped.

Then Gadādhara Paṇḍita was very much affected: "Oh, what is this? How great the devotee in his heart. I misunderstood him. Only a *śloka* of *Śrīmad-Bhāgavatam* was chanted and so much high divine love dawned in his heart that he forgot himself totally. All this luxury, all these things, even his body, and he's rolling on the bed and tearing things. What? The *śloka* of *Bhāgavatam* has given such impression in his heart. Such a great devotee he is."

Then after an hour or so or more, I don't know, it was finished, then Gadādhara Paṇḍita came to Mukunda. "I have committed offence to this great saint. I thought that what sort of *sādhu* you took me to see? He's a man of luxury, his dress, his body, his hair polished, all these things, smoking. What sort of *sādhu*? But you are very kind to me. You chanted one *śloka* of *Bhāgavatam* and I saw what change that *śloka* brought in this great holy man. With my own eyes I saw all these things. Now I think first I took that he's how? What sort of saint is he? I have committed against him. Now try to deliver from that offence."

In this way came. Then Gadādhara Paṇḍita told that one thing. "My Lord is Śrī Gaurāṅga. I shall ask, take His permission. I have not yet taken any initiation. Anyone who is to enter into the line of devotion he must have initiation. So I am not yet initiated. If I take initiation from this holy man, then as *guru* he will forgive me all my offences and then I will be relieved. You please ask whether he will accept me as his disciple or not. And I am also to ask Nimāi Paṇḍita, He's my guardian."

Then Gadādhara Paṇḍita approached Nimāi Paṇḍita, Śrī Gaurāṅga, Viśvambhara. "Oh, that is the proper man to initiate you. He has come here from Sitagrama(?)"

Already Mahāprabhu began to cry, Premānidhi, his title was Vidyānidhi, Mahāprabhu used to call by Premanidhi that Puṇḍarīka Vidyānidhi. "Bāpay Puṇḍarīka, Bāpay

Puṇḍarīka." Mahāprabhu inspired by the feeling of Rādhārāṇī suddenly He's crying one day: "Puṇḍarīka Bāpay, Puṇḍarīka Bāpay." He's crying.

Then this Mukunda and others asked: "Puṇḍarīka, who's this Puṇḍarīka? Is he a *sādhu* of our neighbourhood in a far off place? Then Puṇḍarīka must have come. Mahāprabhu is crying taking the name of Puṇḍarīka, "Bāpay Puṇḍarīka, O My father Puṇḍarīka." Inspired with the feeling of Rādhārāṇī.

Then He went, Mahāprabhu says: "Yes I know Puṇḍarīka Vidyānidhi, Premānidhi. My father has come, you take initiation from him."

Then Gadādhara Paṇḍita took initiation from Puṇḍarīka.

Puṇḍarīka Vidyānidhi outwardly he's a *grhastha*, a man of luxury but inward he was a great devotee. His friend was Svarūpa Dāmodara, a very intimate friend. And once he went to Purī and it so happened that in the front of Puṇḍarīka Vidyānidhi the *pandas* of Orissa, the new clothing put on Jagannātha, but that clothing was not washed. There was some application of rice boiled water. What is that? Rice is boiled and then some water...

Devotee: Starch?

Guru Mahārāja: That was smeared on the cloth and without washing that cloth that has been given to put on Jagannātha. Then Puṇḍarīka Vidyānidhi told: "These fellows they do not know what is *śāstric* practice, holy practices, do not know. These *pūjā* people they're savage, they're half civilised. Without washing they're going to put on such cloth which is that mark that the cloth extract of rice, that they gave and they're putting."

Then at that very night Jagannātha and Balarāma appeared in his dream. "And what do you say? You have come to find fault with My servants, servitors here? A long way you have come to see Me and you are finding fault with My eternal or daily servitors." Both of Them began to give slap on both cheeks of Puṇḍarīka and in the morning Puṇḍarīka saw his two cheeks had swelled up by the slap of Jagannātha and Balarāma.

Then he went to Svarūpa Dāmodara. "You see friend, I did some, I committed some offence. Jagannātha is so gracious He does not care for the defects of His devotees, His attendants. But I took some offence and so both Jagannātha and Balarāma this night have punished me with slaps and both of my cheeks are swelled so."

Svarūpa Dāmodara knew his value. "Oh you are, you have got the favour of Jagannātha's punishment. We do not have such favour. You are so great, you are so intimate devotee of Jagannātha that They have come to punish you. But that punishment we do not get any day. You are fortunate enough in this way."

This is Puṇḍarīka Vidyānidhi, very intimate devotee. So much so that he's told to be the father of Rādhārāṇī, that Vṛṣabhānu King's incarnation. His day of appearance is also today.

Then another, Dāsa Raghunātha. You perhaps everyone of you have heard his name. He was the son in the Hoogly near Bandan(?) station that side, *zamindar's* son (landlord's son). At that time their income was twenty *lākhs*, and twelve *lākhs* to be given to the Muslim bursar, king. And eight *lākhs* net income. (one *lākh* = 100,000). Only one son, father and elder uncle, elder brother of father, and only one son, Raghunātha. And his heart began to cry for Kṛṣṇa consciousness.

When Mahāprabhu after *sannyāsa* He went to on the way to Vṛndāvana He went to Ramakeli. And after seeing Rūpa Sanātana came back here, stayed in Advaitabhavan. Raghunātha anyhow got permission from his father and came to see Śrī Caitanyadeva at Śāntipura Advaitabhavan. And Mahāprabhu several days stayed there and Raghunātha also stayed so many days there always praying, always praying: "How can I get rid of this affectionate protection of my guardians. I want to follow Your path, I want to follow Your footsteps. But I am a rich man, I am under the strong rule of my father and my greater uncle, elder uncle. How can I get relief in this way?"

So anyhow Mahāprabhu told him: "Be calm and quiet, don't be very bogus, and don't be very strictly a renouncer, but as much as necessary you take the help of food etc, everything, food, bed, everything don't do too much. Neither more enjoyment not more renunciation, follow the middle path *yukta-vairāgya*."

cidhau grhayau naha batu ?

Don't be mad but go on and follow the middle way and then Kṛṣṇa will be gracious enough and He will give you relief from this bondage. You go home."

With this benediction of Mahāprabhu he went home. And anyhow once he met Nityānanda Prabhu, Nityānanda Prabhu blessed him. All these things you'll find in the books. Then one day anyhow he managed to escape from his home and went to Purī, went to Purī, about fifteen days perhaps he used to walk, only three days he took *anya Prasādam* by *bikṣa* otherwise on other days anything, a little water or a little milk begging anyhow went.

And sixteen years he lived in Purī with utmost, utmost *vairāgya*, abnegation, abnegation. He used to anyhow to beg *Prasādam* from the gate of Jagannātha Temple. Sometimes he used to take food from chatram(?) Lastly we are told that the *Prasāda* of Jagannātha which even, which is extra, superfluous, given to the cows of Jagannātha, the cow also did not, could not eat it for its rotten scent. That was left in some place, Raghunātha used to collect that rotten *Prasādam* of Jagannātha's and took to his quarters and with much water he used to wash them and whatever little solid *Prasādam* he found, applying some salt he used to take that. It went to Mahāprabhu. "Raghunātha, he's taking *Prasādam* in this fashion these days."

Mahāprabhu was charmed, He went to see. Just one day He was present when Raghunātha was taking that sort of *Prasādam*. Mahāprabhu took it forcibly and ate it. "I say I have eaten many types of *Prasādam* but so sweet *Prasāda* I have never taken, I have never taken so sweet, so tasteful *Prasādam*. Raghunātha, you take such *Prasādam* every day and you all deprive Me, deprive us of such *Prasādam*. How Jagannātha gives you *Prasādam*, how sweetness is here?"

In this way Raghunātha's conduct was such. He was the only son of a big *zamindar* and his case was such *vairāgya*. Then after the disappearance of Mahāprabhu Raghunātha went to Vṛndāvana. He did not like to keep up his life any longer, he thought, "From the top of Govardhana I shall fall down and finish mine." But there he met Rūpa Sanātana, and thought, "Oh, Mahāprabhu has not gone, He's still here in Rūpa and Sanātana he could find Mahāprabhu living in their writings, in their behaviour, in their fashion of discharging the duties faithful to Mahāprabhu as

ordered." So (Raghunātha) Dāsa Goswāmī: "Oh, Mahāprabhu is living in Rūpa Sanātana so I can't leave this world."

So very closely he followed Rūpa Sanātana and what they wrote he studied. He himself also wrote many passages, many fine beautiful devotional passages he has given us. So much so he's considered to be the *ācārya prayojana-tattva*, what is the highest end of our life in Gauḍīya Vaiṣṇava school. That was given by Raghunātha very, very clearly, that is Rādha-queen-kuja(?), Rādha-queen-kuja, "Oh Kṛṣṇa." No, he's addressing to Rādhārāṇī.

"My Reverent Lady, if You are not propitiated with me, this low servant, then I do not want anything else. Neither I want this Vṛndāvana, nor my life, even I do not like Kṛṣṇa, I don't want to have Kṛṣṇa, His grace, if I do not get You with Him. I want Your grace, I want Your service. We cannot venture to approach Kṛṣṇa for His direct service. You can do it and we can help You so that You can help sometime and use our energy for the service of Kṛṣṇa. We are, You are our highest point of realisation, fulfilment of life is with Your service, not direct service of Kṛṣṇa."

In this way he has given, and this is the *siddhānta* of the *rūpānuga* Vaiṣṇava - *Rādhā-dāsyā*, Rādhā-queen-kuja(?) So *prayojana-tattva ācārya* this Raghunātha Dāsa Goswāmī, his birth day or day of appearance is today.

This appearance and the disappearance day of Viśvanātha Cakravartī. You might have heard about him. He was a *brāhmaṇa* on the other side of the Ganges, Algedesa(?), this Devagram. A great scholar in Sanskrit, an erudite scholar, he had vast study of the different scriptures. He, a very elaborate commentary of *Bhāgavatam* given by Viśvanātha Cakravartī and also *Gītā*, commentary on *Gītā - Rasika-ranjan*. Bhaktivinoda Ṭhākura has given two interpretations in *Gītā*, one *Vidyāna-ranjan* by Baladeva Vidyābhūṣaṇa, and *Rasika-ranjan* by Viśvanātha Cakravartī. He dealt about the very sweet aspect of the *līlā*, Viśvanātha Cakravartī, especially in *Gītā* and *Bhāgavatam*. In *Bhāgavata* he has very, very elaborate commentary. And so many other books also. He has also shown as (Śrīla Kṛṣṇadāsa) Kavirāj Goswāmī in *Govinda-līlāmṛta*, full eight hours, eight *prahara* (a three hour period) means twenty-four hour service to Kṛṣṇa. (*Aṣṭa-kālīya-līlā*). This Viśvanātha Cakravartī Ṭhākura has written *Śrī-Kṛṣṇa-Bhavanāmṛta* there the twenty-four hours service to Rādhārāṇī, that is given by him how it is possible. And many books, *Tridaṇḍim-Dukhana* (?). Sanātana Goswāmī has given *Bṛhat-Bhāgavatāmṛta*, a substance, a short summary as given by Cakravartī Ṭhākura's *Bhāgavatāmṛta*, *Amṛta-Kana*, a drop of nectar, *kana* means drop, and nectar *Bhāgavatāmṛta*. Sanātana Goswāmī a summary of *Bṛhat-Bhāgavatāmṛta* given by Cakravartī Ṭhākura. *Kiran-Ujjvala-Nīlamanī*, the very high order of *madhurya-rasa vilāsa*, *gopī* and Kṛṣṇa given. It is described relation in Rūpa Goswāmī's *Ujjvala-Nīlamanī*, and *Nīlamanī Kiran*, a ray of the gem of *Ujjvala-Nīlamanī*. In this way a very short description of what is found in *Ujjvala-Nīlamanī* by Rūpa Goswāmī.

Bhakti-rasāmṛta-bindhu-sindhu, the ocean of this *bhakti-rasa*, the juice of devotion given by Rūpa Goswāmī. And *sindhu-bindhu*, a drop of the ocean. In a very short book he has given the summary of all these books given by Cakravartī Ṭhākura.

This is the day of his disappearance. Lastly he left everything and resided in Rādhā-kuṇḍa and his *bābājī* name was Harivallabha. Viśvanātha Cakravartī *sannyāsa* name, *bābājī* name was Harivallabha. And there he spent his last days and disappeared.

Another two gentlemen's day of disappearance, one was Bhāratī Mahārāja our Godbrother, a senior *sannyāsī* of Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura), he was a good preacher. And Siddhāntī Mahārāja is continuing his mission in Calcutta.

Another is Parvata Mahārāja, he preached in Orissa from where this Advaita Dāsa has come. Advaita Dāsa has gone to attend that annual ceremony day of disappearance of Parvata Mahārāja and also the annual festival of the Maṭh, he came to attend that. He also was a very good preacher, he was born in this Sarugangas(?). From the beginning from his childhood he saw Bhaktivinoda Ṭhākura next door, Bhaktivinoda Ṭhākura show the *kunja* he built and lived there for his last days. Parvata Maharaja at that time he was Haripada Bhattadesi(?), he told me: "I saw Bhaktivinoda Ṭhākura is chanting with very high, at the top of his voice, just as a man calls for another person who is far off, crying hard. So Bhaktivinoda Ṭhākura used to take the Name as if he's calling Kṛṣṇa who is very far, at the highest pitch of his voice. 'Hare Kṛṣṇa' in this way he saw him chanting Hare Kṛṣṇa. His birth place is Svarūpa Gañja and while young he went to our Guru Maharaja (Bhaktisiddhānta Saraswatī Ṭhākura) and lived for some time in Purī, then got *sannyāsa* and preached. A very, very hard worker we found him, from sometimes Gauḍīya Maṭh Utsava ceremony period, from eight in the morning to eight at night he's wandering and begging for the service of the Lord, we found, hard worker. And also very, only two *paisa*, today suppose four *annas* maybe. (A *paisa* is a monetary unit of India and Pakistan worth one hundredth of a rupee. An *anna* is a former Indian copper coin, worth one sixteenth of a rupee). This fried rice but he took it and whole day labouring, *bikṣa*, for the service of *Gurudeva* I saw.

The day of disappearance of these two Godbrothers also this day.

Hare Kṛṣṇa.

So anyhow by our good fortune, good luck, from previous *karma* and *sukṛti* we have come in connection with such thought.

*brahmāṇḍa brhamite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

"Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service." (*Caitanya-caritāmṛta, Madhya-līlā, 19.151*)

The appreciation, our soul, that is the witness or evidence what is our inner approval that we have come to such a thought which can be thought to be the highest realisation of life ever conceived. Kṛṣṇa consciousness is the highest realisation and anyhow we have come to its connection and we are trying our utmost that we may go on forward, go forward on this way until and unless we come to our highest destination. Let our superiors, our *Guru*, our guide, help me in our feeble attempt that one day we may go up to their feet and may be allowed to get direct service of them.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

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Guru Mahārāja: Markani-Saptamī, *marka* means Māgha, *marka*, Markani-Saptamī. The waning and waxing, waxing fortnight of the month Māgha (January-February) which is represented by the symbol of *markara*, generally a class of fish that lives in the sea in the *jyotiśa* astrology. Saptamī, the seventh day in the waxing moon in the month of Māgha occurred. Rasicakra(?) twelve months, twelve emblems. This day, the day of advent of Advaita Ācārya, Markani-Saptamī. Advaita Ācārya.

Advaita Ācārya is told to be the incarnation of Mahā-Viṣṇu.

*mahā-viṣṇur-jagat-kartā māyayā yaḥ sṛjaty adah
tasyāvatāra evāyam advaitācārya īśvaraḥ*

"Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*."

(*Caitanya-caritāmṛta*, Ādi-līlā, 6.4)

Who is at the background of the whole misconceived area. *Puruṣavatāra*, *Kāraṇodakaśāyī*, *Garbhodakaśāyī*, and *Kṣīrodakaśāyī*, these three incarnations of Viṣṇu, Nārāyaṇa, the relativity with this misconceived world, in three forms, in three phases. Mahā-Viṣṇu, Sada-Śiva and Mahā-Viṣṇu, almost similar. One aspect is devotional function towards the higher, another function to supervise and manage the misconceived area of the whole misconception and proper conception.

Brahma is the buffer state, the marginal line. On the other side the beginning of the specified liberated area in the spiritual realm. That is Sada-Śiva, or Mahā-Viṣṇu, the worshipping stage of the conscious area all devoted that current towards the centre. The first trace from this side. And the last trace from the central side, nearby *māyā*. That is Mahā-Viṣṇu, Advaita Ācārya. From the other side, the inner side of Vaikuṇṭha, Brahmāloka, that side is when Śiva, a devotee Śiva. When after crossing the *nirvīśa* the non-differentiated part when again differentiation is found in the illusory area there is Śiva, *māyādveśa* Śiva, *māyāpati* Śiva.

mayam prikr̥tim vidvam maya me saram (?)

The *jīva* soul as a general when master of *māyā* and not within the clutches of *māyā*, this misunderstanding, misconception. That is Mahā-Viṣṇu, *Kāraṇodakaśāyī*. He's in a plane, and by His, indeed, the slight suggestion, the working in the misconceived area can begin. *Tal-līṅgam bhagavān sambhur*, in *Brahmā-saṁhita* (8), the ray from Him coming and entering into misconceived area. That is Śambhu, passing that non-differentiated conscious and half-conscious area. Coming, the ray coming, the focus coming into dark area, from the true conception to the misconception, like a breeze coming.

End of recording, 18/19/20-2-83.

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