

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.5.14-15-16 (see also 83.4.13-14-16)

Guru Mahārāja: described his connection with Rūpa Goswāmī, very beautiful verses. And very methodic presentation is also there, very good scholar he was.

Devotee: I heard also at that time when he was taking the tol of Mahāprabhu or maybe when he was seven years old he composed some verse right on the spot.

Guru Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol!
Aksayananda Mahārāja come?

Devotee: Yes Guru Mahārāja.

Guru Mahārāja: Only to leave Calcutta, leave Navadvīpa, up to the paice belongs to Nārāyaṇa, He's the Master of Lakṣmī Devī. Whatever you get you devote it to the service of Nārāyaṇa. It's not for you, don't use money for you. Money is Lakṣmī Devī, she's meant to serve Nārāyaṇa alone, reveal that. You are to deal with money in such a way. Nothing, not a farthing belongs to you, at your disposal, narrow, then you are gone, you are finished. And all the sense pleasure, so-called, all belongs to Kṛṣṇa.

kāminī kāma nahi tava dhama taha nahi seva jani ?

Kṛṣṇa is the enjoyer of all sensual pleasures that come from the women section, not anyone else, *kāminī kāma*. *Pratiṣṭhā*, the fame, name, credit, all should go to Gurudeva, to Baladeva, to Nityānanda. They, Nityānanda, Baladeva, Rādhārāṇī, They spread the nobility, the greatness of the Lord to the world.

śukadeva kṛṣṇa kare sukastaran bhakta ganesu kade hladini caran ?

The potency *hlādinī*, that is at the root of distribution of all sorts of ecstasy to the world imbibed from *raso kṛṣṇa akhila rasāmṛta sindhu*. The depot of all *rasa* is Kṛṣṇa and *hlādinī* sucking it and spreading it to the world. The whole credit, whole good name, fame, is under Her command, and the command of Nityānanda and Baladeva. That is revealed in different forms. His all name and fame is His, He's making us known with that great source of the whole thing is due to Him to deal it in different forms. And *kāminī*, that is the women pleasure, that is reserved for Kṛṣṇa. And the energy, the Lakṣmī, that is generally for Nārāyaṇa, the Master of the majesty of all energy, Lakṣmī. And we are mere servants to be under guidance. That is what is, indifference, that is what is the position of the potency. That is the platform where the servants will move in that plane. Nothing ours, everything belongs to the high, we

also according to His direction to deal with such things. Never thinking that this is, I am master of anything here, not even an atom. I am not, I am servant, I am due servant of all. This all belongs to Kṛṣṇa and I'm to look after the welfare of everything, everything, whatever I find, because they're all property of Kṛṣṇa. My duty is to look after that. This is the service of Kṛṣṇa-dāsa. Divine service means this, such free position, that is *sajamata* (?), freedom. The conception of freedom proper is there.

Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Nārāyaṇa, that means I'm Nārāyaṇa. I have got so much money under my care. I'm a master of money. Gaura Hari bol! These are all dangerous situations. We are to work out freedom from that sort of ignorant idea about the paraphernalia. Free, we must try to be free of these fascinations of the environment. They're proposing this *māyā*, *māyā*, this misunderstanding, giving proposal always: "You are my master, you are my master, you are Lord Śiva. I am your mistress. I'm eager to serve you, remain with me, you're my master." The last snare of *māyā*: "You are Śiva and I am your consort." When the *jīva* gets emancipation from the misunderstanding world then she comes, Māyā Devī comes with folded palms. "Why do you leave me? I shall serve you, I'm eager for that. You remain here with me and I shall serve you." The last of request *māyā*. "Don't leave me. I am (exceptional ?), don't leave me, I shall make you master of my land and maybe enjoy." "No, no, my glorious position is there that I am a servant. And I'm not to be tricked away to become a master of anything else. I'm so mean, so low, so small, so meagre." In this way he'll avoid the last request of *māyā*. In *Bṛhad-Bhāgavatam* we find this.

Hare Kṛṣṇa. Hare Kṛṣṇa.

*kiṁ karma kiṁ akarmeti, kavayo 'py atra mohitāḥ
tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'subhāt*

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

What is good deed, what is bad deed, the scholars also fail to understand what is good what is bad. Apparently good things are given
Such is the knowledge we can get only from the upper agents of the Lord.

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

"I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."

The proper estimation of the environment, giving up our own selves. Who are you? Where are you? What is your fulfilment of life and how we can achieve that? These are the salient points of enquiry in our life.

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

When did Aksayananda come? Last night?

Devotee: Last night about nine o'clock.

Guru Mahārāja: Nine o'clock. He alone?

Devotee: Yes.

Guru Mahārāja: You don't know (where the quota?)

Devotee: He didn't inform me. We spoke only briefly.

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

Devotee: Guru Mahārāja, I have one question. I was trying to understand this verse.

*pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākyam namāmi bhakta-śaktikam*

("I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.") (Śrī Pañca-tattva Praṇāma)

But I found it a little difficult to understand, who is the *bhakta-rūpa* ? And *bhakta-svarūpa* ? And *bhaktāvatāra* ? I couldn't really understand it.

Guru Mahārāja: *Bhaktāvatāra* is Advaita Prabhu. He came here in advance and prayed that Mahāprabhu should come here. He's the cause of attracting Mahāprabhu here in this plane, *bhaktāvatāra*. *Avatāra*, that is descent, *Avatāra* means coming down, *āvatāram*, from high place to come down, that is *āvatāram*. *Avatāra* means who comes from the high level to the lower level. And *bhaktāvatāra*, the cause of the descent of the whole section, whole party in advance came Advaita Prabhu. And he began to pray for the

..... one is Śrīvāsā, another is He Himself come in the disguise of *bhakta*. And *bhakta-śakti* is Gadādhara Paṇḍita.

Hare Kṛṣṇa. Gaura Hari bol! Nitāi.

Five-fold expression of Kṛṣṇa, different. One *bhakta*, *bhakta-rūpam*, Śrīvāsā. And *tattvātmakaṁ kṛṣṇaṁ*, Mahāprabhu Himself. *Bhakta-svarūpam*, the second representation is Nityānanda Prabhu. And *Bhaktāvatāra*, who is the cause of the descent of the whole group, the pioneer *bhakta*, devotee, is Advaita Prabhu. And *bhakta-śakti*, the potency who helps to supply the real satisfaction, the real attendance of the needs of the Lord, *bhakta-śakti*, he is Gadādhara Paṇḍita.

kayavyoha (?), this extending Himself in these fivefold forms He came down here in this lower plane of *prapañca* (the phenomenal world) from the higher divine position. From divine to mundane, His descent is like this.

Hare Kṛṣṇa.

*pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākyam namāmi bhakta-śaktikam*

We show our obeisances to all the whole group who have come together in different forms to distribute the highest nectar to the ordinary public at large here. The most gracious group of the divine plane.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol!

Devotee: Also we have one question from the last book. In the section on the *Bṛhad-Bhāgavatāmṛtam* when you speak about Uddhava, I think you said that Uddhava he has some connection with *sakhya* and also with *vātsalya*, but we wanted to make sure that that was correct. Is that correct?

Guru Mahārāja: *Sakhya*, *vātsalya*, as well as *mādhurya*.

Devotee: As well as *mādhurya* ?

Guru Mahārāja: Some connection, some confidence Kṛṣṇa had in Uddhava, He sent as a messenger towards Vṛndāvana to connect not only with the devotees of *vātsalya-rasa* Nanda Yaśodā, but also to the *gopīs* that served in *mādhurya-rasa*. Uddhava connected with them also and carried the news of Kṛṣṇa, His words towards them and took their contribution towards Kṛṣṇa. In Vṛndāvana the Subala etc connected with *mādhurya-rasa*. And here in Dvārakā Uddhava enjoyed the confidence of having connection with the *mādhurya-rasa* as it is possible from that level. But he was appointed messenger to Vṛndāvana, even to give his news to the *gopīs* of *mādhurya-rasa* as much as possible. And he was astounded to find the degree of dedication of the *gopīs* towards the service of Kṛṣṇa. Uddhava. he's the witness. He stands the test how high the *gopīs* of Vṛndāvana, what sort of intense dedication they had, Uddhava is the witness.

He says that: "I want, I aspire after a birth of the creeper in Vṛndāvana so that naturally the feet dust of these divine damsels may fall on and touch my head."

This statement of Uddhava is showing the high level of the divine love of the *gopīs*, what sort of high.

Devotee: Guru Mahārāja, when Sītā Devī was captured by Rāvaṇa and Lord Rāma was in the forest and in His *līlā* He was feeling some separation from Sītā Devī. But we're not tracing out that sort of *mādhurya-rasa* in Rāma *līlā*.

Guru Mahārāja: *Mādhurya-rasa* is limited to Sītā Devī only and not to be aspired after anyone in Rāma *līlā*. Only reserved for Sītā Devī. And that is also of some lower degree than we can have in Vṛndāvana. The *rasa* in Dwārakā is superior to that of Ayodhyā, and in Vṛndāvana that is superior to Dwārakā. In this way the development goes. This risk, the sacrifice, is of more intense and higher degree going up.

Sītā Devī's affection is general, especially She has no partner. But in Dwārakā we find many, distributed amongst many. It is difficult to maintain affection towards the husband when there are many wives. Only when they're very intense it's possible to maintain the dignity of service. And in Vṛndāvana it is more risky, at the risk of the society and even religious principles ignoring everything they're only conscious of the service of Kṛṣṇa, the Absolute, and nothing else. With all risk, not the sense of duty but free enjoyment of Kṛṣṇa and they've thrown themselves into fire of any risk for the satisfaction of Kṛṣṇa. Without any prospect, all risk no gain. With this idea they threw themselves into the satisfaction of the sweet will of Kṛṣṇa, not knowing anything else. They've given up all sorts of prospects, either in this world or worlds afterwards, that is moral, spiritual, everything.

So risk, because it is for the Absolute Truth they are the best gainer. It is dirt in anywhere else, then they're gone forever. Only because it is so much risk only for the Absolute Truth they are the best gainer. So risk and without expectation of any sort of gain all eliminated, all prospects eliminated ever conceived. And that is beauty because in the case of the Absolute. So unconditional suicidal squadron, like suicidal squad do anything, up to anything. The sacrifice for the country of the suicidal squadron is considered to be the highest. They're like that. All risk no gain, but because it is with the Absolute Truth they are the highest gainer.

*āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

(Uddhava says: "The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.")

(*Śrīmad-Bhāgavatam*, 10.47.61)

The scriptures also searching from far away such things. It is so rare, so valuable, the holy books also they're searching this point from far, far away. They have not yet crossed the threshold of the area proper. From far away they say: "Oh, this side, go this side.

(Guru Mahārāja is interrupted here by an attack of coughing)

..... cursing me. What do you think? It is sweet and I am being punished.

"There is no other sinner than myself in the whole world of Yours. And not single offender like me my Lord." *Parihāre 'pi lajjā me*, "I am ashamed to take them before You and to get it forgiven. Even to point out them before You that I am so heinous, such an offender I feel ashamed myself to recollect my own bad deeds. I myself feel shamed."

(*mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana
parihāre 'pi lajjā me, kim bruve puruṣottama*)

("There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offences.' What more can I say than this?")

(*Bhakti-rasāmṛta-sindhu*, 1.2.154)

Parihāre 'pi lajjā me, "I shall take them to You and pray for there forgiveness but I myself feel ashamed. Such a class of sinner I am. *Kim bruve puruṣottama*, what more I shall say to You my Lord. I am such a sinner."

This is the nature of the high disciple, the high devotees. They think themselves so unfit, so unfit for service. What is the way, what is our destination, progress towards this side, negative side, to the furthest length of the negative side. Our place is there. Smallest of the smallest, the meanest of the meanest, ah Govinda, meanest of the meanest.

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

Where should we cast our glance, our look? So, what to do? What to do? Our goal is this. How to reach to that goal sincerely. Self abnegation to the extreme. This is the measurement. Meanest of the mean, to realise that, to realise our proper position there, the meanest of the mean. Is it possible at all? It is imaginary quantity. So what purification we may aspire after? Self abnegation, analyse, analyse, then throw off, analyse then throw off all egoistic, all assertive. "I am something, I am someone, I have something to be proud of." These are to be eliminated, eliminated, eliminated, to the finish. It is not easy thing. To become big it is easy because it is all false, black marketing. "I am a big man, from this position, from this standpoint, from such standpoint I am

something." It is very easy. But, "I am nothing," to accept this creed in its true colour, true nature, it is very difficult. "That I am none, I am none."

Then the necessity, the reality of necessity will occur in me for help. Otherwise, "I can help so many. Why should I be a beggar?" It's very difficult.

vaisnava haite bara muna jilasan trnad api sloke ti puri galovad ?

There is a public saying: "I had a great aspiration to become a Vaiṣṇava, but when I came across the *śloka* relating the qualification of a Vaiṣṇava, *trṇād api sunīcena, taror api sahiṣṇunā*, (*Śikṣāṣṭakam*, 3), then I was disappointed. It is not possible to be humbler than a blade of grass, to be more tolerant than a tree. *Amāninā mānadena*, give honour to everyone but don't desire, aspire after honour. In this attitude you take the Name of the Lord, Kṛṣṇa, then your desire will be fulfilled. You are to take the Name of Kṛṣṇa with such attitude. You are more humbler than a blade of grass, and more tolerant than a tree. When the tree is being cut down, the tree is giving shadow to the cutter. If you don't give any water into the root it won't beg for water to anyone, "You give some water, I am in drought, I am dying, thirsty," won't say. And when cut down still he's giving shadow, such forbearance, the tree.

Taror api sahiṣṇunā, and *amāninā mānadena*, don't want any respect, any position from anyone, but at the same time you are to give honour to everyone, his due. That means you are exclusively pointed towards your aim and eliminated everything from your aspiration. You are extremely towards the object of your person. In this way you will take the Name of Kṛṣṇa and you will find His help at once, in no time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

The qualification of the taker of Name Divine, the standard has been recommended as this way.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

So where is Kṛṣṇa? Come to the level, come to the plane, and you will see everywhere. But your eyes and your senses are all attracted by charms of different planes. You have no time to look towards Kṛṣṇa.

sarvatya kṛṣṇa murti kari jalma ?

Everywhere there is perception of Kṛṣṇa but your sight is caught, attracted by so many floating charms that they're catching your attention, your sight, your feeling, and you can't see Kṛṣṇa, can't see Kṛṣṇa. Prejudice, your own prejudice for the outside world has covered your eyes drawing all your attention towards them. You can't see Kṛṣṇa, the real well-wisher, the real guardian, the real friend, the real lover, you can't see. You are so busy with your transactions with the outer aspired things, you have no time at all to look towards Him. And ignoring, the best friend you are ignoring. For false transaction you

are wholesale caught, whole attention drawn by false transaction with the environment. And the transaction continued by a false ego of you, the false man, you are absent there.

Our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) used to use this word minor. Soul is minor and the manager he's working on behalf of the soul. Soul is proprietor but proprietor is minor and the manager's working on behalf of the proprietor they're looting things according to their own interest. That is the position of a man in bondage, fallen soul. His true self is not represented in his, transaction in his name going on, but in whose transaction he's absent, his interest is suppressed, absent. The managers, the mind, the intelligence, they're surcharged with other interests and they're going on in whole transaction from here. But in the name of the proprietor he's minor, nothing to do.

End of recording, side A, 14/15.5.83. Start of side B, 15/16.5.83.

Guru Mahārāja: hopeless position.

atha saili hari tava nama ucha cari bara duhkhi dakhi badvar ?

When calculating all these things we reach to the highest position of disappointment then sometimes somehow or other from the core of the heart: "O Lord I am helpless, save me. I am helpless, I am overpowered. In my home I in the midst of so many enemies, at the hand of my enemies, no freedom. I am totally under the control of so many enemies in the form of friends within me. Such hopeless position I hold my Lord. You come without aggression otherwise no hope. Even I may not be allowed to make connection with You."

kamadinam kohita kata ya padita ?

"From time immorial I am serving all these masters but they're not satisfied with my service. They have made me their eternal slave, no possibility of getting, of giving any relief to me. Now I find this helpless position my Lord. If You only come of Your own accord and assert Yourself in any way then they will fly away. Otherwise no, no chance I have got."

sampatam labda buddhi tam maya tasya ?

"Only little attention of some engagement if You extend to me then these will fly in fear of You. Otherwise I have no hope."

This sort of pathetic prayer from the core of the heart towards the Saviour, that is what is necessary for us.

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

No more. Here I stop. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

.....

Guru Mahārāja: Same question always.

Devotee: Well I hope not. This is a question I've asked once or twice but I'm asking it for the full explanation. We're encouraging everyone to chant Hare Kṛṣṇa *mantra*, yet we're seeing now there's one quote in *Pādma-Purāṇa* that's saying without proper initiation the *mantra* received is without effect. So is it that those without proper connection they're not getting any benefit from chanting the *mantra* ?

Guru Mahārāja: What does he say?

Only solid progress is not possible, proper progress. It may be something like *punya*, acquired merit, like good work activity, and suddenly, abruptly, it may become or may not *nāmābhāsa*, and that giving *mukti*. Up to *nāmābhāsa*, up to *mukti*, it may be or may not be. That meaning, as *nāmakara*. Just as the seed without the potency within it, imitation is like that, without the seed. The medicine is there apparently, but the potency of the medicine is absent. It will be like that. At most it may produce what is *nāmābhāsa*. One thing, the proper, Name proper, Name means it is not material, it is not under the jurisdiction of the concocted area, misunderstood area. It must not have root there in the false imitation, the root must not be there.

Devotee: Yes.

Guru Mahārāja: The root, Name proper must have to become, to have its connection with the Infinite proper, one thing. And the next thing, it must be treated properly, that is *sevonmukhe*, serving attitude.

(*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*)

Not exploiting mood nor indifferent mood. Serving attitude must be there and the seed must be proper seed, bona fide, two things necessary everywhere. *Sādhu-saṅga* that is also bona fide. We are to differentiate it from the sham, from the apparent, that is from *māyic* conception which is not so. That is the treachery, the hypocrisy, we are to avoid imitation side which is not proper and is going in the name of proper. That is dangerous, we are to avoid that. We are to come in connection with the truth, with the reality, and to deal also really and not any fashionably any imitation way. Our dealing will be sincere, true, and we must come in touch with the truth then the truthful result we may expect. Truth is independent, it is not subservient to anything else. We shall have to come in connection with the truth anyhow. How to get that connection that is difficult thing and that is by *sukṛti* and *sādhu-saṅga*. So we are to understand the very basic principle of the thing, the fundamental. Then if we can understand them all other questions will be solved, we can deduce from that. If we have a general rule in our hand the particular cases may be dealt according to that. A general fundamental law we must come to be acquainted with what is what. *Bhaktiyā sañjātayā bhaktiyā, bhakti* can produce *bhakti* never *māyā* can produce *bhakti*.

(*parasparānukathanam, pāvanam bhagavad-yaśaḥ*
mitho ratir mithas tuṣṭir, nivṛttir mitha ātmanah
smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim
bhaktiyā sañjātayā bhaktiyā, bibhraty utpulakām tanum)

("One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship with one another, their *rati*, or transcendental happiness, and their satisfaction gradually increases. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering. - 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, which can only be obtained from those who have it for *bhakti* alone can cause *bhakti*. Thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.")

(*Śrīmad-Bhāgavatam, 11.3.30-1*)

Reality can give reality and not any misrepresentation of reality can give reality, deliver reality in any way. We are to understand that, it is very simple and fundamental thing. Others will be deduced from that conception.

Who are in the midst of misconception and misconception of any nature cannot give us relief from misconception. Some positive thing must have to come for our rescue.

So you do not understand the basic principle so similar and same questions come.

Devotee: I think I understand what you're saying now.

Guru Mahārāja: Always similar questions come.

Assimilation is necessary, to hear and to assimilate that, to hear properly and hear with assimilation. Only in the philosophy it has been, the mere sensation, repetition of sensation is not experience. Experience is not repetition of sensation, combination of sensation. But some assimilation, then principle on the background and it receives in a particular way and puts in a particular way, then it becomes experience. Only sensation, repetition of sensation, cannot be said as experience. Experience means something, some other principle handles those sensations in such a way, and it adjusts those sensations in such a way that they become experience, knowledge. A cluster of sensations is not experience.

So lending the ear is not hearing, the inner man must be there to attend it and to assimilate and to group it, adjust it in proper place he will keep them. And at the time that will get from that particular position. All what we hear jumbled together without any discrimination, that is no knowledge, that cannot improve our condition. Here Hegel says, not Kant, Hegel, not this Locke and Hume. The mere sensation is nothing. The recipient must be inside and he will accept them properly and adjust them in their proper way then it will become knowledge, our experience. So inner man must be there to attain. So hearing, seeing, everywhere, it is the inner man who receives the sensations and adjust them in such a way that he can use them properly in future, and that is knowledge.

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

In *Bhagavad-gītā* we find assimilation unique. So many things of different types are adjusted in such a way it is unique thing *Bhagavad-gītā*. *Karma*, *vikarma*, *jñāna*, *yoga*, many things, devotion, many things properly adjusted. Not any other book we find where everything has been adjusted in such a way, with the exception of *Bhāgavatam*.

Devotee: Mahārāja, does that refer to the three types of *rati*, *sadaranyia rati* (?), is that more or less the same thing?

Guru Mahārāja: Special, yes, *sadaranyia* (?) general, common, and the specific, specified. General attraction towards Lord then attraction will take form of a particular *rasa*, *śānta*, *dāsyā*, *sakhya*, *vātsalya*, *mādhurya*. And there are also subdivisions *sadaranyia* (?), *viśeṣa*, *viśiṣṭa*, developed condition. *Sadaranyia*, general

and then particularised, to a particular *rasa*, again in that *rasa* so many groups divided into many departments. And to be specialised in one department, specialist.

Devotee: It is *samañjasā* ?

Guru Mahārāja: *Samañjasā*, harmonised, many in one, organised. All accommodating, all adjusting. Our Guru Mahārāja told us 'Religion is proper adjustment,' and adjustment to the extreme. General adjustment then particularised and it goes to the extreme. Divided into different departments, like government.

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

Devotee: Mahārāja, someone may ask, in the *Śrīmad-Bhāgavatam* we find that the *gopīs* of Vṛndāvana at one point when they were very, very eager to have *darśana* of Kṛṣṇa they were unable because their husbands kept them within their houses. At that time some of them left their bodies. So someone may ask, they are eternal associates of Kṛṣṇa, how is it possible that they left behind the supposed, seemingly bodies?

Guru Mahārāja: That is a show, that aspect, that real aspect of the *gopīs* the relationship with Kṛṣṇa, and the other aspect a show. *Kastasya kantirava* (?) Just as here we represent a thing which is not here in a picture. In a picture I may show the Himalaya here but it is not real Himalaya. So in the case of the *gopīs* that husband life, that life is like a picture, *kastasya kantirava* (?), it has been written by Dāsa Goswāmī. Just as a wooden doll, *kastasya*, *kasta* means wood. *Kantirava*, a particular type of bird which can cry aloud, *kantirava*. Something like show, it is arranged by *Yoga-Māyā*. That sort of theatrical stage is built to enhance the attraction towards Kṛṣṇa. It is to the extreme, attraction to the extreme for the *gopīs* it is already extreme. Again to enhance that this policy has been adopted by *Yoga-Māyā*. That there is outer demand on them, some designed outer demand, they won't allow them to be united with Kṛṣṇa, some concocted demand. The wholesale family is like that, this *parakīya-bhāva*. Local demand something and attraction for the universal life, the real attraction. And the local is futile just putting some demand on them but can't do anything ultimately, their futile. But it has been arranged to enhance their quality of love.

Devotee: It mentions that when they're

Guru Mahārāja: Just as a boy may be offered, "Do you like the lap of your mother or this doll?" A doll is given to the boy, "Take this doll," but you won't go to the lap of your mother, what do you want?" He wants to dismiss the doll and go to particular temptation on the opposite side to enhance. No a real clever boy, "No, I don't want the doll, I want the food, I want mother's lap, affection not doll." So some test is given on the, to judge the quality and increase the affinity even dismissing these demands of moral, religious and social status, at risk unknowingly flowing towards Kṛṣṇa.

Spontaneously and unknowingly, unconscious flow towards Kṛṣṇa to prove that these tests are put before them.

There was an instance, that German Kaiser, his mother was a British lady, royal family of Britain. The Kaiser who was the cause of the first great war (against) Germany, he went to his maternal house and there with his cousin, some boys fighting and some strike came on Kaiser's nose and blood oozing, falling down. And Kaiser is supposed to have said: "Let the British blood fly away from my body." He was so German in his ego: "Let the British blood fly all away." So let our subtle, all, including even this body, which has come from such society, let it go I am a German.

I am Kṛṣṇa's,, I can't leave Kṛṣṇa at any cost, whatever belongs to you, you think, you keep it, I shall go. That sort of spirit, selection, unity and oneness. That has been shown to us in different types, different types of Kṛṣṇa attraction. Kṛṣṇa attracts the whole universe, everything, all the atoms are attracted by Him. But there is differentiation, distinction. All atoms are not equally attracted. The attraction on the whole is sweet, but there is differentiation in the sweetness, the degree. All not of the same type, gradation is there, and it goes up to such a mark that it denies the very existence of them, so much attraction feels within, he knows his own existence, his own ego. Such is possible, such attraction is possible. The very gist is being attracted, the form eliminated. Just as when one is swimming and feels danger, one gives away the dress and with naked body one wants to swim, something like that. The *māyāvādī*'s come here, wants to intrude into:

nosoramano naham ramani dumu capasala kinjani ?

Unconscious of their physical existence, they feel attracted towards Kṛṣṇa, the *māyāvādī* comes: "Oh there you see? All forms of *jñāna*, and they're one in substance." But when it again comes out, in different motives, it is going, entering and coming out, entering and coming out, the *līlā* continues.

Hare Kṛṣṇa. Nitāi. Nitāi.

And that is in the highest stage, highest intensity in Rādhārāṇī, She surpasses all in that sort of attraction and feeling, and in the highest stage of unity becomes Mahāprabhu. And that hint is given in the last *śloka* of Rāya Rāmānanda.

*pahilehi raga nayana-bhange bhela anudina badhala, avadhi na gela
na so ramana, na hama ramani dunhu-mana manobhava pesala jani
e sakhi, se-saba prema kahini kanu-thame kahabi vichurala jani,
na khonjalun duti na khonjalun an dunhukeri milane madhya ta panca-bana
ab sohi viraga, tunhu bheli duti su-purukha-premaki aichana riti*

kesava kekahini bitula kani heno jani (?)

("Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhāva*, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our *via media*. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.")

(Caitanya-caritāmṛta, Mādhya-līlā, 8.194)

That was composed by Rāmānanda himself and in the last stage that was delivered when enquired by Mahāprabhu. "Any further development in the *līlā* ?"

Then Rāmānanda told: "I have got one thing in my mind, but I don't know whether You will relish it or not, I have composed one poem to that effect, You hear it."

When he was delivering that poem of his own, Mahāprabhu put His hand on his face, "No further." Hitting him. Combined, both combined, forgets everything, madly seeking after Himself, in the mood of the potency, and Mahāprabhu was caught red handed there. He opposed, "No, not to give vent to this idea now."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol!

Not to be spoken yet it is spoken. Devotees feel like that here.

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

*rasarāja mahābhāva dui eka rūpa
dekhi rāmananda heoila ānanda muchati
darote na paradiya paraliha bhaumite (?)*

Rāmānanda could not stand, fainted, fell unconscious on the ground. Mahāprabhu touched him by His magical hand and again brought him to consciousness. Rāmānanda found the *sannyāsī* is sitting there indifferent. The then *sannyāsī*: "Am I to go know, take leave of you?" Mechanically, "Yes, You may take leave." Mahāprabhu went, Rāmānanda struck dumb sat there long time.

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

Devotee: Mahārāja, maybe about three or four years ago I asked you about my Guru Mahārāja's (Śrīla A.C. Bhaktivedānta Swāmī Mahārāja) identity according to your particular *vicha* (?), what you thought his particular identity maybe in the spiritual world, you gave a general analysis. So I also wanted to ask you, I don't know if you will answer, but I also wanted to ask you the same thing about Kṛṣṇadāsa Bābājī Mahārāja.

Guru Mahārāja: Kṛṣṇadāsa Mahārāja he openly had discourse with me. "I know everything I hear but my particular attraction towards *sahkya-rasa*, I like it most." He told plainly, plainly. I have heard all these things of different stages, different qualities, but by my special liking is *sahkya-rasa*." He told.

But our (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja whatever I found from his, that letter, the letter I found on the, when he was going towards America for propaganda he has given his own internal aspiration. That: "Help me to finish my duty here as ordered by Gurudeva Rādhārāṇī Who is very favourite to You, to help me in discharge of my duties given to me by Him Who is Your most favourite. And after that we shall have our natural pastimes in Vṛndāvana in such and such way." As he has expressed from there I traced that he's there in his natural service he relishes that sort of service. That is my finding from that letter. Before this I did not have any clue in any talk with him. Hare Kṛṣṇa. Of course I have not gone through the portion where he has translated the *mādhurya-rasa* affairs in *Bhāgavatam* but still this was sufficient for me to guess, to understand his innate aspiration in that line.

As from common as it was told, *sadaraniya* (?) general attraction then assimilation in different departments. General recruitment and then examination by the specialists and particular departments are given to particular persons. He will shine in that after general recruitment, general test then special test.

Gaura Hari. Nitāi Gaura Hari.

Devotee: Mahārāja, this Arūpmisra, did he mention anything about his house in Calcutta?

Guru Mahārāja: *lākhs*, maybe, I have no idea. But less than two *lākhs*.

Current comes down from that side to embrace then he can only, he's seen to do that. That is superior quality, cannot be caught by the lower quality. The acceptance from that side and unavoidable for this gross side, blessed. Hare Kṛṣṇa. If possible it may but may not be in our life. There are many if they attended for this they might have been successful. It is my opinion. But they did not care at all for that. This Kuñja Bābu he founded the Maṭh there, in the beginning, Māyāpura Tīrtha Mahārāja. But he did not care to get, acquire that land. He went to south Calcutta, constructed one

research, Caitanya Research Institute there, for preaching purpose. That was educated quarter and he selected that locality

End of recording, 14/15/16.5.83

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