

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.5.24-25.A

**Guru Mahārāja:** ..... this is our goal. With that sort of prayer we are to pass this day, and observing fasting, and after the advent in the evening offering *pūjā* and *bhoga* to Him, then we shall take some *anukalpa*, that is our arrangement. But though if anybody's sick or too old, they may take according to the nature of the occasion, and some sweet liquid or a little milk to keep up the body. Hare Kṛṣṇa. Otherwise fasting, and after offering *pūjā* and *bhoga raga* to Nṛsimhadeva, then in the evening we are to take some *anukalpa*. And tomorrow we are to do some festival, small, in His Name.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Here is Nṛsimha Mūrti, Vighraha. In the South, the Nṛsimha Temple is found, and more in number. Nṛsimha Jiyada near Waltiar (?)  
Then again Maṅgālagiri, near Jiyada (?)  
Andhradesh is fond of worshipping Nṛsimhadeva.  
Then another Nṛsimhadeva in Hovilam (?)  
Now it is a forest. Once we went there, within the forest, near Aranga (?)  
in Andhradesh. These three temples all within the boundary of Andhra.  
This Waltiar (?) as well as Vijayawada (?) and Hovilam (?)  
Not far from Waranga, the nearest city, Waranga, Andhra.  
Three Temples of Nṛsimhadeva there.

Mahāprabhu visited them it is mentioned in *Caitanya-caritāmṛtam*. Our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) also visited those places and constructed the *Pāda-pīṭha* Temple of Mahāprabhu in two places, Maṅgālagiri and Nṛsimha-caran (?)

And we were the pioneer party, Bana Mahārāja, myself, Mādhava Mahārāja who was then *brahmacārī* Hāyagrīva, and two others, we went on establishing and installing *Pāda-pīṭha* of Mahāprabhu.

About twelve-hundred steps in Nṛsimha-caran (?) Six-hundred steps to Maṅgālagiri. And Hovilam (?) also, within the forest, no rock, but unapproachable. The tigers and other animals are in that forest. Only at daytime one priest comes and offers something and then fly away. That was the position there we saw. Now we do not know. That was in the 1933-34, like this.

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

*ito nṛsimhaḥ parato nṛsimho yato yato yāmi tato nṛsimhaḥ  
bahir nṛsimho hṛdaye nṛsimho nṛsimam ādim śaraṇam prapadye*

("Nṛsimha is here, Nṛsimha is there - Nṛsimha is wherever I go. Nṛsimha is outside, Nṛsimha is within my heart. I am surrendered unto that primeval Lord Nṛsimha.")

With this *śloka* Mahāprabhu climbed up the hill. When we find it is necessary to secure the help of Nṛsimhadeva for my benefit then we are to absorb wholesale in Him to remove the difficulty. Here is Nṛsimha, there is Nṛsimha, within Nṛsimha, outside Nṛsimha. Nṛsimha is all in all. With this spirit we are to approach.

*śrī nṛsimha jai nṛsimha jai jai nṛsimha  
prahlāda eśa jaya pādma upa pādma mengam ?*

You are full of all resources. Let victory be with You. Then everything will be peaceful. *Jai jai nṛsimha*, let victory after victory may come to Your will spontaneous, and that will be beneficial for us fallen souls. *Prahlāda eśa*, You are exclusively sought by Prahlāda Mahārāja. His connection we can't sever from You. *Jaya pādma upa pādma*, at the same time we must not forget that You are the object of divine service of Śrī Lakṣmī Devī herself. And You have come to take such a half-jungle figure to save Your devotee. But really You are in such a position that Lakṣmī Devī always serves You with whole heart. Your position is such. But to save Your devotee You have come in the figure of a half-jungle, half-human figure, You have come. But we won't forget that Your position is such.

Gaura Hari. Nitāi. Nitāi. Nitāi.

*bardhi sa yasya badaney laksmi yasya baksati  
yasyasti rdhaya samvitan nrsimha mahproha ?*

*Bardhi saran saraswati*, the goddess of learning, she is residing in Your face. *Laksmi yasya baksati*, and Lakṣmī Devī, the goddess of resources, she is always at Your heart. *Yasyasti rdhaya samvit*, and within Your heart the seeds of real knowledge, real consciousness, the consciousness of the Absolute, is there. *Samvit* means knowledge, consciousness. Consciousness, higher consciousness of Your heart, that is consciousness of the Absolute, even Kṛṣṇa consciousness also there. I bow down to You repeatedly.

In this way, so many hidden in praise of Nṛsimhadeva we find.

*ugra panugra evayam savatra nayam kesari  
kesari basa kutanam pandisam upa vitrama ?*

*Ugra panugra evayam*, apparently Your figure seems to be fearful, dreadful, but really You are very affectionate to the devotees, *savatra nayam*, *anugra*. *Kesari basa kutanam*, just as the lioness, they're fearful to others but to their own cubs, own children, very affectionate. That is Your position.

*namas te narasimhāya prahlādāhlāda-dāyine  
hiranyakaśipor vakṣaḥ-śilā-ṭaṅka-nakhālaye*

(I offer my obeisances to Lord Narasimha, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stonelike chest of the demon Hiranyakaśipu.)

I show my obeisances to the Lord, half-human, half-lion. And whose very appearance and necessity to please the devotee like Prahlāda. And for that purpose to save the devotees He does not hesitate if necessary to tear off the body of the enemies of the devotees. *Hiranyakaśipor vakṣaḥ-śilā-ṭaṅka-nakhālaye*, the enemy of devotion was Hiranyakaśipu and his chest was just like stones, stoney-chested man. But You tore it to pieces, *śilā-ṭaṅka-nakhālaye*.

In this way so many hymns, songs, in praise of His grace, we find.

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

We are devotees, we, or rather, we want to be devotees, so our great need for the grace of Nṛsimhadeva, that the obstacles may be removed and we can go on smoothly in our way towards the desired Kṛṣṇa consciousness.

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

So I beg your leave.

.....

**Devotee:** Is there any significance that Mahāprabhu visited many places in the South of India but He did not tour the holy places extensively in the North India?

**Guru Mahārāja:** One of the reasons may be that South India was free from the Mohammedan attack, and they mostly, the scholars of different schools have their origin in that place. The Rāmānuja, the Madhvācārya, Viṣṇuswāmī, all these three, this culture is very big scholars of Vaiṣṇavas. The scholars, the followers also come from that part, Rūpa, Sanātana, Jīva, from Kanada, and Gopāl Bhaṭṭa, then Prabodhānanda Saraswatī they came from Tamil Nad, Śrīraṅgam.

**Devotee:** Guru Mahārāja, did Lord Nṛsimhadeva have some connection here in Navadvīpa, at Nṛsimha Poli?

**Guru Mahārāja:** Yes. Because in Navadvīpa, different representations of theism they're absorbed in Navadvīpa Dhāma. Just as in a capital, so many, Delhi, then

Bengal, Madras, Bihar, all have their representations there in the capital. Provincial authority must have some representation in the central. So Navadvīpa is the highest conception of theism, so here, naturally, the representation of all other theistic conceptions should be represented in some form or other. Devī Simantini (?) is there, Jaganātha is there, Nṛsiṃhadeva is there, so many, in this way, the Śiva is there, Devī, so many persons. They should represent themselves to pay honour to the highest conception of theism. They think it necessary They must have some representation. It shows how it is adjusted in the full-fledged theism, different conceptions of theism. They are posted in some parts with the full, *viśiṣṭādvaita*, not exclusive all but including, all inclusive. And they're also of eternal type but only the difference in degree of intensity of theism.

Bhaktivinoda Ṭhākura could conceive when he was putting up in Godruma, he marked that every day early in the morning one flow of wind goes through his front towards Yoga-Pitha, birthplace of Mahāprabhu, early every morning. What's the matter? Then he began to search most earnestly and to detect in a prayerful motive, mood, he wanted to survey what's the matter. Then one day he found that in the birthplace of Mahāprabhu, when the *ārātrika* in the morning, *maṅgala-ārati*, Nṛsiṃhadeva goes there every day to attend from that Nṛsiṃha Poli, Nṛsiṃhadeva Himself He every day attends that *maṅgala-ārati* of Mahāprabhu.

All personal representation, all conscious personal personality, the degree, the degree, the intensity in the degree of conscious personality, more attraction.

Hare Kṛṣṇa. Hare Kṛṣṇa.

**Devotee:** Guru Mahārāja, is there some story that Prahlāda Mahārāja in his former life cleansed the Temple of Nṛsiṃhadeva?

**Guru Mahārāja:** Yes. It is mentioned from *Purāṇa*, there it is shown. Jīva Goswāmī he found out that. *Api cet sudurācāro, bhajate mām ananya-bhāk*, (*Bhagavad-gītā*, 9.30) *Kim punar brāhmaṇāḥ puṇyā*, (*Bhagavad-gītā*, 9.33)

*(api cet sudurācāro, bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ )*

("If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life. ") (*Bhagavad-gītā*, 9.30)

*kim punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā  
anityam asukhaṁ lokam, imam prāpya bhajasva mām*

("So who can doubt that the pure devotee *brāhmaṇas* and *kṣatriyas* will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births.") (*Bhagavad-gītā*, 9.33)

*mām hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayah  
striyo vaiśyās tathā śūdrās, te 'pi yānti parām gatim*

("O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me.") (*Bhagavad-gītā*, 9.32)

Kṛṣṇa says: *Mām hi pārtha vyapāśritya*, "I am such that if anyone comes in My connection with some evil motive then also he may catch the connection and come up. *Mām hi pārtha vyapāśritya, apāśritya*, to come in connection in a mean way, *vyapāśritya*, particularly mean, very nasty way. If in a very nasty way also, anyone comes to My connection he gets the chance to go higher and higher."

And an instance has been given from *Prahlāda-cariter* by Jīva Goswāmī. It is found in some *Purāṇa*, that when, before his birth, Prahlāda, how he came to this side. He was a man suppose in the South of mean nature and he made arrangement with a lady for union in some dilapidated temple of Nṛsiṃha, and for that purpose he brushed some, cleansed some portion in the compound. And that day was the day of advent of Nṛsiṃhadeva. Any good day and Prahlāda cleansed a portion of the part which was very dirty, and perhaps there he was united with the woman or so. But because he cleansed that place in a particular day that was recorded. And through that he got connection with Nṛsiṃhadeva's service. He took that and gradually improved and came to read that fate. *Lilā* in this way.

**Devotee:** Guru Mahārāja, there's one temple in South India that's called Mantralay (?) It is the *samādhi* of one saint called Ragavendra Swāmī. They say in their books that Ragavendra Swāmī is an incarnation of Prahlāda Mahārāja. And for eight-hundred years he will be giving *dārśana* to people.

**Guru Mahārāja:** Who? Ragavendra Swāmī?

**Devotee:** Yes. He was, in his live body he was entombed in cellar of that temple, in the basement of this temple, about four-hundred years back.

**Guru Mahārāja:** Living?

**Devotee:** Living. And he says for eight-hundred years he will be giving *dārśana* and helping people who come to that temple.

**Guru Mahārāja:** What is the temple? What is the Deity there?

Devotee: Mantralay. I don't think there is any Deity.

Guru Mahārāja: Only the tomb?

Devotee: Yes.

Guru Mahārāja: Where it is?

Devotee: It is about a hundred and fifty miles from Hyderabad.

Guru Mahārāja: Towards Mangalas?

Devotee: From Hyderabad.

Guru Mahārāja: Hyderabad, which side?

Devotee: It's midway between Bombay and Madras.

Guru Mahārāja: And the line?

Devotee: I think it's Rāmānuja line.

Guru Mahārāja: Ragavendra?

Devotee: Yes. Actually, this temple became very famous about a hundred and fifty years back when one Englishman who I think was a collector of the area. He came to demolish this temple because he wanted to use it for some other purpose. And when he came there some man named Thompson, then Ragavendra Swāmī gave him *dārśana* and immediately he fell flat before Ragavendra Swāmī and he instead of, he donated many acres of land to this temple. And it was recorded in the *British Gazette*.

Guru Mahārāja: That may be, not impossible, that he was a *yogī*, and the last line of Prahlāda.

Devotee: But there's one thing which doesn't seem right in what they say. They say that Ragavendra Swāmī had got so much pious activity that it prevented him from going back to Vaikuṅṭha so he's distributing his pious activity to all the people for eight-hundred years so that he can go back to Godhead.

Guru Mahārāja: The Vaikuṅṭha means Godhead, to go to Godhead is to go to Vaikuṅṭha. But anyhow he chose to stay here for eight-hundred years, it is not impossible with a *yogī*. If he likes he can live. But why he lived in that fashion? Ordinarily on the surface he could live so many years and help the people, but this is also a particular desire by which he wanted to, wanted him to be led. It is not impossible, maybe. But that is not our concern, our concern is 'what for?' The quality

of the things he adopted. There are many other *yogīs* also, they may live a long, long time, but that is not the necessity for us. The quality in the conception of the theism. Even Lakṣmī Devī, she can't have the *mādhurya-rasa* service which is available in Vṛndāvana. That sort of thing we want to be connected with.

The Rāmānuja section, they're more concerned with Lakṣmī-Nārāyaṇa, two and a half *rasa*, not confidential service available in Vaikuṅṭha. Confidential service is only available when we get Kṛṣṇa conception of Godhead. And that stage of theism is known as Goloka .....

(a short length of unclear recording)

..... the nearest position of service which is possible only through love divine, very closest connection, of equal position. So much so, when Jayadeva was writing his famous book *Gītā-Govinda*, in Rādhā-Govinda *līlā*, he came in such stage of mind. Rādhārāṇī, She is, *abhimāna*, that She had some reaction in Her sentiment against Kṛṣṇa. That Kṛṣṇa is not giving His due, lovingness, or something, to Her, honour for Her love. She had some reaction, reactionary mood. And Kṛṣṇa trying His best to satisfy Her, so much so, that Kṛṣṇa wants to touch the feet of Rādhārāṇī. But Jayadeva, he can't allow himself to write this: "What is this? These thoughts coming to me, this seems to be too much. How I can, the Supreme God, how I can write that He has come to hold, to touch the feet of Rādhārāṇī?"

*rādhe, rādhe, dehi pada-pallavam udāram*  
("Kṛṣṇa wants the feet-dust of Śrīmatī Rādhārāṇī.")  
(*Gītā-Govinda*, 10.7)

*Dehi pada-pallavam udāram*, this flow is coming to him, this level, but he can't write it down in black and white. "How I can? The Personality He will in such a lower level that He will bend by touching the feet He'll be propitiated with me, my beloved?" He can't, so he stopped there, went to take his bath leaving there the writing.

In the meantime, Kṛṣṇa came in the figure of Jayadeva and Jayadeva's wife Padma (?), she was there, she was also a very perfect type of devotee. Padma saw a little earlier perhaps her husband has come. Then he took *Prasādam*, also Padma ate early. Then also he went to the room and he took that book, that paper he was writing, and Padma saw something he did there, and then disappeared. After here and there Padma could not detect, she thought that he is here.

But real Jayadeva came at the time. At that time Padma she's taking the remains after that Jayadeva Kṛṣṇa has taken away, then real Jayadeva came and found that Padma was taking *Prasāda*. "What is this Padma? You are taking *Prasādam* ?"

Padma also saw Jayadeva and was astonished: "What is this my lord? You are coming far away now?"

"You are taking *Prasādam*, I have not taken yet."

"No, no. You came and took *Prasādam*, and then I am taking the remains. Not only that you also wrote something in the book."

"What I have written? Let me see." He went and enquired that what he faltered to write, could not write. "How can I say that the highest conception of God, 'I want your holy feet to My head?'" He saw it written there:

*dehi pada-pallavam udāram, mama sirasi mandana, dehi pada-pallavam udāram*

"Please give Your, which is ornamental to My head, give that holy feet to Me."

It is written there. "Padma, you are fortunate, you have seen Kṛṣṇa Himself came in my imitation or something. I am coming now and who came and who took *Prasādam* from you, your hand, He Himself has taken. So you are fortunate. Jayadeva also began to take.

"What do you do? I have already taken."

"No, no, this has been taken by Himself and you are fortunate, let me also have the share."

So, such closer relationship, closest relationship is possible to get by the way of fault (?). Possible has been shown, but we don't think that we will be in any day we shall have progress to that that audacity may not come to touch our mind, then it will be a great offence. But the Lord to His beloved devotee shows such humiliation, it is recorded. It is possible, such *anurāga*, the love divine is such a powerful thing. *Śrī-kṛṣṇākarṣiṇī ca sā*:

*(kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā  
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā )*

("Uttamā-bhakti, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself.") (*Bhakti-rasāmṛta-sindhu, Pūrvva, 1.17*)

So many effects we can get through devotion and the highest is that we can draw, we catch Kṛṣṇa, attract Him to be submissive to the devotees in any way and every way. This is the force of the *anurāga*. The way to approach to the Lord through the affection, through love divine. Love means sacrifice for Him. Everything for Himself. Through the science we are to understand that and the degree of sacrifice will be infinitely higher and the response also will come from that direction like that.

End of side A, 24<sup>th</sup> & 25<sup>th</sup> May, 1983. Start of side B.

**Guru Mahārāja:** ..... even a great scholar when he's going to teach a child he must have to come into the lower position of a child and to educate him, or her. So the whole religious representation they have got such consideration, that these persons they must be allowed to eat anything and everything and to do something and we must be satisfied. When that course is finished then they will have a birth in a proper soil and then get higher chance of religious realisation. In the organic whole some sort of connection one must have with the other and everything is all right.

From Islam, Christianity, everything has got its place, either direct or indirect, some will help us direct and some from indirect. Everything has got its purpose and the principal is the Absolute which can harmonise everything. Even stealing and lying, that has also got position. Position means respectable position in the Absolute system. And in *Kṛṣṇa-līlā* only that sort of peculiar harmony is seen.

He's lying and devotees are also lying, then stealing, ha ha, they're conscious they're stealing. Everything belongs to Him so really no stealing if we do it on His behalf. He's the Absolute Master of everything so if I use anything for His cause, no stealing. He has got Absolute Right over everything, that is rather, but still, stealing has got a peculiar process due to it, that is in *Vṛndāvana* only, *parakīyā*. It does not belong to me.

Just as a family head, everything belongs to him, still, he may say, the guardian may say to his child: "Give me your pen my boy," or the play ball, "give your play ball to me." It belongs to him but in the absolute sense everything belongs to the guardian of the family.

That is the only way to harmonious life, harmony, synthesis. In our body, if a finger or any smallest part, if they work for their own selfish ends there will be a clash in the interest of the whole. If the finger says: "I shall work for me and I shall work for the palm only," greater selfishness, greater extended selfishness, then there will be clash. But when every atom of the body will say: "We shall work for the welfare of the whole body," then only will the body be healthy and wholesome. Otherwise if any selfish attempt, provincialism, or localism, these are all diseases. It will hamper the cause of the whole. So faithfully we must work for the whole, nothing less. Then there will be diseased part. Just as if you pour water into the root, the whole tree is fed. If you put food into the stomach, the whole body is fed. So whatever energy you have can command the whole for the centre, Acyuta.

Gaura Hari bol! Gaura Hari bol!

This is the key to success in life. Nothing less than that. Not that I shall be master, subduing the whole environment. "I'm monarch of all I survey." Fascism or democracy or anything, but it will go against, "only human body will live and other bodies will be kept without their food," this is not. It is a very deplorable life that you live in the plane of exploitation, without exploitation we cannot live for a moment. Only with the breath, then with steps, so many small insects with the water, we are causing death, that is pain to so many living bodies. The trees, everything, they have

also got feelings. Causing disturbance, creating pain, our existence means to create pain and the reaction must come for us, action reaction.

So cent-per-cent surrendered life, and not for country nor for society nor for humanity, but for the Absolute. For the conception of the highest Absolute has been found in Kṛṣṇa conception of Godhead. The beauty, the harmony, the ecstasy, the sweetness, the charm. Charm attracts, that attraction is service, that is surrender. Everything surrenders to the beauty, he's to charm, submit, unconscious of his own. We must sacrifice unto that function. Be worshipper of the beauty, serve the beauty.

*Satyam-sivam-sundaram*, its good that harmony is beauty, harmony means *samañjasā*, harmony means *samañjasā*, adjustment, proper adjustment, proper adjustment is beauty. No complaint, everyone's demand met there, unconscious of his own self, charmed by the beauty, the purest of the pure. Forgetful, self-forgetfulness in beauty we find so forgetfulness.

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

Self-sacrifice and self-forgetfulness, that is said to be of higher conception. Self-forgetfulness is considered as higher to self-sacrifice, subtle difference.

Devotee: What is the difference?

**Guru Mahārāja:** In sacrifice one is conscious of himself and s/he's doing, s/he's giving something consciously. "I am giving something for some cause." But self-forgetfulness in the plenary movement, s/he's giving something, s/he's moving, but s/he's been wholly captured by the interest of the whole, *gopī* stage. *Deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra, tāhā haite nā cāhe uddhāra:*

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

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

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

"We do not care for us, no separate interest. If Kṛṣṇa is satisfied we do not care for our condition. We are not conscious of our own existence." *Deha-smṛti nāhi yāra*, who has got no conception of his own body. Then, *saṁsāra-kūpa kāhān tāra*, the debt of this material world, the hell, all these things, are nothing for him, he's not conscious of his own body .....

(a short length of unclear recording)

**Guru Mahārāja:** ..... He's our revered Lord, we shall give feet dust to Him? No, no, no, it is not possible. You give your feet dust."

Then Nārada came back disappointed.

"What? Nārada, have you got?

"No, none would give it."

"No one, approaching to remove My difficulty? So much affection for Me they all show. You go to Vṛndāvana Nārada, you can with your *yogīc*, mystic powers, you can go immediately."

Nārada came, all the *gopīs* connected: "Oh, you are coming from Dvārakā? How Kṛṣṇa is doing?"

"Now He's suffering temporarily from a very bad headache and only the feet dust of the devotees can cure Him."

"So there is so many devotees, you all are there and you can't give it?"

"No, no, none ventured to give feet dust so I am sent here."

"So, feet dust you have come to collect here, is that so?"

"Yes."

"You all come, we don't know who is the devotee but still you come and give your feet dust and mine, what else, you take it."

Nārada was struck dumb. "All other pure devotees they deny, and you are coming so earnestly to offer your feet dust."

"We do not care for us, eternal hell, we don't care for that. Let *Him* get satisfaction even for a moment. At the cost of our whole life's future His instant pleasure has got more value."

Such degree of sacrifice, self-forgetfulness for the cause, for the centre, so much conscious of the benefit or pleasure of the centre, self-forgetfulness. They do not care for their society, nor for scripture, nor for any religious conception. Kṛṣṇa is all-in-all. So much wholesale attraction. Suicidal squad, suicidal squad.

Gaurasundara. Gaurasundara. Gaurasundara.

High talks, but how much we are prepared for this.

Mahāprabhu began to take the name of "*Gopī, gopī, gopī*," in a time of His trance. And some *paṇḍit* scholars that hold some social position said: "You, Nimāi Paṇḍit, You are a big *paṇḍit*, and now you a devotee but that does not matter, but why do You take the name of *Gopī, gopī, gopī* ? Take the Name of Kṛṣṇa. That will fetch something for You, we are told in the scripture. But You are taking *gopī, gopī*, what effect You will get? You are mad."

Then Mahāprabhu, ha, ha, there was a stick and with that stick He chased them.

"Oh, Nimāi Paṇḍit has become stark mad. We went to speak something good to Him and He came with a stick to kill us. We are not sons of ordinary men, we have got our position, our family dignity. We will save Him." They began to make conspiracy that, "Nimāi Paṇḍit should be given a good beating, a good lesson He must be taught."

Then Mahāprabhu suddenly cried out:

*korila pippalikhanda kapha nibārite  
ulatiyā āro kapha baḍila dehete*

("Oh, I came to make a drastic treatment of the cold, but I see that what I came to give, that has an opposite reaction. The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease. Then what to do? I came to work out relief for the people, and the people they are standing against Me, the well-wisher, the relief giver. Then, what may be the remedy for them?")

"I took the greatest measure to deliver these wretched souls, but I see that more sin is being collected, I'm rather creating more sins in the public. They're abusing Me and they're making conspiracy to punish Me. What for I came and such is going to be effective. So I shall have to take the role of a *sannyāsī*. I am one of them, a *gr̥hastha*, a householder, but if I become a *sannyāsī*, a preacher, then they may have some respect for Me. They'll say: "We are all householder's, He has become *sannyāsī*, He should be revered." Then from that reverence they will get some benefit, otherwise they will have to go to hell, thinking that I am their ..... : "Oh, He's my maternal brother, or paternal brother." In this way they're thinking so I have to take some steps in such a way that they will have to come to revere Me. I'm to take the role of a *sannyāsī*."

And He told to Nityānanda and very few disciples, the warning to take *sannyāsa* on the last day of this Pauṣa month (December-January) .....  
and He went to Katwa and took *sannyāsa*.

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

**Devotee:** Mahārāja, I have one question. He took *sannyāsa* from Keśava Bharatī. Is it because there were no advanced Vaiṣṇavas at that time?

**Guru Mahārāja:** Not that, immediately what a *sannyāsī veśa* (external garb), at that time the Śāṅkara school was holding a respectable position of the theists. So He took *sannyāsa*, and also He gave *mantram* to Keśava Bharatī: "That this *mantram* I have got in My dream so I can see what this will do."

Keśava Bharatī told: "Yes, this is the truth."

So He first gave to Keśava Bharatī and Keśava Bharatī he gave Him that. And in the form no so much formality he gave in the form of *sannyāsa*, a preacher only, the role of a preacher not in *mantram* especially. Just as Kṛṣṇa accepted Sāṅdīpani Muni as a *Guru*. For Him it was a fashion, formal thing only, not real help to be got from the *Guru*, rather the *Guru* was converted into disciple after this function.

Only He wanted to enter the group of the preachers. The Śāṅkara *sannyāsīs*, they felt the prestige of the *sannyāsa* school enter and with that advantage began to take, took *sannyāsa*.

When He went to Benares that was the headquarters of the *sannyāsīs* of the Śāṅkara school. And when He met first the leader of the *sannyāsī* group, Prakāśānanda Sarasvatī, he addressed Him: "You are *sannyāsī* of our group but why don't You meet us? We are here, You come and step, sit along with us."

"No, I am the worst type of *sannyāsī*. I have no courage to take my seat along with you, you are so respectable *sannyāsīs*."

Attack from the negative side. He was invited in some party and He went and took His seat in a very lower place, the place where they're washing their feet. He took His seat nearby, and taking the Name and they're discussing about *so 'ham*, and He's modestly taking the Name in the place.

Then after casting his eyes to the appearance of Śrī Caitanyadeva, Prakāśānanda, who was boasting so much before, he was captivated: "Oh, such a figure, beautiful, stern, and no trace of any egoism there. Very, very simple, candid, won't go about that He has come to conquer, nothing of the type. So simple that it's desirable for us, for everyone to acquire such temperament." So Prakāśānanda was disarmed. "In this figure, there cannot be any cheating tendency. It is plain, simple, grand and divine." So he himself came, the leader of the Śāṅkara school, from the high position and went there. "Why You take Your seat here? You belong to our group, Śāṅkara group, *sannyāsī* Keśava Bharatī's group disciples belong to our group."

"No, I am a mean fellow. I can't venture to take my position as you are so big."

"No, no, no, that cannot be, You must come. Then I ask one question of You. Before I heard that the great *paṇḍit* Sārvabhauma Bhaṭṭācārya was converted by You, and You dance and chant and take *Prasādam* of high preparation. This does not behave a *sannyāsī* to take, so I thought You are a magician, You can capture anybody and everybody like hypnotising. But now after looking at Your body I cannot but think that You have no bad motive anywhere for Your dealings, plain, simple. Then I ask one question to You: Why don't You, as a follower of Śāṅkara school *sannyāsī*, then why don't You discuss about *Vedānta*?"

"I'm not up in that higher type of scholar. *Guru* asked Me, You have not got such scholarship to understand what is the purport of *Vedānta*, You go on taking the Name."

"All right, You may take the Name, that is not bad, but why do You dance and in a mad way show so many symptoms, all these things?"

"I do not do it Myself. It is written in the scripture. When these sort of feelings came in Me I went to My *Guru* and asked: "What is this? I'm taking the Name of Kṛṣṇa, I cannot contain Myself, so many feelings come and make Me dance and cry and move this way that way in a mad way." I asked My *Gurudeva* and he told: "You are most fortunate man in this world. It is mentioned in the scripture that real devotion will produce such symptoms in one's mind and body. So You are fortunate and I also consider myself fortunate that I have got the disciplic connection with You." He told Me this: "Go on taking the Name."

"Then the *Vedānta* consideration that is not necessary?"

"No, it is not necessary, the Name can do anything and everything."

In this way the discussion began and Prakāśānanda could not put his point against His argument, then he was down, anyhow that day finished.

Another day, Mahāprabhu was engaged in *kīrtana* in the Bhindu-Madhava Temple and one of the disciples of Prakāśānanda told: "Oh, Śrī Caitanyadeva is chanting and dancing in the next temple, if you like to see, let us go there." They all came and saw that wonderful dancing and chanting the Name in His trance, they're all charmed. And from then they gave up abusing Śrī Caitanya's extraordinary Personality. Only from that connection the leader of the group came to see Him. But in that unassuming feature, no assertive nature to be traced there in that simple and noble figure, nothing crooked or any trace of any policy. He's plain and simple as truth is embodied and found. He was converted.

Hare Kṛṣṇa. Some say he was converted and took the name of Prabhodhānanda and lived in Vṛndāvana, some are of that opinion. But our line, Guru Mahārāja, did not. That Sisir Ghosh, Founder of Amṛta Bazaar, he's of that opinion, but our Guru Mahārāja discarded that. That Prabhodhānanda was Tuṅgavidyā incarnation, one of the eight *sakhīs* of Rādhārāṇī, he cannot be a *māyāvādī*.

Hare Kṛṣṇa. Gaura Hari.

He was always a scholar of moderate type and was a (*prakash smarta* ?) something atheist type. His tutor, he was tutor of his (family life, mangala ?)

When after returning from Goyā, Mahāprabhu was interpreting and teaching the grammar, giving interpretation of *Kṛṣṇa-Nāma*, *Kṛṣṇa-Nāma*, all related to Kṛṣṇa, explaining grammar of Sanskrit. Then the students, they thought that for which we have come to learn as grammar from Him, it is not going to satisfy .....

coaching we got from Him, Nimāi Paṇḍit, that's never to be had anywhere. We can't abandon Him immediately, can't leave Him. But how to improve the style of teaching?" So they went to see His early teacher, Gangadāsa Paṇḍita. "Nimāi Paṇḍit, we are very much pleased by reading under His care, but now after coming from Gayā He's explaining everything in *Kṛṣṇa-Nāma*. Though that is very valuable but for which we have come to learn, no effect of that. So if you please may influence Him."

Gangadāsa told: "Oh, you ask Him to see me."

And the students told Nimāi Paṇḍit that: "Gangadāsa Paṇḍita, Your previous teacher, he wants to see You."

And Nimāi Paṇḍit went to him, paid His respect.

And Gangadāsa asked: "How are You." All these things. "I'm very happy You went to Gayā and You have offered *piṇḍam* to Your predecessors, very good." All these things. But why don't You teach Your students in the previous way, they all appreciate Your teachings. But now after coming from Gayā You are taking a novel style of teaching. So don't do so, I say properly teach them. You have become a devotee I hear from the people, but whether Your father's forefathers, were they not devotees? You have become devotee of newest type, so don't go astray, remain calm and follow Your predecessors and teach well the boys so I do not have to hear in future any complain against You. Your students they won't go to any other school, they are very fond of You, so teach them well I say."

Mahāprabhu told: "By the dint of your foot dust, who can give challenge to Me, to the teachings?" All these things. "You remain satisfied, I shall teach them well."

.....

**Guru Mahārāja:** Hare Kṛṣṇa. Today is the day of Advent of Nṛsiṃhadeva. He's supposed to, He's eternally in Vaikuṅṭha. Only He came down here on a particular day to relieve His devotee to save from trouble, and hence we all are after Him if any obstacles or hindrances in the path of devotion.

"My Lord, You saved Prahlāda, so we also file petition to You to do away with all the obstacles that may come in our way when we try with our small capacity to approach towards the Supreme. Naturally there may be many difficulties on the path and You are gracious enough to remove the great difficulty in the case of Prahlāda Mahārāja. So we also expect hope that You will also remove all the thorns that may be fallen in our path towards the object of our aspiration.

Kṛṣṇa, without grace in my past history I must have done many things which will come against me and the illusory energy in general that also won't allow me without clearing the debts that I incurred in so many previous lives under her control. So You are the only saviour if You come to our help then easily all these things may be managed and we may pass over to our desired end. So be specially gracious on us.

So Nṛsiṃhadeva to do away with the difficulties that may come in the way of our progress. And He generally helps the devotees in that way. So particularly with this idea that my little capital that may bring some success by Your grace. I am nothing. So many difficulties sure to stand in my way to check my progress .....

End of recording, 24<sup>th</sup> & 25<sup>th</sup> May, 1983.

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