

Guru Mahārāja: He has served that very thing to the devotees and Raghunātha Dāsa he has tasted and also he has added something to that, and Jīva Goswāmī he has given protection to that by giving *śāstric* evidence and that from the misconceptions of that thing of different types has protected, and the Brahmā, Śiva, Uddhava:

*gaurāṅgaika-gatir vrajāśritamatih śrī gauradhāma sthitiḥ
sachāstraikavṛtiḥ kusāṅga viratirduḥsthabyathā-niṣkṛtiḥ
śrī rūpaik-ratiḥ sanātana-natiḥ śrī jīvatejasthatiḥ
śrī siddhānta sarasvatī guruvaru gaudīya-goṣṭhīpatiḥ*

Another stanza in his praise, *gaurāṅgaika-gatir*, whose only end of life was Śrī Gaurāṅga, *aika-gatir*, only! The only object of his life was Śrī Gaurāṅga. *Vrajāśritamatih*, The mental God took cover from the *vraja-rasa* - your most beloved Dayita Dāsa, at present, who is our Gurudeva! Please recommend my admission in the list of his servitors permanently, be gracious enough to do that. In this way it is concluded. That was appreciated by Prabhupāda (Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Goswāmī Prabhupāda) and four others also in the beginning. Bhaktivinoda Ṭhākura. Gaura-Haribol!

Devotee: Next week I have a speaking engagement with a civic group, a group of business men in a town close to us, to our temple, they call themselves the Rotary Club, it's an international group and they try to do good works for the community, their goal is to provide services for the community which will upgrade the standard of the community, so they asked me to come and speak about some of the

Guru Mahārāja: You will ask them, we want thorough treatment. Who is the party, party is the soul, not this body or the mind, but the soul is the party and the thorough cure of the soul from the disease of this contamination with matter. Independent of matter soul can live happily and his connection with matter is the trouble and the cause of all his troubles. Either our diagnosis of the disease of the society is different from you do. We see that a mad man, he's engaged in the street in picking waste paper and this brick bats and something but if I put some brick bats and some paper in his hand to help him, that is not proper help. To help him, try to remind him of his home. Back to home, back to God, back to home, and there is no scarcity of anything, a solvent home you have got and you must go back there and don't wander in the street and try to collect these brick bats and these paper pieces and cloth pieces. Something like that, our social work.

Once when I was in Madras Maṭh our Guru Mahārāja was going to visit the Maṭh and we had a procession from the station to Maṭh. I approached the boy scout leader to join in our procession.

Some Maharastri gentleman he told: "We do only social works, nothing to do with religion."

I asked him: "We also are doing social works I told him but of different type, and what sort of different type, only you the human species, dog species, cow species, ass species, so many, horse species. You want to keep the dog as dog and render service to them, and our programme if there is possibility of the dogs attainment to the human species, if they can be lifted to human species, we try to help in that way. The dog should not continue to be dog but we shall help the dogs in such a way that the dog can be converted into human."

In this way our social service. Do you follow?

So our service, our angle of vision about the human beings is not limited in its prospect of prosperity, prosperous life in this human body. But he has got great prospect, the soul is the proper person within and not the body, and not the mind but the party is the soul. Who is suffering good or bad, or happiness, or pain, or pleasure, so the suffering going to the feeler, feeler means the soul, feeler is the soul, so he's concerned with good and bad or pleasure and pain. How to help the soul be cured wholesale from the pleasure and pain.

According to that we have made our programme. This sort of social work, we do social work, but social work of this type, this type. That thorough help not temporary, not for the time being and again the pain will come, not that. The greatest, prosperous and happy life in mundane world, that is also miserable, according to us. Our standard of happiness is higher, even a king, even a scholar, even a young man, who has got overflowing energy and running hither thither, he's also in need of help. So the standard of happiness here is to our consideration, that is painful stage. Happiness in the mundane, that is pain in our consideration. Just as painful person who has got disease feeling pain and given morphine injection and for the time being he's not feeling pain but pain is there only morphine has seized the pain. So the pain is there within, they cannot feel for their intoxicating, their exploiting tendency at present, but the reaction will soon come and he will have to feel pain.

So radical cure, of the being, that is in our consideration, we do such social work. Try to find the great Ṛṣis, the Messiahs, the Christ, Mohammed, they also came to relieve the people from pain, but what type of help they recommended, higher type. So many *lākhs* (100,000) and *crores* (ten million) of people they at least mentally, formally say, that we are followers of Christ, followers of Mohammed, followers of this and that. So they have got some recognition there and that sort of social work what is necessary to render real help to the people. And this is sham help, temporary help, and sometimes this sort of help does more harm, because with this help they become mad in their pride and energy and commits some nuisance.

Devotee: Bhaktivinoda Ṭhākura in his *Śikṣāmṛtam*, he is telling that there are many things one can do. In the initial stages of the book in the first few chapters, he's telling that one can set up passage ways for the public, can light streets for the public, that these are good works, and that these are the kind of works that these civic groups engage in, this kind of thing.

Guru Mahārāja: That's *punyam satya guṇam*, that is also temporary, for the time being some relief, but no permanent value, very transient, temporary value, that is *satya guṇa* within this mundane, within ignorance, jurisdiction of ignorance. It is only being utilised in canvassing, to give some bait, to invite some people with some temptation and then to speak to them about what is real truth. Haridāsa Ṭhākura used to invite the boys and gave them *laddu* (sweets), and then after the boys have got *laddu* they're very happy. Then he used to say: "Take the Name of Kṛṣṇa." *laddu dui asi dui laya harināma* The temptation, the *laddu*, he gave them and then the child was cheerful, go on dancing, *kṛṣṇa-nāma*, Kṛṣṇa Kṛṣṇa. It may be used for this purpose, this temporary happiness given to them that they'll be pacified, now listen to what is real happiness, in this way.

Devotee: So such a group should be approached with that attitude? Such a group, a civic group, they're professional people, they're civic minded, they're doing good in the community, they're householders, they're engaged in so many activities, but they're

interested in doing something higher, should they be approached with the idea that these things that you do

Guru Mahārāja: Everyone should be approached with this idea, this higher idea.

Devotee: But with the bait or the stark reality?

Guru Mahārāja: But according to the capacity and standard of the people, we shall approach them in different ways, different ways. One who has got money, we shall try to get some energy from him, suiting his purpose, to get some energy and utilise in higher things, the *sukṛti* will go to him. He may not know but *sukṛti* will be done. Unconsciously he will get some benefit of higher type though he may not know because his energy is utilised for higher purpose. That is *sukṛti*, he may not know but his things are utilised for the highest purpose. As a reaction he gets something, that is *sukṛti*.

Without *śraddhā*, he has got no *śraddhā*, he is not coming consciously but unconsciously, to do something to him, to give injection. The patient is unconscious and the doctors give some injection, something like that, that is *sukṛti*. He cannot appreciate Kṛṣṇa *bhakti* but still he may do as a school, the dispensary, or feeding the students, there are so many students: "You please help them for feeding." And he's giving for feeding: "Oh I can give, I have no faith in religion but education, any type, I can give something for the feeding of the students."

Whatever position I am that does not matter. In this way he is giving and that is *sukṛti*, unknowingly, unconsciously, ones energy is being utilised by the cleverness of the *ācārya* as *sukṛti*, *jñāta* and *ajñāta*, sometimes conscious, sometimes unconscious, does not know anything, *sukṛti*. The cows are giving milk and their milk used in the service of the Lord, or the devotees. The cows are not knowing but some *sukṛti* is being done in the soul of the cow, in this way, *ajñāta sukṛti*, *jñāta sukṛti*, conscious and unconscious.

Then faith comes, *sukṛti* sufficiently accumulated then comes *śraddhā*, faith. That yes, if one thing is done, the whole can be done, satisfied, it is possible, that is *śraddhā*. If I know God everything is known because everything is within His sweet will. "Let there be light there was light. Let there be water there is water." So if I know the cause of the water and light, that is God, if I know Him, serve Him, everything is served, everything coming out of His sweet will and again entering into Him. All these things, so that is *śraddhā*, to have such a faith that if I attend one, whole one attended, that is *śraddhā*, that is faith proper, and the structure will be built on that faith, that is devotion. If I do my duty towards Kṛṣṇa, everything is done. Kṛṣṇa consciousness covers the whole thing within it.

I heard from Akshayānanda Mahārāja today that Harikeśa Mahārāja, he and perhaps his group in Russia, they're put into prison house. One gentleman has written to Akshayānanda Mahārāja from London, he has seen in an Australian newspaper that Harikeśa Mahārāja he has secretly, privately, making disciples and the disciples are washing his feet and drinking the water. That picture has been given in the paper, and the Russians say that they are all CIA of America, has come here, all Americans and preaching anti communist creed here to weaken our nation. So they have been put into prison house, the whole group including the Russians also that followed them. This news given this morning by Akshayānanda Mahārāja, he has got paper cutting from London, the paper is from Australia.

Devotee: The movement has been forced underground. In Russia now six of the devotees have been arrested and taken to labour camps. And also in Russia they give drugs, if they cannot brainwash the devotee they give so many drugs to turn his brain into vegetable.

Guru Mahārāja: The Russian disciples they are also being treated that their brain has been disordered, they're under treatment for brainwash. Hare Kṛṣṇa. Hare Kṛṣṇa.

Harikeśa Mahārāja comes from what part of America?

Devotee: New York, he's a good friend of Hamsadhūta Mahārāja, he's very intellectual.

Guru Mahārāja: Harikeśa, I know him by his name, I have heard, might have come here also but I can't remember.

Devotee: I don't recall that he ever came here. He was conducting the German *yatra*, north European *yatra*, Germany, Denmark, Norway, like that, and Bhakti Sudhīr Goswāmī took *sannyāsā* initiation I think from Harikeśa Mahārāja, when he was working in Yugoslavia or somewhere.

Devotee: Mahārāja, yesterday Vidagdha Mādhava and myself went to Kṛṣṇanāga and I saw this one Mūrti of Mahāprabhu in the six armed form, *ṣaḍ-bhuja*. So I thought that it would be very nice for our temple in Malaysia because we call the temple, Temple of Śrīman Mahāprabhu, and I thought it would be nice to put in the temple room as a Mūrti put on a table in a class casing. Do you think that is nice?

Guru Mahārāja: Yes, you may do, not objectionable. That was shown to Murāri Gupta who was a devotee of Ramācandra. Murāri Gupta, he was a staunch devotee of Ramācandra, Rāma rule, and Mahāprabhu sometimes showed that: "I am Rāma, I am Kṛṣṇa, I am Nimāi Paṇḍit, Lord Gaurāṅga." Both, done in this way and the *vamśi* and *duṅḍa* come under the *sannyāsā*.

Devotee: Since most of the people that come to the temple they are Tamils they know something of Ramācandra, they know little bit about Kṛṣṇa. So I thought it might be very nice thing.

Guru Mahārāja: Hare Kṛṣṇa. How to deal with the basic portion, lower type, to establish that He is Godhead, it will help, but He has come as human being, in the garb of human being to distribute love of Kṛṣṇa, Divine Love. That Mūrti is not very suitable for that purpose, but to establish the position that He's not a human being, He has got His Divine aspect, it will help that well. Hare Kṛṣṇa.

Devotee: When we approach the public in a civic group or some other kind of organisation, should we approach with the mood that I want to attract just one person to Mahāprabhu's concept or

Guru Mahārāja: I think it will be better as our Guru Mahārāja did in that posture to install the Deity in the temple. In paper you can show so many things, what you say on this Murāri Gupta, this six handed Mahāprabhu, that in your *Sādhu-Saṅga* paper, here and there, in the books also, that you can have. In the temple as our Guru Mahārāja established that should be more suiting. Rādhā Kṛṣṇa *milita* not that Ramācandra, Kṛṣṇa

and Mahāprabhu are one and the same but here Rādhā Govinda, *milita* Mahāprabhu, that is the highest position. So when to worship in the temple, that Rādhā Kṛṣṇa.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakatam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

"I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the predominating and predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa." (C-c, *Ādi-līlā*, 1.5)

Guru Mahārāja: That is the highest conception, representation of Mahāprabhu and this (*ṣaḍ-bhuja*) is in the lower to show that Mahāprabhu is Rāma, Mahāprabhu is Kṛṣṇa and not representing that Rādhā Kṛṣṇa combined, that highest phase is not to be deputed here, but that is what we want more.

Devotee: Because we come in contact with people who voice willingness to surrender, to do *sevā*, but we find out through the course of our acquaintance with them that their surrender is not very deep, so we desire the association of those who have a deeper understanding of

Guru Mahārāja: As much as we get we should utilise that, as much, and we shall depend on the Divine Will. We shall go on working according to the dictation of our conscience and the consequence left on the will of Kṛṣṇa. Always, that should be the maintainer of all our activities to be, then it will be service, not expectation too much for the results. Well and good, if Kṛṣṇa wills it will come. Or I am sparing much labour to one, to A, with less labour, B comes, and this occurs sometimes, that depends on Him. Work is with us, and the result is with Him.

Devotee: Yesterday you were saying that what we are seeing, what we are getting from the environment

Guru Mahārāja: *karmany evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

"I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties." (*Bhagavad-gītā*, 2.47)

mā karma-phala-hetur bhūr - never entangle with the results of *karma*, - *mā te saṅgo 'stv akarmaṇi* - at the same time don't leave *karma*. Go on doing without any expectation about the consequence. According to your conscience go on. And that will come according to the will of Kṛṣṇa. You are working for Kṛṣṇa, not for anything else. This sort of temperament should be always respectfully maintained, that every work is not separate

from His will, to satisfy Him, whatever I am doing. To Him, to Vaiṣṇava, to *Guru*. All the activities should be with such sort of aim that I am doing this to satisfy Vaiṣṇava, *Guru*, Kṛṣṇa, because I am ordered to do so. If He likes to say that He wants to withdraw me from this field, "yes at once I am ready," no love for the activity in a particular locality, always openness. I am doing His satisfaction, working for Kṛṣṇa, not captured by the local interest. Everywhere local interest comes to capture us, we shall be free. Our aim will be located to higher, not in any mundane hopeful plane.

Devotee: But we don't want our surrender to be lip transaction, we don't want to be just speaking, our surrender.

Guru Mahārāja: Because I am asked to do so I am doing so, if I am asked to withdraw, I am ready. No local interest, no local love, captured by the local however good or bad. I am a servant of Him, and a slave. I can only inform Him: "The position of this work in this place is such, if I am withdrawn it may suffer to certain extent." At most I can inform Him, but still if He says: "No, no, not necessary." "Yes I am ready." That should be the clear position.

When our Guru Mahārāja went there in Alhanāth near Purī, Jagannātha temple, eight or ten miles off, one devotee named Bivim *bramacārī*, he was so very busy about the activity there, too busy, fully booked, engaged always, no leisure. Then some devotee asked Guru Mahārāja: "He is so busy here, has he got any local attachment of the place?"

Then to test that, Guru Mahārāja called for him, he came.

"You Bivim, I'm thinking that you'll have to go to Māyāpura for service."

"Yes Guru Mahārāja, when shall I go."

Then he says: "No not necessary, you remain here."

Only to test whether local attachment has attracted or not, but when satisfied: "Yes I'm ready, whenever you ask me I'm to go, but no not necessary you remain."

So we shall work in any area but we should not gather any local interest, interest will always be in the centre. I am His servant. Because He has asked me to do all these things, these things have got value. If He asks me to withdraw, this will all be useless. However better it may seem to me in my calculation, important activity, but the spirit will be drawn when He withdraws. Always towards the centre. Do you follow? Because He asks you to do so it is *bhakti*, it is devotion, not for the practices, but the very life of the service is His order, His will, the centre, all reverential thing.

Devotee: We become tied down in local interest, that means that we are too much concerned with that elevation of that particular group of people.

Guru Mahārāja: Particular group, those people, not universal, a particular group. Some obligation, some sort of special relationship with the land, with the people, with particular sect, particular association, facility, we are attached to all these things. But we should mind that we are a slave to One, and here only for His will, and if He wants to immediately transfer I shall go there. I am not indebted to anything else but Him. I am His slave. "I find this place is suitable to work in." At least I may, at most I may inform this to Him: "This is my favourable field." *ānukūlyasya saṅkalpaḥ* - "This is favourable for my temperament to work." In spite of that: "No, you must go there." "Yes." That should be the attitude. Not love for any particular type of activity. Whatever He requests me to do I am ready, independent of the success or failure, that is in His hand. I am only to show that I am wholesale cent per cent His slave, His man. That is what is necessary in me.

(*tam bivina karana he he radha ramana ?*)

Oh You Lord of Rādhā, I belong to none but You. None can have any influence on me but You. Your slight suggestion is the highest thing in me. In the prospect of different

classes, that has got no charm, no temptation for me. I want You. I want my position in the higher sphere, not that I want to be lost in this desert. Higher and higher sphere. When by test I shall pass, I may be taken to the higher post and I may be entrusted with more faithful service, duty there. Anyhow my concern is with Him, with the Centre, generally for Kṛṣṇa consciousness then it may be transferred, when there I may be posted to some other position, in the Rādhārāṇī's camp, from there in particular group where different types of service are being done, planned and being done there.

So somewhere some bedding, somewhere this ornamental, environment, temperament, somewhere food department, so many departments there. I may be posted in some place according to my inner necessity and the immediate superior will be my guide at that time, within the system of Kṛṣṇa consciousness. In *sakhya-rasa*, also in *vātsalya-rasa*, *dāsyā-rasa*. The direct service of Kṛṣṇa. In the preaching camp also when Kṛṣṇa comes as Mahāprabhu to preach, there also different groups, departments, I may be entrusted, some by their *śāstra* fighting, Rupa and Sanātana, or like Nityānanda to approach the people and say to take the name of Gaurāṅga and Kṛṣṇa. Different departments. According to His will I shall be doing, but always direct connection I shall keep with the Centre.

Devotee: You once advised me that wherever I go, whatever I do, whomever I meet, whatever crowd of people I associate with, I should always look for that person who can give Kṛṣṇa to me, who can give spiritual realisation.

Guru Mahārāja: Yes, who can give me help in that direction. With that agent, connecting with him I shall begin any work. That should be happy and progressive.

End of side A, start of side B

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

Devotee: Swāmī Mahārāja (Śrīla A.C. Bhaktivedānta Swāmī Mahārāja), he has shown the way to distribute thousands and millions of books and he's making them very colourful with pictures, he's showing like this.

Guru Mahārāja: Nitāi. Nitāi. Nitāi.

Devotee: So as we associate with these different groups of people we are . . . indication of support for Kṛṣṇa consciousness, then repeatedly we're disappointed in a sense that most of the support or most of the people that we contact, they're not very sincere, they may give some support, they may give some *sukṛti*, maybe *jñāta sukṛti*, maybe *ajñāta sukṛti*, but their sincerity is missing, or deep sincerity, or deep understanding and this we find not very satisfying.

Guru Mahārāja: What to do?

Devotee: We are successful in our campaign but we don't . . .

Guru Mahārāja: At most you can change your locality, you may be trying somewhere and little this side, you may go and try another field, then on the third field, at most you can do like that, ultimately it is all prearranged, you think all prearranged.

Devotee: That is what I am doing by your grace. It seems that to find a sincere soul is so rare that we have to scour the globe to try to find one or two.

Guru Mahārāja: *koṭi sevi maha muni* ? It is said, already noted in the scripture. What you are searching after, the percentage is very, very few. It is not so easy to find them. Mahāprabhu after surveying the whole of South India, He came and Sārvabhauma Bhaṭṭācārya, that giant scholar, went to do some service by oiling His feet.

Then Mahāprabhu had a private talk with him. "Sārvabhauma, I made such a big tour but I could not find any devotee of your type, only with the exception of one, Rāya Rāmānanda. Only one I found in My whole tour for two years in the land of the Vaiṣṇava and Ācārya. Rāmānujācārya, all the Ācāryas come from South India, and in that land I made such an extensive tour for two years, but I could not find a single Vaiṣṇava of your standard."

Sārvabhauma was *māyāvādī*, he had been converted by Mahāprabhu to a particular stage of Vaiṣṇavism and He told: "I could not find a single Vaiṣṇava of your type, only with the exception of Rāmānanda Rāya, he gave Me great pleasure."

Sārvabhauma answered: "So I asked my Lord to meet Rāmānanda there."

"And yes you did and I was satisfied meeting him only, so I could not find a single Vaiṣṇava of your type." In His whole tour, Mahāprabhu said to him that.

So a Vaiṣṇava of that higher type is not to be found here and there like ordinary. But as much as possible let us hope one day they will also rise to higher standard but still that this is the highest type of Vaiṣṇava what Mahāprabhu told it is very rarely to be found.

In ISKCON also at the call of Swāmī Mahārāja so many came, but they can't stand, they're dispersing gradually, going to lower level. It is not very easy to appreciate and stand in the same plane and level, difficult. But still as much as done, that is enough, that is also most valuable. If for a minute, for second, we are in connection with that highest thought, that is not to be undermined, again that will take me in future births. That slight connection for the time being, that is also of rare value, because these things very rarely come to this world to give that connection. So high degree of self surrender through love.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

In the golden age also the meritorious persons they hanker for a birth in Kali-yuga. In the golden Satya-yuga. (*kedar desu paja rajan kala vitsanti sambavam* ?) They want a birth in this iron age, the golden age people. Some section of golden age people they aspire after a birth in this iron age. What for? A special grant, an extraordinary class of grant has been made by the Lord in this Kali-yuga.

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

"O King Parīkṣit, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord." (*Śrīmad-Bhāgavatam*, 12.3.51).

One special quality this Kali-yuga has got what others may not have in any time. And that direct by sound, by taking the Name one can attain the highest position. So what Mahāprabhu distributed in Kali-yuga, that is not even to be found in golden age Satya-

yuga, it is such a very valuable thing. So a second's connection with that very high thing, that is more than many things.

(*karmaniya sadhyana sadgati vekha bhavati bhava nava tarunena ?*)

Even a second's association with a *sādhu*, that is not lost, that is kept and one day that will assert gradually and take me to the highest position. Hare Kṛṣṇa.

Devotee: So they're wanting to come to Kali-yuga because there is a higher position?

Guru Mahārāja: For the rare chance, a chance of rare improvement, attainment, a very valuable attainment, possibility is there in Kali-yuga what is not found in other good ages ordinarily.

Devotee: Who is that group in Satya-yuga ?

Guru Mahārāja: They have got some *sukṛti*, previous *sukṛti*, anyhow some intuition within them, that what is distributed as a special grant in Kali that is the highest realisation. This sort of understanding in the underground consciousness, that is gathered by *sukṛti*, unknown *sukṛti*. Anyhow without their consciousness they have been utilised for the, by the higher devotees, their energy connected in some way or other with the devotees of that type, unconsciously. And that is kept there under intuition, suppressed intuition and from that intuition comes suggestion: 'let us have a birth there,' there something peculiarly wonderful achievement and that is most tempting thing to achieve that inner suggestion.

Devotee: And the place they are, Satya-yuga, it is not so high?

Guru Mahārāja: They're not pleased with meditation, meditation, meditation, of the Deity, meditation of the quality, this, that, an ordinary order. This love, highest divine love dealing is not there, there is only the direct transaction with the highest form of Divine Love is in Kali. Love is greater. There are so many other, they're also power seekers, so many other tempting things are there. May go to Nārāyaṇa, to Rāmacandra, Dwārakeśa, this, that, and so many types of achievements. But the Kṛṣṇa connection, the Vraja connection, the wholesale surrender and what is the outcome there, that is not to be had anywhere and everywhere. *svayaṁ bhagavān kṛṣṇa*.

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ*

"Kṛṣṇa is said by authorities to be the Supreme Absolute Truth, and that Absolute is crawling in the courtyard of Nanda Mahārāja and sucking the breast of Yaśodā. What type of *sādhana*, what type of means have they adopted to attain that intimate end?"

(*Śrīmad-Bhāgavatam*, 10.8.46)

So, he can attend with that truth which is impossible to think, that Yaśodā whipping and He is crying, weeping and whipping and: "Oh mother I won't do it again." With this type of closest connection, with the Supreme. And some other position also. It is not to be found anywhere. So Raghupati Upādhāya says those that are afraid of this mortal world, let them take resort to *Mahābhārata*, *Gītā*, *Vedānta*, *Purāṇa*, etc. But I don't care for that, I want the charms underlying the pastimes that is found in the house of Nanda.

*śrutim apare smṛtim itare, tam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde param brahma*

"Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."

(*Caitanya-caritāmṛta, Madhya-līlā, 19.96*)

Śruti, Smṛti, Purāṇa, so many things, they're also giving very high things but that is tasteless to me. I want this Nanda and Yaśodā. How they have got that very thing, which is so precious and which is sought in such a grand and most painful way to reach there? And that thing has come here, and easy thing like you and me, in this way. A family life, a family life, we have to see that Parābrahman. Is it reliable? If it is so I want this and nothing else, no other. The achievement of *Vedānta*, the achievement of *Mahābhārata*, the achievement of *Gītā*, or achievement of other *Purāṇa*, I don't want it. But *Bhāgavata* has given the family life with the son's play, that is the most charming.

I don't go to this *Veda*, or the *Purāṇa*, or the *Smṛti*, or the *Vedānta*, (*ditakur* ?) the reasonable aspect to understand the Absolute. All dismissed. Only I want this, intimate family life with the Lord.

Devotee: But in *Satya-yuga* ninety eight per cent of the association is pure devotee.

Guru Mahārāja: Not this type of devotee, this type of devotee is unknown. In *Satya-yuga* the mass is of better character. Amenable. Not much trouble in the administration or in the social dealings. That is *Satya-yuga*, all God fearing in general. But that does not mean the highest standard of theism is there. It is not so. The majority are religious minded, that is *Satya-yuga*, but the standard of theism, religion, that is not very high. That is independent of any *yuga* but has special connection with *Kali-yuga*, by the sweet will of the Lord.

When *Kali-yuga* is coming, approaching, all the good men, the Ṛṣis, they are feeling much pain within their heart: "The *Kali-yuga* is coming, how the people will start to suffer, they will do so many heinous wrong things and they will have to suffer the consequence. How to save them?" The Ṛṣis are approaching towards Vasudeva: "The *Kali-yuga* is coming very soon, how those selfless people, unfortunate people can be helped?"

To consult with Vasudeva, the leaders of the Ṛṣis, they have come, and at that time Vasudeva has gone to take bath in Saraswatī River. The Ṛṣis impatiently they went to the river, *ghāt*, and there they found that Vasudeva is taking bath and is saying: "You Kali are very fortunate, you *śudra* you are very fortunate, you *strī* (female), you are very fortunate." He's uttering these words and taking bath.

They were surprised, the Ṛṣis: "We have come, how to help the Kali, the *śudras*, the *strī* and these *Kali-yuga* persons, and Vasudeva he says, that you Kali you are fortunate, you *śudra* of lower class you are fortunate, you woman section you are fortunate. What is this?"

Then Vasudeva came out. They're standing on the banks of the river, then after giving and taking formal respect, then asked: "You have come to see me, any particular purpose?"

"Yes, we came for particular purpose but before that we want to hear from you, while taking your bath you were chanting these expressions, the *kali danya*, women you are *danya* fortunate. What is the meaning of that?"

Vasudeva said: "Because I saw that the Lord has made some special sanction for the Kali-yuga and that surpasses the fortune of the other yugas also, if it can be utilised."

"Is it so?"

Then in his *āśrama* they came and it was discussed elaborately. How? What sort of fortune? What is the special grant for the *jīva* in this Kali-yuga ? And they went back satisfied. "Yes, the special incarnation is deputation is coming to help the Kali."

So when ordinary persons, good persons, their heart cries for the pain and misery of the Kali-yuga, the Lord is also there, His heart also means to help the Kali who are especially under misfortune. And it has been, it is divine provision, providential arrangement, that this will be distributed, the highest thing will be distributed in the worst of the time. The best thing in the worst. *asatu sada jayatu* ?

Misery attracts, and the famine attracts the king's donation, special donation, something like that.

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

I shall close now.

.....

All of his life he took the Name of Kṛṣṇa, Hare Kṛṣṇa Nāma, but just at the time of his disappearance he took the feet of Mahāprabhu's grace, best, and his look, eyes fixed in the eye and face of Mahāprabhu and:

śrī kṛṣṇa caitanya nāma parite carana nameśvara hitvan kailava karna ?

And when he took the Name of Śrī Kṛṣṇa Caitanya, the life vanished, the whole life with most earnestness, ideal earnestness, he was taking the *nāma* of Kṛṣṇa but the last moment he took the Name of Kṛṣṇa Caitanya. Then who is Kṛṣṇa Caitanya? We are reminded, who is Kṛṣṇa Caitanya and the result, the consequence of the whole life, taking the Holy Name, Divine Name, the last result, the fruit, ripe fruit came as Kṛṣṇa Caitanya and he disappeared with the sound. This is peculiar thing. And Mahāprabhu Himself went to the *Prasāda* dealers.

*'haridāsa-ṭhākurera mahotsavera tare
prasāda māgiye bhikṣā deha' ta' āmāre'*

"I have come to beg some *Prasāda* from you, to do the festival of Haridāsa Ṭhākura."
(*Caitanya-caritāmṛta, Antya-līlā, 11.74*)

Mahāprabhu Himself has come to beg. The dealers, they have come with full pot to give Him. Then Svarūpa Dāmodara he stopped them: "No, no." He made some sign: "Don't give to Him, I am making arrangements to take." Then he came to Mahāprabhu: "You go and they will all give and I am taking with persons whatever necessary I am taking. You please go home to Your own quarters."

Then sitting along with the devotees, Mahāprabhu took that *Prasādam* and told:

"Whoever in connection with Haridāsa Ṭhākura, they will all get *kṛṣṇa-prema*, in any connection. Whoever has taken to the burial ground, whoever has helped with little, throw of little sand to the burial ground, and whoever has come to take this *Prasādam*, any way connected with Haridāsa Ṭhākura, will give you best reward in the Divine Love."

They heard like that. Gaura Hari bol. Nitāi. *Namācārya* Haridāsa Ṭhākura.

And he was a great sufferer, he was Mohammedan by birth, or by social custom. Some say brahmin's son in childhood he was stolen by some Mohammedans. Anyhow, he was in the Mohammedan society. And they saw that we convert Hindus to our religion and Hindu converted into Mohammedan? They could not tolerate, so serious punishment was dealt to him. He was whipped in twenty-two markets, showing to the people no such commitment can ever happen. But still Haridāsa Ṭhākura he could not leave this *kṛṣṇa-nāma*. Was so heavily punished, still he retained his attachment towards Kṛṣṇa. And Mahāprabhu took him to Purī where they're mainly Hindu population and hater of Mohammedans. But Mahāprabhu made arrangements for a special place through the help of the *Rāj Guru* and the king to allow Haridāsa there, for twelve or eighteen years or so. And he passed away before Mahāprabhu, other devotees they passed afterwards, Haridāsa Ṭhākura passed away just before Mahāprabhu.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

.....

Generally the *sannyāsīns* have got a custom to observe four months rest in one place during the rainy season. They generally stay in one place for four months in this rainy period and after the end of the period, no, in the middle of that, after two months, this *pūrṇimā*, they have a shave, clean shave, today is that day to have a clean shave for the *sannyāsīns*. The name is *viśvarūpa kor* ? *kor* means the blade by which shaving is performed. *viśvarūpa kor*, the name, this is the *kor*, this is the shaving, it's name is *viśvarūpa*. Whether, this is to commemorate the name of Viśvarūpa, the elder brother of Mahāprabhu who took *sannyāsa* and who disappeared in Pandapura. Śrī Ranga Purī gave this news to Mahāprabhu when He visited Pandapura. Here his name was Śankara Aranya and he disappeared in this holy place. Previous name was Viśvarūpa. Previous or not, may be not associated with his name because from previous time, before his disappearance, these things are going on. So *viśvarūpa kor*, *viśva karma* we are, is finished, near by, and *viśvarūpa kor*.

Devotee: Mahārāja, there are two verses which are composed by you when Haridāsa, Śrīla Prabhupāda Bhaktisiddhānta Śrīla Swāmī

Guru Mahārāja: Not Jagannātha Dāsa Bābājī Mahārāja, in the verse but his name mentioned perhaps in Gaura Vihar? Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, Gaura Kiśora Bābājī, first these three. Several, two, three, for Prabhupāda Bhaktisiddhānta and then Nityānanda Prabhu and Mahāprabhu.

Rāmacandra. . . This is (cut out?) *śloka*. Bhaktisiddhānta;

*gauray ganga tatay navad praja navadwipay tu mayapuri
sri chaitanya matup prakas sakha varury jivay kukulyenadi
sri siddhanta tivititu gaudiya godbaniar watu
barnvaya pralhad raghunai rupanuga purita ?*

Mentioned about our Guru Mahārāja. What is his position? Who was he? All these things. *gauray ganga titay?* *Gaur* means Bengal, this *rudhi* ? Generally *gaur panca gaur*

panca vadis ? in the south, *panch gaur*, the northern India. But especially Bengal is known as *gaur bhumi*, *gaura bhumi*, to *gauray* in Bengal *ganga tati*, near the banks of the Ganges, *pray gauray ganga tati navad baja* ? The new Vṛndāvana, old Vṛndāvana there in Dvapura and this Navadvīpa, this new Vṛndāvana. *navan braja navadipay*, the Navadvīpa which is known as new Vṛndāvana. *nava baja navadwipay tu mayapuray* ? And within that Navadvīpa the location is Māyāpur.

mayapuray sri chaitanya matat prakasa pakaru ?

Who established an institution there by the name of Śrī Caitanya Maṭh.

jivay kuku lanadhi ? And whose aim was only to do good to the *jīva* souls, to the people, his only object was to do good to the people.

jivay kukalyandi sri siddhanta sarasvati kibibido ?

He was renounced, known as a *sannyāsī*, Śrī Bhaktisiddhānta Saraswatī, in this name he was known to the public.

bidito gaudiya gobanai ?

Public and also in the *Guru-paramparā gaubanai*, the lineage of *Guru*, *gobanai*, *anai* ? means connection, in the connection of the list of the *Guru*, his name is known as Śrī Bhaktisiddhānta Saraswatī.

siddhanta sarasvati dibidito gaudiya goodbanai bartu barnevi batta banay ?

He shown here one day, like the morning sun.

pralata gaganay barnui but pralata bavanay ?

Just as the sun shines in the morning, so he also, he was one day shown like the sun in the morning. *rupanuga pujita*. As he was shown like this morning sun here in Māyāpur Caitanya Maṭh and worshipped by the followers of Śrī Rūpa Goswāmī. *rupanuga* is the followers of Śrī Caitanyadev, they're generally known as *rupanuga*, they're the followers of Śrī Rūpa Goswāmī. Because Rūpa was entrusted to distribute the real *bhajan* of Rādhā-Govinda by Mahāprabhu, he was entrusted, responsibility was given to him and his followers, *rupanugas*, worshipped by the section of *rupanuga*. Śrī Bhaktisiddhānta Saraswatī in the *Guru-paramparā*, he's shown like the morning sun here in Caitanya Maṭh in Māyāpur on the banks of the Ganges in new Vṛndāvana in Bengal. That is the meaning.

*gauray ganga tati navad pray navadipita mayapuri
sri chaitanya mata prakas apakaru jivai kukulyanadhi
sri siddhanta sarasvati ito vidhito gaur leela bad banai
bartu ivatpravatu vinay rupanuga itpugita ?*

Devotee:

*śrī-siddhānta-saraswatīti vidito gauḍīya-gurv-anvaye
bhāto bhānuriva prabhāta-gagane yo gaura-saṁkīrtanaiḥ
māyāvāda-tiṁgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje*

"Śrīla Bhaktisiddhānta Saraswatī Ṭhākura is well renowned within the select line of the magnificent Gauḍīya preceptors. He appears in the morning sky like the radiant sun and resounds the wonderful glories of Śrīman Mahāprabhu, delivering the poor souls helplessly devoured by the whale-swallowing doctrine of impersonalism. I worship that great master who allowed the fallen souls a precious chance to dive deeply into and experience the bliss found in that ambrosial ocean of pure love for Lord Kṛṣṇa."

Guru Mahārāja: A similar *śloka*, that is in the *praṇama mantra*, that is in the list of obeisances to *guru-paramparā* I have composed. *śrī-siddhānta*, the great Vaiṣṇava who was

known as *siddha* Bhaktisiddhānta Saraswatī in the list of *guru-paramparā*. *māyāvāda-timīṅgilodara-gatān*, his general activity was to save and to deliver those people who are diving in the ocean, who have dived in the ocean of *māyāvāda*. That everything is *māyā*, *māyā*, all misunderstanding. And above *māyā*, what is unknown and unknowable non-differentiated entity, this is *māyāvādā*. Whatever is known comes within the jurisdiction of our subject, our thinking, that is all *māyā*. And beyond *māyā* only non-differentiated, non-specified thing, unknown and unknowable, never knowable and known.

So *kṛṣṇa-līlā*, Nārāyaṇa, Gaura, all these religious conceptions, they are within the *māyā* but holding the higher position in the *māyā*, *satya-guṇa*. Nārāyaṇa, Viṣṇu, all these in *satya-guṇa*, *raja-guṇa*, *tama-guṇa*, *satya-guṇa*, divisions. In *satya-guṇa*, all these religious conceptions. But *nirguṇa* means summation of all negation, no positive assertion there, this is *māyāvāda*. *māyāvāda timīṅgilo, timīṅgilo* you know which can devour the whales.

In ancient India there was a conception that in the ocean, not only the whales are the biggest fish, but there is another type which can devour even these whales. *timīṅgilo*, *gil* means swallow, devour, who can swallow the great whales also. So big.

So *māyāvāda*, in the religious conception it is like *timīṅgilo*. They accept all religious concepts: "Yes you come, it is also a particular section but it is also *māyā*. And above *māyā* there is Brahman, unknown and unknowable, some conscious substance which can never be known. You admit that and we accept you, whether you are worshipper of Gaṇeśa, or Śakti, or Viṣṇu, or Śiva, or Kali, or anyone like Jesus, or Mohammed, it does not matter. But ultimately this is all different types of conceptions about religious matter.

But ultimately you are to accept unknown and unknowable in the highest. This is all in this misconception area, a degree of misconception." So this is *timīṅgilo*, the devourer of so many whales. *māyāvāda-timīṅgilodara-gatān uddhṛtya jīvanimān*. And he delivered them from this misconception.

bhivava bahu migam mukti mohanta datri ?

Liberated them from this great ignorance that the highest position is summation of all negation. No real positive is there. This is negative side. Positive is there and positive is differentiated and specified. And there is subject, object and so many divisions for the..., only difference, here exploitation, there dedication.

tam eva hanta mano vaca ?

What is not there in the cause, how can it come in the effect? So there is also movement and this is the perverted reflection here in the mortal world, but originally that must be there. What is not in the cause can never come in the effect. And that is supposed to be the cause then, this differentiation, specification, all these things, must be there. That cause must contain what we find in the effect. In any form or other.

Devotee: So what is the meaning of this line then, *māyāvāda-timīṅgilodara* etc ?

Guru Mahārāja: Who are already within the belly of the *māyāvādins*, of those nihilists, spiritual nihilists, he took them out from that belly. *ragatān uddhṛtya jīvanimān*. Then in the ocean of the Divine Love of Kṛṣṇa you put them and help them to take bath and have their pastimes in that ocean of love of Kṛṣṇa. The ultimate cause is love and you can swim there in that ocean of love and that sort of happiness you gave to innumerable persons that were captured ultimately by *māyā*. Who did this? I signed on myself in the service of his feet.

Then there is another

End of recording.

