

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.8.30-31

Guru Mahārāja: And their stand is *vaśyaś ca muktiśriyaḥ*. Only that can attract this. *Mukti*, liberation is no qualification, but after liberation the resources of the soul is there, and that can only serve and attract Him, this name, *vaśyaś ca muktiśriyaḥ*, *no dīkṣām na ca sat-kriyām*, Without taking to any formal *dīkṣā*, the *mantra dīkṣā*, *sat-kriyām*, or any good activity like *tapasya*, going to the Himalayas and fasting and taking bath, all these formalities. *na ca sat-kriyām*, does not care for anything and everything. *No dīkṣām na ca sat-kriyām na ca puraścaryām*. There are so many formalities of the scriptures, that it must be worshipped with this way, that way, the *mantra*. In a particular date, it should be treated in this way, that way, *pūjā*, *mantra*, all these things, it does not care for anything else. *Na ca sat-kriyām na ca puraścaryām manāgīkṣate*, *mantra 'yam rasanā-sprṅ eva phalati*. Only anyhow if it can touch the tongue it comes to success. *Mantra 'yam rasanā-sprṅ eva phalati śrī kṛṣṇa nāmātmakaḥ*.

*ākṛṣṭhiḥ kṛta-cetasām sumanasā-muccātanam cāmhasām
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ
no dīkṣām na ca sat-kriyām na ca puraścaryām manāgīkṣate
mantra 'yam rasanā-sprṅ eva phalati śrī kṛṣṇa nāmātmakaḥ*

"The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one's tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."

(Śrīla Rūpa Goswāmī's *Padyāvalī*, 29)

That *Mahā-mantra* which is consisted of the Name of Śrī Kṛṣṇa, it is such, it is such. So extensive in it's magnanimity it does not care for any formal approach. Anyhow, if it comes in connection, we will get the benefit. As autocrat and boundless mercy, the nature of Kṛṣṇa *mantra* is such, is such. In any place, in any time, the transaction may go on. Not this. *kali-kāle* ? Where all have failed but Kṛṣṇa *mantra* has got it's, gloriously, it is such, no adverse circumstance can produce any obstacle to this, this is such. But only condition that *sukṛti*, *sādhu-saṅga*, only one thing that to have the real thing, we are to have proper connection. It must be *kṛṣṇa-nāma* and not any imitation, as we find amongst the *sahajiyā* section, imitation. *Kṛṣṇa-nāma* proper, that is so powerful.

So it is also said, *nāmākṣara bahiraya batu nāma kabu naya* (Jagadānanda Paṇḍita's *Prema-vivarta*), the physical sound may appear imitation but no effecting at the same time. *nāmākṣara*, because that is not Kṛṣṇa, not Kṛṣṇa. There is *anyābhilāṣa karma jñāna* in the layer, *upādhi*, on the cover and not in the spirit within. The thing it must be. Just as the greatest poison, cyanide acid, that can show its force, power, but if it is not a smallest

portion of cyanide acid, that can show its force, power, but if its not the cyanide acid but some similar thing, then of course no result.

It must be *kṛṣṇa-nāma*, Kṛṣṇa. That sort of inner vibration must have to come. Kṛṣṇa, with the elimination of so many things.

*sarvopādhi-vinirmuktam, tat paratvena nirmalam
hṛṣīkena hṛṣīkeṣa-sevanam bhaktir ucyate*

"Pure devotional service is engaging all the senses in service to the Supreme Lord Kṛṣṇa Who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa." (*Nārada Pañcarātra + Bhakti-rasāmṛta-sindhu*, 1.10)

And here:

*anyābhilāṣitā-sūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." (*Śrīmad-Bhāgavatam*, 11.21.11, purport) + (*Caitanya-caritāmṛta, Madhya-līlā*, 19-167) + (*Bhakti-rasāmṛta-sindhu*, 1.1.11)

Kṛṣṇa . . . *gaura nami gaura nami mukhay boli de nahi choli ?*

Not to canvass that I belong to Gaurāṅga, only canvassing, external bogus canvassing won't do. A very little quantity but it must be the same thing, then it will miraculously work. We are only to care for there. Nitāi Gaura Hari bol . Nitāi Gaura.

Devotee: So the real meaning of dumb, *mukha*, means no *sādhu-saṅga*, not only the tongues ability.

Guru Mahārāja: Not physical. The mentally dumb.

Devotee: Mahārāja, what do you mean exactly by bogus external canvassing?

Guru Mahārāja: That is just as imitation trade may be a particular thing. The Henry Ford car has got a good name in the market, I am also to capture that good name. Similar car I am also producing and trying to give floatation to the market and to become rich. That is the competition of imitation things. Easily with less cost the imitation thing is produced and that comes in the market to compete with the genuine thing, something like that. *gaura nami gaura nami ?*

That is not hypocrisy, that is treachery. To come with the thing in the market, that: "Oh this sunlight soap, take sunlight soap from me with less cost, this is sunlight soap, I am producing with less cost, you take all these things." In this way, try to capture the market, the foolish people, with imitation thing.

Devotee: But myself I am great part imitation and small part real devotion so how to balance between becoming real devotee and performing service?

Guru Mahārāja: In association with real devotee the real part will develop and this will go away. Everyone in the beginning gets the small thing, but our adherence to that and our negligence to the other part, that will help us. It is not just in your case, it is everywhere. When one begins such life the smallest part in him only have, but the tendency, but the inner man must take side of that smallest part and help him to get good association and other undesirable things will die out gradually.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ*

*athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ*

"In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness." (*Bhakti-rasāmṛta-sindhu*, 1.4.15-16)

Anartha nivṛttiḥ, ādau sādhu-saṅga bhajana kriyā, then *anartha-nivṛttiḥ*. Development of a particular side, feeling the higher part and the lower parts fasting they will die, without food. We shall have to connect with the *sādhu-saṅga*, there the lower part will be well fed and they will grow and without food these things will die out. *Anartha nivṛttiḥ, bhajana kriyā, anartha nivṛttiḥ* is the result of particular activity. *Śravaṇa kīrtana*, etc, *sādhu-saṅga*, with the association of the pure devotee, the cultivation will go on and the other things will gradually vanish.

Karmady yasyamunti nasyanti sadbai may nisyanti ?

Our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) once told to one Kundanlal. He was twenty years assistant on Manchester Guardian, in England. And a spy student in Germany in the first great war. A gentleman in Agra town. When he came to Guru Mahārāja to take *Harināma*. "Only we must allow *kṛṣṇa-nāma* to land in our heart and He will capture gradually the whole of the heart, others will have to walk out." That prospect. The *kṛṣṇa-nāma* means with the idea of purity and dignity, everything, not only the sound but with the prospect contained within the sound. When the real Name of Kṛṣṇa will land in the heart of a man, gradually the whole heart will be captured, conquered. Because none will be able to stand in competition with Him, they will have to retire, to close their doors of business, when Kṛṣṇa enters any heart. Such prospect, such facility, none can promise or give, the highest. So Kṛṣṇa is such, anyhow only landing and entering into the heart.

*pravīṣṭaḥ karna-randhrena, svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ, salilasya yathā śarat*

"When Kṛṣṇa enters the heart through the ear, He captures the lotus of the heart and then gradually makes all the dirt in the heart disappear. Just as when the autumn season comes, all the water everywhere becomes pure, so also, when Kṛṣṇa enters our hearts, all the impurities within will gradually vanish, and only Kṛṣṇa will remain forever."

(Śrīmad-Bhāgavatam, 2.8.5)

Everything will be driven out, brushed aside. The prospect, the quality and quantity of the prospect is such, automatically, everyone, all the businessmen will have to go away. None can stand in competition with Him, Svayaṁ Bhagavān, He's Svayaṁ Bhagavān, the source of all goodness, of all *maṅgala*, goodness, auspiciousness, everything, everything good, the source. He is the proprietor, all others they're . . . one is producer of and another purchases from Him like broker, all other gods like brokers, take from Kṛṣṇa and they come in the market and they distribute the things. When Kṛṣṇa Himself, the producer, Himself comes in the market, everyone will have to go away. Svayaṁ Bhagavān.

Mayaiva vihitān in *Gītā* (7.22), *kāmais tais tair* (7.20), sometimes they go to so many gods, they're My agents, *mayaiva vihitān hi tān*, I supply those gods to continue their business. But *antava tu phalam teṣām* (7.23), their store is limited, it is finished, but My store is Infinite. But they also do My business, takes from Me different things and go on with their business. I help, I am at their backing. So more price, less gain. Direct customer of Me, then their position is otherwise. "There are no things in the store, store is limited, come sometimes after." No such thing, always filled up. *Yad gatvā na nivartante* (*Bhagavad-gītā*, 15.6) opulence, always opulence.

Devotee: Our Guru Mahārāja (Śrīla A.C. Bhaktivedānta Swāmī Mahārāja) told, if anyone comes to the Mandira you must give *prasāda*. You cannot say that there is a shortage because Rādhārāṇī is in charge of the Temple.

Guru Mahārāja: Hare Kṛṣṇa. I heard when I came in the beginning, one Bolan (?) Mahārāja, he was Vaiṣṇava Carana, he told that during Mahāprabhu's *janmatsava* so many boys and girls amongst the pilgrims of the local boys and girls are coming for *prasādam*. I am distributing this *prasādam*, this, some sweetmeat preparation, some *halava*, *prasādam* distributing. Coming, one boy and girl and sometimes men also coming, twice, thrice, they're coming and asking. Then I could recognise: "Oh I have given you twice, don't come, don't come." And they're going away.

Then Kuñja Bābu was there, our Tīrtha Mahārāja, there as general secretary. He noticed the attitude of the distributor, he himself told, that distributor told it to meself direct, Kuñja Bābu asked: "Are you distributing *prasādam* or *halava*? What do you distribute? Mahāprabhu is there, it is infinite, so go on giving, twice, thrice, four times, or as much times as you come you go on distributing."

At Mahāprabhu's marriage ceremony, some came once, twice, thrice, in this way. Then when it reached the ear of Mahāprabhu He told: "Thrice, everyone should be given thrice." He gave declaration: "Not only once, thrice." In this way. Infinite.

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

Another type in Kṛṣṇa nature.

*kṛṣṇa bole armai, agai magai visai su, amṛta jali visnagi, sei bara mukha,
ami vigraha sei murti visay kana jiva, sa caranamṛta de avisay pralai ?*

* * *

*ye yathā mām prapadyante, tāms tathaiva bhajāmy aham
mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*

Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects." (*Bhagavad-gītā*, 4.11)

"Whomever will approach Me, with whatever attitude or aspiration, I respond accordingly, that is the general nature of Me."

Then also He says: *muktim dadaci nata bhakti yogam ?* "Some people approach Me for *bhakti*, apparently. But I give them salvation, emancipation, and disperse them, go, I am giving *mukti*, why you want *bhakti* ?"

That is also His dealing. And also He says: "One who comes to Me and he wants for this mundane prosperity, then I help him in such a way, why do you want this thing? Give up the idea of this mortal aspiration and accept My devotion."

Three types of nature He has expressed about Him. And that is according to the quality of the *sukṛti* of the man who is approaching. Only formally: "I want your devotion," but at heart, aspiration for some other things, that is not compatible with the devotees.

"If something in his mind otherwise and he formally asks Me for *bhakti*, no, no, why do you take *bhakti* ? Take *mukti*, go on."

Such a camp as ordered to Śaṅkara, *lokarn madvi mukarn kuru ?*

Not only his personal case but that sort of tendency is in general also, arrangement by Him. *lokarn madvi mukarn kuru*. The segregation like the segregation of the serious patients from the ordinary type to save the ordinary type. In hospital, all TB, in a TB section, the mild patients are there, newly attacked, and the serious case is also there, hopeless, the hopeless and other case divided into two, that this will be. As injustice, if a serious case, a hopeless case is at the side by a new attacked case. So segregation is necessary, separation among the same is necessary.

So at heart, those that are not real devotees, they may be avoided to save this, the *komala śraddhā*, the soft type of devotee. If they get favourable condition, they will pass away to the highest position. But these people will disturb them. For this, that sort of arrangement. *lokarn madvi mukarn kuru ?*

"You, Śaṅkara, Mahādeva, you go and preach *māyāvāda*. That I am God. Who is God? I am God. That sort of gospel you go and preach." So that serious case is taken away from

another section. They will go on with that and the others will be saved, the *komala śraddhā*, the beginners of the *bhakti* devotional school, they will be saved.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

We can trace partiality in the Supreme Authority, captured by the merit of the devotee, such things are there. A selection, gradation is always there. The ordinary mania that all is equal, all have equal chance, all is equal, that sort of mania has no place here. Selection, hierarchy is there, everywhere and we must accept it as axiomatic truth.

Mahāprabhu is so much captured with the capacity of Rūpa Goswāmī, He taught him and also Himself inspired by inspiration. He gave him everything about *rasa-tattva*. So much so, and again further He's recommending Svarūpa Dāmodara: "Really he's very meritorious to deal with the higher *rasa*."

So Svarūpa Dāmodara told plainly Rāmānanda Rāya: "Oh, it is your presence, your grace, we find there. Where He will get all these things, He says all these things, it is your grace we find."

Mahāprabhu flatly admitted: "Yes, what you have told it is all right. He is such a fit person to deal with this *rasa* that I have given him My whole capital, and you also give him." Mahāprabhu is madly recommending Svarūpa Dāmodara. *yajñā patra ei bhakti paru taite ?* "Svarūpa Dāmodara, you also give all your hidden treasure to this devotee. He's really a man to deal with these things properly."

Wonderful. Though we have not gone through the higher teachings of Rūpa Goswāmī, this *Ujjvala-nīlamanī* and others. So we are told and from far away whatever we see how he has dealt with in details the *madhurya-rasa*, subtle stages of different characteristics, wonderful. The inner harem of the Lord, how it has been dealt there, it is simply wonderful.

Mahāprabhu confessing: "The whole of My heart, I have disclosed to him and you also help him."

Such recommendation, partiality to the proper person is there.

All equal, this is a bogus and non-productive idea of the half stupid. Never all equal. The gradation is there, everywhere. It is only a slogan of the *māyāvādīs*, all equal, Brahman. *Acintya-bhedabheda*, *bhedabheda*, some points equal, some points different, always this is continuing, *bhedabheda*, and that is also beyond your conception. The *bhedabheda*, how much common and how much different, this is beyond your calculation. That is in the hand of that Autocrat, not under law, but sweet will there. So it is *acintya*, that not within law, that you will go and demarcate according to law, not that. It is in the free hand of the Supreme Lord, Autocrat. *Bhedabheda. Līlā. Līlā* means above law, that is *līlā*, which is above law, yet sweet, yet it is sweet. And it has got some harmony, *līlā*, though above law but still harmony is there, consistency.

Vyudha syamanyam tasmin noti tam ?

Always harmonising discordant element. That is His peculiar nature, and discordant elements get harmonised there. In *Vedānta: Vyudha syamanyam tasmin nocit yam ?*

It is not wonderful, it is not strange, but it is familiar to Him, always we find that both opposite is meeting together in a greater harmony and then again the opposite meeting together, as a branch of branching.

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

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We all for Himself, that is the crux. No individual prospect, all the prospects of all the individuals merged in Him. To seek for His pleasure, that is our highest object and aim of life in a nutshell.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
na tu mām abhijānanti, tattvenātaś cyavanti te*

"Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."

(*Bhagavad-gītā*, 9.24)

We are fighting with each other. I am enjoyer, he is enjoyer, he is enjoyer of seventy-five degrees, he is of ten degrees, he's other degree, we are all enjoyers. No, all zero, cipher, only one enjoyer and all to be enjoyed. Come to this spirit and you will be peaceful. The realisation of this, not only negative side but positive side. Degree of self abnegation and searching after His satisfaction, that degree and hierarchy. Ultimately He is for Himself, we're all for Him, that is the creed.

Everything for Him so no individual prospect ostentatiously. But in the inner world there is according to the degree of self-sacrifice and Kṛṣṇa searching, the degree of searching. The valuation will be there. So we have not room to complain that I'm sustaining loss or gain, individually, everything, so no individual prospect and there, die to live. As much as we can forget our own special interest, we live so much. That is the principle and as much as we can accept, then we can make progress in that way.

Gaura Hari bol.

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When we swim, what do we do? In the aeroplane, the British pushes the air back and front air devour and push air in the gas air, and like swimming, passes away through the sky. To accept in the front and put the front into the back, that means progress. *Sarva-dharmān parityajya, mām ekaṁ* - (*Bhagavad-gītā*, 18.66)

Yajna eva gunan dosan maya distan api sakham dharmam santajya ya sarva ?

Who is acquainted with the real principle of life, otherwise ordinary fools if he imitate a genius he will be deceived. One must have the criterion in his hand. Be a general, one must be a general to guide the soldiers army, otherwise ordinary stupid soldier if he takes the position of a general then everything will be lost, puzzled. He must have the knowledge of the thing, the criterion, the key, the knowledge, that must be acquainted with, then he can say, this is the truth, this should be. Every department in the treatment,

medical department, new medicines are being created, old medicines are being waved goodbye. Wherever there is any change if there is any sort of improvement, that means to leave the old and to welcome the new. So in the eternal truth also there is gradation. That is not static, or something like zero, like that will always be the same, neither static nor zero, *samādhi*.

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Gaura Haribol. Gaura Haribol.

He did not have any clothing, no clothing was necessary for him, what to speak of any room or residence. Very beautiful and very developed. The hairs were curled and the fully developed body so much so that this bone cannot be felt, cannot be seen, this bone within the flesh. Such fatty, not fatty, such developed, strong built body he had. Neither he sees any man or woman. No such discrimination, engaged in the discrimination of the spiritual world. Whole energy drawn upward, nothing left to work in the ground level. Whole attention gone to the spiritual discriminative, differentiative world, always.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

"While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." (*Bhagavad-gītā*, 2.69)

He's awake in another world, where we faint, and He fainted in this world. No existence in the world of exploitation. Hare Kṛṣṇa. It is possible, such a life is possible and that is the boon and we can live there eternally happily. The prospect of the whole creation is there. So long creation must vanish in death.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.

(Thomas Gray, 1716-71, English poet)
(Elegy written in a country churchyard, 1751).

Everything, ultimately, going to the grave. But there is a world where grave is unknown, *nitya-lilā*, pastimes going on eternally. And a particle of that soil is within me, I can trace it out now. It is not theoretical, not an abstract thing. Only *Bhagavad-gītā* says: "Try to climb a few steps and you will find."

indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ

manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

"The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself." (*Bhagavad-gītā*, 3.42)

Upaniṣads says: *buddhay ratma maham para ?*

We are to understand what element practically our intelligence is. To catch it direct. It is from the background it is dictating, our reason is dictating from the background, but we cannot come to understand it face to face. What is what element in me is there which is acting as reason. It is possible that we can feel that, we can come in direct contact with that, and then with the help of that reason, we are to go further up, to find our *ātmā*. Who am I? Neither this body, nor the mind, nor the intelligence, nor conscience, that works from background. We are to cross that and in then the highest layer we shall find who we are. Then we'll have a great background and confident background, that yes, God is spiritual, spirituality, He's existing, when we shall find *ātmā*, *ātmā sat katka ?* Come direct, face to face with *ātmā*. *buddhay param buddhas ? ātmā* can know *ātmā*. Light can show anything, but when we go to analyse the light itself, light showing many things to us, but what is that light when we go to analyse that it's substantial characteristic

End of side A, 30,31-8-83

Start of side B, 1-9-83 + 7-9-83

Guru Mahārāja: Whether it is service or not we do not find Him, but His representative, a *sādhu*, *guru*. His sanction we shall try to have, whether it is service, or something else. The *guru* or Vaiṣṇava, they are to examine and give their opinion of how many per cent serving elements is there in my actions and how many per cent it is *anyābhilāsa karma jñāna*, etc. They will test, examine and give report that such per cent are Kṛṣṇa conscious and such persons are this and that, all these things. It is not a hazy thing, it has got scientific position, that they can measure, the scientists of that world.

About that, got some regard and faith then also *tulasī ved ?* can begin.

Without *śraddhā* everything may be *aparādha*, offence against Kṛṣṇa, *śraddhā*, by education. First you are to create some faith and then such transaction. Otherwise if they'll be ill-treated, the *prasāda*, the *tulasī*, that will be offence. Not to belittle with these things. Without faith these transcendental dealings will not be there. So they must be educated, must have training, how to deal with these things respectably. That sort of *śraddhā* or faith should be created, and according to the degree of faith, distribution of *tulasī*. In the case of *prasāda* it is more liberal and the case of *tulasī ved* distribution, that should be more considerate and kept within strict high boundary.

Devotee: Sometimes the devotees, they will put some glass beads mixed with *tulasī* neck beads and give them to everyone in the street.

Guru Mahārāja: That is like tradery.

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Guru Mahārāja: Kavirāja Goswāmī Prabhu as he made this wonderful that: "I am writing, I'm so old that my hand is trembling, eye cannot see, memory is failing, still I go on writing this book. It is very, very, strange. Someone is doing work through me, utilising me."

Sanātana Goswāmī Prabhu also says: "What a mean and insignificant fellow I am, and I am giving the description of so many queens of Kṛṣṇa, Satyabhāmā, Rukmiṇī, Jambhuvati. Where they are in the most confidential circle of Kṛṣṇa, in the harem of Kṛṣṇa, those ladies, and I am giving description about them. What audacity I have got. But my readers, it is not mine. Someone is forcing me to write all these things. It is coming from some other quarter. I am only the instrument. Otherwise what audacity I may have that I shall know and write about the character of the distinctive characteristic of those ladies in the harem of Kṛṣṇa. It is possible? But someone is forcing me to go on with the pen in a particular way."

That is the thing. Who can give himself at the disposal of that transcendental thought or knowledge. They have to be instrument of it and the transcendental truth will come down to explain Itself through a particular person, agent. The revealed truth comes in that way, scriptures come in that way. Of course there is degree, there is possibility of comparative study, but all of them are coming down, controlling the agent. They come through them. That is revealed truth, it means that. They're mere instruments and truth likes to come down from higher to lower through them. That is scripture, that is revealed truth. And there is also gradation of different type, different section, different plane. And there also comparative studies is possible. That is also made by the same truth through some agency, how the gradation is there. Hare Kṛṣṇa. Hare Kṛṣṇa. To have faith in this, that requires fortune, *bhāgya*.

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

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

Ordinary people they cannot put faith in these tales. "Oh they're all stories, tales. What value has it got. Only abstract thinking. Mere hallucination, but what is the difference

between hallucination and your transcendental statement? They're one and the same. These are all hallucinations." But:

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

"While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." (*Bhagavad-gītā*, 2.69)

Ordinary persons find night, and there are some who can see, and that degree of light. And the general person when they find day, that is night to some people. So some consciousness, they have got recognition of such revealed truth that this is reality and what you say to be real, that is transient, always changing, dying, evaporating, and ultimately you also admit that this will all vanish. The whole solar system, the concrete solar system of your thinking, that will go nowhere one day. I also know, you also admit that. So there is time and we have got opportunity to find out some other soil, where to go, and take our permanent residence. We are in search for that.

Just as being afraid of the war of atom bomb, underground rooms are being prepared. So if such fighting begins, then we must enter into underground, with arrangements of some oxygen and food. So when the whole world will vanish, then, from before, we are searching for some soil. And we are known, we are given some assurance that this is a permanent and very happy soil. And we can trace within you also a portion of that. *Ātmā*. We can eliminate the world, then the senses, then the mind, then the wisdom, and above wisdom, there is some light. Spark, spark of knowledge, divine spark, and we are told that you are that spark, and you're a spark, the source of spark is there above your head. That is the land, that is the soil for which you are meant to live. *Yad gatvā na nivartante*

*na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ
yad gatvā na nivartante, tad dhāma paramam mama*

"My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode." (*Bhagavad-gītā*, 15.6)

"A very sweet soil to live on, live in," Kṛṣṇa says. None will come to push you down from there, *Na nivartante*, or here within this circle of material, going up, down, accordingly, action reaction, going up and down, up and down, dying, dying, dying. *Janma-mṛtyu-jarā-vyādhi*, (*Bhagavad-gītā*, 13.9). This is concrete, real intelligence can detect all the defects of this life, so life has got higher prospects, try for that. This is nothing, what is there? What is there?

nidrayā hriyate naktam, vyavāyena ca vā vayah

divā cārthehayā rājan, kuṭumba-bharaṇena vā

"At night we see two things; either sleep or playing with women. And the day-time is spent either in search of money or by serving the relatives." (*Śrīmad-Bhāgavatam*, 2.1.3)

Āhāra-nidrā-bhaya-maitunām, (Eating, sleeping, defending and mating). To relish the food, to sleep, enjoy the sleep. *Bhaya*, and then apprehension always from all sides, that some injury and harm may come to me in any form. And *maitunām*, to be united with a lady, and a lady with a gentleman. So these are such pleasure is to be found all transient, that is always in the animal circle, even in the tree circle it is to be found, all these things. But in human species you can search for your own home, sweet home. So try that. Find out your way and means how to reach your sweet home. That is permanent, *sat*, then, *cit*, that is full of consciousness, knowledge, *ānandam* and that has got its fulfilment, fulfilment, *ānandam*. Don't want anything else but that fulfilment.

You will find that all the necessities you find in yourself, feel in yourself, has got its satisfaction there. The wholesale satisfaction of your inner demand is to be found only in the land of Kṛṣṇa, nowhere else. The subtle most demand in your heart, everything, in details, will have its full satisfaction there. Kṛṣṇa is such, without Him you are negative, your nature is a negative one, hankering, hankering, hankering.

* * * * *

That is the call of suicide. Nothing in spirituality there. Only to join a particular association, that does not mean that one is relieved from all his previous tendencies of mind. Some previous bad tendencies was there, he could not have sufficient tolerance, forbearance, could not put sufficient faith in the dealings of the Lord, that whatever comes according to his previous *karma*, that should be tolerated and we must go on putting our faith and prayer towards the Supreme.

*tat te 'nukampām susamīkṣamāṇo, bhujjāna evātma-kṛtām vipākam
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed. Such a person is heir to the land of freedom: he attains to the plane of positive immortality." (*Śrīmad-Bhāgavatam*, 10.14.8)

Whatever adverse circumstances we fall in, we must not back out, but you go on praying: "My Lord, the result of my previous *karma* is causing suffering, but You please protect me, protect me." While continuing that troublesome mental stage, he (or she) won't lose his balance of mind, not lose his patience, he must go on praying: "Lord, this trouble, even the leprosy, even any serious pain due to anything else, that is due to my previous *karma* and that I must suffer. I don't like that will be taken up by anyone, to distribute that to any other agency what I incurred, good or bad, I must suffer that. I won't transfer it to anybody, nor I like that the Lord will come and purify them. Why? Why He will come to purify, I shall have to suffer what I already incurred, what has come as a misdeeds of my past lives. I shall serve, satisfy Lord, I won't go to smear Him with these bad things. 'Here, You take all my sins. All the sins I give to You.'"

This is not well for a pure devotee, he does not like that. That: "Oh Lord, remove my sins." No. "All the sins that I have committed, I shall suffer, only I want Your sweet connection, I may not forget You and I can satisfy You, I can serve You, and not that You will serve me."

Nāma bhuli pāpa buddhi ?

I shall take the Name and the Name will purify me and I will go on committing sin, and take the Name, and the Name will purify my sins. That is offence. We won't ask God to take our sin, to purify our sin. I shall suffer that. But I want the connection, and gradually these limited things will disappear. Mundane things are limited, they will have to disappear. And I with pristine glory, I shall enjoy the atmosphere of the purest devotee, *śuddha bhakti*, is such, they want only to serve, no selfish idea, nothing of the kind, only to satisfy Him.

Devotee: Guru Mahārāja, there are friends of this person.....

Guru Mahārāja: Day before yesterday near to that land, is it?

Devotee: Right on the other side of the bridge nearby.

Guru Mahārāja: Heinous dacoiting, one man killed on the spot, ladies are also disturbed, snatching the earrings, etc, in this way we heard.

How the administration, the collective result of our *karma*, none to blame, this is the direction of *Bhāgavatam*, none to blame. A bad workman quarrels with his stools. As I eat, according to this, following my system, stools come, no crime of stool. It is a necessary product of the food. So *karma* is like stools. As we do, so we earn the environment and the reaction. As we act, reaction similarly comes to us, individually and sometimes collectively. All like stools, all the results, all the environments, we earn such environments, so none to be blamed.

But everywhere the grace of the Lord is to be traced. In the iron age also, in the worst period of our life, but the Lord is there waiting, waiting to help me. Only we must look after His grace and with sincerity, all sincerity, He's everywhere waiting.

"My boy look at Me, don't make much of this environment external. Dive deep. I am very near to you. You have cast aside your focus, your consciousness cast aside, outside. Make it internal and you will find I am here. Make it above, you are looking down to secure your servants and comforts looking down, but look up, for higher existence than you, you will find Me in that plane."

Look up, don't look down for enquiry of servants. As you become a master and you are in search for servants, servants. Serving things you are hunting after, but just the opposite take, course of the opposite. Become servant and search for your Master, your Lord. Then you will be taken, uplifted, taken up, and higher soil. If you like higher soil to live in you will have to serve and you will make master-ship, then you will have to come down in the lower, where you can be a master. It is scientific thing, no exaggeration, no imagination. we are always want to serve or want to enjoy, you can enjoy only those that are of lower position, so mean association is inevitable to you. Prepare for higher service, then you will be able to come in contact with the souls, higher positioned souls.

Sacrifice, sacrifice, by sacrifice you go up and by enjoying spirit you'll have to go down. So understand what is service, what is exploitation, what is enjoyment, and what is service. Service is pure and there, there is also joy, ecstasy, that is of pure type in the service.

Just as in earning money by labour, that is good, better that, securing money by stealing and dacoiting, committing dacoiting, that is bad. Rather to labour and to earn and to live on that, it is a little better. So when we accept the creed of slavery to the highest, then that is the best, it is, *berodarlankar* ?

How to become a slave, to attain the best position. Mockery, to become a slave, to attain the highest position, what do you say? It is impossible. But slave to whom? Slave to whom? The Absolute Good. To have connection with Him.

And to, as Milton says, or someone: "It is better to reign in hell than to serve in heaven." But just the opposite: "Better to serve in heaven than to reign in hell." That is our thing, to serve in heaven, heaven, higher heaven, to serve automatically. If to have a higher connection, we must approach Him as a small person. And we can boast: "I am a lord," and that must, cannot but be a lower area. It is easy to understand.

Devotee: Guru Mahārāja, what's the difference between being told by a pure Vaiṣṇava to "chant Hare Kṛṣṇa" and receiving *Harināma* from the pure Vaiṣṇava?

Guru Mahārāja: It is written in Rupa Goswami, how we shall:

*kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īsam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā*

"One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*dīkṣā*) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."

(*Śrī Upadeśāmṛta*, text 5)

Wherever we shall hear in the Name of Kṛṣṇa, we shall adore him in mind. *Dīkṣāsti cet*, But if he's connected with a noble *guru*, have connection, then we shall bow down to him, *praṇatibhiś ca. Bhajantam īsam śuśrūṣayā*, If we have any devotee who is without break, continuous in his service, then we shall try to serve him. Continuous serving mood, if we find any devotee towards his Lord, we shall go to serve him. *Śuśrūṣayā bhajana-vijñam ananyam anya*, and if we can find by our rare fortune any person who is always deeply engaged in Kṛṣṇa consciousness, then we shall try in any way to get some favour from him.

Mahāprabhu says: "Wherever you hear the Name of Kṛṣṇa once, you may think that he is within our group, friend. And when you find taking the Name of the Lord always, outside he may engage himself in several different types of services, but internally taking the Name, then that is the middle Vaiṣṇava and try to serve him. And whenever by fortune

you can find any devotee, coming in contact with him you will feel *kṛṣṇa-nāma*, tendency of *kṛṣṇa-nāma* within you...*yaray dekedī mukhay* ?

Whenever you come across to see such type of devotee, that you will feel within yourself to take the Name of Kṛṣṇa, he's the highest type of devotee, in *nāma-bhajana*.

Devotee: Guru Mahārāja, I think you mentioned there are some things can be done to remove some of the reaction for this boy taking his life. Within the next year, something can be done. This boy took his life so he has to face the reaction for that.

Guru Mahārāja: We can lose, or to satisfy Kṛṣṇa and His devotees, praying for him, we can do, we can pray, we can offer something for the satisfaction of the Deity. Whether we have done anything wrong in us, for which that person was pressed to commit such things. Whether I am a party, or I have got little contribution for such drastic event. We shall try to pray to the Lord, "Please be gracious to that child who came to this holy association but his fate dragged him away from such holy life, from the possibility of such holy association for whole life. Let his soul may be helped." We may do our duty in this way. Goodwill for him. Prayer to the Lord.

And we also, that we must be careful that such things may awake in anyone of us, so we must not be proud, we'll learn to be humble and patient and forbearing and conscious of past deeds, it may not carry us to any other place. So we shall try to satisfy the Vaiṣṇava and Kṛṣṇa and try to learn modesty, humility, that such rush of self-dissatisfaction may not arise. Some disappointment led him to commit such wrong things, disappointment. So good association, that with every, under any circumstances, we may be faithful to the Lord, to the creed, to live, to *guru*, to Vaiṣṇava. Such spacious, generous, conception of Kṛṣṇa consciousness, all accommodating characteristic of Kṛṣṇa consciousness we must try to understand, follow, come what may.

*tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa." (*Śikṣāṣṭakam*, 3)

Taror api sahiṣṇunā, I must not give any opposition to anyone, but still any trouble comes from the environment towards me, like a tree I shall have to forbear, like a tree. The branches are cut up, no water poured into the root, tree won't say anything, go on in this way. *Taror api sahiṣṇunā, amāninā*, because the goal is very highest, long way it may be. Different planes we are to cross and reach there. So patience is necessary, forbearance necessary. As valuable the achievement, the requirement should also be of that type, that magnitude.

It is not a sweet-ball, Kṛṣṇa consciousness is not a sweet-ball, that I shall put into the mouth, send it to the stomach. We must be serious in our thought, what we have come for. If we can consider that is the highest destination, then we should be ready to pay for that, pay for that. Why should we be so much impatient if anything else comes to hinder me, to oppose me, I shall very mildly and with humility I shall take to disperse all these

difficulties on the way, on the way. 'I shall want to get rose, but without thorn.' Oh, it should give warning to us, we must be careful. Kṛṣṇa is showing such instances before me, to teach me, that I may not be impatient. Patiently, carefully, consciously, and with the association of the higher persons only can we march on, so try to make progress.

Kṣurasya dhārā niśitā duratyayā, Upaniṣad says: "Just like a blade of a razor, the razors fine edge, *kṣurasya dhārā niśitā duratyayā*, that is very difficult to pass over that." It is like that *Upaniṣad* says. Very sharp, very sharp, and we are to pass over. So many subtle things are there, we must be very careful, if we be a little careless then it will cut and blood will ooze.

*uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ
kṣurasya dhārā niśitā duratyayā
durgam pathas tat kavayo vadanti*

"Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death." (*Kaṭha-Upaniṣad*, 1.3.14)

So be all conscious, all alert, all alert in our way. If we go that side offence will come to the Vaiṣṇava, to Dhāma, to Deity, all these things, all careful as if I'm passing over the blade of the razor. With so much care, that only inclination this side, that side will punish me, destroy my object. Be all alert, very, very, careful, very subtle, very soft thing. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. No room of any complain from outside, we shall create, our behaviour will be such. Only when we shall find that any assault towards *Guru*, Vaiṣṇava, we may loose balance, even we shall offer just to, so that they may not be insulted, our patience may be, that will satisfy the Lord.

"Just to save the prestige of My servant, he's sacrificing himself. He'll be rewarded, highly."

And for his own case, there should not be any complain, in this such way he'll try to move. For his personal account he won't spare a pais (a former Indian coin worth one sixty-fourth of a rupee), spare a pence, but for the service of the Lord he will give anything and everything, any amount, for the *Guru*, Vaiṣṇava, for Their satisfaction any amount.

End of recording.

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