

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

83.11.28 + 83.12.4

Devotee: and we should be under the guidance of a superior Vaiṣṇava. I need to ask, how is it possible to be under the guidance of a particular devotee? How is this attraction born? Where from this attraction is coming? And how do we cultivate this sentiment?

Guru Mahārāja: inner guidance, that is *śraddhā*. The appreciation and association will come from within to recognise where I may be benefited. Inner guidance, *caitya-guru*, or *śraddhā*. By *śraddhā* we come to have some inner guidance that is *caitya-guru*, the *guru*, the preceptor within, inside us. And by that help we can come to *mahānta-guru*, the *guru* outside, and there we are to take instruction, advice, guidance. He does not understand my English?

Devotee: He understood what you have said Mahārāja.

Vidagdha Madhava dāsa

Guru Mahārāja: When did you come back?

Devotee: I came on Saturday night. But I paid my *daṇḍvats*, but you were busy yesterday, twice I came but you were busy.

Guru Mahārāja: Do you follow what I say?

Devotee: Yes Mahārāja.

Guru Mahārāja: By *sukṛti* and *śraddhā* we have got some inner guiding tendency and by the help of that we shall come to understand our outside favourable situation. Not knowledge but heart will be able to select about *bhakti*, *śraddhā*, *ruci*. Our inner tendency, that will guide us, not our reason. Reason there may be but principal guidance from *ruci* or our inner hankering or something, love, that will guide.

Bhaktyā sañjātayā bhaktyā, *bhakti* can only give *bhakti*, nothing else, it is most fundamental, elementary, nothing can produce *bhakti* only *bhakti* can produce *bhakti*.

smarantaḥ smārayantaś ca, mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulaḥ kām tanum

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

[*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti is by itself. As Hegel told: "Absolute is by Itself." So *bhakti* is by itself, absolute nature, function, that is by herself. *Ahaitukī*, no cause, causeless. Nothing can produce devotion. Devotion is eternally existing and devotion can give devotion and nothing else can give devotion. Devotion is such an original substance. Nothing can oppose it and nothing can create it. She is eternally existing with the Absolute as is nature, inseparable from Him.

Ajñāta-sukṛti, jñāta-sukṛti, śraddhā: śraddhā ratir bhaktir anukramiṣyati:

*sataṁ prasaṅgān mama vīrya-samvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

["One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."] [*Śrīmad-Bhāgavatam*, 3.25.25]

By gradual development it gets the name of the *prema*, of love, in a final position, in a permanent position. What is *śraddhā* in the beginning, when fully developed that becomes divine love.

Devotee: Guru Mahārāja, you say that association is very important, but this association is the same mentality?

Guru Mahārāja: Mentality, mind is a foreign thing, acquired thing, from the illusory world, [but nature is more?] same tendency, same nature.

Devotee: For me it's not possible to see the nature of the others, spiritual nature.

Guru Mahārāja: It may not be detectable but undetectably also it may work. Subconscious work is also possible for us. That is called fortune, sometimes.

*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]

While wandering through the different species in this world of creation any fortunate soul comes to have a real guide, *Guru*, *bhāgyavān*, fortune. That means *sukṛti*, unconsciously, subconsciously acquired wealth, that is in the subconsciousness world. That may help us, underground. That is *bhāgya*, *sukṛti*, previously, unconsciously acquired merit, as a part of pure devotion. In crude form, underground.

.....

Guru Mahārāja: then we have got some action for our free will, cooperation with that *śraddhā*, may help.

.....

Guru Mahārāja: Conscious element means endowed with free will, a part of that possesses free will, part of consciousness, part of life, that also possesses the quality of life. Something like that.

Do you follow?

Devotee: Yes.

Guru Mahārāja: A part of stone possesses the quality of the stone. So consciousness means what is endowed with free will, life means free will. So *anu-cetana* means *anu* free, small quantity of free will and small quantity of consciousness, reason, everything. Otherwise, how that will be able to cooperate with the whole? *Bindu bindu*, in very small quantity.

But in *Bhakti-rasāmṛta-sindu* it is mentioned Kṛṣṇa possesses in full, sixty-four qualities. Nārāyaṇa possesses in full, sixty qualities. Ordinary [demi] gods possessing partial, fifty-five qualities. And ordinary *jīva* possessing fifty partial qualities. What are the qualification is mentioned there. "*Jīva* fifty, I have got fifty-five, all partial. Nārāyaṇa sixty, full qualities. And Kṛṣṇa sixty-four, full. And Rādhārāṇī, She is told to possess seventy-five full qualities." It is mentioned there. You can try to get that knowledge.

Gaura Hari. Gaura Hari. Gaura Hari.

Hare Kṛṣṇa. *Kṛṣṇa-kāṭha*:

*nāham tisthāmi vaikunṭhe yoginām hṛdayeṣu vā
mad bhaktāḥ yatra gāyante tatra tiṣṭhāmī nārada*

"*Nāham tisthāmi vaikunṭhe*, Nārada, I do not live in the transcendental world, *vaikunṭhe*, infinite. I am not to be traced in the conception of Infinite.

Yoginām hṛdayeṣu vā, neither do I exist in the heart of the thinkers, heart of the *yogīs*, that is, thinkers of the smallest part of the world, the finest part of the world, the subtlest aspect of the world, not there.

But *mad bhaktāḥ yatra gāyante*, wherever My devotees chant about Me, I stay there. My devotees, where they talk about Me, I am there."

In the Rāmānuja School three Āḷvārs, Āḷvār means *pārṣada*, who are eternally living in Vaikuṅṭha with Nārāyaṇa, eternal servitors, they are known as Āḷvārs in the South of India, Tamil word. One dark night anyhow in a temple, three Āḷvārs met together. Some occasion brought those three together. Then, they cannot see one another but they heard of their name but can't see in the dark night. They're talking about Nārāyaṇa, one talking about Nārāyaṇa, another giving answer. In this way these three met and anyhow talking in a dark night unknown to one another in a temple. And one of them asked: "Do you feel the presence of a fourth man here, fourth person?" Another says: "Yes." And what is meant by that? In their talk, Nārāyaṇa has come there, He's also there.

"*Mad bhaktāḥ yatra gāyante*, wherever My devotees talk about Me I cannot but be present there. I may withdraw from the heart of the *yogīs*. I may withdraw from the knowledge of those that deal with all-comprehensive aspect of the world, of the goal. But I can't withdraw from the place where My devotees are talking with one another about Me. That is the most charming place for Me."

So *kṛṣṇa-kāṭha*, talk about Kṛṣṇa is Kṛṣṇa Himself, the Name of Kṛṣṇa is Kṛṣṇa Himself, *deha-dehīra, nāma-nāmīra kṛṣṇe nāhi 'bheda'*:

[*'nāma', 'vīgraha', 'svarūpa' – tina eka-rūpa
tine 'bheda' nāhi, -- tina 'cid-ānanda-rūpa
deha-dehīra, nāma-nāmīra kṛṣṇe nāhi 'bheda'
jīvera dharma – nāma-deha-svarūpe 'vibheda']*

["The Lord's Holy Name, Form, and Personality are all one and the same. There is no difference between them. Since all of them are Absolute, they are transcendently blissful. - There is no difference between Kṛṣṇa's body and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on."]

[*Caitanya-caritāmṛta, Madhya-līlā, 17.131-2*]

No whole and parts, part and whole, such consideration is not present there. Each part can work as the whole, can represent the whole. His eye can represent the ear, the nose, everything. His foot, His hair also can represent everything for Him. Such autonomy is there. The autonomy is there in such a way that every part represents the whole.

Mahāprabhu told to Sanātana Goswāmī: "Do you not know that every letter in *Bhāgavatam* represents the whole of Kṛṣṇa?"

When Sanātana Goswāmī told to Mahāprabhu: "You Yourself are Kṛṣṇa so whatever explanation You may like to draw from *Bhāgavatam* You are able to do that.

Regarding the *ātmārāmās śloka*:

[*ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [*Śrīmad-Bhāgavatam*, 1.7.10]

One time Mahāprabhu gave sixty-one kinds of interpretations on one *śloka*, one poem. Then Sanātana Goswāmī told: "You Yourself are Kṛṣṇa, Infinite, so You can represent everything in the infinite character."

"Sanātana, why do you admire Me? Don't you know that every part of *Bhāgavatam* is full Kṛṣṇa." A part of Infinite is Infinite. No number of finite can make Infinite. So every part of Kṛṣṇa is full Kṛṣṇa. We are to understand in such a way. Puzzling. *Acintya*, not to enter into the cell of the human brain.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Still, we have no other prospect, higher prospect than to deal with that thing. It is more than infinite. Infinite is in His one part.

mistya bahinam kṛṣṇa ekam se ?

"I lie down in Śeṣa," means infinite, *ānanta-svayam*, His bed is infinite. On the bed of infinite He's lying and sleeps, *ānanta-svayam*.

Hare Kṛṣṇa. So give up the way of knowledge, to know Him, to measure Him. But whatever little quota of service given to you, try to be satisfied with that. There you will find Him, according to your fullest capacity. As much as in the ocean, so much water, my necessity is only a glass, that is suffice. So for you, He's not bankrupt, not bankrupt to anyone of us or any number of us. So we are not to be afraid that so many partners, so many beggars, then how may their thirst be filled up? No anxiety.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Happiness, satisfaction, we are hankering for a drop of it, but the ocean of that mercy, that grace, that love divine, ocean, how much we can contain? How much can we contain? One drop,

ak bindu jagat dubai ?

Mahāprabhu says: "Only one drop is sufficient to inundate the whole creation, one drop is sufficient. The whole creation will be inundated, *ak bindu jagat dubai ?*"

It is of such character. There's no end of our search, *kṛṣṇānusandhāna* [the search for Śrī Kṛṣṇa], no end of such life. That one day our search will be finished and we shall sit tight as a capitalist with a big belly? No! Always students, always searching. That is infinite. Always searching as a student. When he's teaching as a professor, still he's a student because Infinite cannot be finished. To know Infinite, that attempt can never be finished, it will go further and further.

Kīrtanānanda told me: "Yes, we are a student but not in you're school, but in our Guru Mahārāja's school." There may be a [calling institution? under?] Guru Mahārāja ? Ha, ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa.

..... wrote in Madras in *Back To Godhead*: "I am monitor, a leader in this class, a leader in the class of devotion, as an student." The leader student is known as monitor or something? He told he was like that. "All students in the school of *bhakti*, devotion. And this group, I think that I possess the position of a monitor, the leader amongst the students. I am at the study and also trying to take others of lower standard." And sometimes he comes to see that: "Oh, these are higher than myself. Kṛṣṇa has engaged me to serve them." *Guru*, sometimes the *Guru* sees the disciple as his own *Guru*, so many *Gurus*. "So many *Gurus*, Kṛṣṇa has engaged me to serve them, to treat the disciple also to do some service, to that Kṛṣṇa and the student. I'm serving Him. Not educating him, not in the sense that I am master and he is lower, or holding lower position. Kṛṣṇa has engaged me to help them in service. In the conception of service also it can be seen that *śiṣya* [a submissive disciple] is *Guru* and the *Guru* is servant to the *śiṣya*, such aspects

So many materials are offered to the Deity and the devotee does some service to those materials and makes them fit for the consumption of the Deity. Whatever s/he does is all service, not enjoyment, not exploitation. Whatever s/he does, a cent per cent Vaiṣṇava, all their actions are in the mood of service in connection with the Centre and His relations, His parts. Service, everything is service. When the husband and wife are being united that is also service, it is possible. Not exploiting one another in the mood of service in the mood of service everything can be done and that is in the transcendental world. Without the trick or mood of exploitation we can cooperate. We can exploit a thing, we can renounce a thing and we can serve a thing. Divine life is in service. Every unit is serving another unit in connection with Kṛṣṇa. What we cannot think, that cannot be in the spirit of service. But it can be, everything can be approached, every action may be approached in the mood of service, it is possible. Especially in the Vṛndāvana conception, in Vraja conception, in the highest quarter of the divinity it is such. Everything, all phases of activity there but all in the spirit of loving service. Love means service, service of a sweet type, a sweet type of service is love.

Service is the background, without that love is not possible. Sacrifice, love means sacrifice, based on sacrifice. Love divine, one who loves some, then s/he's ready to sacrifice for them, that is love. Love divine, how noble that is. How much tendency to sacrifice oneself for others, the highest type of sacrificed love we find in Vṛndāvana. That strict aim of love and the very atmosphere is searching divine sacrifice, that is love, automatic, automatic. And there is also the sweetness of different kinds. So that sweet behaviour, conduct with one another, that is also of different kinds like different types of sweetness, variegated sweetness, finds groups and then again some division, super subdivision, branching and branching and branching.

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

Devotee: Guru Mahārāja, due to our past habits we are often thinking that we are the enjoyers of this devotional process. This is the reverse idea. It's a very unhealthy attitude, "I want to enjoy devotional service."

Guru Mahārāja: Enjoy devotion? You say that we can also enjoy devotion, is it? In one sense it is there. There is some enjoyment, which means satisfaction, not only that is the highest quality of satisfaction, enjoyment means satisfaction but not exploitation. Die to live. By robbing a person you may be satisfied and also by donating something to a person also you can find satisfaction. So these two satisfactions are of different types. In this way you are to push. So satisfaction in exploitation is not of a similar type as when we give something in relation to a personality. There's a qualitative difference. So similar, in the highest sacrifice of the very highest type of satisfaction and *rāsa*, *rāsa* is everywhere, *śuk*, *rāsa*, happiness, pleasure. Of the lowest kind is reactionary and of the highest kind, that is also reactionary but that reaction brings you:

'dāsa' kari' vetana more deha prema-dhana

That sacrificing tendency is increased more and more. That *rāsa*, the lowest type of *rāsa* and the highest type of *rāsa*, lowest type of *rāsa* in the crude exploitation, the regulated exploitation, then by renunciation and then by service, considered and then by automatic, spontaneous service. In this way, but the *rāsa*, the pleasure, the satisfaction, their quality and degree will be different.

One can feed, for selfish purposes one can feed a man and for the good of the country also in a war they can fight and they kill. They kill persons when fighting for a country but that killing and killing for selfish ends may be different. Dedication is also in that way. But this is all mundane, we are only giving an example to understand about the fine difference.

Devotee: Is seeking the desire for enjoyment natural for the soul?

Guru Mahārāja: Not in the soul, this is in the mind, it is in the cover of the soul, not to be found in the soul proper. The soul's proper function is service, *sevā*, and the foreign thing has come, accumulated, that is this misconceived idea, there is that thing. That is an unnatural thing, not in the nature of the soul. Soul is a seeker of satisfaction but by sacrifice. Die to live, that process. Give and be happy and give and receive the thing, that kind of happiness, and by giving there is a world opposite.

Hare Kṛṣṇa.

It is quite clear in this world as we contact happiness that may be extended infinitely.

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

So I close here.

End of side A, 28.11.83 + 4.12.83, start of side B

Guru Mahārāja: boy of seven years, [*bhagavatam satyaharam* ?] when just like a boy he takes his play ball, He took the mountain up.

lilā chidendra hari atar [?]

Chidendra means play ball, *lilā* is play and *chidendra* ball. Just like a ball of playing He took the Govardhana up. All subjective evolution, everything is subjective evolution, *saṅkalpa* ["I want this."]

"Let there be water." There was water. "Let there be light." There was light. In the Bible it is His wish, His will is supreme, whatever He wills that comes to effect.

"Oh, Dhṛtarāṣṭra, you may see Me, I order you to see Me but your blindness will be intact, no necessity is removing blindness, no question. I say see Me and you will be able to see Me."

What is this? His will is supreme.

Nārada told to a devotee after the devotee asked Nārada: "You went to Vaikuṅṭha?"

"Yes."

"Where from you are coming?"

"I'm coming from Vaikuṅṭha."

"Did you see Nārāyaṇa?"

"Yes I saw. I had the fortune to see Him."

"What is He doing?"

"He's passing an elephant through the eye of a needle, through the hole of the needle."

"It is impossible, what you say *sādhū*, you are talking nonsense."

"So, you may not enter Vaikuṅṭha for a long time, you are to wait here."

Through the hole of the needle He's passing an elephant, miracle to us.

God works wonders, *adbutkrama* [the "wonderful stride" of Vamanāvatāra], *urukrama* ["One whose activities are glorious," indicating Lord Vāmana whose *krama*, or step, covered the whole universe]. Every action of Him is wonderful, very high, over estimation.

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

Devotee: Mahārāja, can you tell [Pravan ?] Swāmī the story of *api cet sudurācāro* and Yāmarāja and Bhaktivinoda Ṭhākura?

Guru Mahārāja: We heard a story that Bhaktivinoda Ṭhākura while taking the Name he was wandering in the sky. According to his sweet will he was wandering and suddenly found that he's just nearby the Yāmalaya, god of death. Yāma means, 'whose the judge,' the sinners are judged in his court. He found himself nearby there and also he found that there was Brahmā, Nārada, etc., and they're talking about the meaning of the *śloka* in *Bhagavad-gītā*, *api cet sudurācāro*. And there they don't find any solution.

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

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

"One who has devoted himself exclusively to Me, if he's seen to do many mistakes, many mischievous actions that are seen, he should be accepted, he should be judged as a righteous man, *sādhur eva sa mantavyaḥ*, as honest as anyone. *Api cet sudurācāro*, externally though a person is seen to commit so many crimes, but if he is exclusively given to My devotion he should be considered as pure as anything, considered as a saint, *mantavyaḥ, samyag vyavasito*, whatever he's doing he's doing rightly, cent per cent, *samyag vyavasito*."

*kṣipram bhavati dharmātmā, śaśvac-chāntim nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati*

"He soon becomes righteous [*dharmātmā*] and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." [*Bhagavad-gītā*, 9.31]

"Very soon he will become religious, externally also. *Śaśvac-chāntim nigacchati*, and he will be seen to acquire the real peace in his life. *Kaunteya pratijānīhi*, Oh, you son of Kuntī, you go and declare in the public with determination, *pratijānīhi*, you may promise, give them a guarantee, the public, that *na me bhaktaḥ pranaśyati*, My devotee never meets destruction, they can't be ruined."

Their contention, Yāmarāja, Brahmā, Nārada, in this point they do not find solution.

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

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

"Giving up all sorts of duties one may come to My feet. This is *ananya-bhajana*. One who will give up all phases of duties and only accept his duty towards Me, My exclusive devotee is he."

"Now, *kṣīpram bhavati dharmātmā*, he will again be seen as a dutiful man, externally pious man." This is anomaly. The meaning of *ananya-bhajana* is that he'll give all sorts of duties. "Pure, impure, everything, and he'll come to My feet." Again, "He will be very saintly in his activities in the near future," what is the meaning?" Do you follow?

Then at that time they marked that Bhaktivinoda Ṭhākura was moving in the sky and taking the Name and they sent for him. "He's a pure devotee and not any ordinary devotee but he has got deep knowledge in the scriptures. Let him come and explain this verse of *Bhagavad-gītā*."

So Bhaktivinoda Ṭhākura was invited and he went there and he gave the meaning. *Kṣīpram bhavati dharmātmā*, "Who will be *dharmātmā* ?"

Api cet sudurācāro, bhajate mām ananya-bhāḥ sādhuḥ eva sa mantavyaḥ, the conclusion should be, or remark will be that he's a saint, cent per cent saint, *ananya-bhāḥ*. *Sādhuḥ eva sa mantavyaḥ, samyag vyavasito hi saḥ*, and his statement is cent per cent right, who utters that decision. That exclusive devotee of Kṛṣṇa, whatever be his outer practices, he's cent per cent saintly. And who can understand and utter this, *mantavyaḥ*, who can understand such principles, he will be *dharmātmā*. He will in the near future, shortly, he will become *dharmātmā*, that is, his conduct will be very pure very soon."

And *śaśvac-chāntim*, "he will also get the chance of accepting the path towards eternal truth. So, you Arjuna, you take this advantage and go to the public and there you declare with boldness that My devotee who is given wholly towards Me, though apparently, outwardly, he may be doing something wrong, but he won't be disturbed, he'll be saved. *Na me bhaktaḥ*, no destruction for My exclusive devotee, his life is insured. Go to the public and declare, and you take the benefit of becoming, by this declaration you will get that benefit, that you will become saintly and you will have the chance of the acceptance of the spiritually eternal peace. Whoever will understand will have the courage to declare

that My exclusive devotee's are never ruined, they get this chance in their turn and very soon they'll also come to this path and they will attain the eternal peace."

Am I clear?

Devotee: Yes.

Guru Mahārāja: It is told, because he has got that appreciation, that exclusive devotion. Everything is meant, everything is for Itself and not for any other part. We may obey or disobey the laws of the provincial and separate interest, may do or not do. But we must obey the rules "For Itself, everything For Him." That is the main rule, all others are subsidiary. We may carry out or not carry out but we must carry out our duty towards the centre. That is the all-important factor in every case.

"And one who can appreciate that and boldly assert that to the public, he must have got some substantial feeling in the matter and he's sure to survive to improve his future condition very soon and he will get that path of eternal peace, that is Myself."

That is the underlying meaning. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*, that is the highest quality in every part of the whole, that everyone must be dedicated towards the Centre, even crossing his dutifulness in respect to other environments, positions. "And one who can feel this, appreciate this and accept this, he will also soon get such a position because his inner heart can appreciate and there is something of the realisation in that part. So that will also come to victory very soon and the public will also see that he is also coming in this path of *ananya-bhajana*, exclusive adherence towards the call of the Absolute Centre. That is all in all.

And these things, *kṣipram bhavati dharmātmā*, *dharmā* means moral, dutiful, father, mother, country, society, all these things, humanity, all these *dharmas*, duties. But neglecting all these if one keeps up his straight relationship with Me, he will be considered not committing any faults. He's in the line of *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*, he's doing the right thing. And one who can appreciate this he will also very soon be converted in the same class. That is the value."

Devotee: Even more light from your revealed explanation Mahārāja. The super excellent explanation of you, it is revealed explanation. But only in the *Gītā* of Guru Mahārāja is it found, this sort of explanation. But other *guru-varga's* take ...

Guru Mahārāja: "Not only who is following the exclusive devotional path, but who can appreciate this, he will no sooner be a member of this school."

Devotee: How others have explained it, other *guru-varga's*, their explanation, it is your specific explanation

Guru Mahārāja: *Sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ. Kṣipram bhavati dharmātmā.* They will say that what he lacks, he's in a *sādhana* course, but when he'll be mature all these things will disappear. That is it may disappear or may not disappear, that is my question. But develop *sarva-dharmān parityajya*

Rūpa Goswāmī has seen and given a description. Just as the Ganges water is seen to be filthy, but externally, externally filthy Ganges can it not purify? It can. Externally filthy Ganges water, the purificatory capacity of Ganges water has got no concern with external filthiness. Good scent or foam and any mud combination that cannot remove the purifying tendency and capacity of the Ganges water.

So the Vaiṣṇava, they may have physical and mental defect, but Vaiṣṇava means the *ātmā*, in *ātmā* they're a purifying agency, the purest, normal factor in the world. But externally, whatever may be seen there, like that foam and dirt in the Ganges water. The purifying capacity of the Ganges water cannot be disturbed by any foam or any dirt mixed with the water. That is something separate, that spiritual capacity. It does not depend in any way on these material, foreign things or capacity. So Vaiṣṇava, he may be seen as a little greedy, some a little excited easily, all these things. Physically also, one may be blind, one may be deaf, another may be lame. "Why a Vaiṣṇava will be a lame man? Why he can't hear well?" But these things won't do. That Vaiṣṇava, that saintly characteristic is independent of the physical.

The Vāsudevavipra he was a leper, in Mahāprabhu's Southern tour, in Kurmakṣetra, a leper Vāsudeva, he was a great devotee. And in the physical conduct also if any worm is falling on the earth from his sore he's putting the worm back into the sore so it didn't die. And also suffering from leprosy but he was a devotee cent per cent. Mahāprabhu found him and that leprosy disappeared when He embraced him. In this way.

Sanātana Goswāmī when coming back to Purī from Benares, or Vṛndāvana, then, by the contact of the bad water in the jungle he had some sores on his body. Mahāprabhu used to welcome him and he pushed back: "Don't touch this body of a sinful man. So many itches and sores are oozing this bad odour, all these things, don't touch me." Mahāprabhu forcibly embraced him.

Then one day he told that: "I should leave the place or I should invite death, falling before the wheel of the Jagganātha cart." Then Mahāprabhu, when He heard this He chastised him and then again forcibly embraced and the whole thing disappeared, a good position outwardly immediately. In this way.

Mahāprabhu told: "Sanātana, you are a Vaiṣṇava, your body may not be so defective. *Vaiṣṇava 'prākṛta' kabhu naya*, it is Kṛṣṇa's test to Me. I am a *sannyāsī*. Whether I have got any difference in the recognition in My dealing with the Vaiṣṇava, 'between the show is here, this defect is there in the Vaiṣṇava so I must keep him aside,' Kṛṣṇa is testing Me. Only for that purpose it is seen. And your body is already pure. Only to test the public Kṛṣṇa has created this and if I cannot see it then I'll be deceived by Kṛṣṇa, so it is nothing, it is nothing but a mere show. Your body's as pure as anything. You are a Vaiṣṇava, devotee of Kṛṣṇa. This is only apparently shown to serve some purpose of the divinity of Kṛṣṇa. And where there is *vaiṣṇavatara*, saintly devotedness, there can never be such things. Only to test My devotion Kṛṣṇa has sent you in this condition to Me."

So He embraced him and showed that he's as pure as anything, spiritual. He may be or may not be, still, the principle is this, that our duty is wholesale dutifulness towards Kṛṣṇa. That is all that is necessary.

In the ordinary sense the *gopīs*, they're also sinners, they're crossing the laws of the society and the *śāstra* so they're sinners. But they hold the highest position of purity of their exclusive devotedness towards Kṛṣṇa and none else. Even at the risk of so much, crossing morality, they cannot help themselves but to serve Kṛṣṇa cent per cent and they're considered to be the highest devotional life. But that sort of devotion is not very cheap.

Anyone in this world may say, "go on in taking that advantage," but that won't do. The devotion must be there and there will be some measurement of the devotion. Anyone, he will pass in the name of exclusive devotion, but *sahajiyā*, that cannot be allowed.

Devotee: Mahārāja, two new devotees have come from America.

Guru Mahārāja: New devotees? Today? Just now?

Devotee: One is Navadvīpa dāsa, Swāmī Mahārāja's disciple, and Prayraka.

Guru Mahārāja: They're coming from ISKCON direct?

Devotee: No, they're coming from America, direct.

Guru Mahārāja: Direct, to here?

Devotee: Yes.

Guru Mahārāja: astrology astronomical, stars, sun, moon, eclipse, all these things. Hare Kṛṣṇa.

Devotee: Have you taken breakfast?

Devotee: No. Afterwards.

Devotee: Navadvīpa dāsa is just sitting for you.

Guru Mahārāja: You come direct from America?

Devotee: Yes.

Guru Mahārāja: Not through Vṛndāvana? Swāmī Mahārāja's disappearance festival will

Devotee: Not yet. We went

.....

Devotee: read this *Bhāgavatāmṛtam*. Is that like we can try to follow in the footsteps of Sanātana Goswāmī while chanting, while taking the Name? Once I heard you say that we should surrender to the Name and allow the Name to take us wherever He wants.

Guru Mahārāja: Oh yes. That means *sevonmukhe hi jihvādau*:

[*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*]

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee." [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*]

To be in the spirit of service, dedication to the Name, what does it mean? Surrendering means to get impetus from that quarter to regulate me. And there, the connection will be supreme, supreme means He does not come to me as a servant, subservient, but as a master, His connection means the connection of a master. He'll regulate me. As much as I shall come nearer to Him I shall feel His command and His master-hood that I am fully regulated by Him, to every *natha*, impure, every *natha*. Name connection, to get the connection of the Name or anything of the Supreme, that means to be regulated by Him. Otherwise I am subject and that is an object, that is an experience of *māyā*.

Do you follow? The criterion is there. "One will find that he's humbler than humbler and he's only an instrument to the hands of that universal force of Me." That is the criterion and not that I'm a subject and I'm enjoying the sound and feeling some sentiment within me. And some sort of shivering and the hairs are standing on end. These external symptoms have no value. The real thing is that, "as much as I am entering into the command of Him and as much as I can feel that I am helpless of the helpless. Only an instrument in His hand, everything for Himself, that must be 'die to live,' we must keep it in mind, 'die to live.'" This ego must be dissolved and another new ego from within will spring up, it means such thing in reality. The test is there, that I am doing, handled by Him. Gradually more and more. "I am His servant, *nitya-dāsa*, servitor, and He's kind enough to regulate me to His highest intensity. He's my Lord, everywhere, everything is under His control." That sort of transformation must come in me.

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

*jayati jayati nāmānanda rūpam murarer
viramita nija dharma dhyāna pujoyadhi yatna
katham api sakṛdāttam muktidaṁ prāninām yat
paramāmṛtam ekaṁ jīvanam bhuṣanam me*

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rupam murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."]

[*Bṛhad-Bhāgavatāmṛtam*, 1.1.9]

Nija dharma, duty, as we find in the direction of the *varṇāśrama*, our duty to the god, to the world, to the environment. *Dhyāna*, meditation about anything and everything. *Pūjā*, the *arcana* of the Rāmānuja section. *Jñāna*, the Śankara and other sections and duty of the Jains, *karma-kandi*, everything will be off. *Katham api sakṛdāttam muktidaṁ prāninām yat*, anyhow if we get the grace of the Divine Name our liberation is effected, unconsciously. *Muktidaṁ prāninām yat*, that is not the real gift of the Name. *Muktidaṁ prāninām yat paramāmṛtam ekaṁ jīvanam bhuṣanam me*, and it comes to show that that is one with Kṛṣṇa and He's the Lord of your life and the ornament, everything in your life is He, that Kṛṣṇa, that Name. The Name and the Personality Himself, the figure, the colour are one and the same inseparably They're one. And that is the Lord of your heart. And it is ornamentally the necessity in you also comes from there that is everything to be found in Him. The Lord of your life and also the supplier of all external activities to you also is He, *jīvanam bhuṣanam me*.

Hare Kṛṣṇa.

*madhuram madhuram ekaṁ mangalam mangalanam
sakalani pandi chit sadam sat palam sa rupam [?]*

He's the sweetest of the sweet and best of all *mangalanam*, all auspicious things are there. And that is the conclusion of all the revealed scriptures, and that is not only a material sound, or the outcome of the ether, not that, *cit ca rupam*, He's of spiritual existence, spiritual, not only a sound which comes from the vibration of the ether, not that. *Cit ca rupam*, it has got it's spiritual existence, above soul.

Anyhow if we come to find its grace we get out from all this sinful life. And no consideration of any caste or creed, white or black, or *brāhmaṇa* or *śūdra*, anyone coming in His real connection he cannot but attain His grace. He's very, very precious, nobly gracious, the Name of Kṛṣṇa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol!

*nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām saṁśrayāmi*

["The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls [headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations]. Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [Rūpa Goswāmī's *Nāmāṣṭakam*, 1]

First, Sanātana Goswāmī, second *Padma-Purāṇa* perhaps, and third, Rūpa Goswāmī. *Nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda*, Oh you Divine Name of Kṛṣṇa, all the living *mantrams* of the revealed scripture, they're making some *ārātī*. With their light they're trying to show Your holy feet. *Nikhila-śruti*, all the revealed scriptures advice, *śruti-mauli*, leading among those advices, *ratna mālā, dyuti nīrājita*, are very bright jewels among the *śruti*, they come to show by their light, their ray, the holy feet of You, the Name, the most gracious representation of the Lord, *pāda-paṅkajānta*.

Ayi mukta-kulair upāsyamānaṁ, and all the liberated souls of the normal type gather round with their

hari-nām saṁśrayāmi

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

.....

Guru Mahārāja: to Kṛṣṇa's satisfaction and die to live. Die as a member of your family life or country life or human life, social life, religious life, so far, die there. Ha, ha. Disappear completely from there and fit into another world. Live, try to have your life in another plane, exclusively, exclusively try to float in another plane with full life, full service of Kṛṣṇa consciousness. Transformation, real adjustment, this is all maladjusted in this universe, proper adjustment is the adjustment in the respect of Kṛṣṇa consciousness. He is the Supreme. We are all subservient. Everything for Himself and we are to follow that thought. He's beauty, He's love, He's affection, He's ecstasy, above justice and above any energy also, power, exertion. No amount of exertion, no amount of decision can give Him, only surrender, devotion

.....

..... the function of us. Try to see things with the help of the ear, the guidance of the ear.

..... at my heart, that is the real qualification. "I want Him and Him alone." That is the qualification, want and you'll have, the simple way. Ha. ha. Want and you'll have. But want sincerely and not superficially but from the inner core of your heart. You want it and you'll have it. This is the general, easy, simple, natural way to attain it.

[*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."]

[*Caitanya-caritāmṛta, Madhya-līlā, 8.70*]

No good deeds from your present plane can help you, but the association with them and inner things. The heart is sealed, that ego, that must be broken and the inner flow will come out and that will recognise where is the plane to love and to mix, where is his home, back to God, back to home. The *ahankara*, that is ego, that must be broken and the inner flow will come out.

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsyā karmāṇi, dṛṣṭa evātmanīśvare*

"Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."

[*Śrīmad-Bhāgavatam, 1.2.21*]

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsyā karmāṇi, mayi dṛṣṭe 'khilātmani*

"The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."

[*Śrīmad-Bhāgavatam, 11.20.30*]

Just as a child jumps to the mother's lap can recognise that she's my mother intuitively, like that. That inner flow will come out and select, "Oh, this is my home plane. I am a child of this soil. I am floating externally here and there and suffering from reaction.

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

.....

..... the deepest sight will see everything is *prema* and everything is superior to you, everything is to be worshipped, not

End of recording, 28.11.83 + 4.12.83.

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