

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

81.10.16 + 83.4.8

Guru Mahārāja: He is ecstasy personified. He is tasting Himself. Kṛṣṇa is tasting Himself. His own *rasa*, His innate self. He's tasting Himself. But the devotees' are different type, they extract *rasa* from within Him by serving a movement in that *rasa* and they distribute it at large, distribute it widely towards the external sphere. So they're our real friend, the devotees', devotees, the *śakti*, the potency. We can have any thankfulness, gratitude, for the fulfilment of our life and that must be, must go to the devotees', to the potency. And that will take us finally, accept us finally to be one of them, one of them, not an outsider that like a guest we should be dealt with, no. Our own can have final entrance in the position of the service of the world of that divinity, the highest form of divinity. Simplicity, divinity, then sweetness, magnanimity, and so many things of the highest order is to be found there in ample magnitude. And that is told by Mahāprabhu, given hint from *Śrīmad-Bhāgavatam*.

So Bhaktivinoda Ṭhākura told, I first could not understand how the Vṛndāvana pastimes of that type of conduct of the Absolute should be considered as the highest one. I fasted and prayed internally, "Please reveal it to me" and that was revealed, and when it was revealed in me how it is the highest, it can be the highest level of our fulfilment and the *līlā* of the Lord. At the same time simultaneously it came within my mind who is Mahāprabhu Gauracandra. Who is He? He's no other than Rādhā-Kṛṣṇa combined. It came, it flashed in my mind, simultaneously with His advice, with His gift to the people who is He.

That land of lawless land, the highest quarter is lawless, ha, that was the contribution of Mahāprabhu. Law has got no position there, so much intimacy. Law comes to decide between differing interest of differing parties. No necessity there. Everything madly approaching to serve, all are mad to serve. And the management is also, administration also conducted by the law of love, we may say, the law of love and that is infinite. So not a finite thing that there will be a quarrel, one gets another does not get, that does not, no question of that thing. So *atha samanta* ?
The oxygen enough anyone taking, no scarcity, it is absolute, absolute.

Brahmā came to have an interview in Dwārakā. Then Kṛṣṇa asked, information, the bearer took to Kṛṣṇa that Brahmā has come for an interview.

"Which Brahmā, which Brahmā?"

He told that, "Which Brahmā you are?"

The Brahmā was astonished. "Is there any other Brahmā?" Still, he sent the word to Him, "You say that the four-headed Brahmā who is the father of Catuḥsana (the Four Kumāras), he has come to see You."

"Take him here."

Brahmā went and he put, "What you have to say?"

"No, I have some difficulty but you have come very gracefully, very kindly you have come to My jurisdiction and whatever anomaly is there all finished and the whole thing is going on satisfactorily."

And the Brahmā looking around saw there are so many Brahmā's. He had only four heads, there are hundred, thousand, so many headed Brahmā's. They're administrators of bigger *brahmāṇḍa*'s (universes) than him, like a mosquito near so many elephants this Brahmā is sitting. By Kṛṣṇa's will it was managed in such a way that Brahmā could understand his position, the infinite.

Sanātana Goswāmī when he told Mahāprabhu, this *ātmārāmās ca munayo*, (*Śrīmad-Bhāgavatam*, 1.7.10), "Any kind of explanation You can give, You are the Lord Himself. So sixty-one different explanations of one poem, *ātmārāmā*, it is though very strange to ordinary people, but You are that Infinite Personified, whatever You will You can do that."

Mahāprabhu told that, "Why do you praise Me, but don't you understand that every letter of *Bhāgavatam* is Kṛṣṇa Himself. Every letter has got the possibility of expressing itself or Himself in infinite ways, it's Kṛṣṇa Himself."

The part of the infinite is infinite, ha, ha. The part of the infinite is infinite.

Ananta svayam, that is a favourite name in the Madras side, Nārāyaṇa, *Ananta svayam*, Who is lying on infinite. *Ananta* is Baladeva, He's in the form of a snake and Nārāyaṇa is lying there as a bed, and from His navel a lotus stem and there the Brahmā and creating the *brahmāṇḍa*'s, Kāraṇārṇavaśāyī (Viṣṇu). *Ananta svayam*, one Whose bed is infinite, *Ananta svayam*, He's lying on the bed of infinite, He's more than infinite, so to say. Why?

*athavā bahunaitena, kim jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*

"But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings." (*Bhāgavad-gītā*, 10.42)

"Whatever you can consider to be infinite that is in My one part."

It is not possible for anyone to have conception of what infinite is, what characteristic the infinite may have. We see the line may be infinite, the length and breadth also may be infinite, and in the consideration of the solid that also may be infinite, infinite. Infinite in the biggest sense, infinite in the lowest sense, that is also infinite. Atom, electron, go by analysis and smaller, smaller, smallest, smallest, that is also going to infinite. And the bigger, bigger, bigger.

kala kastyadi rupena parinama parayine ?

It is found in *Chencandi* ? And in *Bhāgavatam*: *vidura kastyaya*, Śukadeva says, "To the furthest corner, the plane where the picture is drawn, the background picture is

drawn, so many pictures viewed and the caster, the furthest plane, this is the foundation, this is staying over this, and that is staying over this, in this way if we go on calculating what is the basis of that, the final base, He's there. Of all the pictures view, the furthest plane and He is there and in colour. The development in the foundation there is also He. So:

ano aniya mahato mahiyam ?

The minutest of the minute, and the greatest of the great, everywhere. And via media. So *madhyama akriti* (?), there is also no finish, no limit, and to the bigger approach there is also no limit. So try to find Him in the middle.

"I am there also, there also." So don't be unnecessarily try to find out the highest, biggest foundation, nor try hard to reach to the minutest of the minute. Try to have in the middle, you can have Me there, I am also there. So *madhyama akriti*, you can have not in the furthest corner and nor in the minutest present, everywhere. Both in time, both in space, there rather the forms of thought only, they're factors of Mine."

The space and time, *deśa kalpatra* in person - space, time and person. These are indispensable necessities for our thinking, for our thought. "But they're form of Mine here in the plane of enjoyment, exploitation. And in the zero we do not find but it may be there also imperceptible in Brahmāloka, Virajā, Brahmāloka, in the marginal position. And then again you will find time and space and person in the Vaikuṅṭha just the opposite, the land of service, land of service supreme, of service, dedication, devotion, love, everything. But *jñāna-sūnya-bhakti* (non-calculative and knowledge-free unalloyed devotion), stick to the, if you want maximum don't try to have a scientific brain but ordinary brain or an ordinary worker in connection with the Absolute. The highest benefit you may draw only from such homely life. To run towards hither, thither, scientific, astrology, this or that, but all wild goose chasing. But your innate demand that is, you will find in your play in family life. That is the advice of Mahāprabhu and *Bhāgavata*, *jñāna-sūnya-bhakti*.

You are going to the moon, ha ha, the sky is so infinite, going to the moon and going one foot distance to your room does not differentiate much. The infinite is so great. One foot distance and one *lākh* (100,000) foot distance, that light year distance. In infinite everywhere there is centre nowhere circumference, nowhere circumference. Though much difference between a king whose rents are one *lākhs* and one thousand, *crores*. In the case in comparison with the infinite the difference is very, very meagre, nothing almost. So don't allow you to go wild goose chasing, not for knowledge and not for exploitation to be a prey of reaction.

But God centred homely life, that will give you best, that is the instruction of Mahāprabhu and *Bhāgavatam*. That the idea of Vṛndāvana all suppressed, all underground there, underground arrangement of the machinery and over that we are enjoying the facility. *Taru-kalpa-vṛkṣa* (wish fulfilling desire trees), loving *kāmadhenu*

(spiritual cows in the spiritual world, which yield unlimited quantities of milk). These requirements are suppressed underground.

The king, always with the weapon, with sword, with gun, with the armour, that it a tedious thing. But easy life without armour, without weapons, that will be considered to be a more natural and happy life.

We are told that (George) Washington (1732-99) after attaining the victory of his country, he went to the life of a farmer, went back to the life of a farmer. Though the country wanted as long as he'll live he'll be at the helm of the whole administration. But he left it and he went to live a farmer's life, easy life, plain life he liked. Something like that.

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

A life of grandeur and plain life, simple life.

Lakṣmī Devī could not have entrance there. Mahāprabhu in a fine way with the smallest argument convinced Venkata Bhaṭṭa, father of Gopāla Bhaṭṭa. Mahāprabhu's way of proving things was such. In Benares also so many *Māyāvādī* stalwart worshippers of Śiva, they came, "No, Śiva, the *patika* (?) the emblem of renunciation and knowledge and penance, he's the highest form, conception of Godhead."

And Mahāprabhu told: "No, Nārāyaṇa." Then in the argument Mahāprabhu only simply took example of Ganges. Ganges comes from the feet of Nārāyaṇa and Mahādeva (Śiva) keeps her on his head. Gaṅgā dāsa, Gaṅgā is on the head of Mahādeva but she is, her birth is from the feet of Nārāyaṇa, *Caraṇāmṛta* Nārāyaṇa. The very characteristic of Ganges that proves that Nārāyaṇa is higher than Śiva because Ganges, Gaṅgā dāsa, is on the head of Śiva and on the feet of Nārāyaṇa so Nārāyaṇa must be the highest.

Here also with this little, Lakṣmī Devī had her aspiration for *rasa* that was not present in Nārāyaṇa. So something more than that, so she had aspiration for that *rasa*. More tasteful just as, but she did not get that. Ordinary people also got, the *muni* and the *sruti*, but Lakṣmī Devī could not have any entrance there. What's the matter? Then he was perplexed: "But it is very perplexing, I can't understand." The Kṛṣṇa conception is higher than Nārāyaṇa otherwise Lakṣmī may not have any aspiration in that *līlā*. It proves simply Lakṣmī's attempt to aspire after *rasa līlā*, that proves that that *rasa* is superior which is not found in Vaikuṅṭha with Nārāyaṇa.

With a very simple example here and there Mahāprabhu has proved like that, the way of proving things in a simple way, ordinary common sense. Hare Kṛṣṇa. Common sense.

When the Digvijayī (Paṇḍita - of Kāshmir) defeating the scholars of all directions came to Navadvīpa and to debate with the renowned *nyāyāits* of the place, many big scholars left the place with some plea or other. And young Mahāprabhu (Nimāi

Paṇḍita) was there. When he's walking on the bank of the Ganges on a moonlit night and some of his followers told: "Here is Nimāi Paṇḍita, He's also a very renowned *paṇḍita* though young, so you can talk with Him, some discourse, and if you like to get the certificate of victory from Navadvīpa you will have to defeat this boy *paṇḍita*."

"Is it?" "Yes." So he came there and Mahāprabhu also welcomed sitting on the sand of the Ganges on a moonlit night. Mahāprabhu told, His disciples introduced that he's Digvijayī Keśava Kāshmirī came here to discuss with the scholars of the renowned place but he don't find any scholars here, they have left Navadvīpa, the big scholars are not to be found here."

Then Mahāprabhu welcomed him: "Take your seat here, you are a big *paṇḍita*." In this way gave much honour. And Mahāprabhu asked: "I heard that you are a great poet, so what we can discuss here? I want to hear, I am a boy, I want to hear some poems in praise of Mother Ganges. We are on the banks of the Ganges, please make some *stotram*, song in praise of Ganges and we will be blessed by listening to that."

And Digvijayī began, then, in a stormy way he composed poems and now stopped.

Then Mahāprabhu asked: "What you have shown, that is not an ordinary thing, it is not possible in human capacity. Perhaps you are a favourite of the goddess Sarasvatī, the goddess of learning. But I want to hear the explanation of a particular *śloka* from your mouth, that will be very nice, we will be fortunate enough to realise the meaning in this poem."

Then Digvijayī Paṇḍita he felt a little disturbance, "He wants to entangle me into the explanation. He's very audacious boy I see. Anyhow, I have composed so many poems in the small span of time, what *śloka* You want to hear the meaning of?"

Then Mahāprabhu only pronounced one *śloka*: "I want to hear, to listen to the explanation of this particular poem."

Then he was startled, "Oh, so fluently I pronounced the *śloka* and that is my own composition not to be found anywhere and He has kept it in memory, one *śloka* exactly He's putting forth." He was astonished, but still went on because requested to keep up his prestige he had to explain the meaning of his own *śloka*.

Then after his explanation was finished Mahāprabhu asked mildly with humility: "That yes you have explained but at the good attributes, the bright side, but is any defect in the *śloka* ?"

Then he was furious. "Defect in my composition? What do you say?"

"That is not a great thing. Even in Jayadeva, even in Kalidāsa, they are famous poets, there also we see some defect there. So you are by the grace of the goddess of learning you are a great poet and you have explained, we are fortunate enough, but still if any impartial criticism, any defect you may explain, we may have the opportunity of seeing that also."

"You can show any defect?"

"Of course if you order Me I shall try in My humble way."

"Do it." He gave the meaning, then Mahāprabhu pointed out several defects in the *śloka*. And he tried to refute but he was benumbed, could not find his reason to come again to oppose the statements of Mahāprabhu. Then Mahāprabhu thought that he's defeated, He began to praise him, "Oh, you are now such a big *paṇḍita* and you are as a favourite of the goddess of learning, you have done so and so." In this way he came to his temper him and then Mahāprabhu's followers, the students of Nimāi Paṇḍita

wanted to ridicule him, He stopped, "No, never, he's a great *paṇḍita*, don't do so, don't be boisterous." And He rose and helped him to go to his quarter.

Then Digvijayī came back to his home, "Oh, my goddess of learning, you have defeated me at the hand of a boy. So long I was invincible amongst the scholars of all shades in the, throughout the length and breadth of the India, and ultimately I'm defeated at the hands of a boy?"

Fortunately he was fasting and praying without sleep, and the goddess later came in dream, "He's my husband. I can't come in front of Him to argue your case. So you are fortunate you have found Him so take shelter under His feet." That was the advice of the goddess of learning. And in the early morning he came to the house of Nimāi Paṇḍita and repeated what he heard from the goddess.

"Don't, time has not come for Me to express Myself, keep it secret and your wish will be fulfilled, you go."

In that way he was blessed and he went back. And he was one of the greatest scholars of Nimbārka, Keśava Kāshmirī, in the Nimbārka school he was one of the scholars who has written many commentaries and very nearer to that of Gauḍiya Vaiṣṇavism, Nimbārka school.

.....

Devotee: Lord Brahmā, *catur-mukhay-brahmā*, the devotee prays, "I want to be born as insect, *kīta janma*,

Guru Mahārāja:

kīta janma hau yathā tūwa dāsa, bahir-mukha brahma-janme nāhi āśa

("Let me take birth as a worm - as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa."

(*Śaraṇāgati*, Bhaktivinoda Ṭhākura)

All the Brahmā's may not be devotees', there may be some Brahmā who is not a devotee. Devotee means 'pure devotee'.

*bhakti-miśra-kṛta puṇye kona jīvottama, rajoguṇe vibhāvita kari' tāñ'ra mana
garbhodakaśāyī-dvārā śakti sañcāri', vyāṣṭhi sṛṣṭhi kare kṛṣṇa brahmā-rūpa dhari'*

(Because of his past pious deeds mixed with devotional service, a first-class living entity who is influenced by the mode of passion within his mind and empowered by Garbhodakaśāyī Viṣṇu becomes Brahmā. Such a living entity becomes the qualitative incarnation of the Lord in the mode of passion for the purpose of engineering the creation of the universe." (*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.302-303)

We find in *caritāmṛta*. Brahmā is a *jīva*, ordinary *jīva* soul, *bhakti-miśra puṇye*, much of merit of the worldly type and small mixing with devotion. A very meagre devotion and maximum of *karma* and minimum of devotion combined makes one Brahmā.

That is the qualification of a Brahmā. Such a candidate, Kṛṣṇa delegates His power for creation and he becomes Brahmā. So all Brahmā may not be of that type who will be the first starter of the *śuddha-bhakti* in the *brahmaṇḍa*, not in all cases in time of creation. Some Brahmā may be a little anti-God, but if not very anti-God but still very meagre knowledge about God.

"So I don't want to be in a position of a Brahmā, rather *bahir-mukha brahma*, rather I want the unofficial Brahmā. All the office holders may not be faithful to the king, their capacity may acquire such position for them. So *bahir-mukha brahma*, "I don't want to have the position of a Brahmā, the creator of this world, rather I want to be a worm in the house of a devotee. If I die under the pressure of his feet I shall have some higher lift in the spiritual realm. *Bahir-mukha brahma, kīṭa janma hau yathā tūwa dāsa*.

The connection with the *nirguṇa*, the transcendental personality, to have a transcendental connection, a *nirguṇa* connection is very, very rare, valuable. That is mentioned here. The smallest connection with the pure devotion that has got the greatest valuation in our life. And the highest position in this *saguṇa*, that is nothing, that is *sapna samstitam* (?), that is to be praised by so unreal that even the dream is praising it "You are more unreal than myself." *stuta, samstutam*, the dream is making praise of the reality, so-called reality. "What is the thing? That you are more unreal than myself. I am notorious for false representation, I am dream, I am very notorious for false representation. But you are more qualified than me in that *sapna samstitam*."

So the position here this is praised by the dream even, even by the dream. So is its characteristic, transient and no value, rather the opposite value, *vedāśraya nāstikya-vāda bauddhake adhika*: "Half truth is more dangerous than falsehood."

*veda nā māniyā bauddha haya' ta nāstika
vedāśraya nāstikya-vāda bauddhake adhika*

("The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *Māyāvāda* philosophy are certainly more dangerous than the Buddhists." (*Caitanya-caritāmṛta, Madhya-līlā, 6.168*))

Taking the colour of reality but in fact it is more empty than the dream, more false than the dream.

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

Devotee: Mahārāja, when the living entity first falls from the spiritual world, does he enter the material world as Lord Brahmā?

Guru Mahārāja: That is not a fixed thing but still he may come, he may begin his life according to, he gets the influence from outside. He may be generally be considered in the position of Śiva, Śiva, *pāśa-muktaḥ sadāśivaḥ*, (*pāśa-baddho bhavaj jīvaḥ pāśa-muktaḥ sadāśivaḥ*) beyond the clutches of *māyā*, that position is maybe compared with that of Śiva who is above *māyā*, not under the clutches of *māyā*, that is

illusion. If that unit may be separately conceived, independently conceived, he holds the position, the not under *māyā*, that is the position of Śiva. The first consideration. And then he comes to be in the position of Brahmā and then he may come down gradually here. And when he, yesterday perhaps I explained when going out:

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ param hi mām
avyākṛtam bhāgavato 'tha vaiṣṇavam
padam yathāham vibudhāḥ kalātyaye*

("A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."

(*Śrīmad-Bhāgavatam*, 4.24.29)

When he goes out he comes to the stage of Brahmā. When one hundred lives continuously he follows the system of *varṇāśrama-dharma*, discharges his duties rightly, then he comes to attain the position of a Brahmā. And after that he comes to the position of Mahādeva, Śiva, that is above the limit of *māyā*, that is like Śiva. But gradually entangled in he loses his independence and becomes a doll of play in the hands of *māyā* and he has to go in different stages of life in eighty-four *lākhs* of species. Again when going up the Brahmā, Śiva's position to cross. But it does not mean that always he will have to go after possessing and finishing the duty of Brahmā then that of Śiva then he can that stage he's to pass through that stage first.

Sanātana Goswāmī has written in *Bṛhat-Bhāgavatāmṛtam* when the *jīva* is liberated the Devī Durga, the potency of this mundane, the out-carrying current, she comes to offer her service again to that person, "I am here, I am ready to serve you. Why do you go, leaving me here, to the other side?" *Mukti* is the last snare of *māyā*.

Aurobindo has written this in his *Yoga and affect* (?) Before I joined this Maṭh I read that book, "The *mukti* is the last snare of *māyā*." So he has also discarded *mukti*. The offering of the Ramakrishna Mission, Aurobindo. And Ramakrishna told, *kanak, kāmīnī*, you must hatefully reject it. But Aurobindo says, "No, as a trustee you must deal with them, not enjoyer but it is for the Absolute and we are to deal with as trustees to help in the service of the Lord. The difference between the Aurobindo and the Ramakrishna Mission, followers of Śaṅkarite.

So after *mukti* the person of, rather the goddess of *māyā*, the whole illusion is under her command. She again comes to enchant, to charm the liberated soul. "I am here ready to serve you. Why should you leave me and go away? This is the charm of exploitation that is also not very weak, she has got her position also that she can

charm Śiva, Mahādeva. And Brahmā and other gods under her clutches to certain extent if they have not got sufficient devotion or faith for Nārāyaṇa, for Kṛṣṇa, within.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Śrīdhara Mahārāja, what is the position of the *sādhaka* ? (the aspirant neophyte who is striving to cultivate perfection in devotional service in Kṛṣṇa consciousness) The *sādhaka* is he able to go past the stages of Brahmā and Śiva?

Guru Mahārāja: Yes, with the help of *śuddha-bhakti*, *śuddha-bhakta*, and he pass through that without having any charm because already here he has got that taste, he has got that real taste what is what. And when passing through those zones some attraction may come but he has already got the medicine, he can by the help of that he can pierce through unaffected, the different zones, without having any attraction for them for the time being. Because already he sufficiently gathered knowledge about them and their charm and the possibility of being fascinated already he has got knowledge and calculation, he does not care for that, he passing through unaffected, unaffected he passes through when he has got some higher substance in him.

The balloon goes up because within him that hydrogen gas or something in the balloon, and if you leave it, it passes the pressure of the air cannot take him down. He passes because within him he has got that light gas which will take him there. So if one's heart is surcharged with the love of Nārāyaṇa, Kṛṣṇa, and Their devotees' they cannot be influenced by the environmental forces, they go up.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, the Madhva *sampradāya* we are told, they want to place lesser stress on the *brahmā-vimohana-līlā*. (the *brahmā-vimohana-līlā* is the pastime of Lord Brahmā's illusion and bewilderment when he took away Kṛṣṇa's cowherd boy friends and calves to test Kṛṣṇa's supremacy, and Kṛṣṇa expanded Himself into many more forms of cowherd boy friends and calves, and Brahmā saw Them all as *Viṣṇu-Mūrtis*)

Guru Mahārāja: They have omitted. Madhvācārya has omitted that *brahmā-vimohana*, "That my Guru, highest Guru, how can he be fascinated? I can't tolerate that. But the Gauḍīya *sampradāya* has kept it and also maybe explanation there. That may be a play of the Lord, *līlā*." My Guru is being defeated by Kṛṣṇa, playfully it may be so and the Kṛṣṇa is such the *līlā* may also be of that type. A big *Ācārya* like Satyavan Tīrtha (?), one big *Ācārya*, he came in Madras, and myself, Vana Mahārāja, and Madhava Mahārāja *brahmacārī* Harigriva, went to see him to collect some money for our centre there. Then the question of Vighraha came, arose. He told that Madhvācārya has told that the Lord is within the body, the body is not that.

But our argument was: *deho dehi vipagriham nisivagri vidyati kacit ?*

The body and the possessor of the body, such difference is not in the case of

(*'nāma'*, *'vighraha'*, *'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*)

End of side A, 16-10-81 + Start of side B, 16-10-81 & 8-4-83

Guru Mahārāja: Such difference is not in the case of Kṛṣṇa, Nārāyaṇa, etc. So, the wholesale, the Vighraha wholesale is *sat-cit-ānanda*. Though to our fleshy eye it may seem to be made of this mundane things but it is not so. But he told, "No, Madhvācārya he can," Then I quoted on *śloka* I heard from Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) from *Bhāgavatam* in the last chapter.

*sarva-vedānta-sāraṁ yad, brahm brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam*

("This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth." (*Śrīmad-Bhāgavatam, 12.13.12*))

The highest realisation convinces us that, shows us, *kaivalyaika-prayojanam*, we must not allow ourselves to come down from the revealed truth. We must not allow the knowledge of our experience in this mundane world to take us down from that conception, the highest ideal given to us by the revealed truth. We must not allow us. What the results of my experience show, deceive me, the knowledge of experience may deceive me but I must not allow my knowledge of experience to deviate me from the plane of that faith that the Lord says in this *śloka*.

He does not care. Then I fortunately put an example to him. "When Kṛṣṇa, before His departure, He was pierced by the arrow of a hunter, then blood oozing, is it not?" He said: "Yes." "Do you consider that blood to be material one?" "No." Then, who your knowledge of experience will explain that? It is the blood oozing but if that is not material...."

"Oh," before this he foolishly put an example. "The *Śālagrāma* is there, (a *Śālagrāma-silā* is a Deity), and if I strike it with a club it will be reduced into dust, the *Śālagrāma*, the stone will be reduced into so many dusts." At that time we put our hands over our ears, closed our ears with our hands, then all astounded. "What is this?" So many big disciples are also there, so he was depressed by that statement we especially put our palms on our ears. We cried, our *Śālagrāma* reduced to sand.

Then I put that question, "When the hunter threw the arrow and the blood oozing, is that blood material blood?" "No." "Then how do you explain that?" He could not

answer. And this is also in the case of *Śālagrāma* or any other image of the Deity. That is *māyic*, the knowledge of experience holding the upper hand. We shall try to ignore but it cannot be so, this is my offensive state that I am to see like that and to rouse in me faithlessness in the revealed truth. If the knowledge of experience gets the upper hand over the revealed truth. So this is not *kaivalya*, you can't keep it continuous, a temporary into the flow of the knowledge that comes from revelation. I can't keep up my standard there, my hatefulness there. But that man was stopped

.....

Devotee: Mahārāja, where's your new chair?

Guru Mahārāja: I'm more comfortable here.

Devotees: (Loud laughter)

Guru Mahārāja: Ha, ha, ha. That is for show, that is for grandeur. I like old and simple things, I'm fond of that. Still, sometimes I have to accept them for the satisfaction of the friends.

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

.....

(the same recording from here also on Guru 40)

Devotee: he referred to the *śrauta brāhmaṇa*.

Guru Mahārāja: *Srauta* ? T?

Devotee: Yes, t.

Guru Mahārāja: That is otherwise *śrauta* and *śaukra*, *śrauta* according to the order of the *śruti*. *Śrauta* means according to the dictation or recommendation of the *śruti*.

Devotee: *Śrauta-abhimani* he told, I read it somewhere.

Guru Mahārāja: You mark it again, whether t or k.

Devotee: No, t.

Guru Mahārāja: *Śrauta-abhimani* ?

Devotee: Yes.

Guru Mahārāja: Who considers themselves to be followers of *Śrauti*. *Śrauta-abhimani*.

Devotee: I see. False followers, like

Guru Mahārāja: Who has got that *abhimani*, that sentiment that I am a *brāhmaṇa*, without caring for the qualification of a *brāhmaṇa*. *Guṇa gata*, that is:

*yasya lal lakṣaṇam proktaṁ, puṁso varṇābhivyañjakam
yad anyatrāpi-dṛśyeta tat tenaiva vinirdīset*

"If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."

(*Śrīmad-Bhāgavatam*, 7.11.35)

In *Bhāgavatam*. In general we have said this *śrauta*, this *śaukra*, the physical propaganda, the lineage, is accepted. Then there is an exceptional thing there if I have already enumerated so many signs, symptoms of a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. But if any of the symptoms of a *brāhmaṇa* is seen in a *śūdra*, he should be recommended as a *brāhmaṇa*. According to the symptoms the final recognition and classification should be accepted, that is said. Ordinarily you may accept this physical connection. But if the qualification of the same is not seen in a particular, they will be reckoned and they will be given recognition according to the quality and not to the physical connection, in *Bhāgavatam*.

This should be considered superior in the point of judgement, that *guṇa*, symptom, and not the physical connection, these descents, physical descendants. That has got some value but instead of that facility if one cannot *brāhmaṇa*, a *brāhmaṇa*'s son has got some facility to become a *brāhmaṇa* from his childhood. But still if he does not show the symptom of a *brāhmaṇa* proper then he should be rejected from the *brāhmaṇa* class. And if a *brāhmaṇa*'s symptom is seen in any other caste he should be taken in as *brāhmaṇa*. This will be a dynamic *varṇāśrama*, a living *varṇāśrama*, otherwise it will be a dead thing.

A doctor's son may not be, well and good if he becomes a doctor, he has got the chance of being a doctor from the childhood he's getting so much experience how to be a doctor. But still if he can't become a doctor he should not be given recognition of a doctor. So everything. The quality must be given more preference than the physical association and physical connection. That is *daiva-varṇāśrama*, and that is *śaukra-varṇāśrama*, *aśura-varṇāśrama*. That lays much stress to the body and not the inner existence.

Hiraṇyakaśipu, he comes from a *brāhmaṇa* descent, (and his brother) Hiraṇyākṣa, but they're considered *aśura*, *aśura-varṇāśrama*. Rāvaṇa also a *brāhmaṇa*'s son but *asura*, *rākṣasa*.

Brāhmaṇa's are offering things to Rāmacandra and Rāmacandra Himself taking the *Prasāda* of Buhak-candal (?). The Buhak-candal through his extreme love whatever he found very sweet he kept it for Rāma. And when Rāma again became his guest, he said very sweet fruit I have got and Rāmacandra took that. Savari (?), then one perhaps the sister of Buhak-candal, he collected something, Rāma took there the remains. And

brāhmaṇa's are trying to offer *bhoga* to Rāma. A devotees' position is such, *nirguṇa*.
Tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham:

*na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham*

"A *brāhmaṇa* who is expert in studying all four *Vedas* is not dear to Me. But a devotee who comes from a family of outcastes (*caṇḍālas*) is dear to Me. Whatever he touches becomes *prasāda*. That devotee, although born in a family of outcastes, is as worshipping as I am." (*Hari-bhakti-vilāsa*, 10.91 + 10.127)

Just as fire within the iron, fire may be within gold, fire may be in silver, fire may be iron. But gold may not have fire, but in iron we may find fire, that is fire. "I am there in My devotee." So the iron can do the work of fire, if it is surcharged with fire it can do the work of fire, the iron rod. So *tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham*: "I am pervading to every part of My devotee, so if you give to him it is as good as to give to Me. I am there like fire in the iron." Something like that. *Tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham*: Then the iron rod should be given the honour of fire. Ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: When our Gurudeva Śrīla Swāmī Mahārāja, when he gave *Hari-Nāma*, he held this *halan* (?) Whereas previously, generally it was only *havan* (?) was for *Bhāgavati-dīkṣā*. So perhaps he did it for *prācārya* (? - a *guru's guru*) because without *samskāra* (purifying ceremony) we have got only the beads and not much ...

Guru Mahārāja: Impression, to create impression favourable to spiritual life they managed something.

Devotee: Yes. But still we find that there is one *Nāma-aparādha*, *dharma-vrata utardhi*, (?) to consider that *Hari-Nāma* equal to this *dharma-vrata uta* (?) So later if the disciple does not realise it then it's become something like *smārta-brāhmaṇism*, more attention to that *havan* (?) and less attention to the *Nāma*. Some danger, so how will we harmonise it?

Guru Mahārāja: In the famine the distribution of food that is all important. If it is in an organised way, well and good. But without food only organisation display and grandeur, what value to that?

Devotee: You told: "Rāmakrishna Mission has a big sign, we are doing so much."

Guru Mahārāja: I told it: "The big sign-board, but if the orator goes we'll find that they're bankrupt." Ha, ha, ha. But externally a big sign-board maintaining, to the ordinary public. Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) was very much satisfied with this example. "That who has given this example?" he told me, "very suiting." Mādhava Mahārāja was there, he told: "Śrīdhara Mahārāja's analogy." Ha, ha, ha. The other day you took my short history but some points are omitted, points of

appreciation of Prabhupāda about me. Hare Kṛṣṇa. Important remarks he had about me.

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

.....

So about *sadhana* we shall do in that way

.....

Guru Mahārāja: the most original conception of everything is to be found in Goloka Vṛndāvana. And all other that is for the time being they're different representations, *vilāsa*, *vilāsa* in different planes but originally everything is there. We are to consider.

Devotee: Do we consider the Tulasī Devī in our home nondifferent from *tulasī* in Navadvīpa?

Guru Mahārāja: Not so much, slight difference there may be. Navadvīpa, Vṛndāvana, holy places, there that aspiration may beautify. Just as different dress, one may appear beautiful by particular dress. Different dresses may increase the beauty of the person. A comparison in that way, that is formal. Materially that is the same thing.

Kṛṣṇa in Dvārakā, Kṛṣṇa in Vṛndāvana, Mathurā, Kṛṣṇa in Vṛndāvana, Kṛṣṇa in Rādhā-Kuṇḍa, differentiation according to the environment importance varies.

.....

Guru Mahārāja: difference between a servant and a trader. Many comes, approaches with some trade purpose. And really the devotees should be of servant characters. Prahlāda Mahārāja says: "One who wants something in return maintaining his self interest, he's also negotiating and associating with the *sādhus* but his personal interest is there. Then he's making trade with the *sādhus*." How much can I gain, how much I shall give? A separate interest. But a pure devotee should not have any separate interest. He or she will try to merge within the interest of the Lord. In whatever position he's in does not matter a *brahmacārī*, a *sannyāsī*, a *gṛhastha*, or any shape, *vānaprastha* or any shape, only to merge, *viśate tad-anantaram*.

*bhaktiyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram*

"Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage." (*Bhagavad-gītā*, 18.55)

Not separate account he will like to keep but to enter into the family of the Godhead, that will be his object, not separate account keeping. That will be the very basis of pure devotion, *tato mām tattvato jñātvā, viśate tad-anantaram*. Wants to surrender, to be one of common interest with the Lord. And not to approach and to ask some questions, and to pocket those answers, and to trade with them in other parts, or in any way, any way. So once I told, so many questions are coming, "That this is not a place where, this is not enquiry office." That idle inquisitive enquirers they want to satisfy their curiosity, they want to be masters of many keys. That they can give solution and have a position or any other object they may have. Not enquiry office. They can't understand, can't follow.

Pranīpāt, paripraśna and *sevā*, the three requirements before we come to enquire about superior knowledge, super subjective knowledge, we must come with these three equipment's, three *upayan* (?), the

Devotees: Methods, means?

Guru Mahārāja: Methods? No, *upayana* means the object of worship, what is this? The object, the so many things necessary for the worship, that is *upayana*, or *pūja samagray* (?) Things necessary for worshipping. So if we really want to know about the super subjective plane then we must have these three things. Otherwise it will be a farce, it will be imitation, not substantial, not real. Three things, *pranīpāt, paripraśna, sevā*.

Pranīpāt means to fall flat near the feet. What does it mean? The meaning is, "I have finished my enterprise into the whole, my previous plane. I have not found anything anywhere to satisfy my object. Only lastly I have come here. That is *pranīpāt*, to fall flat. "I have finished all my errands. Lastly I have come here."

The sign of that *paripraśna*, honest enquiry is allowed, honest enquiry, that is sincere enquiry. Enquiry of all others finished, only, "How I will get anything from here?" That sort of enquiry. Not any enquiry and collecting something and to make trade with the world which I have left, not with that purpose, not that purpose. If that sort of connection with the outside only in the interest of the object I have come to search. I have lost all my faith in the previous environment. So honest enquiry means that sort of enquiry. "I want to know whether I can be utilised here in any way or not." With that spirit, "How I can be accommodated here. All other charm of living anywhere else is finished. The enquiry only how I can be utilised here for this purpose." Honest enquiry, *paripraśna*.

And *sevā*, the most important, the all important thing is *sevā*. "I have come to serve and not to take anything from here, come to serve. Whether I may utilise myself for the cause of the subject for which I have come. All finished, only I want to be utilised by what I enquired for that." In *Veda* also:

*tad vijñānārtham sa gurum evābhigacchet
samit paniḥ śrotiyam brahma niṣṭham*

"One who wants scientific knowledge about the Supreme Truth must approach a bona fide *guru* and offer him everything required for sacrifice. The *guru* must be fixed in the truth, having heard it from a genuine source." (*Muṇḍaka-Upaniṣad*, 1.2.12)

Ābhigacchet means *samyak-gacchet* - 'not with a return ticket.' *Sa gurum evābhigacchet*, *ābhi* means *samyak* - fully. I have finished my charm of previous lives, so *evābhigacchet*. *Śrotriyam brahma niṣṭham*, one who can explain things to me and who is already in position there, both theoretical and practical knowledge about the object, *śrotriyam brahma niṣṭham*. Without this process everything will be useless. In *Bhāgavatam* also:

tasmād gurum prapadyeta, jijñāsuḥ śreyah uttamam
śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam

("Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.") (*Śrīmad-Bhāgavatam*, 11.3.21)

Prapadyeta means *prapanna*, *śaraṇāgata*. So, so means 'consequently' so means because he had no charm for the world he has experienced already, no charm, *tasmād*. For this reason. What is the reason? Because he lost all his charm for his past experience so he has come with one object. "Whether I can have an honourable place of my future life here." With this regard, *prapadyeta*, *prapadyeta prapanna*, *prapanna* means surrender. He will come and surrender there exclusively devote himself for the cause for which he has come, *prapadyeta*.

Jijñāsuḥ śreyah uttamam, whether higher life is possible here? The lower lives I have already finished. Any possibility of higher life can be had here? So *jijñāsuḥ śreyah uttamam*, to whom?

Śabde pare ca niṣṇātām, *śabde*, or *śruti-śāstre*, revealed truth that come from outside, not found in the world of experience, that aspect of the world which our senses can contact with. From the revealed quarter, from the higher quarter, that extended anything. *Śabde pare ca niṣṇātām*, who is established in both the literary aspect as well as the real reality, the reality and the literary description of the same. One who is well versed in these two aspects of the truth, to him he has come, *prapanna*, has come to surrender. So: *na sa bhṛtyaḥ sa vai vaṇik*:

nānyathā te 'khila-guro, ghaṭeta karuṇātmanaḥ
yas ta āśiṣa āśāste, na sa bhṛtyaḥ sa vai vaṇik

Prahlāda Mahārāja states: "Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in

exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service."

(*Śrīmad-Bhāgavatam*, 7.10.4)

Who come to make trade, he has got his separate interest and he's there and he has come here to collect something to satisfy his own purpose. So this possibility is there. We must be very careful about the same nature within us. "What for I have come? What for I have come?"

There may be many, that Gaura Kīśora Bābājī when a renowned *goswāmī* well versed in *Śrīmad-Bhāgavatam* and explanation, he explained in a place *Śrīmad-Bhāgavatam* and Gaura Kīśora Bābājī asked his servant: "Purify this place."

"Why? This is already purified. Here *Bhāgavata-kathā* takes place, so many persons came and hear."

"You heard *Bhāgavata-kathā* but I heard only money, money, money." He explained: "Because if he can advertise that I have heard his *Bhāgavata-kathā* explanation then he will have greater scope in his trade, more money. For that purpose he has come to read *Bhāgavata* here. Not to satisfy *Bhāgavata* who are Kṛṣṇa Himself. Not for the purpose of *Bhāgavatam* but for his own business he has come, trade, trade." Trading with *Bhāgavata* that is offence to, against *Bhāgavata*, that will be detrimental to pure devotion, *aparādha*. So the attitude is all important, so much so that Śrīdhara Swāmī has said:

na tu kṛtā satī paścād arpyeta:

"I am collecting them, I shall try to utilise in the service of the Lord. No. Already I am committed and so I have come to do it. Committed to Kṛṣṇa, Him. I have come to know about Him for Him not for me or for any other. Then this preaching department, why for others? Only if I get impression from that quarter, "Go and preach." Then I shall do, serve, that will be service. Not to get name and fame that I am a good preacher, I am doing for the," I must have engagement from the higher office, on their behalf I shall preach, then it shall be preaching. Otherwise it won't be preaching, it will be tradery, *na sa bhṛtyaḥ sa vai vaṇik*, Prahlāda Mahārāja is against this tradery mentality, trade mentality about spiritual truth.

Hare Kṛṣṇa. Gaura Hari bol. Hare Kṛṣṇa.

Devotion means that. Another plane, to live for the centre, as the agent of the centre, to live, move, to do anything as the agent of the centre. Not otherwise, not disconnected with the centre. Kṛṣṇa consciousness. Reality is for Himself. We must strictly abide by this rule. He is for Himself and everything for Himself and I am for Himself and what I shall do it must be for Himself. We shall strictly stick to this understanding. Whether it is for Him or for any part however greater I may think it. And what is the guarantee? The guarantee is *Vaiṣṇava* and *śāstra*. That is, I can't conceive the whole thing. So much audacity one should not have, so *vaiṣṇuve anugati* ?

When I came and joined the Maṭh in the beginning, our Professor Sanyal (Professor Nisikanta Sanyal, M.A.) told me one day: "If you read *Bhāgavtam* yourself it will be acquiring some knowledge or something, not *bhakti*. But when a Vaiṣṇava orders you to read, if you read that will be devotion." Even reading of the scripture, if you read it by the order of a Vaiṣṇava then it will be devotion. But if you go to read yourself it will be to collect some knowledge about something.

So interest is already, the bond is already there, it is for Him, for Him. So *vaiṣṇuve anugata* ? *sādhu anugata*, *sādhu-saṅga kṛṣṇa-nāma*. That must be guaranteed, it will be as far as possible, what I am doing for Him, for Him. Where is the guarantee? His agent is saying so. I have engaged myself. I am not my master, I am His servant. That consciousness must be genuine as much as it is possible. The whole thing depends on that. Reality is for Itself. This truth however hard it may be, it must be accepted. That for Itself. Die to live. I like very much this Hegel's expression, die to live. Reality for Itself. These two things. And He's by Itself, Reality is by Itself and for Itself. And die to live. Very helpful to Vaiṣṇava cult. Hare Kṛṣṇa. Hare Kṛṣṇa.

*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)

Na tu kṛtā satī paścād arpyeta - Otherwise you will get something and pocket and fly away. No. Contract that everything given to you then do, don't rely you, yourself.

Gaura Hari bol. Gaura Hari bol.

Is it desirable, such a life? We are to think out. So much risk, die to live. Should we first death, first dying and then live in future. Should we take such risk? Are you so much disgusted with the present environment that with taking so much risk we are for some bright future I shall jump? Are we so much disgusted, are we?

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

Then if so much risk I may take, then I am sincere to me, I have got a speck of the future, how bright it is, then we can take risk. Otherwise there is not a fool who will take risk leaving the present for the uncertain future he will jump, such a fool should not be found. But before that he must have got some ray, a smallest ray of such existence, that, "yes, I can risk *sukṛti*, *śraddhā*, *śraddhā*, faith, such a noble faith, a point of noble faith has arisen in one's heart, then he may take such bold steps and must jump. Otherwise it is not possible. *Śraddhā*, *ādau śraddhā*, then *sādhu-saṅga*, then *bhajana-kriyā*, all these practices.

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

*athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayam premṇaḥ prādurbhāve bhavet kramah*

"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)

The process of realisation one can accept when he has got that *śraddhā*, then it is possible, so *ādau śraddhā*, the faith.

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

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

(Śrīla Bhaktivinoda Ṭhākura has written) "Give up everything and praise only with your utmost energy the nobility of the *śraddhā*, the faith, of the faith. The ray of new and noble life."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Na vai vidur ṛṣayo nāpi devāḥ: So many scholars, so many stalwarts of the religious world, even they may not know anything of such quality of life, the surrendered life to Kṛṣṇa. *Na vai vidur ṛṣayo nāpi devāḥ*:

*dharmam tu sāksād bhagavat-praṇītam
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kuto nu vidyādhara-cāraṇādayaḥ*

"Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the *asuras*, ordinary human beings, Vidyādharas and Cāraṇas." (*Śrīmad-Bhāgavatam*, 6.3.19)

No question about human, about the mankind, no question. The great spiritual scholars they also do not know. They're posing and they're knowers of the higher plane, *ṛṣayo nāpi devāḥ*.

prayena veda tanujan no mahajanayam ?

The great dictators of the religious worlds famous, they also do not know this, this *Bhāgavata-dharma*. Where Mahāprabhu says in the Rāmānanda Rāya discourse: "*eho bāhya āge kaha āra*: Yes, here it must be. The beginning is here. All other lower stages they are only preparatory. But the real beginning is here. That *ruci*, taste, taste for that supreme divinity. The taste wherever can be traced, real taste, "yes, he's sure, he has begun this life, he has got admission. Now go further, further, deeper and deeper. And on the outside? Yes they're trying but not come to the soil."

Miracle substance of oil, they're trying to find out from within the earth. Outer symptoms and then when they go deep and they find yes, there is oil within the earth we have got. Otherwise so many symptoms that may be otherwise.

* * * * *

End of recording, 16-10-81 + 8-4-83
(see also Guru 40)