

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Guru Mahārāja: By crooked lines, it is natural. It is *nirguṇa*, a flow coming from the origin of Kṛṣṇa's will. That is another thing.

*yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam*

"O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me." (*Bhagavad-gītā*, 9.27)

Kṛṣṇa tells Arjuna: "Whatever My devotee offers Me with sincere devotion, with sincere affection, I accept that. It does not matter whether it is a leaf, a flower, fruit, water, or anything else. Rich food or rich presentations are not necessary for Me, but what I want is the heart. I want sincerity and good faith. That is the highest requirement within Me."

That is also lower stage, and Mahāprabhu recommends the taking of *Hari-Nāma*, that is higher than *yat karoṣi yad aśnāsi*, but the direct, do under direct order of a real Vaiṣṇava and that is another higher thing, *nirguṇa*. Different stages we are to understand and do accordingly. If a real Vaiṣṇava orders me to do anything and everything, that is quite, I am not there, thereby I thrive most perfectly. And then the,

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

"One should chant the Holy Name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respects to others. In such a state of mind one can chant the Holy Name of the Lord constantly." (*Śikṣāṣṭakam*, 3)

And then the lower, *yat karoṣi yad aśnāsi*, as you are, try to throw it in the approximate service of God conception. *Yat karoṣi yad aśnāsi*. Try to connect it with the Supreme Lord.

Devotee: Mahārāja, Śrī Caitanya Mahāprabhu prays: *mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi*:

[*na dhanam na janam na sundarīm, kavitaṁ vā jagad-īśa kāmaye*]
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

"O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth." (*Śikṣāṣṭakam*, 4)

Devotee: Then in another place the Lord says, *mukti dadati na pa bhakti yogam* [?] "I don't give it very easily." We are told...

Guru Mahārāja: As three posing, one generally.

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

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

"Whoever approaches Me with any sort of purpose I generally fulfil that, give him that. He begs something from Me, it is My general nature I offer him correspondingly."

This is general, as you sow so you reap.

"I am some passive attitude generally and you beg it I give it, it is My general."
Ye yathā mām prapadyante, tāmś tathaiva bhajāmy aham.

Then on both sides there are, another, *kṛṣṇa baday?*
another, *mukti yadati nata bhakti yogam?*

"If one begs Me *bhakti*, generally I give them *mukti*. You find in India, *muktin dadachi? bhakti yoga* is so higher that if anyone's, anyone and everyone wants it, I can't give it, because to give *bhakti* means to give Myself. *Bhakti*, who comes to serve Me and instead he gets Me so much. So it is not so easy for Me to give Myself to anyone and everyone. So externally he's educated by some, influenced by some, and go and want *bhakti*, not *mukti*. In that case I give *mukti*, go it is better, go with it and not *bhakti*. *Bhakti* means to give Myself."

This is also, and on the other opposite side, *kṛṣṇa balay amay bhajay magay bishay shu?*

"Another sincere person he does not want, he does not know what to beg from Me. He comes and at the bottom he's very honest, but externally he's misguided to beg from Me ordinary things, then I come forward, don't beg these things, but try to get Me, *bhakti*."

These three phases we find in His dealings towards the beggars. That means a kind of *sukṛti* of the internal purity, not external posing, that is, *balogra higrā nachana*?

He deals according to the inner purity. As deserved, so have. So *sādhu-saṅga*, the type of the seed of devotion which we have acquired from *sādhu*, Guru, everything depends on that. The type of *sukṛti* in the beginning, the *bhakti-latā-bīja*, that is very valuable thing.

*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*)

From Nārāyaṇa *bhakti*, Rāma *bhakti*, then *madhura* Dvārakā *bhakti*, *braja bhakti*, then again the different camp, in the *braja gopīs*, the differentiation is all through.

jarjay rossay hiya sambhota?

The salvationists, they're also happy, "Here we are, this is, this I like, I don't like that service life, I'm free here, this is all better."

jarjay ras sri haysapata?

"I'm satisfied with my position." They're also, the servitors of Nārāyaṇa, they're happy with Nārāyaṇa *bhakti*. Rāmacandra, Hanumān, Hanumān does not like Kṛṣṇa, he wants Rāma. Even Kṛṣṇa has to take the figure of Rāmacandra in Dvārakā when Hanumān went to visit Him, he answered, "All in all, no part, He'll be better, I don't want that, I'm satisfied with this, this much is enough for me." That is the ... tastast huy?

But if it possible to withdraw from the relativity, relative position, and to judge, then we can find that there is inferior in superior question. And Gauḍīya Maṭh is for that, to discuss, *taṭasthā-vicāra*, how the elimination and acceptance. Good in general, so many things good to so many persons, but Gauḍīya Maṭh is not satisfied. Classification, judgement, good, bad, what type what quality? Analysis to the extreme.

I wrote a poem in the name of Bhaktivinoda Ṭhākura, only one poem in Sanskrit I wrote during Prabhupāda's presence and that was highly appreciated

by him because that judgement of that in gradation was represented in *bhakti* there.

*lokanam hita-kamyaya bhagavato bhakti-pracaras tvaya
granthanam racanaih satam abhimatair nana-vidhair darsitah
acaryyaih krta-purvam eva kila tad ramanujadyair budhaih
premambho-nidhi-vigrahasya bhavato mahatmya-sima na tat.*

["By writing many books and by multifarious methods recognized by the pure devotees, you have demonstrated the preaching of pure devotional service unto the Supreme Lord, for the benefit of the whole world. We have heard of similar achievements in previous times by stalwart scholars such as Śrī Rāmānuja and many other Ācāryas; but the glory of you - the very embodiment of the nectar of divine love - does not end (cannot be confined) here."]

From here, from the sixth śloka of Śrīmad Bhaktivinoda-virah Dasakam from "Śrī Śrī Prapanna-jīvanāmṛtam, Prabhupāda when he came to read the sixth śloka he expressed his appreciation. In Darjeeling I presented my poetry to him, for collection depending, but he did not collect anything, but from here he began, I saw he was conquered. *Lokanam hita-kamyaya bhagavato bhakti-pracaras tvaya*. The common devotion you have. *Hita-kamyaya*. For the benefit of the people. *Lokanam hita-kamyaya bhagavato bhakti-pracaras tvaya*. You have preached about devotion of Godhead. *Granthanam racanaih*. By writing many books. *Satam abhimatair nana-vidhair darsitah*. And who's appreciated by the *sādhus*, by many variegated ways you have tried to distribute devotion to the public, but: *Acaryaih krta-purvam eva kila tad ramanujadyair budhaih*. But the Ācāryas like Rāmānuja, they also did this successfully in this world. *Premambho-nidhi-vigrahasya bhavato mahatmya-sima na tat*. Rāmānuja was a great scholar and Ācārya and he also did all these things, but, *Premambho-nidhi-vigrahasya bhavato mahatmya-sima na tat*. But here is not the limit of your noble actions because you are full of divine love. The boundary is not to be located there with the Rāmānuja. So the differentiation began from here.

Then next:

*yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāmśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṅṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāmśi bhagavān svayam rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*

[The effulgent, nondifferentiated aspect of divinity known as *Brahman* is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as *Paramātmā* is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṅṭha planets, whose lotus feet are worshipped

and served by His unexcelled beelike devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute *Brahman* or *Paramātmā* or even *Nārāyaṇa-bhakti*, but *svayam-bhagavān* Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public.]
[Śrīmad Bhaktivinoda-virah Dasakam, 7]

The foundation, the ontological foundation of the development of theistic conception is here. Who are you? Generally, *yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte*. In the *Vedas* the general finding is Brahman. What is that? A vague conception of pure spiritual existence - independent of this mundane world. This is the gift of the *Vedas* in general, *brahmeti sanjñāyāte*. The general pure spiritual conception without gradation, differentiation, is given by the *Vedas* as Brahman. *Yasyāṁśāsya kalaiva duḥkha nīkarair yogeśvarair mṛgyate*. This is for the *jñānīs*, *brahmeti paramatmeti*. And the great *yogīs* they find the dictator, the controller from within, *Paramātmā*, and the *Paramātmā* is the representation of the part of the part of the part of the whole. *Yasyāṁśāsya kalaiva duḥkha nīkarair yogeśvarair mṛgyate*. With much penance and difficulties the *yogīs* they try to find a particular function only, small function of that whole of the whole of the whole. *Vaikunṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam*. And those that are really highly liberated souls, that are generally talking together in *Vaikunṭha* for the service of *Nārāyaṇa*, as so many *bhṛṅga*, bees, they're roaming about the lotus for honey, so, so many souls are being attracted by the honey of the lotus of the feet of *Nārāyaṇa*. The highly liberated souls are very busy there. *Tasyāṁśī bhagavān svayam*. Who is even the source of all these, even of *Nārāyaṇa*, *Svayam-Bhagavān* Kṛṣṇa. *Akhila-rasāmṛta, rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*. You can give Kṛṣṇa Himself, *Svayam-Bhagavān*, who is all *rasa-kunḍa-rasāmṛta-sindhu*, who is *Svayam-Bhagavān*, the source of it all.

Here Prabhupāda finds such attraction, then, verse 8.

*sarvacintyamaye paratpara-pure goloka-vṛndavane
cil-lila-rasa-rangini parivṛta sa radhika sri-hareḥ
vatsalyadi-rasais ca sevita-tanor-madhuryya-seva-sukham
nityam yatra muda tanoti hi bhavan tad dhama-seva-pradah.*

You are giver of the service of that particular higher domain of *Vṛndāvana* where *Rādhārāṇī* with all His paraphernalia, of His able paraphernalia is rendering sweet service to Kṛṣṇa who is served by *vātsalya* and *sākhya*, other *rasa's*. That *Vṛndāvana*, that *mādhuryya rasa*, you can give us our engagement in that plane, you have got power, *tad dhama-seva-pradah*.

Again: (V9).

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenāḍṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān*

[What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.]

What has got sanction from Śrī Gaurāṅga, Rādhā-Govinda combined. Who has got? Svarūpa Dāmodara has got the true appreciation of that, which has been revered so much by Sanātana Goswāmī. Which Śrī Rūpa himself has distributed with his followers. And Raghunātha with his followers has got a good taste of that *amṛtam* and has also developed, given some development there. And Jīva with his followers has given protection to that from the quotations of the *śāstras* and reasons. And Śukadeva, Śiva, Brahmā, Uddhava, they have shown their highest respect for that *śrī-rādhā-pada-sevanam*. The confidential service of Śrī Rādhikā which is so valuable, it is wonderful that you can give that nectar to the devotees, to the people, so much high position you hold.

*kvaham manda-matis tv ativa-patitah kva tvam jagat-pavanah
bho svamin kṛpayaparadha-nicayo nunam tvaya ksamyatam
yace ham karuna-nidhe varam imam padabja-mule bhavat-
sarvvasvavadhi-radhika-dayita-dasanam gane ganyatam.*

Where I am, a fallen soul, and where you are, so high? You can deliver the whole world, purify, *patita-pāvana*. Here in this grammar I'm going in praise of you but really I'm committing offence to you. How much I can know you or give expression to that? So in this lowly attempt I'm committing some offence, please forgive that. O my Lord I beg something as boon from You. Please grant that to me. What is that? Who is everything in You that Rādhārāṇī and His favourite servant, Dayita dasa, Gurudeva. You please recommend me for the service of Your, our Gurudeva, Dayita dasa. (V 10)

So there is this differentiative characteristic in the poem, that satisfied Prabhupāda very much. This elimination and acceptance, that is Gauḍīya Maṭh. To show the position what they're after and what they want to give, this gradation, that is the peculiarity of Gauḍīya Maṭh's teaching.

Not in general as God. What is God, what is God, where He lives, how He lives, what He wants from us, who are we, how much prospect we can get? All these things in details to show and to prove, to establish, to preach, and how we can attain, to manage for that, to satisfy our high aspiration, all this, no engagement besides this, fully engaged in these matters. Not any rough dealings, any dealings roughly about the theism. How audacious they are. What is unknown and unknowable, and they, where angels fear to tread, they want to enter there and use their discrimination, "This is better, this is far better, this is the best." In this way the audacious section who are recommended to be more humble than a blade of grass, and their audacity is such they want to analyze what is Godhead. Hare Kṛṣṇa. And that is their engagement, and engagement means twenty four hour engagement if they're there. What is unknown and unknowable they themselves admit that and still they're engaged in that analogy. pralavita vacra pralarv?

To deal with all these things that are transcendental if they themselves say, again they talk about that, but only the charge is there. The Guru on one side, the teacher, and the chart, consulting the map and the guide of the map. With the help of the proper guide of the map they look at the map and they say, "This is this place, this is that place." The map is there, with the help of the scripture and with the help of the living agent of the Lord, two helps, *sādhu*, *śāstra*. That is their property.

*sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya
sei jīva nistare, māyā tāhāre chāḍaya*

[If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.] (*Caitanya-caritāmṛa*, *Madhya-līlā*, 20.120)

Sādhu, *śāstra* like map, and *sādhu* like dictator who makes us acquainted with the map. With the help of these two, *sādhu*, *guru*, we venture to deal with that transcendental area, and in the serving spirit as much as possible, individual case. The sound must have divine characteristics. Kṛṣṇa, Hari, are *nirguṇa*, divine, *śabda brahman*. *Nāma*, *Kṛṣṇa*, *vaikuṅṭha nāma grahaṇam aśeṣāgham haram vidun*.

[*sādhu saṅga kṛṣṇa nāma ei matta jai
vaikuṅṭha nāma grahaṇam aśeṣāgham haram vidun*]

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

[*sāṅketyam pārihāsyam vā, stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*]

[One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyam* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names *Gaura Nitāi*, *Gaura Nitāi* to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures.] (*Śrīmad-Bhāgavatam*, 6.2.14)

The name of Infinite characteristic, that can do away with all the undesirable within us. That name must be, must have a spiritual conception, not mere physical imitation that can be produced only by the help of the lip and tongue, not that sound. *Kṛṣṇa-nāma*, *Hari-nāma*, Viṣṇu, Nārāyaṇa, all these, *Vaikuṅṭha-nāma*, it is necessary that they should have spiritual existence, backing, that is all in all, all in all. Spiritual depth not imitation, physical imitation is not the name proper, not *śabda brahma*. *namaka vairavatay*? Only the imitation sound may come out but no depth. So name means *nāma brahma*, *nāma Kṛṣṇa*, name means it must have some spiritual background or spiritual thing to be distributed through this physical sound.

Suppose the homeopathic globule medicine, that feel is not the medicine, that external feel is the same but there may be narcs, there may be arsoning, there may be anything, the globule is not the medicine.

So sound is not the, not Kṛṣṇa, but Kṛṣṇa within, within, it must be surcharged with the spirit and that spirit is not of mundane character. That is not even of Śāṅkara school, Māyāvādīs school, because their faith is that the name may not confine within the jurisdiction of the physical but mental, *satya guṇa*, that is also product of this *māyā*, misconception, that is also misconception, misunderstanding.

So those that think that *Hari-nāma*, *Kṛṣṇa*, *Kali-nāma*, *Śiva-nāma*, all one and the same, like Ramakrishna Mission, or Śāṅkara school, they preach like that, but that also has it's origin in the misunderstood plane.

So *śuddha-nāma* a must have it's origin from, *nirguṇa*, *guṇika*. That is from beyond the area of misconception of *māyā*. The extent of *māyā* is up to Satya-

loka, Virajā, then Brahma-loka, then Paravyoma, must have its origin from Paravyoma, and *Kṛṣṇa-nāma* really from Vraja Goloka, the most original plane of the whole existence. So name must be, to be *Kṛṣṇa* name it must have its origin in the highest plane of *Vṛndāvana* according to that.

So *namaka*, the mere physical sound is not the name proper which is necessary for us, not only to get out of this *māyā* or misunderstood world but for the attainment of the service of *Kṛṣṇa* in *Vṛndāvana*. That can lift us. The name which has got its origin in *Vṛndāvana* plane, that can only take us there, otherwise the spirit within the name, the sound if it is of any other type it may take us to that layer only. It is quite scientific, not unreasonable. So the mere word is not the name. The meaning and the depth of the meaning, the deep conception of the meaning, that is everything, all in all, all important to serve our purpose. Do you follow? Any other side questions?

Devotee: Mahārāja, *tyāga*, renunciation is not recommended for the neophyte?

Guru Mahārāja: Yes, renunciation, always *yukta vairāgyam*, what will help me in my present condition, to invest my highest energy for the cause, that sort of requirement we should take from this world and not to get excitement from intoxication. As much as physical material things are necessary to keep up my health normal so much we shall accept from this material world, and with the help of exploitation, or any other medicine, we shall create some more energy, that we may think that will be useless, not only useless but harmful. No material thing can help us to reach, to make progress in the spiritual world. It can help only to keep our body fit. Material things cannot have any contribution for improvement of the spiritual. Only to make the best of a bad bargain, we are already committed in the material, under material forces and only the negative aspect we may expect, without which we cannot live, that much we shall have to accept and not that this will help me. Keep our health normal and from that plane I shall begin my search for *Kṛṣṇa*, take the name, and do the service, all from that normal, India normal, *yukta vairāgya*. Not more, not little, neither less, nor more we shall take, both will be detrimental to our cause, and all sorts of excitement, temporary excitement and discord, that should be avoided. From a normal plane as it is possible we have earned our previous *karma*, from there we should begin.

Especially *Bhāgavat* has warned us against, that don't be afraid of all these five things, they're detrimental to your normal life, though presently they may seem to be healthy, but they have no real contribution. This intoxication, not only intoxication but also this money.

*dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate
vidūratvād uttamatahānya tasyāś ca nāṅgatā*

["If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged

in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion."]

(*B-r-s, Pūrva-vibhāga*, 12.128)

The devotion we may think may be earned by money, by spending money, by using one's son or wife for the cause of devotion, "That I am helping my wife to go on with devotional activities so I shall get something. I am utilizing my son for devotional purpose then by which I must have, I shall acquire. *Dhana*, *śiṣya*, my disciple he's becoming a good devotee so as Guru I must get something through him." These things are not *śuddha bhakti*. *Dhana-śiṣyādibhir-dvārair*. So by money, by giving money to the devotees, helping the devotees then I shall get some *bhakti*, it is not *śuddha bhakti*, it may be *sukṛti* or *mīśra bhakti*, because money does not belong to you, that is misappropriation, you falsely think that you are master of this energy, so your own self should be devoted.

Ambarīṣa Mahārāja, what did he do? He was a king, he did not try to earn devotion by money. Bhārata Maharaja he was also so, young age he left everything and went to earn devotion, not that they tried to earn devotion through money. It is difficult but it helps those of lower class, "That we can get some money, some energy of this plane and utilize it for the service of the devotees and the Lord." Then they can get some *sukṛti* not *śuddha bhakti*, *śuddha bhakti* demands that you are His slave, and as He will want of you to do His service, you must do that then you can rise up to the standard of *śuddha bhakti*. Do you understand?

You are His slave and your nature should be to wait for His order and to carry out that. So when under the guidance of a Guru who is in connection with Him, we just throw ourselves in His service, in order, through him the order coming, from Guru, from *sādhu*, and if I throw at his disposal of that *śuddha* Guru, and *sādhu*, who is already in direct connection with Him, His agent, we put at His disposal, whatever he'll ask I'll do, that will be a real service. So it is said in the *śāstra* the service of a Vaiṣṇava is better than the direct service of the Lord.

The cause is there. When I approach Him direct, then I have to imagine that this may be supposed that this may be His direction. It may not be proper, it may be contaminated, adulterated, my conception, thinking that this must be His order. But when it's coming through a real *sādhu*, His agent, then if I can do that it has got direct connection with Him, real connection, so it fetches more improvement in me than my direct approach to Him.

So the name must be *Vaikuṅṭha*, *vaikuṅṭha-nāma-grahaṇam*. Must be of Infinite characteristic, that is *Vaikuṅṭha* and not this thing, a member of this mundane or measured plane which can be measured as in the *māyā*. Measured by local interest or provincial interest, not Absolute interest, not rooted there, but it must have its connection with the Absolute plane. Then it will come and transform me, and prepare me, to make me fit for the service of that Absolute plane.

Kṛṣṇa is there, it is not a thing of concoction, or imagination, supposition, or anything, but it is reality, it is the reality, and what we think to be real at present that is all unreal. At present we are all in the midst of a particular experience of the world, that is unreal, that will change, evaporate, but what we are searching through the *śāstra* and *sādhu* the plane where Kṛṣṇa lives, and our personality there in connection of that plane within us, that is all true.

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

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

What is night to one that is day to another, and what is day to one that is night to another. We are only now wakeful in the calculation of the local interest and provincial interest of the world. The human conception thrown...

End of side A, start of side B.

Guru Mahārāja: ...Absolute has His own conception, come out of His own perception, and we are to be converted into that and our soul only can have experience and get membership there. And not this body, mind, they will pay, at present the eye and the mind, they cannot grasp that thing. Only through ear it must come to our souls, soul will be awakened. All these rulings of the mind and the senses, they will evaporate and we'll get a free body of our soul emerged from this our present conscious body and mind. So everything must be of spiritual order. So imitation, the *sahajiyā* school, they try to find in this mundane plane what they heard about Kṛṣṇa, in this plane they want to find it but it is not possible. We are to go there through *sādhana* under the direction of a real *sādhu*, how to go. Virajā, Param, Virajā. First brahmānda vedijay?

Different stages of this mundane conception from gross to subtle, seven stages where we live including this seven other stages of mundane. Bhūr, Bhūvar, Svar, Maha, Jana, Tapa, Satya-loka, then Virajā, then Brahmāloka, then Paravyoma. The creeper of our devotion, that gradually grows and pierces through all the stages and then touches the land of the Vaikuṅṭha of the first real Infinite conception, and passing through that again it will go to the Vṛndāvana. From

the calculative devotion to the spontaneous devotion, devotion based on love, causeless and irresistible, and there we can find Kṛṣṇa with His paraphernalia engaged in His *līlā*, and gradually we may be accepted there. It is the reality there. No question of any imagination or any concoction. So the instruction that comes to us, that must have its real origin, not a bogus party, we must not be prey to any bogus party. There are many wandering through the world to canvass their own adulterated thing in the market, in the name of Kṛṣṇa.

Bhaktivinoda Ṭhākura has sung from his *Śaraṇāgati*, [*Bhakti-pratikūla-bhāva Varjanāṅgīkāra*, *Renunciation of conduct averse to pure devotion*,]

*keśava tuwā jagata bicitra karama-vipāke
bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra
tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
jaimini, bauddha āowe dhāi'
tab koi nija-mate, bhukti, mukti jācato,
pāta-i nānā-bidha fānd so-sabu--bañcaka,
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād
baimukha-bañcane, bhāṭa so-sabu,
niramilo vividha pasār daṇḍabat dūrato,
bhaktivinoda bhelo, bhakata-caraṇa kori' sār.*

keśava tuwā jagata bicitra "O Lord Kesava, You have, Your world is of a very variegated nature, very wonderful variegated nature."

jagata bicitra karama-vipāke, bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra, "As a result of my *karma* I am now floating in a particular stage where from I can see the various strange shows, exhibition of different types has been presented here. Many curious things we are to have experience of here."

tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi kapila, patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi', "Really separation from Your holy feet, that is the cause of all these pains, sufferings. I am suffering from this. So many parties are approaching me and offering that, 'O you are suffering, you take this pill and swallow it, everything will be cured,' So many parties copies, Śaṅkara, Patañjali with *yoga* system, Jaiminī with *karma-kanda*, *dhai kaṇabhaji*. The atomic energy is the cause of this world, that is his clear, the atom is at the root of everything, *kaṇabhaji*. Gautama the logician, he also quoted, taking quotation from *Veda* and is proving by his logic that this is the ultimate truth. Buddhists, they come with their *nirvāṇa* proposal, *ahimsā, satya, dayar, nirvāṇa*, nothing remains, Buddhists."

tab koi nija-mate, bhukti, mukti jācato, pāta-i nānā-bidha fānd so-sabu--bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād, "All of them have got one aim, they take Your name they have got free, but at the time of delivery, what they give there is their own impression, but they want to have a stamp in Your name, but give the delivery of the good as their own experience."

tab koi nija-mate, bhukti, mukti jācato, "They can be classified as either enjoyment, exploitation, higher exploitation, or salvation, liberation from the exploitedness, nothing positive they have to give us. Either some form of exploitation, enjoyment, or at most liberation from all sorts of enjoyment. That means deep, sound like sleep, *samādhi*, renunciation. *lekbhar?* To be dissolved to be a zero consciousness, as in sound sleep."

bhukti, mukti jācato, "But for that purpose to canvass for their own line, they have shown us different types of traps, a very wonderful trap they have prepared and want to catch us in that trap."

pāta-i nānā-bidha fānd so-sabu--bañcaka, tuwā bhakti bahir-mukha, "But I find by the light divine I got fortunately from the higher, that they're all deceivers, all deceive, all cheaters.

They cannot enter, cannot understand, but rather opposite. To admit the highest authority, that highest authority You are. They are all results. In the substantial point is You shall have to detect at last that though the stamp of Your name, but they have no connection with You in proper conception. And in the end we see that we have attained nothing, we have got nothing, but we are under, we have to face a great reactionary force, ultimately we shall get it."

ghaṭāowe biṣama paramād, "The result of the greatest fool or ignorant person, at last we shall have to find that, that we are deceived, they're all deceivers, even in Your name, they came to exploit us and in the last moment we shall find that we are faced with a great reaction." *biṣama paramād*, "We are to judge them from the Absolute standpoint then they are reckoned in this way."

baimukha-bañcane, bhāṭa so-sabu, niramilo vividha pasār daṇḍabat dūrato, bhaktivinoda bhelo, bhakata-caraṇa kori' sār. "They're also agents of the Supreme Authority and they have come, they're engaged to deceive those that are not fit for the devotional school." "Just as Śaṅkarācārya was ordered, *locarn madmukam koru?*

On the principle of civilization in the hospital, the seriously diseased are taken away from the less diseased persons, to save the less diseased. So those who are sincere but have soft reason, to save them the strong and atheistic section is removed by some temptation. So from the ultimate standpoint if we are to judge them, then we shall have to find this, that they have come to test, used by the authority to test our chastity, our sincerity of purpose, whether I can be tempted. That there is one authority and He's loving, He's so and so. Taking away I shall give you this sort of reward, these things, whether our mind can be taken astray, for this they are used."

baimukha-bañcane, bhāṭa so-sabu, "Your messenger, and why?"

baimukha-bañcane, bhāṭa so-sabu, "Those that deserve to be deceived they come to receive that, but those who are really sincere at heart, to get the *bhogam* to pay for that, they are saved, and they are safe, and they get the facility for their further service."

baimukha-bañcane, bhāṭa so-sabu, "Bhaktivinoda has understood that and he does not care for anything but he blindly sticks to the holy feet of the devotees. He has known that Your servants they're all in all, and these offering agents of

big things, they will shoot the ambitious section, those that do not want real service. To select what is his own, that to be the minutest, to be a slave to You."

The Absolute, the highest ideal is so high, and considering my position if I am offered to be a slave to Him, there is reality, and when they offer so many big proposals that they will make us a king, or an emperor, if I'm tempted with that then I am a self deceiver and they have to be real agents to canvass for me, because I do not, "I want this." The great truth to be known is that I am small, smallest of the small, what is my work here? I ignore that then I want to be a big king or emperor and that cannot but be concoction, or imagination. But really if we think our position minutely, that when I may be thrust to such a worst position, then my independent value cannot be very high. So I get slavery of the Absolute truth, that will be my highest blessing, the heart will select in that way. So to go to that direction only, our solace is in the real devotee, those that accept Your slavery. That line we must blindly attach and go to Your lap, and the big thing seekers, they are deprived.

While young, Śrīla Bhaktisiddhānta Sarasvatī, and Śrīla Bhaktivinoda Ṭhākura as grown up, both of them went to visit holy place located in Hoogly District, Koolingram, where Haridās Ṭhākura sometimes came, and other Vaiṣṇavas. Four generations of continuous devotees. Koolingram. He went to visit that ancient holy place, then when they're entering into the village, on the outskirts there is a temple, and they found suddenly a man came out of the temple and asked them, "Please stay here for the night and in the morning you will enter the village and you will have *darśana* of all the villagers there."

Bhaktivinoda Ṭhākura and our Guru Mahārāja as young boy, both of them lived in that temple house. Then after nightfall Bhaktivinoda Ṭhākura experienced that so many brickbats are coming from different directions there. Then, what for? How? Why? And who will throw these brickbats to here?

Then Bhaktivinoda Ṭhākura had some apprehension that there may be ghosts living here and they're trying to create disturbance. So he began chanting the Hare Kṛṣṇa *mantra* loudly and after some time the thing disappeared. Then they passed the night there peacefully, and then in the morning entered the village, and managed to have all the *darśana* and the visit of all the places necessary. Then some gentleman from there, "Early morning you entered the village, where do you come from and at night where did you live?"

Then he told that, "I lived in that temple just outside the village there."

"O how could you live there? There are so many ghosts living there and they throw stones at anyone who passes at night by that place, how could you stay there?"

Then Bhaktivinoda Ṭhākura told, "Yes, when I found such things I began to chant very loudly the *nāma*, *Kṛṣṇa-nāma*, *mahā-mantra*, Hare Kṛṣṇa *mahā-mantra*, and subsequently everything disappeared."

"O is it, then who are you, where from you are coming?"

Then he came to know that he was Bhaktivinoda Ṭhākura. They have already read his books and heard his name, then they welcomed them, welcomed Bhaktivinoda Ṭhākura and our Guru Mahārāja, a boy, and showed all the places.

I told, "That what is this, the gentleman who was the priest of that temple he had been transformed into ghost, after his departure such trouble we find there, what is the cause? He used to take *Hari-nāma*, *Kṛṣṇa-nāma*, we are witness to that fact that he took the name, we have heard from him. Why is he turned into ghost? We can't understand this."

Then Bhaktivinoda Ṭhākura had to tell them, "That he might have repeated, *namaḥsa* as the question from the *Gītā*."

A friend asked me, that the physical sound, this *mayic* sound, only physical sound, lip deep sound, not the spirit of the life of the name was present. *Nāmāparādha*, he was committing *nāmāparādha*.

"How was his character you must know that, in his character he was not a good man, he committed many things wrong, that we know, but this is the fact that we can't deny, that he used to take the name of the Lord, often, always, often."

And Bhaktivinoda Ṭhākura told, "*Namaka*, only the physical sound of the name is not the name proper, so the *nāmāparādha* and the result of that. Then how can he be released from that wretched condition, of course if they come in connection with a real *sādhu* and hears the real name from his lips, or the explanation of Bhāgavatam, or *Gītā*. Anyhow hears something from a real bona fide *sādhu* who has got connection with Kṛṣṇa proper, then he may be released, because in the scriptures we find that this is the way to get out of that entanglement."

Anyhow Bhaktivinoda Ṭhākura came out, then from that day all the troubles there ceased and the villagers were astonished.

"That gentleman has got his release and hearing the name off Ṭhākura Bhaktivinoda. When that trouble began Bhaktivinoda Ṭhākura loudly took the name and gradually that suppressed, so by hearing from the lips of Bhaktivinoda Ṭhākura the name of Kṛṣṇa he has been liberated, has got release."

So persons came to see Bhaktivinoda Ṭhākura and gave the news.

"From that day no other trouble is seen in that area, so we are confident that you are a great Vaiṣṇava, and after hearing the names from your lips he has been released."

It was written in papers also, published, Mahārāja says, I also heard vague but I could not collect so much what Mahārāja has said, he has heard direct from Prabhupāda. When Prabhupāda went to Vṛndāvana in this month of Karttika, he used to deliver lectures regularly in Madhumangal Kuṅja, which belongs in the service of one of our Godbrothers, Saranindha Nārāyaṇa Rāya. His predecessors established that *sevā* in Vṛndāvana, Madhumangal Kuṅja. There Prabhupāda narrated this story of his own experience with Bhaktivinoda Ṭhākura.

So *namaka*, they simply, the outer cover of the sound, cover of the name is not the name proper, but within there are many things, most important things within. But in the spiritual realization the spiritual realization backing the name, that is name proper. Otherwise this tape recorder also can pronounce, a parrot also can pronounce the name. Not the physical sound but in the background there must be spiritual truth, and that is conscious, that is spiritual, that is soul. That is super knowledge crossing the knowledge of this mundane plane of different stages, after Satyaloka, Brahmaloaka.

Mahārāja reminds me to explain to you that which I have already explained many a time, that Rūpa Goswāmī Prabhu, that *śloka* particular. Kṛṣṇa, not only the name, His name is *rūpa*, *rūpa*, *guṇa*, *parikar*. All these things are purely spiritual, spiritual not mundane. So it is not cognisable by our senses. Our tongue cannot pronounce Kṛṣṇa, our nose cannot get the scent of His body, our eyes cannot have sight of His beautiful figure, *indriyatitha*, transcendental, supramental. Not only our physical senses but our mind also cannot think of Him, supramental, transcendental.

The knowledge at present which we have in our possession, His existence is transcending them all. In other words as a subject we cannot have in His connection, it is subject of the subject. Ātma, Paramātmā, and beyond that, His realm. We should not forget that which side He's existing. *Taṭasthā jīva*, a subjective, marginal plane, he can think, he can know, but he can know only that which is more gross than himself, but that which is subtle, here he's helpless, but connection is only possible when the higher area wants this lower area to be taken up in it's own plane.

So, *sevonmukhe hi jihvadau*, if we can accept that incurring current, die to live, if we can die as it were and surrender our inner most self at the disposal of that will, incurring to the centre, then that wave can carry us up, and our soul may be a blade of grass, or a particle of dust in that current. It may be carried in that way, and not that we can enter there and work as we do in this gross material world. Rather we are to walk there on our head, here we are walking on our feet but there we walk on our head, only by the grace on our head that can attract there and take us here and there.

They're all higher, the substance, the atmosphere, the air, ether, everything is higher than my valuation. There everything, the valuation, the atmosphere is highly valuable, higher than any value I have of myself. Only for the service, only with the sincere spirit of service may we be allowed to enter there, and may be taken to the highest position because they're all benevolent, all generous, all affection, all love, all good wish there. So we have got the prospect, we have got the chance to go there, but always under grace and never on our right.

This creed we must accept from the beginning, but the atmosphere is such that none feels any distinction between the slave and the master. It is such a happy place there and so benevolent, so loving, the slave cannot know that I am the slave in the family and they're family man. Such meanness is not found there,

but really considering we are slave, and this is our wealth that we should consider. But by the power of Yoga-Māyā they forget that I am a slave and that is the greatness, magnanimity of the atmosphere and the love of them and not by our, our fortune also to certain extent that we are being able anyhow to have got entrance into that high land, noble land, anyhow I have the fortune and that is our, we are to be proud of that, that my fortune has taken me to such a place where the owners, and the man, and the masters, have got no distinction. Love is so intensely flowing there and most generously.

Mahārāja is saying that Rāvaṇa wanted to capture Sītā and he thought he had done that, but the fact is that what to hold of the holy body of Sītā Devī, he could not see, can't see. Sītā Devī is another thing. What he's taking is a mundane representation of Sītā Devī, a straw imitation of Sītā Devī, or a statue of Sītā Devī, Rāvaṇa took. It may not be this present body and also may be seen in that plane, but really it was a material double of Sītā Devī, an imitation of Sītā Devī, Rāvaṇa took away. For a person here Sītā Devī and His plane is not at all approachable. We cannot see, cannot feel, cannot enter, so what's the possibility of catching Sītā Devī and taking Her away. This is the real finding, it is all show. Rāvaṇa was cheated and to serve some purpose to give some teachings, advice to the people here in the mundane world, but in the real sense no Rāvaṇa can come in connection with any person who's living in Vaikuṅṭha.

Akṣayānanda Mahārāja, have you seen this Mahārāja? Yājāvāra Mahārāja, he's the last *sannyāsī* disciple of our Guru Mahārāja and he's senior to me. Only direct *sannyāsī* disciple, only four are living, we two and one Śrautī Mahārāja and another (Yathārtha?) Mahārāja in Vṛndāvana, four only. He was in Vṛndāvana for a long time. (Yathārtha?) Mahārāja was in Goya.

Prabhupāda in his last days he wanted to hear *kīrtana* in the morning, in his bungalow, you must have visited Prabhupāda's bungalow in (Chatagri?) In that bungalow he lived, and he wanted to hear *kīrtana* songs but the gentleman, the devotee who used to chant the *kīrtana*, he was not considered fit, so before that when Prabhupāda went to Mathurā, he heard *kīrtana* from Yājāvāra Mahārāja. His voice was very sweet, now also, at his young age a very, very sweet voice, and most sincerely with all hearts he could sing. So Prabhupāda, he was in Goya, Maṭh command, Prabhupāda sent a telegram to him saying come at once to Purī and he had to come to Purī, and he was engaged in the morning to sing songs to Prabhupāda and especially that song, *śrī-rūpa-mañjarī-pada sei mora sampada*. This song he was ordered to sing every morning and he sang with most sincerity and in a very sweet voice. We all were present there, a very charming view, we enjoyed a long time there, and from there Prabhupāda came to Calcutta and within a month he disappeared, and of course twenty four hours before that he wanted me and asked me to sing that very song, and after twenty four hours in the morning he left the world.

When Prabhupāda was leaving the place, at that time he was present, Śrautī Mahārāja took him along with him in a preaching party.

I attended all the last functions.

Another one because I am not a good singer, so Kuñja Bābu [the name previously used by Śrīpād Bhakti Vilās] Tīrtha Mahārāja, asked another gentleman to sing that but Prabhupāda stopped him saying, "I don't like to hear the tune." So they had to stop and I began singing that song. So some internal purpose he had and the experts there told that, "Prabhupāda gave you admission in that plane by asking you to sing this particular song, you are given admission to that plane, *rūpānuga*."

The highest position of aspiration is to become *rūpānuga*, to be a servitor just under the guidance of Śrī Rūpa, *rāga-mārga*, the director of *rāga-mārga*. All the books of *rāga-mārga* mostly come through him and Mahāprabhu taught him in Prayag Allahabad, at the place of the confluence of the Ganges and the Yamunā. And He talked to him all about *rāga-mārga* and also blessed him. "I bless you that whenever it will be necessary, the flow will come out of itself to help you when you will try to relate the science of this Kṛṣṇa love, *rāga-mārga*."

The divine love, love in the characteristic we find in Vṛndāvana, that kind of love, *śakti sancar*, inspired, in way of its inspiration, the best words applied to him, Śrī Rūpa, and what he wrote, Mahāprabhu when He was here with Svarūpa Dāmodara and Rāya Rāmānanda, they were the audience, heard them and praised very highly the composition of Rūpa Gosvāmī, his writings.

So Akśayānanda Mahārāja, you went to meet him but he had already left Delhi...

End of tape recording, 30-10+1-11-82

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