

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

**Guru Mahārāja:** There is possibility of such attitude that if one is externally seen to crush the whole solar system he does not do anything. Killing the whole solar system or many solar systems, killing, he does not do anything, that point is also to be understood carefully, how it is possible...Why, how it is possible. To kill this plant, to that animal, the whole creation can be crushed, still no sin, how it is possible, in what plane of life it is possible.

The *nirguṇa*, the most fundamental flow is running towards some direction, and to identify wholesale with that. Any moment, the most fundamental flow, to identify with that flow, then, not only he does harm by killing, but he does good by killing. And killing means what, what is killed? Our dress, the body means dress, the person is not killed. His dress is changing. All these things are to be understood, and industrious in another plane, inactive in one plane but active in another plane.

**Devotee:** I think I'm always acting in the lower plane.

**Guru Mahārāja:** Then wakeful here and another party actful in another plane, ease lover.

**Devotee:** I have one question Mahārāja. Recently when I was in Vṛndāvana I went to Rādhā-kuṇḍa and at Rādhā-kuṇḍa I saw some devotees doing *daṇḍavat parikramā* of Govardhana Hill. And I understand that the object of doing *daṇḍavat parikramā* is so that you have *darśana* of Lord Kṛṣṇa within five days, and I wanted to know what type of devotion, is this bona fide?

**Guru Mahārāja:** Maybe in particular cases but not bona fide in all cases. If there is any revealed direction, “circumambulate Govardhana for five times then you will see”, if some conditional revelation, then it may be possible, otherwise only by attempting, as a general part of devotion to circumambulate Govardhana, that does not mean that anyone and everyone will have *darśana* thereby. Kṛṣṇa. And what is *darśana* that is to be thought and understood. So many people see something and think that “I have got *darśana*.”

Gaura Sundara.

So only by circumambulating Govardhana five times one can have, that cannot be the general thing, general rule, but in particular case it may be, may not be impossible.

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

**Devotee:** Mahārāja, in many places in the *śāstras* we are being encouraged to chant the Holy Name. Sometimes in different *Purāṇas* in different parts of the *Vedas* different results are given for performing ritual activities and some austerities, but all meant to encourage so still we find many devotees becoming discouraged.

**Guru Mahārāja:** *Śāstra* has encouraged the chanting of the Name but sometimes we find the devotees they're discouraged to chant the Name?

**Devotee:** They become discouraged.

**Guru Mahārāja:** What is the reason? You want to know the reason for the difference? The present Gauḍīya Maṭh lies there? They discourage that imitation?

**Devotee:** No, I'm saying that many ISKCON men have become discouraged.

**Guru Mahārāja:** They have come also from Gauḍīya Maṭh, ISKCON, ultimately (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja came from Gauḍīya Maṭh Mission. That mere lip deep sound is of no value, imitation. There must be some wrong purpose within, that is not true name, Name means Vaikuṅṭha Name, Name and whose Name, that is inseparably connected. So anyhow spiritual Name, this physical imitation sound and the spiritual Name, that we are to differentiate and understand.

*vaikuṅṭha nāma ugramay*

The aim must be towards spiritual, Name, Kṛṣṇa's Name, *rūpa*, *guṇa*, *līlā*, everything is spiritual, not mundane. If we want to make Him a member of the world of exploitation then we are wrong there. He's above, He's in the transcendental. *Kṛṣṇa-nāma*, *rūpa*, *guṇa*, *līlā*, all transcendental, we are to connect with that transcendental sound. Name God, and not a perverted reflection of the Name, that can be taken by the lips.

Even parrot, even a machine, the sound can be produced by a machine also, not that sound. Only ethereal material vibration, that is not it, the underlying connection must be with what is God, what is Kṛṣṇa. The Name must have that sort of connection, otherwise it will be imitation. It will be lip deep sound in the mundane vibration. We're to differentiate that.

Name of God not any perverted reflection of the Name.

We must have that connection, that idea in the background.

And taking the Name of Kṛṣṇa, then not a man who is named Kṛṣṇa. There may be a man whose name is Kṛṣṇa. Sometimes accidentally *nāmābhāsa* may come but not the Name proper.

A systematic search, a systematic practice of taking the Name is necessary to relieve from this land of exploitation to take me to the land of devotion, some process. It is a concrete thing and not imagination.

We can apply to myself and see the Name Kṛṣṇa. Kṛṣṇa's Name is one and the same, then I am taking Kṛṣṇa, one Name of Kṛṣṇa can drive away all the sins, I am taking, all these sins driven from my heart. Then where's the rub, why not so?

One cannot commit so much magnitude as one Name is not sufficient to clear it up. A single Name of Kṛṣṇa can do away with all the sins, as so much sin that one man can never commit in his life. Then we are taking the Name of Kṛṣṇa, all sins cleared, gone, left me, why not? Then where is the trouble?

In a proper mood we are to take, the Name must be transcendental.

*Vaikuṅṭha nāma ugrahamam ? asesha ?* means infinite, endless sin can be washed off, if one Name is Vaikuṅṭha Name, Vaikuṅṭha , Name of infinite characteristic.

*arga ?* means *pāpa*, sins.

We are to understand that one single Name can do away with all the sins a man may have, but that Name is infinite character. That is transcendental Name.

Anyhow we must be, must come in connection with the real party, not imagination. *Kṛṣṇa-saṅkīrtana* is not imaginary thing that by indulging in some sort of imagination we shall get out of all the practical difficulties. So absolved, not things so absolved. The whole energy must be diverted, directed towards that, left for His mercy. He will come and convert me fully, absolve me fully from the, *anyābhilāṣa, karma, jñāna*.

Idea of elevation, idea of fulfilling fleeting desires and ideas of salvation, all these underlying ideas must be burned to ashes. We must have to come to the fact, to the reality. We are to deal with reality not imagination.

*Kṛṣṇa-nāma*, Kṛṣṇa and His Name, His *rūpa, guṇa, līlā*, all inseparably connected and that is all transcendental. And what is transcendental, beyond the jurisdiction of our mind, not even, but soul also, we are to understand the plane of sense perception then mental concoction. Then our, the fact that can be caught by our intelligence only, mind also cannot imagine that. Then the *ātmā*, then beyond that *Paramātmā*, then on the other side there is that *Vaikuṅṭha*. In that most subtle and most fundamental plane we are to reach.

We must not think air as ether, air or the smoke, we should not think a smoke, that this is ether, it has electricity, that has got it's own acquaintance, own nature, own property.

A foolish man may think, "The smoke, oh, this is ether." Won't get any response thereby and he'll come to conclude, "Oh there is no electricity." That will be his conclusion. He's applying, making experiment with smoke, or with air, and he wants to have the facility of ether, that is not possible. We are to reach the layer of ether then we can expect to get its benefit.

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

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.  
Mahāprabhu Gaurāṅga Sundara.

**Devotee:** Before one can chant the pure Name he must have the proper background conception.

**Guru Mahārāja:** That is, our serving nature must be roused, awakened within us. Eye can see, ear cannot see, eye cannot have any conception of sound, ear cannot have any conception of colour, so our mind.....

Our word, our mental thought cannot reach, cannot touch that plane. Repeatedly these things are told.

He can come down to touch the mind, the body, but mind and body cannot rise up there because they're gross and that is most subtle. That can come down to this plane. We want to have connection in that line so we shall pray in such a way that He will come down and give me touch. The Name will have to come down to my plane and to dance on my tongue.

Bhaktivinoda Ṭhākura...

From Supersoul to soul, then through the mind it will come to touch, from the heart it will come, the force will engage, will force the tongue to take the Name, take His Name, not we can take but He can come and engage us to take His Name.

The subjective freedom is on that side and our side is our negative prayer. *Śaraṇāgati*, surrender, so that He may come down, He may condescend to come down to accept me as His platform to dance, to handle me. The whole thing is of that type, that to attract Him to come to my gross self, myself is a very gross thing in comparison to that subtle, higher thing.

He can come down, I cannot go up, and if He takes me up then I can go. Descending method not ascending method, the connection always in the descending method, descend, He can descend, so we are to do something to invite Him to come down to our plane, lower plane, then we can have touch.

We can't force Him. His sweet will we are to tackle, anyhow. Why? How? *Śaraṇāgati*, surrender, the negative side, *dainyam* (humility).

"I am the most needy my Lord, poorest of the poor."

That sincere prayer can draw His attention and He can come, only this.

It is not an area in this solar system that we shall go out of our own ability and find Him there, fixed thing, not like that. It is reality to the surrendered soul but that is also existing, that can be measured. *Śaraṇāgati*, surrender, that can come to law, that can be measured by that sort of law, why one is, *dainya*, *ātma nivedanam*, by all these symptoms one can measure, one expert, who is expert in this department he can measure that he has got *śaraṇāgati*. What he says has got connection with Kṛṣṇa proper. Otherwise only professing that: "I belong to Kṛṣṇa, I have devotion," these things have no value, this propaganda has no value. That is most impossible, still it is real.

Finite and infinite condition, unconditioned the relation just the opposite. How can I force, a point of my type can control the Infinite? This is impossible, but

still it is possible by His infinite grace. He can do anything and everything. That is my solace, consolation, the basis of my hope and ambition. Only that side, hopelessness, helplessness, sincere conception of one's helplessness is some type of capital, to draw Him, to force Him to come down, the negative side, opposite side. "I have got nothing. I am the most needy."

It is not professed to profess only but that deep, sincere feeling of helplessness and dependence on Him in His favour. His sweet will. That can give some sort of connection with that higher thing of the most subtle nature which is everywhere and which can know everything. Whether it is a real call or some motive behind, He knows it fully well, the call for which, the quality of the call. "I want You my Lord." The call of what nature, it can be measured. He knows everything. So no cheating is possible there. Still it is reality, though beyond our imagination, our conception...

It is plainly described that He's not within, *bak* ? means word, sound, *manu*, mind...

Transcendental, supramental, all these terms already told a thousand times by the scriptures. This is His nature. Still He's real and He's the real, the reality, and all other things which we conceive to be real at present they all evaporate, they're all unsubstantial, the real substance is He there.

Dive deep, dive deep, deeper to deeper, and self-abnegation, abnegation, the pride is there, "I am something," that is ego, that is the most enemy to our soul's existence. I have gathered some rubbish from this material world and some construction made of that nasty element, that is ego and we are very much proud of that ego, of knowledge, mainly of knowledge, or some sort of favour, or internal capacity, of these things. That ego is the greatest enemy to us, to our own self, that should be totally dissolved, that ego, *ahankāra*, false vanity, false vanity to be demolished, pulverised, or burned to ashes.

Sacrifice, *yajña*, the word, sacrifice, give, give. What you have got? All rubbish, give it away, give it away. The part of your pride, all of different elements gathered together, give it away, give it away, and what you have within that, your real self, that is the child of the real soil, *ātmā*.

Try to know thyself, your inner self, your fine handsome self, then more handsome thing to be connected with that fine self within you. This is rubbish, we have gathered rubbish in the mind and different planes that has formed an ego, from one birth going to another birth and in different innumerable births we are living in different planes in this mundane world. Ego, ego, that is our enemy, what is sitting at the centre of our heart, that ego, that is our enemy, real ego is within and it is eternal.

Find yourself who you are, not this body.

When Brahmā began to explain the *Veda* there were so many students. Indra was there, and some Virchand? One demon's son was there. "What is *ātmā*, you are that." Brahmā say's: "You yourself are that *ātmā*." Then the demon's son he thought this body, "I am this body", another thought, "no I am the mind",

another student thought, "no I am not the body or mind but I am within that something". In this way conception varies according to our capacity, instruction coming from the same source with same force but we according to our capacity catch the meaning in different ways due to our respective abnormal position of different degree.

So from *Vedānta* different interpretations, variegated interpretations.

Śaṅkarācārya gave some interpretation and that is also accepted by a large majority of scholars. Then Rāmānuja gave another, Madhvācārya. In this way, different sorts of interpretation, and Śrī Caitanyadeva also hinted in the line of *Bhāgavatam*, the last production of Vyāsadeva, which was produced when he was given a good stricture by his Gurudeva Devarṣi Nārada. "What you have done? You have done nothing. You have done diabolically wrong. Give this thing otherwise all useless rubbish. You give to the public that ultimate cause is Kṛṣṇa."

All love not an imaginary cipher, God is not an imaginary cipher, but He's all love, He's concrete, He's of human nature, so dear to us, we are so near to Him but far, far off.

Vivekānanda says: "Wherever you get human figure, you take him God and worship him." This is Vivekānanda. "Leaving away the human figures so many royal persons, where are you running after to see such for God? God is all these fellows. Suffering from so many diseases, miseries, they're God, worship them, no other God. Those that say there is other God it is fictitious, they're enemy to the society. Serve these poor persons, *daridra-nārāyaṇa*, poor Gods, *daridra-nārāyaṇa*, poor Gods."

God can never be poor, they say: "Poor Gods, *daridra-nārāyaṇa*." The Nārāyaṇa has come in the garb of poor persons to you. I am also Nārāyaṇa, why should we also go towards another Nārāyaṇa?"

Ha ha. Nārāyaṇa. Lakṣmīpati. Who is the master of all resources. He's Nārāyaṇa, and poor fallen souls, then what is the position of a goat, a cow? Why do you kill them? He's not Nārāyaṇa? Only human figure Nārāyaṇa? They also cry in pain, suffer. There is no Nārāyaṇa? All Nārāyaṇa is concentrated in the poor human figure?

The bogus persons and the bogus people they adore these bogus leaders. They're deceivers, self-deceivers, cheaters in the name of religion. Human figure is Nārāyaṇa then everyone is worshipping a Nārāyaṇa, husband is worshipping wife, wife is worshipping husband, then there's child. In this way they're worshipping the man God, God in man figure. If it is so everyone is doing some sort of service to the human body. Gaura Sundar.

Self deception.

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

Devotee: Mahārāja, how can we tell if someone is a pure devotee, what do we look for, what qualities do we look for?

**Guru Mahārāja:** The symptoms of a devotee already given in the *śāstra*. Perhaps in *Bhāgavatam* twenty four, infinite characteristic, but twenty four has been given in *Bhāgavatam* perhaps, but the general, one is devoted to the Lord, who is, By Itself and for Itself. Attraction for the truth, central truth, which is, By Itself and for Itself. He's for Him. Everything is meant for Him and He exists by Himself, not created. Attraction, affinity, the necessity of searching for such prime cause of centre.

Trying for the fulfilment of ones own heart, inner heart, leaving aside all these things. Who are, generally the external signs or symptoms will be this, that he's not hankering for any gain or loss of this mundane world, flickering world, *arnita* ?

What is not stable, not eternal, not hankering for that thing. Loss and gain of this mundane world is equal to him, does not care for any loss or gain here.

"I am searching for some eternal truth, what is ecstasy, *anāndam*, or happiness proper, searching for that."

Those that are lady hunters, they engage themselves in that department and they also keep such information where such ladies are available...no other things in their calculation, where a beautiful lady is to be had, only to be engaged in that sort of mood searching.

The capitalist, the money mongers, they keep the information who are moneyed men in the world. "Where is money? How to make money?" He's always awake in that plane, where is money, how to gather that, collect that...Does not see anything else but only money, money, money.

And the *sādhus* who are above all these things, *kanak*, *kāminī*, *pratiṣṭhā*. Three opposite tendencies are attracting us, women for men, men for women. Then next, *kanik*, money which can...

End of side A. Start of side B.

Give it to others also. *Kanak*, *kāminī*, *pratiṣṭhā*, the credit, the credit, the fame, name, fame, that is credit, wants, everyone wants that. These three who can have conquered, he can be traced, can be taken to be the seeker of the higher truth. These things, position, this body attraction, and this mind attraction, and also the hankering for the name and fame, credit and the prestige and the popularity in this world. These three phases of life, who has rejected, they can be taken as the real searcher of the higher truth.

Hare Kṛṣṇa. Gaura Hari bol!

Very difficult to take, to give up the charm for prestige, position, *pratiṣṭhā*. The *māyāvādī*, they can leave everything but not the *pratiṣṭhā*. "I am *brahma*, what is the highest existence, I am that." And the Buddhists, the atheists: "If I cannot

be the supreme entity I won't live, I won't live, I won't live in the position of a slave, I won't be a slave to anything, to anybody." The atheists.

And the Vaiṣṇava, they want to live as a serving element in the whole. "I'm a serving element. I want to live with the whole as a serving unit. I like to love all. I want a life of a friend to all. Nothing to be left, nothing is bad, nothing. I want to be friendly to the environment." That is the underlying principal of the Vaiṣṇava. "Neither I want to exploit the environment, nor I want to renounce the environment, but I want environment to love."

To love means to serve, real nature of love is sacrifice for the object of loving, then it is love, otherwise it will be lust if exploiting, if connection, affinity for exploitation it is lust, but if affinity to serve Him, to seek His good, the good of the environment, then it is love, and environment, the whole represented, not a finite like me, then it is love. The opposite of exploitation, dedication, we are to understand the special characteristic and purity of the life of the principle of dedication. There we live. Die to live.

*Yajña* means sacrifice. Apparently we put ghee, the most precious thing for our body into the fire, what is this, ostentatiously most covetable thing and most useful thing for our body we put into fire, and praying for it, that this valuable thing in the world should be reduced to ashes to clear the atmosphere.

Just as in these days people are complaining as a loud cry, the pollution of the atmosphere by the motor gases, that of the atomic energy, all these things, the atmosphere, not only the water of the ocean is polluted but the whole atmosphere is being polluted by this scientific form of living, but sacrifice, that purifies the atmosphere.

In *Bhagavad-gītā* we may not understand, we may not follow the method..

This favourable cloud, to give proper rain to produce our necessary crops, that helps this *yajña*, this fire, putting ghee into fire, so such gas is made off, that a normal rain will come and help us in this world. So feed the society in a subtle form, to perform this *yajña*, *yajña* means give, and it will get in fine form. In gross form if you give to the atmosphere, the atmosphere in its turn will give you, by which you will be saved.

The *yajña* is different kind, *dabha* ? *yajña*, *jñāna*, *yajña*. Then real proper *yajña* cent per cent is devotion. *dabha jñāna* to learn to sacrifice with gross materials. *Jñāna yajña* in thought, in thought we shall think good for others, others, and including the primary cause who is holding all these things.

And the *bhakti yajña*, *bhakti yoga*, that is touching to the centre where from everything to be distributed is distributed. And the idea is given in this way, if you put food into the stomach the whole body is fed, if you pour water into the root the whole tree is fed. To find such a centre and put your energy there and everything will be fed, otherwise it will be impossible for you to feed every part of this universe. Concentrate your energy towards the centre. Collect food and put into the stomach and automatically the whole body will be fed. So you worship, you serve Acyuta, and automatically the whole thing will be fed.

This is the key of the devotee, their life is fine and subtle, high life.



Otherwise if you approach every individual to do something, you won't be able to. If you try to put food into the brain or into the eye, eye won't get any food, brain also won't get any food. So whole thing you send to the centre and automatically it will be distributed to every part according to its necessity, the most scientific way of helping the whole universe. At the same time to be faithful to that centre and where you have every dependence, very harmonizing principle, harmonizing thought, and most reasonable.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Not with the pride that I am giving, not, it is difficult to have connection with that centre. By giving to Him you find that you have got ample. The hand is giving food to the stomach, hand is also being benefited, everyone, the teeth are chewing food for the stomach, but they're also being sustained. Centre, fine centre, loving centre, Kṛṣṇa. Inconceivable, unthinkable, unthinkable happiness you will find within your soul, heart of your soul. Gaura Sundara.

**Devotee:** Guru Mahārāja, I have not understood completely in a practical sense then how do we preach to the public, I don't understand how you approach the centre and also approach the individual at the same time?

**Guru Mahārāja:** Education. A primary teacher also gives education to the public, and little higher education, then further higher, in this way the most primitive attempt will be to make *sukṛti* to the people. They may or may not know, knowingly or unknowingly, some sort of energy should be taken and put into the serving wheel. The lowest type of *sukṛti* the man may not know, he in a general way he's going in his own way, anyhow to snatch something, to steal something of his energy, engage itself into the service of the Lord. Then when little inclination he has got for devotion, anyhow to canvass to make him understand in favour of the service of the Lord and to get some of his energy, or to utilize his prestige, his credit, in the service of the call. Then he collects some *śraddhā*, some regard for the central truth to help him in that way.

According to the stages to help the people. Not all sorts of preaching will be of the same nature, different nature of preaching there should be, as much as one can do.

The book distribution, they may not always consciously take it but they have got money, they spend something here, there, "Oh give me book." He may not like to study the book but some money he gave for the book and another gentleman perhaps reading from his table that book.

In this way anyhow to engage the energy of others for the service of Kṛṣṇa. Beginning from that, from different layers we can help giving him saying, "There is the God conception is beautiful, it is very happy, it helps us to the last limit." To take it to them and when they come and join to engage them in that service. So different stages there are. Sometimes to give battle with the

atheists scholars and to establish the supremacy of God Consciousness. Many stages there are for preaching.

As one is qualified they will do from their own position there. In different ways preaching may go. Some by writing, some by taking the writing to the purport, some by explaining what is written there. In this way, various ways. Some by cooking and offering, and some by distributing, some cleansing the temple here and worshipping the Deity thinking that, "He has been so kind to come here, to capture my mundane senses also."

Anyhow towards Him. In this way various, infinite ways of service. And that is preaching, preaching, worshipping the temple and dressing in ornamental way, and the people are coming and they're charmed with the beauty of the Deity and purity of the pristine compound and they're attracted by that.

Various ways, sometimes by keeping watch that things of the Lord may not be stolen by someone. In various ways we can do. Even sometimes by giving a good beating to the dogs and boys that are stealing things or making filthy. Various ways we can serve the cause.

And service means preaching to certain extent, and *śravaṇam kīrtanam*, to hear what is God and to reproduce it to others, to preach. That has been given more stress in this Kali-yuga. *Śravaṇam kīrtanam*, and mostly *kīrtana*, chant, chanting. Not in the purpose of a trade to make money, but only with the sincere idea of preaching the greatness, of spreading the greatness of the Supreme Lord, with that idea to talk with one another. What is good, we talk about Him, my Lord is the form of highest good, I cannot talk to people without Him, my Lord is such and such, He's so great, He's so good, you also come and take Him as your friend, you will be benefited. Preaching is inevitable.

If a good son or a good friend, we try to talk about him, it is our nature, so to talk about Him, He's the nearest and best friend of us. If we feel we cannot but talk about Him, that is the wealth of mine, I want to give that wealth to others. In this way preaching is natural, preaching. In whatever position whatever level I am, if I find this is good, to extend it to others, that is preaching, maybe a different layer of preaching. Some even may preach within the heart, heart, he may be meditating in such a strong way mental waves will flow to other minds. He's thinking within but the mental waves that are created by his meditation, that is going away and touching, entering into the minds of so many others. That's also preaching. Something. Thinking is also preaching in a subtle form. That is also devotion.

*Smarāṇa* means to recollect, to hear, to speak, to meditate, *śravaṇam kīrtanam viṣṇoḥ*, *smaraṇam pāda-sevanam*, then to serve, *arcanaṁ*, to revere, *vandanam*, to praise, *dāsyam*, serve in very variegated way, *sakhyam*, to cultivate friendship, to understand we are friend, that is also, *sakhyam*, *ātma-nivedanam*, and we offer wholesale to the Lord, that He is the absolute owner of myself, all these ways of devotion. Anyhow exertion, we cannot but exert, all exertion should be converted into the serving attitude towards the Absolute Lord. Devotion, preach, preaching in different layers. All may not be the same. Whatever capacity one has got, a learned man he may go on in his own way, a strong man

he will go in another way by bodily strength. So one, whatever he has got he will begin with that but heart's object will be one, valuation will be according to that.

Mahārāja Prataprudra he engaged himself in the sweeper's service and that affected the heart of Mahāprabhu. Service, service is heart, own heart. Outwardly the emperor he engaged himself in a sweeper's service and that attracted His heart most effectively. What is service then? Everything may be service, everything may be preaching, assertion, preaching means assertion, to throw the wave outside, the vibration will be produced and it will go outside to appeal in the same plane.

Mahāprabhu danced and took the Name of Kṛṣṇa. The deer, the tiger, the birds, the elephants, they also danced and take Kṛṣṇa, Name Kṛṣṇa. How? The inner vibration touched their soul, very fine. The elephant mentality, tiger mentality, all outside, but soul is inner most and soul's vibration moved that inner soul and excited them into Kṛṣṇa consciousness. So it is possible that they also were mad taking the Name of Kṛṣṇa and dancing. Some sort of inner urge made them to do so, though bodily elephant, mentally elephant, but in soul he's *kṛṣṇa-dāsa*. The inner most existence was moved and exerted. This is possible.

Nitāi Gaura Hari bol.

Jagāi and Mādhāi was converted immediately but our conversion, sober people we are, our conversion is so much troublesome for the Lord. Ha ha ha. Intense force applied, special care.

Mahāprabhu Gaurāṅga Sundara. Gaurāṅga Sundara.

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

*na prema-gandho 'sti [darāpi me harau  
krandāmi saubhāgya-bharam prakāsitum  
vaṁśī-vilāsy-ānana-lokanam vinā  
vibharmmi yat prāṇa-pataṅgakān vṛthā]*

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose." ] [*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

How rarely found treasure, jewel, *sanātana kṛṣṇa prema*. It is so precious, never to be found a drop in the whole human society. Mahāprabhu conceived of so deep and interest, though so deep and purest drop of Divine Love. He say's, "Never to be found in this human society, it never comes down to the human society here - *sanātana*, it is to be worshipped in the highest layer of the existence in Vṛndāvana."

If fortunately, if anyone comes in contact with that he can't live without that, he dies without that fine food, he does not take any other food and the dearth of that food, if he does not get, he will die. If anyone comes in connection generally he's never disconnected, but if disconnected by chance he will die. Can't stand the separation, can't stand the separation of that highest drop of nectar.

All high talks, ha ha, high talks here, ha ha, making, ha ha.

Nitāi Gaura Hari bol.

Necessity is the mother of invention. Create necessity, create necessity, and necessity is the mother of invention. That without *kṛṣṇa-prema*, without that nectar, nothing can satisfy our hearts, quench our hearts thirst. Preach in favour of *kṛṣṇa-prema* in the market. Ha ha. Hare Kṛṣṇa. Hare Kṛṣṇa. *Prema*, love, love, the most valuable thing ever invented is love, in the world, the most valuable thing in the world is love, divine, love divine.

Just as it is told about one's learning, one's learning, learning cannot be stolen away by thieves, learning does not come to be divided amongst the partners. Learning, if you distribute it to others, it does not decrease, learning is such a wonderful wealth that your partners cannot divide it, a thief cannot steal it, and if you distribute it to others it will rather increase and not lessened, so what about *kṛṣṇa-prema*? How wonderful thing that will be, that love, a drop of divine love. Nitāi Gaura Hari bol. Gaurāṅga came with that thing of highest conception of our ambition, ever come to this world, love divine. Do or die, die to live. Everything for Himself. We belong to Him wholesale.

Here the son of his former *āśrama*, Tīrtha Mahārāja.

Devotee: And as bestowed upon by Lord Caitanya Mahāprabhu is a unique subject.

Guru Mahārāja: Hare Kṛṣṇa.

Devotee: Very few people will understand - *prema dharma stotra*

Devotee: That devotion, we are very fortunate that we can have the fortune to pick up some gems and if we keep those gems in our heart, implement it and practice it accordingly.

Guru Mahārāja: His father was a senior disciple of Bhaktivinoda Ṭhākura and he took *sannyāsa* from our Guru Mahārāja, first *sannyāsa*, B.P.Tīrtha Mahārāja, his English translation, *The life of Śrī Caitanya Mahāprabhu*, *Gītā*, translated by him.

**Devotee:** It was him who first wrote in English, in India, *The life of Śrī Caitanya Mahāprabhu*.

**Guru Mahārāja:** Bhaktivinoda Ṭhākura's life and precepts very short and his a little bigger, and [Professor] Nisikanta Sanyal's, *Śrī Kṛṣṇa Caitanya*, these were the books first published in English for the world people.

While your G.B.C, I am fifty years, more than forty five years experience in Gauḍīya Maṭh and yesterday G.B.C resolution will be binding on me? Then what am I doing all these fifty years, more than half a century? I have got experience here, and yesterday G.B.C will be binding on me, then what am I, I'm a zero?

**Devotee:** No.

**Guru Mahārāja:** Some questions I may have answered and he wrote an article in *Back to Godhead*, and that article was very much adored in the whole of America.

**Devotee:** Yes, I remember.

**Guru Mahārāja:** Remember. Then some told that, "You are suppressing the credit of our Guru Mahārāja and you are introducing some other gentleman as a big Vaiṣṇava, in Navadvīpa you have found, and you are trying to introduce him into the arena. You are a traitor to [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja. You don't think that he is the absolute teacher of all us, but introducing another Vaiṣṇava here in this article, with credit. We consider it that you have lost your faith in Swāmī Mahārāja, your Guru Mahārāja."

Acyutānanda told that, and then Acyutānanda wanted a letter which was written by Swāmī Mahārāja to Govinda Mahārāja, "I leave Acyutānanda in the care of [Śrīdhara] Swāmī Mahārāja, I relieve him and let him have his training there, I relieve, very much satisfied if Mahārāja takes him as his student." In this way, then Acyutānanda wanted it, "I want that letter, by order of Swāmī Mahārāja I have come to you, he ordered me to learn from you." But that letter was not found at that time where it was, afterwards that letter was found, at that time we don't know.

Then Acyutānanda asked me, "I want some incident."

Then I asked him, "Your field will be Calcutta, English knowing people you want, so if you want to do some service for your Guru Mahārāja you go to Calcutta. I shall ask Madhava Mahārāja to make arrangement for you, and there you preach to the educated section and try to purchase a land on that side, where it is now."

He did so. Then he asked me that, "Swāmī Mahārāja asked me to preach amongst the masses on the banks of the Ganges, and you told me to approach the elites of Calcutta. What should I do?"

I told him, "Our Guru Mahārāja wanted that we should approach the scholars, big persons, and the mass will come automatically, our policy was that. When your Gurudeva wants you to preach amongst the masses in the bathing *ghat* in the Ganges where ordinary religiously minded people will go to take bath, you obey your Guru Mahārāja's order." I told him plainly.

This is the two points in difference. So he was condemned by the G.B.C. or so many disciples of Swāmī Mahārāja that he's making much of Sridhar Mahārāja. So many things may come and go, it does not matter, we are to go on with our own, it is the ocean, the infinite ocean. Kṛṣṇa is deciding what is what, how much we can understand what is what. We're in the ocean in the infinite, only we're to take care of our own self, sincerely, according to our understanding, there responsibility ends.

"The consequence is in My hand and the part of duty attached to you, that is the burden of that on you only, the tiny part of duty, attached to you, that is on your head, your responsibility finishes there, but the result is in My own hand, it is the resultant of so many forces around. It is with Me."

We must be sincere in discharging our duty what we can understand to be, there ends our responsibility. There must be so many defects in me, there must be, and that Lord Kṛṣṇa, or Mahāprabhu, Gurudeva, clears me of those defects, that is good for me. I should not be afraid and I should not preach that I am a perfect man, that is foolish, that is the most foolish thing for a person to say that he's perfect, a bogus person. How much can I know? Whatever Kṛṣṇa wants me to know I know only that, I can know that only.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

I must be sincere to my own understanding and feeling, to my own conscience. Whatever I shall think good, best, I shall say that. To take, to accept that, or not to accept that, that is with the other party. I am clear there what I am saying, according to my own conscience and understanding I shall say what I understand.

Now they're told that if after Vṛndāvana sitting, that Kīrtanānanda is accused of preaching a cult and not the truth that was given by Swāmī Mahārāja, he's preaching cult, a cult is a thing known in America...

End of tape. 9<sup>th</sup>.10<sup>th</sup>.12.82

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