

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

13/15-2-83

Guru Mahārāja: In his last days our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) used to say every now and then: "Religion is proper adjustment." We are improperly adjusted with the environment, that is the trouble. So:

*prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumuṣabhiḥ parityāgo vairāgyaṁ phālgu kathyate*

"That renunciation which is practised by those desirous of impersonal liberation and which rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation." (*Padma-Purāṇa*)
(*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga* 2.125)

As recommended by the Buddhists or the Śāṅkarites, the salvationists, that: "Give up everything and reduce yourself to zero, give up connection with everything and as in deep sleep so you are to reduce yourself to that stage, that is the perfect." But this has been rejected hatefully by the Vaiṣṇava, especially the Gauḍīya Vaiṣṇava, those that are under the direction of Mahāprabhu. This is *phālgu*, temporary, *phālgu* means which is apparent. Near Gaya there is a river whose name is Phālgu, that is whenever we remove the sand from the bed of the river we can see the current is passing underground, but on the bed it is all sand, all sand, *phālgu*. So renunciation cannot be complete, it may be, however long time still it is temporary.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

"O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet." (*Śrīmad-Bhāgavatam*, 10.2.32)

In *Bhāgavatam* this *śloka*. The Brahmā in his hints addressing to Kṛṣṇa: '*ravindākṣa vimukta-māninas*: "O You lotus-eyed, *ye 'nye 'ravindākṣa vimukta-māninas*, those that can conceive themselves completely disassociated with their environment, completely disassociated, disconnected from the environment, completely liberated, emancipated, *mānina*, they think like that but actually it is impossible. *Vimukta-māninas*, they think themselves that they are perfectly independent of the environment as if in sound sleep,

but sound sleep is not a permanent thing. The reaction will come from the sleep, the sprout will come again, inevitable.

Tvayi asta-bhāvād aviśuddha-buddhayaḥ: Their calculation is wrong totally because they have not counted You, their counting is independent, they and the environment. But You are there to harmonise both to keep connection with both the parties, they forget that, they can't understand that. If they can find that centre then they could understand that their relation, the environment and his relation is not in his hands it is in the hands of the Absolute. And it is unavoidable, it is not in their hands, it depends, and his position is an organic part not as an independent part from the environment but his position is an organic part. So he and He has common relation there and management comes from there whether united or separated, or how related or not related, and that depends on the centre not on them. They cannot negotiate independently or discuss or adjust independent of Him. *Tvayi asta-bhāvād*: because they do not count You there on the, between You and them there is a wall, they cannot pierce the wall and understand the barrier, they can't break the barrier and come in connection with You so they commit such wrong.

Aviśuddha-buddhayaḥ: What is their ultimate position? Realistic position is what?

Āruhya kṛcchreṇa param̐ padam̐: After much trouble they rise up to the highest point of liberation, *āruhya kṛcchreṇa param̐ padam̐ tataḥ, patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*, and from there they do not count the upper relation and the adjustment with the main centre, all these calculations omitted so they have to fall back again, hurled down for this mistake.

So we are not to shun, not to abandon anything, but we are to come to a satisfactory harmless adjustment. Not only harmless but the adjustment that can give our fulfilment of life. This is *phalgu-vairāgya*, and what is *yukta-vairāgya*, just the opposite:

*prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyam̐ phalgu kathyate*

Apparent not real, undercurrent, in the very subtlemost plane there we cannot detect. So who can detect that that from revealed plane, from God's, who can see anything and everything, from his real perspective is coming through *Veda*, revealed scripture. What is that?

*anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam̐ ucyate*

"That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."

(*Padma-Purāṇa*) + (*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.126*)

Only you will have no greed to enjoy the environment, *anāsakta*, you must not have any particular tendency to enjoy it. But the thing is not to be blamed, your enjoying tendency is blameable, so you must withdraw your enjoying tendency that you are

master of the thing, you can enjoy it in your own satisfaction. That sort of tendency must be withdrawn, *anāsaktasya viṣayān*.

Yathārham upayujjataḥ: And you will be required to behave with them properly, and what is that properly? That is in connection with the calculation of the central interest. Neither you can enjoy nor you can reject. A function between you and the environment is fixed already by His will, ha ha. You can't change it, ha, ha. That thing belongs to Him, you also belong to Him, and how you are to do with your endeavour that is also prearranged and you can't evade that. Only you are to be readjusted position.

Anāsaktasya viṣayān: No local interest should be imposed, *viṣayān*. *Yathārham upayujjataḥ*: Just proper independent of you and He, the central, the real function between, relation between, that must be awakened, real transaction. *Yathārham upayujjataḥ nirbandhaḥ kṛṣṇa-sambandhe*: And what is the key to that? The test, the criterion? *Kṛṣṇa-sambandhe*: How you can utilise the environment for the service of Kṛṣṇa. You are a servant and here is the object of service. You can't reject that, you are bound to utilise the object for the service of your Lord. You are a servant and this is the object of service. It is not meant for you. At the same time it is not so that you can reject them and you can live independently without anything, this is also artificial life, this is not truth.

So whatever is helpful for the service of the Lord we must take care about those things that they may not be lost, may not be missed. What is necessary for the service of Kṛṣṇa we must be attentive to the protection of that thing. That indifference to protect things which may be utilised in the service of Kṛṣṇa, that is not devotion.

Sometimes we may think we have adopted the way to get out of this mundane world, why should we be so much particular about these things? As much as possible we shall try to keep things that are necessary for the service of Kṛṣṇa, properly. Proper attention should be given to anything and everything only for the purpose of the service of Kṛṣṇa. Both exploitation and renunciation, both is bad, both is unnatural, both is unwholesome, and no fulfilment can be reached by either method, exploitation nor renunciation.

We are to be initiated in this angle of vision of life. This is Goloka, that everything may be harmonised by Him, He's so good, so great. Nothing coming in His contact can be wrong, it is only wrong when it is in contact with things that are defective. So nothing, everything is all right if it is in connection, one condition, if for Kṛṣṇa. Everything is for Him, everything is for Him, when deviation from that point there is anomaly, derangement, and reaction and misery. Misery is the outcome of *māyā*, that miscalculation, misrepresentation, miscalculation, it comes as the outcome of miscalculation. And proper calculation, and to follow that, that is devotion, and the very life, nature, is dedication, and dedication towards the centre and the Absolute Centre and nothing less than that. That will fetch local value. Nothing less than Kṛṣṇa conception of Godhead. Other demigods, they're also local, their position is also provincial, local.

kṛṣṇas tu bhagavān svayam:

*ete cāmśa-kalāḥ pumsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam, mṛdayanti yuge yuge*

"All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead.

All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists." (*Śrīmad-Bhāgavatam*, 1.3.28)

The Absolute Reality Beauty, everything is justified when it is meant for Him, His satisfaction. That is one thing we are to understand and we must try to follow. This is devotion, Goloka. Criterion is this, and we must, this is the test we shall try to examine how far it is meant for Kṛṣṇa, His satisfaction. Of course that depends on our stage of realisation, otherwise everything we may think, "Oh, this is for Kṛṣṇa's satisfaction, Kṛṣṇa is satisfied." I have done something and I may say, utter the words, "Yes, Kṛṣṇa's satisfied." My mere statement won't be exactly what is with Him, the Absolute position there and we are to realise that position, that is *sādhana*. And with help of the saints and as well as the scriptures revealed, and saint and scripture of different type. So:

*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)

It is not a relative thing it is absolute, and all relative positions we shall have to learn to eliminate and understand what is absolute. What is absolute? How it is absolute? We are to learn that, gradually, by progressing in a proper line, proper method, accepting *sādhana*, this *śravaṇa*, *varaṇa*, *sādhana*, *āpana*, *prapanna*, five stages in our development of our realisation.

(*śravaṇa-daśā* is the stage of hearing; then *varaṇa-daśā* is when one accepts the principle, the devotional teachings; and then comes *sādhana-daśā*, the stage of practice and struggle; then, in the *āpana-daśā* stage of advanced realisation, one feels peaceful in *bhāva-bhakti*, the first opening of the bud of divine love, which in the stage of *prapanna-daśā*, full surrender, becomes *prema-bhakti*, pure love of God)

And both the scripture, *sādhu-śāstra guru-vargya cittete koriya*
Three things must come to prove that one thing, the opinion of a saint, and the scripture, and one's hearty response. *Hṛdaye nābhya nujñāto* (*Manu-saṁhita*, 2.1): The approval of the inner heart with the opinion of the revealed scripture and also which will be directed by the dictation of a proper saint. And the saint can be found only by the help of the scripture, and the scriptures' meaning also will come from the saint proper. They're interdependent. We are to face that, the ultimate guidance our *sukṛti*.

Brahmāṇḍa brhamite kona bhāgyavān jīva (*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.151)
our good fortune, if we acquire *sukṛti* that will guide me. "Birds of the same feather flock together." It will carry me towards proper place. I will be able to meet that and by comparing I'll be able to understand what degree of truth is where. The conception, the truth, absolute truth and relative truth, what is the criterion of the absolute truth? How it

is absolute? All these things to be understood by the reference of the scriptures, *sādhu*, and one's inner approval, hearts' approval.

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

Every step we are doing that, always eliminating and accepting, elimination and nomination, acceptance. Every time we are in progress, dismissing something and accepting another thing always, this is progress, this is life, it is dynamic in character. And sometimes also if we are cursed we may go down, more down, to down, down to down. That also happens in this world. Always everything is going up and no setback? It is not so. There is setback also. So the caution is given there in the *śāstra*, the *aparādha*, the error, the negligence, the idleness, so many things that may push us down. We must be cautious of the fact.

caitanya cande daya kori hari char vishay kori vechitya pari samskara ?

It is not a question of blind faith, the understanding is also possible to apply here. And that will be astonished, your understanding will be astonished finding new things, things of new order. *Gītā* says:

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyāḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit*

"Some see the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all."

(*Bhagavad-gītā*, 2.29)

It's most wonderful, your own self is also wonderful, what to speak of Paramātmā and this Nārāyaṇa and Kṛṣṇa. Your own soul, your personification proper, that is also of wonderful conception. *Āścaryavat paśyati kaścīd enam*: When you come to conceive one's soul, "Oh, how wonderful type of existence it is. So diabolically opposite to this material and mental thing." *Āścaryavat paśyati, āścaryavad vadati*, and when one begins to give description about the soul he is also charmed, enchanted, "What I am saying? Can I say? Can I give vent to it properly about the soul proper which I myself am?"

Āścaryavac cainam anyāḥ śṛṇoti, and those who come to hear, they're also astounded, "What is this? Such strange things we have never heard before. Such thing is possible, *ātmā*, eternal, all knowledge, all pure, and eternal. Without food it can continue. A member of the eternal plane. How is it possible? And he's an understanding principle, an atom that can understand himself, and that can understand others also."

Our Guru Mahārāja used to give some example, many a time I have mentioned: A boy is born in a dark cell. Then someone has come to tell him: "You, come out, I shall show you the sun, it is very wonderful, the sun." Then the boy will take a light, a candle with him. "No, no, why do you take the candle?" "Without candle how can I see the sun?" "No, no, to see the sun, candle is not necessary." "You are befooling me. Without the help of candle nothing can be seen. And you say the sun can be seen by the sun without candle. I don't trust." Then he'll be forcibly taken, and he will be ... "Oh, sun is seen by his own light, not only that, sun can show the whole thing, me, you, others, all things can be shown by the sun only. Is it possible?" So:

*ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha 'pi naivoparameta puṁsām, mattaḥ parāvṛtta-dhiyām sva-lokāt*

Ātmā is self effulgent, it can show itself it can show others. Only devoid of it we are suffering from suspicion and half knowledge and ignorance. But when we can come to *ātmā* we can feel *ātmā* by his own self and at the same time by the standard of that light we can comparatively know what is non *ātmā*, what is not soul. That also can be understood indirectly by feeling the position of *ātmā*. (*Śrīmad-Bhāgavatam*, 11.22.34)

atma bardi dustyajya srovavyani baddhi jata bani udyasitabya ?

The *Upaniṣads*, the clarion call, calls of all: "What are you doing? What are you living in? Give up all these, try to find out who you are. You are *ātmā*, and *ātmā* is worth, every movement, can command every worth, commanding every drop of energy to know it, it is so full, and so dire necessity in you. What do you do? Give up everything.

atma bardi dustyajya ?

Oh you, why are you engaged in wild goose chasing? Stop, come to know who you are. You are *ātmā*, you are soul. All the energy must be utilised in this, *dustyajya*, you must exert to see, *mantavya*, and if any mental

With the whole of your mind try to capture to think it, *srotavya*, if anything to be heard then hear about soul, your soul, you. *Nididasitabya*, any concentrated energy if anywhere to be invested it is only in this, for this campaign in searching for your own self. First the beginning, the start of your energetic movement must begin from here. Try to understand you, your own self, your own *ātmā*, of what nature it is. Then you are to search out what things will be necessary for the upliftment or development for that thing. Otherwise all false engagement. Know who are you and what is the demand, then you'll be able, *ātmā* wants Paramātmā. He's hankering to come in connection with Paramātmā, and higher type of *ātmā* there is and that is generally said the plane of God but partial.

Then there is the *yogis* are after that, then there is devotion of Nārāyaṇa, Vasudeva, Brahmā, Nārāyaṇa, and supreme most position is held by Kṛṣṇa consciousness. The Autocrat Absolute Good Reality the Beautiful, the beauty, the sweetness, the charm, all charming. Struck dumb seeing the charm, the centre of charm, *ākarṣiṇī*, attraction, attraction, charming, beauty is charming everything and has made possible cosmos out of chaos. Charm, beauty, that has given the very life of cosmos. Kṛṣ - ṇa, attraction and as reaction satisfaction, attraction and satisfaction, that is the coming and going, attraction and giving, rendering satisfaction. Kṛṣ - ṇa, Kṛṣ means to attract, and ṇa means that is dealing in satisfaction, action reaction. The Absolute Centre, that is Kṛṣṇa, with His paraphernalia.

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

Devotee: Guru Mahārāja, if someone is attracted for a long time to a particular *rasa* but is not fully satisfied, then can he aim for another *rasa* ?

Guru Mahārāja: Ha, ha. No question of selection, rather it is automatic, ha, ha, ha. It can't hold him back. The inner tendency attraction will be such he can't avoid. His own nature, what to do? It is not a dress that I shall reject something and take up another, put on, not like a garment putting on and taking off. It is coming from within. Out of necessity the adjustment cannot but come.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.
Nitāi Gaura Hari bol! Nitāi Nitāi, Dayal Nitāi.

Mahāprabhu was satisfied with Emperor Pratāparudra when He found that the king has engaged himself in a very mean service, that of a sweeper. The king is doing the service of a sweeper attracted Him most. He Himself when *Guṇḍicā-mārjana*, the Jagannātha will come to Guṇḍicā, Mahāprabhu with His party in His *uturium* ? He's carrying the dirt and He's throwing outside. Then washing, Jagannātha will come.

So nothing is negligent but we are attracted when with those menial service we have got much, we can attract attention of the high, high. So nothing is insignificant when it is connected with Him. Still, there is gradation, gradation is there. Sincere beginning of the service must have always tendency to go towards lower side. But by Kṛṣṇa's will they will be accepted for higher satisfaction, but their, the devotees' tendency will always be to go to the mean services, so called. Nothing is mean but so called mean.

Dāsa Goswāmī says: "I want the service of a servant and I want to show my reverence towards *sakhya*, friendly service."

sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam

The *sakhya-rasa*. The confidential service I am not fit for that, I always try to revere that to show my reverence and I shall try to if possible if accepted to do the meanest service. If I get that engagement I am more than, rewarded more than anything. Full satisfaction, that should be the attitude. But Kṛṣṇa will take him up: "No, do to serve Me in this way." Then, what to do? We have to do. According to the *rasa* it is such, for us. And those that are eternal friends they won't go that side, won't admit. Part and parcel and surcharged with *Yoga-Māyā* with the spirit of that service of that particular level, surcharged injection by *Yoga-Māyā*. And Kṛṣṇa is pleased by that, that aggression, by the aggression of the friends He's pleased when it is manipulated by *Yoga-Māyā*.

But we should not be puffed up in that way, we are beginners, not *nitya-siddha*, *sādhana-siddha* line. Non realised has come to realise. So our nature should be favourable that they're showing Dāsa Goswāmī Prabhu. Always try to go downwards.

Nitāi Gaura Hari bol! Nitāi. Nitāi. Nitāi.

Nityānanda Prabhu He broke the *daṇḍam* into three parts. "Mahāprabhu, My Lord He will carry you *daṇḍa* ? I won't tolerate, I can't tolerate that My Lord will carry you in His hand." And some say that He broke into three parts the *tri-daṇḍam*, not *eka-daṇḍa* of Māyāvādīs but *tri-daṇḍa* of the Vaiṣṇava *sannyāsis*.

Any questions?

Devotee: Did Nityānanda Prabhu and Caitanya Mahāprabhu appear at the same time, or was Nityānanda Prabhu older? Did He appear before?

Guru Mahārāja: That you will find reading the books. Nityānanda Prabhu was almost twelve years elder than Mahāprabhu, nearly. And Acyutānanda was that Advaita's last son, youngest son, he was more younger, Acyutānanda. When Mahāprabhu took *sannyāsa* and went to visit Shantipur, at that time Acyutānanda was a child of about five years old, so nearly nineteen years junior than Mahāprabhu. And Nityānanda Prabhu twelve years elder than Mahāprabhu. So thirty one years older Nityānanda Prabhu than Acyutānanda. Acyutānanda's the youngest son of Advaita.

What makes you to ask of this Acyutānanda and Nityānanda's age?

Devotee: No, it was not Acyutānanda. It was Caitanya Mahāprabhu and Nityānanda Prabhu.

Guru Mahārāja: Nearly twelve years elder Nityānanda Prabhu. When Nityānanda Prabhu came to Navadvīpa at that time twelve years. Mahāprabhu began *saṅkīrtana* and Nityānanda Prabhu came here, twenty two years, ten years or twelve years elder, something like that. Nityānanda Prabhu after visiting all the holy places of pilgrimage then He joined Navadvīpa *līlā*. And He was disciple of Mādhavendra Purī, Godbrother of Īśvara Purī, Mahāprabhu's Gurudeva. Nityānanda Prabhu, Advaita Prabhu, They're all Godbrothers to Īśvara Purī whose disciple was Mahāprabhu Śrī Caitanyadeva. This is all show to us, *līlā*.

Devotee: Guru Mahārāja, it's said that (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja he was attracted to *sakhya-rasa*.

Guru Mahārāja: I do not know what he has written but I found it such position from his only one letter what he wrote when he was going to America.

Devotee: Yes, that's the poem.

Guru Mahārāja: That letter has been given to me and I read that and from there I could suppose that his position he's satisfied with that *sakhya līlā*. He mentions there that his Gurudeva is Rādhārāṇī, *madhurya-rasa*, and he's asking Kṛṣṇa's help in his discharging the duty which is ordered by Rādhārāṇī, given by Rādhārāṇī to him. He says that Rādhārāṇī will be satisfied if you help me in my carrying out the orders of Rādhārāṇī for the preaching purpose. He's begging the help of Kṛṣṇa in his campaign because Rādhārāṇī will be satisfied and his Gurudeva is representing Rādhārāṇī. That is mentioned there. From there I conjecture, and what playfully he has mentioned there after finishing this job I shall again join Your Vṛndāvana *līlā* as a friend and we shall play to our highest sentiment, in this way. Therefrom it may be conjectured that his acme of serving pleasure is within *sakhya-rasa*. A supposition.

Devotee: So many devotees, disciples who came to Swāmī Mahārāja, they have some, possibly attraction for the er

Guru Mahārāja: Not necessarily. All that will come under him they will be forced ...

End of side A, 13/15-2-83

Start of side B, 13/15-2-83

Guru Mahārāja: It gradually according to the awakenment of the inner heart and sentiment he's led to different planes of life and not feeling satisfaction again some connection from the higher and he's taken to the higher plane next. Again sometime he's staying there, after sometime some dissatisfaction came in him and another agent came from another higher position and he's taken there. In this way, gradually, according to his own inner awakenment he's taken to different higher planes which is found there in *Bṛhad-Bhāgavatāmṛta*.

Devotee: Guru Mahārāja, in the *Bhāgavatam* in the eleventh canto and also in the seventh canto the *sannyāsa* of *dharma* that is mentioned it seems as if one has to go a forest, one has to live in a forest and he stays in one place for only one day.

Guru Mahārāja: That is external, that is external one day in every place. *Kuṭīcaka*, *bahūdaka*, there different stages. First *kuṭīcaka* he will construct a cottage and he will live there for some time. Then *bahūdaka* the next second stage he won't fix himself in a particular place but he will take different types of water, *bahūdaka* means many types of variegated water, that he will wander to any and every place and go on practising his own life. Then *hamsa* (*parivrājakācārya*), the next third stage will be *hamsa*, *hamsa* means water and milk mixed together but the swan can take out the milk leaving the water intact. So he'll be *sāragrahi*, wherever he may mix, what society he may mix, he must try to take the very gist of truth leaving which is unnecessary in the society. That is *hamsa*. Then *paramahamsa*, the highest stage is *paramahamsa*, that wherever he may stay he will be all right. No external environment will be able to affect him or to change him. The highest position.

These are the, and again, more than that it is said sometimes that *avadhūta* the fifth stage. At that time he's particularly seen to mix with the filthy atmosphere but that can never affect him, that is the fifth stage. In this way it has been mentioned, in general, independent of Godhead.

Sannyāsa is of three kinds, *vidvat*, *vibitsa*, and *narottama*. *Vidvat sannyāsī* has been described of such a degree that when one can understand fully he even leaves his body and gets relief of that bondage immediately, that is *vidvat*. And *vibitsa*, gradually he wants to accept different stages and pass through that and go to the highest realisation. And there is another, *narottama*: *hṛdi kṛtvā hariṁ gehāt pravrajat* (*Śrīmad-Bhāgavatam*, 1.13.27): He wants Hari and finding in his heart he gives up his family life and wanders here and there but Hari in his heart he wants. Then naturally whenever there is a congregation of the saints he stays there.

kīrtan sṛavana kīrtananto mam ?

kathayantaś ca mām nityam, tuṣyanti ca ramanti ca, (Bhagavad-gītā, 10.9)

The *sādhu-saṅga*. So the summary of everything for a Vaiṣṇava *sannyāsī* is this, that he will mix with the *sādhu*, the Vaiṣṇava saints. And what is the mixing with the *sādhu* ? That is serving him. In other words if he will serve under his Guru, that will be the most profitable. If such high Guru is not within his conception, such high guide, then also within the equal association he will try to maintain the higher thoughts divine within his heart by such activity. And the association means a form of service, serving attitude, without serving attitude we cannot enjoy a saint, a Vaiṣṇava. To associate with Vaiṣṇava means to serve Vaiṣṇava, to associate with anything holy that means to serve. Otherwise if I exploit, I want to get some pleasure from the environment I shall have to go down. Serving spirit must be maintained in one's heart and that will be dynamic and gradually lift him from higher to higher.

And the static aim is with the *Māyāvādīs*, that is different order. They want to have a temporary rest, a life full of rest. That has already been discarded. That is impossible, temporarily it may be possible. The slumber, the *samādhi*, but the *samādhi* will break down one day.

stava deha deva deha ca va discati ?

In *Rāmānanda Rāya*. Those that aspire after the highest salvation they have ultimately come to be a fossil. They're unconscious, fossil is also unconscious, not conscious of his own soul, fossil. *Stava deha* in *Rāmānanda Rāya*, he may become a Himalaya or an Alps, long, long time sleeping there, no awakenment of any consciousness. And *deva deha*, the demigods, there they enjoy and the *punya*, the merit is finished then again come here to work, to begin his life fresh, with fresh prospect.

.....

Devotee: In the second stage of *sannyāsa*, the *bahūdaka*

Guru Mahārāja: *Kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa*. And then again there the section divided *vidvat sannyāsa, vibitsa, narottama*, three kinds of *sannyāsa, vidvat, vibitsa, narottama*. Again every *sannyāsa* subdivided into four stages, *kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa*.

Vidvat sannyāsa does not come under division because it is when taken it is finished. He thinks himself in such a safe position he at once leaves his body and vanishes, *vidvat*, he does not want to, this is of course not Vaiṣṇava *sannyāsa*, he does not want to lose any time here. He's so disturbed with the present atmosphere he does not want at all to live here even for a second, he finishes himself. This is not very optimistic line.

Vibitsa comes under regulation, *vibitsa* means *icha*, not finally fit but wants to be fit. In *vibitsa sannyāsa* four sections, *kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa*. The first to settle in a particular place with some simple and humble life and to go on with the *mantram*, and *bikṣa*, taking food by *bikṣa*, not talking much with anyone or mixing with the society at large. This is the first stage. In the second stage he will try to mix with the society not only in that place but he will have an experience of the wide

world as much as possible and to come in connection with different classes of men and to test what he has done whether it is right or wrong. He must consolidate his position by meeting and coming in contact with different forces, anti as well as favourable, and unfavourable of *pariksa*, test, the life of test stage.

The third, *haṁsa*, *haṁsa* means he will try his best to draw what is the essence of every teachings, every book, every society, every community, every different conception of theism, all these he may contact but he will try to draw the essence. The third stage.

And the fourth stage is the stage of one's well established position, he may do this, that, anything, but he's settled in his idea what he got previously from his Guru perfectly undisturbed he may pass his time. Whatever things may come from outside can't disturb him in such position he will live and then one day he will pass away.

And another is *narottama-sannyāsa*, they do not care for all these things, formality, but their simple thing that they will take shelter to Hari, to Nārāyaṇa, Who is within, Who is within. Thinking of Nārāyaṇa he will wander here, there, *tīrtha*, anywhere, but his main thing will be the worship of Nārāyaṇa whether in Vṛndāvana, Purī, or some such place, Ayodhyā, according to his conception, in this way the devotional class. He may be a *tridaṇḍī*. He will take shelter under the holy feet of Hari, and he will leave the worldly life and will wander here, there, everywhere, taking the Name of the Lord and mixing with the devotees of the Lord, in this way. This is the general conception of the *sannyāsa*.

This is some negative side. The positive side will be in the case of *narottama-sannyāsa* when we take particularly to this system in a practical way we want to deal with it very successfully, then we're to find that anyhow we must come in connection with the service of the Hari, Guru, Vaiṣṇava. Merely the recollection of Hari is not forceful enough to expedite our realisations, something positive should be done.

Just as Prahlāda Mahārāja told when Nārada went to see after Mahādeva, went to see the positive participation in devotion line to Prahlāda. Prahlāda told: "What do I do Devarṣi? You know everything about me. I am simply trying to recollect my Lord. Recollection, remembrance, but remembrance is not enough, it is very weak connection with Hari. Mere remembrance it is *śānta-rasa*, may be taken to be counted as *śānta-rasa*, a very weak but favourable position towards the service. But actual service of Hari, always to be busy to find out how we can satisfy Him, that is laudable thing and I have not got that temperament. If you want really a devotion of Hari just go to Hanumānji, he's surcharged with spirit of serving Rāmacandra. How wonderfully he did it. So I am in weak position. It is His grace that I am not engaged in any world thought but very meagre and lower order not very intense remembrance I have got about Hari."

So the mere connection with Hari is not enough, that is good but from there we are to enter into the serving stages and there are also classification and the intensity also. Really we are come to face the opportunity by taking *sannyāsa* exclusively giving up everything and the whole time service of the Hari. Not mere recollection, remembrance only, but actual service to satisfy Him, that is necessary. So *dasya*, *sakhya*, *vātsalya*, *madhurya*, will come gradually in the retinue thereafter.

Do you follow? *Sannyāsa*, renunciation, has been described in this way. You will find in *Gauḍīya-Kaṇṭhahara* all these things, all these things you will find in *Gauḍīya-Kaṇṭhahara*. *Vidvat, vibitsa, narottama sannyāsa*.

Devotee: What is the spiritual significance of taking water in different places? You said the other day that *bahūdaka sannyāsī* takes water from different parts of the world.

Guru Mahārāja: That is not very important for our section. *Bahūdaka, ūdaka* means water, *bahūdaka* means multifarious types of water. The significance is that he will wander in many places and drink many different types of water. That is only a connection, connection to show. Really, water is not the important thing that he'll drink. But many variegated nature of waters means various countries he will move, that is mix with them, various types of men and culture and consolidate his own position whether he's moving on rightly or wrongly. That is the purpose internally.

Devotee: Guru Mahārāja, for the Vaiṣṇavas, what is the position of *bābājī* ?

Guru Mahārāja: *Bābājī*, that position was given by Mahāprabhu, taken by Sanātana Goswāmī just in presence of Mahāprabhu, *bābājī-veśa* was first taken by Sanātana Goswāmī in Benares in front of Mahāprabhu and Mahāprabhu gave His consent it is supposed. That is considered to be above the *sannyāsa*, that is generally considered the *paramahansa-veśa*. *Sannyāsa āśrama*:

*nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

"I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gṛhastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy." (*Padyāvalli*, 63 & 74) +

(*Caitanya-caritāmṛta, Madhya-līlā*, 13.80)

Nāhaṁ varṇī means *brahmacārī*, *na ca gṛha-patir* means *gṛhastha*, *no vana-stho* means *vānaprastha*, *yatir vā* means *sannyāsa*. These four stages in *āśrama*. Now *nāhaṁ vipro*, I am not within that, I am above. Even a *sannyāsī* he has got some sort of position, he is also to follow some regulations some particular forms of life. But *bābājī* when they are considered to be above any sort of law, no position in the society. The *sannyāsīns* have got some position in the society as a general guide of the society, Guru. But *bābājī* they do not care even for anything, they've cut off all connection with the society and they're given wholesale towards *Vṛndāvana sevā* in *Vṛndāvana*. And in *parakiya bhajana* also they're engaged.

But our Guru Mahārāja he saw that the imitationist they are accepting the dress of *bābājī* but they're not fit for that, for the standard. So in the dress of *bābājī* their *bābājī* dress is being misused and in the name of that dress they are going on with adulteration, the *sahajiyā*. There are so many different outcomes of that degraded *bābājī* section. They're not fit for that high position but take the dress and go to imitate the thing. But it is impossible for them to catch the real spirit of life so they degrade and create so many pests in the society and create a bad name for Rūpa, Sanātana and Mahāprabhu and Gauḍīya *sampradāya* at large. So he laid stress in the *sannyāsa*. "You first prepare yourself that the head of the society and as a teacher of the society. Then when such high time will come, then you may see to take to that position if you find necessary. That does not depend on external dress but internal improvement. Really that thing depends on internal improvement of one's heart or realisation and does not depend on the external dressing. So this way Prabhupāda (Bhaktisiddhānta Sarawati Ṭhākura) came and created this *sannyāsa*, *tridaṇḍa sannyāsa*, *Vaiṣṇava sannyāsa*. And to preach that: "*Bābājī's* our *guru*, above us. And we do not recognise you anyone taking the dress of *bābājī*, no, you are not *bābājī*. Only external dress cannot give you the honour of the post of *bābājī*. But you are all hypocrites and you are disserving the society and the *Vaiṣṇava* proper. We don't care, you'll all go down, don't venture to take the dress to pollute the dress of Rūpa, Sanātana, never do this." This is the warning of our Guru Mahārāja.

Hare Kṛṣṇa.

So Prabhupāda introduced this sacred thread, become a *brāhmaṇa* first, Brahmāloka. Then Virāja, Brahmāloka then Paravyoma *Vaiṣṇava* play. First become a *brāhmaṇa*, *daiva-brāhmaṇa*, try to acquire the quality of a *brāhmaṇa* and have the sacred thread. Then above this the *Vaiṣṇava*, *Vaiṣṇava*, crossing Brahmāloka. But they put this *kopin*, the *bābājī* class they do not use, they are afraid of using this *brahma-sutra* but they uses *kopin*. But *kopin* Guru Mahārāja told it is higher, higher. *Kopin* means to stop all mundane sensual inclinations to the utmost so don't venture to take *kopin* as Rūpa, Sanātana did. Before that try to, in a position of a *brāhmaṇa* take the sacred thread if you have courage and real sincerity to go towards spiritual world then come forward and take sacred thread and red robe and then make some substantial progress in the spiritual line. Then when you will find your self quite safe in the spiritual line, not only that but established in Kṛṣṇa *līlā* in *Vṛndāvana*, then you may take the honour of that dress of Rūpa, Sanātana. Otherwise to dishonour them you should not imitate that dress." That was the temperament of our Guru Mahārāja and he inaugurated this *tridaṇḍa-sannyāsa* into the Gauḍīya *Vaiṣṇava* school.

Hare Kṛṣṇa.

Once I was in *Vṛndāvana*, one educated *brahmacārī* he took *bābājī* in Kalivan. I had a talk with them. "You don't have any respect for the *bābājī* ? And we are in the line of Rūpa, Sanātana."

Then I told him: "We think that we are in *āśrama* of *sannyāsa* that is the servant of Rūpa, Sanātana, of the *bābājī* section real. We pose ourselves to be the servants of the *bābājī*."

"That is well and good but we do not know that."

"And at the same time you should know we cannot give you people the position of that *bābājī*, we do not accept you as *bābājī*, you are intruder, you are intruder, forcibly entered physically the plane. Fools rush in where angels fear to tread. Your position is such."

Then he was infuriated. "You don't care for us, yes?"

"No." Then that man who posed as a *bābājī* he was caught red handed and he himself left that position and came back to family life. Not exactly family life but giving up this *bābājī* vocation he came to the town and he was educated, he began to coach students and thereby to earn something and eat. It is such.

Gaura Hari bol!

It is a very hard nut to crack, not imitation can take us there but by the grace of the Vaiṣṇava the inner awakening, inner awakening, that can only be effected by the service of the Kṛṣṇa and His servants, His devotees. Must earnestly try to achieve that sort of stage really and not outwardly. Proper realisation is necessary. The conviction, the faith, the faith will take us to the complete realisation, the faith.

A man, a friend died somewhere, news came, I began to cry. Why? I don't see that he's dying here, my friend is dead, dying, but only through faith I began to cry, "my friend has died." So faith, from far away the feeling it may rouse and many things may be done through faith. So for the farthest world the faith is a positive thing it is not imagination. Imagination is worthless. Faith is not imagination, it is more substantial than anything. What we experience here that is futile, that is nothing, that is illusion what we feel, what we say concrete reality in the world, concrete world. That is all imagination. But faith is such that it can show in a very subtle way the truth more than mathematical calculation. The computer showing so many things beyond the reach of our senses, by mathematics.

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

So Giri Mahārāja has been bitten on the face, while he was sleeping, while sleeping who will come?

.....

Guru Mahārāja: Swāmī Mahārāja told that he's the most wretched person, in Bengali he told, Swāmī Mahārāja. I told to Tamal Kṛṣṇa. He told a Bengali word, not goonda, but, something like desperate, the Bengali word I am trying to remember

of a soldier, he has committed something wrong and he must be punished. But (Queen) Victoria she did not like to deal the first case with punishment, she wanted to release him. But the advocate on the other side told that thrice he's already forgiven, thrice, so this is the fourth time, you can't forgive him. But still Victoria is only pushing, pressing: "You are, what you say, everything is against him, but can't you incite any instance in his favour?" Then that gentleman he could understand her position and told: "His household life is said to be good, household life." Then Victoria: "Then this time also when some goodness can be traced in him so this time also forgive him." I incited this example when I requested the committee they forgive

this time, first time, all them, the Hamsadhuta, then this Jaya Tirtha Mahārāja, Tamal Kṛṣṇa, and some others

.....

Guru Mahārāja: I am taking some portion of his energy, consciously or unconsciously of him, and I'm connecting it with the service of Kṛṣṇa through a devotee. So he's surely being benefited in his life eternal. This accumulated, this energy utilised through some devotee that will be accumulated and when sufficient in *parimam*, in magnitude, it will attract him toward the Lord, it will create *śraddhā* in him, faith in him.

So our Guru Mahārāja previously told that: "I want one *lākh* of *paisa*." (one *lākh* =100,000). (*paisa* = a monetary unit of India and Pakistan worth one hundredth of a rupee). Then when one gentleman came with three *lākhs* of rupees to construct a temple, one of his *sannyāsī* disciples told him: "Gurudeva, you wanted one *lākh* of *paisa* but three *lākhs* of rupees have been given by one single man." Then he answered: "I did not want from one person. One *lākh* of *paisa* means from one *lākh* of men, creating *sukṛti* in at least one *lākh* of persons."

So to collect, apparently it may seem that I am a beggar and he is a giver. But really I am giver under the direction of the Lord and he's a beggar. I am giving him unconsciously some, injecting some goodness in him, *sukṛti*, that is *nirguṇa*, *nirguṇa* means transcendental, a drop of transcendental devotion I am giving him in return by utilising his energy unconscious of him putting to some service of the Lord. This is the underlying principle of begging from door to door or any place. They're abusing in the mortal world, their energy is being more and more mortalised, but I am giving some connection with immortal, through his energy. And that is *sukṛti* and *sukṛti* when sufficiently accumulated creates *śraddhā*.

*bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ*

("Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is *Guru*, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the *Guru* as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*." (*Bṛhan-Nāradya Purāṇa*)

Sukṛti will bring us to the association of the *sādhu*, no other way to come to the feet of the real *sādhu*, only *sukṛti* can come previously. So for that and also for us to give everything for the service of Kṛṣṇa, that is our name, fame, everything, our credit, everything we should devote to Kṛṣṇa wholesale. I shall devote to Kṛṣṇa, I shall do anything and everything for His satisfaction through His devotees and scriptures given. If you like to do some service, I think I asked Parivrajaca Mahārāja also, he perhaps his visa

may allow him to stay for fifteen or so more days. So at least ten days he may attempt the public, religious public, they help these festivals to be managed. "You come and you also help. Many *sādhus* and many ordinary *gr̥hastha* men, women, they will come for the circumambulation of the nine islands, Navadvīpa, Mahāprabhu, with *saṅkīrtana*. (The nine islands of Navadvīpa Dhām are: Antardwīp, Sīmantadwīp, Godrumadwīp, Madhyadwīp, Koladwīp, Modadrumadwīp, Jahnūdwīp, and Ṛtudwīp). That will be a very religious scenery. You all come and see and partake in that. And for that some rice, wheat, some vegetable oil, some potato, whatever you like to give us we shall take it there." This way, the method in this way to collect funds for the annual celebrations.

.....

Guru Mahārāja: We try in our hands but the result is in the hands of Kṛṣṇa. Sometimes this experience we have got, sometimes we tried hard in one place but no sufficient result. But in another place with least endeavour we get much. Where we give more, much attention, sometimes we may fail there and with very least attention and energy we get more. It is managed by Kṛṣṇa. So we do not know what will happen but we shall try, we shall try.

*karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*

Kṛṣṇa said to Arjuna: "I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."

(*Bhagavad-gītā*, 2.47)

Don't look after the result but concentrate yourself wholesale in the discharge of your duty that there may not be any fault in discharging your duty. That is your part. And what result will come, good or bad, you have nothing to bother with that. It is His will. With this spirit we are to go on collection. And also underlined that if I can get something from him to be utilised for the service of Mahāprabhu then this man unconsciously will be benefited for his eternal life. That will be in the subconscious area. Hare Kṛṣṇa.

.....

Guru Mahārāja: Never bother about that, but wholly concentrate in your duty. That is the key to success of one's life towards eternity. Then we come very close to eternity, eternal will, the absolute will. I'm doing so much expecting how my labour is met with the eternal will. But I must not be dejected, must not be dejected, try to satisfy myself under any eventuality. That is the test in our life. This is not an endeavour for a day or two but I am going to practice my

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