

82.07.16.B_82.07.18.A

Badrinārāyaṇa: _____ [?] desire.

Śrīla Śrīdhara Mahārāja: _____ for Kṛṣṇa.

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: _____ for Kṛṣṇa.

Badrinārāyaṇa: She always acts humble.

Śrīla Śrīdhara Mahārāja: British say ‘humbug.’ Hindenbug, Hindenburg. Self Hindenbug, as well as self Hindenburg, German.

Devotee: _____ [?] This is one letter from her. One, two, three...

Śrīla Śrīdhara Mahārāja: Three letters came from her.

Badrinārāyaṇa: She took *Hari Nāma mantra*.

Śrīla Śrīdhara Mahārāja: Ah, *Hari Nāma* _____ [?]

Devotees: _____ [?]

Devotee: That letter was so beautiful, I can remember.

Śrīla Śrīdhara Mahārāja: Very sincere, heartfelt appeal.

Devotee: They were going through much difficulty.

Śrīla Śrīdhara Mahārāja: My Guru Mahārāja, he desired me to go to the west, I did not go. Now he is fulfilling his desire in some way or other. It is his wealth. Of course, all my Godbrothers mostly say that what I say, they feel that our Guru Mahārāja is saying that, of that nature, in my talk, my speech is of his nature, ontological. As Mahāprabhu, He was the highest scholar, and then He came to be a devotee. So the real devotion is above scholarship, above knowledge. *Karma, jñāna, anāvṛtam*. Crossing the exploitation and renunciation, then there is the exploitation of Kṛṣṇa, not of any plurality but of unity. So words must cross, must be conscious of these two outer coatings. Then talks from that realm, it will have something.

anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam
[ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.167]

& [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

These three covers, *anyābhilāṣa*, fleeting desires, *karma*, organised exploitation, morality, and then renunciation, liberation. These three layers, outward covers, must be crossed, then the domain of reality. And one must talk from that plane, being conscious that this salvation and elevation, all down. From that plane one should talk. And the sweetness of that plane will be real sweetness, sweetness proper. That is devotion proper. Otherwise it is a mixture, something. It is *anyābhilāṣa*, *karma*, and *jñāna*, mixture, *yoga*, *karma*, *jñāna*, *anāvṛtam*. From that plane I should talk. That is *śuddha bhakti*, *bhakti* proper.

Has she any inclination for song, any capacity, singing, any connection with?

Devotee: I like *bhajans* very much.

Anurādhā [?]: She says she likes *bhajans*.

Śrīla Śrīdhara Mahārāja: And of what character, *bhajan* means that singing?

Devotee: Singing, yes *kīrtana*.

Śrīla Śrīdhara Mahārāja: That is most, or talking, or reading, or worshipping?

Devotee: Singing with instruments. I like musical instruments.

Devotee: She likes musical instruments.

Śrīla Śrīdhara Mahārāja: And interested in Vṛndāvana *līlā* of Kṛṣṇa? Eh?

Devotee: Interested in Vṛndāvana *līlā* of Kṛṣṇa?

Devotee: Oh. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: More interest with the service of the *gopīs*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. So I shall go now.

...

Śrīla Śrīdhara Mahārāja: You don't know what is *kṛpa*?

Devotee: Yes, I know what is *kṛpa*.

Śrīla Śrīdhara Mahārāja: What is kindness, you know. That has got its quality. One may give, a poor has come without food, begging for food, you can give some food, that is a kindness, *kṛpa*. A material transaction, to help materially, that is also *kṛpa*, of lower kind. So education, the solution for the food, no longer begging, given a job you work and earn your food, that is greater *kṛpa*. In this way we are suffering.

Our ultimate suffering, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], the *kṛpa* of those that are above the standard of *janma-mṛtyu* they will then some knowledge get out from this disease, that is *kṛpa*. From higher to lower, the help that comes, that is *kṛpa*. *Kṛpa* means help, from higher to lower. The higher stage, what he extends his help towards the lower, that is called *kṛpa*. So in the lower level, material, and the mental, and the spiritual, the gradation is there. So *kṛpa* proper which can help us from all sorts of wants, that is spiritual help, generally that is known as *kṛpa*. Real *kṛpa* is our spiritual extension, extension of spiritual knowledge and love. That is *kṛpa*, which comes from higher to the lower. That help, it begins from lower level, and it goes up to the highest level, *kṛpa*. The help that comes from upper towards lower.

Hare Kṛṣṇa. Hare Kṛṣṇa. The gentleman who has come yesterday, is he here?

Devotee: Yes, Vedānta Prabhu.

...

Vidagdha-Mādhava: ...[17th] verse, 4th Chapter, *Bhagavad-gītā*.

*karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ, gahanā karmaṇo gatiḥ*

[The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is and what inaction is.] [*Bhagavad-gītā*, 4.17]

So Swāmī Mahārāja, in the purport he's saying like this: "If one is serious about getting free from material bondage, one must apply himself to an analysis of action, reaction and perverted actions, because it is a very difficult subject matter. To understand all this one has to associate with authorities in Kṛṣṇa consciousness and learn the secret from them."

Śrīla Śrīdhara Mahārāja: What is the beginning? *Akarmaṇaś ca boddhavyaṁ, gahanā karmaṇo gatiḥ*. The most unintelligible, unknowable. That is infinite probability, *karma*. To energise, *karma* means to energise. Its result, its consequence is unlimited. According to the posing it will fetch different results.

kiṁ karma kiṁ akarmeti, kavayo 'py atra mohitāḥ
[*tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt*]

[Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.] [*Bhagavad-gītā*, 4.16]

What is *karma*, what is absence of *karma*? To understand this the scholars also are befooled. Then what is the beginning of the *śloka*?

Vidagdha-Mādhava: *Karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ*.

Śrīla Śrīdhara Mahārāja: *Karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ*. What is *vikarma*, what is *karma*? *Boddhavyaṁ ca vikarmaṇaḥ*. *Akarmaṇaś ca boddhavyaṁ, gahanā karmaṇo gatiḥ*. What is *akarma*, what is *vikarma*, what is *karma*? *Karma* means generally which is recommended by the *śāstra*, that *varṇāśrama dharma*. That is *karma*. *Vikarma*, immoral action. And *akarma*, to stop all sorts of energising. That is not possible altogether. One must take food, one must sleep, one must work. So *akarma*, *akarmaṇi ca karma yaḥ*.

[karmany akarma yaḥ paśyed, akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu, sa yuktaḥ kṛtsna-karma-kṛt]

[One who realises that the selfless action performed by the man of pure knowledge is never subject to bondage and is therefore in fact inaction whereas the abnegation practised by a renunciate of impure heart is the ill-fated cause of bondage he is, among men, the intelligent yogi and factual executor of all works.]

[*Bhagavad-gītā*, 4.18]

He's the real intelligent man who can find *karma* in *akarma*, and *akarma* in *karma*. That means that by controlling our inner self we can get out of *karma*. A man,

yoga-sthaḥ kuru karmāṇi, [saṅgam tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā, samatvaṁ yoga ucyate]

[“O Dhanañjaya (Arjuna), after giving up desire for the fruits of action, situate yourself on the path of devotion (*bhakti-yoga*). Equally disposed to success and failure, carry out the duties prescribed according to your nature. To remain equipoised in either success or failure of the outcome of action is certainly known as *yoga*.”] [*Bhagavad-gītā*, 2.48]

A man who is, who works properly adjusted, that does not want any consequence of his *karma*, really *akarma* is there. And when one wants to, in mind he's wanting so many, when mind is fickle, always moving, wanting this or that without checking that he stops the external *karma*, that is foolishness. So *karmāṇi akarma*, he's seen to do many *karma* outside but he does not want any result. He's in really

akarma. And the one who has stopped all his physical activity but mentally thinking of so many things, he's in *karma*. Not only physical, external, but internal position should be marked very carefully.

*na hi kaścit kṣaṇam api, jātu tiṣṭhaty akarma-kṛt
[kāryate hy avaśaḥ karma, sarvaḥ prakṛti-jair guṇaiḥ]*

[No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures.] [*Bhagavad-gītā*, 3.5]

Really none can stop wholesale the *karma*.

*[niyataṁ kuru karma tvam, karma jyāyo hy akarmaṇaḥ]
śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ*

[Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane.]

[*Bhagavad-gītā*, 3.8]

What more? Even you cannot live altogether if you leave all *karma*. You must take your food, you must go to the latrine, this is also *karma*. But to get out of *karma* does not mean that we should get out of the physical *karma*, but the mental desire, *karmana vasana*. That is the real *karma* and not external. Externally we can do anything, we can kill the whole *brahmāṇḍa*, still, we may not do anything. So external activity has got no value. The valuation of *karma* is within, *vasana*. I want something separate. The ordinary wave, the universal wave is passing. And I want to put something special on it. I can't, do not adjust with the universal wave, but a separate wave I want to create. That is *karma*. And that will come in clash with the universal wave. So many, local, provincial, so many waves there are.

But the final wave, the most fundamental wave, that of Kṛṣṇa consciousness, I must come to understanding with that wave, that harmony. Then I'm not in *karma*. I'm dancing with the universal wave. That is what is necessary. And without that, in whatever planes, different waves are going, if I participate there, identify there, then I have got reaction, I will have to get reaction. That is *karma*. *Karma* proper means to create wave of separate interest in this world. So such attempt internally, that you face, and what *nirguṇa* wave is going on Kṛṣṇa consciousness, you must come in understanding with that Kṛṣṇa consciousness. And then there will be no *karma*.

Otherwise all different waves are creating according to separate interest, that is all *karma*, of different waves. Everyone is suffering from his own *karma*, reaction. Reaction clashes with the higher wave and becomes destroyed, in this way. So internally try to get out of the spirit of *karma*. That is, try to be one with Kṛṣṇa consciousness, that universal wave, and dance there in that. *Vikarma* means immoral action, *karma* that moral action is better than that, but again *akarma*, that *voidantic karma* that is to give up all internal desires for different resolution, all stop. Then a party wants *samādhi* like slumber.

But the Vaiṣṇava they want to connect with Kṛṣṇa consciousness which is a dynamic one and healthy wave, all good, absolute. That is dynamic and not static like the Buddhists and the Śāṅkarites, not *nirvana*. But they can connect with Kṛṣṇa consciousness which is moving, and that is the ultimate, the wave of love. The wave of love, and beauty, charm, mercy, that wave, connect with that. So movement, or giving and taking, that is not bad. But there must not be black marketing. It must be based on universal truth.

He's the possessor. He can deal absolute with everything. We can't do. But if we think ourselves that, 'I'm a king, I can do, I can give,' ultimately it's not possible for me. We're all black marketeers. From the possibility of prospect we make transaction and ultimately we fail and we are victim of reaction. This is the matter.

Vikarma, *karma*, *akarma*. *Vikarma*, *kukarma* one thing. That is immoral, not recommended by the scriptures. And *varṇāśrama karma*, that is generally *karma*, do this, and further instruction you will get when you will finish this duty. Then *naiṣkarmyam* which is recommended by *Bhāgavatam*, *jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

*śrīmad-bhāgavatam purāṇam amalām yad vaiṣṇavānām priyam
yasmin pāramahaṁsyam ekam amalām jñānam param gīyate
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviṣkṛtam
tac chr̥ṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*

[“*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahaṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion.”]

[*Śrīmad-Bhāgavatam*, 12.13.18]

The *naiṣkarmya*, the *yogīs* and the *jñānīs*, by *naiṣkarmya* they understand like this, *samādhi*, that is eternal slumber. But *Śrīmad-Bhāgavatam* says that *bhāgavata naiṣkarmya*, that stop your selfish activity and act for Kṛṣṇa. That is *naiṣkarmya*. *Jñāna*, *vairāgya*, *bhakti*, with all this *naiṣkarmya*, give up your selfish transaction, work for Kṛṣṇa. The stopping of every movement is *naiṣkarmya*, it is not. *Naiṣkarmya* means to give up all local desires, separate interest, and work for universal, Kṛṣṇa consciousness. That is *naiṣkarmya* proper in *Bhāgavatam*. And that is different from the speculation of the salvationist that only in *samādhi*, eternal slumber, there is *naiṣkarmya*. *Bhāgavata* dismissed that, Vaiṣṇava School. The *naiṣkarmya* to join the universal movement, *karma*. That is *naiṣkarmya* proper. *Jñāna-virāga-bhakti-sahitam naiṣkarmyam āviṣkṛtam*. So *Bhāgavata naiṣkarmya* means proper *bhakti*, busy, but busy for Kṛṣṇa's interest. That is *naiṣkarmya*, a dynamic *naiṣkarmya*, not a static *naiṣkarmya* recommended by the *yogīs* and *jñānīs* *vaidantic*.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Do you follow?

Vidagdha-Mādhava: Yes. At the initiation the *karma* is taken by the spiritual master, that is a fact? And we're struggling actually to become free of *karma*, yes?

Śrīla Śrīdhara Mahārāja: To do everything, that will help, that will throw yourself in *nirguṇa* movement, Kṛṣṇa consciousness. Throw yourself, the teaching underlying in mantra, throw yourself to Kṛṣṇa consciousness. Connect with *naiṣkarmya* proper. Work on behalf of Kṛṣṇa, not for any selfish, or any national, or social group, extended selfishness there.

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

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

Vidagdha-Mādhava: In Sudhīra Goswāmī's seventeen page paper he mentions Bon Mahārāja _____ [?] from England. And he said to yourself and Swāmī Mahārāja, “There were questions that cannot be answered. There were questions in the west, the westerners were asking questions that could not be answered.” So I was wondering, because the next line says that, “You answered all the questions. You asked him what are the questions and you answered. And Swāmī Mahārāja, he spoke, “Today India has conquered the West.” Yes?

Śrīla Śrīdhara Mahārāja: When I answered and he could not say anything, then Swāmī Mahārāja pronounced, “Here Europe is defeated by Asia.” He told this, “Europe is defeated by Asia.” This was pronounced by Swāmī Mahārāja at that round table conference.

Vidagdha-Mādhava: I was interested when I read that to ask if you can tell us perhaps some of those questions and some of those answers.

Śrīla Śrīdhara Mahārāja: I do not remember it now. I shall have to try hard to again remember them.

Vidagdha-Mādhava: There is one question that the Christians come with in our preaching activities in the West. And it is one difficult question to answer. I was wondering if you might say something about: In the *Bible* and also the *Koran* there is some mention against idol worship. So this is one complaint they have against us.

Śrīla Śrīdhara Mahārāja: That is their inconsideration. If we can use the sound, why not the colour and figure. God is not within the sound, He's above sound. The ethereal expression. Then this light, heat, all these mundane. Sound is also mundane, but if sound can be utilised to have any idea of Him, why not the colour, figure and other things. Those emblems also similarly may be utilised for His purpose. It's a general question. We can't avoid sound. Some sort of medium must be necessary from that world to this world, some symbol. Generally they use sound. We also lay much stress on sound, *śruti*. But if *śruti*, the sound can be utilised in the mundane plane to understand the transcendental thing, then why not the colour, the figure and other, the taste? Everything will have some contribution, can help us to certain extent. If sound can do, the others can do more or less. Everything can be used an emblem to take us to that realm. Do you follow? On that basis, if He can come through sound, He can come through colour, He can come through figure, He can come through taste, He can come through touch. He can approach towards us in any way. Only ear, but ear is extensively admitted by all. We also lay much stress in *śruti*. But at the same time we admit that He can approach to us in this mundane world through every possible medium, He can come. Then what is the objection there? He can come only through sound, mundane sound and He cannot come in other way He cannot approach us?

One thing, another gentleman told, one Christian Father was explaining *Bible* in a meeting and one boy, the old man told, "When I was a boy, at that time, when that Father explained that Moses saw in his dream that such and such things happened, the boy asked to the Father, that in dream he saw God, but in what form he saw? He saw, it is written in the *Bible* that Moses in dream he saw that God has come to him and He's addressing, saying, in what form, in the dream. Must be form of some way or other. What is that? And if that form may be seen in dream, why not that may be utilised when we are awake?"

"This boy has put a very serious question. Yes, I shall try to think it out and answer tomorrow."

The general basis that He's transcendental, it is all right. But we're in the mundane plane, we cannot but He can communicate with us in any way. Generally sound is the most subtle. So through sound He can communicate with us. But why the other things should be neglected, only the ear? The eye, the nose, everything can be used as His weapon to approach us, a medium. All sorts of medium may be used by Him to approach us, to embrace us, and that is true, not only one. Their idea of God is a vague one, no definite conception of what God is, a hazy something. So their ways of obtaining Him also something like hazy. But here it is clear in all phases.

prati aṅga lāgi kānde, prati aṅga mora

[“Every part of My being cries for the corresponding part of Him.”]
[From Jñāna Dāsa's *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*]

My every limb can be utilised for corresponding limb for His service. This is full-fledged theism, not haphazard, not at distant, but full-fledged and very near, very close connection with Him. So all these things must have to come. But everything is transcendental. When we approach the Deity, the eye is not the master of the subject mind to measure Him. He's seeing me. I'm there as an offender and I'm standing in such attitude. He may have a kind glance on me, that my sins may be removed. The subjective conception there. Not only wood, or white colour, all these things, but He's in the subjective realm. He's in the superior position and He may cast a graceful glance towards me. Then what sort of seeing? And their figure is also, suppose the coronation day, do they not put the portrait of the King and garland, all these things, they do not do?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Then, any utility, or all ludicrous? To show some veneration to the photo of the King, or any father, what is this, it is all ludicrous? Or there is some substantial message there, showing respect to their photo?

So why this cannot be utilised for His case, the Almighty who can do anything and everything? I cannot approach Him, but He can approach me in any way He likes. And it is His ordination that He will come in

every way. It is possible, not impossible, not unreasonable. All reasonable thing. He can come through sound, He can come through eye, He can come through touch, He can come through taste. Why not? What is the reasonable objection to that?

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Do you follow?

Vidagdha-Mādhava: Yes, I follow Mahārāja. Guru Mahārāja, specifically the *Bible* states, “A graven image, or an image carved by one man.” That is the opposition to that sort of thing, that a man could actually carve an image of God. They are saying this is wrong.

Śrīla Śrīdhara Mahārāja: If you understand this then you’ll be able to understand all other subsidiary questions. All sounds are not God sound. It depends on the man. If a father is well established, his word about God is not equal with another ordinary man as God. So the sound, *vaikuṅṭha-nāma-grahaṇam* [Śrīmad-Bhāgavatam, 6.2.14] So some may see idol. All does not see idol. All sound may not be effective about God but, *vaikuṅṭha-nāma-grahaṇam*. So there is *nāmāparādha*, *nāmābhāsa*, *viśuddha-nāma*. In the sound also there is classification. A sound from a proper plane, it will be effective and not any imitation sound. So also in the case of the idol, and everywhere, it is such. The quality must be present there. It must have some connection with the Lord, the mundane and the transcendental sound. This Śrī Mūrti and the doll, transcendental and mundane, the conception there is different.

Hare Kṛṣṇa. *Prasāda* also, when the Vaiṣṇava has taken to take that, *mahā-mahā-prasadam*. Only one is taking *prasadam* that is not *prasadam*, there is degree of the presence of divinity there. The gradation is there everywhere.

In Vighraha *darśana*, Mahāprabhu used to have *darśana* of Jagannātha, tears flowing from His eyes incessantly. Can we have such *darśana* when looking at Jagannātha? And Mahāprabhu was not an ordinary foolish man. As a scholar also He was a genius. And how did He see the Deity? With tears running down, incessantly, like a stream. What does He see? Is He only wood?

Vidagdha-Mādhava: Mahārāja, if *prasadam* is distributed to the mass of people, they benefit, yes?

Śrīla Śrīdhara Mahārāja: It depends upon who is the director, who is at the bottom, it depends on him, his connection with divinity.

Vidagdha-Mādhava: As to whether it is properly sanctified?

Śrīla Śrīdhara Mahārāja: The current must be there. Only wiring has no value. Do you follow?

Vidagdha-Mādhava: I’m hearing.

Śrīla Śrīdhara Mahārāja: Electric wiring but no current. So *vaikuṅṭha-nāma-grahaṇam*, the Vaikuṅṭha connection, transcendental connection must be there. Otherwise form is form, useless. But the spirit must be within the form. Form is also necessary, wiring also necessary to utilise the electric current. But mere wiring has got no utility. The current must be there. So *prasāda* distribution, all these external exhibition, but if the real connection with divinity otherwise all trade, otherwise ulterior motive may be there as a business. Yaṭi Goswāmī, the *Bhāgavata* reading, taking money and reading *Bhāgavata*, is a class of trade. That may be trade, but if the man who is at the back he has got sincere connection with the Lord, then the connection coming and pervades everywhere, that is *prasadam*. Otherwise imitation. Imitation is not a real thing.

So Bhaktivinode Ṭhākura's congregation *saṅkīrtana*. At least one man, the leader of the party must be *śuddha bhakta*, pure devotee, the *kīrtana* party guided under a pure devotee. Then we shall join that, otherwise all will be dancing and jumping in the mundane plane. Connection must be there, the electric connection. Hare Kṛṣṇa.

Vidagdha-Mādhava: How can one perceive that connection? This requires some...

Śrīla Śrīdhara Mahārāja: That who has got eye, for that we have to get eye.

om ajñāna-timirāndhasya jñānāñjana-śalākayā, [cakṣur unmilitam yena, tasmai śrī-gurave namaḥ]

[“I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances.”]

Our own realisation will be the guarantee, our own knowledge. We see that sort of eye, that is given by Gurudeva. *Ajñāna-timirāndhasya jñānāñjana, cakṣur unmilitam*. The cataract is removed by Gurudeva, he gives the *divya darśana*, the divine eye. *Divya cakṣur, dīkṣā, dīkṣā* means,

*divyam jñānam yato dadyāt, [kuryāt pāpasya sañkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ]*

[“The process by which divine knowledge (*divyam jñānam*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs.”] [*Hari-bhakti-vilāsa*, 27]

Transcendental knowledge is imparted. And as much as he has got that sort of knowledge he can detect, as in other fields, other cases. How we can know whether this is a gem, it is gold, or it is brass? How to detect whether it is glass, or it is diamond? How we can detect? The expert knowledge must be there. And one who has got that knowledge he can detect. The fools, ordinary persons, ignorant, cannot differentiate. Everywhere this is applicable. Whenever we go to purchase anything, the medicine, this, that, everything may be tampered, imitation. And this ____ [?] how we understand. Here also, something like that. That expert knowledge must be there. Mundane, what is mundane, what is transcendental. The *sevonmukha*, the sincere, the *sevā*, where it is meant for the service of the Lord, or to fulfil some ulterior purpose of him. Who has got that fine eye they can detect.

jigana vaisnava cinya loilya arya kori vrajave [?]

Bhaktivinoda Ṭhākura, “We shall serve Vaiṣṇava. But before that we shall have to get the capacity of recognition who is Vaiṣṇava who is non Vaiṣṇava. Only this figure, *tilak, mālā*, dress, that cannot be the criterion of a *sādhu*. All these things we’re to understand. And that capacity of recognition is possible, and that is *dīkṣā, divya jñāna*. We’re all expert in some stage, in some plane. We’re to differentiate things everywhere, every time, the gold marketing, this, that. We’re to discriminate. We must have that knowledge, otherwise we’ll be exploited by the merchant. If we can know the thing before purchasing. So everywhere, in every stage of life, that understanding with him. So it is only with the case of divinity, transcendental truth. That is also possible, only transcendental eye, transcendental capacity, judgement. That must be with us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

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