

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Guru Mahārāja: And you'll be doing in this way, killing maybe saving, there is such a plane, to see things. So from that Absolute plane if any connection is anywhere, that is beyond our conception, we cannot conceive that killing is saving, but there is an angle of vision, a plane from where it may be clearly understood that killing is saving.

Devotee: What of the Christians who read in the Bible that it is alright.....

Guru Mahārāja: I have given in general, now you compare these relative things. The Bible they have provided for killing the animals, and the creepers, they have ignored that it is impossible for the human beings with whom they're connecting the theistic relationship. This is taking it approximately, that would be impossible for them to keep up from killing the animals etc. But here in India, they're conscious, even the creeper, the mollusc, worm, and also a tree, that is sinful, a creeper to kill, it is also unnecessary, it is sinful, the reaction must come from there. But still they have found the key, by which we can tackle all these behaviours, and still we can be sinless. Not only sinless but we can help those that we kill, it is also possible, such a plane is there. This is all local interest and there is universal interest, the most universal interest, absolute interest, for which everything may be utilized in any way, and that will be for the benefit of that thing. This plenary truth we are to understand, and according to that we are to explain anything and everything. According to that possibility you may judge and go to details, examine details and give your judgement. I supply you with a plenary principle of what is *himsā*, what is disservice to others, what is harming to others, the standard of that.

Devotee: In the *Bhāgavat* there's one section where a human sacrifice is made for Varuṇa.

Guru Mahārāja: So human sacrifice is more important in the evolution. To get a life in the vegetable, in the animal, it is easy, but human sacrifice, human life is more valuable, because there is chance to go to the truth, possibility. So higher chance, or prospect in human life, to do away with that is more harmful. Just as when playing football, the ball has gone to the goal and if that is lost it is much deplorable. So *jīva* when coming to human species he has come in connection with his highest prospect, he can get out of the gate of this *māyā*, and if that chance is finished, then again after this he may have again the birth of a beast, or a tree. He came just to the goal and again he will have to return far away from the goal. So to kill a human is a greater loss than to kill the animals and the creepers. Do you follow? The importance of human kind, the greater prospect is being done away with, so it is more sinful because his higher important chance by utilizing this human birth, he may have gone through the goal, but the important position has been set back, that is more heinous.

Devotee: In *Bhāgavat* they're actually performing human sacrifice to Varuṇa.

Guru Mahārāja: Maybe, in different sections that devotee Bhārata, he was taken to Badra Kali to be sacrificed by the dacoits. There were sections that were doing, but all not justifiable, but what was justifiable, that was connected with the central good, their activities justifiable, the Garuḍa and other devotees that were eating meats, and killing so many. Kṛṣṇa killed, Pāṇḍavas killed so many men in the battle for material achievement, apparently, apparently for kingdom, Kṛṣṇa was called, and Bhīma, Yudhiṣṭhira, and all of them engaged in the fighting, human killing.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: Is it offensive for me to think that my Guru Mahārāja has made some miscalculation by putting such unqualified people in such positions of authority, is it offensive thinking?

Guru Mahārāja: Of course.

Devotee: Then how should I see it?

Guru Mahārāja: Generally at first you will try to cooperate, and when you find clearly their treatment clash directly with the teachings of [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja, then to save yourself you will disconnect with him, and abide by your own conscience, sincere spiritual conscience. That is my conception and my experience in my long life after the departure of our Guru Mahārāja. So I am told that I am breaker of the form. I follow, I cannot deceive myself.

"What conscience brought me to Swāmī Mahārāja?", if that is sincere, I cannot neglect that. If I find that the advice given in the writing, in the books of Swāmī Mahārāja, and those that have been given, though they're not sure, that representative, they're differing, and I shall side his direct teachings than what is coming through the persons appointed by him. Otherwise I must be sincere, not a hypocrite, and if I find that I did any wrong, my interpretations of Swāmī Mahārāja's writings are wrong, and their interpretation is right, the same moment I shall leave this and join them.

No question of prestige. I am a slave to Kṛṣṇa, slave to Kṛṣṇa. Wherever there is truth, sincerely I must go there. I cannot deceive my own conscience, or any aspiration. *Kanak*, *kāminī*, *pratiṣṭhā* [wealth, women, prestige], the sensual enjoyment, and the power, and the fame, the prestige. These three things, they always try to take us far away from the truth, from Kṛṣṇa. We should not allow ourselves to play to these things, general sense pleasure, and the love of power, and the love of prestige, *pratiṣṭhā*, glory, these are the main enemies.

Try to keep them aloof, and keep me aloof from these, and try to follow the path what I understand sincerely, what attracted me to them, leaving so much formality amongst which I was born and maintained, either Christian, Mohammedan, or Jew. Some formality was there and I crossed them, neglecting them and come for truth to Swāmī Mahārāja. Truth as explained by

him, I had attraction for that, and I came to connect myself with that conception of truth, and I must keep it intact, my campaign sincere, sincere attraction for the truth, as expressed by him. That will be my beacon light of my life. Wherever it shall take I shall go. I am a truth seeker, *kṛṣṇānusandhāna* [the search for Śrī Kṛṣṇa]. And in consonance, the Gaurāṅga, the Nityānanda, who has exactly in the same line, whose position is unquestionable, in that line I shall try my best to keep me within.

Gaura Hari. Gaura Hari.

My heart, progress must be sincere, and not any condition or prejudice.

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

So *śikṣā guru*. Generally the *bābājī's*, they got their *guru* from the *goswāmī* section, that *gṛhasṭha*, when they go to Vṛndāvana they take again that *sannyāsa dīkṣā* from the *tyāgi guru* and they're at their disposal, mainly.

Our Guru Mahārāja has given us the *guru paramparā*, *śikṣā guru*, wherever we can trace the degree of truth, according to the degree of the conception of the truth, the lineage has been given to us. Your beacon light posted in this way, this way, this way, to your goal, destination.

Swāmī Mahārāja means not this external figure but his advice, his instruction, he means his instruction, there he is, he is in his instruction, in his knowledge, what he wanted to give to us. That will be his special attention to him, devotion to him. Only not to have this stony figure, and to dress it like Kīrtānanda, or Brahmānanda, with golden crown, and putting him in a golden house, that is something, but the real thing is that all these are to be subservient to the truth he came to preach. It is all secondary. Primary thing is *vāñī*, and the *vāñī* also not the style of writing, not the English language, or the Sanskrit, but the purport of his *vāñī*, otherwise the *vāñī*, the words, that is also *vapu*. Not the physical thing but the substance within. He is there, not the body, not the body, not the mind, but the principle he came to preach and represent. That is the highest conception of him, and we are following, we are also living this body, we want to go near him only as the principal holder of him the body of that substance which is superseding the area of mere knowledge.

But that *ruci*, the drop of love divine, crossing the world of power, exploitation and knowledge conception, knowing everything. To control everything is not necessary, to know everything is also not necessary. Only our respective duty in the domain of love divine, that will be our mark of the highest attainment.

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

Swāmī Mahārāja is there. Hare Kṛṣṇa.

Our Guru Mahārāja was, externally we found him, not so much knowledge in English, but still he tried sometimes to give his speech in English, and when written in *Harmonist* our Professor [Nisikanta] Sanyal [M.A. Bhaktishastri], he did not want to correct his language, whether grammatically, or any other way,

if there is any defect in his language. He was of the opinion that the dictionary, the grammar, they may correct, dictionary may be corrected, and the grammar union must correct there, but what Prabhupāda is saying, coming, that is alright, he was of that temperament.

But there was another who used to write the letters of Prabhupāda, and who was in more intimate confidence, he told him "That what you say, that is *kaniṣṭha adbhikārī*, this is lower form of service. You should think what Prabhupāda wants you to do for service. Does he want that if there is any defect in his language to retain it, or to correct it in the present form, so that ordinary people may not come to detect any defect in the present language? What does he want from you? You must try to find out that, and then that will be your service. Otherwise the dictionary may correct, the grammar may be corrected. What he says it is alright, this is not higher service."

So then what should we think that there is defect in Prabhupāda, in Gurudeva? Should we think like that, that there is limit? So, so many formal defects may be seen, that does not affect the main conception of the truth. Sometimes that adds to the beauty.

When Jarāsandha attacked Kṛṣṇa, Mathurā, eighteen times, Kṛṣṇa anyhow avoided and fled, and there is a word, expression in Bombay side, that Ranchor Ji, the one who flies from the battle. An affectionate name for Kṛṣṇa, He fled from the battle, *ranchor*. "Who leaves the battle", Ranchor, *ran* means battle, and *chor* means who leaves it, so Ranchor, one who leaves the battle. That is cowardice but this is a word of very affectionate name of Kṛṣṇa. Ranchor love, "O like a coward You have fled from the battle." This is a beauty, He can crush in a second everything, but playfully He's avoiding the war with some higher purpose. So they're adoring the object of their master, "O You flyer from the battle, like a coward."

Just as Navanita Chora, "You are a thief, O You thief." *Ichor* means thief, "O You thief." Everything belongs to Him and He plays the part of a thief, adorable expression.

So where the main thing is truth, any trifle defect in it has no consideration. That has not much importance. Perhaps for some purpose it is there, may be neglected, and sometimes beautiful, that that was the way of approaching this mundane world.

Otherwise perfectly transcendental cannot correct him with this mundane. To connect with mundane some mundane mask is necessary for the liberated souls to come down here, to contact with us. Just as a professor of higher knowledge come to teach a student as if taking the dress of a child, of that mental dress of a child he approaches the child. Coming so low, comes to his level, and then begins to teach him, not with the professorial position he can approach the child and teach him. Something like that we are to see, look at.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

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

So I am engaged with him long before eight, from seven, you came here for three hours continually.

Devotee: You've given me so much mercy.

Guru Mahārāja: Hare Kṛṣṇa. Mercy is at whose disposal? It is not a thing to come to my disposal. It is connected with Him, the source of mercy. Everything connected with Him, we are to see that. Gaura Hari bol. Mercy above justice, above justice.

(akchuridi akchurimay?)

Vaṁṣī Dāsa Bābājī used to say, "That one thief is giving, the donor is also a thief, and the stealer the thief, that thing stolen by one, he is also a thief." So if I say the mercy belongs to me I am a thief. It has got its source. All relative, this is relative estimation, where things belong to this or that. He may locate to his Gurudeva, it is not mine, it is extended from there, not my wealth. In a moment it may be withdrawn and I may be reduced to a madman, it is such.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Vyāso vetti na vetti vā. The giver of the whole scripture, Vyāsadeva, he knows or may not know, he may or may not know things of such nature. Transcendental means such, it descends and goes up. Many things descended through Swāmī Mahārāja to you, so many, and when withdrawn, flying away so many. Withdrawn because they think this is a nasty environment so I can't remain here, withdrawn and they say, "Oh I don't feel anything, see anything, no taste here." Flies away, and who with high regard and affection nurtures them, it grows and grows in extent there. By devotion it grows and by indifference and negligence vanishes.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: From Vṛndāvana last night with a devotee named Nanichaura, he's a white cloth, and he's heavy in figure, and Swāmī Mahārāja seated in *āsana* Kṛṣṇa Charan gave him and Kṛṣṇa Charan said, "Mahārāja, where now will you go, do you want to go to Mayapur tomorrow?" And Swāmī Mahārāja said, "No I shall not go to Mayapur, I'll stay here." And then Kṛṣṇa Charan arranged everything and dream was gone.

Guru Mahārāja: In England my second year. Swāmī Mahārāja, Guru Mahārāja omitted.

Devotee: So there is one verse in the *Śrīmad-Bhāgavatam*, in the eleventh canto, it says something like...

*na hy ekasmād guror jñānaṁ, su-sthiraṁ syāt su-puṣkalam
brahmaitad advitīyaṁ vai, gīyate bahudharṣibhiḥ*

["Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master."]
(*Śrīmad-Bhāgavatam*, 11.9.31)

Guru Mahārāja: Not only once, but the highest stage, everywhere there is Guru, all Guru. The transformation will be towards that, the whole atmosphere, environment, is Guru, and I am the servant roaming. To enter into Vaikuṅṭha, Goloka means this, on all sides Guru, all respectable, there is gradation of course, but Guru. Denotation and connotation, denotation increases, connotation decreases. Connotation increases, denotation must decrease. Quality or quantity, quality improving, quantity decreasing. This is a general calculation. What is your practical knowledge? What is the question underlying this? Guru of different section, different type, this *vartma-pradarśaka-guru*, then *dīkṣā-guru*, *sannyāsa-guru*, *śikṣā-guru*, so many different classes of Guru, any Vaiṣṇava whomever you meet.

ekam apa koram justu guru sisheni vediet
pratiban masrabda bamyo datar toyu orinio?

If only one letter Guru gives to the disciple that is infinite, but to know it fully, different sources are necessary to understand. Knowledge is infinite and the highest position required is this, that I shall try to read the devotion towards Kṛṣṇa from everywhere, everything will supply me some sort of inspiration towards the performance of my duty.

bom dekhi bomai e vrndavana, hoilu dekhi manihaye govardhana,
jaha nodidar bek mano e kalindi?

Wherever I shall cast my glance, it will remind me about my Lord. They will teach me, they will press me to engage myself in my duty, in my service. That is the duty of Guru. Wherever I shall cast my glance, wherever I am come in contact with, that will only give me excitement, "do your duty", that is Guru. Guru who gives us impetus for the service of Kṛṣṇa, who helps me to look toward the centre, that is Guru, the work of Guru is this. Every atom in Goloka and Vaikuṅṭha, they will all help encourage me towards my duty, they're all Guru. Guru will be very amply available when we can raise ourselves to a particular level.

As if when we are in the lower stage everything is taking me out from the centre, out-carrying current, whatever I see it will say, "Oh come and enjoy me", invitation of enjoyment here in the lower level. And inspiration of renunciation in a particular stage, the salvationists, everything they find, "Oh this is nasty, this is not to keep company with so rejection, rejection, rejection." And devotion, the positive side, everything will push me towards the centre, towards Kṛṣṇa, and those that will help me in that way are my Guru. Guru, *gu ru* means which dispenses the darkness of enjoyment, as well as renunciation. The darkness, this is all dark, this is all cover, and who will help me from that, from various...

*ācāryam mām vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*

["One should know the *Ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] (*Śrīmad-Bhāgavatam*, 11.17.27)

Not to particularize in one point, so many *śikṣā-guru, guru paramparā*, in the line of that descent of Guru, so they're all our Guru. This Charu Swāmī, he told me one day he was challenged one day by someone in ISKCON, "That you are ignoring our Gurudeva, you are mixing with Śrīdhara Mahārāja and others." And he told me he replied, "Devaṛṣi Nārada, do you think that he is out of our *guru paramparā*?" "No, no." Someone questioned him, "Do you think that Devaṛṣi Nārada is out of *paramparā*, he's not mentioned here?" "No, no, no, he must be in our *guru-paramparā*." Then many coming in the *guru paramparā*. Wherever we get something to help our spiritual life, he may be Guru. So this is a deplorable article.....

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Guru Mahārāja: Omitted, from Narottama he came to Viśvanātha Cakravartī, the middle Guru's are also there, but wherever it is very vacant, clear, he has shown us that line. We are indebted especially in these points. Wherever we get some benefit we must have our recognition and gratitude for them at least. We can't tolerate this where the name of our Gurudeva is omitted, this may not, can't please me, so it won't please Swāmī Mahārāja also. This is wilful suppression, this is not accidental, this is wilful suppression. Deplorable, he is depriving himself, they will not be affected, but he himself is deceiving him, the cataract growing.

Just as the Lord is not one, when we say about the king, that does not mean that the king is the only one, but with his paraphernalia. So God means with His paraphernalia, so Guru means also with his paraphernalia, group, so many. Guru and Guru's Guru, and Guru's brothers, Guru's sons, so many, I am indebted to so many, more or less, more or less, name and, main and... auxiliary, principal and auxiliary, that maybe our fortune to get, to see more Guru, everywhere there is Guru. Everywhere we shall try to understand something, we shall try to draw the hints of the auspicious presence of Godhead, we shall...

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāham na praṇaśyāmi, sa ca me na praṇaśyati*

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] (*Bhagavad-gītā*, 6.30)

"Who can see Me everywhere and everything in Me." In the medium of everything we shall try to see Him, and who will show me the Lord, my Lord, he's my Guru. His position is safe. To not to see Guru is a dangerous position, and to see everywhere Guru, all advising me, to concentrate my energy towards the service of God, then we'll be safe. Guru, then of course the specific, vision, Guru, gradation is there, gradation. From where I can get the maximum help, maximum help, and from which medium? *Ācāryam mām vijānīyān*, "I am *ācārya*. You see Me in him, from whatever point I shall draw you towards Me." That is Guru, more or less, attracts Him.

.....Mahārāja at his time, he has omitted even the predecessors. From whose book Swāmī Mahārāja learned, and gave his interpretation, that is based on Bhaktivinoda Ṭhākura, mainly, mainly from Bhaktivinoda's translation, he got the understanding about *Bhagavad-gītā*, and that is ignored, that is very deplorable. For his eagerness to omit the contemporaries, he had to omit the previous *ācāryas* also, to whom Swāmī Mahārāja is indebted in direct connection. That is too much for us to tolerate.

"My first year in England, my second year in England." When Bon Mahārāja went to preach in the west, and he wrote two books, "My first year in England. My second year in England." No trace of any name of his Guru, or *guru paramparā*, Mahāprabhu, nothing of the kind. So our Guru Mahārāja told us, "This is untouchable, because where there is no mention of our Guru, I won't touch it." That was his point.

So Swāmī Mahārāja doesn't feel any encouragement to touch that. Who is *ācārya*? Who knows to give due respect to his own *ācārya*, he's *ācārya*.

acarya guru ke najinitang?

Not the person to be blamed, but his ignorance to be blamed. This is quoted from Yāmunācārya, Guru of Rāmānuja, when he's going to refute the Śāṅkara school, there commentary, then he says in a figurative way, "That what shall I say, they can't understand the true purpose of the Vedic line, but what shall I show these pitiable children. Let them have long life, where they may live long. They're not to be blamed but their ignorance to be blamed." In this way his remark, in an airway, a joke style, he's putting in this way.

etesam aganamay aparadha datay note iyush martan tosar iyosh martan?

"Let them live long, they're all children. What shall I say to them, to abuse them? But they do not know, their stupidity is only to be blamed and not them. Let them live long."

In a figurative way.

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

Na hy ekasmād guror jñānam, not sufficient and neither firm, not strong. He told about Rūpa and Sanātana, how they were. He told Bāladeva Vidyābhūṣaṇa about Rūpa and Sanātana, described that both Rūpa and Sanātana, they have shown to the world. "If one has got a jewel in his hand, he can show by this way, and that way, in various ways he can show the jewel." Rūpa and Sanātana has dealt *Govinda-Nāma*, the jewel by the name Govinda. Indira Lakṣmī Devī who is always serving Him, that high, high, substance principle, Rūpa and Sanātana they have given, shown to the world just as a jewel in their palm, in this way. That high, high, highest, principle has been dealt by those Gurus, *śikṣā*, Rūpa and Sanātana, in such a way. So our knowledge everywhere, not only in Paramātmā, everything if we are to learn mainly we may learn from one place, but this is corroborated and verified from many sources, then it comes to be proper knowledge of ones soul.

Viśaya, saṁśaya, purva-pakṣa, mīmāṃsā, siddhānta and *saṁgatih*. [the thesis, the antithesis, cross-examination, synthesis, conclusion and verification from different sources]. By these six processes anything can be inquired and known. First *viśaya*, what is the object of understanding? Then *saṁśaya*, if anything anti, any doubt about that, that must come forward and that must be cleared. To know anything these processes are necessary. First the proposition, what is the thing to be known, then what is its anti group, any doubt, any suspicion about that, that must be taken in. Then *purva-pakṣa*, then it must be arranged in such a position, this I want, and this is opposition, how to have a clear conception of the thing, in such stage. Then *mīmāṃsā*, they come real understanding how it can be approached, in what subject, in all these details, is necessary stage. Then *siddhānta, mīmāṃsā, siddhānta*, the fifth stage will be a conclusion. Then considering all these pros and cons we see that this is this, and not that. Then *saṁgatih*, then verification, to verify from various sources, what conclusion I have come to, whether it is real, or not real. That is to be verified by precedence. Then it may come as the name of truth, in this world.

So many sources are necessary to verify to, for reference, all these things. Any knowledge presupposes consultation with different sources, though mainly we can get from one source, at the beginning not one, beginning many, then we concentrate to inquire it from a particular higher source.

First it comes from hither thither, small quantity, *sukṛti, ajñāta-sukṛti*, then *śraddhā*, then *sādhu-saṅga*. We keep company, we seek for Kṛṣṇa, inquiry many places, here and there, in many places and they also help to certain extent. Then ultimately we go and there we find more possibility of learning we surrender there, and he has got his disciples also so many from previous time. Get some sort of help, he will recommend some books. "If you go through *Bhagavad-gītā*, go through *Bhāgavatam*, go through, by consultation according to his advice, then I am to read this book." That is to get so many Gurus through the books, then again also in the books we may find reference, if I go to, recommended by my Guru, to read one book then in book also I shall find many references, many quotations from many places.

So all of them have some contribution for me, and ultimately we are to understand that we are to enter into the land of Gurus. Everyone should be respected as Guru, that giving impetus to me to search Kṛṣṇa, to serve Kṛṣṇa. They're all help to centre me, centre carry, they're Guru, and this is most

fortunate position that we may see everyone as Guru. No one servant and no one indifferent, that is our highest fortune to attain such environment. All Guru, here all servant, even father, mother, all servant. We want to draw from everyone in the world of exploitation, and renunciation everything eliminated, a deserted position, and then we enter into the land of eternal prospect. That is to learn to see that all Guru, all Guru. I am the servant, I am the servant. All Guru means all well wisher, all guardian. I shall invite help from everywhere. Their benediction, their grace will come from everywhere. All well wisher, all guardian, all guide me towards the highest attainment. So it is fortune and there cannot be any objection to that.

But still there is gradation, as if in the very existence of God, gradation, Vasudeva, Viṣṇu, Nārāyaṇa, Dvārakesh, Mathuresh, Svayaṁ Bhagavān Kṛṣṇa, the gradation is always there according to our position, in our position.

So we must not be afraid, of course there is a time, when in the stage, when we are surrounded by the unfavourable environment and to get *sādhu* very rare. In that case to warn us not to mix with anyone and everyone, and also there are so many groups of *sādhu*, these Māyāvādīs, these Buddha, these Śaṅkara, the *nāga*, all these things. So we may not run hither and thither only to find Guru, to get advice, so to warn us from such unfavourable circumstances, to protect us, "don't try to see everywhere Guru in a stage, particular stage."

Then we have attained the, what is taste, what is real good, then of course we are taken to such a plane and everyone will be Guru and helping me to my destination, and this caution has got some value when there is possibility that I have come to a Vaiṣṇava Guru.

But so many want to devour me, and I do not know how to examine who is who, should be Guru. This Buddha, Māyāvādī, *nastika*, so many red rags means *sādhu*, Guru. At that stage, to help us to concentrate, we must give our respect to Guru, and at every *sampradāya* that strict, has been used in every *sampradāya*, "Only hear the word of *your* Guru, the advice of *your* Guru. Don't try to mix hither and thither, and to run and to have advice, then so many enemy of your Guru." Who are not preaching the real truth, then warning is necessary in some stage, some stage. "Don't go to see Guru everywhere, because in that plane so many men in the dress of *sādhu* are going on with their lower campaign." This warning should come in that stage, and in that stage also, to keep up and to develop our attention and devotion towards our Guru, so many helps should come from my senior Godbrothers. They will make me understand the greatness of my Guru in different ways, so they're also giving some help of Guru. In this way, many, one, many. In different departments this system is going on, and here also, but when we enter into the kingdom of service then of course everyone will help.

bhedabhed, seruti pravalahali parabhaum edelifeli?

Those that have got inner attraction towards Vṛndāvana, "If we mix with so many *sādhus* in Vaikuṅṭha, and if my inner awakenment in the service of Goloka dwindles, then I shall be hurled down to Vaikuṅṭha." It is also there, the possibility, and of course some soft-hearted stage, there is protection, protection is necessary, *na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*

[*pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati*]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] (*Bhagavad-gītā*, 6.40)

If at heart we are sincere then the environment cannot deceive us, because God's inner help is there, cooperating with my sincerity. What I want from my inner most heart that cannot but come, because He knows everything. There may come some obstacles but by His help they should be eliminated in any way or other, and my inner most aspiration will be crowned with success, *na hi kalyāṇa-kṛt kaścīd, durgatīm tāta gacchati*. "Rest assured that if you want real truth you will have that, I am there." This assurance, one need not be afraid, but still in some position we shall be afraid of bad association, so in *Bhakti-rasāmṛta-sindu* (1.2.91) it is mentioned, *sajātī-yāśye snigdhe sādhaus saṅgaḥ svato vare*.

[*śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha
sajātī-yāśye snigdhe sādhaus saṅgaḥ svato vare*]

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord, those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."]
+ (*Caitanya-caritāmṛta, Madhya-līlā*, 22.131)

Association of the *sādhus* in general is recommended, but especially what sort of *sādhu* we shall try to mix with earnestly. Who is in the same line of aspiration with me, and who is holding superior position to me. To associate with such *sādhu*, the common end and superior to me, holding superior position to me, but in the common line of our camp, the association with that sort of *sādhu* will help us most in general. Who is superior to me but must be in the same line with me.

Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, since Śrī Caitanya Mahāprabhu is the Svayaṁ Bhagavān, Kṛṣṇa, He has 64 qualities mentioned in the *Bhakti-rasāmṛta-sindu*, so does Śrī Caitanya Mahāprabhu also hold these 64 qualities?

Guru Mahārāja: That is covered with a little colour otherwise, magnanimity. Even Śrī Caitanya Mahāprabhu may be said to possess more, because Rādhārāṇī

is combined there. If we see Kṛṣṇa in Śrī Caitanya then those 64 with some other complexion, colour, but if we consider Both one, then something added, 25.

sri rādhikā ananta bhūṃ potish padan?

Everywhere many qualities, and 25 principal qualifications with Rādhārāṇī, and that is combined with Mahāprabhu, with Kṛṣṇa. Then it will go more, a peculiar combination of Positive and Negative.

deo vedum gatoto?

They are separate in Vṛndāvana *līlā*, the Positive, Negative, *rasa-rāja mahābhāva*. The greatest hunger to suck the *rasa*, the greatest entity to squeeze the *rasa*, to attract the *rasa* from the fountain of all high *rasa*, and when Kṛṣṇa influenced by that, He Himself drawing *rasa* from His own and distributing to others, if we can conceive that. Kṛṣṇa has taken the position of Rādhārāṇī, mood of Rādhārāṇī, and extracting *rasa* from Himself and it is showing outside. Madly, He's mad to give His own jewels inside to the people at large, and what sort of jewels inside? Which has got appreciation of Rādhārāṇī, that sort of high things, high juice is Himself emanating from Him and distributing here.

"What I am, what is My inside, which highest, tasteful thing in Me you all see, what am I?" Unknown and unknowable which cannot be known, He's making Himself known with all His attempts. "You know who am I, what is in Me for you, what is in Me for you." This highest truth, we cannot know Him without His sanction, without His consent, but now He Himself is taking the initiative. "Know Me, take Me, what I am, for which so many *yogīs*, *ṛṣīs*, devotees, they're trying their utmost with so much self imposed misery and privation. I am such and such, of My own accord I want to make Myself known, to partake in the feast in Me. I am such. This is the most appreciable characteristic in Me, you take it."

It is almost impossible, almost impossible that the Infinite is vacating His house, vacating everything and throwing it out side making empty. Infinite, by some mad attempt He wants to distribute everything and to become...

just as we are told some kings (Hasavadan Ragu?) one day in a year, they used to give everything, distributed everything to the subjects and began his life in poverty. (Hasavadan?) Every five years he used to come to Allahabad, Prayāga, confluence of Gaṅgā, Yamunā, and all the wealth, whatever, everything given to the poor and needy, and with only a cloth around him he entered again his throne, and then daily coming, coming, coming, and every five years he used to take.

And Ragu, the grandfather of Rāmacandra, he also used to do so, once in a year, everything, nothing should remain in the royal treasury, all this, again he will begin. In such a day, one *brāhmaṇa* boy came to him for *guru dakṣiṇa*. In previous days *brahmacārīs* used to study in the house of his Guru, and after finishing, generally he was supposed to give some *dakṣiṇa*, and for *dakṣiṇa* where will they go? They will approach the king generally. "I have finished my

study with my Gurudeva, my teachers name is such and such, and I asked him for *guru-dakṣiṇa* and he wanted this from me."

First, generally the Guru's say, "Whatever you can manage you can give, know whatever you like to have from me I shall give."

In this way that gentleman, "Some hundreds of golden flowers, this *campaka* flower I want from you, you are disturbing me. What do you want? What do you want? I want this, can you give?"

"Yes I may try." He went to Ragu, then, "I have to give *guru-dakṣiṇa*, I have come to beg from you, *brāhmaṇa* is a beggar, I have come to you to beg this. I am pledged to my Guru to give so many things, so many golden *campaka* flowers he demanded from me, and I may be committed so I have come to you."

"Man, a *brahmacārī*, you have come today, tomorrow I shall have to give it to him, so you have come today then I have nothing, I have given everything from my treasury, alright let me try."

Though this *kṣatriya*, they can if they're entitled to get money, or anything, any wealth from anyone by force, then Ragu ordered is charioteer, "I have nothing but tomorrow morning I shall have to go loot the treasury of Kuvera and to satisfy the *brāhmaṇa dakṣiṇa*." So Ragu ordered, "Keep my chariot ready with all the weapons, keep it ready, early morning I shall start to Kuvera, and to take by force so many things from his treasury and to pay off the *brāhmaṇa* boy."

Then Kuvera could...

End of recording, 17,18-11-82

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