

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

82.12.31 + 83.1.2

Guru Mahārāja: I tried to keep up the vitality there. Surrender, your spiritual life sold, and then when free choice came instead of, in place of surrendered stage, then labour and live, entered that world, labour and live. And the Satan was at the back: "Why you are a slave? Why you are a slave? The tree of knowledge." We are very much, so *Bhāgavata* has discarded knowledge: "Don't rely on your knowledge." The tree of knowledge, the fruit was tasted by Adam, knowledge, first Eve then Adam. The tree of knowledge is dangerous, a fall down to the world of calculation here.

Surrender, good man society, higher society, no deception, no hypocrisy, no conspiracy there. So knowledge, calculation, good, bad, all these are meaningless there. Automatic flow of the goodness in the atmosphere whole, no doubt, no suspicion, no meanness, to cheat one another. So no question of calculation, everything automatic, a flow of goodness is in that atmosphere. That is the lower part of Vaikuṅṭha, and again, higher in Goloka it is more beautiful, more loving, more sustaining, more sweet, ecstatic, Goloka. Hare Kṛṣṇa. Hare Kṛṣṇa.

So practical faith in that sort of live, charm of that sort of life.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ*

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (*Bhagavad-gītā*, 18.66)

In Bible, the history of fall and not going up so very expressively, that is vague. The Son of God has come to take them again up there. The fall of Adam and Eve that is very clear. But that one man is taken from this plane to that plane, not such a very explicit clear description. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

And here there are so many like Christ that have full faith in God's land, God's action, God's goodness. They will treat the wealth, the prosperity, the charm of this world of enjoyment to trample under foot, die. I resign all palatable posts in this world, however a kingship, a leadership, a lover like Romeo, a beloved like Juliet, all dismissed, I'm ready to dismiss all these things for some higher mystic and unknown sweet, sweet life, sweet, sweet home. I have finished.

There was one Bacat? Singh, one of the leading anarchists in Punjab, he got capital punishment. Then one gentleman asked him: "The day of your death is drawing near." He told: "I am very eager to see the after life, this life is all finished, no charm in this life it is finished, eager to see the after life." But that man does not know that after life is also similar, the anarchist's after life what can it be good or very good? Attraction for this mundane, can't tolerate another's ownership, kingship, he want to snatch the kingship, the leadership of this material world from another gentleman, has charm for this material world. What after life he can have to see very glorious?

arvincada mangalam ?

One is to look after with very neglected dignity, even the post of the creator of this world, who can create this world, but he's in relativity of this world, mortal, nasty. The Brahmā who has created and who's master of this world, but he's in the relativity of this nasty world, his position is also condemnable, what to speak of the ordinary person.

karmanam parinamrtad avidocad amangalam ?

You and I, what is our position? Meagre. But even the creator of this whole mundane world, he is also surrounded with the inauspicious reactionary consequence of life. Then: *Śiva ham, śivo ham, śivo ham*, next, after Brahmā there is *Śiva, śivo ham*: "Do not care for material comfort, independent of material comfort as a soul also I can live." That temperament *śivo ham*: "I don't care for any material achievement, I am sufficient in myself, sufficient, *ātmārāma*, I am self sufficient, I don't require any exploitation of this world, of any world." That is marginal position but is so high and so charming domain over the head of that *Śiva* when he comes in connection with that: "Oh, I want to enter as a slave to that holy and magnanimous land. I want to be a member and a lowest member as the ant, even an ant's position in that noble domain is something to be envied, in *Vaikuṅṭha*."

And then *Vaikuṅṭha*, over that, *Goloka*, or *Goloka*, over that, or deeper, or the most comprehensive or most subtle all pervading *Goloka*, solid circle. Highest plane ever found, subtle most plane ever found. That is the foundation of all different variety of planes we can ever experience, *Goloka*. That is beautiful, that is love, beauty and love. Similar things, sweet, similar things, beyond power, power seeking.

This has been definitely brought, done for us by *Mahāprabhu* and *Nityānanda*, *Śrīmad-Bhāgavatam*, the last treatise of *Vedavyāsa*, the giver of the greatest magnitude of revealed truth in this world. Revealed truth in different forms in its greatest magnitude and details given by *Vyāsadeva* from *Badarikāśrama*.

And the key to that, to the highest carrying was given first to his son *Śukadeva*, and *Śukadeva* he tried to impress the present scholarship of India, the then scholarship, the then scholars of India, with that high ideal in the whole theological world. *Śukadeva* did successfully.

And next there was another sitting in *Naimiṣāranya* where 60.000 *brāhmaṇa* scholars met there just before this *Kali yuga*, the iron age. And there also one who heard, who was present in the assembly of *Śukadeva* and he was *śrutida* ? that once heard remembering eternally, that is *śrutida* ? Only once hearing it is recorded final. There was one such peculiar scholar who was *Sūta*, *ugrasrava*, *ugra - srava*, whose aural reception was extraordinary, revolutionarily extraordinary, once one impression that was got finally, that *ugrasrava* through *śruti* who can, whose hearing is of a very, very higher degree, highest degree. He was present in that assembly and he caught it and distributed it to 60.000 of the *brāhmaṇa* scholars gathered in *Naimiṣāranya* just before the advent of this, the beginning of this *Kali yuga* iron age. And that is *Bhāgavata*.

And *Vyāsadeva* when these four sittings completed: one *Nārada* to *Vyāsadeva*, second *Vyāsa* to *Śuka*, and third *Śuka* to *Parīkṣit* in the scholar's assembly, and the

fourth was *ugrasrava Sūta* to Śaunaka Ṛṣi. Then with this introduction, three *ślokas* Vyāsadeva sent it to the market, *Bhāgavatam*.

(1) *Janmādy asya yato 'nvayād*, (2) *dharmah projjhita-kaitavo 'tra paramo*, and (3) *nigama-kalpa-taror galitaṁ phalaṁ*, these three poems introduced as introduction introduced *Bhāgavatam*.

*janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi*

"O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth." (*Śrīmad-Bhāgavatam*, 1.1.1)

*dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

"Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāna* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart." (*Śrīmad-Bhāgavatam*, 1.1.2)

*nigama-kalpa-taror galitaṁ phalaṁ,
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ,
muhur aho rasikā bhuvi bhāvukāḥ*

"O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī.

Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls." (*Śrīmad-Bhāgavatam*, 1.1.3)

One about *dharmah projjhita sambandha jñāna*, what is what. The second, what is the means to the end. And the third, what is the proper conception of the end of destination. Three: where we are, who am I, or where am I, what am I? In this way, *sambandha jñāna*. And the second, *abhidheya*, what is the means to my end. And the third, what is the conception of the proper end of life, different from all the other recommendations from different theological scriptures. This is the speciality of this book.

Mainly, after liberation how one can live a dignified life, it is meant for them. They're to *nirmat-sarāṇām satām*, they must be free from all jealousy, Vyāsadeva says. It is meant for those particular saints who are completely free from any trace of jealousy, *nirmatsara*, jealousy means who cannot tolerate higher position of any other than he, that is jealousy. That is the test, at every step you are to feel without prejudice that everything in your paraphernalia is holding higher position than you. If you are jealous then you can't advance a single step there. If jealousy is fully eliminated, if you are ready to tolerate that everyone you come across is holding higher position than you, and you should not mind anything from that, that no reaction if you can tolerate. That everything, every article, every dust, every dust of that plane is holding superior position to you, all Prabhu and you are the slave. If you can accommodate you in such a way then you have a very higher place where you can enter and live. But *nirmat-sarāṇām satām*, not only ordinary saint, that jealousy must be exhausted in you, eliminated. Then you can hope to come to study and you will be able to understand what I say, that everything is superior and you are the lowest, then you can have everything there, progress. Free, you can freely live there, moving. But that temperament, minimum demand from you with that, and that is practically everything, this demand finish everything.

I told that Hiranyagarbha *sahajiyā*, from Lalitā Babu went to the *bābājī* class:

*vaikuṅṭhara pṛthivy ādi sakala cinmaya
māyika bhūtera tathi janma nāhi haya*

"The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there." (*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.53)

What the Goloka, below, Vaikuṅṭha, and there also everything made of spiritual dust, water, all atoms are spiritual, and that is of higher quality than you soul, who wants to enter there. So you are to enter into that domain and then you can hope to get company of the Nārāyaṇa *bhakta* and then higher up the Goloka Vṛndāvana. It is not a matter of joke or a matter of luxury, so easy. First deserve then have, no deserve no having, only imitation here plodding in the mud and thinking I am in the Divine Lake of Rādhā Kuṇḍa, ha, ha, ha.

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

That means die to live, that means not only the physical, but mental death and death of all our ambitious aspirations, death means death's jurisdiction is so much. Die to live. Living is also wonderful living, living is also wonderful strange thing in comparison with the present living. There is living, living along with all good, all high,

all divine, all superior, how happy living, wherever I am living everything is of higher quality than my own self, how happy, how elevating.

But have we such courage, boldness, to live there, to die a wholesale death of all our experienced life, to be severed from all the valuable things we ever gathered experience of, is it possible for us? Not so easy. All the high ideals we have ever accumulated or come in association with, all given up. Not only our physical acquisitions but our mental acquisitions, mental prospects ever acquired, all give up. Dissolution of the whole mind, body. And only soul, naked soul is to be taken to that land with the help of so many saints of that calibre.

Gaura Hari. Gaura Hari.

Stranger than dream, reality is stranger than dream, fiction. Hare Kṛṣṇa.

Prospect, our standard of prospect should be raised so high.

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

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Self abnegation, if we can have some conception of the truth then we'll see it is sinful, what we aspired for that is all sinful, nasty. "Why should I be a master of so many?"

Gaurasundara. Gaurāṅgasundara. Gaurāṅgasundara.

How, we hate slavery, but we'll be able to understand how dignified position to be a slave to the soul, wonderful goodness, to the wonderful master. It is possible, not impossible, to peep into that higher position of truth.

Gaurasundara. Gaurasundara. Gaurasundara. Gaurasundara. Gaurasundara.

We'll be eager to cast ourselves at the feet of that holy personality.

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

Mahāprabhu told once in Purī to Sanātana Goswāmī's case:

*sanātana, deha-tyāge kṛṣṇa yadi pāiye
koṭi-deha kṣaṇeke tabe chāḍite pāriye,
deha-tyāge kṛṣṇa nā paī, pāiye bhajane
kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine*

"My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."

"You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."

(*Caitanya-caritāmṛta, Antya-līlā, 4.55-56*)

"Sanātana, if it would have been possible that by giving up this body I can get Kṛṣṇa, then in a moment I am ready to sacrifice this body *crores* of times (one *crore* is ten million), this body sacrifice. Die, that is in a moment I want to invite *crores* of times death, die to live, *crores* of deaths I like to invite, welcome, if by doing so I can get my Lord Kṛṣṇa." How standard, what standard? Where is Kṛṣṇa of Mahāprabhu's conception? Die to live, we think: "Oh, die to live, to die means to leave the whole thing, but not loosing. "In a moment, this moment I am ready to die *crores* of times if by the result of that I can get Kṛṣṇa."

But no, Kṛṣṇa is not so cheap. The physical death, what benefit is there by physical death? This is to give up a dress, a flesh and bone dress, what charm is there? Or something more? I will say some positive life is there, not by negative side if I but with all progress we can, not by naked, if we can have a naked body we can go, no. Some positive attraction for that, that is the real thing.

Śraddhā, sādhu-saṅga, serving tendency, that is the visa, not passport, not passport, any number of passports I can collect, no, visa is necessary. The sanction of that place, but they're very broad hearted, very generous, very loving, and infinitely resourceful, infinite resourcefulness is there.

Now England is trying best to oust the foreigners, so long they're liberal, now a party has raised that so many foreigners have come to live in England and making the original British people's life intolerable. So there must be some check over the immigrants.

But there that is infinite, no such limitation there, all may come but come with good will, with standard good will we should come. You are all welcome, infinite, infinite. But you are to give up all your anti tendencies for this land, to keep outside. You come, you come for the interest of us, for the whole country you come, for the Lord you come. You are all welcome, very earnestly, affectionately welcome. He's Lord of all of us not only of a particular section but He's the Lord of all, and loving Lord and infinite Lord, His love is infinite, His ways are infinite, everything is infinite.

So no possibility that our portioned will be lessened if you come and take, partake into the service, no. Come, we rather want more, more, may be engaged in His service you will be happy, more happy. But service means like that, mind that service for His satisfaction, the criterion, we are all searching for His satisfaction, not anyone of us. If we find that lacking there, then you will turn into your enemy. With this idea all can come.

Rādhārāṇī showed? "His anti group though it is all necessary part, she does not know how to satisfy Kṛṣṇa to His heart's content, then why she venture to come very close connection of Him?" That is in Her company, the harmony, harmony means many and one, and a gradation, the gradation is of that type, it is mentioned in *Caitanya-caritāmṛta*. "If she can serve more I shall be aloof, I shall give her nearer to My Lord. But she fails to do service to the highest satisfaction. So what to do, I shall have to go nearer because for His satisfaction, not for Myself."

That is the criterion there. It is very inconceivably understood, to understand, inconceivable to understand but still it is like that we find it is recorded in *Caitanya-caritāmṛta*. And this way the gradation is there, all centre conscious, all centre conscious. And another demarcated.

sakhi vadhi kaila vesa ?

"To satisfy Him, My Lord of heart I am to serve a lower idea like a prostitute I am ready for that if it is for His satisfaction." Whatever is for His satisfaction apparently it may be the lowest but that is the highest. Only one criterion, His satisfaction, and our calculation of good or bad, has no value. Only one criterion, His satisfaction, that is the only one criterion.

kṛṣṇa indriya priti vanca tari vali prema ?

And it is drawn up to the highest position among the servitors. All these are very high things to be good to talk but to get it is very, very, very difficult. So it is safe that one day you may hope to reach that domain, but now we are in the midst of disappointment but I do not like this, I don't feel normal position here, dissatisfaction, *virakti*. I do not know whether my aspiration will be realised any day or other, but still I cannot commit my faith with any other thing, any other conception but Kṛṣṇa conception. Because I shall be able to get anything easily in a day or two then I must contact with that, I am not a person to do such contact, no. I may get or I may not get in my eternal quest, eternal search, still I won't budge an inch from the ideal that my Lord is Kṛṣṇa in Vṛndāvana. Kṛṣṇa in Vṛndāvana as the Son of Yaśodā, as the friend of Subala, others, and as the consort of the *gopīs* and Rādhārāṇī. I want to have His service and the service of the servant of Him, that I adore, welcome, but no kingship, leadership of any sort of engagement.

*na nāka-prṣṭham na ca pārameṣṭhyam
na sārva-bhaumam na rasādhipatyam
no yoga-siddhīr apunar-bhavam vā
samañjasa tvā virahayya kāṅkṣe*

Vṛtāsura says: "O my Lord, source of all opportunities, I do not desire to enjoy in Druvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic *yoga*, nor do I want liberation if I have to give up Your lotus feet." (*Śrīmad-Bhāgavatam*, 6.11.25)

Vṛtāsura says in *Bhāgavatam*: "My inner aspiration is after you my Lord, but not here Lord Kṛṣṇa, Vṛtāsura, Nārāyaṇa, but Nārāyaṇa is also so charming that I eliminate all these prospects of my future life. I want You my Lord, my heart, the Lord of my heart."

So sweet, Godhead is so sweet, back to Godhead, back to Godhead, back to Godhead and God is such of Kṛṣṇa conception God, very sweet, sweetest of all good.

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

Any questions?

Devotee: Yes Guru Mahārāja, How to recognise and eliminate jealousy in devotional life?

Guru Mahārāja: *Hṛdaye nābhya nujñāto (Manah-śikṣā, 2.1)* - according to realisation as other realisation, how other realisations in the absolute sense we can understand in other plane of life. How we understand that this is the goal without any alloy, how can you do? Not only Kṛṣṇa realisation it is of peculiar type, but in other fields of life also we are to know by elimination and acceptance how, how? With the help of some experts or with the help of some books, *śāstra* and *sādhu*. Then it comes to us, that knowledge, from the experts that knowledge comes to me. Or by scripture, book, the knowledge comes to me, gives some eye, with that eye I can find: "Oh, this is real gold, this is alloyed gold." Every case how we do, help from outside, and the

guarantee from one's own inner conception. And if he's dull he can't gather conception from the expert or from a book, then he's to suffer himself.

Here also you may apply the same thing. The experts know this expert, religious experts of different type and also books from different type. Only we are to take and who is to accept them his chastity, his sincerity, these three things comes to meet us. Whether we are gaining or we are loosing, these three things, the scripture, the experts and the expert's opinion, and then my sincere ability, judgement. These three together come to realise the truth in every case. As here, so there, here some intellect and there the heart, the sincerity, the soul, *ruci*, sincerity, the same tangle it is everywhere the one question. *Hrdaye* - one's own heart, approval of one's own heart, for the acceptance of the external decision, the responsibility is his own. And also we can't deny that external association

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Guru Mahārāja: Nature of the person who comes with the application, it depends on that. So there are a section to whom (*Māya Devī* ?) will say: "No, no, you go to *Vaikuṅṭha*," and open the door, "don't stay here a class may be there. And from the absolute standpoint Her position is such. The jailer, the superintendent of the jail should not try that everyone will leave there for infinite time. He should help the persons in such a way that after their terms they may get out of the jail, and they will not do such activity that they will have to come there again within his place. But when they find a sensible jailer that this man finished his term now he will get out but going out of this prison area he'll again disturb so many peace loving persons. So as soon as he can be taken again into this prison house it will be better for the public. With this sense also you may be guided sometimes, it depends upon the particular case.

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

Devotee: Mahārāja, we have free will, yet in the *Caitanya-caritāmṛta* it is said Caitanya Mahāprabhu arbitrarily delivered the whole universe. How could He do that if there is no affecting in the heart of those people?

Guru Mahārāja: Sometimes supplying His special power, special power He has got that capacity also. As an absolute His capacity knows no bounds. But that is not general, as we are told that when Rāmacandra left this world the whole of *Ayodhyā* He took with Him. It is mentioned there in the talk you will find the answer also was given there. That *Haridāsa Ṭhākura* and *Mahāprabhu* They were talking, *Haridāsa Ṭhākura* says: "You are chanting the Name of Kṛṣṇa and whoever is in connection with that chanting they will all be taken, their sinfulness and offences will all be cleared and they'll be taken to Kṛṣṇa-loka."

Then Mahāprabhu says: "Then Haridāsa, how this *brahmāṇḍa* will stay if the wholesale will be abolished?"

"No, no."

punar sukavivay karmay udbuddhi kaivay ?

All the members in a prison may be liberated but again there are so many who will fill up the jail, the prison house, like that. One set wholesale liberated but from the infinite lower of Brahmā-loka, so many are waiting to come here and fill up the whole thing. That explanation is given there, it is infinite, the law is even infinite and that cannot be applied in this finite world. Just as in the question of zero, zero plus zero, zero minus zero, zero into zero, everything is zero. So infinite added by infinite, infinite into infinite, infinite divided by infinite, all infinite, infinite taken from infinite is again infinite.

So we should not think that the whole infinite will come within my fist. So it has been discouraged, don't use your energy for enquiring into the ways of the infinite, it is impossible for you. Leave that mania and try to engage you in the service where you will thrive. *Jñāne prayāsam udapāsya*, in many places it will be impossible that the whole infinite will be able to enter into your one smallest subjective plane, gain. The infinite is included within the finite, it is impossible so don't attempt that way.

Mind your own lesson, that is, engage yourself in the duty what is given you in this infinite, there you will thrive. *Jñāna sunya bhakti*, faith. Knowing means it comes from the doubt, suspicion, and the stage of suspicion is not a very laudable thing. Suspicion, doubt, all these things only indicates that you are living in a lower way. In a higher plane, no position of any suspicion, doubt, there, men does not cheat anybody. So suspicion and checking, all these faculties are all of the lower creation, not in the higher. There's no possibility of cheating any other, all helping, helping, helping. But this is the quality of the lower class. So suspicion is bad, faith is good. If we want to live there try to acquire faith, try to learn belief in the atmosphere we acquire this good habit if you want to live in this civilised world, and give up that you will know everything. This won't help you for your progress but deteriorate your progress. Take this path of *bhakti*, devotion, faith, help. There is the Lord, His eye there over you, none can cheat you. *na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*:

*pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatim 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)

His vigilant eye is always over our head. If I do not cheat me none can cheat me in the world, none has any power to cheat me. What it seems to be because we cheated previously and we are feeling the consequence now. Cheating is coming from the environment to you, why? I cheated in the past, the reaction is coming. Otherwise no cheating can come to an innocent person. His vigilant eye is there everywhere. So *Jñāne prayāsam udapāsyā namanta eva*, as much small as necessary we may incur a little, but we must engage ourselves in the service. Service is nectar, dedication is nectar. And not apprehension that I am going to be cheated so I must try everywhere, every corner search anyway I shall see whether I am going to be cheated or not.

This is something like suicide, it is to ruin one's own cause. So *Bhāgavatam* (10.14.3) says: *jñāne prayāsam udapāsyā*, knowledge cannot take you there. If you want to go to that land of simplicity and cooperation and dedication and goodness, mutual help, you acquire such sort of nature. Try to give yourself, don't apprehend out of the lower nature of your current civilisation, that I must guard myself against any sort of cheating, cheating, cheating, cheating. That is peculiarity in the relativity of this cheating. Therefore throw it out. And still, because we are living in that plane we can't avoid it but as much as possible we shall try to neglect them and to encourage our inner faith towards, to live in this higher circle. If you like at all to live in the higher circle, no misgivings we should encourage within us.

Generous, generous, because I am in the relativity of Him, I am approaching the Absolute Good, and not only so many agents of this misunderstanding world. If I am in search of the Lord then I am in His relativity, He'll look after me. Anyway I have accepted devotion not that everything what I shall see I shall command respect from them. "No he's going to be a devotee, you all come and help him." Not with that temperament, but I am approaching towards Him. *Rakṣiṣyatīti viśvāsaḥ*, "He'll protect him, if He likes to protect He'll do otherwise He'll do anything and everything with me I am a slave." With this sort of courage and this sort of simplicity and this sort of certainty we shall try to approach towards Him. "I'm approach towards Him." That consciousness must be always in me. He's omniscient, omnipotent, and all love, and I'm approaching Him. Because others are engaged within diplomacy and doubts and in order to meet with them very particular details I must have to culture that, cultivate that thing in me. This will be a firm where all will be given to the created, not that.

Devotee: Guru Mahārāja, how can we have faith in Kṛṣṇa's protection without thinking we're deserving of it?

Guru Mahārāja: The devotees, as much as they make progress, they can't realise that they're really fit to attract Kṛṣṇa. Rather they see that: "I am the most unqualified, no devotion. Why Kṛṣṇa will care to protect me?" All these things will come but still hoping against hope.

Then: "Rather I shall die rather than put my faith on anyone else. My Lord if He likes to protect me easy to live, if He does not care let me die, whatever. Still I can't give my reliance to any other." With this attitude one may approach to Him.

"I am unfit, but still He cares for the fallen, I am fallen, He may care or may not care. But under any condition I'm not going to upset others for my protection. If He

likes He may protect me, if He does not like He can make and mar. With this right He has got over me." With this sort of temperament desperately one should approach towards and search after Him, exclusive search, exclusive search. That sort of faith we should try to encourage to have within us.

"I am fallen, I have no such capacity of such attributes that He will come to protect me, I'm very much negligent factor. But still, His grace is there and I aspire after His care and not the care of anybody." That should be the inner temperament, at the same time as outwardly we should try to clutch at a straw, whatever we shall find to save me. *Ānukūlyasya saṅkalpaḥ*, whatever is favourable to me, to nurture after search for Kṛṣṇa within me at the same time I shall at what level I am I shall try to catch at a straw, in this way.

Not that I shall be a party to cast you into the fire. *Ānukūlyasya saṅkalpaḥ*, and *rakṣiṣyatīti viśvāsaḥ*, and *gopṭṛtve varaṇam tathā*: "You are my protector, none else. Only You'll protect me, You are so great." But still *ānukūlyasya saṅkalpaḥ*, whatever little things comes as obstacles I should try my best accordingly to understand to remove that obstacle. In this way we should do that. Change of temperament sometimes come according to the progress of the devotee. "If You don't take care of me I won't live any longer." And sometimes He comes that time and saves him, such things we can also see. Many types of devotion, but on the whole *ānukūlyasya*, according to one's faith he will try to take help from the environment. But the main thing will be him, or her: "That I want His protection and from none else."

(The six divisions of *śaraṇāgati*, [surrender], are as follows):

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, gopṭṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, śaḍ-vidhā śaraṇāgatiḥ
evam paryāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ

(1) - *ānukūlyasya saṅkalpaḥ* - to accept everything favourable for devotion to Lord Kṛṣṇa. (2) - *prātikūlya-vivarjjanam* - to reject everything unfavourable for devotion to Lord Kṛṣṇa. (3) - *rakṣiṣyatīti viśvāsaḥ* - to be confident that Lord Kṛṣṇa will grant His protection. (4) - *gopṭṛtve varaṇam* - to embrace Lord Kṛṣṇa's guardianship. (5) - *ātma-nikṣepaḥ* - to offer oneself unto Him in full self-surrender. (6) - *kārpaṇyam* - to consider oneself lowly and surrender in humility.

(*Caitanya-caritāmṛta, Madhya-līlā, 22.100*) - (Quoted from *Vaiṣṇava Tantra*)

And at the same time Him and His *guru*, *guru* is His agent, His representative, and so many Vaiṣṇavas, caretakers, they're our friend, their advice I shall also take sometimes they will help us, my friends what they will say I shall accept that and in this way we shall go on. Anyhow He will be in the centre, and His agents, and His books, all these I shall consult and go on and if I am sincere then of course I must have progress in my life of devotion.

Devotee: Guru Mahārāja, how do we develop sincere humility?

Guru Mahārāja: With the progress of devotion it will come and we shall try to guide according to the rulings of the scriptures and the *sādhu*, their conduct, their advises, we shall take to apply within us and go on progressing. Humility if apparently that is hypocrisy, in the name of humility hypocrisy should not be given indulgence.

And humility also has another meaning of what is humility. Suppose a Vaiṣṇava is being blamed and if at that time I have got power to protect but I do not do, then that is not humility. Humility from the standpoint of the Vaiṣṇava standard.

Ordinary people rather they're to be treated like madman. If a dog tries to enter into the Temple and if I pose humility, whether it is going to the Temple, how, why? Something eatable there and why I can stop the dog. That is not humility.

So also *guru*, Vaiṣṇava is being molested and I am there and I don't give any opposition, that is also not humility. I must come between that the filthy things may not go to him, as much as possible I shall oppose. That is humility proper, humility inconceivable thing with the Vaiṣṇava world, they're standard thinkers and I am trying to enter into that sort of world, so that law should be binding on me and I shall try to appreciate and apply that within me. So if someone is coming to attack a Vaiṣṇava I am there, if I am humble I must go and participate, I should be considered to be humble, humble than the Vaiṣṇava and to serve them to approach his opponents. That is humility, to go and stop the attack, I take it within me saving the higher *guru* Vaiṣṇava worshippable. That is humility. So humility must be in the eye of the superior, the normal thinking persons humility. And not keeping the standard that's according to the worldly abnormal thinking persons, the standard is not according to their judgement, humility. "I am humble, I am servant, I am to serve my *guru*, superior, and whatever is the necessity I must go to do that." If I consider I am servant my master is being molested I must go between them, that is humility.

In the worldly sense that may be, "Oh why do you come and interfere, you are not concerned. I am talking with him, he did this thing wrong, I am chastising him, that madman. I don't consider, you say he's a Vaiṣṇava, I consider he's a pest of the society, a deserter, he has deserted his family and they're starving. And you call him *sādhu*, we don't call him. I want to chastise him, why do you come to interfere?"

Such questions may arise. But you have got capacity you come and say: "No, he's engaged in higher matters and you are a worldly man. I know what is his humility, you do not know." In this way, the chastity in the ordinary sense but that is humility subject of the Vaiṣṇava, so this has been according to different circumstances.

On the whole there is a story I say to you, our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) he once caused in Rādhā-Kuṇḍa along with us. Kartikka mass the whole month he stayed in Rādhā-Kuṇḍa. One *panda*, a *brāhmaṇa* of course, he told that: "We can give blessings to (Raghunātha) Dāsa Goswāmī. Dāsa Goswāmī he came from Kāyastha, *sūdra* family, we are *brāhmaṇas*, we are in a position to bless him."

Dāsa Goswāmī is in a great positioned *guru* in Gauḍīya *sampradāyā*, *prayojana tattva ācārya*, and this came to our Guru Mahārāja here. Then Guru Mahārāja he gave up taking *Prasādam*. "Until and unless I can make any justice to this, that ordinary *panda*

has insulted my great Gurudeva, and until and unless I can do something in return I can't take *Prasādam*."

He is not taking *Prasādam* and we also feeling we also can't take *Prasādam*. He stands still and he is moaning, sighing. Then one who was general secretary he came: "That man, ignorant man, what he is talking, why you are giving so much importance to his expression? You need not care for that. Please, you take *Prasādam*."

Guru Mahārāja told: "No, I am here driving motorcar in Vṛndāvana. I'm not an ordinary beggar with *kaupīna*, if I was so then had that man remarked in such a bad way I would have put my hands and my cloth into the ear and I would have left the place. Without caring to hear all these bad remarks I would leave this place. But I am in the position of *ācārya*, I am driving in a motorcar, and so many danger, this bathing and all these things I am giving, what for?"

*pūjāla rāgapāṭha gaurava bāṅge
mattala sādhu-jana viṣaya range*

"The path of divine love is worshipping to us
and should be held overhead as our highest aspiration."

"My life is dedicated to show to the public what is the dignified position of our Gurudeva's Rūpa, Sanātana, Raghunātha, who showed their life like a street beggar, and more, rather less than that. But their internal wealth was so high and great. To show that I am showing a life of grandeur, I am *ācārya*. To show that our Gurudeva whose words you are trying to distribute to the people, to remove wholesale all their difficulties, that *guru*, and he is being insulted and I am living in such a gorgeous way, grand way, and I shall tolerate all this? I can't do that."

So he does not take any *Prasādam* until and unless he can do something in return. Then it spread, then one gentleman he approached Guru Mahārāja, he was an inhabitant of that place, Rādhā-Kuṇḍa. He appreciated our Guru Mahārāja and he called that gentleman, that *brāhmaṇa*: "What have you done? You don't know. You beg apology. He's a great *mahātmā*, what he is doing you don't know. You have insulted his Gurudeva in his face, you fool. You don't know your position, what are you? You are a *brāhmaṇa*, more than that you are a servant of the anger and this lust and greed, all these things. What is your position? The great *mahātmā* and his *guru* you do not know about him, you apologise." Then he apologised and then our Guru Mahārāja took *Prasādam* and then we also took.

For humility, what is humility? In his case that is humility, and what ignores that says that I am not humble. I am a seeker of my own position. "I am avoiding this mortal path, dangerous, gorgeously moving here and there, what for? Only to show, to save the public from any offence by insulting those great self abnegated persons, our Gurudeva."

This is:

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

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa." (*Śikṣāṣṭakam*, 3)

This is the application of humility in such way also. So it is relative not absolute, according to our position. If we are sincere help will come from outside to guide us always we may consider. We shall pray that we may have that sincerity, simplicity, and purity of our purpose. And we shall fall at the feet of the *mahātmā* to extend their internal light and affection towards me, towards us, so that we can be elevated more and more. Our inner nature, that is our hope that our inner nature is good, is such. Whatever is undesirable that is only a cover, a foreign thing, so the foreign thing will go and the inner nature will come out. In one sense it is very easy, and now I have, I am living in wholesale foreign thing, behaving, so it is difficult. But with the help of those that have got natural life I shall try to remove the dust that has come on the layers of my heart.

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitaraṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varধানam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

"The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."

(*Śikṣāṣṭakam*, v 1)

This *kīrtana*, *śravaṇa*, *smaraṇam*, *Vaiṣṇava sevā*, with all these things gradually it will be cleared and we shall be able to see what is what, gradually. Gaura Hari bol.

Devotee: So Guru Mahārāja, could you tell us, is Advaita Prabhu the incarnation of Mahā-Viṣṇu or Śiva Śaṅkara?

Guru Mahārāja: Mahā-Viṣṇu, Mahā-Viṣṇu is Sada Śiva, the outer descent is Śiva. So Advaita Prabhu is considered Mahā-Viṣṇu or Sada Śiva, the devotee Śiva. Not the master of this world of giving punishment to the culprits of this world, by dissolution, by imparting dissolution, not that. But the *Vaiṣṇava*, *vaiṣṇava nangata sambu* ? Sada Śiva has got His kingdom just below *Vaikuṅṭha*. Śiva is the conception impersonal and personal, both combined. Personal differentiated and non-differentiated, but the differentiated covering the non-differentiated area, *Virāja Brahmāloka*, non-differentiated. But covering that something extended towards *Vaikuṅṭha* in the plane of dedication and something towards the land of exploitation. That is the conception of Śiva. That the impression of the function that is found

entering into Vaikuṅṭha, that differentiated conscious area, that is Mahā-Viṣṇu. And this side, that is Rudra and the whole non-differentiated area within Him.

sada manistha sada janma vit praman virinci tameti tarat param imam avyacritam ?

Not very expressive, very mystic conception of Śiva. Differentiation in this side and also that side, and the middle, margin, the covering of that margin is something extended this side and something that side. This side the lord of exploitation, and that side the servant of Nārāyaṇa. That is the peculiar position of Mahā-Viṣṇu. There is *tyāga*, *tyāga* and *bhoga*, *bhoga* and *sevā*, three things list there, three represents, *bhoga* is the enjoyer of *māyā*, leader of the opposition party, the leader, husband of *māyā*. And on the other side he's a servant of Viṣṇu. And also the middle, the marginal position also he's covering, *tyāga*, renunciation. Enjoyment, renunciation and service, three things together, Mahā-Viṣṇu. Sometimes he's seen to enjoy here, but His tendency is always to get out of this enjoyment. He's a beggar but still he's married and he has got his children, sometimes he lives with them, and sometimes wandering as beggar, renunciation. And sometimes he is seen to fight against Nārāyaṇa, Viṣṇu, giving opposition, giving indulgence to the demonic class. And sometimes he's seen to be very submissive to Nārāyaṇa and praying: "Why You have engaged me in this awful duty, it is my bad luck. You my Lord You have given attachment to this function, this is very undesirable for me." Submitting to Him, then again fighting against Him, going to fight in favour of his demon disciples, in this way. The next thing, both, the beginning of Vaikuṅṭha and the highest position of this *māyā*, and including the renunciationists.

Bhakta Thomas, but now he's disappointed, so he's beside himself, can't contain him within himself. What to do? Half mad, cut his sacred thread, getting is one and same, jumbled together.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma

Devotee: I think I wish I had some things I could say to her because I do not know anything myself about Ramakrishna, I wish I had known something about Ramakrishna in order to

Guru Mahārāja: But what she told?

Devotee: Yes, I could not answer her, she kept on saying Ramakrishna is the same as Hare Kṛṣṇa.

Guru Mahārāja: "I am quite satisfied with Ramakrishna, you do not know him properly, so you are boldly giving assertion like that. What do you know about Ramakrishna?" She will tell against you. "Who is Ramakrishna, do you know? He's both Rāma and both Kṛṣṇa." Ha, ha. "Rāma and Kṛṣṇa both combined, he is Ramakrishna. What do you know?" They will say to you.

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

Acyutānanda told his experience that wherever I have gone I found that a general ...

End of recording 31-12-82 + 2-1-83

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