

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.1.5-6

Devotee: Guru Mahārāja, In every activity there is a science, so I'm trying to understand the science of faith.

Guru Mahārāja: The science of faith, what is the science of faith? The underlying principle of faith is this:

*'śraddhā'-sabde - viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called 'śraddhā'. Śraddhā means viśvāsa, faith, sudṛḍha, very strong, unflinching faith; faith in sādhu-śāstra-guru, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa bhakti, all their activities are finished, kṛṣṇe bhakti kaile sarva-karma kṛta haya. Nothing is left out if you have faith. We should have faith that if we do our duty towards the Absolute, then all our duties to the environment are automatically done."] [Caitanya-caritāmṛta, Madhya-līlā, 22.62]

If I do my duty towards the centre, everything is done, that is faith.

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

["Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."]
[Upaniṣads]

Faith covers the whole by accepting one. Apparently by accepting a part, He can cover the whole; that is peculiar there. If I can capture one the whole can be captured, if I love one the whole is loved. If I know one the whole is known. If anyone has got such sort of conception then that is the seed of faith and he approaches on that path of faith. By approaching the centre, all the branches all that sprung from His approached. Pouring water into the root the whole tree is fed. Putting food into the stomach the whole body can be fed, something like that. If one gets the key he gets the almirah, the iron chest, something like that. Such sort of faith, confidence, start, that is śraddhā, faith, that is faith. And he approaches in that way, otherwise how being a part I can claim the whole, our inner necessity to have the whole, but how it is possible? But it is possible only through the heart.

Once in Bombay our Guru Mahārāja [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] gave an example to this. That a poor girl she has got nothing but if she's married to a prince who has got enough, then through that tie of affection she may think that all the

properties of the prince belong to her. Something like that. Kṛṣṇa has everything under His control, we have nothing. But if we can establish a connection with Kṛṣṇa through affection, affectionate connection we can establish with Him, then we can have everything thereby through Him.

This is the idea, to get whole. By getting one is to get whole. By capturing the fort we capture the country. So capturing the controller we capture the whole that He controls. So how can one control and *bhakti* is such an astounding thing that *śraddhā*, *bhakti*, that the small can control the big, an atom can control the centre. It is the speciality of devotion, *śaraṅāgati*, surrender. Surrender is the most wonderful thing in the world which makes possible for the small to control the great, the smallest to control the greatest, only this means, through love, through surrender. The smallest part, the particle can control the whole only through faith, through surrender. He's so kind, kindness in His heart. By humility, by our incapacity: "I am the most wretched, most fallen so attraction should come to me. I'm the most negative, I represent the most negative aspect so the positive has got His, should have His greatest attention for this negative."

So, so much praise is shown about *bhakti* in scripture. *Bhakti* can do what is impossible; can control the high to the lower. This is affection, this is devotion proper; devotion proper is such in characteristic, that the high is controlled. Suppose a General after conquering a country has come home and his young child is taking him by his finger and drawing and he is going. Exceedingly powerful General controlled by a child, a child is drawing and he is following him, why? Through affection; to affection, or love, or faith, it is wonderful thing which can control the big for the low. So no such wonderful thing can ever be not only discovered but not even thought out, none can think also such things. But this is the real nature of faith, or devotion, or affection, what we call it. Where it is present, the big is controlled by the small, there *bhakti* is present there, *bhakti* is there, to be traced there. Where it is not seen no *bhakti*. *Bhakti* means this that the big is controlled by the small, and the inner thread is that of devotion, affection, surrender, and love. That is the real characteristic of *bhakti*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. How wonderful thing it is, and how powerful thing it is, strange, strange, strange.

*aham bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

The Lord Himself says: "What I say Durvāsā," Durvāsā was a big *yogī*, "What I say Durvāsā, I am already surrendered and committed to My devotee. I have no independence of My own. I am already committed to My devotees and I can't back out from that claim. So you'll have to go to that Ambarīṣa, as your appeal to Me is futile,

useless, won't work anything, won't fetch anything for you. I am already committed there to My devotee, you will have to go back to My devotee and beg forgiveness there."

He says, Nārāyaṇa. And this is not hyperbole it is wholesale truth, not merely a show or poetry, it is truth cent per cent. *aham bhakta-parārdhīno, hy asvatantra iva dvija sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*: "This is My nature, My very nature is such Durvāsā, I am committed to My devotees. I have no independence. *Iva*, and this is My voluntary contribution, or acceptance, or commitment, this commitment is voluntary so though I am the Absolute still My voluntary commitment is such by nature. What to do?"

That is *bhakti*; that is *bhakti*. Gaura Hari. So we are out to find out the most secret wealth the world has ever conceived, secret power, or whatever you see which can control, the smallest can control the highest, greatest. That sort of learning, or tact, or whatever you may say, it is possible. Mahāprabhu came with that most valuable thing. "What do you do? You make yourself busy for nothing, or busy for rubbish's? Try to acquire this most valuable thread. The stand of the witch, magic stand, magic wand - try to find out, get this magical wand. Nothing so valuable ever discovered in the world. Take to this subtle most power by which the smallest can control the highest, the greatest. This is love, this is love, this is faith, this is affection. So cultivate, give up everything and cultivate about this, search for this, search for Kṛṣṇa, search for love, search for devotion. Die to live. This is self determination to the highest degree, self determination, self realisation to the highest degree is to acquire such position. By humility we may be master.

*tṛṇād 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]

And we'll be able to conquer the whole by that sort of qualification, and not by jumping and capturing and carrying and looting and fighting, not that.

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

Devotee: Guru Mahārāja, in the life of Bilvamaṅgala Ṭhākura, he had devotion to Kṛṣṇa yet attachment. At what point in his life did he leave that attachment, and the grace of Kṛṣṇa come down, what was that single point?

Guru Mahārāja: He was, he lived when he was in the process of acquiring, when acquired then he challenged Kṛṣṇa: "You are going, You are slipping Your hand from my hand, but I challenge You to go from my heart if You can do it." That was a final state, but was the fall, that is in the stage of *sādhana*, in the way of realisation, not realised it, the slip came.

Devotee: Was it that he poked out his eyes, is that what brought the grace of Kṛṣṇa down to him?

Guru Mahārāja: At that time he had not attained *siddhi*, before attaining the stage of *siddhi*, the way of *sādhana* and in the course of realisation some fall here, there. But after he has attained the position of a *siddha*, *svarūpa-siddha*, even from *svarūpa-siddhi* the chance of fall is there. But after *vastu-siddhi* no fall is possible, very little but very rarely. From *svarūpa-siddhi* stage also one may fall. But even when he has placed in *vastu-siddhi*, acquired such place, no fall is possible any longer.

Devotee: So it is by the power of his *sādhana* or the sacrifice of his vision that the grace came down?

Guru Mahārāja: That sacrifice of the vision in that character it is shown that he has not finished, he has not attained finally, he's on the path of attainment, and as long as one is on the path of attainment he may fall, but very rarely maybe one may fall. Slip is possible when climbing, but when already climbed in a particular level then no possibility of any fall. From the beginning Bilvamaṅgala is not accepted as *siddha*. He was going to the prostitute regularly and so intensely he was habituated to that, all these things. Then gradually he got intimation leaving everything to go to Kṛṣṇa. First he went to the Māyāvādī *sannyāsī*, leaving this life of a debauch went to a Māyāvādī *sannyāsī*. But anyhow he was not satisfied, he got his dream about Kṛṣṇa, His grace, Kṛṣṇa's special grace he received, and then he left Māyāvādī and went towards Vṛṇḍāvana. And when going to Vṛṇḍāvana then also some break in his journey. That is he was captured by the beauty of a lady, perhaps near Maharastra or so. Then when the gentleman sent the lady for his service at night, in the meantime his conscience came back. And he begged for two pins and took them pierced his eyes with those pins and paid his *danḍavats* and went towards Vṛṇḍāvana, finished.

That does not mean that when one has begun his journey the journey will be safe and finished in one stride. He may have some check according to his previous *karma*, some sort of obstacles may come in the way naturally. And after passing through the *sādhana* stage when he climbs up to the *bhāva-bhakti* then he'll be safe more. To begin is not to finish, there is a process between the two, to begin and to finish there is an interval. Gaura Hari.

Devotee: Guru Mahārāja, what is the significance of Mahāprabhu saving Gopīnātha Panayaka. Rāmānanda Rāya's brother, the son of Bhavānanda Rāya?

Guru Mahārāja: I can't follow the pronunciation of the words, what is this?

Gopīnātha Paṭṭanāyaka, Bhavānanda, Rāmānanda, they are all Paṭṭanāyaka, their caste family. Vāṇīnātha was the youngest brother who used to serve Mahāprabhu. And the Gopīnātha he was a money collector under Pratāparudra, and he collected more money but did not give it to the royal treasury. So he had a loan and the king's eldest son wanted to get back all those monies by making some arrangement of his punishment. Showing him the fear of capital punishment, he took him on some platform and from there so many swords were arranged in the lower position and he

will be pushed to fall on the so many swords and he will be cut into pieces. And that sort of capital punishment was arranged by the crown prince of Pratāparudra.

And so many persons ran to Mahāprabhu: "The Rāmānanda's brother, Rāmānanda is a great devotee and his brother is in such danger. The crown prince is imparting capital punishment to him, he will be thrown over the swords and he will be cut to pieces. If You intervene kindly then that man may be saved."

Mahāprabhu told: "What is this? It is all worldly affairs. What connection I have got to do in this matter? He has made, he has looted the cash of the king and the king is imparting punishment. And it is not My jurisdiction to go and ask the king give Me so many *lākhs* [one *lākh* is 100,000] of rupees to a beggar. And I am worth one *paisa* [a monetary unit of India and Pakistan worth one hundredth of a rupee]. I am a *brāhmaṇa*, a poor *sannyāsī*. Society has allowed Me to beg for My belly and not for *lākhs* of rupees I shall beg from him and he will give, why he will give Me? I won't stay with you I shall go to Allanatha, I can't tolerate all these troubles."

Then anyhow that went to Pratāparudra, to the king, that Mahāprabhu is leaving. "He is going to Allanatha, why He is doing so?"

"This is the matter."

"No, no. Why? I want the money and not the man to be killed. I want the money, why should you do this? So send some intimation to the crown prince that his capital punishment should be stopped. I want money."

Then the whole thing was otherwise. This is the story of Gopīnātha Paṭṭanāyaka. Then when the king Pratāparudra excused him, and also the money, the loan was also excused. And he was also given some reward: "That your previous service satisfied me very much. I do not care for only these few *lākhs* of rupees, you go and I am giving you a more higher, important engagement in my kingdom."

Then that Gopīnātha and Bhavānanda, the whole family came to Mahāprabhu to show their thankfulness to Mahāprabhu. "It is whether You told or not but because You went to leave Purī and went to go to Allanatha, this king Pratāparudra could not tolerate and he intervened into the matter and now we have been very much glorified. Instead of being killed we are glorified and You are the only cause."

They all came and fell flat under the feet of Mahāprabhu. That is the story.

And what do you say? The Gopīnātha Paṭṭanāyaka what did he do? I don't understand the word, what you say, Gopīnātha Paṭṭanāyaka, his name?

Devotee: Yes, it's just his name.

Guru Mahārāja: He's a brother of Rāmānanda Rāya. Now what do you want to ask about him? I fail to understand.

Devotee: I just wanted to know the spiritual significance of that story.

Guru Mahārāja: Spiritual significance it may be that if anyone is connected in the service of the Lord then in his connection many may get that holy connection, many things may be got. Rāmānanda was favourite to Mahāprabhu. Though apparently Mahāprabhu did not participate into this matter, worldly matter, but still it was done, slight connection of Mahāprabhu. But this achievement is not very laudable. What

Gopīnātha got, that is not very laudable. Not only Gopīnātha but his family was also treated that way.

Mahāprabhu asked: "What is Vāṇīnātha doing?" Who was an attendant to Mahāprabhu: "What he is doing?"

Vāṇīnātha is taking the Name of the Lord and when some number is finished and he is cutting one line in his body and taking the Name, waiting the death next moment. Vāṇīnātha, who was a devotee, who was a constant attendant of Mahāprabhu, this youngest brother, he, on the apprehension of his immediate death, he's taking *Kṛṣṇa Nāma* without caring for the future or any result whatever may come. He as not come to Mahāprabhu: "Please save me, I am Your whole time servant. I am only in connection with my brother for his fault I am taken prisoner and I am also being dealt with capital punishment, save me."

No, but whatever the will of Kṛṣṇa it may take place. He's taking the Name of Kṛṣṇa before the immediate possible death, he's doing. Mahāprabhu felt extra satisfaction for his satisfaction: "Yes, Vāṇīnātha is a real devotee. Without caring for any future adversities he's taking the Name of Kṛṣṇa." That should be the attitude of a pure devotee, whatever circumstance he faces, he does not care for that, he will take more intensely in the service of Kṛṣṇa, the Name of Kṛṣṇa, engage himself more intensely in the face of any danger, he won't shirk, he will face bravely any circumstances and will take the Name of the Lord. That should be our idea.

And there was one instance in this Pakistan affair. When after a few years, 1971 or so, the Pakistan two sides, East Pakistan and West Pakistan, there was a war and this East Pakistan became independent in that war. There was one devotee of Bhaktivinoda Ṭhākura living in East Pakistan and the West Pakistanis they thought that the Hindus are at the bottom of this revolt so they were killing Hindus right and left. So one devotee of Bhaktivinoda Ṭhākura named Kumud Babu, he was there. And one soldier came: "Here is a Bengali *sādhu*, I want to kill him" and asked him to come out.

He came: "What do you say?"

"I shall shoot you."

"Oh, wait a little, wait a little my friend, I am coming." So he went to the room and took this *Hari-Nāma malika* and with his *Hari-Nāma malika* in hand counting he sat on the chair and asked: "Now you shoot me."

Anyhow, that soldier he could not do so. "No, no, no, you are, you cannot have any political impetus, so I don't like to kill you." He went back.

He came with *malika* in hand and sitting on the chair: "Now you shoot me" and began counting.

And that soldier, that murderer, he went back. "No, we have no apprehension or any fear from you, you are a real spiritual man, no apprehension of any political conspiracy from a man like you. I won't like to kill you." He went back.

His name was Kumud Babu, he was a devotee, a disciple of Bhaktivinoda Ṭhākura.

Hare Kṛṣṇa. Hare Kṛṣṇa. 1971 or so perhaps. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: So Guru Mahārāja, in the story of Gajendra, he prayed for protection from the Lord, so is that not as high?

Guru Mahārāja: Not always, it is sometimes as he's inspired by the Lord he does so. In the case of pure devotees as subtle inspiration he receives from higher, he does that way. He may think that if by appealing a little I can live long, I shall be able to serve my Lord, so what is bad there. "I am an innocent, why have you come to kill me?" He may say, and his life may be saved, he may do that, he may do that, no harm. This human life is valuable and I'm really not partaking in the politics and if he appeals: "Oh, why do you kill me my friend, I am not a party to any political campaign. I am going on with my religious life. Please give me up." That sort of appeal or expression of any desire, that is not to be blamed because the human life is valuable, if I live I can serve.

So much disease has come and we take the medicine, we call for the doctor, why? Because this chance I have got in human body to do some service to my Lord. Why I should go to give up this life if possibility of continuing is there? So we take the medicine, we call for the doctor to continue this life because this valuable life may fetch some valuable property for me. And the next life uncertain, I don't know where I shall be born. So that is not bad. What will underlie the prayer; that will determine good or bad. For the service one can do anything and everything, for the service. For Kṛṣṇa and *karṣṇa*, for the service of Kṛṣṇa and His devotees, to pray for that is no prayer for selfish purpose.

Rather, Sanātana Goswāmī was very eager to give his body up under the wheel of Jagannātha's chariot. Mahāprabhu depreciated that: "What do you do? Your body given to Me already, surrendered to Me, and I want to utilise your body in a very important way. And you want to give up your body by committing almost suicide under the wheel of the chariot of Jagannātha? What does it? This sort of body giving is not a very highly valuable devotion. If it were to be so I can die in a moment *crores* of times [one *crore* is ten million]. What is the value of this body? This is only a cage of flesh and blood. Only by giving this body we can capture Kṛṣṇa? It is foolish, what value this body has got? Only as long as we think that this is very important we have got this body consciousness. Only service of Kṛṣṇa that is being the object of our eternal aspiration, service of Kṛṣṇa, whatever's necessary, if to die for of Kṛṣṇa is necessary through service I shall die, if to live for His satisfaction is necessary I shall live. It will be determined by the serving attitude and that must be sincere not a diplomatic thought."

To accept death, that is physical courage, that is not a very laudable thing, to face death there are so many animals they fight together until one dies they continue fight. Physical courage is there, do not fly away, until one is dead they both fight, these cocks, the bulls, there are so many. If any fighting will begin then as long as one is not dead the fight won't be over. Physical courage that is not a very laudable thing, but only to utilise everything for the service of Kṛṣṇa, that tendency is the most valuable. To die for Him, to live for Him, whatever is necessary we shall be prepared for that; that is valuable.

Devotee: Mahārāja, I wanted to ask a question about *grhastha* life. If one partner...

Guru Mahārāja: *Gṛhastha* life of two sections, one because one cannot live a life of celibacy, he cannot but have to get a householders life. Another, the *paramahansa*, they are master of their senses, but still by the will of God they come here and live as a *gṛhastha*. In Mahāprabhu's time, in Kṛṣṇa's time we find so many *gṛhastha*, and child are also coming from them. But still they are supposed to be situated in the highest position above this lust, anger; all these things. *Paramahansa*, above any calculation of devotion, they're established there. Their *gṛhastha* life should not be neglected as if they're unable to control their senses, not that. There is a possibility of a life when husband wife living and child is also coming, still they're cent per cent above sensual pleasure, sensual play, it is possible. And at the same time one when in the path of realisation cannot control his senses he will have to take some help in a very gentle way to go ahead on the path of devotion, then he's also. So two classes of household life we see.

End of side A, start of side B, 5th, 6th.1.83

Guru Mahārāja: ...tongue or the belly, another is honouring the *Prasādam*: "Oh, Jagannātha or Kṛṣṇa has taken this. How fortunate I am; I am tasting this *Prasādam*." To take, to honour *Prasādam* is not to eat to devour, to swallow, but the main thing there: "Oh, how fortunate I am getting this *Prasādam* which is already taken by Kṛṣṇa, Jagannātha, this taste that. And automatically the physical side is going on. When a devotee honours the *Prasādam*, his main aspect is he is honouring what is already taken by the Lord, his mind is concentrated there, not in the physical appeared thing. For ordinary people he is taking physical taste. The difference between, everywhere such difference, one looking at the satisfaction of Kṛṣṇa, another searching for the satisfaction of his own sense. The physical activity is one and the same in both the cases.

One has come to look at the Deities, how very beautiful the Kṛṣṇa, the Rādhārāṇī, Mahāprabhu, He came to grace the people in this way. Another man has come with the malpurpose: "Oh, so many ornaments there, I shall come in night and I shall take this golden crown and these ornaments, he's also looking at the Deity. So everything, the internal estimation is the most valuable thing, the angle of vision. Only physical activity has not got much value, approach, whatever we do, the plane of our approach; that is to be considered for the valuation of the activity.

*rāga-dveṣa-vimuktais tu, viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā, prasādam adhigacchati*

["However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart."] [*Bhagavad-gītā*, 2.64]

Not under the control of the guidance of the senses, one is accepting, connecting, making connection with the external things. But he's not a prey for any affection or this disaffection, not a prey to that, this is the negative side. And the positive side is that everything meant for the satisfaction of Kṛṣṇa, he is doing, that is the positive side. And if I get out of the negative side we do not care for any pleasure or pain when we approach anything outside that cannot tie me down with this material world. In *Gītā* it has been dealt in details. The physical activity is not to be blamed, but how do you approach, that is the valuable thing. Do anything and everything but don't be a slave to that purpose of what you are doing. Only attend everything as your duty come to you and you are to deal with that. But don't be a slave to the result, the consequence, the pleasure and pain that duty will produce, don't be a slave to that *karma-phala*. If you can do with that spirit one can demolish the whole universe but he does not do anything, he's not responsible for doing anything.

*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāl lokān, na hanti na nibadhyate*

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

He does not kill neither he will have any reaction for that. Who? Who has got no charm for any loss or gain of his activities; in other words, he's working and standing on the plane of the universal wave. He's only mere instrumental; he has not got his own selfish end, purpose. Then he's working, he has got no selfish tendency so he's working on the universal wave is dancing, making him dance and he's an instrument to that. So he's not responsible for the consequence of his activity, it is so. Withdrawal from the negative side and then participation in the positive side to do anything for the satisfaction of Kṛṣṇa consciously, that will be more laudable.

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

Devotee: In the *śāstras* chastity for a woman is very important to be very loyal to her husband. And in devotee life if the husband is not as strong in some ways as the wife, is the wife ever justified to leave the husband, or should she try to stay

Guru Mahārāja: Yes, if husband is seen not in the way of the devotion towards Kṛṣṇa realisation, then she may leave husband.

*gurur na sa syāt sva jano na sa syāt, pitā na sa syāj janani na sā syāt
daivam na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta mṛtyum*

[Rṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."]
[*Śrīmad-Bhāgavatam*, 5.5.18]

So he's not in the way of my highest welfare, friendship with him, that will damage me, I must avoid such company. My main interest is to march towards Kṛṣṇa. Who will help me I shall mix with him, I shall take his help and give help to him, by mutual cooperation we shall go towards Kṛṣṇa. But if one drags me down towards another direction than Kṛṣṇa then I must have to give up that company and to go alone towards Kṛṣṇa. He may be son, he may be a father, he may be a husband, he may be a wife, he may be anyone; he may even be a *guru*. Anyhow accepted a *guru* but it is shown that he is *utpatha-prathipannasya, parityāgo vidhīyate*:

[*guror apy avaliptasya, kāryākāryam ajānataḥ
utpatha-prathipannasya, parityāgo vidhīyate*]

["A *guru* who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Mahābhārata, Ūdyoga-parva, 179.25*]

I shall have to go to the absolute goal, and anyone helping he's my friend, and anyone trying to deviate me to draw me from that path, I shall have to leave his company respectfully. My main absolute way, absolute end, absolute call, I shall attend and to do that whatever is favourable I shall accept, and unfavourable I shall have to reject. Otherwise I can't give up the main gain of my life.

Gurur na sa syāt sva jano na sa syāt (S-B, 5.5.18), Balirāja, Vibhiṣana, Prahlāda, Bharata, Khatvargarāja, and *yajña patnis*, they disregarded their object of affection and went straight towards the Absolute Truth. My universal interest is there, the whole interest is there, so my ways will be fixed in such a way whoever will come to help me in that absolute way, he's my friend, and who will try to deviate me, he's my foe. The general instruction is such.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo, 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*]

Dharma means religious duty. We are bound when we come in this world we are bound by our birth to certain duties, action reaction, give and take, in the family, in the society, with the king, all these. But all sorts of duties should be cast off in consideration of the call of the duty of the Absolute. *Sarva-dharmān parityajya*: "I represent absolute truth, absolute good, so giving up everything; all phases of duty ignore and come straight to Me." That is the last conclusive advice of *Bhagavad-gītā*, the call, the absolute call.

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

Devotee: Mahārāja, in *Mahābhārata* where Kṛṣṇa gives His own army to Duryodhana, and Arjuna chooses Him, even though he will not fight, to drive his chariot. Why did Kṛṣṇa choose not to fight in the battle, only to drive the chariot?

Guru Mahārāja: Ha, ha, ha. Generally He tried His best to be neutral in the fight because Baladeva was in favour of Duryodhana's party, His elder brother. And when the fight began Baladeva went away for *tīrtha-yatra* so that He may not have to support Duryodhana, His own disciple. Duryodhana was disciple in this (*gadad yujya?*) from Baladeva, and favourite. And because Kṛṣṇa saw that: "My brother He left His favourite party and went on in pilgrimage, and I should also not participate wholly." But He cannot leave the really truthful party, He had sympathy. And to keep the balance He gave the soldiers towards Duryodhana's party, and Himself most empty handed went to help the Pāṇḍava Arjuna.

But you know that the physical force is not all, the guidance is everything, so His guidance as a charioteer, His advice in all affairs, that was all important and not fighting. In this way He tried to show that: "The least I tried to avoid this wholesale murder of the *kṣatriyas* in this battle of the whole of India but it was unavoidable. I shall have to do but most reluctantly, tried My best for peace." Only five, Yudhiṣṭhira was the real owner, his father was king but because his father died they're all minors the other party manipulated in such a way that they're usurped, usurper. But still He tried His best: "Only five villages give to these brothers." They didn't.

Then the war was inevitable and He took this attitude, and there almost the whole *kṣatriya* power was smashed in that, crushed in that war, finished. So such a dreadful war He was not ready to be party, as much as possible He avoided, but still it was inevitable. And He only advised them, guidance that is all important thing and all these physical forces this is nothing. The policy, the guidance that is all important. And specially Baladeva Who was in favour of Duryodhana was His favour, He also withdrew and He also should withdraw from the other party so the fighting They gave up and only as a charioteer going. But His high intelligence, guidance, that was everything, that facility the Pāṇḍavas got.

One day he went to fight against Kṛṣṇa with some weapon; that was other thing. Bhīṣma stopped the fighting and with folded palms began to pray to Him in praise. "Oh You Lord, You are Kṛṣṇa, You are Nārāyaṇa, You can destroy everything at Your glance, casting a glance You can destroy the whole creation. And to keep my promise You have broken Your promise that You won't take any weapon. You have taken weapon and You are running to kill me. You have broken Your promise to keep my promise that I made. Yesterday I promised that I shall force You to take weapon. You have kept my promise and You have broken Your promise, You are so generous, You are so big, so high." In this way Bhīṣma began to speak.

*dronam ca bhīṣmam ca jayadratham ca, karṇam tathānyān api yodha-vīrān
mayā hatāms tvam jahi mā vyathiṣṭhā, yuddhasva jetāsi raṇe sapatnān*

[Kṛṣṇa tells Arjuna: "Slay (again) Droṇācārya, Bhīṣma, Jayadratha, Karṇa, and the many great warriors, all of whom have already been killed by Me. Do not hesitate - fight! Without any doubt, you will be able to conquer the enemies."]

[*Bhagavad-gītā*, 11.34]

"It is I Who am doing this, this great war, this sacrifice of man killing, it is I. So Arjuna you become merely instrumental to that. It is inevitable, the world forces, the fate of the world is coming to its doom, in this way." Apparently it is as if He's showing that He has got no, He does not want to help such a great man killing *yajñā*, but it is inevitable. "As much as possible I am withdrawing as you see as a man in Me, but still it can't be avoided." Only five villages were to be given to the other party but Duryodhana was not willing.

sukagra sudhi ne na vidyate yata me dini?

"The earth in the point of a pin, I won't give it to the Pāṇḍavas without war, without fighting." Duryodhana told. "What to speak of five villages to five brothers, only not a point of earth which can be contained in the point of a needle, I won't give it up." The other party was so much obstinate, and that's why war was inevitable.

And *yato dharma satoja* ?

Pāṇḍavas are religious and Kṛṣṇa is bound to side with the religious, and they're demonic, they must be on the opposite side. But Baladeva, He had some engagement of the other party. He was *guru* of Śiva, the opposition party leader. All these fights, sometimes it is necessary that one is following and asking his own person: "Go and help with sympathy the other party." It is diplomacy, to take part in one side, and to use another of his intimate men to participate on the other side, opposite party. It is diplomacy we find in the political world. And wholesale, the whole universe is like that, direct indirect, with the help of the both the world is going on.

So any important question? I shall close.

Devotee: One last question in this connection. How could Duryodhana who was demoniac be the favourite disciple of Baladeva? He was the favourite disciple of Balarāma. How could that be as he was wicked minded and would not allow the Pāṇḍavas their rightful

Guru Mahārāja: That I answered here, that it is a policy in the creation the positive and negative together going, marching on. So Mahādeva is the leader of the opposition party, still he's a devotee, His own, Mahādeva, Śiva, he's indulging, seen to indulge the demonic power. So I told Baladeva is the *guru* of Śiva, Baladeva is the bifurcation from Kṛṣṇa. That is to; *līlā* means both and many parties are necessary by gradation. So He Himself extends Himself in such a way that to support so many parties as if against Him, really not, He's all inclusive. But still, some power must emanate from Him and supply the basis as if something is different from Him. Baladeva is the basis of so many which is not Kṛṣṇa at present, He's the basis of that, of different *rasa*.

Only for the *līlā* purpose it is necessary. Kṛṣṇa and non Kṛṣṇa and with them and there is another side, *hlādinī*, *jñāna*, *bala*, *kṛiyā* [knowledge, strength, feeling], *hlādinī*, *saṁvīt*, and *sandhīnī*, [existence, realisation, ecstasy]. Baladeva *sandhīnī*, He extends the basis of the extension of the so many and so as if they're non Kṛṣṇa but really

they're meant to work for the satisfaction of Kṛṣṇa, those non Kṛṣṇa. So that deviation is necessary and that is supported by Baladeva and Baladeva's facsimile is Mahādeva, He's also encouraging so many demons and so the creation is going on in different ways. This is by thesis, antithesis, synthesis in Hegelian philosophy. Thesis then antithesis and harmonising both is synthesis. In this way we find the pastimes is going on of the Absolute, thesis, antithesis, synthesis.

Nitāi Gaura Hari bol.

Devotee: Mahārāja, can I ask one more question about Duryodhana? When he was king for a while, when Duryodhana had power while the Pāṇḍavas were in exile.....

Guru Mahārāja: I can't follow the name, Duryodhana, yes.

Devotee: When he had some power they say he was a very good king. The people were happy under him and he ruled well.

Guru Mahārāja: That is by the help of morality he wanted to fight the real owner, that good management of others property cannot be a plea of his ownership. The property belongs to Yudhiṣṭhira and Duryodhana usurped it and he gave good management for the subjects. That does not mean that the property belongs to him. That was against the existing law of the country. Yudhiṣṭhira's father was the king and Yudhiṣṭhira and his brothers were minors. In that plea, taking advantage of that circumstance with the help of Dhṛtarāṣṭra, their elder uncle, Duryodhana dispossessed the Pāṇḍavas of their own property, because they're fatherless and they're minor, usurped his property. The good management of others property, A's property, B is managing very smoothly, then B will be the owner of the property? That is one thing, another thing, the demons they depend on good law, but the *deva*, the gods, their characteristic is allegiance to the Absolute, to the Supreme Power. Generally this distinction we find, the demons may be more moral, and the gods they're more allegiant, faithful, towards the highest authority, the Absolute. Do you follow, no? The absolute allegiance to the Absolute Authority - that is more theistic life. And to depend on the moral more that is democracy, opinions of the so many, they're anti God. Can you understand, no?

Devotee: Yes.

Guru Mahārāja: Yes, why do you say yes? Do you understand it?

Devotee: Yes, I understand.

Guru Mahārāja: The opinion of the many to satisfy so many subjects that is one thing. That is to satisfy the plurality or to satisfy one, the division in two ways. To try to satisfy the one Absolute Autocrat, the owner, and another, morality, that is to satisfy so many, plurality. That is theistic and this is anti theistic. Vox populi is not vox dei, vox dei should be vox populi. [vox populi is public opinion, vox dei is the opinion of God].

The Abraham in your country, he told: "The government of the people, government by the people, government for the people." That is democracy, the basis of democracy, that is anti God. We say: "The government of the people it is all right, government for the people also all right, but government by the Absolute Law." Not by the people, mass is ignorant, mass is ignorant, so that cannot be the highest standard. The mass conception of justice cannot be the highest, the highest justice is above with the Absolute. And the mass should be guided to the standard of that Absolute Justice. They should be considered as student and not they're masters, the mass. So vox populi is not vox God, vox dei. But if the people they can be subservient to God they will be happy, that will be their benefit.

I'm not clear? What do you say? We must show our allegiance to the highest authority and to satisfy so many plurality that is not theism. They're all under *māyā*, they do not know what is good to them, the guardian knows what is the good of so many minor children, so to satisfy the child's mind that is not the high standard. To satisfy the mind of the guardian, that is high standard. We must search for the guidance of the Absolute Truth, Absolute, and not to satisfy by so many masses. To satisfy the masses that is demonic, and to be allegiant to the highest power, that is godly, *deva-śakti*, *devi-sampada* and *aśura-sampada*, in *Gītā*, property of two classes. *Devi-sampada* is allegiance to the highest power, and *aśura-sampada* which is based on the popular opinion of the so many ignorant persons.

In Germany some gentleman told: "Mass is ignorance, monarchy is mad, and dictatorship is something," in this way differentiated between different type of ruling, government. The mass is ignorant, connotation decreases, denotation increases, so to satisfy the mass that is not a credit. Rather they should be advised to satisfy the one Absolute, and those that do not care for this, plurality, so many:

*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]

The Absolute Truth they want to satisfy, their position is higher than those who are seeking satisfaction of the plurality who are ignorant.

Here I stop.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

.....

Devotee: ...temple I had visited.

Guru Mahārāja: You visited?

Devotee: Yes, and that Deity has some special magic. Of many *tīrthas* I have been to, something about that Deity, is a very enchanting Deity.

Guru Mahārāja: Now, what of that?

Devotee: They say that Deity came from Mahā-Viṣṇu Himself, was given.....

Guru Mahārāja: Mahā-Viṣṇu, what is this? Where is Mahā-Viṣṇu? Where is Mahāprabhu? Very, very high.

Devotee: They say it was given to Ikṣvāku and it came down through the solar dynasty and was the Deity of Rāmacandra and then was given to Vibhīṣaṇa

Guru Mahārāja: London, Jaya Tīrtha Mahārāja centre?

Devotee: No, no, no, I was saying the Raṅganātha Deity, Mūrti.

Guru Mahārāja: Oh, Śrī Raṅganātha, in the South, on the Kāverī?

Devotee: Yes.

Guru Mahārāja: They say that Deity Raṅganātha has come from Mahā-Viṣṇu?

Devotee: Yes.

Guru Mahārāja: Raṅganātha is above Mahā-Viṣṇu. Mahā-Viṣṇu, that is at the root of the whole created world. *Puruṣa-Avatāra*, three *Puruṣa-Avatāra*, Kāraṇārṇavaśāyī [a.k.a Kāraṇodakaśāyī] is Mahā-Viṣṇu, then Garbhodakaśāyī and Kṣīrodakaśāyī. Three aspects and all related to this created world. Mahā-Viṣṇu is in *Brahma-saṁhitā* you will find *māyāvata* who is at the support of the whole *māyā*, misconception. He's in charge of the whole misconceived area where the misguided *jīva* souls by misuse of their free will are wandering. He's in charge of the whole creation, Mahā-Viṣṇu; and Garbhodakaśāyī in charge of particular *brahmāṇḍa*, particular solar system or something; and Kṣīrodakaśāyī who is present in every heart of every soul, individual. These three stages of *Puruṣa-Avatāra* They are in relativity of this created world.

And above that, that *Catur-vyūha*, this Vaikuṅṭha Mūrti, there is in Vaikuṅṭha, Nārāyaṇa and with the twenty-four extended self that is in Vaikuṅṭha; and above, Rāmacandra, Ayodhyā. Superior to that is Dwārakā, then Mathurā, then Vṛndāvana Gokula. This is the way to understand development in the theistic world through *rasa*, criterion is the *rasa*, ecstasy; the standard of measurement is ecstasy, sweetness, beauty, charm, love. By that standard we are to measure inferiority and superiority of the transcendental substance.

Devotee: So Mathurā *rasa* is higher than Dwārakā *rasa*, how is it higher? It seems very similar.

Guru Mahārāja: Mathurā *rasa* higher than?

Devotee: Dwārakā.

Guru Mahārāja: Dwārakā, Dwārakā is also Mathurā *rasa* but in a narrow sense, or *sakhya rasa*, *vātsalya rasa*, all in full in Vṛndāvana. Mathurā *rasa* that is under law and scripture and society, Mathurā *rasa*, everything in their Dwārakā but in Vṛndāvana above consideration of scripture and society, everything, the relation with Kṛṣṇa unbridled, not restricted by anything else, any scripture or any social rules or any other consideration, it is free to the fullest extent. Service does not care for any law or any social consideration. Service in the fullest extent where a servitor can engage herself in the fullest degree unbridled.

Highest intensity of attraction is found there. Kṛṣṇa is attractor but the intensity of attraction is in its zenith in Vṛndāvana in *madhurya rasa*. And there is also gradation there, different camp in *madhurya rasa* and the highest camp is the camp of Rādhārāṇī.

Devotee: Do the other *sampradāyas* that are existing today, do they have some potency for giving entrance into Ayodhyā, or entrance into Vaikuṅṭha?

Guru Mahārāja: Yes, the Madhva *sampradāya*, the Rāmānuja *sampradāya*, they conceive, especially the Rāmānuja *sampradāya* conceive that Nārāyaṇa is the highest conception of the Absolute. But *Śrīmad-Bhāgavatam* and other *Purāṇas* we find supports the view of Mahāprabhu what He has given that *Svayaṁ Bhagavān, kṛṣṇas tu bhagavān svayam*, the highest conception of the Absolute is found only in the Lord of Vṛndāvana, because in consideration with the *rasa*, ecstasy, the degree of ecstasy. *Akhila rasāmṛta mūrtiḥ*.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṅḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṅḍa, which is situated at the foot of Govardhana Hill?"] [*Upadeśāmṛta*, 9]

Rūpa Goswāmī, according to the direction of Mahāprabhu, Rūpa Goswāmī has given such conception in the development of the theistic absolute.

Devotee: I was reading that Śrī Caitanya-Śikṣāmṛta, he was talking about *siddha-praṇālī* and once I asked you about it. Is it necessary to take up that *bhajana*?
[*siddha-praṇālī* is revelation of one's internal identity, as a *gopī* or *gopā*, etc]

Guru Mahārāja: When you say, you pronounce *siddha-praṇālī*, then you should not find much encouragement to enquire into that because you are not *siddha*, so only cursory view, a distant view you may have there, but don't try to enter into. Fools rush in where angels fear to tread. It is *siddha-praṇālī*, not for the *sādhaka* [the aspirant neophyte who is striving to cultivate perfection in devotional service in Kṛṣṇa consciousness].

End of recording 5th, 6th.1.83

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