

83.2.6-7-9-11

Guru Mahārāja: He compensates everything, we do not care for anybody here in this world, bravely we move. But one who wants to know really, then Uddhava is the most favourite of Kṛṣṇa, we are none."

Then Nārada went to Uddhava: "You are the most fortunate I think, all praise of you, even Kṛṣṇa has said that you are more favourite than His own body. What to speak of Baladeva, Lakṣmī Devī, not to speak of Brahmā and Śiva, even Lakṣmī Devī and His own Person is not so affectionate, so favourable, so important to Him, as you are Uddhava, to Kṛṣṇa."

"Yes, yes, what you say it is true, Kṛṣṇa has said that. But as long as I did not see the Braja *gopīs* it might have been true to certain extent. But when He sent me to see the *gopīs* in Vṛndāvana, that pride is demolished all together. What sort of love divine I found in the *gopīs* for Kṛṣṇa, that is unknown and unknowable, unaccountable, inestimable, inconceivable. That is never to happen, we can never have even a peep of that pure love in Vṛndāvana, affection towards Kṛṣṇa, beyond our view. And you know Devarṣi after having a little experience of the smallest part what came in my mind I spontaneously uttered some words, expressions there.

*āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

Uddhava says: "The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."

(Śrīmad-Bhāgavatam, 10.47.61)

"For the moment, I thought that if I could have a birth of a shrub, a creeper in this land, I would have been more fortunate, because the feet dust of those divine damsels would naturally come on my head. So pure affection, and so risky, so intense, unintelligible love I have experienced there Devarṣi. Why do you come to praise me? I am nothing. All my understanding has been surpassed and with wonderful colour it has come to me to show that how dignified and purest love there can be for Kṛṣṇa. I wonder, I'm astounded and humbled."

So different gradations, different sections of people, they say that our groups leader is the highest duty, Śaṅkara.

tatastha haya vicari yati taratama yarjay rasa sri haya sarvotam ?

In one's own department he says: "Oh, our officer is (some mister on?) in there group officer the leader of that party is that gentleman. But that party may not hold the supreme position. So *bhakti* is of different kinds, different layers, different stages, and there is also gradation. In the pure devotion also, amongst the *dāsya* - Hanumān. *Sakhya* - there is Arjuna one class says, and Vṛndāvana that is *sakhya*, this Sudama, Subala, highest standard. Then *vātsalya* is more fine, fine service, there Yaśodā holding the highest standard. In Mathurā, Devakī holding the highest position. In different classifications, different *līlās*. *Sakhya rasa*, *vātsalya rasa*, then *madhura rasa*, different groups, Candravalli, Rādhārāṇī, and so many other groups also there. But there is comparison possible, *taṭastha-vicāra* (impartial judgement; comparison of relative and absolute considerations), relative position and absolute calculation, by both we are to understand things. Gaura Hari. Gaura Hari. Gaura Hari.

Yarjya rasa ? The friendly school say: "We don't want to be Yaśodā or Nanda, we are friends to Kṛṣṇa, we play with Them. Sometimes we climb over His shoulder, sometimes taking on our shoulder, sometimes give slap, sometimes get slap from Him. So many freedoms we are so happy we don't want to be a Yaśodā or Nanda. What are they? But in absolute calculation the measurement will come and show the Yaśodā and Nanda is higher there, they have got higher ecstasy and of higher kind, both quantity and quality in favour of the *vātsalya rasa*. More intimacy is there that we friends we seem to be very intimate but their intimacy is more, higher."

Then the Yaśodā will say: "I want the Gopāla as a son, I don't want a consort, what of this? I am the commander, I can do what I like with my child and they're all under me, they're all under me, they're like servants and I am master."

But anyhow, if the real standard goes to measure then Yaśodā will have to go down sometime. That wholesale capturing is possible only by *madhura rasa*, twenty-four hour engagement in the service, twenty-four hour engagement in the service of Kṛṣṇa is possible only in *madhura rasa*, not even in *vātsalya rasa*, what to speak of *sakhya rasa*, and the quality is also higher.

The mother may serve the food, and the wife may also serve the same food. We are told that wife's serving is more tasteful than the mother's, mixed with *madhura rasa*. The service and the full service, or sometimes the chastising stricture, and confidential confidence, in every point the *madhura rasa* holds the supreme position. In feeding, generally with the parents, *larlam parlam* ? taking care of the body, and the confidence, confidential discussions, and in all matters it is in the highest degree only in *madhura rasa*. Every *rasa* transaction can be disclosed in the *madhura rasa* service, but *madhura rasa* service secret cannot be taken out in the friendly circle, or in the filial parent circle. That cannot come here but these things can be taken there, the wholesale. In this way it has been described by the experts of the ontological, the theology of love.

What is that? We are to try to conceive, perceive that is that, it is such and such. From here we can find, from the reflection we are to judge. Just as suppose if we want to investigate about the sun, we get the reflection of the sun in my hand, then from there I can try to trace what is that black spot? What is there? This is mountain, or this is sea, that is that, all these, in the sun or moon's reflection. But at present I cannot connect my eye direct with the sun, eye will be finished, reduced to ashes. So

sometimes with this we are to understand what will be there, what will be there. And we are to find the road from the mathematical calculation, this is the lowest position here and the highest by exploitation, renunciation, and then dedication, and calculative and over calculative, spontaneous. Gradual improvement in this way you have to understand things are such and such. The question was they conceived the elements different units of pride, everything is there but only one thing we shall remember, that that is incurring towards the holiest centre. And here, to be innumerable plurality branches like the opposite current, but similar but not same.

*kāma-preme dekho bhāi, lakṣanete bheda nāi
tabhu kāma 'prema' nāhi haya*

Bhaktivinoda Ṭhākura says: "My brother, lust and love appear as one and the same; yet, lust is never love." (*Kalyāṇa-Kalpataru, U, 18*)

One is darkness another is light, one is filthiness another is purity of the highest type. You are to understand, central carrying, and this is out carrying, we are to understand it very carefully where the difference is, out carrying and in carrying. That is normal, that is healthy, that is true, that is eternal purity. And this is flickering, this is taking us down to the lowest position and disturbing to the whole atmosphere and environment. Our selfishness must be eliminated and it cannot but be harmful to the environment. The local interest means it will clash with so many other local interests. But central interest that means it will unify the whole interest, *prānopahārāc*:

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

"Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."

(*Śrīmad-Bhāgavatam, 4.31.14*)

Put food into the stomach it will satisfy the whole system, but put food in the eye, put food in the ear, what is that? Anomaly, disturbance, disease, that is there. And put food into the stomach it is for the satisfaction of the whole, it is a pure thing, it is normal, it is truth, it is healthy. So to put our energy, our service direct towards the proper place everything will be fed properly, that will be distributed properly everywhere.

yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat

If I satisfy Him everything will be satisfied. If I serve Him everything will be served automatically, and more efficiently, millions of times more efficiently. Pour water into the root the whole tree will be fed. This sort of example has been given us for our understanding, that what is service towards the centre and service towards the smallest part. The difference is great, infinitely great difference. And we are all suffering from that, that local interest, local interest, personal interest and local interest. Local interest means

clash between so many local interest, inevitable, a fight and action, reaction. But put everyone to the centre it will come in harmonising way to satisfy everyone's inner demand and taking him up towards purest centre.

Devotee: I'm reading the *Caitanya-caritāmṛta* that Jagadānanda Paṇḍita was in the mood of Satyabhāmā. Was he just in the mood of Satyabhāmā or was he incarnation of Satyabhāmā?

Guru Mahārāja: Incarnation of Satyabhāmā. Satyabhāmā's mood is *bhāma-pradhana*, apparent opposition. Her mood was apparent opposition, feeling, sentiment, more sentimental than considerate, consideration. Sentiment is predominating than consideration. Very sentimental, Satyabhāmā. Hare Kṛṣṇa. And the technical name is *bhāma*, that apparently oppositionist. Ostentatiously seems to give opposition but from the heart comes no opposition only emotion.

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

Devotee: Mahārāja, the material world is rational, is the material world rational?

Guru Mahārāja: Material world.

Devotee: Man is rational animal.

Guru Mahārāja: Rationality is a stage, eternally a stage. The prime cause is autocrat, He's that, *svarāt, cārtheṣv abhijñāḥ svarāt*, (*Śrīmad-Bhāgavatam*, 1.1.1). Though we find meaning, consideration, rationality in His dealings, but He's above that, highest call, He's free. Rational means to come under some law, rational. Rationality means that you judge by some law, regulation. According to that we may think this is rational, then this is according to some law and regulation. And what is irrational that is whimsical. But ultimately He's autocrat, He's *svarāt*. And rationality in affection there is want of rationality, in love - want of rationality, mercy - want of rationality. In justice there is rationality but which is above justice in the plane of mercy above rationality, above consideration, the grace. Examiner examining the boy and gives a mark according to his rationality, but when the question of grace comes, above rationality. Do you follow?

Justice, rationality, that is based under law, this is that meaning, irrational, what is? No consideration of any regular law, any regulation, that is irrational. What do you say, irrational? That does not come under calculation, under law, regulation, that is irrational. But *svarāt*, whatever He does is all right. Rationalism, intellectualism, more than intellect, love, above intellect. Can't follow?

Devotee: Yes, I think I follow.

Guru Mahārāja: Love is above intellect, above calculation. Autocracy is above calculation, absolute good and He is autocrat, and that is the fortune and a blessing of the whole creation that the absolute good is autocrat. Nothing is going to mitigate it, to check it, the movement of the absolute good means no law is coming to check it. That is desirable because it is absolute good, that is the justification. He's *svarāt*, in *Bhāgavatam, cārtheṣv abhijñāḥ svarāt*, well versed in all the meanings, only He knows the

purpose of every movement in this world. He Himself knows what is the purpose of every movement in this world of existence within His fist. None can know the whole purpose of the whole movement of this world, only one knows it. And yet, He's above consideration, *svarāt*, above law, autocrat, despot. Everything for Himself, He's not subservient to anything else, a second thing, then He's *svarāt*, He's absolute. Everything for Himself, He's not for anything else, everything is for Him. What does it mean? Above rationalism, above any calculation, above any reasoning, above any demand, above any law, above any argument, *tarkā-pratiṣṭhānāt*.

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

Devotee: You said yesterday that twenty-four hour engagement in Kṛṣṇa's service is only possible in *madhura rasa*. Would you explain a bit more on that point?

Guru Mahārāja: Yes. It is mentioned *aṣṭakāliya sevā*, *aṣṭakāliya sevā*, the service for eight *praharas*, one *prahara* means fourth part of a day or night is *prahara*. Day and night, twenty-four hours is divided into eight *prahara*, *aṣṭakāliya*. And it is mentioned in the *arcana kon* ? about Mahāprabhu:

And about Kṛṣṇa:

The eight parts of His pastimes, pastimes have been divided into eight parts, and in all parts the *madhurya rasa* party they have got some sort of service. When He's engaged in most confidential service is possible only in *madhurya rasa*, and all forms of service, this *vātsalya rasa* thieving. Then servants service, a friendly talk of a friend. Everything may be within *madhurya rasa* and more palatable than those respective *rasas*. All *rasa* is the *mukhya rasa*, *madhurya rasa* is called *mukhya rasa*, principle *rasa*, and it contains every sort of *rasa* within it. So all possible service is possible only in *madhurya rasa* to remember.

Devotee: Was it useful to set an example that Caitanya Mahāprabhu acted that way?

Guru Mahārāja: Yes. In the realistic view only to warn others He showed through His own men. Internally He's not faulty, but externally to help us, to give us warning, He showed like that. In the perfect vision the most, the full-fledged consideration, everything comes like that. Every atom is helping the pastimes of Kṛṣṇa, direct or indirect, and what is seen to be indirect at present, in deeper vision sometimes reveals that it is coming towards direct service. Jagāi Mādhāi,

patita pavana name sat chiti bhai ?

Jagāi Mādhāi came to show to the world how magnanimous my Lord is. In the beginning it was begun with indirect, came to give a good beating to Nityānanda but ended in how? Submission and singing the Name of Nityānanda Gaurāṅga. And showing the example to the public: "How worse we were, rogue, and how we are converted into honest men by the great Lord."

I think you know the Judas in Christianity?

Devotee: Yes, I know him.

Guru Mahārāja: Who was he?

Devotee: Judas was the one who sold Jesus, he betrayed Jesus.

Guru Mahārāja: But I think when Jesus is coming with the cross on His shoulder, passing through the way, suddenly he cast His glance towards Judas. Did you read that? No? When Jesus had been ordered crucifixion, then the cross is put on His shoulder and He's ordered to go to the field to be crucified. And both sides of the way people thronged and passing through them. Suddenly, he does not know, but He's omniscient, suddenly cast a glance to the face of Judas. And with such an impressive way He saw Judas, Judas thought: "I am caught, I am caught, I am responsible for His crucifixion."

But Jesus' vision was to me something else. "Judas, I am exploiting you. Not that you are exploiting Me but I am exploiting you. I am using you to show the greatness of My life to the future world. I am utilising you as a traitor, traitor. Here amongst our followers there was a traitor I knew." He already told: "Who will give the report to the authorities, he's within you. Amongst these twelve, one will betray Me." He already told, He knew, and Judas was there. But He cast a glance in such a revolutionary way to Judas, "Not that you are exploiting Me for birth or money, I am exploiting you for eternity. You will have to stand a sinful person against Me and to preach to the public that I knew that you were a traitor, still I did not disclose and I took you within My followers fully knowing I am exploiting you." With that look of Jesus was that.

And Judas was mad, he ran at once to the authority, threw away the money: "I have committed the worst sin, I can't tolerate it." A negative look. Judas' energy was drawn and drunken, his spirit was drawn. "A so good look, I am a traitor and a look of gratitude to me, what is this?"

In Japan, jujitsu, when one is coming with great force, and he will push, jump on it, he went away and he fell on the head, withdrawn, the opposition withdrawn, and who is coming to fall on the play, the play will jump and he will fall on the face.

Judas was in that position: "He showed so much gratitude to me. I treated Him so evil, ill treated by me but His look is not by vindictiveness but of gratitude, infinite gratitude. That sort of look He cast to me." He was disarmed, Judas was completely disarmed and was mad, feeling, "What I have done, begun." Ran towards the authorities and threw away the bribe money.

Jagāi Mādhāi is also like that, enhancing the beauty of the conduct of their Lord. Sacrifice, sacrifice, playing the part of the negative side, great sacrifice. Forever they're giving away their own fame to make their Lord glorious forever. Their contribution how great Nityānanda Caitanya is that such a great rogue he was delivered. So that sort of part played by Jagāi Mādhāi. Jagāi Mādhāi: "So we are the culprits, the most notorious figures and we were absolved by Gaura Nityānanda." So a great sacrifice, eternal, sacrifice of the eternal fame. He wanted to hit Nityānanda with some earthen pot, that part taken.

Gaura Hari bol. Gaura Hari bol.

So, if we can look so deep then all negative indirect service becomes direct, comes to direct service. Depth of our vision can detect as much as depth of one's sight he can feel and see so much direct service, even from the indirect section. *Māyā* is also rendering service, Satan is also rendering service to God by revolting. Without darkness light cannot be perceived. To play the part of darkness, that is sacrifice to show the greatness of light. Satan is making God great, his contribution is apparently negative but one may think that Satan's contribution makes God how magnanimous, how generous, goodness. If Satan did not exist then how could we understand the goodness of God, the greatness of God. Hare Kṛṣṇa. The contribution towards service apparently indirect way but by spacious sight it comes within direct service. So wholesale, everywhere there is the grace of God, even in Satan.

Mahādeva, Lord Śiva says, sometimes He's repenting, moaning: "What can I do? You are absolute, You have engaged Myself to accept the position of a leader of the opposition party. I'm going against You, I am encouraging, giving indulgence to the demons. You have given this post to Me, most unhappy, unfortunate post. But You are absolute, Your order is unchallengable. What to do? I am doing on Your order, obeying Your order. But My heart is not satisfied there My Lord. But I am obeying, carrying out Your order fortunately."

So: *vaiṣṇavaṁ yatha sambhu* ? So Śiva is a devotee, but He's doing opposition, giving opposition to Kṛṣṇa and Viṣṇu in various ways, and encouraging the demonic powers against Him. Still, *vaiṣṇavaṁ yatha sambhu*. Direct vision, and indirect, He's the leader of the opposition party, He's fighting with Kṛṣṇa, with His followers, the *bhuta*, *preta*, demons, etc.

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

Devotee: What will be the benefit for a disciple that is serving a *guru* but the *guru* is fallen and he doesn't know it?

Guru Mahārāja: Doesn't know?

Devotee: When the disciple doesn't know.

Guru Mahārāja: Ignorance is no excuse. It is not an accidental thing, ignorance. It is earned. Man is the architect of his own fortune. Earned by our *karma*, previous action, but not to blame anyone. The environment where I am at present, this is already earned by me. So *Bhāgavatam* wants to teach us don't complain against the environment, it is earned by you. But utilise it to the best use to try to see the grace of the Absolute there is.

*tat te 'nukampāṁ susamīkṣamāṇo, bhūñjāna evātma-kṛtaṁ vipākam
ḥṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto

You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality." (*Śrīmad-Bhāgavatam*, 10.14.8)

The anomalies which I am facing, that is *ātma-kṛta*, it is the product of my own action, so none to blame. We are to take it in that way. It is earned by me so I am to be blamed, none else. Not only that but there is always present the grace of the Lord eager to help me in the disguise of danger of unfavourable environment as I see at my present experience. But that is also necessary medicine to my own disease, to cure my madness that is like a medicine meant by the Lord. He's everywhere with sympathetic hand to extend, everywhere in the most intense danger, His sympathetic hand is present. We are to take it. This will be our attitude and this attitude is the key to solution of our

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Guru Mahārāja:affection hand, only to teach you, to improve you, to help you, not to punish you. We are to see like that, all these, we are advised, and then in no time it will be clear, the mist will be cleared, the bad weather will vanish and sunlight weather will come in return.

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

This is a very important *śloka* in *Bhāgavatam*, the key to solution of our life, success.

Tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtam vipākam: While you are suffering from your previous bad action, try to see the grace of the Lord therein, and in no time it will clear. This *Bhāgavata* proposes by thought, word, and deed, not partial, but wholesale.

Hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk: He's entitled to get emancipation from the hands of all those dangers. Hare Kṛṣṇa. Very subtle to get relief from unfavourable circumstances, that is the key to that success of life.

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

And we are advised to see everything in connection with Kṛṣṇa, He's playing, in His pleasure, He's playing.

karmani kama nahi tava dhama dhana ?

If any lady comes to you: "Oh, she's for the enjoyment of Kṛṣṇa, not for anyone, what to speak of me, not to be enjoyed by anyone, but only for Kṛṣṇa." The ladies are for Kṛṣṇa, the money for Nārāyaṇa - Lakṣmī for Nārāyaṇa, and the glory, the fame for Gurudeva, Baladeva, Nityānanda, Who gives the Absolute to the world. He's eligible to command all the fame, all the glory of the world. Because He's glory to everyone by distributing the Absolute Good, Baladeva, *guru*, Nityānanda. The whole fame, whole credit is under His claim, He can claim the whole credit, the whole glory, or fame. And the whole energy Nārāyaṇa can command. Enjoyment of lady love reserved for Kṛṣṇa. *Kanak, kāmīnī, pratiṣṭhā* - (wealth, women, prestige). Three owners of the three aspects of enjoyment, *kanak, kāmīnī, pratiṣṭhā*.

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

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Their due. Hare Kṛṣṇa. The whole credit will go to *guru* who is distributing the truth to the world, whole credit, he commands the whole credit. *Guru* means Baladeva, and in *madhurya rasa Rādhārāṇī*, She commands the whole credit of giving Kṛṣṇa to the world. Kṛṣṇa belongs to Her as if Her property. Kṛṣṇa is the property of Rādhārāṇī, She can distribute Him to any and everybody. In the highest type of vision She's so. And a little lower, Baladeva, Nityānanda, *vātsalya, sakhya*, without *madhurya, vātsalya, sakhya, śānta, dāsya*, all commanded by Baladeva, Nityānanda. And only *madhurya rasa* including all the different types commanded by Rādhārāṇī. She can give Kṛṣṇa wholesale and they can give partly, partly, up to *vātsalya rasa*. Wholesale distribution can be allowed only by Rādhārāṇī.

Gaura Hari.

Śukadeva could not take the Name of Rādhārāṇī in that scholarly assembly when he was giving *Bhāgavatam*, no mention of Rādhārāṇī's Name in *Bhāgavatam*. Jīva Goswāmī has given the explanation why in that scholarly section who cannot appreciate that higher form of *parakīya* love, they are scholars but they are not high type devotees. So Śukadeva could not take the Name of Rādhārāṇī in that assembly of the scholars. Who will fail to appreciate the *parakīya rasa sevā*, service of Rādhārāṇī, of the *gopīs*. Absolute type of service not under any law, regulation, either social or religious, crossing both social and religious law. Religious conception and social demand, crossing everything, the complete unconditional surrender towards Kṛṣṇa, that is the highest position. Wholesale surrender, wholesale surrender neglecting the existing social and religious law of the country, ignoring society as well as religion. So much risk to serve Kṛṣṇa with whole heart, that is found there. So Rādhārāṇī's Name could not be taken in the scholar's assembly by Śukadeva Goswāmī, this is the explanation as given by Jīva Goswāmī in his *Sandarbhā*.

Gaura Hari bol. So when taking the Name of Rādhārāṇī I give some *praṇāma*: "Oh, please forgive me, I am not qualified to take Your Name, I am not qualified. I am making much, saying much in my small tongue, in my mean tongue I am taking Your Name. Forgive me, forgive me, I have got the audacity of taking Your Name. Gaura Hari. Forgive me." She is so high, so great, so noble, we don't, we can't consider ourselves fit to take Her Name. Śukadeva Goswāmī did not take Her Name in the whole of *Bhāgavatam* where he has given what is the true perception, true idea of divine love, the basis of divine love has been shown there rightly. Above knowledge, love is above knowledge, above intellect, above rationality, as he told, rationality, above rationality, intellectualism, the plane of love. The vibration of that plane is love absolute, absolutely towards Kṛṣṇa ignoring all other demands coming from the near environment.

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

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

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Guru Mahārāja: ...should also be taken here, they also came and we had a talk and I tried to instruct this lady Manjuali, Vaiṣṇava Charan also cried, wept, both. Anyhow they gave consent: "Again he may go for the service of Kṛṣṇa, we are releasing him for

Guru Mahārāja's service." And they want to keep the prestige of ISKCON he should return to ISKCON as a *sannyāsī* which was already conferred to him by Kīrtanānanda Mahārāja.

I asked: "Give a letter of request to Kīrtanānanda Mahārāja for giving you a second time this *sannyāsa*, this robe, and he has to go to Katwa were Mahāprabhu took *sannyāsa*, to get your mental strength there. At that place you take *sannyāsa* again what you got previously from Kīrtanānanda."

Charu Swāmī was sent and Charu Swāmī handed over the red cloth of *sannyāsa* as well as that *daṇḍam*, there just on the spot of Mahāprabhu's *sannyāsa*. And he took, weak minded person, could not keep it, again

Guru Mahārāja: Approach, how we can improve our position and approach nearer to Kṛṣṇa, by leaving away our internal hankerings for any other things than Kṛṣṇa and His servitors. That is *the* problem for everyone, how, just it reminds me that these hard chances are coming to take us a step further towards glorious things. What apparently we think that this is troublesome and heart aching, and trying to push us down, but actually it is not so. So Queen Kuntī invited such unfavourable positions. Unfavourable positions, they come only to give us a lift. We are under trial. Anyhow we must have to cross the line and advance, go forward towards Kṛṣṇa. One by one, waves are coming to take us away from Kṛṣṇa, but we must swim across to go nearer. The waves will surely come, surely come. These are coming to us as test to prove our faithfulness to Him, to take proof, faithfulness in service. So we should not be afraid of those waves that are coming apparently to push us away, but really it is not so. So we must not be afraid: "With heart within and God overhead," we shall boldly stand those tests, we have to stand. It is not that the path will be strewn with flowers, all covered with flowers, not that at all, not at all.

It is continuous, it is dynamic, it has got no end, even the competition is in the higher stage, in the higher stage. And the original representative of particular service of particular *rasa*, they're holding a similar position. "I can't serve, I can't serve, I am not satisfied by rendering service to my boy or to my friend but to my Lord." No satisfaction, no satisfaction, that means it is always progressive eternally, eternally progressive. The journey in the infinite is like that, of such nature, always running, running, running. Progressing, progressing, no end. And with this disappointment: "I can't, I fail to do to my satisfaction, I fail to render service up to my satisfaction." This is the very nature in the world of infinite. We are finite beings, lost there. But still we have got our paraphernalia of our own nature there, there. Long journey, long trouble, but if we have good association, good group, in a group we are going, then the disappointment, dejection minimised if we have a favourable group for us to make a long journey. By chatting with them, talking with them about the Lord, we can go, we can't know the weariness of the journey, long walking, fatigue, we forget all these things. So:

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punar mukhya aṅga

"The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential." (*Caitanya-caritāmṛta, Madhya-līlā, 22.83*)

Kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga', the very origin of the devotion to Kṛṣṇa comes from the association of the *sādhu*, *kṛṣṇa-prema janme, teṅho punar mukhya aṅga*, and when we acquire a drop of divine love within our heart then also our hope, solace, consolation, health, everything, we get from the association of the devotees, of the devotees. The devotees are all in all, from the beginning up to the end, our favourable companion can help us in our journey towards infinite. They're something solid, some concrete, similar in nature with me. So only with inter change of our thought, our good, bad, everything, our hope, our despair, everything they can appreciate and in a group we can go on. *Sādhu-saṅga*.

Otherwise if we are alone we'll think: "Oh, what are you doing, I am wild goose chasing, chasing a wild goose." A reaction may come and he may leave his *bhajan* and go away. So our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) gave very much stress on the association of the devotees.

Duṣṭa mana! tumi kisera vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare, (Vaiṣṇava ke ? Who is a Vaiṣṇava?) "You want in a solitary place to take the Name of Kṛṣṇa? This is a hoax of *Māyā*, she will come and take you by your ear, we won't be able to fight for a long time if alone." But always try to be with the more, to do anything and everything, service, with so many other devotees you will get strength from one another. And a long march will be a very pleasant thing to you. So a sincere devotee will always hanker after a good association, good company, who will be able to help me, giving encouragement at every stage. "No, it is here, very near, let us go, let us go, a little more and then we shall get some clue." In this way anyhow the mutual help.

The 'Napoleonic Chair.' I was told that once Napoleon reached somewhere with his soldiers in a marshy land, and standing, standing there for a long time they're very much tired and at least they wanted to take a seat for some time. Can't go on standing any longer. Then he put them in a circle and asked them to take their seat. Everyone is giving seat to another and he is also sitting on another's lap. In this way in a circle everyone was a seat and everyone got a seat. Do you follow? In a circular way, so everyone gave a seat on the thigh to one and he also took on the other, in a circular way everyone could take their seat.

So *sādhu-saṅga* is like that, when my mind is a little depressed he will come to encourage me. When you are a little depressed I shall go him. It is a long journey. There is scripture, there are other lights of the *sādhu* by consulting them, by remembering them, reminding their association. In this way it is very comfortable, the journey, to go towards. The books, that is secondary, and the primary assistance should come from the living books, living scriptures, that is the *Vaiṣṇava*, the saint. Otherwise one will think for some time, for few days, he's not very advanced stage, then it is nothing, mere imagination, he felt, leave everything and went back, that is, so, *pratiṣṭhāra tare, nirjanera ghare, tava "harināma" kevala "kaitava:" (Vaiṣṇava ke ? Who is a Vaiṣṇava?)*

Kaitava means *savinar* ? deception, self deception, self deception. If you are really hankering for God consciousness you should not be afraid of seeing God consciousness in some other person, you must feel encouraged, hanker, so:

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success." (*Caitanya-caritāmṛta, Madhya-līlā, 22.54*)

It reminds me more from the letter of that lady whom we called daughter, when this Manjuali, after weeping she gave consent: "Yes Mahārāja." I quoted the example of Viṣṇu Priya, Viṣṇu Priya allowed her about Nimāi Paṇḍit Śrī Caitanyadeva to go away from, to work for Kṛṣṇa consciousness and she live whole of her life, she was a girl of fourteen, but she lived a solitary life giving Nimāi Paṇḍit towards the people to get Kṛṣṇa consciousness. So you also give up your husband, and your son will also become a general I told, this little Vaiṣṇava Charan when grown up, with proper training, he will also turn to be a general to fight against Māyā like his father. Very much encouraged to accept, then anyhow they went away to London and this gentleman went towards (Purī?) But to our disappointment that attempt does not seem to be successful, does not seem to be successful, but deplorable. What to do? His will, will of the Absolute. We must think it is all for the best, it is all for the best.

*viracaya mayi daṇḍam dīnabandho dayām vā
gatiḥ iha na bhavataḥ kācid anyā mamāsti
nīpatatu śata-koṭīr nirbharam vā navāmbhas
tad api kila payodaḥ stūyate cātakena*

"O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the raincloud."

Rūpa Goswāmī says: *dīnabandho dayām vā*: "Oh, the Lord of the poor, helpless, You may show kindness to me, or You may come to punish me very cruelly, the cruel punishment may come from you. It is also possible. Or a gracious, either punishment or kindness, grace, You may do. You may administer anything, You are free, You are Absolute. But what is my position? My position is that I have no other alternative whatever You do, however You want to deal with me I shall have to accept it on my head patiently. No other alternative I have got, no alternative for me to go away from You. Whether You punish me or You grace me, both is one, equal to me, I won't go back.

Just as the example we gave of a particular bird. What is that bird? Cātaka, in Sanskrit the name is Cātaka. There is a kind of bird who always drinks water from the rain, raindrops, and never are they accustomed to take any water, however thirsty, from the ground. Whether it maybe a spring, or the river, or lake, from nowhere they will take even a single drop of water however thirsty they may be they'll always pray to the sky, to the clouds: *patijal* ? Their sound is similar to this: "A drop of water, a drop of water." In this way they try with their faces above, their faces above to the sky: "A drop of water." And water may come profusely in the rain or a thunder may also come and efface him

from the world. He does not care whether thunder coming or water coming. But he will always go on praying: "A drop of water, a drop of water." In this way, our position is just like that. Whether punishment comes like thunder, heavy punishment to demolish me, efface me from the world or a huge water, rain water to bathe me, to quench my thirst within. No other alternative to live, *ananya bhajana*, exclusive devotion, I am meant for that, I am designed for that, I am destined for that. You are my master, You are my Lord, and not for the temporary transaction, eternal."

Such preparedness we must have we must have within ourselves, then we will be able to taste how sweet, how sweet the experience we can gather from the service. We are up to mark, if we are up to mark then we can get the chance of some extraordinary sweet taste in the service of the Lord. As much as hunger, so much sweet taste in the tongue. Sweetness depends on the hunger. A healthy body is measure by the hunger, whether the man is healthy we can measure it by his appetite, yes appetite is all right, he has full belly. So appetite, we are to increase our appetite, appetite, our earnestness, requirement for Kṛṣṇa. And a slight touch of His grace will inundate our heart with the most desirable sweetness we cannot conceive any time in our life, inconceivable taste, Kṛṣṇa.

In Vṛndāvana we find none is satisfied by discharging his duties towards the service of Kṛṣṇa, all mad to do and dissatisfaction: "I can't do, I'm not able to do up to mark." Below the mark, all these things, that is the peculiarity. This should be the relationship of the finite towards the infinite, finite and infinite, only such relationship is possible. Finite can never say: "I have got in my fist, within my fist."

But at the same time it is a peculiar thing that one will think, just as by him saying that one does not, can't see, he wants, this at any moment he may die, this fact one may not think, and the same time, *ye paramayi apare dhan* ?

A monied man is never satisfied with his cash, always saying: "I am in want, but he has got money." Always: "He has got money, I am in poverty." That is the nature with the monied man. "I have no money but he has got money."

And here also: "I have no devotion but he has got devotion, Kṛṣṇa is there." That is a point of understanding to us. "He's full in my Gurudeva, he is tasting." The *pārṣada*, they are mad in tasting, but that very *pārṣada* devotee (eternal follower or associate servitor), he says: "No, I am not feeling any touch of Kṛṣṇa, where is He?" Generally this is the case and whenever a little connection, little touch, they become mad, *sambhoga*, *vipralambha* (union and separation).

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

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

The feeling of separation is normal and safe, and the feeling of union is mostly treacherous to the lower section. They may mistake one thing for another thing. The possibility of going down. So Mahāprabhu Śrī Caitanyadeva He showed for us the path of union in separation, safest way. "I have got Him," that is dangerous. Mostly the cases are bogus, we must be very much careful about that. We may not think getting anything and everything I have got some touch of the Lord. There we must be very, very careful.

Hare Kṛṣṇa. Gaura Hari bol.

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Guru Mahārāja: With this warning that may be distributed.

No letter from another Post Office to the land? That Mysore (?) including Nārāyaṇa, and then as Vṛnda he has got some position in the management of the whole of Vṛndāvana *līlā*. Again she has got some particular function in Braja *līlā* as an individual *gopī*, three phases. And sometimes Rādhārāṇī Herself says that: "All My attainment is due to the grace of Tulasī Devī. In My previous life," She says: "I showed My reverential service to Tulasī Devī, so I have got some favour of Kṛṣṇa this life." In this way She is representing Her. These are all in *jñāna sunya*, devotion mixed with ignorance, *jñāna sunya bhakti*, mixed with ignorance or independent of measuring the immeasurable.

Hare Kṛṣṇa. Gaura Hari bol.

Another question she has got?

Devotee: She is asking: "Is it better in Kṛṣṇa consciousness to use skills and desires you have, or is it better to go out on book distribution, and which is more purifying? And what service do you want me to do for you?"

Guru Mahārāja: One, book distribution, another, this *arcana* ?

Devotee: Is it, her idea is that she wants to teach Gurukula, and sew for the Deities. And caring for Tulasī Devī.

Guru Mahārāja: By the higher Vaiṣṇava, that has got some immediate value.

Devotee: She's asking: "Why is it an offence to pick Tulasī leaves on Dvādaśī? (Dvādaśī is the twelfth day after the full moon or new moon).

Guru Mahārāja: Because it is supposed that Tulasī Devī, she has observed Ekādaśī fasting. (Ekādaśī is the eleventh day of the lunar fortnight when one fasts from grains in order to increase devotion to Kṛṣṇa, observed twice a month).

If we get *bhakti* then automatically every inauspicious things will be removed. General devotion means *kleśa-ghnī*.

*kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā*

"*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself." (*Bhakti-rasāmṛta-sindhu*, Pūrvva, 1.17)

By the progress of devotion in general, all these stages we will have to pass through. The first step, all the troubles will be removed. The second, all good symptoms will awaken. The third, *śubhadā mokṣa-*, *laghutā-kṛt*, even we shall be able to belittle mere liberation and emancipation. Then, *sudurllabhā*, yet it is very hard to get the grace of

devotion. The fourth, then *sudurllabhā sāndrānanda-viśeṣātmā*, inexpressible and very, too much intense joy, the devotion can give us

End of recording, 6/7/9/11-2-83.

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