

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.2.13-18

Guru Mahārāja:uses for himself, nor he abandons anything, but accepts anything and everything only for His satisfaction. That is Vaiṣṇava.

karmani kama nahi tava dham taha mali keval yadav ?

He is the only enjoyer of all the lady experience. And *kanak*, money, all for Nārāyaṇa, Lakṣmi. Lakṣmi for Nārāyaṇa. And *pratiṣṭhā*, name, fame, that is for Gurudeva, Baladeva, Rādhārāṇī. Who gives, the famous, who is the famous? Who can give the Absolute to others. That is the highest fame, name, highest name belongs to him who can give God to others. No more fame is possible anywhere. The Vaiṣṇava Guru, they distribute, they give Kṛṣṇa, distribute Kṛṣṇa to the whole world. So they are the most, their credit is the highest, most famous are they, Baladeva, Rādhārāṇī, Nityānanda, Gurudeva. The fame, the name to him, and Lakṣmi the money, energy for Nārāyaṇa. And the lady enjoyment reserved only for Kṛṣṇa.

karmani kama nahi tava dham taha mali keval yadav ?

Only Kṛṣṇa conception of Godhead. He is the master everywhere of everything. Beauty, beauty, enjoyer of beauty. Eye beauty, ear beauty, food beauty, everything, beauty stage is enjoyed by, reserved for Him, Reality the Beautiful.

Nitāi Gaura Hari bol!

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Guru Mahārāja: Our own experience is the guarantee. How we understand the purity in other departments? How? This is more life, this is vague life. This is more salt, this is less salt. This is more sugar, sweet, this is less sweet. How do we understand? That may be applied everywhere, it is possible. The tongue can say that this is less sweet, this is more sweet.

So with intelligence, how can we understand this man is intelligent and he's a fool, stupid. How can we understand? If we are acquainted with what is reason, what is intelligence, if we understand ourselves, then we can find this man is intelligent and this man is stupid. How do we understand?

Other things, that same thing, common sense may be applied here. Different departments. The ear has got its sound, sweet sound, this is very regulated sound, the ear can say about sound. Eye can say about beauty. Tongue can say about taste. So also our reason can say where is reason. So also our purity will say where is purity. Purity in renunciation or purity in service? Everyone has got his own jurisdiction, the jurisdiction of the ear to ascertain what is good, bad. Tongue, touch, and reason, and also the inner purity, fairness, fairness.

Which is higher, the renunciation or service? Service means renunciation plus doing something. Not half enjoyment and half service, not. Not to enjoy anything, not

to lord it over anything. I have connection with something outside, but not for my selfish purpose but to help His existence. After renunciation I have got enjoying connection, I cut off, I don't enjoy. Again I want to serve, is something more. In this way we are to understand what is more pure. To neglect something because it is harmful to me and again to help that thing in a right spirit and not in the name of help to kill it, to destroy it. And all calculation from the centre, in relation to the centre, not my faulty local calculation. We are to understand that also that my calculation may be faulty. There are higher planes and that calculation will be higher. In this way what should be the highest calculation I shall have to understand and follow, and that capacity is within me. Everywhere in our life we use such things otherwise we are stone.

Living things means there is calculation and good or bad conception, and reject the bad and accept the good. And what is good, what is bad? That also, that qualitative difference also we know indifferent plane, and plane also lower plane and higher plane, that also we can understand. That this man is living in the lower plane of life, this is higher plane, and how it is low and how it is high, that standard of measurement is here. And that is in general, the enjoyment is bad, renunciation is in the middle, and the service of everything that cannot but be the highest. To do good to everything. And what is that good? That is not to be calculated by my understanding but from the central calculation. Goodness, that we are to accept.

Not rupee or dollar or yen or ruble, but gold standard should be measured. Not partial. And what has got its prominent position with the gold, that paper must have a higher value. Which is in the credit, a small paper, given the stamp, dollar, that will be ten times rupee. The credit is there. So from the central calculation. So we are to understand for ourselves, the idea of enjoyment, the idea of renunciation, and idea of service. And service calculative and service spontaneous. What is higher, what is better? We are to understand for ourselves the degree of purity, how much where? Otherwise why we should enter at all in the society. Before we enter at all in the society we must have to test it, and to satisfy our full understanding that I am jumping, where? That is surely a better plane, higher plane, and only for this it is higher. Not for any ulterior motive, and if anyone comes with some ulterior motive he'll be deceived, if anyone does not come with sincere heart he'll be deceived, he can't stay for long.

At the same time also it is said our knowing faculty fails to appreciate, *jñāna sunya bhakti*. That I can know, I can measure, I can weigh, this very idea is disqualification. The faith is more reliable than our knowledge of weighing things good and bad. Faith can take us nearer to that higher domain where our calculating faculty resigns to enter. How much calculation? What unit I have got to measure the distance of the sun and so many stars? This inch, this mile, all this futile, that light years must be taken in for the measurement, light years. What is light year? One second, a hundred and seventy five miles speed and that is twelve years that sort of speed, that is unit. With that unit we are to measure such great distance.

So faith can measure to certain extent. Our knowledge of experience of the environment has got nothing to contribute in that area. Faith, *śraddhā*, 'yes, it is possible, yes, it is heart's approval, heart within is approving and not my knowledge.' Knowledge is running from this quarter to that quarter, the whole area of his

experience, and getting out the file and record, all these things, but no record there, there is no record in all the files I have got, knowledge will say, finished.

But the heart will respond: "Yes, it is home like thing. I feel that it is like my home, home like thing. So I must take risk to go to my home, the sound of sweet home is coming to my heart, the approval of the heart will come. I think I am quite at home with this idea. It is very sweet, let me risk and give a lift.

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

(In the *Śrīmad-Bhāgavatam*, Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa):

"Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds." (*Śrīmad-Bhāgavatam*, 10.14.3)

No possibility of any being a loser, but gainer, it gives like the sun ray in the morning some sort of news coming from my sweet home. That inner feeling that will help him embrace the truth. *Śraddhā, sukṛti*, the comprehensive solution.

kṛṣṇe bhakti kaile sarva karma kṛta haya

("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-lilā, 22.62*)

If I put food to the stomach, the whole body is fed. If I pour water into the root, the whole tree is fed. This is the most encouraging thing. If I do service to the centre, the whole universe will be fed. The most encouraging principle. I must jump here. And sweetness, sweetness, beauty above power, mercy above justice, all these things will appeal to the heart. The mercy is above justice, affection is above punishment, beauty, sweetness is above power. This is good, will appeal to the heart. I want that thing. In this way.

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

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Guru Mahārāja: Pure and impure, superior and inferior.

By which we can know the unknowable, that is the principle learning. We are in bondage, this is the concrete fact, trouble with us, we are under bondage, we are

under mortality. All our attempts are redundant, abnormal, irrelevant, without the style of get out of this mortal zone, that has got realistic view. He's always devoured by this fate in the jaw of the death and he's running after luxury or enjoyment, that is all foolish, madness. So real education will be such which can help us to get out of this bondage, this mortality, that always dying stage, egoistic feeling. *Apara*, that is which is of lower type of education, that is education to continue under this bondage and to search for relief from the fleeting difficulties, temporary difficulties. To run after that phantasmagoria. That is lower class of study by which we only give attention to the immediate problems and not the permanent eternal problems. But by the study by which we face the real and eternal problem, that is study proper and that study is revealed scripture, study of them.

Then today also in general the *Sāraswati pūjā, bhagvedi* ? that means *apara vidya* ? Ordinary learning under this three dimensions which is concerned with our senses and the body interest, try to solve that, that is one class of study. But higher class of study is that which gets us relief from the wholesale troubles, and that is not only negative but positive by the attainment of the, by the fulfilment of our life. That is the higher study.

So Viṣṇu Prīya Devī she appeared also this day, this day. When the people are mad with this material study of lower type, at that time, that day, Viṣṇu Prīya Devī, the potency of Śrī Gaurāṅga, Nārāyaṇa, who generally comes here to distribute the Name of Kṛṣṇa to relieve the people every *yuga, Yugāvatara, Yugāvatara* Gaura Nārāyaṇa, and His potency Viṣṇu Prīya Devī she appeared in this day.

And leaving her Mahāprabhu went away when she was a very young girl at that time. And she also led a very strict spiritual life. We are told that she used to take the Name as long as Śacī Devī lived, she was under her guidance, used to nurse her, obey her, to look after her, she was an old lady, mother-in-law, engaged in her service, exclusively devoted to her. But after that Śacī Devī disappeared very soon and then Viṣṇu Prīya Devī was independent.

One old servant, Īsāna was there, another his brother Vamśi Vadanānanda was his guardian living there. And she did not get out of the room, or house, the high compound wall. And she used to count the beads, count the beads and counting one bead she put some counting emblem by rice, one Name one rice, one Name one rice. One means sixteen Names one rice. In this way how many rice she counted and she boiled them and offered to the Lord Kṛṣṇa and she used to take that much, that much, so her body emaciated gradually. But she continued that sort of life of privation, austerity, very strictly she was.

She came, he father was Sanātana Mīra. Her brother's their lineage is still found in Banapura near Kalna and she established Mahāprabhu's Vighraha for her life worshipping, whole life. And the Vighraha first when Vighraha was presented to her she told that it is not up to mark. Then third time when the Śrī Mūrti was taken to her she suddenly covered her face. It was so vivid, vividly representing Mahāprabhu, Nimāi Paṇḍit, Śrī Gaurāṅga. Then that Vighraha, her father's lineage they're worshipping therein Mahāprabhu perhaps. But as is the case within the mundane world gradually everything degrades, so they're also in the same line, not practising their holy observances. Eat anything and everything. And anyhow just like a trade the Vighraha

worship is going on there in their own way and the, as general the *pūjā* that has been, the Deity is the property and every partner has got his own share. They look after some six months, or even three months, or one month, or a fortnight. In this way according to the relative keeping the worship is also divided and they do and what *pranami* comes, not only *pranami*, *pranami* as you read, they receive, and also they have appointed a tax like thing, give. Everyone, every onlooker must give one rupee, or two rupees, or (eight tanners?) or something must give. Pay and then you'll be allowed to have a vision. Gaudīya Maṭh is against that. A poor man who cannot pay the visiting money then he won't be able to have a look of the Deity. What is this? So as much as possible as one can give he will give so much *pranami*, *pranami* should be given of course for the respect of the Deity. But there should not be any fixed rate that one must pay a rupee then he'll be allowed to have a look, this is trade. So we are against that way, their system. And also those that are worshipping they do not follow the strictly regulations of a pure devotee. All these things going on. But still, that is the Deity, of course, after worship was almost nearly five hundred years ago, so many times that has been changed. And also they show the wooden sandals of Mahāprabhu which Mahāprabhu gave to Viṣṇu Prīya Devī. That sandal is still here continuing. In this way, here the Deity.

In previous days sometime some complaint came from the Hindu public who are learned, especially the *śakta brāhmaṇas*. "That Mahāprabhu, he was a man. Why his figure will be worshipped?" There was some famine or some flood and they complained like that to the king of Krishnanaga under whose jurisdiction this *pūjā* used to take place. Then for fear of that, that the *pūjā* may be checked, may be closed by the order of the king, so underground they managed to keep for some time the *pūjā*.

Then Manipura Mahārāja came and one *paṇḍit* from Vṛndāvana, Tota Purī he also came and there was a discussion of the scripture and the *brāhmaṇa paṇḍits* they could not refute the argument of that Tota Purī *paṇḍit*. He proved that according to *śāstra* the *Yugāvātara* is Śrī Caitanyadeva. And also the Manipura Raja came and he was an independent king at that time, he took leave from Mahārāja of Krishnaga, certain portion of the land there, and he started worship of Mahāprabhu, every day doing. Krishnaga zamindar line under the Mohammedan rule could not oppose. So in this way that worship continues.

Then it was on the other side of the Ganges, and at that time this river Sarasvatī, she was this side and gradually that Sarasvatī approached towards that northern side. And the town on the other side of the Ganges, the course of Sarasvatī went that side and all broken the people they used to come this side. In this way the town came this side and that side was jungle. But this Deity was also brought to this side of Navadvīpa, before, it was on the other side, Māyāpur, Yogapīṭha there.

In this way Viṣṇu Prīya Devī she lived worshipping Mahāprabhu's Deity and very strictly following the rules of a pure devotee. And in a very, observing too much austerity, she did. Viṣṇu Prīya Devī's day of appearance today.

Another, Raghunandana, who is supposed to be the Pradyumna *āvatara*. Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. The four delegated appearance of Kṛṣṇa, and also

in Vaikuṅṭha. That Pradyumna, he came in the family of the *sakhas* in Śrī Khanda near Katwa. And from his childhood he was a born devotee necessarily.

And one day his father Mukunda Sakha, he was a good physician, *kavirāja*, he had some important call from a place which was a little far off. Before leaving the house there was no other person to take the charge of worshipping Gopāla Mūrti there, their family Deity, he asked the young boy, Raghunandana: "Raghunandana you please look after my Deity that He may get some food, send His way. You please feed Him, feed the Deity." Raghunandana was a simple boy. His mother prepared the dish for the *bhogam*. Raghunandana performed his *pūjā* regular then the *bhogam* was offered. And he thought, a simple boy, young man, thought what is given to the Deity the Deity will take it, eat it. And especially his father told: "You must give *bhoga* to my Deity." And he thought the Deity will eat. He put the dish before the Deity and shut the doors as his father did, then entered again the room and found it is there as it is and began to cry. "What is this? My father asked me to feed You and You are not eating. Father will come and punish me. What is this?" Began to cry. Again he tried *bhogam*, closed the door. "Please, You take this *Prasādam* otherwise I will be punished by my father." In this way, twice, thrice, then Gopāla had to take that food.

Then his mother came. "Why so late, so late, you open the door, I shall take the *Prasāda* and distribute to all. Your father will come soon perhaps. Then he opened the door. "What is this?" Mother came to take the *Prasāda*: "What is this? Nothing here, you boy, you have eaten up everything. You are to offer to the Deity and the Deity takes it, not physically, but by His glance, gracious glance He accepts *misti bhoga* and we take all maybe, with that *Prasāda* we go on. A small quantity we'll distribute to everyone then other foods also take. But today what is this? The whole pot is empty. What is this?"

"No, no, Gopāla has eaten, no, Gopāla has eaten."

"You are lying. Gopāla never eats."

In this way, then the father came, mother wept. "You have given the charge of worshipping to this foolish boy. I produced the dish, the *bhoga* to the Deity and when I came very late I came to take the *Prasādam* and the dishes were empty. The boy must have eaten it but he says Gopāla has eaten it. You see how your son has grown. So much down right lies, falsehood, he speaks that Gopāla has eaten."

The father also pressed. But that one line: "Gopāla has eaten. I cried but first Gopāla did not eat, but I cried, appealed, prayed, cried, appealed, then Gopāla ate it."

"Is it?" Then what to do? Some other day he was given again to do that. "You try to get Gopāla to eat this." And some other day also he did so. "What is this? This boy can feed the Gopāla, this *Prasādam* Gopāla eats

End of recording of side A, 13/18-2-83

Start of side B, date unknown?

Guru Mahārāja:This way, then we shall be considered a proper candidate to march in the infinite world. That is the key.

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Guru Mahārāja: Also very particular about this *nirjana bhajana*, this solitary taking of the Name, or thinking, meditation. No, not reliable.

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Guru Mahārāja: He's so wonderful that in spite of all these cheatings everything is all right. Ha, ha. How it is possible? Cheating is also more than grace, grace, cheating is not cheating. When you think, suppose mother affectionately is cheating her child if he's not fit to get proper diet. When he's sick she may not give a sort of diet to him, she may give other children some food and may not give that very food to another child. That is the affection in the bottom. The difference in the dealings of the same mother to different children, that may be in different ways but it is all affectionate and healthy. So *vaicitra*, variety, variegatedness means difference in response from the centre. As you deserve so you have. You may think that I am being deceived but it is not deception, it will fit you best, you may not know, you may not know, *jñāna sunya bhakti*, ignorant faith. "You do not know everything. But in My dealing there is nothing wrong, absolute good."

He's cheating, stealing something from someone and giving that thing to another one. In such dealing also there is fairness and perfect affection. Ha, ha. He is stealing His own things. Yaśodā has kept things for His utility. He can take it, He can take it plainly, but He won't take it, He will steal it, steal it. And causing some agitation in the mind of the mother, causing a sort of impression, happy impression, though apparently it seems to be very, she seems to be angry, Yaśodā, but still at heart she's very, very satisfied. "My Boy is my Boy. They say that He's not my Son. Some say He's God. Some say He's a great soul. He's not my Boy. Who? He's stealing, feeling, playing with me, I am punishing Him and He's crying. He's my Boy. But they say wrong, foolishly." Very satisfied at heart. "He's my Boy, exceptional qualities but my Boy. He's not God, He's not God. If He's God then I am nowhere. I'm an insignificant woman and He's God how can I have any connection with Him? That is horrible. I can't tolerate that, that He's not my Boy He's God, I can't tolerate that idea."

Ha, ha, ha. Hare Kṛṣṇa.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

So what is cheating and what is giving? Everything may be played as in a drama. Drama's credit is in show not in the matters that is dealt within it. Only the cleverness in the show, that is the credit of the drama, and not in the fact. If a man can show, play the part of a thief or a dacoit very well then the applause will come: "Oh." So concerned with the show, not with the material in the drama. So like that.

First I was told in Benares by Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura. He was talking with a Māyāvādī, discussing, in course of that, I was a newcomer but listening to his words with very rapt attention, I marked, he told:

siṅha prasena arovin dwaraka ?

The lion is devouring this *prasena anabadit prasena ?*

Prasena was perhaps the brother of Satyabhāmā, *siṅha prasena anabadit ?*

Satrajit's son in the morning he went on a pleasure tour in the jungle and one lion charmed by the dazzling appearance of the gem murdered that, killed that gentleman Prasena and took that gem with him.

In that incident Guru Mahārāja is explaining there that the both parties are enjoying. Prasena, though he's killed, but still he's enjoying, enjoying. And the lion he's also enjoying. Both the parties are enjoyers, none losers, because real death is not possible in that playing, both are enjoying, both. One who is dying and one who is killing, both the parties are enjoyers. We are to understand that, how it is possible. The gainer and the loser in the same incident, gainer and the loser both are gainer and none is real loser. Such is the playing. We are to try to understand how it is possible. Both the parties, one is being murdered and there is murderer, both are gainer, none is loser. Ha, ha. Such is the play, it is a play, *lilā*, *lilā* means play. Not really any loss, that is *lilā*, *lilā*.

Ahaituky apratihātā, which is causeless and which is irresistible. The wave, the vibration, that is existing and moving and that is cent per cent irresistible and cent per cent causeless, automatic, automatic, none can oppose it. That is devotion, that is *prema*, that is love. But it has got its flow in a crooked way.

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
ato hetor ahetoś ca, yūnor māna udañcati*

"Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa." (*Ujjvala-nīlamanī*)

In a crooked way, but still it is playing, *lilā* means such. Everything, *ārtheṣv abhijñāḥ svarāt*, (*Śrīmad-Bhāgavatam*, 1.1.1), He knows what for these movements, only He's supposed to know, none else. And *svarāt*, He's not to explain for His movement to anyone else. He's self-sufficient, *svarāt*. He's master of His own, not responsible to explain His movements to any other person. Then He's not *svarāt*, not Absolute. Because He's Absolute so He won't have any responsibility to give explanation for any movement of Him to anybody. And *ahaituky apratihātā*. This must be the nature of the Absolute Good. And it is wholesome at the same time. *Svarāt*, Who is free, absolutely free, Who is Absolute Good He should be free. Absolute Goodness that should get all sort of freedom, and not absolute bad and not relative bad or relative good. Only Absolute Good has got Its full play. It is desirable for anyone and everyone. So the autocracy and He knows Him fully, *ārtheṣv abhijñāḥ svarāt*. How do you say? *Tene brahma hṛdā*, (*Śrīmad-Bhāgavatam*, 1.1.1), through *Veda*, through revealed scripture, and that He sends through the creator here. *Bhāgavata's* first *śloka*. *Tene brahma* means *Veda*, revealed scripture, *tene*, He extended here in this mundane world. *Ādi-kavaye* means the first creator, Brahmā, through him He extended this Vedic Truth, the revealed scripture, here in the mundane world for us to understand, to follow, that I am so and so. Otherwise we can't know Him. Unknown and unknowable. *Avān-manaso gocaraḥ* (the mind is full of misconception). *Yam evaiṣa vṛnute tena labhyas*:

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām*

"One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."

(*Kāṭha-Upaniṣad*, 1.2.23) + (*Muṇḍaka-Upaniṣad*, 2.3.2)

Only when He wants us to make Him known we can know Him, otherwise not. He wants, and how much He wants to be known by us we can know that much only, nothing more. His will. *Muhyanti yat sūrayaḥ*, (*Śrīmad-Bhāgavatam*, 1.1.1), the great scholars they will fail totally to understand, to follow this idea. The *sūrayaḥ* means the scholars, they can't understand all these things, can't accept, can't understand, can't follow, *muhyanti yat sūrayaḥ*.

Tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā, (*Śrīmad-Bhāgavatam*, 1.1.1), What you see here concrete, the matter, the water, the gas, the heat, the fire, the ether, all transformation, one into another. Now what is very hard next moment that can be converted into gas, or ether, electricity, maybe transformed. In this way, into mental consciousness, into understanding and intelligence also it may be converted.

As our Guru Mahārāja used to tell: "If you can break the electron, atom, proton, the most constructive smallest piece, still it is matter. Again if you break you will find consciousness." That was his argument. "If you can break, you can smash, the last particle of matter, then you will find consciousness. It is under, at the back of every existence is consciousness. It is in the plane of consciousness that the material dusts are moving, you will have to find. The magnitude, atomic energy with the least magnitude, break it, you will find consciousness." Sometimes he told like that. "The background of all the existence is consciousness."

Tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā. "So what do you say to be rigid matter, or water, or air. It is real and non real. It is My sweet will, sweet will. I am at the back. If I withdraw, nothing they will be. I am everywhere I am nowhere. Everything in Me nothing in Me. *Pasyama*, My, this mystic inconceivable position try to understand.

Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi. By His ray only we can see what is what, *dhāmnā svena sadā*, when His wish comes to act in us, then we can know what is proper and what is improper. *Nirasta-kuhakaṁ*, unreliable things are withdrawn. *Satyaṁ param dhīmahi*, truth and real truth, truth is always real and again real higher truth, what is that? *Satyaṁ* means existence, that is not finite. Already we find in the *Vedas* that *satya* has been given, truth has been given perfect importance, full importance. But the *Bhāgavata* says under adjective *param satyaṁ*, *satyaṁ param*.

In Brahmā's *tol*,

*satya baddham satya param kasatyam, satya sejoni nijan satoja
satyatmakam tam saranam prapanna ?*

Truth, truth, truth, so many aspects of truth.

satya sesatyam rdha satya netram ?

Truth of the truth, *satya sesatyam* means literally truth of the truth, *satya sesatyam*. *Satyam param dhimahi*, *satya* means not law, not any, the inner substance, *satya sesatyam*, the truth of the truth, the essence of the essence, *satya sesatyam*.

Rdha satya netram, *satya sejoni nijan satoja*, how the conception of Kṛṣṇa, and the conception of truth are interrelated, it is mentioned here. Truth is the most comprehensive word, truth. But truth is not sufficient, it is not full, so many modifications in truth. That is wonderful to hear and to understand. Truth is the most general conception, truth. But it is not *satyam param dhimahi*, let us meditate on the highest truth. What is that? Who is helping the very existence of truth, so called. So

*satya baddham satya param kasatyam, satya sejoni nijan satoja
satyatmakam tam saranam prapanna ?*

"We have come to take refuge under You my Lord, who has got so many variegated postures and gestures and relations with what we know as the truth proper. Truth is not sufficient, You are above truth. Truth is truth to us because You are there in the background, You connect us with the truth then we can know the truth. So without You everything is nonsense, You are

.....gods have come and with folded palms he's singing in praise of Kṛṣṇa. There this poem in *Bhāgavatam* we find, begins with that, *satya baddham satya param*.

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

So our number of, let us hope wherever this body may be does not matter, only by thinking we can come together, similar thinking keeps us closer. Similar thought, similar heart, similar movement, similar aspiration, that brings us nearer. The body may be far off, does not matter.

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

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

So I close here.

.....

Devotee: Concerning a Deity, a *brahmacārī* who has a Deity, who carries a Deity with him. What is some prescribed worship of the Deity for the *brahmacārī*, not for householders?

Guru Mahārāja: Deity worship is necessary in the primary stage. Just as our ear experience can help us by taking Name, hearing, so eye experience cannot be excluded, that also can help us. If material sound can help, then material vision can also help. Through that also transmission is possible. When we have faith in sound, sound is more subtle but still it is material thing, sound, which is received by the ear,

this material ear, sound material. So material eye can see material form and that experience also can help us. He can come through that medium also, but that must have spiritual connection, that is what is all important.

All sound, the *Nāma-aparādha*, we may take name from any man in the street, that won't do. But from a proper *Gurudeva* we must have the *mantram* or the *Nāma*. Why? The sound has also classification, *śabda-brahma*, that real sound and the spiritual sound. Do you follow?

So, what we can see that also may be spiritual and also can be material. So matter won't help us to get out of the material experience but a spiritual sight can help us to get out of the material, as spiritual sound can help us to get out of the material sound. So everything, everything, that transcendental medium. But it is more efficient, the sound more subtle, more efficient. *Prasāda*, taste, that also real *Prasāda*, that also helps us to get out of the material conception of life. Touch also like that, everything, everything if backed by transcendental interference then everything may help us, even our dress, *tvayopabhukta-srag-gandha*: If we dress ourselves Uddhava says:

*tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyām jayema hi*

"Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."

(*Śrīmad-Bhāgavatam*, 11.6.46)

The famous statement of the devotee Uddhava: "We shall conquer this illusion of *māyā*, our illusory experience, only by engaging ourselves in the service of Your *Prasāda* remains. *Srag*, this *mālā*, *Prasādi mālā*. *Gandha*, the, which You have already taken, that sweet scent. *Srag-gandha-*, *vāso*, the dress what we have already taken to that *Prasāda* dress also. *Alaṅkāra*, and other ornaments also. We can, what You have used, that *Prasāda*, that it is remains You have given it to us. With this idea we shall conquer the *māyā*, this world of misunderstanding. Only anyhow to connect sincerely with things connected with transcendental Lord, that is necessary. So *ucchiṣṭa*, the sight, our eyes must not be let loose to see anything and everything. But wherever I shall see seeing connection of the Lord, His figure, His dressing, His ornaments, His *Dhāma*. The eyes must be engaged in His connection, ear must be engaged in His connection, tongue His connection, touch His connection, everything should be engaged in His connection. And that must be developed, that sort of experience, then we shall get out of this mundane environment. Do you understand?

Then also it is mentioned:

*yena janma-śataiḥ pūrvam, vāsudevaḥ samārcitaḥ
tan-mukhe hari-nāmāni, sadā tiṣṭhanti bhārata*

"O descendent of *Bhārata*! What was previously obtained by hundreds of lifetimes of worshipping *Vāsudeva* through *arcana* - Deity worship - can now be attained by

vibrating the Holy Name of Śrī Hari; therefore you should always keep the Holy Name upon your tongue." (*Hari-bhakti-vilāsa*, 11.237)

One who has used himself in *arcana* for a hundred births, then he will find that automatically in his tongue the Name of the Lord will appear. *Yena janma-śataiḥ pūrvam, vāsudevaḥ samārcitaḥ*, this Vāsudeva Mūrti has been worshipped for a hundred births, then he will have some facility in taking the Name of the Lord which is more subtle. So *arcana* for the lower class, and the *Nāma* for little higher class, *arcana*. But *arcana* depends on sound, sound also guides our *arcana*. Who cannot independently take the facility of the sound, some model is necessary for him, in the lowest stage, *arcana*. He will be allowed to handle the things that will, he can't concentrate on the sound and the meaning underlying the sound. But if he's allowed to handle the Vighraha, with the hands, with the eyes, and so many movements, he will have the facility and in his stage he will think it's some realistic movement for him. The wholesale more demand on the bodily engagement in *arcana* than sound. Sound is more abstract and *arcana* is more concrete. Much energy is necessary to perform *arcana*, but to take the Name very least energy is necessary, to take the Name. And *arcana* you are to do many things. So the movement it will catch the movement of the whole body and regularly you will have to rise in the morning for *māṅgala-ārati*, then you are to purify yourself, and then to attend, and then to take the *bhoga*, and taking out, *ārati*, all these things. More physical intense engagement in *arcana*.

Devotee: For a *brahmacārī* who doesn't have any fixed residence

Guru Mahārāja: *Brahmacārī* or *sannyāsī* does not matter, but that stage of the devotee is conscious not only the form, the stage, the internal realisation, accordingly. But generally the *sannyāsī* they are meant for preaching and *brahmacārī* is for the *arcana*. But in *brahmacārī* dress also one can preach, in *gr̥hastha* dress also one can preach, the preaching thing is something else. *Arcana* also, a *gr̥hastha* may do *arcana*. Anyone can do anything but the general classification is that *arcana* in the beginning and the Name is a higher form of service, *Nāma-bhajana*.

When to take Name means to preach, that is something solid, and when to only take the Name that may be abstract and there is possibility of self deception, self privation, no attention may come, the repetition of the sound is going on with any sort of idea. *Arcana* means we must have to utilise some energy more than in *Nāma-bhajana*. *Nāma-bhajana* is higher than, must be in higher plane, and *arcana* in the physical plane has more necessity. That is a *gr̥hastha* he should have *arcana* because he's in *gr̥hastha āśrama* he's to deal with many things

..... material things and very little in the sound. The serving attitude in connection with the personal truth must have connection whatever we do here. Either *arcana* or *bhajana*, preaching or *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, any form of devotion, the very life, very spirit is to have connection with the Supreme. Some sort of movement must be created in our mental plane, and some change must be brought in our mental system. That is the tendency of exploitation and renunciation, both must vanish and it will be replaced by the tendency of service. We are serving units,

we are not a member of the world of exploitation nor a hunter of the imaginary liberation. But we are a concrete part of the realistic world, whole centre, the Lord is all good. Die to live. Everything for Himself. We are for Him, we are not for us, our individual interest, but we are for the whole and whole is revered, whole is sweet, whole is healthy, wholesome, loving. That sort of change must come in our midst, anyhow, utmost trying.....

End of recording, 13/18-2-83 + *Nāma-bhajana* higher than *arcana*.

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