

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.3.25

Guru Mahārāja: And everything automatically done, none knows how.

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

"By knowing Him, everything is known - by getting Him, everything is gained."
(*Upaniṣads*)

"If you know one, everything is known. If you get one, everything is got." This is the key to the highest life. So we try to have some understanding with the main consumer of everything automatically done you will get a peaceful life.

*bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram
suhṛdam sarva-bhūtānām, jñātvā mām śāntim ṛcchati*

"I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity." (*Bhagavad-gītā*, 5.29)

"I am all in all. Only have understanding with Me proper and then everything is done for you."

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
na tu mām abhijānanti, tattvenātaś cyavanti te*

"-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."
(*Bhagavad-gītā*, 9.24)

"I am a friend and a guardian to you and I do everything." Everything is done from this centre and you can make some understanding proper with the centre you have got you may not have any worries in your life. It is not unreasonable. The greatest peace you can find only in this method, that that understanding with the highest controlling centre. And understanding reality comes surrender and faith, that He's good, Absolute Controller is Absolute Good. And He's Autocrat so no law, no science, nothing has to give anything, He's Autocrat. So you know to explore anyway, waste your energy anywhere, concentrate all your energy to make understanding with the Autocrat Controller. And He's loving, He's sweet absolute, He's not responsible for any other thing, He's all in all. And higher understanding we should surrender and He will

take up your case, consider your case favourably. That is what is necessary in the whole of the universe this one law that will satisfy everything.

Devotee: So, Mahārāja, Parīkṣit, he wants to study international politics to serve Kṛṣṇa by that study of a new subject, politics, he wants to serve in that way.

Guru Mahārāja:

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
aham 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)

As much as you eliminate other obligations of the environment and collect the whole of your energy and lead towards the centre, that will be more beneficial, bring more prospect.

Devotee: One devotee has come from England also, Bhakta-rasa.

Guru Mahārāja: You take care of him, newcomer amongst you. Hare Kṛṣṇa.

So inform everything to Aksayananda Mahārāja about the latest developments there. Mādhava Mahārāja has secured a promise to clear up the debt of the loan of *Ambrosia*, one gentleman has undertaken to relieve him.

Devotee: The same day your letter came he also came and said that he can help. So I thought it's by Kṛṣṇa's arrangement he had come. I was also having a difficult time getting my visa to India, and when your letter came I thought, "Oh, you didn't want me to leave England, that's why I was having difficulty with visa. Until I solved this problem then I could get my visa." And other devotees they have also promised to help, Janaka and Saranga, they will also all help to collect money.

Guru Mahārāja: They're unhappy because of leaving you there they have to come ahead.

Devotee: Also Dr Sharma he proposed that he wanted Aranya Mahārāja to buy the house for £40,000. He's ready to sell it to them by some instalments if they would like to purchase it.

Guru Mahārāja: If possibly arranged. Dayādhara Prabhu is also expected to come. A little indifference and pressure from Hansadhṛta Mahārāja. He was indifferent first, now a little pressure against him. Hare Kṛṣṇa. Gaura Hari.

One half-mad boy came here I'm told this morning I heard from Govinda Mahārāja. One half-mad boy came and told that one foreign lady was coming from ISKCON from this Maṭh and she was taken away by the hooligans. We do not like to believe this but anyhow we heard these things.

Devotee: We're not sure whether to believe him.

Guru Mahārāja: It is possible. But to draw our attention towards that matter, some conspiracy.

Kṛṣṇa Dāsa Bābājī Mahārāja, I'm told that his portrait has been very nice, wonderful. When will they begin Samādhi Mandir we don't know but something is already come out from here. He had much affection and appreciation of mine from the beginning of Maṭh life. I sometimes chastised him but he did not care.

When I wrote to Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura), our Guru Mahārāja, I was in Delhi Maṭh in charge. "If you allow, I can take Vaivikānanda? Prabhu here."

He told: "If you can do so you will do the duty of a friend, work of his true friend, if you can take him there and engage him in the service." *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*.

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

"Because the Name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's Name, Form, Qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."

(Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234)

This was the main point on the whole activity of our Gurudeva. Whatever, you take the Name, or whatever you do must be in a serving attitude of the surrendering basis. Our faith, should not be miser there, then the foundation will be otherwise. The foundation is the *śraddhā*, faith, that the real form service, dedication. All other forms will be productive only when it is done with the spirit of dedication. If you are a miser there then so many forms of *bhajana*, of serving attitude, won't do us any good because the miser mentality that is the test. With how much intensity you require you really require, want, the degree of your requirement will be judged by your surrender, your real want. Not by the fashion outside. Inner thing is wholesale. You all belong to Him completely and we shall go to make trade with Kṛṣṇa "that I shall do so much He must give so much."

It is not possible there. Wholesale we belong to Him, He has got every right try to realise your position, give recognition to that, what you are must have that recognition. In the beginning I'm hearing *Bhāgavatam* and who will get the benefit? I'm studying a book, whatever I'm doing, He'll get the benefit. He's my owner, I'm His property, property belongs to Him. That consciousness must be there.

(a section of the tape recording here is too unclear to transcribe)

Guru Mahārāja: I have got within me the real self that is immortal and that has got a plane within. He's a child of a particular soil, a plane that is immortal and remember I'm immortal. But proper knowledge, proper estimation. The *Bhāgavatam* says:

*tvam tu rājan marīṣyeti, paśu-buddhim imām jahi
na jātaḥ prāg abhūto 'dya, deha-vat tvam na naṅksyasi*

"O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed." (*Śrīmad-Bhāgavatam*, 12.5.2)

At the conclusion of *Bhāgavata*, Śukadeva is giving impression to Parīkṣit Mahārāja: *tvam tu rājan marīṣyeti, paśu-buddhim imām jahi* - That you will die, this animal consciousness you kill, you kill this animal consciousness that you will have to die. That is this body will die and you don't die, you never die. And that aspect of yourself must be brought out from this cage of flesh and bone. You don't die, so no fear of mortality in yourself. But your attention is focussed towards the mortal elements and so you think "I am dying" and everything which is dying and your concentration only with that environment. So solve yourself, you are to face this one day or other otherwise you will continue to be mortal, the play of birth and death.

*uddhared ātmanātmānam, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ*

"The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."

(*Bhagavad-gītā*, 6.5)

We're our friends, we're our foe. If we help me to get out of this entanglement then I am my friend. Otherwise if I indulge in going through the mortality I am my foe.

*bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ
anātmanas tu śatrutve, vartetātmaiva śatruvat*

"For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy." (*Bhagavad-gītā*, 6.6)

One who has got self control, control over the senses, and guide according to the scriptures, he's his friend. And those who play like a doll at the hands of the senses,

kāma, *krodha*, *lobha* - lust, anger, greed, etc., at their hand play like a doll, he's his own enemy. So Parīkṣit Babu, he has come up to this mark of consciousness.

It is very valuable time for you, now whether you will begin to have a wholesale solution of all the lives together in the future, or having this human birth, coming to the goal like a footballer, or coming to the gate to get out of the prison, again you will enter into the prison, that is to be decided. So think very, very seriously whether you are going to help you in what way, and this ordinary stereotype way or a novel way, you will try to help yourself. Revolutionary or this mundane ordinary stereotype method, so many going on, the progress has got no value. Hare Kṛṣṇa. Try to help yourself, you have got the chance in human birth, it is most valuable. It is not sure that once we have come to human birth it will continue, very valuable. It can serve the highest purpose but it is flickering, it may vanish next moment.

In *Bhāgavata*, Bharata Mahārāja, he went up to such a stage that when young he left his whole kingdom, whole empire, just like one passes his stools. Passing like stool, so hatefully he left his empire and went to the Ṛsis for *tapasya*. But last moment slight deviation. He was nurturing the calf of a deer and when the time of his death came he was engrossed in the thought of that infant deer, that the jackals and other tigers may devour him, just the very moment his life passed away and got a figure of that deer.

*yaṁ yaṁ vāpi smaran bhāvaṁ, tyajaty ante kalevaram
taṁ taṁ evaiti kaunteya, sadā tad-bhāva-bhāvitaḥ*

"O son of Kuntī, at the time of leaving the body, whatever object a person meditates upon will be attained by him, due to his constant contemplation on the object."

(*Bhagavad-gītā*, 8.6)

Whatever idea will capture in the last moments of our departure from this body, that idea will take me to a particular factory and give material body. So Bharata Mahārāja who could leave his empire just like stool, he had some attraction for the infant deer and he had to get the birth of a deer.

Such are the subtle laws of the nature, so we must be very careful about our own future. All that glitters is not gold. Things that seem to be good may not really be that. What is the proverb? As it seems to be, as it appears, things may not be so as it appears. So *sādhu sadvan* ? Think seriously what to do. We've got a most valuable chance in human body. When by the help of the scriptures and the saints, living scriptures, we can work out our salvation from this bondage of mortality, should we use that that way or in a stereotype way?

Money, go on as a slave of the senses, at present we are slaves of our senses. The tongue, the nose, the ear, sweet sound, sweet taste, sweet sight, they attract us and we gather some money and purchase these pleasing sense experience and deceive ourselves and distribute to others. We distribute this sense pleasure to others then we are religious men? What is this? To be religious that I distribute sense pleasure to

others. I am selfish when I use for myself and when I distribute them for others, this sense pleasure, then I am a good man and very kind and very benevolent? But the transaction of sense pleasure is all mortal. The wholesale should be dismissed. We are to find out what am I? Where am I? The senses or the mind, or the faculty of judgement, the reason, or transcendental, something more, but where am I located?

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

"The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself." (*Bhagavad-gītā*, 3.42)

I am that element which is above reason. Our senses are very important, if all our senses wanting then no want to us. If no eye no figure appearance, no ear no music, no tongue no taste, so no senses no world experience. But the mind, sometimes we say: "He passed by our front? No, no, I have not seen, I did not see, I was unmindful, inattentive, I could not see." So mind is the recipient through the senses, and then there is the faculty of judgement, and reason more important. Mind says: "I want this thing." Reason says: "No, don't go there, rather take this, it will be helpful to you." This is more finer and more fine and more valuable within us. Then above reason, the judgement, there is *ātmā*, the soul. What is its characteristic? It's like a spark, it gives light, then the judgement is possible - "this is black this is white, this is good this is bad." The light must be there, *ātmā* is like that. Then *buddhi* will select and the mind will say: "I want this I don't want that." And then our senses will come to experience, to perceive good or bad. But we are that *ātmā*, that spark of knowledge, and it has got its own soil. The plane of that light a part of which is our *ātmā*, our soul, the soul's plane.

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

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

The earth, water, air, ether, everything is conscious in Vaikuṅṭha. Subjective plane there is also earth, water, air, all these things, and this is perverted reflection here. These things are to be discussed and thought out and accepted, realised. It is cash transaction, not any loan. You can feel it, you can make experiment what I say. I have made experiment when I was a college student. I found out where is my *ātmā*, eliminating the scope of the senses, the mind, the intelligence, crossing them tried to find out what is my soul. What characteristic? How it is? If we can do that as recommended in *Bhagavad-gītā*, if you really want to check your senses then this method will help you most.

*evam buddheḥ param buddhvā, samstabhyātmānam ātmanā
jahi śatruṃ mahā-bāho, kāma-rūpaṃ durāsadam*

"O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust." (*Bhagavad-gītā*, 3.43)

This attraction for mundane things, this *kāma*, this lust, if you want to check it successfully, conquer it, then adopt this process. You first try to understand what is the world, then next your sense through which you receive them. Next stage you take your affinity towards these pleasures, mind, *saṅkalpa vikalpa* - "I want this I want that. I don't want this." This element within you that is your mind. Then there is reason also within you who can say: "No, this is good this is bad, don't take it take this." That faculty also with you. Then above that there is soul proper. In *Bhāgavatam* there is an illustration in the moonlit night the cloud has covered the moon, the *Bhāgavatam* says:

*na rarājodupaśchana, svajyotsnā bhāsitaighanaiḥ
aham matyā bhāsitayā, svabhāsā puruṣo jyathā*

(In this example the soul is likened to the moon and the *ahaṅkāra* is likened to cloud cover. The sense-consciousness, the mind and the intelligence have all combined to form a system, *ahaṅkāra*, which has covered the soul. But they are seen, and it is possible for them to act, only because there is light - the light of the soul, the moon. So by the help of our reason we must try to perceive what is above reason, and we shall come to see that it is the *ātmā*, the soul. In this way we may have some direct connection with the *ātmā*, or at least some conception, however vague, of its existence and nature.)

End of side A, 25-3-83, start of side B

Guru Mahārāja: Inconceivably greater, higher, this is what we are, our proper position and our prospect is very, very great, as given by *Bhāgavatam* the Absolute.

vidyato avadhuta tatani prakṛiti susrustas vigravan ?

By the process of surrender we can get favour of the Highest Entity, by devotion. That is a process given by the devotional school. The Absolute may be a very close friend to you, *śrī-kṛṣṇākarṣiṇī ca sā*:

*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)

The higher devotion is such that the Absolute, just as a great General after the victory of a great war he has come he has come home. And his child is catching by his finger, drawing him, attracting him towards a room and the General is going. The General is defeated by the child's attraction, of his son. He has got big force and strength, but the child is drawing and the great General is following the child. He's defeated by his affection, so affection is so forceful.

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

Guru Mahārāja: Came to distribute Their Own wealth to the public, that sort of. Hare Kṛṣṇa. Rādhā-Kṛṣṇa combined giving Their most secret wealth to the public. Coming in that form, anyhow. Nitāi Gaura Hari bol.

Parīkṣit how, when Aśvatthāmā threw his *brahmāstra*, particular weapon, *apāṇḍavam idam kartum* (S-B, 1.8.11) "The name of the Pāṇḍavas should be faded from this world." With this idea, this aim, he threw his particular weapon, *brahmāstra*.

Then it entered the womb of Uttarā and was just going to kill the child within the womb. Suddenly, Uttarā began to wail: "Oh, too much pain in my womb, fainted."

Kṛṣṇa could understand that this is the weapon of Aśvatthāmā. He entered into the womb and He touched the child within the womb. *Viṣṇu-rāta* is one of the names of Parīkṣit, (meaning) saved by Viṣṇu in the womb. (S-B, 1.12.17). Then the pain went away and in time Uttarā gave birth to Parīkṣit, the child of Abhimanyu, grandson of Arjuna, King Parīkṣit. When that child was born, when Kṛṣṇa touched the child in the womb, he could see Him, so when that child was born he was searching: "Oh, where is that man, that figure whom I saw in the womb?" *parīkṣeta*, testing. Whomever he found: "Is he that man who was seen in the womb?" In this way, he used to examine every case: "Is he that man whom I saw from the womb?" So Parīkṣit, this *nāma*, this name came from that act. Hare Kṛṣṇa. Hare Kṛṣṇa.

Fulfilment of life, that is the universal and that is the most fundamental question of everyone of us. Ostentatiously how to save us from the jaws of death, from destruction, how to save? Apparently money may help us, to save us, this body, but this is not mine. Who am I? What is my real need? That dire necessity, the most important and urgent. Without that everything is valueless, all movement valueless. When Śukadeva Goswāmī inaugurating his spirit of *Bhāgavatam* just in the beginning, such ground has been shown to us. We are all busy but very busy about nothing. We must be busy only for our real, to satisfy our real need, that is what is required of us. Work, but work intelligently.

That Hitler divided his workers into four sections; clever and industrious, clever and lazy; stupid and industrious, stupid and lazy, four classifications. He told that generally my workers I take from clever and industrious. And it's peculiar to hear that he selected his leaders from the clever and lazy class. That the time of need they will be ready to work and they will save energy, and when necessary they will be able to give more energy, so leaders from clever and lazy. And ordinary workers clever and industrious. And the next, stupid and lazy, if possible they may work. But stupid and industrious he avoided very flatly.

So most of us are stupid and industrious. What way to labour we do not know but we are very proud of working. Stupid and industrious, the *karmis*, the *karmi* section generally stupid and industrious. Stupid and lazy, this renunciationist, Buddhist, Śāṅkara, wants *samādhi* or zero, the renunciationist stupid and lazy. And clever and industrious is the devotee section, they work in a proper line not misuse the work, clever and industrious. And clever and lazy is Kṛṣṇa, He only enjoys but does not working.

So we should be afraid to be grouped in the stupid and industrious always making progress in the wrong direction. We have to come back to the place again that anomaly, movement is there but not to stay there, that will go against my own interest, we must be saved from that, that my energy is working against my interest.

*yajñārthāt karmaṇo 'nyatra, loko 'yam karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara*

"Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)." (*Bhagavad-gītā*, 3.9)

Do some sacrifice otherwise that *karma* will tie you down with reaction. Every *karma* has equal and opposite reaction but do for *yajña*. Who is *yajña* ? "Do for Me always do but do for Me otherwise all other doings will bind you down with reaction, unavoidable." Laziness is not recommended, to become lazy that is *tama-guṇa* the worst position. Working, energising is better than that but that must be regulated and regulated it must be performed for *yajña*, sacrifice. For whom? "All sacrifice is made to Me." Everything is for itself, Reality is by Itself and for Itself.

*aḥam hi sarva-yajñānām, bhoktā ca prabhur eva ca
na tu mām abhijānanti, tattvenātaś cyavanti te*

"I am the Lord and I alone am the only enjoyer and rewarder of all sacrifices, of every action and all movements in this world. Everything belongs to Me, unconditionally, and you must be fully conscious of this fact. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death." (*Bhagavad-gītā*, 9.24)

Work for *yajña* which means sacrifice, sacrifice for whom? Not for any local interest, extended selfishness, work for the country, for the society, all extended selfishness, all local and provincial. Do for the Absolute, you are saved there, you are relieved from any prejudices, for universal cause. "And universe is in My one part, I am so and so."

athavā bahunaitena, kim jñātena tavārjjuna

viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

"But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings." (*Bhagavad-gītā*, 10.42)

"The infinite of your conception forms My one part, I am, so do for Me."

*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)

Bāl Gaṅgādhara Tilak, he has mentioned here: "In this last *śloka* of *Bhagavad-gītā* the Lord has given, has distributed nectar in a golden plate." In a golden plate He has served nectar. "Wherever you are does not matter, turn towards Me. Surrender, I shall embrace, I shall accept you. Does not matter in whatever position of your life you are at present, does not matter, but keep towards Me and I am ready to embrace you."

With this assurance is most hopeful for our, most encouraging and hopeful. Does not matter, from time immemorial we are moving and changing our position from here, there, infinite position. But the last call of *Bhagavad-gītā* says: "Does not matter where you are at present, whatever will be your acquired position only towards the centre come, look forward for Me I am shelter by direct connection with Me."

You can have and you won't have, with this assurance in *Bhagavad-gītā* the last grand call of the Lord there. So we need not waste our time and energy for any other but to attend that call. How to understand that call? What is that call? "Come to Me, surrender to Me, I shall be your guardian, accept Me as your guardian and everything will be done from My side for your best benefit. How much welfare you know about yourself? What do you know about you? You do not know fully about you but I know everything so depend on Me, you'll be benefited beyond expectation."

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

Human birth is a great chance, very happy chance. It should not be utilised in discharging the duties of so many animals to cleverly gather the fodder of sense gratification, *āhāra*, *nidrā*, *bhaya*, *maithuna* - (to eat, to sleep, to be under apprehension at every minute, and to have sense pleasure; the practices of animal life).

these are our aims ultimately, it should not be wasted. This valuable time of human birth should not be wasted only to collect the food, the sleep, the slumber, *āhāra*, *nidrā*, then for apprehension of future uncertainty, *bhaya*, *maithuna*, and sense satisfaction. It is present anywhere and everywhere in life so you should not waste your time only for the acquisition of the sense pleasure. But give yourself wholesale to analyse you, your necessity, your prospect, and your fulfilment. That will be a clever step, most clever step of life will be there. Self analysis and self fulfilment. Diagnosis and treatment, first

diagnosis and then treatment. So many diagnosis have been recommended there is a jungle, the Carvaka, the Buddhists, the Śāṅkarites, so many classes, the Jains. And Vyāsadeva in his last book, *Śrīmad-Bhāgavatam*, he has given a comparison of so many past things and something is given in the end.

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

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

Hitherto liberation, liberation, liberation, from undesirable condition, that is the end of our life. In this way a great hue and cry was shown so long but that is all negative. The positive attainment is there so engagement with the perfect good, absolute good. Participation in His *līlā*, in His service, the positive characteristic of life. Not withdrawal from the negative side, that is be all and end all, but participation into the positive life. And what is the conception of that positive life? There is also gradation. He has given all these things to consider.

No time, we can't believe our longevity. How long I shall live in this form I don't know, any moment. The lord of death has caught me by my hair tuft, and any moment he may take me. With this sort of mentality you will begin your work, "any moment I may be withdrawn from this plane." I may have attained, hopeless, the chance will be taken away. Again when I will get such chance it is uncertain because the impulse as the effect of my previous *karma* waiting there to get their satisfaction, with their demand. So where they will take us we don't know, but now I have got this chance. And whatever be the time extended before me to every per cent I shall try to use for that universal demand, not any provincial, local, or selfish demand. We are living in an organic whole. My interest cannot be considered partial, independent part, never, the organic connection of the outside is there.

So *mukti*, *samādhi*, that cannot be a conclusion. "I have no independence of my environment, I can live like a zero." But that is also temporary, the availability may be a little more, but still it cannot be but temporary, sleep, temporary sleep, *samādhi*, because the environment is there watching and it will arouse me. So *mukti* is not also permanent, that *sāyujya mukti*.

Enter into the positive direction, *bhakti*, service, as we say, "virtue is its own reward," so service is its own reward. We are to understand that. By exploitation we die by service we live. We are to understand this principle of life. By service we live and by exploitation we die. We become fodder of reaction by exploitation. Service, and service to the

Autocrat and the Autocrat is beauty, is sweetness. In a nutshell this is the thing to understand. We cannot demand any law and rules.

*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate*

"*Bhakti* (pure devotion) is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa." (*Nārada Pañcarātra*)

Sarvopādhi, lakomadipādhi ? prejudice, *vinirmuktaṁ, tat paratvena nirmalam*, the only criterion that is meant for His satisfaction, that is the criterion and nothing else. Everything can be maintained but only with this standpoint that it is to satisfy the prime centre. Nothing to be rejected, everything may be maintained, whatever type it may be, but its standard will be with each deed, each word, and its aims at the highest centre, then it is all right.

Those that we apparently kill, but he's not killed, he's saved. *tat paratvena nirmalam, sarvopādhi vinirmuktaṁ. Upādhi* means what is thrust on it, not within it but thrust from outside, *upādhi, sarvopādhi, upādhi* means like dress.

By all our senses to serve Him, that is the highest type of devotion. Nothing to renounce, nothing to reject, engage everything at your command for the service of the central truth. Religion is adjustment, our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) used to say this expression often. "Religion is proper adjustment." Improperly adjusted or no adjustment, the stop of adjustment, stand still, they're both artificial. Religion is adjustment, organic whole, smooth working organic whole, every part must contribute for the smooth working of the organic whole.

Hare Kṛṣṇa. Gaura Hari bol.

He's dancing with his own Name, Gaurāṅga taking His own Name in a different way and dancing. A *śloka* in *Prapanna-jīvanāmṛta*. He's the fullest form of *rasa*, that is shown by His dancing. Mahāprabhu is *advaya*, undivided whole, absolute *rasa*, ecstasy, absolute ecstasy. He's full in Himself and that is shown by His dancing, *natasya nitya, nityam*. A madman also dancing, but dancing is *līlā*, tasting His own sweetness and dancing, the perfect. And *kīrtana* means distribution of the same ecstasy, so *nitya*, self sufficiency indicated by dancing and *kīrtana* to distribute the same towards the environment. This we find in Śrī Gaurāṅga.

Kṛṣṇa attracting His own group and Kṛṣṇa-Rādhā combined distributing Themselves outside. The two types of absolute conception in the highest quarter, Goloka. *Mādhurya, audārya*, side by side, sweetness within a particular circle (*mādhurya*), and sweetness when distributing the same quality sweetness is of self distributing nature (*audārya*). Quality is the same but two types. One tasting within the circle, another to throw it outside the circle, propaganda, enlist more to join, invite more. Two compartments in Goloka, that has been given the idea.

I asked (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja to build a temple there *Bṛhat-Bhāgavatāmṛta* scale, how the adjustment, this *karma*, *jñāna*, *vidhi-bhakti*, *raga-bhakti*, and the two phases of *raga-bhakti*. All these should be shown in the temple in a spiral development.

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

Ontological, our *guru-paramparā* is ontological, *śikṣa-guru-paramparā*, ontological, formal and ontological.

Hare Kṛṣṇa.

janma jena saniga gaura guna bai amṛta dhuni ?
pia visai gata pani janmiya se kahi nahi ?

Advent of Mahāprabhu, in *Caitanya-caritāmṛta* we find Mahāprabhu in toto, His perfect form, in other places partial representation.

Gaura Hari bol.

Mental strain is more, to compensate the defect in the eye, the memory is being taxed, is it not?

Bhaktivinoda Ṭhākura has given explanation of the self fighting in Yadukula, in Yadu, amongst the Yadus. He wrote that this is an example. In an organic whole generally we find if one part is defective then another part comes out to help it, this is the normal position. One eye is defective another eye works more to compensate this defect. But when the last day comes just the opposite. When the dissolution final is approaching then one part wants to live at the cost of another part, his neighbour. So Yadukula they're fighting amongst themselves, just showing, setting this example of the mundane world that at the time of withdrawal such things happen. Who were friends with close connection they began to live at the cost of another, by killing another, wants to establish. To show this example, ideal of this world, it was done in that way. In *Śrī Kṛṣṇa Saṁhitā* he has written in that way, that it was a show of the picture of this world when one's going to die he tries to live at the cost of his very nearest and dearest.

But there are exceptions, in the case of Sidney, "Thy necessity is greater than mine, you come." He was dying for water but still he gave that last glass of water to an ordinary soldier. "Thy necessity is greater than mine." Mental balance was not lost, but generally things are such.

In B.A class I wrote I read one book *Landers Imaginary Conversation*. There one article I found two philosophers in England in a garden in summer time. Two philosophers are talking together, engaged in some private discourse on philosophical topics. One was Sidney and the other gentleman I forget his name. One thing that can be appreciated even now, in the course of their talk they mentioned comparing different types of examples of life, different ideals of life. Then when they came to this public works one

put the question: "How do you think about the fate of the, about the nature of the public workers?"

Then the other philosopher he replied: "I consider them like hotel boy, hostel boy. When someone wants a particular dish the boy is only supplying that, whether that dish is good or bad he's not concerned with that. According to demand he's supplying that, not responsible whether it is poison, or it is healthy, he does not care. Taking from one. The public workers like that, this Vivekānanda, Ramakrishna Mission

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