

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.3.30a + 83.3.31 + 83.5.30

Guru Mahārāja: I answered that you have got idea of the *sādhu*, that a *sādhu* will fly away from the human society and retire into some solitary place and there ...

.....

Guru Mahārāja: may be a beggar and in this life also he may be a beggar, even may be murdered as because my king's position. So all these things, I'm a scholar, then the next instance I may be a madman. This one Brajansil (?) a good scholar, international fame Brajansil (?) philosopher. Many world conference he attended but in the last stage he became mad. A scholar next moment may be mad.

So in this world no permanent value of any attainment. But our plenary connection with Kṛṣṇa that is from the soul to the Supersoul, the soul's connection in the eternal plane that has got, however slight, but still it is substantial, it is real. Others are all flickering, temporary, hoaxing, no value. In the movement coming birth and death, we are moving within birth and death, birth and death, in this world. But that all relative positions are illusory, now it is, next moment it is not. But the soul to Supersoul, soul is real, Supersoul is real, and any friendship or any connection with that it is permanent. So however bright may be this prospect of this illusory world that must be ignored for the slight connection of the soul's plane towards Supersoul. Such importance we must give in our whole life in all the activities they may be influenced by this.

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

"If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life." (*Bhagavad-gītā*, 9.30)

What is from the relative consideration, from the worldly consideration is good or bad.

*'dvaite bhadrābhadrā-jñāna, saba-'manodharma'
'ei bhāla, ei manda',-ei saba 'bhrama'*

"In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."

(*Caitanya-caritāmṛta*, *Antya-līlā*, 4.176)

When, *dvaita* means we are separate conception, not organised whole connected with the Absolute, not universal but provincial, local interest. *Bhadrābhadrā-jñāna*, calculation from the local or provincial interest, good bad, all false, no value. The paramount power

will come and smash this provincial. If there is war, in the second world war time in England when they were apprehended the greatest attack from Hitler after France was crushed, there was some ordinance that all the individual properties came to the Prime Minister. An ordinance was, all the properties of all, big or small, all came to the state. Individual ownership was abolished for the time being. Because anywhere, any preparation for the defence may be taken. There for that view the whole individual rights were given away to the state. So all our acquisitions, this local interest, provincial interest, they have got no value from the standpoint of the Absolute Interest.

Dvaita bhadrābhadrā-jñāna, any moment the Absolute Interest may come and demolish these local transactions. So *'dvaita bhadrābhadrā-jñāna, saba-'manodharma'* - it is mental speculation, mania, it is all mania. But from the Absolute consideration what is truth, that is every truth, not unchangeable truth. That may have *vilāsa*, a play, a change of play that is not death, *lilā*, that is *lilā*, pastimes. That may come back again in this way.

Your points clear?

Devotee: He's not here. He's gone.

Guru Mahārāja: Who? Put the question and fled?

Devotees: Ha, ha, ha, ha.

Guru Mahārāja: Because I did not like the question interruptions?

Devotee: No, Govinda Mahārāja called him.

Guru Mahārāja: Call of Govinda Mahārāja. A practical call, this is theoretical. Ha, ha, ha, ha. Hare Kṛṣṇa. Gaura Hari bol! Nitāi Gaura Hari bol!

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

"While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." (*Bhagavad-gītā*, 2.69)

There is a world, ordinary people are fully awake there, in their own interest there. But there are others who do not find any interest in that worldly life, they dive deep and awaken in some other world, and they have got all their interest in that plane.

Hare Kṛṣṇa. Awakened in the world of soul, and awakened in the world of matter.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

How much our attraction to Kṛṣṇa will be that we may be taken to His real connection, that should be our all concern. What the others will do, making, fabricating this conspiracy, this or that maybe ignored for our own interest.

But according to the capacity, according to the stage of realisation everything varies.

*na buddhi-bhedam janayed, ajñānām karma-saṅginām
yojayet sarva-karmāṇi, vidvān yuktaḥ samācāran*

"The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice: 'Leave aside action, and cultivate knowledge.' Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action." (*Bhagavad-gītā*, 3. 26)

Karmarpam, first *varṇāśrama karma*. Then to be very particular to give up the result to Kṛṣṇa, to offer the result of all the duties towards Kṛṣṇa. Then to give up wholesale and jump into the service of Kṛṣṇa, gradually advancing. According to one's own stage of realisation it will work, the advises will be suitable and work.

Kṛṣṇa says: "To teach the people, I have also to undergo, to practice their duties."

*utsīdeyur ime lokā, na kuryām karma ced aham
saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ*

"If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity." (*Bhagavad-gītā*, 3. 24)

"Sometimes I have to take the, I have to make imitation for their activity, to save them, to help them in their position."

So Kṛṣṇa also comes here sometimes, He engages Himself in worship. Kṛṣṇa also worships, so many Deities, father, mother, all, brahmins, He also washing the feet of the brahmins. To teach that in their layer, their plane. So different stages of realisation. *Na buddhi-bhedam janayed, ajñānām karma-saṅginām* (B-g, 3. 26). But ultimate things are of this type. Progress, elimination and acceptance. Progress means elimination and acceptance. Bhaktivinoda Ṭhākura says free will, always be open, our free will, free understanding, always be open to receive new light, new idea. That must be tasted by the criterion.

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

Devotee: Mahārāja, I have a few confusing thoughts in my head.

Guru Mahārāja: What is that? Say.

Devotee: Trying to serve the Absolute Good. In Malaysia many nice things happening. But at the same time resistance is very great.

Guru Mahārāja: From the?

Devotee: From Hamsadhutta. And so I'm wondering, sometimes the sentiments are mixed in my head, to keep going. Every time they produce some insult it seems that Kṛṣṇa supplies more reciprocation from the public, more preaching opportunities. But my presence there is an irritation to them.

Guru Mahārāja: Naturally.

Devotee: So I wonder which is the better service for Kṛṣṇa? To go on preaching or to consider that they are also preaching Kṛṣṇa consciousness and to relinquish the field to them?

Guru Mahārāja: What do you find in your heart? That the type of your preaching is purer or their type of preaching is purer? How does your heart respond, your conscience respond to your activity?

Devotee: I think that by your grace our preaching is more mature.

Guru Mahārāja: More material?

Devotee: More mature, and theirs is more immature. But I don't say that they're not preaching Kṛṣṇa consciousness.

Guru Mahārāja: Yes. But in the consideration of position, you find you can understand that your attempt is more sincere and of purest type, is it?

Devotee: I could not say that. They're very sincere but I just think that their preaching is a little

Guru Mahārāja: Only the quality of their preaching is of lower standard?

Devotee: Not as mature a standard of preaching. Their preaching is more obligatory, as a duty, obliging the public to serve Kṛṣṇa. Whereas our preaching, somehow, by your mercy, our preaching is

Guru Mahārāja: There with the *karma*, book distribution, and you can give the idea which is within the book.

Devotee: Yes, yes.

Guru Mahārāja: So, of greater, higher level, your preaching?

Devotee: Yes.

Guru Mahārāja: And they're only distributing the books and inviting them and making friendship with them, in this way. And your level in the higher way, plane.

Devotee: Yes. Their conception is that it's more like a club or a society of this Kṛṣṇa consciousness. Our conception is more that it is individual necessity.

Guru Mahārāja: More nearer to ideal, more abstract towards spiritual ideal. And they're more in the material success, diplomacy, dollar, all these things, society, social. And yours ontological, more ontological and their attempt more social?

Devotee: I feel that way.

Guru Mahārāja: But now what do you like? There in such a fighting position you want to go on, or you may have your field of action somewhere else? Hamsadhuta Mahārāja he has brought you to me, you have got some obligation to him. And whether under his direction his subordinates are doing something wrong to you? Or he does not know the local authorities are giving some resistance to your activities? What do you think about that?

Devotee: I think he is condoning the irritation

Guru Mahārāja: He is concerned. Their attempt is corroborated by him, directed and corroborated?

Devotee: I think corroborated, maybe not directed. But they feel the irritation.

Guru Mahārāja: Whatever they do he gives consent, approval? Now, what do you think. If you like you can change your field of preaching activity. In London a centre is established. Then in San Jose he has got a very big preaching centre. In South Africa Bhāratī Mahārāja he was attempting but now he's a little depressed for want of assistance proper. Then other places also where service of your type of scholarship may be well utilised. You consider with Aksayananda Mahārāja, and our Goswāmī Mahārāja, then Mādhava Purī Mahārāja, and this Āraṇya Mahārāja, etc. And then inform me what you would like to do.

How energy should be best utilised with less hitch with ISKCON. Less hitch and more activity. Relief work, I first told: 'Our object is like a relief work, starting a relief work.' Those who are disappointed, dejected, and no place in the ISKCON, still they're sincere, hankering for Mahāprabhu and Kṛṣṇa and (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja, how we shall try to help them in our sincere way. And so if any hitch we don't want but still if any collision comes we shall try to tolerate it as much as possible and go on with our relief work. It is not a new creation that to help the real movement of Swāmī Mahārāja from the ontological standpoint.

To keep up the ontological standard of Swāmī Mahārāja's mission, with something more, little added, that is *mādhurya rasa*. Not so much cultured by him, perhaps for the social position of the foreign country, that may be undermined. The social position is such that *mādhurya rasa* may be dishonoured as the custom of the country. So he perhaps

But as we are given up the *mantram* but we do not go to analyse the meanings of the *mantra* very much, only selected few. In this way we are to say there is something but we must approach very, very carefully. It is there on our head.

In this way keeping harmony with the *mantram* and the other advises in *Bhāgavatam* and *Caritāmṛtam* and Mahāprabhu, they're fully engaged in that. But respectable distance, that should be kept. And never we shall think that we can walk over that plane, but it is just over our head. In this way we are to tread that there are such things, higher things like that. You consult with your friends and select about your field of work, preaching. Fight is not very desirable, relief, a spirit of toleration we must have.

Devotee: The field has grown so intense in the last few months, the activity is very nice. There's so much to do.

Guru Mahārāja: Very successful, so many men are favourable to you? But you have got some substantial thing to give to them. But they have got only book distribution and no intellectual food, or religious food, to explain?

Devotee: They just have some loyalty that they're pushing, pushing, like this. But since I returned to Malaysia you asked

Guru Mahārāja: Anyhow wherever you will go you will find your field amongst the intellect. So Malaysia, London may be higher field for you. Many people of high calibre may appreciate your characteristic of preaching. Recently our Aksayananda Mahārāja, Mādhava Purī Mahārāja, and others, they went there and preached. Where Mādhava Purī Mahārāja also delivered lectures in some universities there. The Parvata Mahārāja, that Āśrama Mahārāja, there they also want help of relied preachers, everywhere. In many places your preaching may be welcome.

Hare Kṛṣṇa. Gaura Hari bol!

Devotee: Guru Mahārāja, it seems even though we are working in the spirit of relief they take it as a fight, or a competition with them. How can we overcome that?

They feel threatened.

Guru Mahārāja: That will help us to particularly look for another plane. The decision, the Absolute decision will come from higher plane. It will help us search for the higher plane more intensely. Whether the path I have taken is only imagination or there is reality there? That Kṛṣṇa is everything, He protects His devotees. All this is imagination, theoretical or it is real? We must make experiments with this truth in our own life and then we'll make progress step by step. Such test will come, will be extended to us by Kṛṣṇa Himself. "You have faith in Me as Absolute, or in any other potency, that they're master?" Only lip deep when you speak that Kṛṣṇa is everything, He's over all, is it a lip deep statement or it really comes from your heart and conscience?" Nothing can be done without His consent. All these imaginary propaganda or it is real? To live in, reality to live in or only to preach?

Fight to fight, that is not a very high stage. Ignore the fight. Let it go on in its own way and I shall be busy in my own thing. Let them come on the back, not in the front. They will come as a consequence of my previous lives. So we shall show our back and many wounds may come to my back, but in the front there will be peace and Kṛṣṇa and I shall make progress towards that. Go forward towards Kṛṣṇa. And as a result of my previous activity they may attack in my back. Ignoring them I shall make progress towards the front. Kṛṣṇa is everything and that must be realised as truth within me otherwise what value has it got, only lip deep propaganda. There must be life within to back this preaching. The words that come from our lips must be backed by spiritual realisation, that Kṛṣṇa is all.

Hare Kṛṣṇa.

In Manipur some hundred years or two hundred years, I don't remember. There, all Vaiṣṇava disciples of Narottama Ṭhākura. The King also. And one General named Mr Tikendrajit, he wanted to overthrow the influence of the British there. And he used for those war materials the Temple of Rādhā-Govinda's compound. And anyhow they sent the British military god. And one Captain or one military officer was sent to find out the truth behind the rumour, and the King did not allow him to enter into the Temple compound, he's a *mleccha* (a meat eater who does not follow Vedic culture), but he forcibly entered. And the General Tikendrajit he murdered him at once, that European General was murdered. Then a military force was sent to capture the whole Manipur and a special instruction that the Temple compound that was utilised for this political purpose so that must be demolished. And it was so demolished that the Deities, by the shots of the cannon, the whole Temple and the Deities was also smashed and destroyed.

Then our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) was explaining the thing. "Then what is this? People will say the Deity which was worshipped by the disciples of Narottama Ṭhākura, They had not the power to protect Themselves? Kṛṣṇa has no power to protect Themselves, They're all idols, dolls? What is this?"

Prabhupāda (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) explained in some other way. "That without the will of Kṛṣṇa nothing can be done. So what is the will of Kṛṣṇa that His worshippable figure will be demolished by the shot of cannon? Nothing can even a straw cannot move without the will of Kṛṣṇa. And such a great thing, disaster was done by the will of Kṛṣṇa?" He told: "Yes." "Why?" He explained:

*arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jātī-buddhir
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor-nāmnī-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir
viṣṇau sarvveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ*

Śrīla Vyāsadeva states in *Padma-Purāna*: "Anyone who considers the worshippable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava *guru* to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and *mantra* of Lord Viṣṇu, which vanquish

all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."

We generally identify if spiritual truth comes down in this mundane world in our plane to help us in that formula that is not the same as wholesale spiritual. So to do away with our wrong conception that what we see that Deity that is Kṛṣṇa.

To demolish that wrong idea this was done by Kṛṣṇa's will.

Do you follow? Am I clear?

Devotee: Yes.

Guru Mahārāja: We are really pilgrims to the hell, by knowing only the superficial things. Thinking that this what we see as stone that is Kṛṣṇa. Kṛṣṇa is limited there. To do away with such conceptions Kṛṣṇa takes such bold steps: "That I am not your, this sense conceived, eye conceived stone piece. I am something else."

To elevate you to that position, what was given by him to elevate you from the lowest position to somewhat again that is demolished to give you some higher type.

Suppose the national flag, that is the honour of a nation. But if the flag by the enemy party is captured and it is trodden underfoot, of course that is something, it is dishonoured, nation's honour is demolished, but still we are to think that the nation is there. Though honour of the freedom, the freedom is related with that flag, that is torn to pieces, or brushed underfoot, or maybe burned to ashes, but independence it may be there. Again coming and conquering the enemy. So some sort of relation is there. The honour of the freedom of a country is with the national flag, but still the national flag does not represent the whole of the freedom. In such a way.

It is necessary, this Vighraha, but by that you must try to understand, go further, that is a symbol given to you and you are encouraged to say that It is He Himself, not otherwise. But that Himself is not what you conceive by your senses. You are to differentiate there.

So elimination and acceptance progress means always. Here Bhaktivinoda Ṭhākura, free, all will be unprejudiced to accept truth. Expectant to understand revealed truth and there comparative study in the revealed truth.

As I told, the Christianity. Goswāmī Mahārāja is here?

Devotee: Yes.

Guru Mahārāja: That Christianity is it static or stagnant and this is dynamic, what is that?

Devotee: You said is the position of Jesus stagnant or dynamic, progressive?

Guru Mahārāja: His Kṛṣṇa conception, dynamic and progressive, which?

Devotee: Or static.

Guru Mahārāja: Static is Christianity? Conception of Jesus is static?

Devotee: You said is the position of Jesus is static or dynamic? Is Jesus' position static or dynamic? Can He make further progress? You were saying that Jesus, is His position dynamic or static? Because the Christians may say: 'Well He knows everything.' So you said: 'Is he barred from making any further progress? Is he a member of the dynamic world or the static world?'

Guru Mahārāja: Hare Kṛṣṇa. Further consideration and realisation than what was given by Jesus. Fatherhood of Godhead. Hare Kṛṣṇa. Gaura Hari bol!

Devotee: So when we see the writings of Ṭhākura Bhaktivinoda we see that he is discussing this comparative theism of Christianity, and *Vedānta*, and then the *Bhāgavata*. He has this one English talk that he gave on the *Bhāgavata*, and

Guru Mahārāja: *Bhāgavata* speech?

Devotee: Yes.

Guru Mahārāja: Booklet.

Devotee: Do you know when he gave that?

Guru Mahārāja: In Dinajpur (West Bengal), when he was an officer in Dinajpur district he gave that lecture (in 1869). The Brahmo party, they were trying their best to take him towards their support. But there in *Bhāgavata* speech he declared clearly: "No connection with you. I am a servant of the Vaiṣṇava creed." In his *Bhāgavata* speech openly he declared.

Devotee: Yes. He spoke in that lecture, he mentioned Ram Mohan Roy, who was the founder of the Brahmo Society.

Guru Mahārāja: He asked them to make further progress. "It's not ended there. With free will you are to start with open enquiry, then you will be able to see that what Mahāprabhu has told that is not idolitary." And their main objection was that these Vaiṣṇava's are idolitary, idolitors. "No, it is not idolitary. You come to see in this light."

Devotee: But when I was reading this of Bhaktivinoda Ṭhākura it reminded me of so many sayings that your divine grace had told us at different times. Because Śrīla Bhaktisiddhānta Saraswatī Ṭhākura he said that you are carrying the conception of Bhaktivinoda Ṭhākura. So by examining these writings

Guru Mahārāja: He was satisfied by that poem written by me so much that: "It is not his writing, Bhaktivinoda Ṭhākura has himself written it through him." He remarked like that. It was so accurate representation of Bhaktivinoda Ṭhākura's creed

was to him that he remarked in this way. "It is not written by him but Bhaktivinoda Ṭhākura has written it through him."

Devotee: So Bhaktivinoda Ṭhākura he said in that lecture that when studying a particular author that we must trace out his exact position in the line of thought.

Guru Mahārāja: And meant for whom? What section? Same author may write a book for the primary students, school students, college students, same author may prepare such books. It is like *Veda*, for different classes. According to the capacity, the standard, they will accept the teachings. In *Gītā* also, *Gītā* also recommending many things as *karma*, *jñāna*, *bhakti*, *yoga*, so many things. But there is a comparative study. If we are particular we see that all taken towards *bhakti* current, how? How *karma* ends in devotion. How *jñāna* ends in devotion. How *yoga* ends in devotion. Everything ends in devotion. The connection is given there. Who cannot, who missed this connection giving, they say: "Oh, *Gītā* has supported us." The political revolutionary people they also get their support from *Bhagavad-Gītā*, "*Gītā* has supported us." Everyone: "*Gītā* has given us support." But the link is there ultimately leading towards devotion. And in the end:

*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)

Sarva-dharmān parityajya: "All phases of duties should be abandoned."

Mām ekaṁ śaraṇaṁ vraja: "And ultimate end will be to take refuge under My feet, clearly. And you will have not to be pained for that, amply rewarded you will be. Leaving aside all conceptions of duties you ever can imagine and understand, give up everything. So give up everything you have acquired so far. So much risk you have to take. Whatever conception of duty you have got so far, give up everything. Kṛṣṇa conception of Godhead is a revolutionary thing, for which the right, My relationship with you, if you hear it will seem to you to be quite revolutionary. You have no independence, you are wholesale Mine. So independently you are coming to sue transactions from Me? You have come for transactions? Wholesale, every inch, you are Mine, not outside Me. That is your proper location and you have come for transactions. You are a separate party, I am a separate party. Give up all such conceptions of duties and enquiries and everything wholesale. You are Mine wholesale."

That is Kṛṣṇa. This is the truth. Prepare yourself for that, *śaraṇāgati*, *mām ekaṁ śaraṇaṁ vraja*. To Arjuna also He told:

*man-manā bhava mad-bhakto, mad-yājī mām namaskuru
mā evaiṣyasi satyaṁ te, pratijāne priyo 'si me*

"Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."
(*Bhagavad-Gītā*, 18.65)

"I promise you that I am everything. I am not deceiving you. You are My favourite, you are my friend. At least I won't deceive you, cheat you. So plainly speaking Arjuna I am everything of you."

Painfully He's speaking of Himself to His friend Arjuna

End of side A, 30-3-83a

Start of side B, 31-3-83 + 30-5-83b

Guru Mahārāja: aspiration is within Me, cannot go outside. Your highest aspiration is within Me, can't seek it outside. I am so friendly, so near, so loving, so affectionate. In all respects you are Mine."

Such loving share or service or anything, our relationship we have got with the truth, Kṛṣṇa. Then He's wonderful, holding such position in the absolute sense, how we have become otherwise? That free will, and the position of that marginal position. That is responsible. Self determination. Die to live. Everything for Himself. This is the condition. We are for Himself. Accept this then negotiation begins.

"First you have to accept everything for Me, then the negotiation may begin. How and why you are for Me? First you have to understand that I am for Myself. The Absolute must be for Himself. You understand this properly. Reality for Itself otherwise He's not Reality if He's subservient to any other law or any other agent He's not Reality. So if Reality has got such position, Absolute position, with this basis 'For Itself' now negotiate what will be your position with Me. Complete surrender, there you are normal otherwise you are thinking abnormally about reality. That is really your creation and not in the absolute sense, your created reality. But reality is independent must be of this nature and then your position will be within me, within My sweet will. And that is your highest position. You try to, I'm your friend, I'm your guardian." *Suhṛdaṁ sarvva-bhūtānām, jñātvā mām śāntim ṛcchati:*

*bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram
suhṛdaṁ sarvva-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)

"You can only find peace in such condition when you accept Me as I am. I am your guardian but I am your friend, your greatest friend."

So harmony lies there. Otherwise we are god of gods. We go to the friend, rules and regulations, how a god will be, otherwise we won't accept him as God. Not that God created man but that man creates God, man created God.

That goes to Darwin theory, the fossil is the cause of everything.

Devotee: Guru Mahārāja, in progressive realisation of Kṛṣṇa, does one have to go through the stage of Brahman realisation, Paramātmā, and then Kṛṣṇa?

Guru Mahārāja: Not necessarily, not necessarily. He may go through that way. After general education then one goes to some specific education. After passing B.A, M.A, then goes to medical, or engineering departments. And from the beginning one may get admission in the engineering college. Something like that, with little primary education he goes. So through *varnāśrama dharma*, this *yoga*, *jñāna*, everything may lead ultimately to *śuddha bhakti* and there He says, Mahāprabhu says: *eho bāhya āge*: This may be excluded, without this, this only *sādhu saṅga* with *śraddhā*. We have got faith and we have got good devotee association. Wherever from any position *śraddhā* and *sādhu saṅga*, these are primary necessities, without that it is not possible. We must meet His agent and we must have some faith in His agent. Minimum demand in the *bhakti* school is this. Neither the *brāhmaṇa* Mahāprabhu says:

*nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

"I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gr̥hastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy." (*Caitanya-caritāmṛta*, *Madhya-līlā*, 13.80)

...

All these, the *yoga*, *jñāna*, nothing is necessary. Only minimum necessity is His agent's association connection, and faith for his association. Then through that done, without that impossible.

*rahūgaṇaitat tapasā na yāti, na cejyayā nirvapaṇād gr̥hād vā
na cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhiṣekam*

Jaḍa Bharata said: "O King Rahūgaṇa, the perfectional stage of devotional service, or the *paramahansa* stage of life, cannot be attained unless one is blessed by the feet dust of the great devotees. It is never attained by austerity, Vedic worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire." (*Śrīmad-Bhāgavatam*, 5.12.12)

...

*matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
adānta-gobir viśatām tamisram, punaḥ punaś carvita-carvaṇānām*

Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."

(*Śrīmad-Bhāgavatam*, 7.5.30)

...

*naiṣām matis tāvad urukramāṅghrim, sprśaty anarthāpagamo yad-arthaḥ
mahīyasām pāda-rajo-'bhiṣekaṁ, niṣkiñcanānām na vṛñīta yāvat*

Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination." (*Śrīmad-Bhāgavatam*, 7.5.32)

...

Without the help of the Vaiṣṇava we cannot reach there. This is the general thing, minimum. Others may be redundant, either departmental knowledge about this, that, so many things that are not necessary. That may be sometimes ornamental for a preacher. If a devotee is a preacher, then he can be a good preacher, if the devotee is educated he may be a good preacher to the educated section, not to the ordinary. That is something ornamental. But the minimum necessity *sādhu saṅga* and *śraddhā*, *śraddhā* in the disciple and the genuine preceptor. This connection, *praṇipāt*, *paripraśna*, *sevayā*, and this *jñāninas tattva darśinaḥ*, this connection necessary.

Devotee: In *Bṛhat-Bhāgavatāmṛta*, Sanātana Goswāmī shows the travels of Gopa Kumara. And he is going through different stages of progressive realisation. But that is not necessary for everyone?

Guru Mahārāja: Not everyone. Of course he will have to pass through those stages unconsciously. Virāja, Brahmāloka, Śivaloka, Vaikuṅṭha, we have to pass, but no

stopping at the station, we pass quickly through towards the destination. The stages are there, but from one stage one station to another, then another, then another, in this way many stations not stopping. He may go from anywhere unconsciously passing through those places he'll leave there. Stages are there but no stop, he may not stop there. Necessarily he'll pass through those places, or stages, unconsciously. Very quickly it will pass unknowingly, unconsciously.

Devotee: But if he had some attraction then he may stop there?

Guru Mahārāja: If any special attraction he may have to stop there. But if the guide is strong enough he'll say: "No, no, no stoppage here, come. No charm here. What is here is already known as this and that and that is only detention, no value, come."

Devotee: There's one breaker here, it's called Vṛndāvana Express Train.

Guru Mahārāja: Oh. Express also stops in the main places, only this is a special train. Ha, ha. And there is also Navadvīpa Special. And that is considered above Vṛndāvana. And we are there. Appreciation, realisation is necessary, why so? Why Vṛndāvana is superior to every stage of life? And why Navadvīpa also considered, to our poor we have got no money. Navadvīpa with very least capital we can get in Navadvīpa which is in Vṛndāvana. And more. It's difficult to understand.

The highest power of positive negative combined is giving something.

Rasa-rāja mahā-bhāva dui eka rūpa. The sweetness and the taster of the sweetness in its highest degree, They're combined to bestow, to distribute Themselves for us. If you can give away all so-called religious prejudices and concentrate towards the naked truth, the *rasam*, and sympathy towards Me then we shall be able to understand how Both combined together. Both the parties, giver taker. The greatest giver and the greatest receiver Both combined a pot to give to the ordinary people. That is only in a limited circle, to the qualified circle. And here ordinary mass can have entrance and in no time maybe given the tickets of that high position. Percolated.

Achievement of Kṛṣṇa's service also may be done by the Nimbarka, the Vallabha, and others. The Māyāvādīs they also have recognition. But the whole Vaiṣṇava school they have got real position of Kṛṣṇa. But their conception of Kṛṣṇa is also different from the conception of Mahāprabhu, in some respects. So if we can approach Kṛṣṇa through Mahāprabhu, the highest attainment, and any defect, that fullest, highest fullest, not partial attainment of Kṛṣṇa. We are to clearly understand for ourselves where's the difference with Nimbarka and others conception of Kṛṣṇa.

And so much so, inconceivable, that we are to give more stress towards Rādhārāṇī. That is the peculiarity of the Gauḍīya Vaiṣṇava school. There may be sweetmeat but the absence of tongue, nothing to be lived. If proper tongue I may have, the standard of the tongue, that will give me the standard of sweetness. Something like that. Without tongue no meaning of sweetness. Without ear no meaning of music.

Independent of Rādhārāṇī we can contact with Kṛṣṇa we'll be loser. But in the service of Rādhārāṇī we get the highest quality of Kṛṣṇa realisation, highest quality. Because so much high sweetness, so much high and real intense realisation about Kṛṣṇa is not possible anywhere and that quality I can have if I participate in Her line. That quality, quantity and quality, highest quality only can be drawn from that *rasa*, ecstasy, by Her alone. And that type of quality I can expect to have in Her line. It is running, the current is running through high to us, towards His inmates towards His campaign, that quality. So much so that one who can understand the taste of that quality, the other current is tasteless to them, quite tasteless, the *rasa*.

The *rasa* may come through other channels, that will be tasteless to the tongue who has tasted that *rasa* coming through Rādhārāṇī. Something like this. *Rādhā-Dāsyā* (Queen kuja?). In Bhaktivinoda Ṭhākura's poetry I developed that in the last stanza.

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jivādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān*

"What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."

The extent of Bhaktivinoda Ṭhākura's gift, how high it is to show that Bhaktivinoda Ṭhākura is so great that he has given gradually this highest thing he could give. What is that? *Śrī-gaurānumataṁ*: sanctioned by Śrī Gaurāṅga. *Svarūpa-viditaṁ*: that value is known only to Svarūpa Dāmodara, he can estimate the value of such gift by Mahāprabhu. Mahāprabhu's sanction how valuable it was known only to Svarūpa, the Lalitā Devī *avatāra*. *Rūpāgrajenādṛtaṁ*: Sanātana Goswāmī who is the master of the *sambandha-jñāna*, he has appreciated it very much. *Rūpādyaiḥ pariveśitaṁ*: Rūpa Goswāmī with his followers has served them direct to the public, to the proper persons. *Raghu-gaṇair-āsvāditaṁ sevitaṁ*: Raghunātha Dāsa he has tasted it properly and enhanced, developed, give some development. *Jivādyair abhirakṣitaṁ*: Śrī Jīva with his followers have supported, gave protection, that in the name of the *Rādhā-Dāsyā* any other thing may not come within. And this is the aim of the whole scripture. In this way, Jīva Goswāmī with his followers have earnestly tried to prove to the intellectuals that how this is the highest. *Śuka-śiva-brahmādi*: The Śuka, Śiva, Brahmā, and Uddhava, they showed their aspiration for this thing, not all, they have paid due respect to that

thing. And *sammānitam*: Such service, the service means the satisfaction, propitiation of Rādhārāṇī, and you are in the position to bestow this to us. Bhaktivinoda Ṭhākura, you hold such dignified position that you can give that thing to us. *Śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān*: Your position is so dignified that you are bestower of this highest thing and you have shown it in your writings how this is the highest aim of our life, highest realisation of the life of every soul is there.

And the next concluding *śloka*:

*kvāhaṁ manda-matis tvātīva-patitaḥ kva tvaṁ jagat-pāvanaḥ
bho svāmin kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām
yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat
sarvasvāvadhi-rādhikā-dayita-dāsānām gaṇe gaṇyatām*

"But where am I? I am in a most fallen condition, my intelligence bound with fault. Where are you, O deliverer of the universe? O master! By your causeless mercy alone, my unlimited offences can be pardoned. O ocean of compassion! O Gurudeva! I humbly beg for one favour before your lotus feet: kindly count me as one of the servitors of Śrī Śrī Rādhā-Kṛṣṇa, that Divine Couple Who are an ocean of matchless wealth."

Where am I? A fallen soul with so much disqualification, *patitaḥ*, fallen of the fallen. And where are you? Your position in the highest peak of respect. *Jagat-pāvanaḥ*: You purify the whole world, in such a position you are, you hold. In this attempt I might have limited you. I have no capacity of doing real justice to you in this description of your greatness. This is very ruff and audacious attempt. For this haughtiness you must forgive me. You are so great. And I have got one prayer to file under your holy feet. What is that? The most favourite of the favourite of you, your most loving Dayita Dāsa, your disciple Dayita Dāsa, our Gurudeva (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura), you please grant my admission into his zone. This is my prayer to you. You recommend me to get admission amongst the so many servants of your heartfelt, affectionate disciple, our Gurudeva. You recommend me to have entrance, admission into his zone. That is my prayer to you Bhaktivinoda Ṭhākura."

One or two or three centres may be given more attention and all possible workers should do for that. Then when they're very firm footing, then to exchange gradually.

Devotee: I think that that is a good idea but there may be a strong independence of desire amongst the devotees coming this side. So immediately they feel the necessity to do something completely independent. And as a result a few centres are not strengthened.

Guru Mahārāja: So make the best of a bad bargain, that policy. Where it is not possible to bring them within the central rule they may be given a little freedom, as less as necessary. But one, two, three, four, a few centres should be strengthened, strongholds just like forts. The fort and the ruling country, fort and ruling country, something like that. Strong centre, two, three, here there like fort, and to extend the government from there, here there so many centres may be.

This is my suggestion. You consider it according to your own knowledge and go on doing. You are known to the habits and ways of the foreign affairs more. I am only sitting here in some narrow quarter, limited. Only through books may I have some knowledge of the foreign country, not practical ideas. You are in the practical field, you are to adjust, final adjustment will be with you. My advice more or less theoretical. You are in the practical field.

Devotee: Yours in the central interest and ours is provincial so therefore yours is more broad.

Guru Mahārāja: Mine is ontological, legal interest, but to translate that ontology into the practical activities that depends on you, and your knowledge, your experience, your experience. So I say mine is theoretical and yours practical, how to do it practically. Hare Kṛṣṇa. You may utilise me, my thoughts, ideas, my experienced knowledge about the *śāstra*, and the Vaiṣṇava or the *sampradāya*. That you may try to utilise for your purpose.

Devotee: We'd like that you utilise us for your purpose.

Guru Mahārāja: In the highest end of course it may be like that. The idea, the ideal, the moralism, more or less you depend to be supplied from me. But how to translate them into practical line? You have got your own better experience of the locality. You are to do that.

Devotee: That has been shown most by Goswāmī Mahārāja, by the book, books of your speeches, that is the most major step in the practical line. Such books should be given first encouragement we all feel. *The Search for Kṛṣṇa: Reality the Beautiful*, we find this to be the first step of the practical development.

Guru Mahārāja: All right.

Devotee: Swāmī Mahārāja used to say: "Books are the basis."

Devotee: "Utility is the Principle."

Devotee: "Preaching is the Essence."

Devotee: "Purity is the Force."

Guru Mahārāja: By distributing books, by publishing, by delivering lectures, and also by reading the scriptures, in many ways. Our Guru Mahārāja also did by

exhibition also. In various ways he wanted to push on the ideas. Swāmī Mahārāja also doing a variety of portraits in the books of different kinds, educating, pictures through the books.

Devotee: So we see in Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Saraswatī Ṭhākura some different applications in the practical field of Kṛṣṇa consciousness theory.

Guru Mahārāja: What is that difference?

Devotee: Well, Bhaktivinoda Ṭhākura, in the *gṛhastha āśrama*, it seems that in his songs and writings, he says: *gṛhe thāko, vane thāko, sadā 'hari' bole' ḍāko*. (Śrī Nāma, 2, from *Gītāvalī*)

Guru Mahārāja: This is Narottama Ṭhākura's song *gṛhe thāko, vane thāko*.

Devotee: Narottama, he says: *gṛhe vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke*. (*Sāvaraṇa-śrī-gaura-mahima*, 4, from *Prārthanā*)

Guru Mahārāja: And Bhaktivinoda Ṭhākura?

Devotee: *gṛhe thāko, vane thāko*.

Guru Mahārāja: *je-dina gṛhe, bhajana dekhi, gṛhete goloka bhāya* (*Śuddha-bhakata*, 6, from *Śaraṇāgati*)

Devotee: So he seems to be, he's saying either, "Whether you're a householder or, it is the same." But it seems that he's

Guru Mahārāja: Cultivation of *kṛṣṇānusandhāna* (the search for Śrī Kṛṣṇa), that is what is necessary. Wherever you be that does not matter, wherever you be that is not of much concern. But be attentive towards Kṛṣṇa and you do for Him as much as possible.

Devotee: But he seems to be giving encouragement to the householders especially.

Guru Mahārāja: That was a question for a long time in the Mission. They came to ask me after the departure of Guru Mahārāja. When Vasudeva Prabhu came there was a dissolution. He wanted to encourage that Bhaktivinoda Ṭhākura's line. "Don't have an artificial life, go and marry and be householder and do sincerely your service towards Kṛṣṇa." In this way he began to preach. So many of our Godbrothers came to me. "What do you say?"

I told: Bhaktivinoda Ṭhākura came to prepare the ground and for the weak minded people, and that is constitutional method. And Prabhupāda (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) came as revolutionary. He organised missionary activity and strong minded persons he invited, who will be ready to take the risk, *sarva-dharmām*

parityajya (*Bhagavad-gītā*, 18.66). If there is any defect they're ready to suffer for that. For a strong minded person as much as they can command they will begin with that with boldness. This is one thing.

And the second thing is that he made arrangement for Vaiṣṇava *sevā*. Vaiṣṇava *sevā* is very important thing to get the service of Kṛṣṇa. Here he arranged in such a way that the beginners they may have chance of serving the senior Vaiṣṇava. They will be engaged in higher services and the newcomers they may help them in their ordinary supply of necessities. The newcomers are washing the cloth of the *sannyāsīns* of higher. They're cooking food there and preparing bedding for the higher class of Vaiṣṇava. So they're getting the service of the Vaiṣṇava, and they're also serving in higher ways the Vaiṣṇava in the hierarchy. That was created. One generally in *gṛhastha āśrama* one should not take, or in the secluded life, *bābājī's* secluded life, they do not take any service from any other. In *gṛhastha* life they take service from ordinary persons that may not have any liking for Vaiṣṇava creed. But here the beginners have come to get chance for the service of Kṛṣṇa and they get the facility of Vaiṣṇava *sevā*, mutual arrangement. They're also helping them, they're also helping them. Like Napoleonic Chair, you know Napoleonic Chair?

Devotee: Yes.

Guru Mahārāja: In a circular way in a marshy land they're standing for a long time. No rest they can take, all standing. Then they wanted to take rest at least by sitting in a chair. In a circular way the soldiers were arranged and were asked to take seat. So everyone was, on his lap he carried one, and he also got another lap to take seat. In this circular way all could take a seat. So by mutual arrangement of help of service they will march towards the goal. So the *tyāgī*, *sannyāsīns*, and those that are very eager to attain the goal and they're ready to take some risk as it is mentioned in *Bhāgavatam*:

*tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukham
kālena sarvatra gabhīra-rāṁhasā*

"Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmāloka) down to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them." (*Śrīmad-Bhāgavatam*, 1.5.18)

No risk no gain. The stereotype moving in this way. You must take some risk and maybe damaged, still he must take risk to come out of the vicious circle. So:

yatra kva vābhadram abhūd amuṣya kiṁ (*Śrīmad-Bhāgavatam*, 1.5.17)

If taking greater risk one jumps into the Kṛṣṇa *bhajan* life but he cannot stand, he falls, what is the loss there? Because for the time being he's centred, as much time he could spend for service of Kṛṣṇa and His devotees, that is something. And without taking risk what he will have done, what is the value of that? So:

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
aham tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ*

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

Takes the, draws the attention of Kṛṣṇa, he has taken so much risk for His service. But everyone must be sincere, not any diplomacy in the movement, not any self cheating temperament. If sincere then, may not be qualified but sincere, he will take risk to go further. Then if he cannot go, he falls, Kṛṣṇa will look after him. That is the line of action.

And another, to be a *grhastha*: "Oh, I cannot do exclusive service, it's not possible for me. I shall try an easier life and as much as I can do *Kṛṣṇa-bhakti* I shall try, must be satisfied with that." That is another temperament.

Our Guru Mahārāja came with that force that those that are bold enough to march towards Kṛṣṇa at the risk of their prospect, 'yes you come.' In this way he called for and tried his best to engage them in various activities. In the press, in the platform, in the exhibition ground, in different ways he wanted to give them experience to march on towards Kṛṣṇa, cultivation of Kṛṣṇa, *Kṛṣṇānusilanam*.

Anyhow to utilise oneself for the service of Kṛṣṇa and that is possible under the direction, to work under the direction of a proper devotee. That is what is very, very, very rarely found. The proper direction in the line of *Kṛṣṇa-bhakti*. That is not very easily found. So very special persons that are in the plane of *Kṛṣṇa-bhakti* who can understand what is real devotion or what is not real. Under the directions of such persons to work. That is a very rare thing to be found. And *sukṛti* also may be gathered. Swāmī Mahārāja sent out: "Distribute the books, anyhow utilise your energy for the service of Kṛṣṇa and acquire some *sukṛti* if not devotion proper, anyhow engage yourself."

In this way with much boldness our Guru Mahārāja made a campaign, a fight, totalitarian fight against *māyā*. Once when I visited one advocate in the court of Krishnanaga. He asked me: "Swāmījī, we are ashamed when you red clad *sannyāsins* come to the court, but you do not feel any shame, that these religious persons you will have to come to court to sue for the case and sometimes amongst yourselves the fighting

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