

83.4.1-2

Guru Mahārāja: wholesale sacrifice that is for Itself. Everything for Him. Whatever is being done, for Him. That's that basic principle that must be satisfied, that everything for Him. Otherwise no entrance, no existence possible there. This fundamental principle must be satisfied to have entrance there, that for Himself. Even the birds, the beasts in Vṛndāvana, they also unite whatever they do, everything for the satisfaction of Kṛṣṇa. Otherwise no entrance, no existence is possible for any monkey, or bird, or beast, anything, or even the worms also. Whatever thing, all dedicated to the greatest extent, fullest extent, towards centre, towards Kṛṣṇa, then that will be Vṛndāvana. Gaura Hari bol. Otherwise that will be like mundane world.

.....

Guru Mahārāja: So *kāya-mano-vākya* in it's maximum stage, in it's free and normal stage, it will have to come to Kṛṣṇa, otherwise it won't be the perfect form of dedication.

*kāmais tais tair hr̥ta-jñānāḥ, prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā*

"Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."

(*Bhagavad-gītā*, 7.20)

One may engage his thought, word and deed, for country, for Kali *sevā*, for Śiva, other demigods, but that won't be considered as perfect dedication, *kāya-mano-vākya*. When the rein is fully taken away it must go to Kṛṣṇa conception, it can't be satisfied anywhere. The fullest emancipation, *svarūpeṣa*, self determination to the fullest extent, it will come to Kṛṣṇa consciousness, otherwise some sort of limitation there cannot but be.

Devotee: Rūpa Goswāmī says *jīvan-mukta sa uchata*

Guru Mahārāja: Though he's seen to live here, still he's liberated. Because he's engaging all his energy towards the service of Kṛṣṇa, satisfaction of Kṛṣṇa and *Guru*, he should be considered as living liberated. *Jīvan-mukta*, when liberated though living in the flesh and blood, but soul is already liberated. And when the body will fall down, the soul will go there, in the same layer, same plane.

Devotee: In *Caitanya-Bhāgavata*, that about Nityānanda Prabhu, in the world of dedication, *jay dubibay* ? "Who goes there in that ocean?" So that is above *kāya-mano-vākya sevā* ? *bhakti-rasa-sagara jay dubibay se nityānanda baddhuk*.

Guru Mahārāja: He wants that achievement, *jay dubibay* ? in future, he wants to dive deep into the ocean of love, and Vṛndāvana, let him come and begin his life with the instruction of Nityānanda. Let him begin here, who has got the highest aspiration of being merged in the Divine Love in Vṛndāvana. Let him come and begin, take admission from Nityānanda. That is the purport. He will have that surety, if he comes and takes admission from Nityānanda, he's sure to get such achievement of the highest type, he will be able to merge in the ocean of Divine Love. No misguidance in the way, no possibility of any kidnapping in the way, straight. If he takes care, if he gets the ticket of the company of Nityānanda, the company will surely take him there.

Devotee: Would *jñāna-nāma* be an example of *nāmābhāsa* ?

Guru Mahārāja: *Nāmābhāsa* - Ajāmila (who called for his son by the Name of Nārāyaṇa) is a case of *Nāmābhāsa*. *Nāmābhāsa* means four kinds, *sāṅketyaṁ*, *parihāsyā*, *stobha*, *helanam*. In these four conditions if we take the Name, that generally comes *nāmābhāsa*. Not *Nāma* real but *nāmābhāsa*, *ābhāsa* means some likeness, *ābhāsa* means likeness to *Nāma*. And near about the pure Name, but not Name proper, but just in the vicinity of the Name, pure Name, *ābhāsa* means that. So when one can commit *nāmābhāsa* then he gets release from this mundane affinity, but he waits to enter into the other final land of devotion. In the *abscissa* (the marginal plane or *tatastha*), withdrawn from the negative side but no entrance in the positive world, in the marginal position, no mans land, buffer state, that is, *Virāja*, *Brahmā-loka*.

*sāṅketyaṁ parihāsyāṁ vā, stobhaṁ helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ*

"One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names *Gaura Nitāi*, *Gaura Nitāi* to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures." (*Śrīmad-Bhāgavatam*, 6.2.14)

Devotee: How does one get pure chanting?

Guru Mahārāja: Pure chanting with the influence of the *sādhu*, if he can understand the purity and the eligibility and desirability in the serving life of Kṛṣṇa. For Himself. Die to live. If he wants a life of dedication, sacrifice his individual interest first, if for the central government then he can enter, to catch the idea that we are all representatives of the centre. We have got no local interest, we must not care for that, we are all representatives of the centre. With this idea we shall live, for the satisfaction

of the centre. We are all soldiers, we are all soldiers, dedicating the cause of our life for the centre. We have got no other individual aims in our life but to fight for the centre, work for the centre. If one can catch such disposition of mind then he'll be given recognition as a central man, man of central interest. Universal facility he will enjoy, and that is very tasteful and high noble order. That sort of life.

Devotee: Lord Caitanya came to distribute freely the Holy Name but still it is required first that service must be there.

Guru Mahārāja: Yes. Try to understand Kṛṣṇa, the sound aspect. The sound aspect of the Absolute representation is extended to you. Take it as a thread to march towards the centre. But mind, you will have to give up your own selfish end of life and to accept the universal goodness as your own. With this idea you can make progress. But if you take the Name, go on taking the Name, but you don't sacrifice, you don't budge an inch from your selfish position, then it will be fruitless. That is only the exercise of the tongue and the sound won't be within. It will be dead sound, the cultivation of dead sound. The sound if it once will awaken, the sound will awaken and show it's spiritual characteristic. To whom? Who's very eagerly sacrificing himself to catch it. And who wants that, "Whatever I shall get out of the sound I shall utilise it for my selfish, mean purpose," the Vaikuṅṭha sound won't come. He won't come to serve you but if you want to serve Him then He will accept you and you will find that you are getting the connection of the real Name, that is conscious Name, spiritual Name, Name is spiritual, mainly.

A book is given to you but if you have got some idea, some sort of progress, some sort of inclination, you can read and you can get the meaning out of that. Otherwise those letters are nothing, even though it is extended to your eyesight. So many letters, so many things written in the letter, but if we do not know how to read the meaning then it is only some colour to you, all physical. But you must enter into some training, into the meaning of the words and understand the purpose, then that letter and that book is much to you. Otherwise to an ordinary illiterate man a letter or a book has no value. But who has got education, to him, a letter comes, a telegram comes, and that has value. But illiterate, no value, only outer part is shown to him, he can't read. So he can't understand the sound, the sound divine he can't understand, what is within. But who has got such affinity, such education, understanding, then we can see many things and by being encouraged we can go further and further.

Devotee: In the *Dālāler Gītā* by Bhaktivinoda Ṭhākura he says that Lord Nityānanda, He is distributing the pure Holy Name simply for the price of one's faith. So that faith, that is shown by service?

Guru Mahārāja: Yes, faith is the plenary, the foundation of service. If you've got faith in something then you utilise your energy for that thing otherwise why will you invest your energy there. First faith and then you will invest your energy and as much energy you'll invest, you'll make progress. Here faith means in a general sense, not in particular, things here. The faith in the Absolute that He's self sufficient, He's by

Himself, He's for Himself. Faith in that, and we are all His subordinates. We are not everyone of us a separate god, that we shall enjoy our own property. It is false, this is *māyā*. We must save ourselves from this mania. But we are a member in the universal world. With this understanding we shall have new instruction and we shall practically follow the path. And then gradually we shall find we can have communication with the central office, and we can have progress there, and we can enjoy the facility of being connected with central life. That is immortal and also very fresh, unending, eternal, ecstasy, giving life.

Devotee: Mahārāja, I don't want to sound like broken record, going back to *Caitanya-caritāmṛta*, Caitanya Mahāprabhu when He travelled through the south He picked up two books, *Brahmā-saṁhita*, *Kṛṣṇa-karnāmṛta*.

Devotee: *Kūrma-Purāṇa*.

Devotee: No. *Kūrma-Purāṇa* He heard but He did not pick up.

Guru Mahārāja: He heard. But He took up, He brought with Him *Brahmā-saṁhita* and *Kṛṣṇa-karnāmṛta*, two books He took with Him from the south.

Devotee: But from one *brāhmaṇa* in one temple in South India He heard the *Kūrma-Purāṇa* and was very

Guru Mahārāja: Not He heard, one *brāhmaṇa* in whose house He was a guest one day. He was a devotee of Rāmacandra and he was fasting and anyhow managed to supply some food to Śrī Caitanya Deva as his guest. Caitanya Deva found he did not take anything and enquired why he is fasting and he is moaning, in a moaning mood.

Then he told: "That I hear that Sītā Devī was stolen forcibly by Rāvaṇa. I can't tolerate this thought. I want to die rather than think of such disastrous incidents."

Then Mahāprabhu told him: "That you don't think, otherwise. Sītā Devī She is wholesale spiritual and this material power cannot touch Her, can't see Her. So what is the question of touching, forcibly. So don't think in that way."

But anyhow that *brāhmaṇa* took that consolation half hearted. So when Mahāprabhu went further, in a place, in a temple, He heard that *Kūrma-Purāṇa* is being read there. And in that the chaste ladies' stories came in and Sītā Devī's story was also written there, in a nutshell. And there it is mentioned when Rāvaṇa came to touch Her, Sītā Devī She took shelter in the care of fire. The god of fire he gave shelter to Sītā Devī in disguise and a *māyā* Sītā was produced to Rāvaṇa, and Rāvaṇa took Her.

And when again after the war and fighting finished in Lanka, then that *māyā* Sītā, that was taken there. And Rāmacandra asked that whether She is chaste. "I want to test Her chastity. So She must be thrown into the fire and if She does not die then I shall think that She is chaste and I shall accept Her." And it was done, though Hanumān and others they're very much mortified to the extreme. It was done, and at that time that fire god, he took the imitation Sītā and gave up the real Sītā to Rāmacandra. This story is mentioned in that way in *Kūrma-Purāṇa*.

Mahāprabhu heard and Mahāprabhu told something like that to that *brāhmaṇa*, that real Sītā was not taken by Rāvaṇa. So for His corroboration of His statement, He asked the priest in the temple: "You give Me that old page and instead you write a new page and put it there." So He begged the old page from there, from that book. Indian books in ancient times were not bound together, they're all loose. So that old loose page He begged from that temple agent and He took it. After crossing two hundred miles perhaps, He came to show that page to *brāhmaṇa* to do away with his misgivings.

And when that *brāhmaṇa* got that old page, "Oh it is mentioned in the *Purāṇa*." He was fully satisfied that Rāvaṇa could not take Her and he was very much pleased with Mahāprabhu. And he told that: "The other day when You were my guest I could not whole heartedly feed You, I have ignored. But now You are to stay a few days in my home and I want to serve You. You have such a great affinity for me, love for me, that You have again come two hundred miles to do away with my pain, the pain of my heart. You are no other but You are Rāmacandra Himself. You appreciated my grief so deep that You have again come here. You are none but Rāmacandra, the Lord of my heart. And another new thing I want to say that I already, before this I used to take the Name of Rāmacandra, always. But from Your association the Name of Kṛṣṇa, that came to me and I can't leave that Name, Kṛṣṇa, so You are Kṛṣṇa Himself."

In this way the statement mentioned there. The *Kūrma-Purāṇa* it was mentioned about Sītā, that the real Sītā was not caught by Rāvaṇa but imitation Sītā he took. Corroborating the fact Mahāprabhu represented to the *brāhmaṇa* of the Rāmānuja *sampradāya*.

*aprākṛta vastu nahe prākṛta-gocāra
veda-purāṇete ei kahe nirantara*

"All the *Vedas* and *Purāṇas* constantly warn against considering divine or nonmaterial substance to fall within the category of material nature."

(*Caitanya-caritāmṛta*, *Madhya-līlā*, 9.195)

The spiritual things are not at the disposal of mundane power, it is spiritual, spiritual. The higher things can come to the lower, but lower things cannot go up and enter into the higher. Transcendental things can come in this mundane world, but this gross cannot enter into subtle, subtle can enter, earth cannot enter into ether but ether can enter into earth.

Devotee: It is similar to the *Bhāgavatam* 10th Canto, the Kālayavana, trying to catch Kṛṣṇa but cannot catch.

Guru Mahārāja: Playfully He managed to take him, enticed him. Kṛṣṇa knew that Kālayavana, the day of his death had come and he will have to die in a particular way. Everything was known and He was instrumental to that. Playfully He moved in his front in such a way that Kālayavana he's *just* going to catch, *just* going to catch, in this way. As Mucukunda, that cave, carried him to that cave and there He just hid Himself. And Kālayavana when he entered the cave he found that Mucukunda is lying there in

a big figure. He was in Satya *yuga* and in a big body, he is lying there sleeping, after this place? and this Kālayavana will break his sleep. And whoever will break his sleep he will cast a glance, fire glance to him, and he will be reduced to ashes.

All this was known to Kṛṣṇa. He playfully enticed him to that cave, entered the cave and hid Himself.

And Kālayavana thought He's sleeping there. "Oh You are to deceive me, You are lying here covering Your body." So he gave a kick and Mucukunda he awakened.

"You have awakened me from my rest." And his fire look he cast on Kālayavana and he was reduced to ashes and Kṛṣṇa came out.

Jarāsandha was, when fight going on with Kṛṣṇa and Jārasandha, Balarāma wanted to kill him by His club, but Kṛṣṇa pointed, "No he will be killed by Bhīma, You don't attempt. Balarāma avoided.

Devotee: During the chase, Kālayavana is chasing, Swāmī Mahārāja commented that Kālayavana could not catch Kṛṣṇa because he was too covered with contamination, or with false ego or something like this.

Guru Mahārāja: Of course. Seeing also, we cannot see.

*avajānanti mām mūḍhā, mānuṣīm tanum āśritam
param bhāvam ajānanto, mama bhūta maheśvaram*

"Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being." (*Bhagavad-gītā*, 9.11)

When He comes down in this mundane world, so many persons have a look, but they cannot understand Him. Rather like so many hate Him, the haters are also there, *avajānanti*, *avajānā*, does not care. Look to Him with hateful cast glance to Him. Such also is possible, *avajānanti mām*, but if He

(for the above text, see also Guru 17)

will everything can be done. That is exceptional. But the general case is such. Without right eye we cannot see and appreciate Him though He may be in our midst.

*avajānanti mām mūḍhā, mānuṣīm tanum āśritam
param bhāvam ajānanto, mama bhūta maheśvaram*

.....

*nāhaṁ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti, loko mām ajam avyayam*

"By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever

really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain-cloud." (*Bhagavad-gītā*, 7.25)

karadi dhito hat karadito uttama akasmi loko nividyā ?

*dvau bhūta-sargau loke 'sminn daiva āsura eva ca
viṣṇu-bhaktāḥ smṛto daiva āsuras-tad-viparyayaḥ*

"There are two classes of men in this created world. One consists of the demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons." (*Padma-Purāṇa*)

carash sarvani bhutani kutus to carocati ?

Constant, eternal, and another changing, a changing phase of the world and another, the eternal background. Two things we find here.

kala casyadi rūpeṇa ?

Two types of creation we find here, *kara sarvani bhutani*, the changing aspect. And another constant aspect, *akara*, "But I am beyond that. Both *kara* and *akara* is there, two types of created things, and I transcend both *kara* and *akara*."

*kara sarvani bhutani putasto karocatay ?
phaladhito ham akara dhito uttama ?
atasmi loke devi cat parinta purosottama ?*

And what is *akara brahma paramam, sada uddatam uccatay ?
bhuto bhavo bhava tara visarga karma samhita ?*

Is analysing what is what, *kara, akara*, then what is *karma*,
*kim karmukimuk sada uddatam uccatay ?
bhuto bhavo bhava tara visarga karma samhita ?*

devam cevarta pancama ?

So many analytical statements there about the world.

purosuscharidi daivatam hari yajyam emavarta deho vidambhara ?

Who am I? What is the soul? What is the world? What is his *karma* ? Analytically everything is dealt there.

I feel fatigued. Hare Kṛṣṇa.

.....

Guru Mahārāja: for the beginners it will be very much harmful. In respect of the popular opinion in the name of propaganda, ignoring the rules of the *śāstra* and Vaiṣṇava and the superior agents.

Devotee: Guru Mahārāja, because of the fear of Customs I had to leave my *daṇḍa* in South America. Shall I make another new one?

Devotee: Why you left it there?

Guru Mahārāja: Is it difficult to carry them in the plane or in the ship? The *daṇḍam*, is it difficult to carry out?

Devotee: Sometimes they even go with a drill through it in some countries to see if there's something inside the poles.

Guru Mahārāja: Then many *daṇḍam* necessary for one preacher. He will go from this country to that country, to ABCD, everywhere one *daṇḍam* should be kept separate for his use. Because it may not be carried smoothly through the planes or ships. That is intolerable. The *daṇḍa*, when they examine in that way, *daṇḍa* is considered to be *puruṣottraya*, *Puruṣa-avatāra*. Kāraṇārṇavaśāyī (Viṣṇu) (a.k.a Kāraṇodakaśāyī), Garbhodakaśāyī (Viṣṇu), Kṣīrodakaśāyī (Viṣṇu). The authority representing in connection of this mundane world. Three functions of Viṣṇu, as Nārāyaṇa. One as the master of the whole of creation. Another of every *brahmāṇḍa*. Another every soul, in charge.

We are to preach without *daṇḍa* or we are to keep a separate *daṇḍa* in different countries, provinces, for our propaganda. Or many *daṇḍa* and no *daṇḍa*. Or not to take any *daṇḍa*. Without taking the robe of a *sannyāsī* one may preach. The alternative will be to keep separate *daṇḍa* in every place of preaching. And the third, if we carry the *daṇḍa* to tolerate the ill-treatment over *daṇḍa*. That is intolerable, that is not possible. That the *daṇḍa* will be broken and pierced through to find out whether any smuggling object is there, it is intolerable. So many *daṇḍas* in many places and to go there and take that *daṇḍam* that is somewhat easy. *Kayabhyuha*, with the sanction of the higher authorities. *Ānukūlyasya saṅkalpaḥ* (To accept everything favourable for devotion to Kṛṣṇa), or to preach without any *daṇḍam*. What is the necessity then of carrying *daṇḍam* then for preaching? Is it to get him, if a *sannyāsī* goes there with *daṇḍam* if he goes to address the public, religious public, is it very favourable for preaching? Or very impressive? Why should we carry *daṇḍam* ?

Devotee: In India only does anyone know what a *daṇḍa* means.

Guru Mahārāja: But how they can take the Śrī Mūrti, the Vighraha, Arcā-Mūrti?

If they cannot respect *daṇḍa* then how can they respect this Arcā-Mūrti?

Devotee: When I went to America last time with the Arcā-Mūrti, the Customs people also were examining the Mūrti and broke the Mūrti.

Devotee: Then, what did you do?

Guru Mahārāja: Then you are to tolerate.

Devotee: I had to put it back together again.

Guru Mahārāja: Adulteration and cheating is so much cent per cent so none can get relief from checking. Perhaps smuggling also going on in red cloth, being abused. So Mūrti should not be carried. One should learn how to prepare Mūrti and in his own province he will prepare. And the Mūrti should be pierced through and will be found what is within. Have they not got some machine, x-ray, that can find out what is within the Mūrti? They can find out by x-ray machine? What is within the living body, if one has swallowed some gold, how do they detect? Do they pierce the belly?

Devotee: No.

Guru Mahārāja: Then how do they understand, find out? Some light and this ray or scientific research, some x-ray, some light may be put on the, it may be found what is in the belly. So what is within the Mūrti or *daṇḍa* they can detect with the help of that machine?

Devotee: But the x-ray does not detect everything.

Guru Mahārāja: Then in particular plane there is x-ray it is fixed then you are to avail of that plane to save such piercing in the body of the Mūrti and *daṇḍam*.

But what about human beings? There are many who swallow some gold.

Devotee: Gold may be detected but not some chemicals. They swallow them. X-rays won't detect them.

Guru Mahārāja: But how they will find that?

Devotee: No, so far there's no way.

Guru Mahārāja: So hopeless, in that case. So a combined objection must be filed to the authorities. "Only for these things the checking system is necessary they should do by the help of the scientific instruments not by piercing through."

End of side A, 1/2-4-83. Start of side B.

Guru Mahārāja: they should try to convert those that are with this dress. When Vana Mahārāja went to England with *daṇḍam* but came back without *daṇḍam*, he left it there. But that was not welcomed here. He has gone there to establish the position of *daṇḍam* and the Śrī Vighraha. But they can't understand, they think that the difference between idolatry and Śrī Mūrti worshipping, that should be preached there. To make them understand the difference between Arcā Mūrti and the idol. The ordinary bombastic and the *daṇḍam* we are to preach, we are to create field for the respect of Them and not to give away and to accept the,

Especially in the jungle propaganda. In special high case it may be tolerated that without *daṇḍa* you may work. But for the beginners then it will be ridiculous to accept *daṇḍa* and to belittle *daṇḍa* in this way.

Only in the stage of *paramahansa* he may keep the *daṇḍam* in a particular place and he can move freely. After serving *daṇḍam* for some time he may take leave, put the *daṇḍam* in a particular respectful place and then he can move without *daṇḍam*. At least after some twelve years or some years of time he will carry with respect and then he may put it somewhere. And especially in the case of emergencies when he's very sick or any other position temporary he may give up *daṇḍam*. Otherwise he'll keep with him *daṇḍam* and he'll try to push into the country the respect of *daṇḍam* and thereby many things will come into question. "Why should we respect this bombastic? Why should we respect the Mūrti, this earthen or this mineral doll?" These hard questions will come into the field and they must be solved. Otherwise this will be, patch-up, patch-up work, patchwork.

We must go thorough, our progress must be thorough. We are going to attack the enemies' country and we shall conquer and take possession thoroughly. Otherwise in any place I'll be in danger of being murdered if the conquest is no thorough. Enemies' land, the land of *māyā* is enemies' land. We must move here very carefully. We may be attacked from every possible way. We should be careful about that and move. "That my spiritual conviction I shall spread and I won't allow anything to enter into that and molest that thought." The enemy camp should not be allowed to enter into our plane. We must remain intact in our plane. Standing there we shall attack them and devastation we shall create in the enemy camp.

So many oppositions will come we are to face, we are to create opposition. "This is this. What you think, this is not right." The elephant may be more powerful but that does not mean that I shall give salute to the elephant.

What you say is not practicable but you must enter the enemies' country like so many in disguise. And then wherever we shall find favourable to us we shall begin fighting. You want that policy? To enter into the country of the enemy in disguise, suitably? And we shall try to create our position anywhere. That is gorilla war. You prefer gorilla war?

Devotee: Sometimes it is necessary.

Guru Mahārāja: And the specially trained persons can accept that rarely.

Devotee: Śrīla Prabhupāda (A.C Bhaktivedānta Mahārāja) he said to go in like a needle and come out like a plough.

Guru Mahārāja: That also not at the cost of the respect of the Deity and the *danḍam* etc. Some degree, there should be some degree.

Devotee: I went to preach in Russia, so when I would enter the country

Guru Mahārāja: The special batch, gorilla, they will have another dress, they should have another dress. Why the *danḍam* will be necessary? Why the Vighraha should be taken there in the beginning? Special batch may be selected for such fight. Then when some ground is gained you can take there *danḍam* and you can take there Śrī Mūrti. Otherwise only to dishonour Them, the emblem of the Divinity, we shall push Them first, why? Gain some ground and then we can put our Śrī Mūrti and the holy emblems. In the beginning the flag will be taken to be dishonoured, no. You go and create some position then you can take your flag. Not to be dishonoured very soon, very easily. Why the flag will be taken first? We are to keep honour of the Divinity. Not to be looted, exploited by others. That will bring a reaction within me and weaken us.

When there is danger of Śrī Mūrti being attacked then they put It underground, they may put into the forest and fly away, keeping in some safe position.

nacavai siva moi galapolaiya ?

Fled away, because he's coming, Muslims will come and break it, dishonour. So by concealing the Vighraha somewhere they fled. And here also when there was some attack, the apprehension of some attack over this Śrī Mūrti of Mahāprabhu they put underground, unknown place.

"That Mahāprabhu is not God, he's worshipping of His Deity that can't be allowed here." The Navadvīpa tantric scholars raised some objection to the worshipping of the Mūrti of Mahāprabhu. At that time It was concealed underground so that It may not be dishonoured.

So in the beginning we won't take things of respect to the enemy camp. We shall go take the risk. Iconoclast, the Muslims are iconoclast, icon worshipper and iconoclast. Idol breaker. We shall go, we shall take the philosophy, and the process of understanding step by step we will have to preach the thought. Cultural fight it will find fight and conclusive fight. Valuable fight is cultural fight.

Once when the Sikhs entered America they shaved their hairs and beards, then they grow. When they entered there they began to grow again and they come back with their beard and hair. But when they want to take admission, suppose perhaps there is some law or something that without shaving they cannot enter, something like that I heard.

Rabindranatha Tagore was once opposed from entering America, though he got Nobel Prize before that. 1910 or 1911 he got Nobel Prize. After that he was going to America. For his long beard perhaps, he was not being allowed. Then some advised

him to take special permission, informing that he's, that Rabindranatha, has got Nobel Prize. But he did not do, he waited in the ship and wanted to come back from there without landing. Then anyhow the information went to the authority and they allowed him to get down there, we are told. That world known man, world famous.

We should try to sacrifice us and not to sacrifice Guru, Vaiṣṇava, Deity and other respectable things representing Divinity. We may risk our own self for the service and to create some position favourable. And then we shall invite others to inspect my conduct. Propaganda must be real and solid. Only outwardly to show the success, that hollow success, what meaning is there? Substantial progress should be made, a cultural conquest, a bona fide progress. And to dishonour Them who we honour, that is something suicidal. Then more or less from the background we think that They're material, They're material.

Suppose if you found to take Swāmī Mahārāja to one particular province very risky that his life may be at stake, will you allow him to go there? Then about Śrī Mūrti, Vighraha? We venture? Then we have got less faith in Śrī Mūrti as it should have been. *Daṇḍam* also theoretically you think that there is connection of the Kāraṇārṇavaśāyī, *Puruṣa-avatāra*, all these things. But not so much from the core of our heart. Molestation of the *daṇḍam*, how can you tolerate? We must search our own heart. With how much sincere respect and devotion we treat all these. This transformation must be wholesale not lip deep, shallow, transformation of the inner self. We must be sincere to the cause. Cent per cent we shall try.

There was an exhibition in Kurukṣetra, that Kṛṣṇa has come from Dwārakā and from Vṛndāvana also the Nanda Mahārāja, Yaśodā, and the *gopīs*, they have also gone there in Kurukṣetra on the occasion of the holy bath at the time of solar eclipse. At that time Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) our Guru Mahārāja ordered arrangement for an exhibition in dolls to show that incident. That from Dwārakā Kṛṣṇa has come with His party. And *gopīs* from Vṛndāvana they have come. So many gods they have also come at that meeting place.

Here, Vana Mahārāja, he was given responsibility to arrange for that exhibition. And Vana Mahārāja was dressing the Mūrtis. The Mūrtis were made of, earthen Mūrtis, *gopīs*, and Vana Mahārāja was dressing them. And he was dressing the Mūrtis with cloth and necessary garments and to fix them he was using some pins, fixing pins. Here the cloth he put and put a pin to fix the cloth.

Then it pained my heart. We are to show, see with respect these Mūrtis though they're earthen Mūrtis of the *gopīs*, but still we are to see with some reverence, some respect. But their body is being pierced with pins to fix the dress. I had some pain though I was a newcomer. Then I put it to the higher authority that I asked Vana Mahārāja: "Why do you enter the pin within the body, for which we can't understand, for devotion."

He answered me: "Oh, do you think that the *gopīs* are in this mundane figure?" In this way.

But I am not satisfied with that answer. I put it to the higher authority. They supported me that it should not have been done. That body was, the pin was fixed, rather the, some gum should have been used to fix the dress on the body, or

something. That should have been used and the cloth may be attached there, a little bit fixed, and not by entering the pin, nail. Vana Mahārāja was nailing the cloth with the body, some iron pin.

We shall try to maintain our position always in the plane of devotion giving respect to anything and everything and not to tolerate disrespect of that sentiment, to that sort of conception. We shall go away from your, unable to fight any demolition, we shall be off. But we cannot be a careless onlooker where molestation will go on. If it is possible for me to stop, I try hard to stop molestation. If not I shall go away. And not standing I shall look at all those blaspheme.

bhaktivinoda nasam bhasa tari thakura sada mora hari ?

No power, what can I do? But for the king, if he is a devotee, if any disturbance then he must cut his head. It is recommended in the *śāstra*.

Hare Kṛṣṇa.

What do you think? When a *sannyāsī* is taking *daṇḍam* in the plane and whether anything hidden here in the *daṇḍam*, the Custom Officers come and pierce and molest the *daṇḍam* in various ways and then give it up. Then are we to tolerate this dishonour to *daṇḍam* silently, what should we do? Should we not carry *daṇḍam* or should we keep several *daṇḍam* in any and every province? One *daṇḍam* in every zone, then we won't have to carry? *Kayabhyuha*, or no *daṇḍam* we shall carry when preaching in the international way? What should we do? And the Vighraha also we are taking from here and Custom Officers will come and pierce through to see, examine what gold and other valuable articles are hidden under it. And we'll have to tolerate all these things helplessly? What to do? Will we allow? Otherwise what can we do?

Devotee: We shall have to tolerate to a certain degree. One Mahārāja here did not take his *daṇḍa* to London for that reason.

Guru Mahārāja: So it is better to have them prepared in that province independently. You may learn things how to construct and then going there collect materials and prepare Śrī Mūrti there to avoid this molestation. And if we have cast shadow in our own temperament, our own heart, then that will be a poison to the affair. The insult of the Vaiṣṇava and Mūrti and *daṇḍa* whom we worship, and I am to tolerate from my faith the molestation, insult of those things. How can we be sincere to our own self, true to our own self, own faith?

Devotee: If the preacher, if he's revolving between, if he's preaching in two major places, say he's preaching in India and preaching in London, then perhaps he can keep one *daṇḍa* in India, one *daṇḍa* in London.

Guru Mahārāja: That is to be considered, that is rather more tolerable than this molestation.

When we were in Madras there was *tridaṇḍi*, though *tridaṇḍi* of ancient type, they do not travel by the train or bus because of that *daṇḍa*. One of the *tridaṇḍi* of Rāmānuja *sampradāya* came to ask me: "Why do you carry this *tridaṇḍa* in the train and the bus?"

I answered: "Why? Is there any provision?"

He was eager to follow us but the society did not allow that. But I told him, he came to know: "Is there any *sāstric* quotation which can help me to take *daṇḍa* in the bus or train?"

I told him: *tat paratvena nirmalam*:

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

"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*)

The purity of our purpose, we hold that. And we try our best to keep the respect of the *daṇḍa*, it may not be molested in any way. Then: "What is your custom?"

He said: "No, we can't take it in bus or in train."

Then: "That was because train and bus was not created at that time. But can you take it by boat when crossing the river?"

He said: "Yes, we can do that."

And the boat was created first in your time so that was allowed and these buses and trains that is new creation. So the ordinary people are putting objection to you." In this way I replied to him. *Tat paratvena nirmalam*, the object is pure so we get and we see perhaps it may not be dishonoured, *tridaṇḍa*, we try to keep up the respect.

Devotee: Mahārāja, you know the *prash anu daṇḍa*? What does that represent?

Guru Mahārāja: It represents that by *prash* it is, a part of a circle, an arc form. That is meant to be used for cutting the *anārtha*, or to whom we preach. The emblem of cutting, *prash* means for *cedana*, for cutting, meant for cutting the preparation of the *anārtha* he sees in the soul, emblem of that.

Devotee: Like Paraśurāma?

Guru Mahārāja: Yes.

Devotee: And there's *jīva daṇḍa*, when was this added?

Guru Mahārāja: I am here to serve you, to serve you, the Lord who is here in the relativity of the mundane world in small and bigger group.

Devotee: But this *jīva daṇḍa* was added by Rāmānuja sect or Gauḍīya Vaiṣṇava?

Guru Mahārāja: Perhaps by Rāmānuja, I don't know fully but I think it was there.

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Devotee: must have created quite a stir when Śrīla Bhaktisiddhānta Saraswatī Ṭhākura began

Guru Mahārāja: Introduced it here in Bengal, yes.

Devotee: And Vṛndāvana also.

Guru Mahārāja: Yes. The red cloth also. Though Mahāprabhu and His colleagues had red cloth. Still Sanātana Goswāmī in the presence of Mahāprabhu he took the white dress of *niskincana*, that's the Guru of the *sannyāsīs*, something like that. Dictator of the preachers by giving instruction in the form of *śāstra*, *śāstra*. First the code and then the code keeper. So they were engaged in preparing the code, spiritual. And in white cloth, not necessary to advertise them as preachers. They're only engaged for their own benefit, not so much, only by the showing the ideal to the public as much help they can give. But wandering here and there and preaching, that is generally the function of the *sannyāsīs*.

So Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) created another batch under them, they have given the directions in the *śāstra* and to carry out them to translate them into action. The next lower batch *sannyāsīs*. They're beyond *varṇāśrama*, and within *varṇāśrama* the highest section is *sannyāsī*, they're expected to travel through the length and breadth of the country and to preach the previous doctrine to the people. And that was created by Prabhupāda under the direction of those *śāstra* makers, Goswāmīs. For whom this religious uniform was not necessary, this red uniform, the preachers uniform. They're *niskincana*, they did not want anything. But they only prepared the religious code.

Devotee: So by the example of your divine grace you are also showing that you are wearing this dress to the very end of your life.

Guru Mahārāja: Yes. Our Guru Mahārāja (Bhaktisiddhānta Saraswatī Ṭhākura) also did. Almost everyone whom he gave red dress, they up till their last breath keep up that. Only, Kṛṣṇa Dāsa Bābājī, he was a *brahmacārī*, he took that, last days, did not mean himself as a preacher, so he took that after the departure of Guru Mahārāja. And Vana Mahārāja, whimsical, he took for some time then again rejected that, again took the red robe. And Vasudeva Prabhu he wanted to introduce that white cloth and some of the members of the Baghbazar Maṭh they take that white cloth including the last Ācārya, Auḍalomī Mahārāja. I am told he used white cloth. They preferred, crossing Prabhupāda, they preferred to accept the idea of this cloth. They thought Prabhupāda's idea was a temporary one for the time being. And what Rūpa and Sanātana in the presence of Mahāprabhu accepted this so this is the real dress of the Gauḍīya Vaiṣṇava. But Mahāprabhu ? the last kind of red cloth, and also when this Paramānanda Purī, Īśvara Purī, all the Godbrothers of the Guru of

Mahāprabhu, here in healthy connection with Mahāprabhu, they used to wear red cloth, *sannyāsis*.

And the Western preachers of the Christian school, they generally use gown, is it not? Clergy.

Devotee: Yes. Black gown.

Guru Mahārāja: Black gown. What is their name, Christian preachers? Bishops?

End of recording, 1/2-4-83

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