

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.4.28-29

Guru Mahārāja: like to get your forced cooperation, there's the rub, the forced cooperation. We may sometimes say: "You are all in all, then why do You allow us to move freely in this side that side? You can control that also." But no, you are a part of consciousness and consciousness means endowed with free thought, that is consciousness. But you can cooperate or not cooperate, if you cooperate all right you are in harmony, non cooperate you are in hitch you are to face your own Lord. This is the summum bonum.

Gaura Hari.

Devotee: Mahārāja, is Chitraketu in Jamapura, does Chitraketu have some special relationship with Paramātmā, or connection with Paramātmā where he is able to

Guru Mahārāja: Whom is Chitraketu?

Devotee: The secretary of Yamarāja.

Guru Mahārāja: What is his name? Not Chitraketu, not perhaps. Yamarāja's secretary *ke* ?

Devotee: Chitragupta.

Guru Mahārāja: Chitragupta, he's the record keeper of Yamarāja. What do you now want to say?

Devotee: Does he have some special connection with Paramātmā? His recording system is so intricate he must have some connection with Paramātmā.

Guru Mahārāja: Some sort, because he must have eligibility of recording of reading all the movements in this mundane world. By the vibration, whatever is happening he can record it, his heart automatically that real vibration he touches or it beats in his heart, 'that this is happening there.' According to that vibration, Paramātmā can control, can have independence. But this man is keeping with that like a computer he can record all vibrations of different type that are taking place in this mundane plane in this mortal world. And he's not a record keeper of Sarga, Sarga-loka, Maha, Jana, Tapa, not, but only this human where the free action has got to be recorded for his future punishment or reward, something. That type of computer, his heart.

Whenever he has got any doubt he refers to Brahmā, "I can't understand this vibration of the telegraphic movement, I can't read this, what is that there." The

Brahmā will come and he will say, "this is the record, keep it." He will consult with Yamarāja and from Yamarāja if he also cannot find out it goes over to Brahmā and they will come and accept things. And mainly with the human section, neither the beasts etc, nor the gods etc, the *siddha's*, *ṛṣi's*, all these things. He's only a departmental charger of these humans that have got free action, possibility of going three worlds, lower world, higher world, and also movement towards general emancipation, *mukti* or *kṛṣṇa-bhakti*. In the background of that he's keep the record.

The Viṣṇu-dhūtas charged against him, Chitragupta, and even Yamarāja that, "they have not taught you this lesson that when the jurisdiction changes? They have taken the Name of Nārāyaṇa and immediately the jurisdiction has been changed. Your Chitragupta and Yamarāja no longer within his jurisdiction. He will have to have his charges from Vaikuṅṭha whatsoever but not from your office because he has taken the Name of Nārāyaṇa *nāmābhāsa* has occurred here. And your officers did not teach you all these things?" This charge was brought by the Viṣṇu-dhūtas against the Yama-dhūtas. "Your guiding officers they have not instructed you in this thing? What do you say?"

Then they returned to Chitragupta and Yamarāja, "that we are charged, being blamed against you."

"Yes, they are right. Such case occurs very rarely so I did not find it necessary to inform you that such things occur you will leave the culprit and come away. I did not say because very rarely such occurrences are here." Yamarāja answered in this way.

So in a limited circle he's working. After the death of immediately within twenty-four hours he is to be present in the court of Chitragupta and recording his name he'll be left for one year, come after one year, the date will be fixed and that date his case will be taken up and final decision. "Go for these years to hell or these years to heaven or this plane." After one year, this is Preta-loka, the one year the soul he will be like on bail for one year he's left outside. After death within twenty-four hours he is to present himself and record his name, "I am dead, I have left that period of my duty and now what to do?" Then Chitragupta will say, "Come, your date fixed after one year." Then so long as a *preta* he will move.

Devotee: *Preta* is like a *bhūta*, like a ghost.

Guru Mahārāja: Like a ghost, of different disposition but like a ghost. It is general, a special case there maybe, but general case one year is given to him and he's allowed to move. When the criminal is keep in custody, before final decision he's kept on bail and released for one year and after one year he will present himself. "And final decision we have calculated your right and wrong deed or your wrong doing is so much so you will have to go first to suffer into the hell for such years. Then you will be transferred to the heaven for your good activity and then you will come again in the Preta-loka. And if you will be asked to go again to the working field to get some birth from some *karma*.

Devotee: In his lecture *The Bhāgavata* Bhaktivinoda Ṭhākura he says that the hellish planets are to be considered imaginary, that the hell is imaginary. He said some place in the *Bhāgavatam* it says that the hell is an imaginary thing.

Guru Mahārāja: That may be formally that is not absolute. Imaginary, the mind is also imagination, just as mentally we can suffer and we can enjoy also. In dream there may be a bad dream where we can suffer and there may be a good dream we may be pleased. So when that mental system which we find ourselves in dream that will be out and the suffering and enjoying in that mental body, mental system. The soul is interred doesn't touch them. Do you follow? And that is imagination, imagination is a part of mind, our existence, it is not up in the sky, it is within us, imagination. Imagination means our mental function not this body. The hell does not exist in any part of this physical globe, it is imagination, it is in the mental world, but mental world we cannot ignore to be false, it is there.

But this concrete physical world is the outcome of that mental world, one makes *karma* in mental, mental feelings helps us to do any *karma* bad or good so it is the causal conception, and this is effect what we find floating before our physical senses that is the outcome of the mental product. The *karma* is in the mind within and that when ripe it comes outside. But that is more real, our mind is more real than this body. Do you follow? Understand that mind is more real than this body? It is a product of the mind, mental activity. So the whole globe what we find in the experience of our senses that is a product and the cause is in the mental world within. Do you mind? Ideal Realism, Hegel, first idea then the action. So what we see floating in the plane of our sense experience that is external, out, and inner is more real, that is within in the mind everywhere. "I have a mind to kill you," I finished that and then I am going to be hanged. The conception first in the mental and then it's translated into external activity. So that mental world is more important to all of us. What is within the mind that will come out in the next time.

So Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, more subtle gradual and more real. And Bhuvaḥ that is in the surface which we feel by our senses, that is a partial conception of the truth.

Devotee: Like *indriyāṇi parāṇy āhur*

Guru Mahārāja:

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

"The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."

(*Bhagavad-gītā*, 3.42)

The cause is going that way, the effect is this side. And that is all in the line of exploitation and when the idea of exploitation is removed we are removed from the whole globe up to Satyaloka. We are out of that, so Śivaloka, Vaikuṅṭha and Goloka, that is soul's sphere and there no exploitation but all dedication and it is the function of the soul within.

buddha ātmā manpara ?

Which is above reason or judiciousness that is a spark of light as if to be compared, that *ātmā*, it has got its own soil where it can thrive and convert it into a dedicating unit, that soul.

*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)

Now we feel this concrete because we are awake here, but if this body goes we will be awake in another world which is imaginary, but that is mental sphere. So Sarga Naraka, heaven and hell, all in mental plane not located in anywhere in the sun or in the moon or anywhere. Though this is also has been told that this *preta* they generally live in the moon, Pretaloka. That is those who the period before having any judgement from the Chitragupta of Yamarāja, the period generally they live in the moon, in connection with the moon, *rupugraha* ? the planet of earth.

*dhūmo rātris tathā kṛṣṇah, ṣaṅ-māsā dakṣiṇāyanam
tatra cāndramasam jyotir, yogī prāpya nivartate*

"The mystic who passes away from this world during the smoke, the night, the fortnight of the waning moon, or the six months when the sun passes to the south reaches the moon planet but again comes back." (*Bhagavad-gītā*, 8.24)

..... Triloka, Candraloka, who are again coming back who are going out of this earth circle, in *Bhagavad-gītā*
the time and some token.....
those who die in that peculiar time and under peculiar circumstances their future movement something like this it has been told in *Bhagavad-gītā*. *Dakṣiṇāyana* and *Uttarāyana*.

(*Uttarāyana* means the sun's passage in his northern course for six months from 22nd March to 23rd September. *Dakṣiṇāyana* means the sun's passage in his southern course for six months from 24th September to 21st March).

Devotee: Generally the *yogīs*, *karmīs* also Mahārāja?

Guru Mahārāja: And *sadhana* (?) also. Candraloka, Pitriloka.

Devotee: So the Svargaloka, that may not be

Guru Mahārāja: *Tatra cāndramasam jyotir, yogī prāpya nivartate.* *Yogī* means in general sense, that are making any attempt. Faith, Pitriloka.

Devotee: So the Svargaloka, that may not be so much geographical?

Guru Mahārāja: Svarga is of two kinds, Bhu Svarga. Just as in India America's ambassador's embassy represents India in her embassy. So also Bhu Svarga, there is seven on the Earth like in (scenery ?) or some other place. And Kṣīrodakaśāyī (Viṣṇu) He's located when so many persons, *yogīs*, Brahmā's, or gods, they're told they're approaching Nārāyaṇa. Just as Durvāsā, Durvāsā when he was chased by Sudarśana then he first ran to Brahmā, then to Śiva, then by their advice went to Nārāyaṇa. But he did not go to Vaikuṅṭha because Durvāsā is a *yogī* he's below the range. So he approached Kṣīrodakaśāyī Nārāyaṇa, Bhu Vaikuṅṭha, who is living there in Vaikuṅṭha, there Durvāsā approached Kṣīrodakaśāyī

.....

The nature is such, it is already controlled by the principles and not any hard and fast rules in this rigid world. And when one has fully practised cent per cent not speaking any lie whatever he will say that must have to take place. In the *śāstra* it is mentioned (*līlā siddhi* ?), one fully practised in a particular type of creed or something then the corresponding thing will

what is established in dream whatever they will say that must come to happen, whatever's said. He has pronounced something that must happen, that must have to come. This is in the soul controlling agency he's conscious

Something like Napoleon: "There will be no walls. Go on, march, no walls."

The world is transcendental, it is not fixed like matter or material form, but form is there that is spiritual and that is flexible according to His will. The eye experience, ear experience, what we have here they're already in the original place in the spiritual. And there also the eye experience, ear experience, all the experiences are there. Similarly, not the same but similar.

Rādhārāṇī is hearing the tune of the flute and surrenders Herself to that flute there. And in some portrait She has seen the figure of Kṛṣṇa and surrenders to Him. And She has heard the Name of Kṛṣṇa. Ear experience, then this eye experience, and another? Kṛṣṇa's Name and flute both ear experience, the Name as well as the flute, and the eye experience and She surrenders Herself. So She says to Her friends: "You My dear friends I have no successful future in My life. Why? I have surrendered to three persons. From one that sweet flute sound, and I have seen the figure, there I surrendered, and also the Name I heard and surrendered to the Name holder. Then it is not possible I'll be able to accommodate three persons so the future is grave..... you give up your attempt, I am not" "

So form is there. But this material eye experience, everything is there, everything is there, *tam eva bhāntam anubhāti sarvaṁ*:

*(na tatra sūryo bhāti candra-tāraṁ, nema vidyuto bhānti kūto 'yam agniḥ
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti*

("In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists.")

(Muṇḍaka-Upaniṣad, 2.2.10-2) + (Katha-Upaniṣad, 2.2.25 - part 5, mantra 15)

What is not in the cause cannot come in the effect, what is traced in the effect that must have its original plane. But here in one style there in another. Similar not same. Bhaktivinoda Ṭhākura says: (in *Kālyāṇa Kalpataru, Upadeśa 18*)

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

"My brother, lust and love appear as one and the same; yet, lust is never love."

This love divine is similar to the lust here but still there's a distinction, that's infinite, far away. Similar but not same. Some corresponding characteristics maintained in the form. It is there but the standpoint revolutionary otherwise. Only the simple difference, one with the idea of exploitation another with the idea of self surrendering to the satisfaction This is in a word we say but the distance is great. Satisfy the centre and to satisfy an infinitesimal small unit, the difference is infinite.

*ātmendriya-prīti-vāñchā - tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma*

"The desire to satisfy one's own senses is *kāma* (lust), but the desire to please the senses of Lord Kṛṣṇa is *prema* (love)." (*Caitanya-caritāmṛta*, *Ādi-līlā*, 4. 165)

.....

*ataeva kāma-preme bahuta antara
kāma - andhatamaḥ, prema - nirmala bhāskara*

"There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun." (*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.171)

.....

One is compared with sun, another with darkness, so much but that is similar. All comprehensive, all attractive, and at the same

End of side A, start of side B, 28-4-83

Guru Mahārāja: All comprehensive, all attractive, and at the same all satisfying. Harmony is satisfaction, harmony is this. Some of the British philosophers they gave the name of *ānandam*, ecstasy, as harmony. I don't remember his name. The Martineau he says reality is beauty, the beautiful, *sac-cit-ānandam*, *ānandam* means beautiful. Some say it is harmony, only harmony can make adjustment that can give peace, bliss means harmony. A dislocation that what is
discord is suffering, is misery, and harmony is this bliss. Harmony, harmony.

Our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) in his last days used to say very often: "Religion is proper adjustment." The most comprehensive general conception of life. Proper adjustment, that is what is wanted. Everything is there only proper adjustment is necessary then all will be satisfied. Religion is proper adjustment, this is harmony, harmony. *Acintya-bheda-ābheda*, the one and many and harmony is health and discord is disease.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

.....

..... "all friend no enemy, on all sides. You are your worst enemy, your concocting tendency, selfish tendency is responsible for all evils in you. No complain to be made for the environment. It is under My control."

Bombshell to all complaints in the world. "Everything is under My control what I am doing about you it is all right, up to mark."

When I was a college student I heard from my professor one German scholar told that *Gītā* is the highest theosophical philosophy in the whole of India. Because, only because *Gītā* says this is peculiarity within it, that: "You cannot control the environment you can control you and thereby try to adjust. You have no right to control outside but you have some right to control yourself. So for the adjustment try within yourself." This is the very gist of the whole advice of *Bhagavad-Gītā*, "Control yourself to adjust with the environment, you have no control on the environment but you have some control over you. And if you want adjustment and peace then control yourself for such adjustment with the environment that you will find peace."

This is the finding of *Bhagavad-Gītā* that some scholar whose name I forget when I was twenty-two or so I heard this about *Bhagavad-Gītā* the opinion of a foreign scholar is such. To control yourself it is possible but it is impossible to control the environment, it is outside you, beyond your power. So come to adjustment, adjustment is peace, you control yourself in such a way that you can adjust with the environment. In this way. And in *Bhāgavata* in a living manner this has been administered.

*tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

(Lord Brahmā says:) "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality." (*Śrīmad-Bhāgavatam*, 10.14.8)

It is only a physical solution, something like mathematical solution. But *Bhāgavatam*, *tat te 'nukampām*, in this *śloka* a friendly and loving suggestion, advice to the affectionate child. *Tat te 'nukampām*, the final, no objection or complain can be lodged against this. *Tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam. Ātma-kṛtaṁ vipākam* that is admitted, it is your own creation. And Manu also says when describing about the trees: *bestitar karma hetunar ?*

These souls are suffering from the birth of a tree but none to be abused because it is his own *karma*, *karma hetuna*, *tamasa bahurupena bestitar ?*

Now tree-fied, forced to come to the level of tree.

Tat te 'nukampām, this is nectar, final, everything comprehensive, all comprehensive. *Tat te 'nukampām susamīkṣamāṇo*, grace everywhere, kindness, grace of the Supreme Lord are one, not many, the pervading one is there controlling principle, that one within the many that is controlling and that is very friendly to you. You are living in a friends circle, all friend, all friend. Only correct yourself, cure thyself, cure thyself. Everything is all right. What is this? How hopeful but difficult but we can put faith and the work may not be difficult, may not be difficult. It is so real, really so it is true. Only if I can control me I shall get everything, very easy, only by controlling myself I can control everything? Very

hopeful prospect, good prospect. *Tat te 'nukampām susamīkṣamāno, susamīkṣa* this proper examination, if you can examine the environment, can read the environment properly in a well meaning way you will find this. Not in a challenging mood nor in a suspicious mood but submissive and friendly mood you try to read your environment you will find that all are your friends. Correct yourself, physician cure thyself.

Tat te 'nukampām susamīkṣamāno, bhuñjāna evātma-kṛtam vipākam. You will be your worst enemy when the curing process will begin then you will find that you are your enemy and enemy means fault finder and your friend that you want to correct that really. When you will find that you are the only culprit then you will come to sense you days will be numbered, in a very short time you will come up from the disease, your disease will be cured.

So *ātma-samīka*, self analysis, "I am the meanest of the mean." Deep searching, "I am the culprit because I am a traitor. My beloved Lord I have disobeyed. He has got so much love for me and I betrayed and tried go somewhere else to search my special satisfaction, special pleasure. Avoiding Him, avoiding Him I went to colonise somewhere else leaving my home, my loving home I neglected and I went somewhere else to search my comfort. I am the traitor, traitor, I could not go I am repented or something like that. From *tatastha*, from the marginal line, why did I start on this side, external side and not in internal side? Who is responsible for that first starting? None is responsible. I am endowed with freedom of judgement and my first action was that of treachery, suicidal, and I came to make friendship with *māyā*. Neither *māyā* nor the Lord to be blamed. The blame is there in my first choice because I was endowed with freedom and misuse of that starting has taken me in here hurled down, action reaction here, *karma hetuna*, the starting point." Hare Kṛṣṇa. Very mystic position to understand the starting point that requires very fine and impartial intelligence. That the responsibility is with us.

*na kartṛtvam na karmāni, lokasya sṛjati prabhuh
na karma-phala-samyogam, svabhāvas tu pravartate*

("Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions." (*Bhagavad-gītā*, 5.14)

It is not interfered by the Universal Lord by force. We are independent unit, small unit but endowed with independence.

One Indian leader, former age, put a question to Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura). "This vulnerable freedom, why it was given by the Lord to us? Why the Lord gave us that sort of free will which is not perfect?"

Then our Guru Mahārāja told him: "You are freedom fighters," ha ha, he was a political freedom fighter, Syāmasundara Cakravārti, a good man. "Freedom fighters, you should know the value of freedom we may think freedom. So if that freedom is taken away from the soul, then do you think that it will be very good judgement for the Absolute? It is a very valuable thing freedom, if it is used, utilised, then it can bring immense, it can earn immense. But if it is taken away like a matter, material

atom, what is there? No prospect, no life, no chance. So freedom though vulnerable, may be misused, it may be utilised also, the possibility that cannot be eliminated. And by utilising we may thrive so much that misusing what we incur wrong that may be neglected. If you can utilise it in the positive life our gain is immense, unlimited. In that consideration the possibility of our misuse is nothing, it is temporary after all. So in consideration of the prospect of the free will the gift from God our constitutional attainment is most valuable thing, freedom."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. We are our enemy.

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

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

(*Bhagavad-gītā*, 6.5)

.....

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

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

.....

So find out your own faults, self-analyses and finding faults within. I am concerned with that, I am not concerned with the faults outside, the first consideration is whether any fault is within me. All the attention must be drawn to that and then if I can do any good to others I shall be in position to consider. If it is poison within me and if I spread that poison to the environment, what benefit I can give to others?

svayam asiddha kata manyan sadhyai ?

One who does not know the truth, how will he be able to help others with all falsehood? Only spreading falsehood to the environment to others. So:

*bhārata bhūmite haila manuṣya janma yā'ra
janma sārthaka kari' kara para-upakāra*

("One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people (by preaching *nāma-saṅkīrtana*). (*Caitanya-caritāmṛta*, *Ādi-līlā*, 9.41)

Get fulfilment for your own and then do that, give that, bestow that to the others. Know yourself and make others know. And you are ignorant whatever you'll give to others that will be all ignorance. But it not possible that all of a sudden you will be perfect and then you will begin, you must be in a process, and you must be under the guidance as long as you are not free you must be under the guidance of a higher agent, *sādhu-saṅga*, *sādhu-saṅga nāma-kīrtana* always.

So our Guru Mahārāja did not encourage this *nirjjana-bhajana*, when you will be in solitary place the whole of your previous mental tendencies will come forward to capture and influence you. But always try to be in such environment that their good influence comes to you, *sādhu-saṅga*. And to help you to utilise your good aspect within you and the bad aspect within you that will be discouraged when you are in a good association. And without food they will gradually die.

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

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

.....

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

What information do you get about our Jaya Tīrtha Mahārāja from Vidagdha Prabhu? Have you got anything? Not yet? Something!

Devotee: Something. Yes, he is, he does not accept, he has come to the platform, or down to the platform, he has stepped down to the platform of not really wanting to accept Bhaktisiddhānta's Saraswatī Ṭhākura's strict non compromising mood.

Guru Mahārāja: I can't follow.

Devotee: The non compromising mood of Bhaktisiddhānta, he is not agreeing with that.

Guru Mahārāja: Agreeing with that, not with him?

Devotee: Not agreeing with Bhaktisiddhānta, he does not agree with Bhaktisiddhānta.

Guru Mahārāja: Then, up to Bhaktivinoda he agrees? And not after?

Devotee: No, in particularly because Bhaktisiddhānta has made some comment about the taking of intoxication.

Guru Mahārāja: It is everywhere, the *Bhāgavata* also has

Devotee: Specifically ganja smoking.

Guru Mahārāja: He may take admission into that Śaiva section or that Naga section, so many others there that have found out the miracle of smoking and intoxication long, long before. The Tantric and the Śaivite and perhaps the Naga, they have different types of intoxication, they use it. But not the *Bhāgavata* school, they cannot be contaminated with anything, their everything the grace of the Lord, they have no recognition of anything outside, any material immaterial, nothing. Wholesale grace of the Lord, that is their prospect, their everything is in the grace of the Lord, no recognition outside that of anything.

bhimar mahat paja rajo visekam ?

Nothing outside, not only outside things can contribute but only one thing, the monopoly of the servants of the Lord.

*rahūgaṇaitat tapasā na yāti, na cejyayā nirvvaṇānād grhād vā
na cchandāsā naiva jalāgni-sūryair, vinā mahat-pāda-rajo 'bhiṣekam*

(Śrī Jaḍabharata says:) "O King Rahūgaṇa, without one's head being adorned with the dust of the holy feet of a pure devotee, one can never attain devotion for the Supreme Lord by austerity, by Vedic worship and religiosity, by following the vow of monkhood, by following the religious duties of married life, by study and recitation of the *Vedas*, or by worshipping water, fire, or sun." (*Śrīmad-Bhāgavatam*, 5.12.12)

All eliminated, only one source and that is the grace of the agents of the Lord. It is available nowhere only through the agents, the *sampradāya*. Once Mr Gandhi he was forced to accept this process, *sampradāya*, association. He wanted that the poor will earn something by this *cherka*, he introduced the *cherka* that the money will go to the pocket of the poor. "And this food and clothing, two primary necessary things cannot be avoided and we must earn it ourselves." That was his principle, these main two requirements. So *cherka* and this farming agriculture that must have within the hands of the masses. And the clothing goes to the capitalist then their poverty will increase. On this principle he introduced *cherka*, *khada*, the *cherka* product thread that used in cloth and that is known as *khada*. So he introduced *khada* for the poor. But the Manchester and specially the Japanese they came with imitation *khada* from the mill. And he was perplexed, then he told: "This half *khada* is more dangerous than foreign cloth." "Half truth is more dangerous than falsehood." Gandhi declared: "Half *khada*, something that's rough and something fine mixed they began to fill up the market." Then he had to introduce some association. "You must purchase things from particular shops, if you go to any other shop then you will be cheated. The mill owners are managing in such a way that the real *khada* won't be in the market and their mill produced *khada* that will take the place of the position of *khada*. The

association, only through a particular, this *khadi pratisthan*, or some other, you go and blindly take *khada* from them it will come from only poor class. The money will go to the pocket of the poor."

I understood at that time. So the revealed truth coming through association, *guru paramparā*, is necessary. Otherwise if you go outside then some other knowledge will come, we'll be exploited, only to save the exploitation of the enemy the association is necessary, reliable association. If we go to the association of the Madhva school book no *māyāvāda*. Read the Rāmānuja school no *māyāvāda*. Or any book if you go *māyāvāda* has been traced there. So the necessity of the association that is *paramparā* is necessary, the purity of the association is necessary and association is necessary only we can get there I'm not cheated. So only through the agent of Kṛṣṇa that we can get his grace and nowhere. What to speak of the intoxication or any other things, so many other proposals of theological principles also rejected, what to speak of intoxication. This iron, water, all these things. But so many imitation theological advises also to be eliminated. And only we are warned only through the proper agent you are to get that thing.

*naiṣāṁ matis tāvad urukramāṅghrim, sprśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat*

(Prahāda 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))

Only through Vaiṣṇava, only through *Guru*, only through the successor of the Lord that we can get that thing and no other way. What to speak of things, so many thoughts also eliminated, all thoughts, things eliminated. Only through the channel of the genuine agent of the Lord we can have. And the *Prasāda* of course that must be conditioned by that, where is, what is *Prasāda* ? Which is extended to us by the bona fide person. None can say that: "I am the master I am giving and by using it you will get benefit." Who is he? Who has got possession over the whole property His extension has got some value. "This is Mine, it is Mine. I am giving to you." Otherwise it will be black-marketing, anyone will come, "Oh, where have you got it? You must have to pay tax to me." *Īśāvāsyam*, everything belongs to Him and from Him the sanction must come to make it *Prasāda* that is free to me, *Prasāda*, His *anugraha*, His grace, without any reaction. If I take it none will come: "Where you got? You are a thief." *stena evasa* ? You'll be a thief. Must have the sanction from the highest authority sanction. Otherwise that *Prasāda*, Śiva *Prasāda*, Kali *Prasāda*, that will be responsible for some explanation. We'll be called for explanation: "What is this *Prasāda* ?" That has been arranged the fish, meats, for the temporary, temporarily they're sanctioned in the gradual process they're to be taken to the highest position.

*loke vyavāyāmiṣa-madya-sevā, nityastu jantor-nahi tatra codanā
vyavasthitis-teṣu vivāha-yajñā-surā-grahair āsu nivṛttir iṣṭā*

"The conditioned souls are naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawful wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain type of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities." (*Śrīmad-Bhāgavatam*, 11.5.11)

Very easily, shortly, you will come to accept the real path. Only do this for the time being, it will help you to come to a real position. Something like a canvasser, a canvasser may be of different type. *Vartma-pradarśaka-guru*

End of recording, 28-4-83.

* * * * *