

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.7.6-7

**Guru Mahārāja:** ..... but when, if we can reach there we shall find without such no life is possible. Now, without electricity, civilisation is impossible. So when we reach the standard we will find utility of how much we gain there. A healthy life is there, the 'die to live,' life after death. Life after death does not mean that after this body another life, but the death of the so-called death finished. When death will die then the life will begin. Die to live.

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

Metinjaya (?) is the name of Mahādeva who has conquered death, death has died and he's feeling no death in the plane of Metinjaya (?), Mahādeva. As independent of this material energy.

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

*na meda candam na yodinam tad vinam yodinam mandi (?)*

That day is fruitless, non producing, non productive, in which we do not talk, we do not cultivate about the Supreme Being, my Lord. No consultation about our Lord, we forget our own Lord, who is pure and end of all in our life, our Lord, the Lord of lords. When we forget Him, that day is non-productive.

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

*avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti  
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam*

("For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (*jñāna*), realisation (*vijñāna*), and renunciation (*vairāgya*).") (*Śrīmad-Bhāgavatam*, 12.12.55)

*Avismṛtiḥ kṛṣṇa-padāravindayoḥ*, not to forget, unforgetfulness about the lotus feet of divine Kṛṣṇa. *Kṣiṇoty abhadrāṇi*, that continuance of that memory, continuous memory of Kṛṣṇa, that will diminish and destroy, *abhadrāṇi*, the ungentle, the undesirable things, dirty things in you, dirty things, all are dirt. Without Kṛṣṇa consciousness, without the consciousness of the divinity, these mundane things are all

dirt. The dirt should be removed, the dirt should be destroyed by the continuance of Kṛṣṇa consciousness. *Avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śam tanoti*, and it extends within us, develops within us some *maṅgalām*, welfare, it produces from within the real welfare within us, the goodness within us and the dirt's are brushed out, *śam tanoti*.

*Sattvasya śuddhiṁ paramātma-bhaktim*, your very existence is purified, the alloy is eliminated from your ego. You means your ego, your self conception, conception about yourself, that is full of alloy. The alloy will be destroyed by the continued God consciousness, Paramātmā. And gradually you'll find the God within you, Paramātmā. You are *jīvātmā*, who are you proper, and who is Paramātmā backing you, supporting you from above. You'll be able to understand, feel within.

*Jñānam ca vijñāna-virāgya-yuktam*, and you'll find a peculiar type of knowledge, of God conception, which will show to you *vijñāna*, both the Lord and His potency, *vijñāna*, *śaktisa*, different potencies and the owner of the potency. And *virāgya*, *virāgya* two-fold, the attraction, non-attraction to the dirty mundane world, and proper attraction towards the truth, that you'll feel within you, such development. Go on continuing God consciousness and that will take you to the desired position. Back to home, how sweet your home, you'll be able to go on continuing God consciousness. Anyhow try to maintain God consciousness and that will un-alloy. The alloy will be destroyed and your purified self will come out from the fire and you will find everything.

It is not any blind thing, but the faith will not be blind only, but *vijñāna-virāgya-yuktam*, *jñāna vijñāna*, the knowledge of the thing and the knowledge of different parts, potencies also of the thing. You'll be able, details, you'll be able to be clear in your heart. It is not a domain, faith means only blind emotion, don't think it to be so, not a domain of blind emotion. But there is proper knowledge, understanding, the land of proper understanding with the main thing with the central truth and also so many potencies also which is controlled by the Lord. Such position you'll be able to acquire. Hare Kṛṣṇa. *Jñāna vijñāna virāgya-yuktam*.

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

So dive deep into God consciousness. It is the key to the highest success of life. And that is so sweet that is like home, not a foreign land that you'll take so much risk to go to some unknown place and how there will be dealt, ha, ha, with, no such apprehension, such suspicious questions. As much as you'll be able to make progress that side you will find so sweetness, so home life comfort and confidence, you'll get there.

Gaura Hari bol! Gaura Hari bol!

Now the weather is a little fair, ha, ha, ha, ha, for you to go back.

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

Gadādhara Prabhu gone, young man, not old like us, he's afraid of the weather. Ha, ha, ha, ha. So he's come back this evening, ha, ha, ha. Gaura Hari bol!

**Devotee:** He's also very enthusiastic.

**Guru Mahārāja:** Very enthusiastic, very forbearing, a diligent man, does not care even for the uneasiness, the fever. The body is not well but still he goes on working, even with fever he goes on working I'm told, does not care for fever or temperature.

Hare Kṛṣṇa.

**Devotee:** Mahānanda as well, he's doing very nicely.

**Guru Mahārāja:** Mahānanda, he has got a very good friend and attendant in him, very encouraging, and he's very satisfied also in that position of his duty. Energetically he's going on. Hare Kṛṣṇa. Ha, ha. And aggressive type, Dayadhara, he caught a lawyer there and he wont allow him any time. "Don't you see so many crimes are standing in a line and you have come to talk with me. How is it possible for me to spare any time to talk about this idle talk about religion?" He wont spare, anyhow he made him to hear something, and that *Search for Śrī Kṛṣṇa*, after reading a few pages then he gave order to his secretary: "Oh, give fifty dollars payment to this gentleman."

**Devotee:** "Write him a cheque." He read the part about Kṛṣṇa stealing, he was a criminal lawyer, and he read the part about Kṛṣṇa stealing butter.

**Guru Mahārāja:** Stealing butter, then why did he not concoct a case against Him? Ha, ha, ha.

**Devotee:** Ha, ha, ha.

**Guru Mahārāja:** "You have come to introduce the stealing of God? Then all will be thieves here."

**Devotee:** Teaching *adharmā*.

**Guru Mahārāja:** "Your God also is a thief and you have come to preach that God also is a thief so go on thieving?"

**Devotee:** The opposite thing was created, the opposite reaction created.

**Guru Mahārāja:** One gentleman told: "Because God is a thief, so we have got some hope." One gentleman, when I was a college student I went to hear the lecture of Kulana Goswāmī (?) or someone, he told, explained: "That because Kṛṣṇa is a thief, so we have got some hope. We have given such a big fencing on all sides of us that no good things can enter. But because the thief, we lock and we have got boundary walls and so many opposition things that no thief can enter, still, thief will come out of his

own interest. So we have also tried our best to construct boundary lines all sides so that no God consciousness can enter, but as a thief He will enter, and that is our solace. If that one day as a thief He will enter into our heart, then we can have some hope. Otherwise consciously we won't invite Him to come into my heart. Only the thief God is our solace that one day He may stealthily enter into my heart and capture. Let God be thief."

Hare Kṛṣṇa. And that is also above justice, when stealthily goodness comes. There was one Mohammedan charitable person here in Hooghly, his name was Harji Mohamed Maharshi (?). He was a bachelor and he was the owner of a big property, a rich man. He used to help all that came to him for any begging purpose, but there were some families who were suffering from poverty but can't approach anyone for their help. He noted their names and at night while passing some monies were thrown stealthily, we have heard of that Mohammedan gentleman. In Hooghly there is a big Mosque commemorated in his name, that Harji Mohamed Maharshi (?). Stealthily he made charity. So if money comes stealthily it is not undesirable. If Kṛṣṇa comes stealthily in our heart, how is it? So above justice in the plane of mercy, all these dealings above the plane of justice, and in the land of mercy and affection and love, these things possible. The good enters stealthily to the undesirable party and makes him good.

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

Rṣabhadeva is leaving our company. "But how cruel you are," we may say, ha, ha, "you are very cruel." Then what will be your answer? "No, no, I am coming back."

Devotees: Ha, ha, ha, ha, ha.

Guru Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. Gaura Hari.

Devotee: But if you gave me a little something to do then the connection would be there.

Guru Mahārāja: Yes. Aksayānanda Mahārāja is there, ha, ha. I am an old man and he's still young to look after the interest of Kṛṣṇa more than myself.

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

.....

Guru Mahārāja: ..... matter has come to exploit us. What is the gain, what is the loss? Action and consciousness. (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja gave an example: "One who has got eye but he's crippled, and another goes but he's blind, both combined." Matter has got no feeling but the man has got feeling, man is the party, matter, machine, is non-party.

*kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate  
puruṣaḥ sukha-duḥkhānām, bhokṛtve hetur ucyate*

"Material nature has been delineated as responsible for the cause as the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness." (*Bhagavad-gītā*, 13.21)

Who will be important, the feeler or the felt? The criterion of happiness is confined in the feeler. Whether happiness is necessary, happiness is possible only in the subjective existence. When avoiding this material engagement he may feel more happiness. *Ātmārāma*, he may be self-satisfied, now entangled into that non-joy substance, non-happy substance, but seems to become self-established, *ātmārāma*, who is established in his own self not outside. He feels more enjoyment than the world-handling machines, the matter. *Ātmārāma*, even they, of the standard, even they find more happiness when comes in contact with Super *Ātmā*. In this way, the existence of the higher appeal is going to be established.

*ātmārāmās ca munayo, nirgranthā apy urukrame  
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

("Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world.") (*Śrīmad-Bhāgavatam*, 1.7.10)

Those that are self-sufficient, they also are attracted by some higher kind of ecstasy. So it is the proof positive that higher ecstasy is existing, though very finer, though finer, still it has got existence, because the self-sufficient people they also find joy when coming in contact with that abstract thing. So that is a proof, a man who does not care for anything, almost independent of material assistance. Like Śukadeva, he does not want anything, not even a cloth, a dress. Only now and then a glass of milk if it comes easily. He does not care for anything in this mundane, quite independent life. *Ātmā*, engaged in himself, not engaged in any material objective consciousness. He is attracted by some higher abstract things, so there must be something above, *adhokṣaja*. That which when that comes to contact with us we can feel, otherwise when withdrawn we are nowhere.

Like flying saucer, a few days back there was some rumour that a thing by the name of flying saucer is coming to contact with us. But the men in the world, they tried to find it, chased, but it disappeared. Have you heard the name of flying saucer?

*Adhokṣaja* is something like that. Can come down to contact but when we chase, no have. What is the proof? For a big engineers or a pilot, they have also seen that something is coming down and when chasing disappears. So more efficient machinery world is existing on the other side. Experts of aeroplane drivers (pilots), they are also admitting. So *ātmārāmā*:

*prayenum nayo rajan nivitra visesadata  
nigunasta ramanti snana manu kathane hari ?*

How to prove that higher existence is there? We cannot enter at our will to have experience of that plane. Then what is the proof that such plane is existing at all? Some experts of this world of the highest class, they find something that's disturbing their self-satisfaction to the fullest extent, disturbing and attracting towards something else.

Just as to prove that there is rebirth, transmigration, some sort of persons we may find that they say: "In my previous birth I was there. I can find out my things that are left in the *almera* (iron box?)." He's taken to that place, "Yes, this was my room and I put these things here." So those that want to prove scientifically that there is rebirth, they're collecting such examples to prove that the rebirth is there. Some, they can remember their past life and they can give proof, that: "Yes, I was here in my past life." There are some such examples and that is the basis to prove that birth after birth, transmigration.

So also in this way, the *ātmārāmā*, they stand proof that there is higher plane that attracts us who have superseded the charm of this mundane plane, but it's not mundane. Śukadeva Goswāmī says: "You all know I am well-established in the non-material world, no charm for any form of material world in me. But this type of *lilā*, personal ecstasy of some order, attracted my heart. So you don't think that this is mundane. No mundane thing can have any attraction for me, but this is transcendental. I stand as evidence to the fact that there is transcendental world of higher stuff, higher dignity, higher quality. Because I stand as evidence, you know nothing of any mundane character can affect me and disturb my balance, my equilibrium in the all-spiritual consciousness. That sort of peculiar may not be disturbed by this worldly attraction, but some supernatural attraction is coming to disturb my equilibrium and attracting towards that."

Hare Kṛṣṇa. *ātmārāmāś ca munayo, nirgranthā apy urukrame kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*. This is for the ascending method but those that are in the descending method they themselves are becoming small witnesses, *sukṛti*, *śraddhā*, they feel it maybe of less degree of intensity. But they feel there is something and my heart of my heart is hankering for that thing. "All the charm of this world finished for me forever, can't attract. If I want to live then I shall live for that at any risk, at any risk, whatever little taste I have got for that thing. I can't stand, can't do without that, I must have to attain that stage otherwise I do not like any sort of existence. I have got a little peeping of that beauty, that is my life, my life is there. If I want to live at all I must have to get that, otherwise this is all tasteless. I have finished all other standards of life, no charm, all tasteless. I want that thing that is the fulfilment of my life worth living. Life is worth living because it has got that ultimate connection with that fulfilment, otherwise no life worth living."

Hare Kṛṣṇa. How to attain? Only with the association of those that are eager for that. Birds of the same feather flock together. If you want that thing there are others also of similar nature, go and mix with them and jointly try to have that by mutual help. There are the experts also, the beginners, the advanced, by mutual help go in a procession, *sankīrtana*. And not in private life but make it public, give it this quest, give the shape of a public shape that is the practical shape. The quest of that supreme thing, be bold enough to give it a public shape of your searching, that is *sankīrtana* procession. You should not be a coward to keep it within you, that it is so subtle you won't be able to prove to others, so in a corner you will go on only, not that. Your adherence should be so sincere and so forceful that you must come out of the house on the street.

The God's searching, the search for Kṛṣṇa must have a shape of reality, not less important, not less true than the spirit with which we are seeking this material improvement. Our sincerity must have some courage to take it to the road, *sankīrtana*. I'm doing anything like a thief in the dark, what I want, what I believe, my faith, let others see and come to challenge. I am ready, I shall try my best to prove that what I am doing that is all right, not only all right, but that is the thing which everyone should take to save himself. Others, they're entangling with mortality, mixing with mortality.

*janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*

*(amānitvam adambhitvam, ahimsā kṣāntir ārjavam  
 ācāryopāsanaṁ śaucaṁ, sthairyam ātma-vinigrahaḥ  
 indriyārtheṣu vairāgyam, anahankāra eva ca  
 janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam  
 asaktir anabhiṣvaṅgaḥ, putra-dāra-grhādiṣu  
 nityaṁ ca sama-cittatvam, iṣṭāniṣṭopapattiṣu  
 mayi cānanya-yogena, bhaktir avyabhicāriṇī  
 vivikta-deśa-sevitvam, aratir jana-saṁsadi  
 adhyātma-jñāna-nityatvaṁ, tattva-jñānārtha-darśanam  
 etaj jñānam iti proktam, ajñānaṁ yad ato 'nyathā )*

("Humility, pridelessness, nonviolence, tolerance, honesty, service to the *guru*, purity, stability, self-control, detachment from sensual delights, absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc., freedom from infatuation with wife, children, home, etc., nonabsorption in the happiness and unhappiness of others, constant equal-mindedness in the contact of desirable or undesirable objects, unfaltering and unadulterated devotion to Me, preference for solitude, indifference to mundane socialising, perception of the eternality of self-knowledge, and realisation of the goal of divine knowledge - certainly all these have been declared as actual knowledge, and everything apart from this is ignorance.") (*Bhagavad-gītā*, 13. 8-12)

These defects are sure in the material achievement so to get out of that, the death and the birth and the infirmity and the disease, I want to have such a campaign, a bright and bold campaign. The search for reality, and reality is beautiful, reality is beautiful, reality is love, reality is charm, reality is harmony. I feel it within myself sincerely and my life is only for that. I am also a factor of this world so my necessity may not be dismissed as unreal. As you are, I am also so, so I am attracted and this may not be imaginary. I try to prove that you are running after phantasmagoria, mania, and not myself.

Hare Kṛṣṇa. At every step, even dream, taking food, in every phase of our life we shall try that search, direct or indirect way, the search. Soldiers sometimes they're laughing and merry making position, but sometimes they will be seen furious fighting. So merry making, eating, all will be searching, march, march. March from nescience to science, what is knowledge and what is above knowledge. Fighting is not the final, after fighting there is a peaceful life also. So the searching if we think like fighting, elimination and advance, acceptance, then after that, after war there is a life of peace. We are fighting for the peace.

So *sādhana*, the struggle, life of struggle to attain the truth, that is a life of fight. But the mark is for the peace after this war, greater, higher peace, peace of higher quality without anxiety that is existing at present. War comes only for that. The *lakha* (?) the aim, the aim is towards the peace and peace of higher quality. Otherwise fighting has no meaning. So struggle, *sādhana*, *bhakti*, struggle, fighting with *māyā*, the present possessor, the force that has taken possession of us at present. So fight our fight and knock them out and to find some higher peace. So the *sādhaka*, the student, is fighting with nescience to get science. So always, every life is a life of struggle, struggle to find higher things, and that becomes clear in *sādhana*.

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

*vidyavatam bhagavati pariksa ?*

It is said, how far you know, the test is in *Bhāgavatam*. Whether your consciousness comes up to the level of the thought which is given in *Bhāgavatam*, can you come to think of theism to this degree as it is inaugurated in *Bhāgavatam* ? *Vidyan*, generally *vidyan* means learned, but it means not mundane learning, *veda-vidbhiḥ*, in *Manu-saṁhitā* (2.1):

(*vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ*  
*hṛdayanābhyanujñāto, yo dharmas taṁ nibhodhata* )

*Vidvadbhiḥ*, who are the learned? Who has got some knowledge in the revealed truth, revealed scriptures. And not in the mundane world, they're not considered to be learned. Because this is all vulnerable, now it is true, next moment it is false. The law of nature, that is changing, and also it is all false in this sense that all are representations of local interest, provincialism, local interest. Every representation, every invention, they come to

put forward some local interest not universal interest. So from the universal plane there is some attempt to extend the standpoint of universal experience to this provincial. Central law, they have extended to the provincial rulers, "This is central law, you must have to abide by this. Your provincial order won't be applicable to another province or to the centre." So central knowledge is really knowledge that will stand true in every province, every locality. It is of universal character, *īśāvāsyam idaṁ sarvaṁ*:

(*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat  
tena tyaktena bhuñjīthā, mā ḡrdhaḥ kasya svid dhanam* )

("Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.") (*Śrī Īsopaniṣad*, 1)

So that is, from time to time some central experience is extended to this local experienced area. So *vidyan*, who is *vidyan* ? *Veda-vid*, who has got some knowledge about that revealed truth which the self considers from the central standpoint. That is a general characteristic, that is truth. And your selfishness will say, "this is my interest," another will say, "no, this is my opposite interest there." So that is not truth. The central decision and estimation and grant that is the be-all and end-all, and your experience of that plane of knowledge has got some acceptance, recognition. Otherwise all your provincial demands have got no room here.

So *vidyan*, *vidyavatam bhagavati*, even those, as I am told that our Sudhir Goswāmī, he has in *The Search For Śrī Kṛṣṇa*, in the beginning he has quoted Bhaktivinoda Ṭhākura's *Bhāgavata* speech (from an English lecture delivered in 1869, at Dinajpur, West Bengal). There, Bhaktivinoda Ṭhākura is showing the development in the conception of the theism, gradually growing, coming out.

The *Bhāgavatam* is the fruit, *Vedānta* has been considered as the flower, and the *Veda* has been considered as the tree .....

End of side A, 6/7.7.83 + start of side B.

**Guru Mahārāja:** ..... sprout, in this way. But all about revealed truth. So, *vidyavatam bhagavati pariksa* ?

Those that say they're proficient in Vedic knowledge, their test is in *Bhāgavata*. How far, how deeper you can have knowledge about the theistic world, the *Bhāgavata* is the test. What is the position and what is the capacity, what is the utility and what is the superiority of the central conception truth. That means it is not Brahman, *brahmeti paramātmēti, bhagavān iti śabdyate*.

(vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam  
brahmeti paramātmēti, bhagavān iti śabdyate )

("Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.") (*Śrīmad-Bhāgavatam*, 1.2.11)

Brahman, who is the all-accommodating aspect of the environment, Paramātmā, all-permeating, whatever you'll say, He's within, He's everywhere, He's within, that aspect. And another, revolutionary aspect is Bhagavān. The first interpretation of the word Bhagavān is given as *aiśvaryaśya samagrasya*, "Who is the source of all power, controller of all potencies." Bhagavān.

(aiśvaryaśya samagrasya, vīryaśya yaśasaḥ śriyaḥ  
jñāna-vairāgyayoś caiva, śaṅṅām bhaga itīṅgana )

(Bhagavān, the Supreme Lord, is thus defined as "He who is inseparably replete with the six inconceivable qualities of wealth, power, fame, beauty, knowledge and renunciation.") (*Viṣṇu Purāna*, 6.5.47)

But *Bhāgavata* has taken the centre from power to love, for love is above the power, more deeper plane. Power is external, love is more central and more higher. So Bhagavān means *bhajanīya-guṇa-viśiṣṭha*, the substance, whenever we come in connection with Him we like to surrender towards Him, to merge our interest in Him. *Bhajanīya-guṇa-viśiṣṭha*, "that I am searching, the Lord of my heart I have got here, I don't want anything, I must jump," *bhajanīya-guṇa-viśiṣṭha*. The Bhagavān is such that to excite eagerness, anxiety, and to jump into His way, that is Bhagavān. The all-attractor, loving attraction we shall feel about the substance. Bhagavān means *Bhāgavata*, *bhajanīya-guṇa-viśiṣṭha*, He has got such qualifications, such qualities, He will attract me wholesale to jump up under His service.

So, *vidyavatam bhagavati pariksa* ? The *Bhāgavata* is the test that how far you are advanced in your theistic life. Can you do this wholesale surrender? Can you think of by surrendering, can you think of by dying you'll live a proper life? External death, as you are at present, the dissolution of the whole and a new you'll gain. Can you be bold enough? There is such characteristic of the highest substance. Not master of power, or not all-comprehensive, everything putting in his belly, or all-permeating like so many smallest things, microscopic things, not like that. All-permeating, pervading, or all-accommodating, not that these are the highest qualities of the supreme substance.

But controller of all power, Nārāyaṇa, that is something, Who controls everything, that is something. But Who attracts us unconditionally towards Him, we want to fall at His feet. So beauty, love, that is given, that sort of conception is given by the *Bhāgavata*. So what knowledge you have got of revealed scripture, the test is *Bhāgavatam*. Have you got any clue of such anywhere in revealed scripture? No. *Bhāgavatam* has given the highest thing and Mahāprabhu came with that.

This is the central world of the highest plane of the universe we are living in. We have got so much prospect of life, so much, and we are engaged in what type? A human, I can go down again to an insect, a beast, a tree, I am wandering in this vicious circle. This is my position, I am in the top, next moment I am action reaction, action reaction, I am master and the reaction will come and demand to pay off my debt, then take down by my ear. In this way we are moving, sometimes higher, next moment lower, then again higher and lower.

*ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna  
mām upetya tu kaunteya, punar janma na vidyate*

("O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.") (*Bhagavad-gītā*, 8.16)

And our prospect is such, how to come out of this vicious circle and to attain the fulfilment of our life? Only those who are our friends that are carrying such a wealth, such information, such news to the public, they're the best friend. All other seeming friends they should be dismissed if we're sincere. This will be our form of life, elimination and acceptance, acceptance. Ignore all the formality, the spirit must make us mad to advance further and further.

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

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

**Devotee:** Mahārāja, I wanted to ask you about the position of Gadādhara Paṇḍita's spiritual master.

**Guru Mahārāja:** Gadādhara Paṇḍita's spiritual master, Puṇḍarīka Vidyānidhi?

**Devotee:** Yes. What is his position in Caitanya-*līlā* ?

**Guru Mahārāja:** Gadādhara Paṇḍita has been considered to be Rādhārāṇī's incarnation, and Puṇḍarīka Vidyānidhi is considered to be Vṛṣabhānu Mahārāja, the father of Rādhārāṇī, there in Kṛṣṇa-*līlā*, Vṛṣabhānu Rāja, Puṇḍarīka.

**Devotee:** He has some uncommon pastimes, Premānanda (Puṇḍarīka) Vidyānidhi.

**Guru Mahārāja:** Yes, he's *paramahansa*. Different devotees have come to show different types of *bhajan*. *Bhajan* in the common thing is 'they're all devoted,' but different types of models, all are not one and the same. But the aim towards Kṛṣṇa consciousness, that is to be dealt, from all positions if one is directed totally to Kṛṣṇa consciousness, s/he's all right.

Suppose there is a patient, there is so many patients of common disease. Then the doctor may not advise everyone to take the same diet, similar but not the same. According to the taste and the capacity of the stomach, someone is given something, another patient, a TB patient, but according to the condition of the stomach some will get some sort of diet, and another will get another diet, in this way.

So, all going towards Kṛṣṇa consciousness, but physical arrangement may be a little different. And these uncommon persons of uncommon external characteristics, these small things should not have any consideration with them. He's (Puṇḍarīka) taking tobacco and richly dressed he's there, and that is an example to us.

Mukunda told Gadādhara Paṇḍita: "Do you like to go to visit a *sādhu*? I know him, a good *sādhu* has come."

"Yes, yes, take me to where the *sādhu* is." Gadādhara Paṇḍita in his young age was very eager to see *sādhus* was took there and Gadādhara Paṇḍita saw that he's smoking. "What sort of *sādhu* has Mukunda taken me to see?" And also the hair was very well brushed, and the ornamental dress was also very rich, and he is sitting also on a very soft, valuable bedding. "What sort of *sādhu* has Mukunda taken me to see?" He had some hesitation in his mind, doubt.

Then Mukunda knew this, could feel this, and he chanted one *śloka* of *Śrīmad-Bhāgavatam*, (3.2.23):

*aho bakī yaṁ stana-kāla-kūṭam,  
jighāmsayāpāyayad apy asādhvī  
lebhe gatim dhātry-ucitām tato 'nyam,  
kaṁ vā dayāluṁ śaraṇam vrajema*

("Oh, how amazing it is! The sister of Bakāsura, Bakī (Pūtanā), desiring to kill Śrī Kṛṣṇa, smeared poison on her breasts and forced Kṛṣṇa to drink their milk. Even so, Lord Kṛṣṇa accepted her as His mother (*dhātrī*), and so she reached the destination suitable for Kṛṣṇa's mother. In this way she came to try and kill Him; yet Kṛṣṇa gave her a position as a nursemaid in His group of assisting mothers. So gracious is the Lord. There is limitless Grace in Him. Of whom should I take shelter but the most merciful Kṛṣṇa? Who else but Kṛṣṇa should we approach for our good? Who can be so kind, so gracious?")

This *śloka* meaning that, "Whom should I worship except Kṛṣṇa? Because His magnanimity is so much that one lady came to kill Him by poison and instead that poisoned lady was given a motherly post in His own domain. So, so much magnanimous personality amongst those to be worshipped whom I shall get?"

Then it created some movement in the heart of Puṇḍarīka Vidyānidhi and gradually things came to show otherwise. He threw off that valuable smoking pipe and began to tear his valuable clothing, and the bedding also. Then he began to catch his well-decorated hair and began to roll and showing different features. *Kaṁ vā dayāluṁ śaraṇam vrajema* - *aho bakī yaṁ*, in the mouth and lips such sounds now and then and he's in his present state.

Then Gadādhara Paṇḍita said: "Oh, only the small sentiment about the magnanimity of Kṛṣṇa can produce so much revolution in the heart, so he must be a great devotee." Then Gadādhara Paṇḍita began to understand his dignity. But always the man may not be known by his dress, "this is fashion," does not care, everything is one and the same. But he's not a slave to that good dressing or good hair, polished hair, or anything else, formally.

Just as it has been told about Rājaṛṣi Janaka, one hand on the soft breast of a lady, and another hand into the fire, both enjoying and suffering. No disturbance in his consciousness. The softness and the burning sensation, both together tolerating. So if a man who can enjoy the fire burning flame, if he puts his hand into the soft part of the lady, it is nothing to him, nothing to him.

So something as the inner man is otherwise, it is only external thing, posture. It cannot affect him at all, cannot touch him, cannot disturb him from his aim, from his engagement, nothing, something like that.

When Rāmacandra was going to be installed tomorrow on the throne, all rejoicing. Rāmacandra, He's also thinking that He's going to get a great responsibility of discharging duty, serious mood, not very pleasing mood. Rāmacandra was thinking, "A great burden is coming on My shoulders, on My head. I shall have the responsibility to look after the welfare of so many subjects." He's in a serious mood. Then when He heard that instead of being enthroned He's to go to the forest as His stepmother has forced His father to enthrone Bharata, her son, and to banish Rāmacandra to the forest, Rāmacandra was of the same temperament. He's going to discharge the duty. To be enthroned, that also is duty and here also to obey His father's will, that is also duty. He's going to discharge the duty to the forest in the same temperament, no disturbance in the balance of His mind. When He's going to be enthroned and when He's going to be banished the temperament is all the same, He's going to discharge duty that was coming to Him. He's not one whose slave to any event, He's above, everything is considered as duty.

To go to the hell: *svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ.*

When Śiva was once sitting with his wife Parvatī on his thigh, making her seat there, He's taking rest. Then his class-mate, one Chitraketu, he came and put some remark that: "You Śaṅkara, what you are doing of course I don't question your dignity, but to the public it is not a good lesson. You should consider this."

Then Parvatī she was enraged. "You don't know the greatness of Mahādeva, you are ridiculing, making remark on his practice. So your views are not pure, you must go to the demonic birth."

"Yes, I accept your curse." And he went away.

Then Mahādeva told to Parvatī in an excited tone: "Do you know who are they? He has not done anything wrong. He's my friend, and what I am doing publicly should not be done and that is why his remark is not very insulting to me, He's my friend. In a friendly way he gave such like remark. But you could not tolerate, you cast and cursed him but what was his attitude? He could also cast the same curse to you as he has that power but he did not do that, he only accepted and went away. So who are they? Do you know them?"

*nārāyaṇa-parāḥ sarve, na kutaścana bibhyati  
svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ*

("Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.") (*Śrīmad-Bhāgavatam*, 6.17.28)

They are a class of devotees of Nārāyaṇa. They do not care for anything good or bad. Both heaven and hell are equal to them. *Nārāyaṇa-parāḥ na kutaścana*, they're not afraid of any condition of life, prepared for every eventuality. *Na kutaścana bibhyati svargāpavarga-narakeṣv*, *svargā* means heaven, *āpavarga* means salvation, and *naraka* means hell, all are of equal importance to them. If they go to the hell, the other sufferers in the hell, they will be benefited, but hellish things won't be able to touch them.

They're always surrounded by, a healthy man when he goes to serve an infectious patient, if his health is good, those infections cannot enter into his health. But if his health is weak the infection will enter. So they're of such type that wherever the unfavourable circumstances there, but they're guarded by the *bhakti-rasa*, their under dress is of purest material, nothing can pierce and harm them. *Svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ*, of equal effect they can see. They're wandering in the world of Kṛṣṇa, wherever they go, "It's Kṛṣṇa's doing, Kṛṣṇa's will, it has come from Kṛṣṇa's will. I am serving His purpose, serving His purpose." This idea, no local interest are they suffering from but always there in general.

When, after the Kurukṣetra war was finished, then one boy *ṛṣi*, Uttanka, when he found Kṛṣṇa he told: "Oh, Kṛṣṇa, I shall curse You."

"Why?"

"Because You are the cause of all these miseries that are the outcome of that great battle of Kurukṣetra. So many widows, so many orphans, so many crippled persons, they're all crying for pain and misery, and You are at the bottom of the object."

Kṛṣṇa told: "Oh, you *ṛṣi kumara*, the boy *ṛṣi*, whatever you have accumulated by your penance, your power, that will be finished when you'll come to engage it to utilise it against Me. But no effect will come to be produced on Me, I am in *nirguṇa*, *nirguṇa*, *guṇa tita*, *satya*, *raja*, *tama*, three *guṇas*, angle of vision, three angles of vision, and universal angle of vision, and My position is there."

That is *ahaitukī apratihatā*, causeless and irresistible flow of the most fundamental world. Just as by electric flow vibration, so I am in the plane, where the plane is moving and which is irresistible and causeless, no object, automatic, healthy movement, infinite character. I am there, all My activity from that plane, so whatever waves from other planes that may come to clash with it, they'll be finished, and the plane in which I am moving that is irresistible, that is continuing forever. It is eternal, no beginning, no end, and harmonious flow. And I am there. So nothing can affect My position. Whatever you have acquired with your relative power, that will be finished if you throw it against the irresistible flow on which I am moving."

So *nirguṇa*, *svargāpavarga-narakeṣv*, *api*, so our, not external things but the internal position should be judged, that is all-important, in Puṇḍarīka Vidyānidhi and everywhere. There are *grhastha* devotees also, *sannyāsīns* are there, so that they may not cast a glance to the ladies, they will consider that this is very filthy thing. But there are *grhastha* devotees and they're producing children also, still, they may be cent-per-cent pure, no enjoying mood there, not only enjoying mood absent but serving mood is there. They're united in serving mood and child comes but no enjoying mood.

Exploitation is bad, serving is good, and whatever may be the outer-colour of things if approached with the spirit of service, that is *ahaitukī apratihātā*, that vibration from the most fundamental plane, is actuating over whatever external activity, that is cent-per-cent pure. Thieving, lying, everything may be pure if coming from the most fundamental plane, that vibration, motive, power, pushed from that plane. It is all right, *nirguṇa-lilā*, that is *lilā*, not only selflessness but fullest self-surrendering unto the centre and actuated from that power only can effect. They're fully established in *lilā* that is *nirguṇa*.

So not by the form but by the real position, spirit, things should be judged. And whatever we're thinking by local experience, local interest, has got no value, little, that has got value but local value, temporary value, a part of locality and a part of time. That is all limited value. So that is to be applied to the ordinary persons but not to be applied on those things that seem to be similar, the thieving, stealing and lying, similar, fighting, similar things, undesirable things, but if it comes from that will it is all enjoying and irresistible. That is *nirguṇa*, *gunatita*, that is the different symptoms of disease, good and bad, and that is quite cent-per-cent healthy movement, healthy movement, cent-per-cent healthy movement when it is dictated by the centre.

Otherwise all will be local and temporary interest that will come in clash and they will finish. In this way we have to think. Not the form but the real nature, real position, that is all. Whether it is from God consciousness, the origin is to serve the will of the God, or it is for a selfish purpose. I show sometimes an example that a policeman if for his selfish purpose he takes bribes he will be punished, but is for the interest of the state he kills a man he may be rewarded. So we are to see things like that, from universal interest of Kṛṣṇa, and so many representatives who are so many parts of the universe and negligent parts important.

So Puṇḍarīka Vidyānidhi and men of such type, we should not judge, we should be very, infinite within quality, and in the upper that is negligible, no consideration there. Just as the dress cannot be the test for a man. A prostitute may be wearing a holy dress, and a dacoit may have a saffron dress of a church man, and a good man may have some other dress, of a thief or dacoit. But the real inner things that should be considered, not the coating, not the cover, the cover should not be made much of but the inner substance is all important. We are to see that.

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

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

End of recording. 6/7.7.83.

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