

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

**Guru Mahārāja:** And all sections of Rāmānuja, we differ from them, that Kṛṣṇa does not come, Kṛṣṇa is the most original and all others come, emanate from Him.

**Devotee:** The Āḷvārs were *bhaktas*, not so much philosophers?

**Guru Mahārāja:** Yes, mostly they're devotees. Rāmānuja also devotees but he's also got recognition as the *avatāra* of Lakṣmaṇa, Rāmānuja's brother Lakṣmaṇa, Balarāma, representation of that, it is also said, one devotee. Anyhow they're worshipper of Nārāyaṇa, two and a half *rasa*.

**Devotee:** They are *nitya-siddha*, the Āḷvārs, eternally?

**Guru Mahārāja:** Maybe they're *nitya-siddha*, we may accept that, *nitya-siddha*, but their connection with Vaiṣṇu, two and a half *rasa*, hemisphere, the lower hemisphere.

**Devotee:** The stories are so beautiful of the *bhakti*, the stories of the Āḷvārs are very beautiful, I enjoy hearing them.

**Guru Mahārāja:** What touched you there most, what?

**Devotee:** Vipra Nārāyaṇa.

**Guru Mahārāja:** What is their peculiarity, what peculiarity is there that touched you so much?

**Devotee:** Even the *bhakta* has gone away from Kṛṣṇa to chase *māyā*, Kṛṣṇa has come and taken and paid for his prostitute, out of love, to show His love for His *bhakta*, but even His *bhakta* has turned his back on Him, still He is coming to serve him, Kṛṣṇa is serving the *bhakta*.

**Guru Mahārāja:** I can't follow him.

**Devotee:** Just as you have told the story about Viṣṇu Chitha.

**Guru Mahārāja:** O, Viṣṇu Chitha, his name Vipra Nārāyaṇa, another name, maybe.

**Devotee:** So that story where Viṣṇu is giving a gold plate from the temple for the prostitute, so he's saying that since the devotee he turned his back on the Lord, but still the Lord is helping him even when he's chasing after *māyā*.

**Guru Mahārāja:** Viṣṇu Chitha took it and presented to the prostitute, the prostitute could not keep it, there was a drum beat that this has been stolen

and the prostitute had to give that. Viṣṇu Chitha when he came to know this, then a great reaction came in his mind, and he left everything again and went to his former temple service, joined there, but though he's a *pārṣada*, he displayed like this to preach the great nobility of the Lord. Grace. Viṣṇu Chitha was a *pārṣada*, eternal servant. He came to show a particular kind of grace of the Lord to the world.

The Lord is so generous, so magnanimous and He does, He stooped so low to satisfy the devotees lower propensities, comes and takes him up. To set such an example of the great and generous dealings of the Lord with His servants, to show, he came, but really these faults do not touch him, only a play. That we know because Āḷvār means they're *pārṣada*, they do not have such contamination, they come to play the role of an ordinary devotee so that to encourage them to accept Rangunathan as their Lord. In their lowest, meanest condition also He extends His hand to take up. All these examples shown there, the benevolence of the Lord, but he's really not contaminated.

**Devotee:** You're saying Āḷvārs are the paraphernalia of Viṣṇu?

**Guru Mahārāja:** Yes, when they're *pārṣada* of Viṣṇu, yes, and they come to play the part here to encourage the people at large. "My Lord is so generous and graceful, gracious, that He comes to show, to take the devotees even from the midst of such things. Mean misbehaviour, so much so that he wants to go to the prostitute He supplies the money." Ha ha. Hare Kṛṣṇa. This may not misguide us, we are to understand, we are to take it properly. "You do anything and everything for the sake of Your devotee."

Nimāi say's, there is another incident. A *brāhmaṇa* placed some, went with a prince for hunting, and though *brāhmaṇa* he threw an arrow in such a way, to such a place to kill a deer, in such condition that he was punished to become a hunter in his next life. A hunter class, has hunting as his livelihood, *brāhmaṇa* degraded into that position but he was a devotee at heart.

Then one *Nārāyaṇa-śilā* was found where he's killing the animal and shedding it and some weight, a piece of stone that is *Śālagrāma*, he put as the weighing scale, or something, this side is one kg, or one pound, and the pound, and when dealing with the solid things, one pound of flesh, though that weighing, weight of one pound, something like, that was a *Śālagrāma-śilā* was used as the weighing piece stone.

One *brāhmaṇa* came and suddenly found, "What are you doing, you hunter? This is *Śālagrāma-śilā*, you are using it as a weighing stone, piece of stone, what is this? Then what he'll do, my condition, you'll be doomed, what to do now? Give it to me and I shall cleanse, *abhiṣeka*, and then I shall begin *pūja*."

"Yes my lord you do that."

"Let me take all the *Śālagrāma* for Him." And worshipping got dream, dreams after dreams repeatedly.

"You fool. You have taken Me here to worship. I was very much happy there, I was swinging on the weighing machine of My devotee. I was very much happy there. I was enjoying swinging there and you have taken Me to show your

pride that you are a *brāhmaṇa* and you can worship Me. Just put Me there or you will be finished."

Then again with folded palms the *brāhmaṇa* came, "Oh, I could not understand who are you, you are in such a form. I am presenting your *Śālagrāma*, you do as you like. He wants to make *līlā* with you in such condition. I am not fit. I am so much low in this."

It is also possible for Him for the sake of the devotee, He can stoop so low, come so low to the devotees because He's not to be contaminated, *māyā* cannot touch Him. In any place He can enjoy thoroughly, wherever He comes as I told before, the *māyā* withdraws and the Yoga-Māyā is surrounding Him everywhere. Not contaminated, as Sītā was not contaminated.

In *Bhagavad-gītā* ... "My own *māyā*, Yoga-Māyā, *svarūpa-śakti*, surrounding Me wherever I go it pushes back this Mahā-Maya, pushes it back, it's always surrounding Me wherever I go. It can't touch Me."

Wherever the sun goes the darkness vanishes, something like that, whenever the light goes the darkness vanishes, misconception vanishes. He can do anything and everything. He's not under any condition, though sometimes to help us He shows that He's practicing and respecting some rules of *śāstric* law, but still He's above everything, everything under Him. His presence is the highest purity and He does not want to invite purity from His activity, or anything as such, purity emanates from Him.

**Devotee:** A book I'm trying to make, I'm trying to get the loving feelings of Kṛṣṇa across to the devotees, to Americans, who're mostly not able to follow four rules and regulations, but if they can just get a feeling of Kṛṣṇa's kindness. I want to show the loving dealings of the Lord and His devotees but the people who will read the book they do not follow the principles of devotion, so will they ...

**Guru Mahārāja:** So they will wait for such exceptional provision. I shall try to take that position of that hunter, so low I shall go that He will have to come to draw His attention. I go forward in the lowest plane, it will encourage them.

**Devotee:** He's saying that if he can show these loving exchanges of the Lord and His devotees, will not these people who're in such a low position, who do not follow the regulative principles of devotion, be attracted.

**Guru Mahārāja:** So this is not for the general, but it is the show of His intensity of His grace towards the low, but it is not meant to encourage the rogues. The mercy, the special dealing, that is not for all, not for all. Before they have received such fortune of this great particular attention of the authority, they had to do much, then they have acquired such. The special dealings, special mercy, and it is not for ordinary people, it is for the devotee of higher type. It has been shown, it is exception, mercy is not for the general, justice is for the general public, but mercy is a special thing, but it is there.

If anyone imitates this he will be under. The imitationists will be ruined, will go to imitate and they will be doomed. If due to misunderstanding, foolishness, anyone comes to imitate he will surely have to die. Proper approach to everything, that will help us, improper approach will ruin us, proper approach. *Vraja līlā* is there... These three qualifications are necessary to approach higher things, *śraddhā*, out of regard. Then another, (anusrinyard?), from a proper source, through proper source you must come in contact with the higher substance. And the third, you must have self control, *dhīra*, who is not a slave of the senses. Then such careful approach will give you nectar. Otherwise as Śiva drank poison, but that was ornamental to His throat, but without Śiva anyone goes and drinks the poison he's sure to die.

So *Kṛṣṇa-līlā*, all these things are similar, nectar to some, to the honest approacher, and the imitator, the rogue class, they're doomed by the same thing. The same law protects the honest and suppresses the dishonest, one thing. The proper approach of everything will be like nectar and improper will draw offences, improper approach, that will create fresh offences and to keep us down, *na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati*.

[*pārtha naiveha nāmutra, vināśas tasya vidyate  
na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati*]

[“O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.”] (*Bhagavad-gītā*, 6.40)

The honest approacher, they're always saved, and these dishonest designers they're doomed. No diplomacy will have any effect there rather the simple will conquer. Who is a *brāhmaṇa*, who is simple, or non artificial. Artificialism, that hypocrisy is suicidal. Straight, simple and heartfelt, all these and they will... Birds of the same feather flock together. The good can approach the good, and the bad if they come to touch the good they will be deceived.

**Devotee:** I'm curious, what was the destination of *Mīrābāī*?

**Guru Mahārāja:** If her attention comes to appreciate the real servitors of the Lord, *sādhu-saṅga*, she may be purified. When her ambition, that may be a little pure, but it is ambitious only to give recognition to *Kṛṣṇa* and underline His followers, His eternal servitors, but it is unreal, it may be imaginary, crossing so many eternal servitors of different functions. She will connect direct with *Kṛṣṇa*, that is *Kṛṣṇa* who is present beyond His devotees, all the sections of devotees, she's only touching that and not real *Kṛṣṇa* with all His paraphernalia, *Kṛṣṇa* in His real conception. A vague *Kṛṣṇa*, the lustre of *Kṛṣṇa*, no particular discrimination about real *Kṛṣṇa*, *Kṛṣṇa* proper. He's surrounded with different types of eternal servitors, of different intensity, and not to see them, to overlook them, is not to have a proper sight of *Kṛṣṇa*. *Kṛṣṇa* means His family,

eternal family, they're also within Kṛṣṇa. Crossing them one insolent person cannot jump to Kṛṣṇa Himself, only through them.

**Devotee:** What of Kubja, did not Kubja jump?

**Guru Mahārāja:** Kubja, that is chance coincidence, not eternal position, an eternal position is also like that. His gain is not to be compared with that of the *gopīs* or others, he's rather holding some indirect position.

**Devotee:** So in the Vasudeva conception, Vasudeva means Kṛṣṇa alone?

**Guru Mahārāja:** Mere Vasudeva, (ekola vasudeva?) Not the son of Vasudeva, Vasudeva in the sense that everything in Him and He is everywhere. That Vasudeva. But her taste, Mīrābāī's taste is not for that Vasudeva. Her taste is for that Vasudeva that is that Nandanandan Kṛṣṇa, but she's not very scrutinizingly conscious of Nandana. She wants Vṛndāvana-candra but Vṛndāvana-candra is not approachable by really, vaguely, vague worshipper, but not settled, from a long distance, her connection, not entered into the paraphernalia, in *līlā*. Name, then colour of figure, *rūpa*, then *parikar*, and then *līlā*. The gradual approach towards Him, first through sound, the sound God, and then the beautiful God, and then the so many served God, so many serving God, and then the pastimes of the God. Deeper and deeper. What is from far away from the outskirts, is in touch with Kṛṣṇa, but not that who're in touch with the sun, partly from far off, but with the sun not with the moon or stars, we're connected with the sun far off, but how much do we know about the sun proper from far connection. So that is also something.

**Devotee:** What was the position of Sūradāsa?

**Guru Mahārāja:** Sūradāsa, I don't study much. I was attracted by the instruction of Mahāprabhu mainly and other four *ācāryas*. Madhvācārya, Viṣṇusvāmī, Nimbarka, and the recognised sections of the Vaiṣṇava devotees, and though are outsiders they have got some law of devotion. Not very systematic, we have not studied details, but anything which is in praise of Kṛṣṇa, Nārāyaṇa, that is more or less official, but how far, we are to examine it, scrutinizingly, then we can give some opinion. I have not gone through the writings, the advices, instructions of (Kararas?) or (Kavi?) but roughly they're raw devotionalists, not very particularised, not details.

Jīva Gosvāmī has written that there are many classes of devotees, even devotees of Kṛṣṇa, but as Rūpa and Sanātana has given to us such a devotee we have never found in the history of devotion. What Rūpa and Sanātana has given, it is unprecedented. Was not given to the world before, such a degree of devotion unknown to the world ever. If you quote something from Sūradāsa, or some instruction from (Gabhīr?) I can analyse that, in the light of the gift of Rūpa and Sanātana. What will be the valuation of that I can try to make out. I have not gone through that.

Devotee: I just want to make comparison...

**Guru Mahārāja:** When you will incite something, then I may give some opinion that this position is here and not there, that I can say somewhat. I know my own boundary, the acquaintance of my own property, to certain extent, but I do not know what is possessed by so many others. Land, property, something, my own father's property, I keep some information about my father's property, something like that. I have not surveyed all the properties of the world, but at the same time I'm proud about the dignity and value of my father's property. I can compare with that this is the most efficient and productive, most productive. I can make statement about that to certain extent.

Devotee: One thing has always disturbed me about Islam and Hinduism, or Islam and the Vaiṣṇava's, they're so bent on destroying the Vaiṣṇavism, Moslems.

**Guru Mahārāja:** Yes, they're intolerant, though some sort of theistic conception behind them, but this attacking, that is a brutal thing, attacking others cannot be accepted as a part of religious conception.

Devotee: Are they not taking justification from their *Koran*?

**Guru Mahārāja:** I don't know whether *Koran* has provided for such heinous action, because this human life is very valuable. The defect of the Christianity and the Moslem theory is here, there's no transmigration of the soul. Different births of the soul have no recognition there, that is one defect, another, that without human beings, the animals and the trees, they have got no soul, no personality, no individual position. But the Hinduism and the Vedic religion has got greatest accommodative nature, trees, creatures, stones, there is also life, there is personality covered with thick ignorance. Birth and rebirth, and by the bad *karma* one will have to go to be a tree, to be a creature, to be a stone, but life is there within and within the life there is individual consciousness, that is buried under the stony materials. So human life has been considered to be the most valuable period of the eternal soul that are suffering from *māyā*, misunderstanding, because from here we can have a free choice. In other positions whether higher or lower, more or less they're enjoying or suffering the fruit of their past *karma*.

And so Jīva Gosvāmī say's, "The lower creation, they're thickly coated with ignorance, not able to take any initiative for their own, they're forced to suffer from their previous bad *karma*. No possibility of taking any new choice. And in the higher creation, the gods, they're also so much absorbed in their enjoyment. These are covered by thick layer, buried under suffering, and they are also buried under enjoyment. Only the balance is in the human section, they can have free choice for their future life. So this is the most valuable life, human life, and if it is killed, finished, then of course his chance gone." In the name of religion, there is *dharma* (*yudya*?)

Also in the *Gītā* according to the stages, "Those that won't take the council, the good instruction, and they're opposing, they're coming to kill us, and they may

be killed. Those that are approaching Me with some most mischievous dreadful attack, he may be killed, effaced, removed totally, done away with." But it depends on the stage of the progressing soul, in different stages one will...Bhaktivinoda Ṭhākura has said that after hearing *Bhagavad-gītā* instructions Arjuna went to fight, but if Uddhava was there he would not have gone to fight, though a *kṣatriya* he would have gone to Badarikāśrama.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja  
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

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

He would have gone, the Uddhava. Arjuna went to fight again after hearing the whole *Bhagavad-gītā*, but if Uddhava had been there the *Gītā* gave him impetus to go away to jungle and serve Kṛṣṇa. According to the different cases the application is different.

**Devotee:** We accept Madhvācārya, but they do not hold.....

**Guru Mahārāja:** Not all whole, as it is, partial. Madhvācārya say's that the *gopī*'s were all *apsarās*, heavenly prostitutes. We're not one with him in that, we rather hate it. If we adore the opinion of Mahāprabhu, we can realize it, we can revere love, the representation of Vṛndāvana as given by Mahāprabhu, then we can't tolerate to hear. Though it is mentioned in the scriptures that has been explained that such section of *āveśa*, they were absorbed there. Just as Drona was absorbed in Nanda, and similarly, but really they are not so. Those that were prostitutes they became most favourite of Kṛṣṇa. The Kṛṣṇa's favour is so much easy to get? Ha. Then what is the position of Kṛṣṇa if, and what Uddhava say's, "If I get the touch of the dust of the *gopīs* on my head, then I want to be a creeper." How, the valuation goes where, the valuation of the position of the *gopīs*, with the saying of Uddhava, and Uddhava's position come direct from Kṛṣṇa, "That you are the highest of all My devotees." And that Uddhava say's, "That I shall consider myself fortunate if I get the feet dust of the *gopīs*." Are they prostitutes of the heaven?

**Devotee:** Why is there such reference?

**Guru Mahārāja:** Reference in so-called scriptures and that has been harmonised in this way by the higher thinkers. Anyhow they come, just as a ghost comes to a human being, *samabeśa*, something like tendency, particular. *Māyā Sītā*, something like, you see *māyā Sītā* was accepted, and the service of real *Sītā*, and the service of *māyā Sītā*. How far, what is the difference between *Sītā* real and the *Sītā māyā*, what is the difference? *Māyā* is also doing some service in the whole. So in that sense one who giving the punishment, and when I awake from the stage of punishment, then I may show my gratitude to the punisher. "You punished me so much....."

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**Guru Mahārāja:** Doing some service, I was connected with Him, don't do, aggrieved, consolation came from the highest authority. "You are also connected, a little far off, I am everywhere, I am with you also, don't be aggrieved." Consolation, but still the gradation is there.

**Devotee:** Questions arising in this connection, should I raise those questions?

**Devotee:** When anything is connected with the Supreme Reality, with the Godhead, it's super mundane, it's transcendental, so when God is coming to rescue something, ultimately that is considered to be *līlā*...

**Guru Mahārāja:** Everywhere there is gradation, there is degree, intensity.

**Devotee:** That is on the plane of perfect reality Mahārāja?

**Guru Mahārāja:** What do you mean by perfect? Perfect if we are to say, who is in this side of Rādhārānī, and when come in the side of *gopī*, little less, in this way the gradation comes to the extreme.

**Devotee:** Yes but *nirguṇa* plane is not the plane of perfect realization.

**Guru Mahārāja:** *Nirguṇa* plane is not one and the same everywhere. Though *nirguṇa*, there is also intensity, intensity, otherwise who are we to explain the gradation in Vaikuṅṭha? Vaikuntha is generally *nirguṇa*, but in *nirguṇa* according to intensity, there is degree of *nirguṇa*.

**Devotee:** Anyway I mean that the perfect plane of reality means on the whole, not scrutinisingly, so when ultimately everything is considered to be the pastimes...

**Guru Mahārāja:** *Nirguṇa* begins from Brahmaloḥa, *nirguṇa* begins from Virajā also you can say. *Nirguṇa*, the verge, then Brahmaloḥa, stages, stage by stage, *nirguṇa* is developing, up to Vaikuṅṭha, then up to Goloka, then Vṛndāvana, Vṛndāvana amongst different sections, *nirguṇa*, the developing is also all through.

**Devotee:** Mahārāja, whatever is considered to be the positive pastimes of Godhead, what is to satisfy...

**Guru Mahārāja:** In positive also there is degree.

**Devotee:** So that is *līlā* Mahārāja?

**Guru Mahārāja:** Yes in *līlā* that is also to be measured by intensity.

**Devotee:** And that is on the transcendental plane, on the *nirguṇa* plane, is it?

**Guru Mahārāja:** *Nirguṇa* maybe. The area of sun, the intensity of light is not always equal.

**Devotee:** So when God is coming down to this mundane level, that is no more a mundane level?

**Guru Mahārāja:** The density of darkness can be measured and light also can be measured, both light and darkness. Everything submits to measurement. There is degree, and the coldness and the heat, heat general and cold, but there is also degree, everywhere there is degree. *Acintya bhedābheda*, pure *acintya bhedābheda*. The degree, the measurement, measurement is generally the characteristic of this *māyic* world, but even measurement is possible in the Infinite. Though Infinite there is also measurement there, we are told, because the gradation in the conception of the Lord.

**Devotee:** Yes Mahārāja, my question is when God is coming down to this mundane level it is no more mundane, it is transcendental then?

**Guru Mahārāja:** Which is transcendental?

**Devotee:** Whatever is connected with the Lord.

**Guru Mahārāja:** No, no. The Śiśupāla position, very near to God but still very far from God, physically may be near to God, we conceive a physical body, we see, and then physical other things very near, but they're far off in the measurement of quality.

**Devotee:** But where there is positive connection with God?

**Guru Mahārāja:** Positive connection there is also intense and less intense connection. Why do you eliminate that? Intensity, degree of intensity, why do you eliminate?

**Devotee:** No, just to make difference between this mundane...

**Guru Mahārāja:** What is the meaning that He does not sit at all in the heart of the *yogī*? The question of intensity. "I am everywhere, I am nowhere, and I am partly here, and there in more degree, and in the highest degree there." Why do you ignore this?

**Devotee:** Is there any difference Mahārāja between mundane and super mundane, is there any clear difference?

**Guru Mahārāja:** In mundane also there is degree of mundanity, intensity of *māyā* and then less *māyā*, *māyābhāsa*, everywhere there is question of degree.

**Devotee:** My point is this Mahārāja, when God is coming with the connection with the mundane world, it is no more mundane, it is then transcendental, is it?

**Guru Mahārāja:** What do you say mundane? Sunrise but sun's near heat in the nearness of sun and far off, that is equal? God is coming, what do you mean coming to whom? The flesh is coming to the flesh, figure is coming to the figure, that is the conception of God? He's coming very near to you, He won't be recognized even as God. What is this? God's coming means what? He has come to you. Caitanya Deva came, Kṛṣṇa came, but how many could recognize Him as Kṛṣṇa? And if they do not recognize then their bodily conception of nearness that will be the criterion? This is all *māyā*, in the real calculation, there is far off calculation, far off, and the apparent calculation they're very near. This *māyic* calculation very near and real calculation far off.

**Devotee:** When a devotee apparently seems to be fallen down, but Kṛṣṇa is coming to rescue that devotee, actually really he's not fallen soul...

**Guru Mahārāja:** Kṛṣṇa also seeing they come down. Rāmacandra looking for His wife, what is this? This is *māyā*? What about devotee? It is show to encourage people to some sort of duty.

**Devotee:** Is it *māyā* above *Adhokṣaja*?

**Guru Mahārāja:** It is *Adhokṣaja*, we cannot detect the whole thing. It is all play to us, show, but we can, according to our position, we can get some instruction from those examples.

**Devotee:** I wanted to mean that Mahārāja literally, that these *līlā*'s always *nirguṇa*, also there's some touch of *mahā-māyā*.

**Guru Mahārāja:** *Nirguṇa* and there gradation, all cannot get same and similar instruction, different sections receive different instructions from one *līlā*. Kṛṣṇa entering into the retina of Kamsa, different sections are seeing Him in different colour, different way, but one and the same thing, it is He controls.

**Devotee:** Yes, originally it is *nirguṇa*, *līlā* of Rāmacandra.

**Guru Mahārāja:** *Nirguṇa*, and what *guṇa* is being apparently emanating from Him, that depends on the appreciation, appreciating party of different sections, some appreciating Him as this, some in another way, according to their own spectacle. And He controls how He will reveal Himself to one and another section, individual or a group, how He will reveal Himself, He's controlling. The key is in His hand, how He will express Himself to whom, the key is within His hand. Whom even how, both, *tena lobha*, he gets conception of Him, and he and how He is, both types, and many other types. Gaura Hari.

**Devotee:** There is one point about reincarnation that I have trouble understanding. How does a soul benefit by being in the ignorance of an animal body, how can it learn anything?

**Guru Mahārāja:** When they're handled by the agents of the Lord in any way, the agents, the carriers of truth, come to utilize them in any way, that *ajñāta-sukṛti* begins there, that accumulated, then gets some initiation in higher stage. When a man due to accident, a man unconscious falling in the street, he cannot help the doctor, the outsider comes and takes care, then gets consciousness back, then he can co-operate with the doctor and nurse, "I am feeling such pain, such pain, will you give me help in this way."

Something like that, in unconscious state only outside help may help me to get my consciousness to co-operate. Outside, and that help comes from the benevolent section, that is from the God side, the good persons they come to help the unconscious man.

So stonified soul cannot assert himself in any way, just as a great offender is kept in a cell and under chain, so they are chained, so culprit, but help can come to them from outside benevolent persons. They use them, the stoney may be used for the purpose of service in any way, the fuel may be used as to serve the *mahā-prasādam* to, to boil *mahā-prasādam*, the stone is used, the soul of the tree is benefited thereby. In this way passively used for the service of the Lord, in this way the *sukṛti* gradually develops in him and take up. They cannot take initiative, but other's help comes to rescue at that stage.

**Devotee:** But if one in mundane society commits a crime he's put in jail, he must suffer in jail, but he can think about what he has done and then he can see his mistake.

**Guru Mahārāja:** Not always, not in all cases, some revolt for greater revenge, comes out of the jail, comes out with greater revenge. There are such sections also, but some sober good section, they get some awakenment that I have done wrong, a particular section, but some section again repeats it, and then another section, that punishment is final, not again to go to commit. Different stages will give different results.

**Devotee:** So they call this rehabilitation, that the punishment should bring about some good. So he's saying how does the soul going into a body of an animal, how will that bring about good for that soul if he cannot think.....

**Guru Mahārāja:** Because by suffering the previous *karma*, that diminishes by suffering and gradually he comes to be purified.

**Devotee:** It makes him more humble.

**Guru Mahārāja:** But the connection with Kṛṣṇa, with the super area, that can come only by the handling of the devotees, the agents of that world, but ordinary purification from *tama guṇa*, *raja guṇa*, *satya guṇa*, that in course of

time comes as usual. In the misunderstood world there is *satya guṇa*, *raja guṇa*, *tama guṇa*, but in cyclic order, cyclic order.

When up they're robbing the lower, and incurring debt, loan, and to clear off the loan they have to go down, and then the loan giver, money lender exacts the money, and then I am out of loan and go high, and again go up, but as much as I go up I enjoy, I exploit others. Without exploitation no existence is possible in this *māyic* world. I have to exploit and to exploit means to get loan, to make loan to whom we exploit. Then we have to go down and they get chance of exploiting me in this exploitation, and to clear the debt we are rolling, going up and down in this.

But to go out of this vicious circle of exploitation that requires that some help will come from the world of dedication to me and take my soul up there, from this mental colour, prejudice. That is *sukṛti*.

Any other short questions from you? No, then we are to close the class now, already two and a half hours I have given.

That is also not desirable for the higher section. Do you understand my point?

Devotee: No I'm sorry I did not understand.

**Guru Mahārāja:** Like Darwin theory, suppose if to compare, of the history in general we begin from monkey, gorilla, how do you think it? Alexander, Hanibal, Napoleon, Julius Caesar, you are writing history about them, and you are placing some gorilla, some monkey in the list, and begin comparison from there, then how will it show to the normal thinking man, that he's mixing with whom, connection with whom. The Darwin theory it will be alright, from fossil everything is coming evolution, ha, in that Darwin theory.

In darkness the white will depend on the criticism in the realistic vision basis, and it is desirable that comparison among the nearer purity, the standard of purity, the standard of theistic conception must be there.

Even you do not find theism in Buddha, atheist Buddha, Epicurus, Milne, Hulme, they're atheists. So if you draw, if you come to Christ and begin from Hulme and Milne, a peculiar, it will be something like that.

Some say that we have recognition only for holy men, but what is the standard of holiness, without thinking of God can anyone be holy? No recognition of God but only of liberation, and only of worshipping so many saints based on morality, no existence of God accepted, what is there? All rubbish, where there is no conception, no acceptance that God is there, all rubbish, and to take them in the same, in the near comparison with the theistic that will be offensive.

Devotee: No, I did not plan that. It was just the Vaiṣṇava's, only Vaiṣṇava's.

**Guru Mahārāja:** Vaiṣṇava's also, *saguṇa* and *nirguṇa*, two sections. The Śāṅkara, others, they also worship Viṣṇu, Nārāyaṇa, there are so many, that one of Kali, one of Śiva, like that, they're not proper Vaiṣṇava's. All coming and going and Viṣṇu is *nirguṇa*. *Nirguṇa* means as Hegel says everything, "He is by Itself and for Itself." These two criterion must be there, He's by Itself, none has produced Him and He's for Himself, He does not exist to fulfil, to satisfy another entity. That is Viṣṇu, Nārāyaṇa. And who are born, who are created and he has got

death, finish, they should not come in this jurisdiction that concocted Viṣṇu, Vaiṣṇava, so many concocted Vaiṣṇava there. Everything imagination, means misconception finishes, nothing remains. What is the value of that Vaiṣṇavism?

**Devotee:** Yes, there is one man in America, he's worshipping Rāma, but he says...

**Guru Mahārāja:** Rāma is also like that, Rāma (*paṅṇa*?), Rāma is created, Rāma is finished. Eternal, non-created, ever existing, and the most important figure is, He's for Himself, He is not to satisfy any other entity, everything for Him, He's the only enjoyer.

That is *līlā*, *ahaitukī*, *apratihatā*, *bhakti*, *bhakta*, Bhagavān, *ahaitukī*, causeless, and *apratihatā*, irresistible, causeless existence and irresistible vibration, movement. That is *nirguṇa* and temporary production that cannot be *nirguṇa*, that is concoction, that is misconception, partial conception, shallow conception, superficial conception of the truth, rather misconception, misunderstanding.

So you are to understand first the difference between what is theism and what is atheism, and the development different form of atheism and theism, different instalments of theism, otherwise you will handle, the people will say, "Oh, it is a very good book." But the ultimate result in you, the reaction in you, all the applause of all the ordinary foolish people, they'll have recur reaction in you, your soul. For every action there is equal and opposite reaction. With a false philosophy you will help them for their misguidance, you'll be responsible for that. With this risk go on with your campaign.

**Devotee:** I am afraid, that's why I come here.

**Guru Mahārāja:** So you are to know it yourself, what is what, to know what is what is not a very cheap thing.

**Devotee:** I want them to feel affection for Kṛṣṇa.

**Guru Mahārāja:** (sanātana kṛṣṇa prema nilokena hoy?)

Mahāprabhu says, "In this human race it never comes generally, (nilokena hoy?)

And one drop can inundate the whole universe it is such, *eka bindhu jagat dubai*. The conception of such thing, one drop is sufficient to inundate, overflow the whole creation, *kṛṣṇa-prema*, the love divine of Kṛṣṇa is such and never to be found in this human section in the universe, it is so valuable and so precious and not to be found anywhere and everywhere. How to get that and then when He has given the inspiration "go and speak about Me", then we can do it. He will give supply from that ground when such inspiration we shall get, that "speak about Me, give Me to the world", then He'll be at the background, *caitya guru*, and He will push things to me.

Kavirāj Gosvāmī has written, "I am not writing, but someone is making me an instrument to write."

Sanātana Gosvāmī says, "Who am I? I am describing about the harem of Kṛṣṇa, *dvārukā maiheshi*? this *maiheshi* is such, that *maiheshi* is such, this queen is of this temperament, that queen that temperament, these comparisons. Who am I, a trespasser into the harem of Kṛṣṇa. I want to describe about the different mentality of the queens of Kṛṣṇa, but someone is forcibly holding the pen, and forcibly made to write, I am a mere instrument."

The writing, such writing, they're healthy, they will help the people, and they will deliver the sinners, otherwise.....

When Devaṛṣi Nārada came to Badrikāśrama to give the impression for the writing of *Śrīmad-Bhāgavatam*, there ten *śloka*s given by Nārada, there he mentions...

"However ornamental the writings may be, but the Kṛṣṇa is not there all rubbish, and Kṛṣṇa is there and the ornamental language may not be there, still it can give us vitality for the higher improvement of life."

Eliminate what is, what is God, what is non God, what is theism proper, what is atheism. Even in the garb of theism, atheism has been supplied by many of the so called stalwart *ācāryas*, leaders of the religious world. You are to know, to discriminate, what is what, and then when you get some inspiration you go on.

A particle of that Infinite nectar, a particle, that will suffice as I told from Mahāprabhu, only one drop can inundate the whole how [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj did, no backing, no money, nothing of the kind. He went only with God overhead, heart within, God overhead. He landed on American soil and everything came to help him. Hare Kṛṣṇa. With pure heart which is exclusively devoted for Kṛṣṇa, for Kṛṣṇa's mercy to spread to the world. How? Only ten years. Wonder of wonder what has been done through him, not a human beings work.

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

Exclusive devotion, eliminative, here the world is full of rubbish knowledge, to eliminate that thing.

*bahūnām janmanām ante, jñānavān mām prapadyate  
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

"After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." ] (*Bhāgavad-gītā*, 7.19)

"Genius, so many genius. After many, many, birth and death, those religious genius, they come to realize My position who am I really." Kṛṣṇa says, "And when they can find Me."

Before we are a part of that ultimate reality, we are not a small thing.

"That was their pride."

We are also a part, a spark of the sun, we are not to be neglected.

"This sort of egotistic pride captured them, but when, *bahūnām janmanām*, but when they can have a touch of reality, then their head is bowed down."

"O Infinite, Infinite, an infinitesimal small drop, how that great Infinite, surrender." No other alternative but surrendering the whole to Him, by His grace when He reveals Himself, that Puruṣottama Vasudeva, then all the proud calculationists, philosophers, or so many scholars, they bow down their head. Unknown and unknowable, only to be known by His grace, His mercy, His goodwill. No other capital, no capital left this side to know Him, by which we can describe Him and give it to the world. Not a thing of that type. I shall take and distribute, only be instrumental to Him, you can be used by Him, you can't go to use Him to suit your purpose, not a commodity of the market. Surrender and then you will have according to the degree of your surrendering, and done no independent work, then He will appoint you, give, attach you duty, "Do this."

That sort of work will begin, that is service. The inspiration will come from that centre, you are His, you are not an independent entity, His slave, and detached from that dignified slavery, there is the rub. He's for Himself and everything is instrumental for His action, His *līlā*. That is normal position otherwise all diseased position, that is healthy position, to become instrument cent per cent at His hand. This is what *Bhāgavatam* says.....A little jealousy, if we do not accept such creed you have certainly some sort of jealousy in you. You cannot tolerate the autocracy of the Absolute Good, so something wrong in you, something wrong in me, so long as I cannot tolerate the autocracy of the Absolute Good. Absolute Good, He will, according to sweet will, He will spread Himself and then goodness will be distributed to every corner of the world, and whenever one goes to limit it, he's of demonic spirit. Cent per cent submission, surrender, then He will come, *yam evaiṣa vṛnute tena labhyas*. Neither by scholarship, or extraordinary memory, we can capture Him and give it to others.

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena  
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūm svām*

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] (*Kathopaniṣad*, 1.2.23)

Not by oratory, or by poetry, a big poet, epic maker, all these no qualifications to give it to the world, *nāyam ātmā pravacanena labhyo*. Extensive study, all not up to mark, all combined not up to mark, to know Him, only all right reserved. Only to whom He wants to know to make Himself known, and to particular extent, and he will know Him to that extent. He's free in all respects, full liberty with Him. All others misconception, plodding in the misconceived world in different stages. This is *nirguṇa*. After proper liberation we can come in touch with that world, can catch the waves, can read the waves of that fundamental substance, otherwise unknown and unknowable. Finite cannot know Infinite. Infinite can make Himself known to finite. That is our solace, so we are to follow a particular path to make us qualified according to His agents,

then to come in touch, and then patiently under the direction of those agents we are to advance, go on, go forward, *pranipāta*, *paripraśna*, *sevā*. Intellectual approach is not real approach in that transcendental area. Intellect has nothing to do. His sweet will, it comes down I can, "Oh, this is such, wonderfully I shall have to have a conception, Oh it is such, when He comes to reveal to me."

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ  
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enam veda na caiva kaścit*

["Some see the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all."] (*Bhagavad-gītā*, 2.29)

It is told about the *jīva* soul, the *ātma*, *jīvātma* is so wonderful, what about Paramātmā, and the Nārāyaṇa, and Kṛṣṇa? All mystic of the mystic of the mystic of the mystic, most mystic. Gaura Hari bol. *Kleśa-ghnī*, Rūpa Gosvāmī says as inspired by Śrī Caitanyadeva, *kleśa-ghnī*, the first result, one who gives himself rightly towards Kṛṣṇa, *kleśa-ghnī*. The *bhakti*, the devotion proper, the first thing, *kleśa-ghnī*, all sorts of affliction will go away, *śubhadā*, then the auspicious, the goodness will come in vision, *mokṣa*, *laghutā-kṛt*, the third stage, leaving the salvation, the emancipation will seem to be of very small value, mere emancipation...

*[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā  
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākaraṣiṇī ca sā]*

"*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]  
(*Bhakti-rasāmṛta-sindu*, Pūrvva, 1.17)

End of recording, 13,14-11-82

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