

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

8-4-83
(see also Guru 41)

Devotee: But he referred to the *śrauta brāhmaṇa*.

Guru Mahārāja: *Srauta* ? T?

Devotee: Yes, t.

Guru Mahārāja: That is otherwise *śrauta* and *śaukra*, *śrauta* according to the order of the *śruti*. *Śrauta* means according to the dictation or recommendation of the *śruti*.

Devotee: *Śrauta-abhimani* he told, I read it somewhere.

Guru Mahārāja: You mark it again, whether t or k.

Devotee: No, t.

Guru Mahārāja: *Śrauta-abhimani* ?

Devotee: Yes.

Guru Mahārāja: Who considers themselves to be followers of *Śrauti*. *Śrauta-abhimani*.

Devotee: I see. False followers, like

Guru Mahārāja: Who has got that *abhimani*, that sentiment that I am a *brāhmaṇa*, without caring for the qualification of a *brāhmaṇa*. *Guṇa gata*, that is:

*yasya lal lakṣaṇam proktaṁ, puṁso varṇābhivyañjakam
yad anyatrāpi-dṛśyeta tat tenaiva vinirdiśet*

"If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification." (*Śrīmad-Bhāgavatam*, 7.11.35)

In *Bhāgavatam*. In general we have said this *śrauta*, this *śaukra*, the physical propaganda, the lineage, is accepted. Then there is an exceptional thing there if I have already enumerated so many symptoms of a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. But if any of the symptoms of a *brāhmaṇa* is seen in a *śūdra*, he should be recommended as a *brāhmaṇa*. According to the symptoms the final recognition and classification should be accepted, that is said. Ordinarily you may accept this physical connection. But if the qualification of the same is not seen in a particular, they will be reckoned and they

will be given recognition according to the quality and not to the physical connection, in *Bhāgavatam*. This should be considered superior in the point of judgement, that *guṇa*, symptom, and not the physical connection, these descents, physical descendants. That has got some value but instead of that facility if one cannot *brāhmaṇa*, a *brāhmaṇa*'s son has got some facility to become a *brāhmaṇa* from his childhood. But still if he does not show the symptom of a *brāhmaṇa* proper then he should be rejected from the *brāhmaṇa* class. And if a *brāhmaṇa*'s symptom is seen in any other caste he should be taken in as *brāhmaṇa*. This will be a dynamic *varṇāśrama*, a living *varṇāśrama*, otherwise it will be a dead thing.

A doctor's son may not be, well and good if he becomes a doctor, he has got the chance of being a doctor from the childhood he's getting so much experience how to be a doctor. But still if he can't become a doctor he should not be given recognition of a doctor. So everything. The quality must be given more preference than the physical association and physical connection. That is *daiva-varṇāśrama*, and that is *śaukra-varṇāśrama*, *aśura-varṇāśrama*. That lays much stress to the body and not the inner existence.

Hiraṇyakaśipu, he comes from a *brāhmaṇa* descent, (and his brother) Hiraṇyākṣa, but they're considered *aśura*, *aśura-varṇāśrama*. Rāvaṇa also a *brāhmaṇa*'s son but *asura*, *rākṣasa*.

Brāhmaṇa's are offering things to Rāmacandra and Rāmacandra Himself taking the *Prasāda* of Buhak-candal (?). The Buhak-candal through his extreme love whatever he found very sweet he kept it for Rāma. And when Rāma again became his guest, he said very sweet fruit I have got and Rāmacandra took that. Savari (?), then one perhaps the sister of Buhak-candal, he collected something, Rāma took there the remains. And *brāhmaṇa*'s are trying to offer *bhoga* to Rāma. A devotees' position is such, *nirguṇa*. *Tasmai deyaṃ tato grāhyaṃ, sa ca pūjyo yathā hy aham:*

*na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṃ tato grāhyaṃ, sa ca pūjyo yathā hy aham*

"A *brāhmaṇa* who is expert in studying all four *Vedas* is not dear to Me. But a devotee who comes from a family of outcastes (*caṇḍālas*) is dear to Me. Whatever he touches becomes *prasāda*. That devotee, although born in a family of outcastes, is as worshippable as I am." (*Hari-bhakti-vilāsa*, 10.91 + 10.127)

Just as fire within the iron, fire may be within gold, fire may be in silver, fire may be iron. But gold may not have fire, but in iron we may find fire, that is fire. "I am there in My devotee." So the iron can do the work of fire, if it is surcharged with fire it can do the work of fire, the iron rod. So *tasmai deyaṃ tato grāhyaṃ, sa ca pūjyo yathā hy aham:* "I am pervading to every part of My devotee, so if you give to him it is as good as to give to Me. I am there like fire in the iron." Something like that. *Tasmai deyaṃ tato grāhyaṃ, sa ca pūjyo yathā hy aham:* Then the iron rod should be given the honour of fire. Ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: When our Gurudeva Śrīla Swāmī Mahārāja, when he gave *Hari-Nāma*, he held this *halan* (?) Whereas previously, generally it was only *havan* (?) was for *Bhāgavati-dīkṣā*. So perhaps he did it for *prācārya* (? - a guru's guru) because without *saṁskāra* (purifying ceremony) we have got only the beads and not much ...

Guru Mahārāja: Impression, to create impression favourable to spiritual life they managed something.

Devotee: Yes. But still we find that there is one *Nāma-aparādha*, *dharma-vrata utardhi*, (?) to consider that *Hari-Nāma* equal to this *dharma-vrata uta* (?) So later if the disciple does not realise it then it's become something like *smārta-brāhmaṇism*, more attention to that *havan* (?) and less attention to the *Nāma*. Some danger, so how will we harmonise it?

Guru Mahārāja: In the famine the distribution of food that is all important. If it is in an organised way, well and good. But without food only organisation display and grandeur, what value to that?

Devotee: You told: "Rāmakrishna Mission has a big sign, we are doing so much."

Guru Mahārāja: I told it: "The big sign-board, but if the orator goes we'll find that they're bankrupt." Ha, ha, ha. But externally a big sign-board maintaining, to the ordinary public. Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) was very much satisfied with this example. "That who has given this example?" he told me, "very suiting." Mādhava Mahārāja was there, he told: "Śrīdhara Mahārāja's analogy." Ha, ha, ha. The other day you took my short history but some points are omitted, points of appreciation of Prabhupāda about me. Hare Kṛṣṇa. Important remarks he had about me.

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

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End of side A, 8-4-83. Start of side B.

Guru Mahārāja: the most original conception of everything is to be found in Goloka Vṛndāvana. And all other that is for the time being they're different representations, *vilāsa*, *vilāsa* in different planes but originally everything is there. We are to consider.

Devotee: Do we consider the Tulasī Devī in our home nondifferent from *tulasī* in Navadvīpa?

Guru Mahārāja: Not so much, slight difference there may be. Navadvīpa, Vṛndāvana, holy places, there that aspiration may beautify. Just as different dress, one may appear beautiful by particular dress. Different dresses may increase the beauty of

the person. A comparison in that way, that is formal. Materially that is the same thing. Kṛṣṇa in Dvārakā, Kṛṣṇa in Vṛndāvana, Mathurā, Kṛṣṇa in Vṛndāvana, Kṛṣṇa in Rādhā-Kuṇḍa, differentiation according to the environment importance varies.

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Guru Mahārāja: difference between a servant and a trader. Many comes, approaches with some trade purpose. And really the devotees should be of servant characters. Prahlāda Mahārāja says: "One who wants something in return maintaining his self interest, he's also negotiating and associating with the *sādhus* but his personal interest is there. Then he's making trade with the *sādhus*." How much can I gain, how much I shall give? A separate interest. But a pure devotee should not have any separate interest. He or she will try to merge within the interest of the Lord. In whatever position he's in does not matter a *brahmacārī*, a *sannyāsī*, a *grhastha*, or any shape, *vānaprastha* or any shape, only to merge, *viśate tad-anantaram*.

*bhaktiyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram*

"Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage." (*Bhagavad-gītā*, 18.55)

Not separate account he will like to keep but to enter into the family of the Godhead, that will be his object, not separate account keeping. That will be the very basis of pure devotion, *tato mām tattvato jñātvā, viśate tad-anantaram*. Wants to surrender, to be one of common interest with the Lord. And not to approach and to ask some questions, and to pocket those answers, and to trade with them in other parts, or in any way, any way. So once I told, so many questions are coming, "That this is not a place where, this is not enquiry office." That idle inquisitive enquirers they want to satisfy their curiosity, they want to be masters of many keys. That they can give solution and have a position or any other object they may have. Not enquiry office. They can't understand, can't follow.

Praṇipāt, *paripraśna* and *sevā*, the three requirements before we come to enquire about superior knowledge, super subjective knowledge, we must come with these three equipment's, three *upayan* (?), the

Devotees: Methods, means?

Guru Mahārāja: Methods? No, *upayana* means the object of worship, what is this? The object, the so many things necessary for the worship, that is *upayana*, or *pūja samagray* (?) Things necessary for worshipping. So if we really want to know about the super subjective plane then we must have these three things. Otherwise it will be a farce, it will be imitation, not substantial, not real. Three things, *praṇipāt*, *paripraśna*, *sevā*.

Praṇipāt means to fall flat near the feet. What does it mean? The meaning is, "I have finished my enterprise into the whole, my previous plane. I have not found anything

anywhere to satisfy my object. Only lastly I have come here. That is *praṇipāt*, to fall flat. "I have finished all my errands. Lastly I have come here."

The sign of that *paripraśna*, honest enquiry is allowed, honest enquiry, that is sincere enquiry. Enquiry of all others finished, only, "How I will get anything from here?" That sort of enquiry. Not any enquiry and collecting something and to make trade with the world which I have left, not with that purpose, not that purpose. If that sort of connection with the outside only in the interest of the object I have come to search. I have lost all my faith in the previous environment. So honest enquiry means that sort of enquiry. "I want to know whether I can be utilised here in any way or not." With that spirit, "How I can be accommodated here. All other charm of living anywhere else is finished. The enquiry only how I can be utilised here for this purpose." Honest enquiry, *paripraśna*.

And *sevā*, the most important, the all important thing is *sevā*. "I have come to serve and not to take anything from here, come to serve. Whether I may utilise myself for the cause of the subject for which I have come. All finished, only I want to be utilised by what I enquired for that." In *Veda* also:

*tad vijñānārtham sa gurum evābhigacchet
samit paniḥ śrotriyam brahma niṣṭham*

"One who wants scientific knowledge about the Supreme Truth must approach a bona fide *guru* and offer him everything required for sacrifice. The *guru* must be fixed in the truth, having heard it from a genuine source." (*Muṇḍaka-Upaniṣad*, 1.2.12)

Ābhigacchet means *samyak-gacchet* - 'not with a return ticket.' *Sa gurum evābhigacchet*, *ābhi* means *samyak* - fully. I have finished my charm of previous lives, so *evābhigacchet*. *Śrotriyam brahma niṣṭham*, one who can explain things to me and who is already in position there, both theoretical and practical knowledge about the object, *śrotriyam brahma niṣṭham*. Without this process everything will be useless. In *Bhāgavatam* also:

*tasmād gurum prapadyeta, jijñāsuḥ śreyasḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam*

("Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.") (*Śrīmad-Bhāgavatam*, 11.3.21)

Prapadyeta means *prapanna*, *śaraṅāgata*. So, so means 'consequently' so means because he had no charm for the world he has experienced already, no charm, *tasmād*. For this reason. What is the reason? Because he lost all his charm for his past experience so he has come with one object. "Whether I can have an honourable place of my future life here." With this regard, *prapadyeta*, *prapadyeta prapanna*, *prapanna* means surrender. He

will come and surrender there exclusively devote himself for the cause for which he has come, *prapadyeta*.

Jijñāsuḥ śreyāḥ uttamam, whether higher life is possible here? The lower lives I have already finished. Any possibility of higher life can be had here? So *jijñāsuḥ śreyāḥ uttamam*, to whom?

Śabde pare ca niṣṇātām, *śabde*, or *śruti-śāstre*, revealed truth that come from outside, not found in the world of experience, that aspect of the world which our senses can contact with. From the revealed quarter, from the higher quarter, that extended anything. *Śabde pare ca niṣṇātām*, who is established in both the literary aspect as well as the real reality, the reality and the literary description of the same. One who is well versed in these two aspects of the truth, to him he has come, *prapanna*, has come to surrender. So: *na sa bhṛtyaḥ sa vai vaṇik*:

*nānyathā te 'khila-guro, ghaṭeta karuṇātmanaḥ
yas ta āśiṣa āśāste, na sa bhṛtyaḥ sa vai vaṇik*

Prahlāda Mahārāja states: "Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service."

(*Śrīmad-Bhāgavatam*, 7.10.4)

Who come to make trade, he has got his separate interest and he's there and he has come here to collect something to satisfy his own purpose. So this possibility is there. We must be very careful about the same nature within us. "What for I have come? What for I have come?"

There may be many, that Gaura Kīśora Bābājī when a renowned *goswāmī* well versed in *Śrīmad-Bhāgavatam* and explanation, he explained in a place *Śrīmad-Bhāgavatam* and Gaura Kīśora Bābājī asked his servant: "Purify this place."

"Why? This is already purified. Here *Bhāgavata-kathā* takes place, so many persons came and hear."

"You heard *Bhāgavata-kathā* but I heard only money, money, money." He explained: "Because if he can advertise that I have heard his *Bhāgavata-kathā* explanation then he will have greater scope in his trade, more money. For that purpose he has come to read *Bhāgavata* here. Not to satisfy *Bhāgavata* who are Kṛṣṇa Himself. Not for the purpose of *Bhāgavatam* but for his own business he has come, trade, trade." Trading with *Bhāgavata* that is offence to, against *Bhāgavata*, that will be detrimental to pure devotion, *aparādha*. So the attitude is all important, so much so that Śrīdhara Swāmī has said:

na tu kṛtā satī paścād arpyeta:

"I am collecting them, I shall try to utilise in the service of the Lord. No. Already I am committed and so I have come to do it. Committed to Kṛṣṇa, Him. I have come to know about Him for Him not for me or for any other. Then this preaching department, why for others? Only if I get impression from that quarter, "Go and preach." Then I shall do,

serve, that will be service. Not to get name and fame that I am a good preacher, I am doing for the," I must have engagement from the higher office, on their behalf I shall preach, then it shall be preaching. Otherwise it won't be preaching, it will be tradery.

Na sa bhṛtyaḥ sa vai vaṇik, Prahlāda Mahārāja is against this tradery mentality, trade mentality about spiritual truth.

Hare Kṛṣṇa. Gaura Hari bol. Hare Kṛṣṇa.

Devotion means that. Another plane, to live for the centre, as the agent of the centre, to live, move, to do anything as the agent of the centre. Not otherwise, not disconnected with the centre. Kṛṣṇa consciousness. Reality is for Itself. We must strictly abide by this rule. He is for Himself and everything for Himself and I am for Himself and what I shall do it must be for Himself. We shall strictly stick to this understanding. Whether it is for Him or for any part however greater I may think it. And what is the guarantee? The guarantee is Vaiṣṇava and *śāstra*. That is, I can't conceive the whole thing. So much audacity one should not have, so *vaiṣṇuve anugati* ?

When I came and joined the Maṭh in the beginning, our Professor Sanyal told me one day: "If you read *Bhāgavtam* yourself it will be acquiring some knowledge or something, not *bhakti*. But when a Vaiṣṇava orders you to read, if you read that will be devotion." Even reading of the scripture, if you read it by the order of a Vaiṣṇava then it will be devotion. But if you go to read yourself it will be to collect some knowledge about something.

So interest is already, the bond is already there, it is for Him, for Him. So *vaiṣṇuve anugata* ? *sādhu anugata*, *sādhu-saṅga kṛṣṇa-nāma*. That must be guaranteed, it will be as far as possible, what I am doing for Him, for Him. Where is the guarantee? His agent is saying so. I have engaged myself. I am not my master, I am His servant. That consciousness must be genuine as much as it is possible. The whole thing depends on that. Reality is for Itself. This truth however hard it may be, it must be accepted. That for Itself. Die to live. I like very much this Hegel's expression, die to live. Reality for Itself. These two things. And He's by Itself, Reality is by Itself and for Itself. And die to live. Very helpful to Vaiṣṇava cult.

Hare Kṛṣṇa. Hare Kṛṣṇa.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
na tu mām abhijānanti, tattvenātaś cyavanti te*

"-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."

(*Bhagavad-gītā*, 9.24)

Na tu kṛtā satī paścād arpyeta

Otherwise you will get something and pocket and fly away. No. Contract that everything given to you then do, don't rely you, yourself.

Gaura Hari bol. Gaura Hari bol.

Is it desirable, such a life? We are to think out. So much risk, die to live. Should we first death, first dying and then live in future. Should we take such risk? Are you so

much disgusted with the present environment that with taking so much risk we are for some bright future I shall jump? Are we so much disgusted, are we?

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Then if so much risk I may take, then I am sincere to me, I have got a speck of the future, how bright it is, then we can take risk. Otherwise there is not a fool who will take risk leaving the present for the uncertain future he will jump, such a fool should not be found. But before that he must have got some ray, a smallest ray of such existence, that, "yes, I can risk *sukṛti*, *śraddhā*, *śraddhā*, faith, such a noble faith, a point of noble faith has arisen in one's heart, then he may take such bold steps and must jump. Otherwise it is not possible. *Śraddhā*, *ādau śraddhā*, then *sādhu-saṅga*, then *bhajana-kriyā*, all these practices.

*ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ*

"In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."

(*Bhakti-rasāmṛta-sindhu*, 1.4.15-16)

The process of realisation one can accept when he has got that *śraddhā*, then it is possible, so *ādau śraddhā*, the faith.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

Give up everything and praise only with your utmost energy the nobility of the *śraddhā*, the faith, of the faith. The ray of new and noble life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Na vai vidur ṛṣayo nāpi devāḥ: So many scholars, so many stalwarts of the religious world, even they may not know anything of such quality of life, the surrendered life to Kṛṣṇa. *Na vai vidur ṛṣayo nāpi devāḥ*:

*dharmam tu sāksād bhagavat-praṇītam
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kuto nu vidyādhara-cāraṇādayaḥ*

"Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the *asuras*, ordinary human beings, Vidyādharas and Cāraṇas." (*Śrīmad-Bhāgavatam*, 6.3.19)

No question about human, about the mankind, no question. The great spiritual scholars they also do not know. They're posing and they're knowers of the higher plane, *ṛṣayo nāpi devāḥ*.

prayena veda tanujan no mahajanayam ?

The great dictators of the religious worlds famous, they also do not know this, this *Bhāgavata-dharma*. Where Mahāprabhu says in the Rāmānanda Rāya discourse: "*eho bāhya āge kaha āra*: Yes, here it must be. The beginning is here. All other lower stages they are only preparatory. But the real beginning is here. That *ruci*, taste, taste for that supreme divinity. The taste wherever can be traced, real taste, "yes, he's sure, he has begun this life, he has got admission. Now go further, further, deeper and deeper. And on the outside? Yes they're trying but not come to the soil."

Miracle substance of oil, they're trying to find out from within the earth. Outer symptoms and then when they go deep and they find yes, there is oil within the earth we have got. Otherwise so many symptoms that may be otherwise. But when it comes to a certain stage they're sure, "Aha, here is oil, here is gold, here is iron." In this way.

"There is, now go further, now go further." *Eho bāhya āge kaha āra*. Faith, *śraddhā*. We put food to the stomach, not local injection, but put food to the stomach then naturally the whole body will be fed. Faith of this nature. Water into the root, the whole tree will be fed. Faith means to come to such understanding that it is possible.

Now to the central, to the Beauty, Personified Centre, do for Him, then everything will be very beautifully done. Contribute your small quota, the might, to that and from there it will be distributed beautifully. And this is the highest harmony, highest form of living for every part is such of nature.

A good cooker, don't go, run to cook yourself, the good cook is there and you help him as he wants from you. Then your objects when it will be cooked by his hand, very tasteful to all. So the smallest energy, might, what you have got you place it at the disposal of the highest beauty or love divine and that will be distributed. And you will also be inundated with that higher quality of feeling, or ecstasy, or joy, or whatever you call it. Fulfilment, fulfilment to the highest quality and degree. That is the key to our living that is recommended, devotion means such life.

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Guru Mahārāja: Mahārāja has warned us, who is known as *śuddha-bhakta*, pure devotee of the primary stage, Prahlāda. *Śanta-rasa*, he's warning against the dirt, the trading temperament is a great danger on our way to approach towards pure devotion, *na sa bhṛtyaḥ sa vai vaṇik*: (*Śrīmad-Bhāgavatam*, 7.10.4). So analyse your, scrutinise you, whether trading temperament is within you, that is *pratiṣṭha*.

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Guru Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari bol.

The general devotion will be of that temperament then there is also division, *śanta*, *dāsyā*, *sakhya*, *vātsalya*, *mādhurya*, the nature for service, how beautiful and how loving they may be further developed on that plane. The foundation must be strong and pure.

Gaura Hari bol. Gaura Hari bol.

The real reality, and here, *janma-mṛtyu-jarā-vyādhi*, (*Bhagavad-gītā*, 13.9), this transient character, coming and going, coming in the scene and then vanishing, and while staying always dying and it's finished. In this stage we are living with our head erect and with scientific intellectual reason we're living. We are masters of the whole creation we see. We can utilise everything for humanity and at the same time we are kept ready if necessary for my interest I shall crush the whole human section with atom bomb. Suicidal civilisation side by side, that we shan't avoid death, ha, ha, even we want to flourish by death. Ha, ha, we like to establish ourselves with the help of death, and this is the greatest weapon, our reliance on the death. To improve our own position we are ready to take the help of the death. We are so magnanimous, so highly civilised persons, ha, ha. What we hate, what we try to avoid, but we court death if necessary. So heinous satanic self within us. Whether as a collective or individual we foster such selfish mean things within our heart.

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

Should we believe us? Ha, ha, ha. We belong to that part, ha. We are members of that exhibition, that civilisation.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma.

One gentleman put a question to (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja: "Why don't you recognise or give recognition to Christ?"

"Are you Christian? First become Christian then come to say what is the difference. First become true Christian. Are you following His method? That slap on one check then give another check for the slap, are you doing like that? God is everything, this is nothing, are you trained in that? Be a Christian then come to question what is the difference between Christianity and Vaiṣṇavism. Go on." He dismissed them I am told. Become a true Christian and then come, "Where is the difference, differentiation?"

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

The enemy is within not outside, so much, it is living within. Quisling, Quisling you know? No?

Devotee: Yes.

Guru Mahārāja: A man in Norway, (Major Vidkun Quisling, 1887-1945) he was in the intrigue privately with Hitler. And when Hitler attacked Norway he came forward to help him. So his name was Quisling, in some higher position there. After that the word Quisling that became an expression to express wherever the enemy from within, he's a quisling, he's a quisling when his enemy is within.

Just as it is told Vibhīṣaṇa here, Vibhīṣaṇa who killed the enemy of Rāvaṇa, Laṅkā, came from within. Vibhīṣaṇa here, though Vibhīṣaṇa is a devotee, but from the social standpoint they use it in this way, *jana-śatru*, who is an internal enemy. (Vibhīṣaṇa is the virtuous younger brother of the *rākṣasa* Rāvaṇa and became an ally of Lord Rāmacandra and king of Laṅkā after Rāvaṇa's death).

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

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Guru Mahārāja: So Vṛndāvana has stopped? Then he's leaving for Vṛndāvana or where?

Devotee: Hong Kong.

Guru Mahārāja: Why? The Kṛṣṇa Janmāṣṭamī is drawing near, the appearance of Baladeva, Kṛṣṇa, Rādhārāṇī, Lalitā Devī, Rūpa Goswāmī, are coming, drawing very near and you are leaving the soil? Rather you should visit Vṛndāvana during the time. It is already fixed?

Devotee: My plan is to come back, and also bring my wife and family.

Guru Mahārāja: When? Our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) often told that to see by ear. Ha, ha, ha, ha. *śrute kita vata* ? To learn to see by ear. What we see it is not so. What it is it comes from the plane of reality to us through sound, ear, *śruti* should be our guide.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

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Devotee: Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda, he writes about the *śrauta brāhmaṇas*, but these *śrauta brāhmaṇas* seem to be the *smārta brāhmaṇas*. Is that correct?

Guru Mahārāja: *Śrauta* ?

Devotee: Yes. *śrauta brāhmaṇas*.

Guru Mahārāja: *Śrauta* and the other part? *Śaukra* ?

Devotee: Yes.

Guru Mahārāja: *Śrauta* or *śaukra* ? *Śaukra* means semen, which is coming by the physical order, *śaukra*.

End of recording, 8-4-83.