

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.1.12

Guru Mahārāja: *Līlā*, pastimes of Śrī Kṛṣṇa with His own group collected a few that was performed there to its highest degree. Rādhā-Kuṇḍa. The Name Rādhā means *aradhana*, that is sacrificing, worshipping, worshipping also *aradhana*. Sacrifice is great, sacrifice is noble. Only sacrificed souls can live in that area of divine love. Not a tinge of this black enjoying, exploiting tendency, exploitation is black. The characteristic is not to be blamed but the motive of enjoyment that is bad, we are to take it, we are to understand that. The motive, motive may be black, motive may be white, but the movement similar. Unbridled exploitation, that is the most heinous thing for us, that is the root of all disease. At the same time, sacrifice of infinite character, that holds the highest position, it knows no bounds of sacrifice. Surrender, the plane of surrender, the structure is there but the plain foundation is surrender, wholesale surrender, and the structure is going above, there is spiritual world, divine.

.....

Guru Mahārāja: there in America?

Visitor: Hm, I'm a student.

Guru Mahārāja: A student? Studying in general line or any technical line?

Visitor: Philosophy and religion.

Guru Mahārāja: Philosophy, that is your subject? In what university you are a student of, the university, by name?

Visitor: San Francisco State University.

Guru Mahārāja: And where was this Dayādhara Gaurāṅga a professor? Do you know Dayādhara Gaurāṅga?

Devotee: No Mahārāja, I'm not familiar.

Guru Mahārāja: He's a doctor there in some college and also research scholar he was, his previous name I forget. Physiology perhaps was his department, researching. Religion and philosophy, then you have not studied Hegel? Perfectionism, Hegel's philosophy is known as perfectionism, or panuntheism, not pantheism but panuntheism. The doctrine of Hegel's philosophy, German philosopher. Perfectionism, he says absolute, absolute both conditioned, unconditioned combined. Thesis, antithesis, synthesis, that is his line. The progressive, every progressing, thesis, antithesis, and synthesis, in this method the whole thing is progressing. Panuntheism

is the name of his doctrine, and perfectionism. The Absolute is by Itself and for Itself. Then die to live. These are his very chosen expressions. Die to live, if you want to live a proper life you will have to die as you are. Your ego must be dissolved and then the inner, finer self will come out. A good philosopher amongst the Westerners which helps Vaiṣṇavism, comes in the line of Vaiṣṇavism. Die to live.

And He is *the* enjoyer:

*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)

This is the most vital point to establish God as person, He is *the* enjoyer. If anything is enjoyed the enjoyer will hold the supreme position, it cannot but be. Everything meant for His enjoyment then He is the supreme, the Absolute is supreme and everything meant for His satisfaction. A necessary truth and not questionable. And also one of He's one of this term, that no object can exist without subject, there must be a thinker. I may say fossil, what is fossil? Black, hard, stony, but that is a state of subject, thinking stage. Black, where is that black? A stage of consciousness. So any existence supposes subject, or consciousness. That is a strong point of argument. No object can exist without subject, and no subject can exist without object. Thinker and thought, if there is thinker he must be thinking something, the object is there. And if there is any object then what attribute it has got that must be reflected in the subject, otherwise no existence is possible as fact. Do you follow?

Visitor: Yes.

Guru Mahārāja: These are all Hegel's original conceptions, contributions. Very important philosopher, and very near to Eastern thinkers. Hegel's philosophy is very close to Rāmānuja's philosophy. And Kant's philosophy, Kant you know? Hegel, Kant, all these names you do not know? Whose name do you know?

Visitor: I studied most of the Eastern philosophers and avoid the Western.

Guru Mahārāja: Do you know Descartes who is told as the father of modern philosophy, Descartes. Locke, Hume, then Berkeley, the extreme subjective thinkers, Locke, Hume, Mill, Berkeley, Johnson, Kant, Hegel, all these Western philosophers.

Visitor: I prefer Eastern, I studied Zen, and Taoism, I study Eastern philosophy the most, but I have to study the Western.

Guru Mahārāja: What? Śāṅkara? Yoga? What philosophies you study? Eastern philosophy is Sāṅkhya, Yoga, Nyāya, Vaiśeṣika

Visitor: I studied Zen, Buddhism, and Taoism, from China.

Guru Mahārāja: From China Christism (?), one previous prophet was in China before Buddhism, Christism (?) was present there in China. Taoism. Plato, have you studied Plato, Socrates, Plato?

Visitor: O yes, yes.

Guru Mahārāja: Aristotle?

Visitor: I studied them a little.

Guru Mahārāja: Parallelism, parallelism by whom? Aristotle or Plato? This is also accepted to certain extent. *Tam eva bhāntam anubhāti sarvaṃ, tasya bhāsā sarvaṃ idaṃ vibhāti:*

*na tatra sūryo bhāti candra-tāraṃ, nema vidyuto bhānti kūto 'yam agniḥ
tam eva bhāntam anubhāti sarvaṃ, tasya bhāsā sarvaṃ idaṃ vibhāti*

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

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

This world's the perverted reflection of the original spiritual world. That is parallelism of Plato, parallelism. She is a student of philosophy and religion?

Devotee: And she was wondering have you any message for Hamsadūta Mahārāja?

Guru Mahārāja: But this Dayādhara was given to me by Hamsadūta Mahārāja?

Devotee: No, no, this is a letter from her. But she is returning to the area where Hamsadūta Mahārāja is and was wondering if you have any message for Hamsadūta Mahārāja?

Guru Mahārāja: Nothing I can give to him but only I can see him and meet me once I will be happy. If he comes here he may meet me. I want to see him that is the meaning. That Dayādhara Gaurāṅga what was his previous name? (Dr Daniel Murphy). He was sent to me by Hamsadūta Mahārāja. Hamsadūta Mahārāja told that "I am initiating them there but not all whom I think more in Malaysia." There is a

centre of Hamsadūta Mahārāja, he was working there but there was some difference and he started a centre independently I am told in Malaysia. You have not seen him? Dayādhara Gaurāṅga.

Devotee: Yes, I've met him Mahārāja when he was here, I spoke with him one afternoon.

Guru Mahārāja: But you don't know his previous name, and previous address also?

Devotee: No I don't Mahārāja.

Guru Mahārāja: But there must be office records.

Devotee: I think he mentioned he had gone to school in Texas, which is another state in America.

Guru Mahārāja: Now he's in Malaysia, he has established a separate centre there in Malaysia. The other day we received a letter from him.

The ISKCON wanted to oust this Tamal Kṛṣṇa, Hamsadūta, and this Jaya Tīrtha Mahārāja. ISKCON wanted to oust these three *ācāryas*. And Hamsadūta Mahārāja came to me, Tamal Kṛṣṇa, I called for the committee and some of the secretaries and Presidents came here. Bhavānanda, Jayapataka, and many others. And I told them that they're appointed from (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja direct, as *ācārya*. So suddenly and eagerly you should not oust them and give any punishment then its whole structure will loose its prestige in the West. If anything wrong settle it within yourself, make compromise, compromise, otherwise the very root is *śraddhā*, faith, and the very foundation of faith will be shaken if three *ācāryas* direct appointed by Swāmī Mahārāja you go against them and punish them. Then your own position will also be shaken towards the disciples. What do you think? All the *ācāryas* are vulnerable, any day they may also do some wrong and maybe outcast. We hear also the took my advice and anyhow that compromise was made.

.....sent to me, special attraction for me.

Devotee: When I was in Vṛndāvana, the Goswāmīs from Rādhā-Ramaṇa Temple, he said that when your Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) came to Vṛndāvana he made much controversy because he was preaching Caitanya Mahāprabhu was Bhagavān. And he said that eventually a great debate was held in Bengal between the Gauḍīya Vaiṣṇavas and those who were opposed to this idea of Mahāprabhu being God. Can you tell something about this?

Guru Mahārāja: Yes. The other day I told, perhaps you were not present, the *smārta* section, that is generally follower of Śaṅkara, they filed a petition to Mahārāja Krishna Candra of Krishna Nagar. "There was a famine or something at that time, the cause of this famine is that a man is being worshipped as God, that is the root." The *smārta paṇḍits* they gave signature to such petition.

So that Viṣṇu Pṛīya installed Mahāprabhu so when they heard this news that this may be stopped or disturbed, then underground they built a provisional room and there put the Śrī Mūrti and with some sweetmeats there they closed.

Then a dream was given to one Tota Rāma dāsa Bābājī in Vṛndāvana, he was a Sanskrit scholar. And another dream was given to Rājā, the king of Manipur, he was a chief, giving some rent to the British, he was also Gauḍīya Vaiṣṇava, the disciple line of Narottama Ṭhākura. And both of them came here, Tota Rāma dāsa came and he went straight to the king, that: "*Paṇḍits* of this locality they say that Śrī Caitanyadeva is a man not God. So man worshipping must be abolished, stopped, otherwise the people in general are suffering from famine and other natural catastrophe. So invite your scholars, I have come from Vṛndāvana to show that in many scriptures there is reference to the fact that Śrī Caitanyadeva is not a man but He is the Lord Himself, God Himself. I want to prove by quotations from the ancient scripture. You call for your *paṇḍits* that are opposing to this fact."

So there was an assembly of the *paṇḍits* in Mahārāja's Krishna Nagar court and Tota Rāma Bābājī he proved from the different quotations that *Nāma-Saṅkīrtana* is the *Yuga-dharma*, and to preach *Yuga-dharma*, *Nāma-Saṅkīrtana*, Bhagavān the incarnation of God comes down to establish. It is mentioned in many places, he showed those references. And the *paṇḍits* could not stand on his face.

And another, the Manipur Rāja, Mahārāja of Manipur, he also came and saw Krishna Candra who was inferior in position to him: "I want some land here as lease from you."

By his approach, Krishna Nagar Mahārāja he was very much satisfied that a man of higher position has come to see him. He offered: "Yes, not lease, I shall make a free gift to you as much land as you want were you please locate."

But: "No, no, I want lease from you."

"Only eight dinas (?), half a rupee, lease." This Manipur soil was given by Krishna Nagar Mahārāja to that Manipur king. And there he constructed a temple and installed Mahāprabhu's *sevā*.

In the meantime when Tota Rāma dāsa defeated those *śāstra paṇḍits*, then Mahāprabhu's *sevāite* at that time, they took up again from the underground room on the floor and began His regular *pūjā*, worshipping.

So after that the construction finished here and Manipur Rāja he ordered that installation of Mahāprabhu must be done according to my dream. But they reported that original Mahāprabhu has already come up and regular worshipping is going on there. Then he put the name Anu-Mahāprabhu, Anu-pasya (?) after, that was main Mahāprabhu installed by Viṣṇu Pṛīya Devī, and next, after that, Mahāprabhu is installed here. So Anu-Mahāprabhu in Manipur side, there are two temples of the Manipur people here just on the front of that Devānanda Gauḍīya Maṭh, Manipur, two Deities. That Anu-Mahāprabhu is on the North side, that is ancient. And which is on the Southern side, that was installed afterwards by a king of Mahārāja.

But this is the story, that sometimes some objection came from the local scholars that Mahāprabhu is a man and not a devotee and not the Lord Himself. But it was proved by some *paṇḍita* Tota Rāma dāsa Bābājī, he was a scholarly *bābājī* and he from the scripture's quotations he proved that He was not a man, He was the Lord Himself. This is the story. Hare Kṛṣṇa.

Gone already, Robin, she has gone? Gone to Calcutta.
With one of you, this gentlemen who came from ISKCON?

Devotee: I have seen her before, I have seen her in Vṛndāvana.

Guru Mahārāja: Vṛndāvana, six months ago she was in Vṛndāvana, she told.
Hare Kṛṣṇa.

Devotee: You once met with some big Muslim leaders in Pakistan, and you had very strong effect on them by your preaching. I was wondering how you approach preaching to Muslims?

Guru Mahārāja: I met perhaps twice, face to face, one in Allahabad, another in Dacca. The Dacca, he was a post graduate student, and in Allahabad he was a leader of the Muslim community but little liberal, he went by *Bhagavad-gīta*, or went through *Bhagavad-gīta*, had some knowledge. And this man was a student, his question was after I delivered a lecture in the university hall. Generally when before lecture we say that if any questions arises regarding some points delivered in the lecture, then don't disturb when the lecture is continuing, after the lecture is finished we shall answer any questions relating to religion. The lecture finished then one gentleman rose up and told: "Rāmacandra was the ideal king of your community."

"Yes."

"What is the justification of His murder, His killing a man who was born in a *śūdra* section, because he was engaged in penance. One, some book, a *śūdra* man, he began penances. A *śūdra* family man, by birth *śūdra*, he began penances, *tapasya*. And for that he was punished, he was dealt with by capital punishment by Rāmacandra. He Himself cut off his head. What religious conception may be there?" That was his question.

I answered, that who is *śūdra*? One who has to mourn, he's *śūdra*, *sutaḥ dhari*, *sutaḥ* means to mourn (?), one who moans (?) he's a *śūdra*. Whose property is mortal things, who is after search of mortal resources, he will have reaction when the things will go away. So *śūdra* means that. So penance means to collect more power, then collecting more power he will come to conquer the world. Like Hiraṇyakaśipu, Rāvaṇa. And that sort of struggle means a great disaster into the country, to give great trouble to a large portion of the country, troublesome. And as a reaction he will have to suffer the same effect. So, one who is making penance for acquisition of material property, that is not good for him and also for the people at large.

So that was nipped in the bud, by being beheaded he was saved from that. You try to understand this, and they're all satisfied in the principle of the Dacca college and came along with me: "Yes, I'm satisfied."

And another gentleman in Allahabad he came, my point I do not remember, to understand some portion of *Bhagavad-gītā*. He says: "I can't assimilate these things."

I helped him according to my sight: "That this is the solution here." And he was also satisfied. Twice I meet Muslims I think and not a great affair.

Devotee: One ISKCON devotee he's very interested in diorama exhibition work, clay dolls, a sculpture of clay, straw dolls, painted. Sometimes scenes from *Bhagavad-gītā*, maybe *Kṛṣṇa līlā*, *Rāma līlā*.

Guru Mahārāja: Construct so many Mūrtis.

Devotee: Yes, it is, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, he arranged for a very large exhibit. And Bon Mahārāja said that this exhibit was documented. This one devotee is asking if you might know where this exhibit is documented, where one might find out more information about this particular exhibit? It was very successful, *crores* of rupees came with, many, many *crores* of people saw the exhibits.

Guru Mahārāja: Yes. He came to see the exhibition?

Devotee: No, this devotee he wants to research information on this exhibit of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He wants to research more information, for more dioramas. And he's asking if you know possibly, is it Dacca where this exhibit was mostly or where it might be documented, there might be more information somewhere?

Guru Mahārāja: With relation to place, in Calcutta, in Navadvīpa, and Dacca, Allahabad, Benares, Patna, all these places. And in Kurukṣetra also, near Delhi. By exhibition, the *līlā* was shown to the public. Here such incidents took place, in Delhi, Kṛṣṇa came with His party from Dwārakā, and the *gopīs* also went from Vṛndāvana, met together. And what the conversation, and all these things in *Bhāgavatam* and other places, and that was shown by figures there, in Kurukṣetra. Then the Calcutta exhibition, first year in a small scale, and next time it was in a higher scale, and it attracted a large number of people from different parts. And then in Māyāpura also an exhibition was shown, there also attracted the local people. And then again it was taken to Benares, Allahabad, and perhaps Patna.

Devotee: Were there any pictures taken of this exhibit, any photographs?

Guru Mahārāja: Might have been, old *Gauḍīya-Patrikā* (a daily spiritual newspaper of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) might have published such, the portrait of these exhibitions.

Devotee: That's in Calcutta, *Gauḍīya-Patrikā* ?

Guru Mahārāja: They may have anywhere, even those *Gauḍīya-Patrikā* may be with this Manovirama (?) Prabhu or here, with the old members, old subscribers of *Gauḍīya*, with them it may be found.

Devotee: Mahārāja, some of the scholars, many of the scholars believe that the Aryans came from out of India into India. Maybe two thousand twenty-five hundred years ago, and they were not here five thousand years ago.

Guru Mahārāja: The name India, that is given, not a very ancient word. Sind, the Hind, Hind means from Sindhu the River in Punjab, now in Pakistan, Sind. The Muslims they called it Hind. And which is on the other side of the Sindhu River, that is Hindhustan India, in this way the name has come. But Bhārata-varṣa, Hari-varṣa, Inkusa (?) -varṣa, in this way divided we find in *Bhāgavatam* and other places. And the jurisdiction, how much it is difficult to say now because the Himalayan Mountain was lower, now it has gone up, and so the places of the Aryans they have come on this side, from the pits of the mountains are forced to come this side. Badarikāśrama where Vyāsadeva lived, that is also now so high. On that side, the Saraswatī River, Ambarīṣa Mahārāja, that ancient emperor, he used to perform *yajñā* on the banks of the Saraswatī that goes towards Dibyart (?) and other higher places. That was lower at that time, now Himalaya going up. And they're also going up, too much cold, migrating this side.

Devotee: Did the mountains go up suddenly or gradually?

Guru Mahārāja: Then it is not, gradually it is this way spreading. This is all from the empirical representation, but the spiritual representation is quite different. It is in the line of Berkeley: "Not that we are in the world, but world is within us." Mind is not in the world, world is in the mind, to everyone. The world means the conception of the world, nothing else. So the subjective reality, that is the most basic and fundamental, and this, what we say this gross material world, that is only idea. Ha, ha, ha. What one man sees another man may not see the same thing. As A sees B may not see the same sight as A sees, maybe different.

Devotee: Mahārāja, I remember once I read an interview with Swāmī Prabhupāda and one gentleman and the gentleman said: "Well, chanting Hare Kṛṣṇa is very nice, but still we want the material things." So Swāmī Mahārāja said: "Well, chant Hare Kṛṣṇa and you will get that too, you will be satisfied."

Guru Mahārāja: I can't follow what he says.

Devotee: He said one man was speaking to Swāmī Mahārāja, and Swāmī Mahārāja he said: "Chant Hare Kṛṣṇa." But the man he said: "Swāmījī, I want material things." So our Swāmī Mahārāja said: "Then chant Hare Kṛṣṇa and you will get those things also, you'll become satisfied materially and spiritually."

Guru Mahārāja: Then?

Devotee: So he's asking is that.....

Devotee: I was asking, you mentioned just before about performing austerities and penances for material things.

Guru Mahārāja: What's his point?

Devotee: He's saying previously you spoke about austerities and penances to attain material ends, material gain.

Devotee: That cannot be the same as chanting Hare Kṛṣṇa in the material sense?

Guru Mahārāja: Ha, ha, ha.

Devotee: No, he's saying it is not the same as chanting Hare Kṛṣṇa. That's his question, austerities and penances for material things is not the same as chanting Hare Kṛṣṇa.

End of side A, 12-1-83b + Start of side B, 12-1-83c

Guru Mahārāja: One gentleman, he had insomnia, no sleep. Then someone asked him: "Go to Swāmī Mahārāja, join *kīrtana* party." He came and the Hare Kṛṣṇa movement, the chanting was going on, then anyhow some sleeping tendency came in him and he was very much satisfied and also gave good contribution, he was a rich man. Because he fainted, ha, ha, as Swāmī Mahārāja told to Acyutananda Prabhu: "What talk I had with Śrīdhara Mahārāja if I give it to you you'll faint." So Hare Kṛṣṇa is such that he can't tolerate the least of it, the enemy force takes him away unconsciously. Ha, ha, ha. And your answer:

na caidui nai guna sesa phala phaday ?

Sometimes the real aim of Hare Kṛṣṇa movement is towards the land of Kṛṣṇa, but there may be a little slip, it may not be properly done. Whatever little defect here and there, that gives some benefit of this material world. It's proper aim towards Kṛṣṇa, but due to defect in us when we engage ourselves in that sort of realisation some internal defects appear, and in connection with that Hare Kṛṣṇa these worldly achievements come very easily, though we do not want it sometimes. In its retinue from the negative side it appears, we are told. But that is not the object of pure devotion, still, because there is some defect in that sort of realisation due to defective tendency, some unwanted auxiliary things are produced, sometimes. *Nāma-aparādha*, *nāma-aparādha*, the offences to the Name, that sometimes contributes these worldly achievements, and not pure Name.

Devotee: These are like weeds, these are what are called the weeds of chanting offensively, it's a watering process, and these weeds grow.

Guru Mahārāja: Yes, that is something like that.

Devotee: But sometimes a person may always be interested in getting material things, a person may chant

Guru Mahārāja: They also do, that *sakāma-upāsanā*, that is not pure devotion. There are so many who are worshipping and getting:

*kāmais tais hṛta-jñānāḥ, prapadyante 'nya-devatāḥ
tam tam niyamam āsthāya, prakṛtyā niyatāḥ svayā*

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

(*Bhagavad-gītā*, 7.20)

And commits offence also. So many process of worship where they file a petition: "I want this, this, these things also, I am *saṅkalpa*, I worship You, please give me these things." And by that prayerful mood sometimes the gift comes.

*kṛṣṇa bala ramai mudhur bhajay majay visay se su
amṛta dari vismagi se bara mukha ?*

Sometimes He protects His devotee from such side issues, and sometimes He avoids. More *bhakti*, *śuddha-bhakti*, that means Kṛṣṇa to give Himself up to that person, the worshipper. *Śuddha-bhakti* means he wants to attract Kṛṣṇa Himself, and when Kṛṣṇa likes to avoid him He gives some other thing, and comes away. There is some intrinsic disability or impurity in the worshipper when Kṛṣṇa He gives in such a way, deceives him. The worshipper is formal but not very sincere, in that case it comes to happen like that.

Gaura Hari.

Devotee: In the *Bhāgavatam*, the appearance of Lord Buddha is given and His mission is given. But why did the Lord throw out the whole Vedic system?

Guru Mahārāja: Not one Buddha, there are different Buddha's. *Budhā* means wise, from *buddhi* (intelligence), Buddha, wise man. So Buddha is not one, there are different Buddha's. Different Kapila's, Kapila's are not one, one Kapila, Godless, one Buddha Godless, another Buddha incarnation of God.

Devotee: Godless Buddha, why did he come and throw out whole *Vedas*? Instead of coming as reformer, using the *Vedas*

Guru Mahārāja: So many came reformer, not only Buddha, Buddha, there are so many persons, stalwarts, they come to preach their own doctrine, mostly atheistic.

Devotee: But if the Buddha was incarnation, *avatāra*

Guru Mahārāja: That, he's another, what recognition in *Bhāgavatam* *dasa avatāra* Buddha, that is another Buddha, and this Buddha is another, *nasthika* Buddha, atheistic Buddha. Buddha does not believe in the existence of soul even, not only God

but *jīva* soul does not exist. But only he believes in transmigration of soul, he believes in the mental system and transmigration.

The Carvaka, like a peculiar things, with the dissolution of this body nothing remains. But Buddha says with the dissolution of this body the mental system remains, and when the mental system is dissolved nothing remains. That is the atheist Buddha. And the *avatāra* Buddha, incarnation Buddha, He also came to preach against the *yajñā*, the *karma-kanda's* "Who will take, to kill the animals, leave them it is reactionary, you rather take the holy path towards the realisation. You are making too much of the sacrifices of the beasts in the name of the Lord." He came with that object. When the sacrifice of the beasts was increased to its highest degree, then as a reaction to that Buddha came to preach. "Don't in the name of the Lord, don't kill so many beasts in the world. Take some *sattvika* course."

There was a case in Buddha Gayā between the Buddhist and the Śāṅkara school. Śāṅkara school accepts Buddha as incarnation of God, and the atheist Buddhists they demanded that Buddha Gayā, that that must come to our administration. But the Śāṅkara school they put a suit into the court, brought a suit: "That this is not their Buddha it is our Buddha, He's *avatāra*, He's not atheist." And I was told that the Śāṅkara school they gained the case.

Devotee: Guru Mahārāja, are they dealing with the same personality or two different persons entirely?

Guru Mahārāja: Two different persons.

Devotee: They appeared at the same time?

Guru Mahārāja: No.

Devotee: Then when did the atheist Buddha appear?

Guru Mahārāja: Not very particularly known. In *Bhāgavatam* it is mentioned: *buddho nāmnāñjana-sutaḥ, añjanā-sutaḥ buddha, kīkaṭeṣu bhaviṣyati*

*tataḥ kalau sampravṛtte, sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ, kīkaṭeṣu bhaviṣyati*

"Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist." (*Śrīmad-Bhāgavatam*, 1.3.24)

And this Buddha's mother was Mahā-Māyā, not Añjanā. In *Bhāgavatam* it is mentioned that Añjanā was the mother of Buddha, *buddho nāmnāñjana-sutaḥ*, mother's name was Mahā-Māyā.

Devotee: Yes, He appeared in Nepal.

Guru Mahārāja: In Nepal. And that Buddha appeared in Gayā, Bihar.

Devotee: In the incarnation Buddha He also preached non-violence.

Guru Mahārāja: Yes, *sauddhi niscat* ? He also preached non-violence against the comprehensive sacrifice of so many beasts ruthlessly. He stood against that.

Devotee: Sometime ago you quoted one verse where Mahāprabhu was telling that people are so fallen in this Kali-yuga that some will imitate this chanting and dancing and simply go to hell. Could you explain how can someone chant the Holy Name and go to hell?

Guru Mahārāja: That only imitation. Though the taking the Name is so generous and so much effective to give out the highest thing, but it is deplorable that in spite of such a great gracious provision, there are some people who will imitate it and take advantage of this and do so much mischievous activity. That outwardly doing, imitating all these things, they will have ultimately to vanish. There is a saying:

kali kale loksa sankir sankir korive nasiya gaya sesh nara kiti yaidesh ?

Where it is I don't remember, maybe in *Caitanya-Mangala* or somewhere. Mahāprabhu is addressing Nityānanda Prabhu: "We are trying Our hardest to give so maximum thing to the lowest section, unqualified. We are giving things very liberally, with least energy they will achieve the greatest gain. But still a reactionary school will come and they will spoil this movement by imitation, filthy imitation.

Devotee: Meaning they won't follow principles?

Guru Mahārāja: Won't mark the very substance, but they will try to take advantage of the outer cover. They will try to utilise this good thing for very mean purpose. Just as the *sahajiyā* section they're connecting sense pleasure mixing with so much high things. In spite of the strong statements of the *ācārya*, that:

kama umbhattama prema nebmala bhascar ?

One is the dense darkness and another is the glowing sun, but still they mix together. *Āula*, *Bāula*, *Karttābhajā*, *Neḍā*, *Daraveśa*, all these things, *sahajiyā*, *sakhībhekī*, they will imitate these things, the spirit is eliminated and mere imitation, physical imitation. As Jaya Tīrtha Mahārāja is supposed to be doing, mixing with intoxication. Through intoxication making experiments that with addition of intoxication he will quickly go to Goloka, to Kṛṣṇa, very quickly. The material thing will help him to go to the spiritual world very, very quickly. Mania, a mean mania has caught him, captured him.

The fundamental difference, no material thing can give spiritual thing. Kṛṣṇa can give Himself, He alone He Himself can give Himself. And His own agents also can direct us to take Him, towards Him, that is also His. He can only give Him, none else.

He's Absolute, what is Absolute? The Absolute if He kindly condescends to accept us then we may be accepted, otherwise other foreign things will deal Kṛṣṇa like market commodity, it is an absurd foolishness. *Bhaktiyā sañjātayā bhaktyā*, *bhakti* is its own origin, nothing can produce *bhakti*, no other thing can produce *bhakti*, *bhakti* is the most elemental, the highest elemental security is there.

*smarantaḥ smārayantaś ca, mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulkām tanum*

" The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, which can only be obtained from those who have it for *bhakti* alone can cause *bhakti*. Thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."

(Śrīmad-Bhāgavatam, 11.3.31)

Most original substance is devotion, the service. Kṛṣṇa, the devotion, all these things. The most plenary, the deepest, beyond that, no existence of anything. So He can give Himself, none can give Himself. *Bhakti* means His grace, *bhaktiyā sañjātayā bhaktyā*, *bhakti* is the cause of *bhakti*. If *bhakti* comes through another's heart, it may come from the *bhakti* of the heart of a devotee it is transformed, it transfers there. Just as from one light another light is lit, one candle, another candle is lit. Something from the heart of a devotee devotion is coming, it is suppressed and comes to rise, helps to rise. The fundamental principle of devotion has been ignored when we think that any other ulterior things they can give me God. Ha, very, very foolish curse, cursed mentality.

Hare Kṛṣṇa.

If anything can give God then who can give he will be a thousand times more valuable than God..... That is greater than God that can give God. No other alternative but to surrender to that unparalleled substance, and He can give Him to us, nothing else. Then His quality of Absolute is disturbed, He's not Absolute. By a drug, a drug can give God. That is *adhokṣaja*, the drug cannot help to go that way, the way towards Him. It is His divine will, will descend, grace, and may take us there.

Devotee: If the Lord chooses, if someone is taking such intoxication out of desperation, sometimes the Lord can give realisation out of mercy. If the attempt is sincere and someone takes intoxication, if it is sincere from the heart, a desperate search

Guru Mahārāja: What is sincere?

Devotee: Sometimes a soul becomes confused. I had one experience when I left ISKCON my faith was almost completely destroyed. But without Kṛṣṇa it is like living

hell, without conception of God it is like hell, it is the worst hell. So in desperation I took some LSD and then I realised that there's no escape from this world except by the mercy of Kṛṣṇa and that there is nothing I can do except serve Kṛṣṇa.

Guru Mahārāja: The knowledge which is drawn from that stage, that is vulnerable, that is no Kṛṣṇa consciousness. Kṛṣṇa consciousness is absolute, does not depend on anything else but He.

Devotee: I swore not to take it again, ever again. I saw that coming from Kṛṣṇa, that realisation, not from the drug, that His mercy descended.

Guru Mahārāja: Then how can you attribute that claim to the drug?

Devotee: No, not any more.

Guru Mahārāja: So in spite of that drug application, if some consciousness might have come, then come from other source, in spite of the opposition of the drug. Drug is *tama-guṇa*, *tama-guṇa*, *raja-guṇa*, *tama-guṇa*. *Tama* means which creates idleness, inactivity, sleep, that is *tama-guṇa*, idleness, *tama-guṇa*. *Moha*, illusion, all *tama-guṇa*. The worst condition of the soul.

Devotee: There is one theory that our *karma* and our spiritual realisations, they are programmed into our genes within the body and that a certain point automatically they release and such drugs sometimes speeds up. That is a theory.

Guru Mahārāja: What does he say?

Devotee: There is one theory that in the genetic code in the genes, past *karma* is stored up, also some spiritual *karma*, spiritual realisation unfolds from these genes. This is some theory, I don't know. And Bhargava Prabhu says the drugs some say speed up the process of the release of this realisation. It is pretty far out.

Guru Mahārāja: Ha, ha, you defeat yourself in the argument.

Devotee: But actually I'm asking is *karma* in the genes?

Guru Mahārāja: You try to understand. You think that everything within the gene, then what's the Absolute? Every gene is an Absolute?

Devotee: Not Absolute, but basically, actually what I was asking is the *karma*

Guru Mahārāja: You try to think what is the position of the Absolute. By Absolute what does He mean?

Devotee: He has complete power.

Guru Mahārāja: Wholesale, against Him nothing can be done, nothing can be done without His pleasure. The Absolute accommodates the whole within Him, the whole. Positive and negative way, conditioned unconditioned, and they're both controlled by the Absolute. The negative side and the positive side, the negative, this *māyā* negative, what is other than absolute. So what gene, gene are innumerable, and you say the Absolute is innumerable? Gene contains everything within it? And the gene can evolve Absolute within him? What do you think?

Devotee: Maybe not completely, they're saying some realisation can come, some, partial.

Guru Mahārāja: Ha, that is *avidyā*, that is misconception, some sort of misconception bewildered. Absolute has reserved all the rights of being known to any other place, it is reserved in His own hand, then He's Absolute. If against His will anyone can capture Him or any part of Him, He's not Absolute. Not a second thing can control the Absolute, if it can then He's not Absolute. *Yam evaiṣa vṛnute tena labhyas:* Whom He will favour to attract, he will know, not 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 Supersoul 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."

(*Kaṭha-Upaniṣad*, 1.2.23) + (*Muṇḍaka-Upaniṣad*, 2.3.2)

The *yogīs*, *jñānis*, so many, Vedāntists, none - *yam evaiṣa vṛnute* - Absolute accepts whom? He will know Him as much as He will unfold to him, that is Absolute.

Devotee: So it is coming from without, not from within

Guru Mahārāja: It is His, it must have to come down from Him, to be accepted. If He wants him to know to anyone he will know, if He does not want none can know Him. That is the characteristic of Absolute. We cannot make Him subject of our consciousness, never, our consciousness is gross, filthy, of lower material, it cannot reach there. He can come down to us and show us such and such, if He withdraws we are helpless, we are nowhere.

Devotee: As you said the other day, spirit cannot come from matter, but spirit can go everywhere.

Guru Mahārāja: Yes. The ether can go everywhere, within every atom. But every atom, this sand dust cannot enter into ether. That is most fine thing that is all pervasive, but the sand dust. Xray can pass through the wall but that does not mean that wall can pass through xray.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Force Him to do anything, none without Him can interfere anything about which is His, He's Absolute. Intoxication can give us God. To think this is to invite sin. *Bhaktiyā sañjātayā bhaktiyā*, only God consciousness can produce God consciousness, nothing else. Only Kṛṣṇa consciousness can give us Kṛṣṇa consciousness and no other thing, no other substance. What do you say?

Devotee: Some say this intoxication brings one close to death, and because a person is close to death, dying

Guru Mahārāja: Close to? Death, dying and poison death also the faith must be there, that is controlling, poison, intoxication, many things can give end to this body of clay. Overfeeding may also give, the gas, heart failing, all these things, so many, why intoxication? Intoxication, poison, many things can destroy this body of flesh and blood.

Devotee: Mahārāja, I've met many people who smoke ganja in order to try to imitate activities of Lord Śiva. Is there any place in the scriptures where

Guru Mahārāja: Just as in war time some seal (?) was invented for food, so the persons who were fond of renunciation they lived in the jungle, in the forest, with no sufficient dress, clothing available, they take some dried (?) so that if it helps them from too much cold as well as too much heat. Just like clothing, clothing also the cotton clothing, and also the wool clothing saves us more from the cold, effective, more effective. In that way some sort of food may keep up the warm in the body, preserve the heat in the body, but all meant for this body. A little comfort, we take some help of some wool and they with this medicine they are in this cool atmosphere and sometimes in the sun also helps this body to remain comfortable. But that has got no connection that they will help them to take God near them, not that. Only bodily comfort and they may render in heat and cold, and sometimes also from hunger. If we use this *bilavatra* (?) some leaf, the hunger is lessened. Like medicine so many things may be used like medicine purpose to protect this body. Then to have connection with the Absolute these things cannot help any way, they can give the body just as food and medicine, something like that.

Devotee: Is there some scripture mentioning Lord Śiva smoking ganja?

Guru Mahārāja: Yes, maybe, there must be, is it?

Devotee: These intoxicating mushrooms are very popular in the West. One man wrote a book and he was using his reference in the *Vedas*, he was saying what they call soma *rasa* was actually coming from the mushroom.

Guru Mahārāja: Soma *rasa*, that is a kind of wine that was generally taken by the gods here. That does not mean that soma *rasa* can give, force the Absolute, the God, to come, to appear. Any second thing cannot force the Absolute to come here. This

very simple thing you can't follow. Then He's not Absolute, Absolute is He against whose will nothing can be done, then He's Absolute. That is the meaning of Absolute, Absolute if He's dependant on some other thing then He may not be Absolute.

Devotee: Even soma *rasa* that is simply meant for some mundane effect?

Guru Mahārāja: Yes, social mundane, intoxication means social mundane. What is there, soma *rasa* ? This must have that as *prasādam*, can help us to approach towards Kṛṣṇa, it has connection with Kṛṣṇa, so, otherwise not connection with Kṛṣṇa some material thing, how that pure it may be considered. It cannot do anything, no contribution for there. Only Kṛṣṇa, His relationship, His connection can contribute Kṛṣṇa, our energy can be taken to Kṛṣṇa. His connection, nothing which has not got His connection can help us approach towards Him, then He's not Absolute.

Nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena, in *Upaniṣads*, this *ātmā*, this great spiritual substance, can never be attained, *pravacanena*, by hard discussion, *na medhayā*, by sharp memory, *na bahunā śrutena*, vast learnedness. Nothing can produce Him, force Him to come. But *yam evaiṣa vṛnute, na bahunā śrutena*, vast learning of the revealed scripture also cannot give Him. Vastly learned in all the revealed scripture but that also won't help him to give God. *Yam evaiṣa vṛnute*, the very spirit of the thing is this that He will come to accept whom he will get. The only way, that He must come for acceptance, that is sweet will, nothing can force Him, His sweet will will come to welcome Him he will get Him, no other course. Not a second or third thing can help even very little, crores, or millions parts of a hair can never help, impossible. He can give Himself, nothing else.

Hare Kṛṣṇa. Gaura Hari bol.

By nature He is such, it is so high, so strong, so subtle, so powerful, so autocrat, so independent, that nothing can tackle Him, He can only tackle Him, He's self-sufficient. Against His will nothing can be done. Even the intoxication is giving some sort of effects to a man, if He likes He can withdraw. You may take intoxication a thousand times more but if His will comes in touch, no effects can be produced. He has got such power over everything, He can take away the power, the attributes, from everything. What to speak of this drug, and change it in another way. He can design and He can destine, everything is designed and destined by Him. He can take away their own nature and give another nature to that. The ice may loose its coolness if He wills. Prahlāda was thrown into fire but fire could not burn him. When Prahlāda was applied poison, poison had no effect on him for His interference, His touch. The Master, His power is unbridled everywhere, such must be His conception. Not exclusive from us and other society with some paramount power, may be big power, is it not, everywhere? He can stop everything, He can dissolve the whole thing into ashes in less than a second. His will is law, His will is unchangeable and unopposable, no opposition may be effected there, He's such

End of recording, 12-1-83, b & c

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