

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāj

83.1.21-22

Devotee: Swāmī Mahārāja once gave me an instruction in answer to a question, he answered my question about one thing then began to tell me about *sādhana-siddhi* and *kṛpa-siddhi*.....

Guru Mahārāja: Yes, that is according to pleasure stages, according to the capacity of catching the truth instalments should be given. *Śāstra* has done so, with higher plane, with the help of that you are to learn ABC of that plane. Ha, ha, ha, ha. Very crashing, the whole realisation, smashing all the scientific knowledge, science has nothing to do with that, it can only take us, draw us down. This is enemy, scientific knowledge is enemy, will always hunt me away from that position. The knowledge is no knowledge that is enemy, only draw from the back.

"Where are you going? Your trust is going much further, don't believe anything. It will bite you from the back, don't go forward. There will be a ditch and you will fall and you will be lost, don't go."

The science will say something like that. "But you science, what you have told that is all mortal, you science, you can't go beyond mortality. I want immortality, I want to jump in the eternity and seek my position there. I hate you, your stability, your final proposal of finite pleasure, I kick it. I want to jump into the ocean of infinite and there I want to find my eager position, if any. Your proposal of miserable life I hate."

So you are to kick out science in this way. "You are all hateful, immortal, you mortal being, you have come to entice me. I want to be part and parcel of the infinite if possible, otherwise I don't want anything mortal, it is hateful to me." Can't you say? "Your mean proposal, I'm not going to be satisfied with that, my heart is hankering for something more. I have finished what you have really come to propose to me, what smear, I'm not going to fall on your smear. I want to be a part of the immortal world. If I am mortal I be then finished, but if I am immortal then I must live in the relativity of immortality. I want to, and not in mortal irreverence. This body or that mind or that reason, all that living in mortal relativity, calculation, pleasure, end of life, everything is of mortal relativity. I don't like it, I want to cross it off."

Ha, ha, ha, ha, ha. "Very trouble some, all destructive, no destructive, your proposal, your statement all destructive. You can't tolerate any constructive proposal. I am going to produce something and you are discouraging me. What is that?"

Devotee: They may think they do not want to be cheated.

Guru Mahārāja: Cheating, cheating, cheating, of different planes of cheating. Crossing the cheating then told the land of revelation, land of faith. Always cheating, our knowledge drawn from this mortal world, that is all cheating. *Māyā* means cheating, *māyā*, measured, what comes within measurement that is all cheating, all in finite. The calculation from the standpoint of infinite, measured, local values,

provincial values are all cheating. We cannot go beyond provincial, local calculation of values, local value calculation. They're all cheating, they cannot represent the reality of the infinite character, all of local valuation. Do you follow? That is *māyā*, *miyate*, all measured by local interest, all knowledge here measured by local interest.

Devotee: Supposing a scientist would question your realisation about the infinite world?

Guru Mahārāja: First vacant you of all false realisation, create a vacancy you have already occupied. Make some room empty for the infinite to come down to your plane, allow. Our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) told: "Allow Kṛṣṇa to land in one part of your heart, you'll conquer the whole thing gradually. All other local calculations interest will fly away. Only allow Kṛṣṇa to land in your heart, He will conquer, Kṛṣṇa consciousness will conquer everything, capture you wholesale. He's so sweet and so comprehensive, absolute. Allow Him in the plane of your free will, allow Him to land, He will surely capture. All other considerations will be compelled to vanish, nothing can stand against Him." That our Guru Mahārāja told to one gentleman who was twenty years assistant editor to Manchester Guardian in England.

Devotee: To feel Kṛṣṇa for a scientist, to learn how to feel Kṛṣṇa

Guru Mahārāja: What do you say scientist, science means what? Who makes experiment on mortal things, mortal are false aspect. With the art of misunderstanding, the scientists are plodding in the mud of misconception about the environment. One scientist saying something, another greater saying: "No, no, that is not, leave." One step further, in this way by the empirical method of working one cannot reach infinite. By step by step empirical method, by inductive method, step by step we cannot finish infinite. No number of finite can make infinite.

It is to vacant everything and to invite faith within the soul, that may be awakened, that is buried. These rubbish's must be cleansed and the new plane of faith that will come out, and that will connect with infinite place, that can come. And that is all covered with ashes, it is wasted, rubbish's, covered, it must be cleansed, cleared. The plane of faith will awaken and that plane can connect with the plane of infinite, the soul. Automatic, that is automatic that connection but that is covered by the rubbish's and we are focussed towards this, forcibly focussed towards wrong conception.

Devotee: What can remove that rubbish?

Guru Mahārāja: By the agents of the child of that soil, they can remove, the *sādhu* and the *śāstra*, no other alternative only the men of that plane can remove these rubbish's. Others they know not anything, how they will clear? They do not know. They're relishing the rubbish's, tasting, distributing, giving a good hoax about rubbish.

Devotee: The *sādhu* is beyond the plane of faith

Guru Mahārāja: So the help must come from that plane, that is revealed truth, that by the special agents of that land, that plane. Inevitable, indispensable, help from that plane must come to remove our difficulty, that is indispensable, it must come from that plane. Falsehood cannot help one to get out of falsehood, darkness of any type cannot remove darkness. Positive approach is necessary to remove the negative rubbish's which has occupied us fully, we're engrossed in the name of knowledge experience, science, all these things. The ego, that ego of the child of this rubbish, that ego must be dissolved, ego must be murdered by the agents of that plane.

hṛdaya karo sadvanatha ?

Bhaktivinoda Ṭhākura says in the course of *Hari-Nāma: hṛdaya karo sadvanatha*. The wholesale destruction of this figure, this body, both gross and subtle, new awakening will come from within.

Devotee: The position of *sādhu*, a man, if a *sādhu*

Guru Mahārāja: *Sādhu*, imitation *sādhu* won't do, *sādhu*, there is also real symptom of *sādhu*, that is also in the scriptures who is *sādhu*. A Vaiṣṇava Kṛṣṇa conscious person is *sādhu*, not this Brahmā conscious, not this Virāja conscious, not this Śiva conscious, Kali conscious, so many, *sādhu*, there are different types. What Kṛṣṇa conscious there all comprehensive absolute beauty, that is necessary to cure us fully from this diseased stage. Not only out of disease, to become out of disease does not mean that I have got good health. *Nirmat-sarāṇām satām*, in *Bhāgavatam* (1.1.2) in the beginning it is mentioned: "Only liberated and not holding the highest position."

prasavena mukhari sambhiri asta ?

But the attainment of the positive thing. Only passport won't do, visa is necessary, positive, entrance into positive land is necessary not to get out of the present land.

Devotee: Can a *sādhu* who is on the level of faith, in the *śāstra*, just on that level can he deliver a fallen soul to the level of faith, if he is only on the level of faith

Guru Mahārāja: In the land of faith there is also gradation, the boarder faith and the deeper country faith, there is also difference.

*brahmānda vidhi jai viraja brahmaloka vidhi paravyauma pai
tavi vai tavi godhi goloka vrndavana krsna caran kalpavrksa ?*

The creeper of devotion will grow and will gradually climb on these, passes, will pass through Virāja - the Buddhists liberation land, then Brahmāloka - the Śāṅkarite liberation stage, then Vaikuṅṭha - the Rāmānuja *sampradāya*, and then Kṛṣṇaloka - Goloka, as Mahāprabhu recommended from *Bhāgavatam*. The Reality the Beautiful not reality the power. After crossing reality the power then the Reality the Beautiful.

Devotee: So as one travels to one realisation to another one may go from one *guru* to another?

Guru Mahārāja: Yes, sometimes it is necessary. If a child may have fortunately a good post graduate professor to begin from ABC, by fortune a child may have as a good scholar to begin his study. Otherwise he may have a less qualified teacher and again crossing that another higher qualified teacher. In this way gradually he may have to go. But if by fortune one miss the saint of the highest type then one *guru* will do.

So the Lord says: "It is My function, through those *gurus*, the *guru* of less of less quality, higher quality, is My delivering potency is there common. You try to see the common thread within the *guru*, *guru* in this dress, another in another dress, another dress. But the common thread of devotion is to be traced there. That is chance coincidence, a question of *sukṛti*, what he gathered previously accordingly."

Yo yaṁ śraddhā sa eva saḥ, According to our *śraddhā*, faith, we flock to a person, flock round a person according to our classification of faith. There is in faith also, the perfect faith and adulterated faith there may be. In the beginning to have the highest form of faith it is very rarely found. So it is said:

*ācāryaṁ mām vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*

"One should know the *Ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods." (*Śrīmad-Bhāgavatam*, 11.17.27) + (*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46)

"I have come to draw you up. You try to find that finest thread in the teacher, that will help you. Everywhere I am there, I am there, I am trying to meet you and to take you up and this consciousness will help you there, *ācāryaṁ mām vijānīyān*."

And there is also these various types that are *vartma-pradarśaka* giving information of a true *guru* (the *vartma-pradarśaka-guru* is the person who first instructs the neophyte *kaniṣṭha-adhikārī bhakta* on the progressive spiritual path of Kṛṣṇa consciousness). Then *śāstra* also there, then *śīkṣa guru* (instructing *guru*) of so many types, different *dīkṣa guru* (initiating *guru*), in this way.

The fact is to be considered not the form, but the spirit that is all important. Spirit within, that is to be judged, that is all important. You have *guru* in Christianity but you have left. Then some or so many *gurus* have their own family *gurus*, they've left and come to Mahāprabhu as we did. We had our previous *guru* in the Śakti culture, left that. *Gītā*, *Bhāgavata* has taken me towards this direction leaving aside that worship of the goddess Kali.

Ideal, ideal called me this side, the appreciation of the highest idea of Mahāprabhu. When Mahāprabhu began His preaching so many were converted, how? They left their previous religious conception and came to Him captured by the beauty of His proposal, they come. So Swāmī Mahārāja also preached amongst different sections. They had some sort of conviction, spiritual, but leaving aside have come to hear the

advice of Swāmī Mahārāja, why? For the ideal, for the ideal he preached. Form, everyone already had their forms. So:

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
aham tvām sarva-pāpēbhyo, mokṣayisyāmi 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." (*Bhāgavad-gītā*, 18.66)

Wherever there is truth our business is with that, and you'll be able to understand the comparative characteristics of the conception of truth, your inner heart will, *hṛdaye nābhya nujñāto* (*Manu-Samitā*, 2.1) - (one's own feeling is the guarantee as to whether s/he is making real progress or not).

*sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmāyo 'yam puruṣo, yo yac chraddhaḥ sa eva saḥ*

"O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."

(*Bhāgavad-gītā*, 17.3)

Yo yam śraddhā sa eva saḥ, according to our *śraddhā*, faith, we flock to a particular direction. *Śraddhā* as in *Gītā* is divided into three, *tamasic*, *rajasic*, *sattvic*, and then *nirguṇa* the fourth. The definition of the *tamasic śraddhā*, *rajasic śraddhā*, *sattvic śraddhā*, and then *nirguṇa śraddhā*, it is there.

We must not be afraid of the jungle, we must find out the path. Necessity is the mother of invention. At every step I may be faced with differ, whether I shall go this side or that side, or that side or that side, at every step judgement is necessary, clear and infallible judgement. Who'll guide? At every step, every second, guidance is necessary. Our mind is always thinking, so many alternatives, alternative proposals are coming to me every second to our mind and we are to decide and dismiss one so many and accept one. We must not be afraid of that. In food, in drink, everywhere, in going, everywhere alternative proposals are there.

Devotee: When I first met you I was asking some questions, you were giving some answers, and in one statement you made it kind of disturbed my mind, attracted my mind and to understand as you said: "When the higher taste comes you'll loose all your taste for this world." And the way you said it was not academic, there was definite realisation in the tone of your voice. - Some time back - and it's been there for weeks, almost two months now - and you said: : "When the higher taste comes you'll loose all your taste for this world." And you said it with great conviction and realisation. And I wanted to ask you when that realisation descended into your heart because I know when you spoke that it was realised, not faith but realisation.

Guru Mahārāja: Ha, ha, ha, ha, ha, ha, she's smiling. You want to take the sweetmeat into your mouth, you give the sweetmeat into my mouth and I shall taste. Your question is like that, ha, ha. It is the result of many past experiences transcendental, *sukṛti*. We are to enquire into the underground how the creeper begins to grow, the devotional creeper, the underground, then we are told that: *sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ - ādau śraddhā*

*bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ*

"Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is *guru*, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the *guru* as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*. (*Bṛhan-Nāradya-Purāṇa*)

...

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

"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)

On the surface the first trace about devotion divine that is *śraddhā*, faith, and how that faith comes, duty, *sukṛti*, that unconsciously we are utilised for the purpose of that plane. And that is accumulated to certain quantity, weight, and produces faith. We are told like that, *sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrvva-saṅcitaiḥ*. Acquired by various births previously, drop by drop, or part by part. That is accumulated to a certain degree and produces faith. Faith from the experienced world completely withdrawn, "Where am I." This is unsafe, we can see the unsafe dangerous position where he's taking his stand,

"I want some real ground on which to stand otherwise I can't pacify my mind where I am standing."

Hare Kṛṣṇa. Drop by drop, constant dropping wears the stone. With that way it comes accumulated and suddenly breaks this plane where we are standing, on our plane below our leg is found unsubstantial. "I am infinite, no position to stand over where I am now. Undone, I am undone, I am unsafe, I am lost." And search, earnest search for some plane to take some stand over that sort of hankering comes like a mad man. "I have to take my position wholesale is wavering uncertain, all taken away gradually, every moment is eaten away by death." Such things come. And eager to take some stand on some real plane and he finds that this body, this is also like that. A dangerous cage, full of so many diseases, and this is not myself proper, it is an encasement, this body. The figure is within, the soul, not even the mind, mind is also full of experience drawn from this false world. The material by which the mind has been constructed that has been drawn from this mortal world, so not to be trusted.

So something, some plane, some reality to be searched within over the mind. This body and mind rejected, they are all false players. So where is the reality, where to spend, and who am I proper? That is adjustment within, then the soul has to come out, and the soul's plane is to be found out, that eagerness, eagerness. Necessity is the mother of invention. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Follow a little? No? Hare Kṛṣṇa. Gaura Hari. Nitāi.

Devotee: So it may come, one small statement may change a whole man's life because of previous *sukṛti* ?

Guru Mahārāja: By previous *sukṛti*, is gathered by the association, chance association of the divine agents. *Bhakti* is the cause of *bhakti*, *bhakti* is causeless, nothing can contribute devotion, only devotion can give devotion. It is the causeless ultimate substance, nothing can produce it, *bhaktyā sañjātayā bhaktyā*:

*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)

And nothing can resist its force also, *apratihatā*, *ahaituky*, causeless, *apratihatā*, irresistible. That is the nature of the most fundamental plane that is love. Does not care

for anything for attraction for its activity, its attraction is absolute, the attraction of beauty is absolute, none can oppose, even power also hated. But beauty and love cannot be eliminated, universal demand.

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

*sa vai puṁsām paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihātā, yayātmā suprasīdati*

"The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

(*Śrīmad-Bhāgavatam*, 1.2.6)

Devotee: Guru Mahārāja, I have one short question. One devotee wrote asking about Śrī Jīva Goswāmī has mentioned he saw the author of *Bhakti-rasāmṛta-sindhu*, Śrī Rūpa Goswāmī, himself always had the *dhatry* garland around his neck. So the question is, it is also said the *dhatry* garland, Śrī Rūpa Goswāmī wrote he wore one garland, Rūpa Goswāmī, it's quoted from some book but I don't know exactly

Guru Mahārāja: I want to see that reference. Nitāi. Nitāi. Nitāi.

.....

Guru Mahārāja: Important things have been repeated in many places in *Bhāgavatam*. Repetition is necessary of salient points. In *Gīta* also, repetition so many times, that: "Don't enter into duality, loss and gain, insult and honour, friend and foe, don't allow yourself to enter into that duality." A hundred times it is mentioned in *Bhāgavad-gītā*: "That is the key point for getting out of this world." Capturing from both sides, from desirable and undesirable, both is capturing. So both desirable and undesirable give up to make yourself free from the positive and negative, both sides, not only one side. The advice from both sides, from spirit and from this side, no compromise is necessary. In this way both friend and foe all equal here, all unnecessary, both friend and foe. Then you can get out of this snare of this body, this is repeatedly warned in this way. Friend and foe both equal, both false, both false in this world, both friend and foe false.

And in the third plane the friend that is the devotee divine, invite them. They're your friends, neither foe nor friend in this material sense. Sometimes they turn as doctor, pushes his knife into the abscess.

cinvanti manum bhasangam mukti ?

By harsh and strong words he cuts asunder the attachment of the mind towards material things. Very sternly he cuts it, like a doctor, operating the abscess he pushes the knife inside the body.

Gaura Hari bol. Nitāi Gaura Hari bol.

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Devotee: You were describing the inspiration that comes to move the hand of one Kṛṣṇa Dāsa Kavirāja or anyone who is truly inspired to write transcendental literature. So I have one question came to my mind, that is one is moved purely by the higher plane to write inspirational literature can there be defect?

Guru Mahārāja: According to the dedicating stage, stage of dedication.

Devotee: Can there be defect in those writings?

Guru Mahārāja: That cannot be taken under any law, that is sweet will. Generally every movement from that plane, that comes, originating from the central will, to satisfy Him, the whole Svarūpa Śakti

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Guru Mahārāja:is also sectioned, Vaikuṅṭha, Goloka and different *rasa*, inspiration, and they do accordingly. Inspiration, that vibration from the centre. And here vibration from innumerable local centres of local interest, and there Nārāyaṇa centre, Rāma centre, Kṛṣṇa centre. But all meaning towards the main with some consonance with the main centre. There are also different centres of interests, different interests, *vātsalya*, *sakhya*, and other specific but all meaning for the satisfaction of the Absolute. Here also different centres but almost all meant for local interest. All vibration, different vibrations coming into clash for different interests on the whole all of separate enjoyment of these things here up to Satyaloka, the Virāja, Brahmāloka, no traceable vibration originating there. Again from Śivaloka, no traceable vibration originating there. The origin is there of different stages but all centre caring interest. So here in this mundane plane also if they come from higher area they're always connecting with the centre. And some here escape, getting escape from local interest they may realise such a position that they may be used as agent of that world sometimes, maybe used as agent, connected from there and may be utilised as agent. Though not always cent per cent converted into that but they're utilised by the higher officers.

Devotee: So one might be inspired from the higher plane to describe Kṛṣṇa consciousness according to time and place?

Guru Mahārāja: Maybe, maybe, if he's so qualified, so reliable, so pure, that he can catch and transmit, he may be selected as agent, agent to reveal the truth of that land.

Devotee: But it is a rare thing.

Guru Mahārāja: Rare, of course.

Devotee: Is it possible that someone who is not pure

Guru Mahārāja: It is possible. When Mahāprabhu was in Purī He utilised one of His devotees, Nṛsimhānanda, as a mediator. Nṛsimhānanda he lost his senses and being inspired by Mahāprabhu he used to talk here about Him. It is mentioned in the *Caitanya-caritāmṛta*:

*sarva-loka uddhārite gaura-avatāra,
nistārera hetu tāra trividha prakāra
sākṣāt-darśana, āra yogya-bhakta-jīve,
'āveśa' karaye kāhāṅ, kāhāṅ 'āvīrbhāve'
sākṣāt-darśane' prāya saba nistārīlā,
nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā
pradyumna-nṛsimhānanda āge kailā 'āvīrbhāva'
'loka nistārība', - ei īśvara-svabhāva*

"In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmāloka down to Pātāloka. He caused their deliverance in three ways.

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.

Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmācārī and by appearing before Nṛsimhānanda Brahmācārī. "I shall deliver the fallen souls." This statement characterises the Supreme Personality of Godhead."

(*Caitanya-caritāmṛta*, *Antya-līlā*, 2. 3-6)

He's in Purī and Nṛsimhānanda here (Navadvīpa). Nṛsimhānanda got inspiration like hypnotisation from afar. Hypnotist can hypnotise only within the circle of his senses. But from far off also one can inspire, hypnotise, can use as medium. It is mentioned that Mahāprabhu did in Nakula Brahmācārī, who told: "Mahāprabhu is doing this, He'll be coming very soon." All these and many things foretold, and that was true and verified.

It is possible, it is mentally. Physically now it is possible by radio, by telephone connection, so many things are being made possible materially. But before it was done mentally, mental psychic powers were more developed previously by the yogīs, the devotees, and not these physical things. Now physically it's being done by scientific knowledge and generally it is easy for people to believe. But it was psychic in previous days so ordinary people could not know how it is being done. We also think it is impossible. But now physically possible by phone you are talking with America, with London. What is this? It is also miracle. And mental plane was previously used for such purpose they got such development. Even the yogīs, not even devotees or in the

case of God, but the *yogīs* could also develop such psychic power as to conduct things in this way.

(Hanuman? or Hanibal? ???) has also recognised in his book that: "We hear that Indian *yogīs* they can cure diseases from distant place. It is possible I believe because a magnetic force is necessary to cure the disease." It is the opinion of (Haniman? or Hanibal? ???). "A magnetic force is created and that removes the disease, so I believe that the *yogīs* previously as it is said, the Indian *yogīs* could cure the disease by mental force and it is possible." Haniman? told.

All the big Indian fights they all prove, say, and, that many wonderful things could have been done only by improving psychic power. Even so that they had communication with the demigods, they would come here and they also could go there, but only mentally, and that was a scientific transaction, though subtle, reliable transaction, not imagination.

Devotee: There is a great interest in the West in this parapsychology, this subtle ...

Guru Mahārāja: Yes. Some eight or ten years back, eight Russians came here to enquire amongst the Indian *yogīs*, that: "How we can understand, we can read things that are far off, in the Moon, or in the Sun, or in the Mars, or in Jupiter? Came here to enquire that the ancient *yogīs* in India could do and that is very quick. The mental speed, speed of a mind is considered to be the most rapid, most quick, so even more than electric movement, the light. So Russians came to enquire if such *yogīs* are available. They told: "We have come for material purpose, we have sent a rocket there towards Jupiter and whether by mental speculation, mental energy it is possible to catch that, to get information from there which will be more quick than the velocity of light." Velocity of light, velocity of electricity, electron or something, then quicker. Only mind can be quicker than that and no other material thing can be quicker than the velocity of light, only mind can be quicker, and it had recognition in India. *manogati* ? (The velocity of light is 186,000 miles per second).

Mind can hear in a second you may remember your American abode, how far, in a second you can remember. Mind can go there, so mind is the quickest conveyance medium. So eight Russian persons came here some ten years back or so, saying: "We have come with some material object if we can utilise the speed of the mind in the case of scientific researches." But they told that: "We failed, we could not do, we could not meet such men, now we are here."

Once I was delivering some lecture in in the assembly of advocates they put a question to me: "What is this? That few years ago also we had connection with the gods, demigods, Satyaloka, and now we have already detached. No god comes here, Devarṣi Nārada and others, so many other gods they do not come here or we cannot go there, disconnected. Only few years before, in the age of *Mahābhārata* also, freely the gods used to come here and Arjuna and others used to go there in the heaven. What is the reason."

That question came to me. I told: "The psychic power was very much improved at that time. Just as in dream or just as in, (planted?) you know? The departed soul they are drawn and we can have some talk with some departed soul in the (planted?) seance. Just as this is medium through a man or through any machine it is possible this sort of power was very much developed scientifically at that time, now we have lost that."

And I gave some instance, "That suppose now the scientific civilisation has created much wonders, the aeroplane, the buses, the rockets. But if by some atomic war, what is that for which the whole world is afraid, that nuclear war, everything is damaged, the whole civilisation, atom bomb or hydrogen bomb. If some war breaks out and the whole civilisation finished, and then some books may be scattered here and there and they will find that before there was aeroplane, there was bus, all these things. The crippled persons they will be saved after this atomic war, they won't be able to understand. "What is this written in the Scripture? This is all false thing." Atomic war it destroyed the present civilisation and in the books there will be much mention about those things, this aeroplane, this, this, and that, so many, passing. After the war the crippled persons that will remain they won't believe. "What is this here written, it is all false, all imagination." They will say: "All imagination, the scientific improvements all imagination." Nothing remained actually, no aeroplane, no rockets, no this or that, they will think this is all bogus.

Now also it is such, that extensive culture of the mental power is no more, so we are deviated from that position. We can't see that Devarṣi Nārada is coming, if Devarṣi Nārada comes here he'll come in astral body. But my mind is not sufficiently developed to trace that here Devarṣi has come. I won't be able to trace. He won't come with physical body, his astral body, and if he comes here I won't be able to trace him. But if my mind had been sufficiently developed then I could see: "Oh Devarṣi has come." The impression would come to my mind, here Devarṣi comes, here Vyāsadeva comes, here Mahāprabhu, Nityānanda Prabhu has come here. My mind's eye, my minds, that impression in my mind would say it to me that here someone has come but that side is blocked now. Rather with microscope I can see one insect is here, one virus is here, I can see through microscope. This is the age now.

Devotee: Many years ago when (Śrīla A.C Bhaktivedānta) Swāmī Mahārāja came to the West, one devotee arranged for a program, but when it came time for that program there was hardly anyone there, hardly any people came. So the devotee he apologised to our Swāmī Mahārāja: "I'm sorry Prabhupāda no one has come to the engagement." And our Swāmī Mahārāja said: "Well, Nārada Muni came and Lord Brahmā he came."

Guru Mahārāja: Ha, ha, ha, ha, ha, ha. "Yes, many come I see, I feel, but you can't see." Just as when Śukadeva delivered *Bhāgavatam*, his *Gurudeva* Vyāsadeva, Nārada, Atri, Vasiṣṭha, all came there, the *gurus* also came. So Swāmī Mahārāja went to the West with so much earnestness to preach the doctrine of love divine, his *Gurudevas* they went there to see how he is dealing in the way. It is not impossible.

*nāham tisthāmi vaikunṭhe yoginām hṛdayeṣu vā
yatra gāyanti mad bhaktāḥ tatra tiṣṭhāmī nārada*

"My dear Nārada, I do not dwell in Vaikuṅṭha or in the hearts of the yogīs, but wherever My devotees sing My glories." (*Padma-Purāṇa*)

By revealed law we can conceive. "Wherever My devotees sing My praises I cannot but be present there." The Lord Himself says : "*Nāhaṁ vasāmi vaikuṅṭhe*, I do not live in the transcendental plane; *yoginām hṛdayeṣu vā* - nor in the heart of a *yogī*, *mad bhaktāḥ yatra gāyanti*, but wherever My devotees sing with most earnest heart; *tatra tiṣṭhāmi* - I present Myself there. I take My seat and hear their hearty song. Their singing and chanting carries Me from the heart of the *yogī*, and even from the throne of My Vaikuṅṭha. I run towards the place where the *yogīs* they're chanting, where the devotees are chanting with much devotion, hearty devotion about Me: that is what really attracts Me most." Nārāyaṇa says Himself. So the devotees, higher devotees of Nārāyaṇa along with him they have come and to attend the assembly. It is not hyperbolic.

Devotee: Be developed as the Kali *yuga* is now or is it finished?

Guru Mahārāja: Very possible but devotees do not like to waste their time in those affairs, they have no time to loose. *Jñāna prayāsa*, *yoga*, this is the system of *yoga*, they do not care for that, their concentration is towards service.

There is a story that a devotee is very busily engaged in the service of *Gurudeva*, and he's deeply absorbed. He has attained the satisfaction of the Lord Himself and He has come in disguise. "You, devotee, I'm satisfied with your service, you come, I shall take you to Vaikuṅṭha." The Lord says.

The devotee says: "No, no, I have no time, my Guru Mahārāja has given me, entrusted me with this service. I shall have to attend that. I have no time to go to Vaikuṅṭha with you." Do you follow? Such attention towards the service, even the call to Vaikuṅṭha he's not finding time to attend. "I am concentrated, this is my duty I have been given by my *Gurudeva*. I have no time to spare to go to Vaikuṅṭha to fulfil my curiosity."

Ha, ha. What is Vaikuṅṭha? No time, such sort of attention, this exclusive attention is necessary, laudable for the devotee. If to some faithful, dutiful, servant, the master says: "No, no, you have laboured a long time, now you are tired, you come and take food."

"No, no, my master I have no time. I shall finish this then I shall go and take food."

It is not impossible a faithful worker he may reply to his master's call that: "Stop the work and come and take some rest."

"No, no, I have no time to take rest now, I shall finish this then I shall go and take rest." This is the responsibility of serving.

Concentrate in such a way, in the service. Kṛṣṇa and Yaśodā, she's boiling milk for Kṛṣṇa, and Kṛṣṇa that Gopāl, the boy Kṛṣṇa..... boy Kṛṣṇa is engaged to suck the breast of Yaśodā. And on the other side the milk is being boiled in a caldron nearby,

and the milk is overflowing and going down in the fire. And Yaśodā threw Gopāl from her lap and went to take care of the milk that is flowing away from the caldron. This is like that. It is so extreme example that that is meant for Kṛṣṇa and though Kṛṣṇa is dissatisfied, when Kṛṣṇa is snatched away from His breast He is dissatisfied, still the attention of the materials for the service of Kṛṣṇa, that must be saved. They care so much.

Apparently it may seem that Yaśodā is committing error. The Kṛṣṇa direct satisfaction continuing, He's sucking the breast and Yaśodā forcibly threw Him away and went to protect the milk which in future may be utilised or not utilised. But the tendency towards the things of Kṛṣṇa's service. "Everything meant for Kṛṣṇa, the whole thing is meant for Kṛṣṇa so I must take care of everything, preserve everything. For the time being Kṛṣṇa may be a little dissatisfied, what does it matter?" That is the tendency, and very fine, very subtle thing to detect and understand, but what is the underlying tendency, that emotion? That everything belongs to Kṛṣṇa. At the cost of the present, future must be kept up, at present we may suffer but we must still store for our future. This sort of tendency is in the interest of Kṛṣṇa, to be appreciated.

So service, *jñāna sunya bhakti*. "No curiosity, I don't want to be a big juggler, or a big *jñānī*, or a big person." A humble servant of the *gopīs*, half educated, half jungle life, that satisfies Kṛṣṇa the most. That point, that humble point, not very grand, very grandeur, that it may be adoring, *Vaikuṅṭha*, but that is ignored in *Vṛndāvana līlā*. Simple, simple, plain, ordinary, neither high nor low, "golden mean" is there. The degree of meanness that is also infinite, the degree of nobleness that also is infinite, grandness also infinite, the middle point we may say, the "golden mean."

There the love, love is there, does not want to see more future only the present, concentrated present, love. It may risk whole future, past may not care at all, but act, act in the living present. That grandness, reverence, that is not very suitable for love. The plain life, that is the highest position of the transactions of love. We are to think like that. Grandeur disturbs us in our transaction with true love.

Devotee: In the West, Swāmī Mahārāja has given us Deity worship in a grand way.

Guru Mahārāja: That is *arcana*, *arcana* that is specially meant for *Vaikuṅṭha* not in *Goloka*, *arcana*. In *Rāmānuja sampradāya* the *arcana* holds the important position, but in *Gauḍīya sampradāya sevā*, service, *bhajana*. Also in *Vṛndāvana* and other grand, many positions in a grand style it is seen, the worship, but that is only after realised position. *Arcana* has been recorded of lower status.

*arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ*

"A devotee who faithfully worships the Deity, but does not properly respect the *Vaiṣṇavas* or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service." (*Śrīmad-Bhāgavatam*, 11.2.47)

Arcana and *bhajana*, difference, *arcana* Deity, that is *arcana* means trial. Before the actual fight that mock fight, when the planes of navy they show some posing of

fighting, what is that? What is the name of that? They're showing as if they're fighting, the show of fighting, what is that? Something like mock fight that is a show. So *arcana* is like that, the previous, with the dolls to acquire some habit and to practice something. As a child they play with the dolls as if after with the dolls as if after marriage they are playing. In this way. That mock playing or something what you say. So *arcana* something like that, as a preparation to the real service we are engaging ourselves in similar things. In the external plain with the external senses we are making attempts for some service. But there I am also not fully grown and whom the worshipping is going I do not see there fully, a mere appearance. I am not a cent per cent servant and the Deity before me I can't feel that really He Himself is sitting and taking my services. But approximate, dealing with some approximate trial so that after we can come in real connection it will be helpful for me, I'm making some practices, that *mahara* ? *arcana*. So it is *kaniṣṭha adbhikārī*.

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"A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service." (*Śrīmad-Bhāgavatam*, 11.2.47)

It is material conception, the higher conception one will leave *arcana* and go to serve a devotee. In the heart of the devotee higher expression of the Lord than the expression of the Lord in the Deity. The more real in the heart of a devotee, the presence of the Lord is more real, more in conscious form. And there in some material form to me, and there in the heart of a devotee the same Lord existing but that is of higher form, very conscious. In conscious form He's present in the heart of a devotee, the devotees after that feeling, that sentiment, that is of conscious matter. But what we find in the Deity here we find those that cannot understand without in terms of sense experience, Bhagavān the Lord has come, has taken the form of a Deity towards them. Those that do not understand anything but which is not in the experience of their, within the bounds of their sense experience, the eye, the hand, the nose, the ear, He comes down to the lowest section as a Deity. But those who can catch His spiritual existence, for them it will be more beneficial to serve a devotee than the Deity.

There was one incident mentioned in *Bhāgavatam* (eight canto), once you might have heard the story of Gajaraja (the king of the elephants - Gajendra). There was a king in the Southern India, he was engaged, he himself was engaged in worshipping his own family Deity. At that time Mahārṣi Agastya, Agastya Ṛṣi, a devotee, he came to his palace as a guest. The information was given by the man, a servant, to him, to the king who was engaged in the worship. But the king he showed some attitude that he can't see. He heard that Agastya had come, a great devotee, but he did not care to answer in any way that he has got the information. He showed that he's deeply engaged in the worship, he did not hear. After finishing the worship he came and then he enquired, and then made arrangements for his refreshments of the Ṛṣi.

But because when the Vaiṣṇava guest came he attempted a posing that he can't see, he's deeply engaged in the worshipping, he committed offence against Agastya Ṛṣi, Vaiṣṇava offence. And for that in the next life he was the elephant, the life of an elephant, birth of an elephant he got. And when there was a fight between that elephant and another, crocodile, there was a long fight between the elephant and crocodile. And when the elephant was too much tired, he can't fight, he took the Name of Kṛṣṇa. "Lord save me." And that temperament came because he was a devotee, that king he came to take the form of this elephant, he was a devotee internally. So that Gajaraja, that king of the elephants when he could not save himself from the attack of that crocodile he chanted loudly: "Kṛṣṇa."

There is a Bengali saying: *Braja rajay pukari krsna rakha apta jivana hari ?*

"Now I am going to be finished, oh my Lord protect me."

Krsna ke pukari mathurase godare cari ke dhari goaka hari mari ka mari udhari ?

But the birth of the elephant came to that human king only for the offence that he disregarded the devotee guest with the plea of his own engagement

End of recording, 21st, 22nd.1.83

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