

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāj

83.1.22-25

Guru Mahārāja: So you have to respect that first. My appearance in the heart of the devotion, that is more real, both My order, but here you'll find.

When I came first in the Maṭh, Gauḍīya Maṭh, I saw that in a hired house, the Deity of Mahāprabhu was installed in a room on the roadside, on the first floor, ground floor. And I also saw that the Guru Mahārāja, he in the first floor, in a room he was living. I asked a devotee: "That this Mahāprabhu, made by wood, or earth, or what is that?"

He rebuked me like anything. "What do you say, Mahāprabhu He Himself is here. Not by earth or wood or by marble, no. He Himself is here." He told me.

"All right He Himself is here. But why your Gurudeva who is considered to be the greatest devotee, he's not by the side of Mahāprabhu, who Himself is here?" That was my question. "If Mahāprabhu Himself had been present here then the greatest devotee must have to be seen on His side. But he's on the first floor, and He's, the Deity on the ground floor, and near the road, and he's in a safe position, what is the reason?"

Then he told me: "That here is also Mahāprabhu, in his heart there is also Mahāprabhu, he's not without Mahāprabhu. He's always engaged in showing his devotion towards Mahāprabhu who is residing within his heart, and that is higher expression." He told.

I could not understand so much, but still I thought that, "Yes, there must be something, some reality in this argument, in his statement. And afterwards I came to know, that here also Mahāprabhu in devotee's heart, and the Deities there also Mahāprabhu, that this is higher expression than the expression *in the Deity*."

Para, vyūha, vaibhava, antaryāmī, arcana - In this way, in five gradations that original Deity expresses Himself in this world.

(Rāmānujācārya has classified the expression of the Supreme Entity in five forms: *para, vyūha, vaibhava, antaryāmī, and arcana*. - *para*, the central conception of the highest entity; *vyūha*, His extended self in different functions, in different figures; *vaibhava*, His appearance in this mundane plane as *avatāras* like Matsya, Kūrma, and Varāha; *antaryāmī*, His presence in every heart and every soul, every conscious unit; and *arcana*, His appearance in the plane of our physical perception as the Deity).

Devotee: In five expressions?

Guru Mahārāja: Yes. *Para*, the others in the original position. *Vyūha*, extended self on all sides to manage the Vaikuṅṭha affairs. *Vaibhava*, who comes down to this world, Matsya, Kūrma, Varāha, Nṛsimha, Vāmana, etc. Who comes down to this material world to do some help to the fallen souls. *Antaryāmī*, another expression is in the heart, the Paramātmā. Every soul on his side the Supersoul, Paramātmā. And then *arca*, the fifth is *arca*, that is, He comes to our level of sense thinking to attract my energy and attention towards that finest plane, from this gross plane, He has come down to me. These five expressions of the Supreme is specially mentioned in Rāmānuja philosophy. *para, vyūha, vaibhava, antaryāmī, and arcana*.

Devotee: Pastimes we read in *Caitanya-caritāmṛta* and *Bhāgavatam* of devotees having direct experience of the Lord through Śrī Mūrti speaking, Sākṣi Gopāla

Guru Mahārāja: Sākṣi Gopāla, Rādhāramaṇa, then this Śrī Kūrma. It is also possible. He can assert everywhere, if He likes He can assert Himself everywhere, in the way, according to His sweet will. He is everywhere. Even He came breaking the pillar to Prahlāda as Nṛsiṅgha, not Vighraha. And it is easy to come as Vighraha on the whole, it is easy thing. Even He can come from an atom. He can come out and assert with full force. He can do anything.

Devotee: But something is greater to be learned in the association of a devotee than with Śrī Mūrti because the devotee is devotionally better.

Guru Mahārāja: Yes of course, that is passive, and here it is active. And in book also it is passive but more living than Śrī Mūrti. The book, the *śāstra*, that will give me more than the Śrī Mūrti. And the *sādhu* will give more than what the book, the scripture can give. It is in general, but to a devotee, everything may be of fullest conception, especially when He wills.

bon dekhi brahma eh vrndavana ?

Even a jungle can give you conception of Vṛndāvana and Kṛṣṇa. Everywhere he may find. By His will we can do anything and everything with a devotee. That is a separate thing, otherwise this is under regulation, this regular, ordinary sanction is this, but by special will he can do anything and everything.

Ordinance, ordinary laws of the country and then in the emergent law some ordinance may be proclaimed. Everything belongs to the state during the war, no personal property. Sweet will. His autocracy is above all. General law is there, for general public, general people, students, according to gradation, step by step. But special characteristic is reserved to be utilised anywhere and everywhere.

Devotee: I read in Swāmī Mahārāja's *Bhagavad-gītā* that prescribed duties can be material, according to the psycho, physical condition of the *jīva*, or the conditioned soul, he can have prescribed duties. But then the spiritual master he may give some spiritual duties, spiritual instructions. So there seems to be some distinction.....

Guru Mahārāja: Prescribed, that is in the *śāstra* for the general?

Devotee: But we're not working on that.....

Guru Mahārāja: Suppose in the medical book, there is some general instruction, for the patients for the disease. But a specialist, a doctor, he may compare there and he may give something *more* special, collecting from the general laws to a particular patient. That there

are so many medicines recommended for this, but *this* particular medicine will be much helpful to you. The doctor, the specialist, he may select.

And for in the *śāstra* the general direction of the public, and a special arrangement may particularly by a doctor who knows the patient very completely, that may be the thing.

Devotee: And a question about, in reading some purports of Swāmī Mahārāja, it appeared that one should not take *sannyāsa* unless he's sufficiently purified, unless he's free from some *anartha's*. That it would be wrong to prematurely take this position. Is that correct?

Guru Mahārāja: Yes. It is also general and particular. When Napoleon came back from Moscow, the greater portion of his army was finished. Then he passed a conscription when he reached his country, France. "Anyone of this age must join the army." And the less qualified army led by the expert general, they could do havoc.

Then what do you say?

Devotee: I'm wondering if *sannyāsa*.....

Guru Mahārāja: Ah, *sannyāsa*. So when under the guidance of a good general, this ordinary soldier may be raised to a higher position for the necessity, he'll get the benefit of the grand guidance. So no risk no gain. It is generally, it is said in *Bhagavad-gītā*: *sva dharme nidhanam śreyah, para-dharmo*:

*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanam śreyah, para-dharmo bhayāvahaḥ*

"It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous." (*Bhagavad-gītā*, 3.35)

"Don't risk where you are. According to your capacity, you do the needful. Don't be ambitious. But at the same time: *sarva-dharmān parityajya*:

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpebhyo, 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." (*Bhagavad-gītā*, 18.66)

The clarion call. "Give up everything, come to Me." The constitutional method and the revolutionary method. You may lose but if you gain you will gain very much. With this risk you will march.

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukham, kālena sarvatra gabhīra-ramhasā*

"Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."

(Śrīmad-Bhāgavatam, 1.5.18)

In *Bhāgavatam*. And *sarva-dharmān parityajya* in *Bhagavad-gītā*. Revolutionary method. "If you are courageous enough, you want to risk enough, come, take revolutionary, shortly you will attain, get the success and in the ordinary way it will take long, long, time to reach the goal."

Something like this, in *śāstra* it is admitted. So ordinarily when not such a strong spiritual guardian, you don't take so much risk, as to take *sannyāsa*. But if under the guidance you get some great personage, you leave everything, take courage and join him. And in a very small time you will gather such merit that if you fall, afterwards you may not harm you much. In the meantime what you have acquired that is enough for lives together.

Do you follow? Something like that. If you get the chance of a higher guidance, a higher market of the war market only two years you will be a priest, a merchant priest? But in ordinary market don't risk so much. In this way, the guidance, the Guru. As you get, you may risk, and if you also find inspiration from within, to jump, you can't control it, you will jump. A leg may be broken but still you won't care, you will march.

That is the:

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(Śrīmad-Bhāgavatam, 1.5.18)

That ten *śloka* that Devaśi Nārada gave to Vedavyāsa.

"Just concentrate on these, the meaning of these ten *śloka*'s, and go on writing *Bhāgavatam*. This is the ten outlines I am giving to you."

There is one *śloka* is this. From time immemorial you are moving in a vicious circle, going up, down, action, reaction, reaction, reaction. But anytime you get some chance, you jump out of that vicious circle. Not describing that stale and eternal path, try to jump, come out. And if you get some harm, does not matter, because here in the vicious eternal circle, you have no chance to come out. So by coming out forcibly you lose something that is also desirable. Because what you gain by that, that is very, very, rare, that cannot be acquired in this ordinary cyclic order. So for the service of the Lord, if you take risk from the *varnāśrama dharma* - the *sannyāsa*, *brahmacārī*, *grhastha*, *vānaprastha*, *sannyāsa*. If you take immature *sannyāsa*, renunciation, you may lose your character. But if you can get some chance for serving under a pure devotee for the time being, constant service for

the time being, you will acquire so much of that valuable thing at that time, that that will help you in your future life extraordinarily.

Do you follow?

Devotee: Yes. I follow.

Guru Mahārāja: That is the purport. It is mentioned there.

tata kava arjuna udha muchakin ?

What loss you incur there, and what is the development going high and next minute to come down, again going up, and next minute to come down. So the high and low have no peculiar position, but you try to jump out and you incur some loss, for the time being, but for the good cause, you must risk otherwise you won't be able to come out of that vicious circle, so try for that.

So: *Sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*, (*Bhagavad-gītā*, 18.66) - "Come to My revue, My shelter." *Ahaṁ tvām sarva-pāpēbhyo* - "If any injury occurs there, I am here, I am to compensate." The assurance is there.

So for the good cause otherwise if we are helpless, no hope, no prospect, nothing of the kind. So simply to get the name and fame of the roll of *sannyāsa*, that: "I am a leader of society, I have taken *sannyāsa*, *ācārya*." For all these low reasons don't take risk, don't venture. But for the real cause you must take risk. No risk no gain. That method will be welcome.

Just as an instance Bhaktivinoda Ṭhākura, he recommended what you told, that not very easily you should give up this *grhastha* life, householder's life. This is more safe, though speed is not very quick but safe position. But our Guru Mahārāja (Bhaktisiddhānta Saraswatī Ṭhākura), he gave a general call: "Come and try to serve under me, you'll be more gainer." So he did not give much stress on the householder. "Take risk, come, I am conducting a general march towards Mahāprabhu's throne. Come and join me and you will be paid honourably."

Devotee: I was going to say that I've also read in Swāmī Mahārāja's *Bhagavad-gītā* that a *sannyāsa* who's not pure in heart is simply a botheration to society.

Guru Mahārāja: *Sannyāsa* is of three kinds, one being fully prepared, but how to be prepared? What way? So three kinds, *vaidic*, *dikṣa* also, but the lowest if we get the chance of a good guide, then if at heart I can accept the very destination, then I can take risk. But if I have not a clear conception of the destination I need not take risk. Clear conception, but I am not fit, but by the help of my friends and my guide, I shall try to make thesome loan like thing, that those defects, to compensate those defects, by the power of the guide and the company. That is necessary. In the eternal path I may receive some injury, does not matter, still I must attend, I must be sincere. If I am sincere, sincerity is always reckoned the highest place, if I am sincere in my destination, that I want that, I'm not satisfied with anything but that, then I should take risk, then I shall get such chance.

jata kalar badra madhur ramashya kinko vaptva bara raja tvam sad atmata ?

In the ordinary life also we may find you must take risk. That inner urge will come that I must take risk, the chance has come to me, you cannot but take risk. But the favourable circumstances surrounded by the friends and guided by the good guardian, they should take risk. The injury that may come due to my ineligibility that will be amply compensated, whatever, small thing I shall acquire in this short time. He is there.

na hi kalyāṇa-kṛt kaścīd durgatīm tāta gacchati

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

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

But still there will be some who cannot, who is insincere, if by imitating others, he may take such, he will be loser. The imitationist will be loser, the sincere aspirer, he may be rewarded and the imitation won't help us. Imitation. Without having the necessary quality, if only by ambition I want to copy another self, for fame and name, that is another thing, that is bad. But sincere hankering, inner urge, that must be encouraged. *Na hi kalyāṇa-kṛt kaścīd durgatīm tāta gacchati*. Because He's everywhere and He's supporting the good. He has got a promise, that: "I'll always back the sincere and those that have got good object in life, I'll always back them." But that must be taken sincerely, that is all important, the attempt must be sincere.

Devotee: Mahārāja, this also applies to *Hari-Nāma* and also to *dīkṣa* initiation?

Guru Mahārāja: Yes, always. Imitation is not laudable. Sincere hankering, that should be encouraged. And what defect is there, that can be minimised and compensated shortly. But sincere hankering must be there, and imitation is bad. The *sahujiyā* section, they're imitationists. In a short time you want to climb the peak of the mountain. Wholesale engagement, *sannyāsa* means wholesale engagement in the service, that means *sannyāsa*. And also in the ordinary sense *grhastha* and *sannyāsī* exclusively devoted and partly devoted, in this sense. But there is, it is possible that a *grhastha* may devote cent per cent, where as a *sannyāsī* may not devote a small per cent, it is also possible. Because there are so many *pārṣada* devotees, the eternal devotees they also come here as *grhastha bhakta* sometimes. But they're not to be reckoned within this circle. This is about the devotee, *sādhaka*, that are within, in the process of realisation, not fully realised soul. Fully realised soul, they may come as *sannyāsī*, or *grhastha*, or in any section, they're all right cent per cent, no question about them. But for those that are in the process of realisation, the question is about them. The sincere should be encouraged and the imitationists should be rejected, discouraged.

.....

To oppose the truth, truth comes to embrace us with great speed and greater earnestness. He is also by nature. Only we are bared because of our free choice in the other way. Otherwise that is our birthright in one sense. *svarūpe sabāra haya, golokete sthiti*: Our inner most right is there but we're foreigner in our own home.

.....

There must be ear of that type which can catch that nectar, sweetness from the sound. Which is sweet to one that may be bitter to another. According to the taste.

Rūpa Goswāmī says:

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinam khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī*

"The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root." (*Upadeśāmṛta*, 7)

"When our tongue is influenced by ignorance, the inner tongue influenced by ignorance, the Name tastes to be very bitter, the Name of the Lord. But that Name is the medicine to remove that defect in our inner tongue." He says that: "If there is bile, attack of bile in the body, then tongue is affected, then sweet things taste bitter. But the sugar candy, or some sweetmeat, that is medicine to me, that bitterness. And when the bitterness will be, the disease of the tongue will be removed, what was experienced previously as bitter, that will taste gradually sweet, sweeter, sweetest." In this way.

So Kṛṣṇa Nāma is like that. To the ignorant it is very bitter, repulsive. But that is *the* medicine to remove that ignorance, and then gradually it will come, with His slowly glorious sweetness, that will charm the whole existence.

Devotee: One ISKCON devotee once told our Swāmī Mahārāja that: "You are like a cow giving transcendental milk, but actually like a *surabhi* cow because you're never running out, always giving." We feel like that with your Divine Grace.

Guru Mahārāja: Hare Kṛṣṇa. Ha ha.

Actually some emblem may excite us about Infinite and we ignore that finite thing, and we are caught by the Infinite, we'll be excited there from.

bon dekhi brahmeray vrndavana ?

Looking to a jungle at once the Vṛndāvana comes in His memory and He's captured by the whole, whole heart captured. A brisky boy will give one the memory of Kṛṣṇa Himself.

So many things in the world. When we are in lower position even the real portrait of Kṛṣṇa and other things, devotees, that may rouse some hatred within us. Ha ha. This is only doll, the idol worshippers, they're causing so much, creating nuisance in the country. In this way. But if one has got a real eye within, he will see not only the Deity outside, *sākṣāda govindam* ? His mind will be carried to Vṛndāvana, so many *līlā*. A slight connection, a slight connection will rouse the whole thing. Kṛṣṇa *līlā*. His Dhāma. Anything.

There is a saying that one devotee saw a vulture in the sky and began to chant: "How sweet, how sweet, how sweet, the vulture." Why? The vulture reminded him about the burial ground, the cremation ground, where so many bodies are left. From vulture, mind goes to the cremation ground and from cremation ground: "Oh there are so many cows and that skin of this cow is utilised in the *mṛdaṅga*, and when that *mṛdaṅga* is played on with the chanting of *Kṛṣṇa-Nāma* how sweet that is." So immediately from vulture the mind coming through that cremation ground to the *mṛdaṅga*, then to the chanting of the devotees, and as if the sound is entering into his ear and he is: "How sweet, how sweet."

In this way, the connection may come to a proper heart, slight connection may rouse ocean of joy. On the other hand a real thing may come, Kṛṣṇa Himself may come in his front.

"Oh you!" Duryodhana says: "Śiśupāla, you are at the root of all the mischief here." Ha ha. So seer, looker on, the credit to Him. If no eye, then beautiful things are useless, but if eye is there, can see sweetness from ordinary things, things which is abused generally. Take good from everything. Can take good everywhere. See good everywhere. *paramahansa* - *paramahansa* devotee.

stava jangam bekhi na bekhi na murti sarvatra pulesh stari stu devi putri ?

Outwardly you seeing this matter and living body, outwardly, but he sees in connection of Kṛṣṇa. Standpoint comes from within and he's overjoyed by that feeling.

Mahāprabhu when He first approached to Purī, Jagannātha, six or ten miles from distant He saw the summit of the temple, and began to cry, and dance, and sing, like anything. Only few miles took long time for Him to come, He can't make any progress. Sometimes falling flat, prostrated, *praṇāma*, *daṇḍavat*, sometimes dancing, sometimes chanting, fainting, in this way, only few miles became a long distance. Such, the feeling may be weak.

The eye is necessary. *divya darśana*, *dīkṣa*, *dīkṣa* means to acquire such eye, inner eye, *divya jñāna*, the second eye *upanayam*, another eye from within, *upanayam*, another eye. By sacred thread ceremony, it is meant to be imparted, another eye, to see things around. That is the eye of judgement, theistic eye, try to see with the eye, your friend, your friend with infinite affection for you, don't be afraid of anything. Get the eye to see that you are surrounded by a friendly circle, the depth of the vision of the eye, that is appreciated.

Guru Mahārāja: *Kuryāt pāpasya saṅkṣayam* - *pāpa* means previous prejudice which opposes us to read the deeper truth in the background, that is *pāpa*, the prejudice. *Pāpasya saṅkṣayam*, the prejudices should be removed.

divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ

"The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."

(*Hari-bhakti-vilāsa*, 27 - from *Viṣṇu-Yamala*)

There are those that have got a real knowledge about reality, they say that *dīkṣā* means such. To really read the inner meaning, inner movement, inner tendency, passing through the cover of things. What is the environment, what is the inevitable, irresistible, inevitable, that must happen, none can oppose. What is that? That is friendly, that is affectionate to us, to be able to read that. The ultimate power is friendly to us. Only local interests are clashing one another, individual interests, provincial, local, they're clashing with one another.

But the Absolute interest, if we can connect with, then we shall see, if our interest may be included in the Absolute interest, if it is possible for us then we shall see everything is happy, everything is good. From the universal calculation there is also my representation, but from the universal calculation, not from misunderstood individual calculation of interest. That is what is necessary and the Absolute Good Autocrat is Kṛṣṇa. Sweetest. Which is above law. That is the most beautiful. Ha ha. No rhyme no reason. Ha ha. Even no room for justice, so sweet, the plane is so sweet that no question of justice can enter there. How can you think that? Autocrat, autocracy, the highest autocracy of the absolute good has no room for justice to enter in its realm. Autocracy, but autocracy of great, that autocracy is highest good, highest good is autocrat. It is not necessary for Him to think for any inconsideration, it is above that. His will is perfect. Let there be light there was light. Let there be water there was water. His will is all right. The Autocrat whose will is all right then no question of any justice, wrong or right, everything is right, highest right. Separation, union, this embracing, and if kicking, bruising, and everything is sweet.

āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāto, mat-prāna-nāthas tu sa eva nāparaḥ

"Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life." (*Śikṣāṣṭakam*, v 8)

The inner taste gives the assurance, whatever outer treatment you get, whatever cruelty may be seen at present to you, but He is *the* well-wisher, the centre of all good. So when consciousness comes to that high Kṛṣṇa consciousness they never want any separation from that however treatment may come, apparently. *Mat-prāna-nāthas tu*, "He is my only Lord so cruelly treating over me, still He is my only Lord, so sweet. *Mat-prāna-nāthas tu sa eva*, None else, He is the only Lord of my whole existence, none else. Though apparently I feel that I am most harshly treated by Him. So sweet."

Can never think any alternative, or being separated from that sweetest centre, it is so sweet. His punishment is also sweet. What of union and embracing, welcoming, punishment to the extreme, that is also sweet. That consciousness grows in ones mind, awakens in ones heart, so sweet. No possibility, there cannot be any hope of our good to any other place, this is *the* place, the sweetest. He may behave with me in any way but that does not matter. I cannot budge an inch, the slightest, I cannot withdraw from His connection. So sweet, so good, so well-wisher, affectionate, all these considerations. The Absolute is such to all of us.

Mahāprabhu told that in His last *śloka* of eight *śloka* He has given, eight poems, last poem says like that.

"He's punishing, yes more, more, punish, punishment from Your hand is also very sweet. Heart is contented. He's my guardian. Whole faith in Him, eternal faith in Him. You're my only shelter, none else. Nowhere have I got my shelter, safe shelter but under Your feet, holy feet." Such consciousness, but we shall pray for the day when our heart will rise up to that standard. What Mahāprabhu wanted to teach us, that this sort of exclusive reliance you must cultivate within you for the highest centre, your guardian. No complaint, no complaint, all possible complaints must be eliminated when we like to approach Him, that is the way to approach.

*tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa." (*Śikṣāṣṭakam*, 3)

All responsibility of evil future with you, there everything is all right. With this consciousness you must begin your journey. The whole responsibility of ones success, or evil effects, all responsibility is with you, not with Him in any way. Then in no time you will reach the plane. If you want to reach the plane then you are to adjust in this way, you are to take within you this thought that that is all good, all blissful. And where I am this is all evil, all nasty. This sort of attitude will bring success for you very shortly.

*tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

If you stand face to face, address Him, take His Name. Take His Name, Name means surrender to His feet, by taking the sound, but your attitude, to be fruitful, your journey to be fruitful, the attitude must be such. *Tṛṇād api sunīcena*. No complaint against anybody, all complaint against his own previous life, and with pure and open heart you are to approach there. The shortest period will take you there. There, those that live there, they're of such good temperament people, they do not know to complain against anybody, anybody. You are seeing the environment as good as anything. And they're very cautious that they may not create and dirt there, they may not create any dirt, in a pure realm, sphere, and I must not create any dirt here. Very anxious they will be, all purity. This temperament is allowed to enter such plane, where everything is good.

Devotee: Mahārāja, I was wondering since I am just getting over sickness, I experienced several weeks ago when I had very high fever, I seemed to be battling with my faith in the Lord. Wondering why I am suffering in such a gross way? I seemed to be delirious. How does one maintain that faith, that everything that is coming to us is for our good?

Guru Mahārāja: My previous acquisition. *āmāra durdaiva name nahi nānurāgaḥ ?*

Everything is helpful, eagerly awaiting to help me. But my fate is such that the least demand what is necessary for that, wanting in me. Complete surrender. And they say a smallest ticket I shall purchase, no money. Not ticket of high order, but the most ordinary ticket I shall purchase, then I can enter the drama or the playing ground, but no money. This is something like this.

tuyā dayā aichena parama udārā, atīśaya manda nātha bhāga hāmārā

Śrī Caitanya Mahāprabhu says: "Whatever may be lacking is on my part. There is no defect on Your side."

"Your grace knows no bounds. But my fate is the worst thing." When we shall come to such consciousness we will be in the relativity of that thing, otherwise sincerely, one cannot say or feel like this. "I have something. I am someone." That is *ahankāra*, ego, and only when ego finally dissolved, then these statements will come from within. "I have nothing. I am the worst. And You are the most benevolent, and this is my hope, my Lord." That is the capital. What you think to be the capital, that all negative. A real capital that: "I am liquidator, I have nothing, I have nothing, everything belongs to You and I also belong to You my Lord, at the same time. Everything belongs to You, and not without myself, the most wretched person. I have nothing, no quality, nothing of the type, good, but I belong to You, I am Yours."

To approach the Infinite this should be the attitude of the finite, completely merging. So self abnegation, *mukti*, not only liberation from the mania, from the imaginary pride, but to dive deep into this idea. "I am Yours. Everything belongs to You, and myself also. I have nothing. You can do anything and everything with me, I'm a slave. If You kill me no charge against You, You have got that Lordship over me, You Lord it over, I hold such position in relation to You."

mārobi rākhobi yo icchā tohārā, nitya-dāsa prati tuwā adhikārā

"Slay me or protect me as You wish, for You are the master of Your eternal servant."

(The songs of Bhaktivinoda Ṭhākura, p 13)

"You have every right to do away with me, what thousands like me, they're dissipated, no harm to Your pastimes area." This should be the attitude of the most faithful, suicide squadron of the general. They reach the most subtle type of existence thereby, which is undestroyable, so fine, undestroyable, destructible, cannot be destroyed. Such fine ego, or representation of the finite in relation to the Infinite.

With the dissolution, with creation, so many gross things develop. At the time of dissolution gross things are dissolved, gradually. From gross to subtle, then subtle to more subtle, more subtle, then the highest subtle thing, that remain eternal. Which cannot be traced to have any positive character, that is eternal. Out of negative the positive will begin to come from other side. *Yoga Māyā*, another structure where every unit is of such type. No possession, no individual possession there.

And Lord said: "Yes I am *bhakta-parārdhīno*. I am subordinate to all those maidservants, they've purchased My heart, I cannot stay without them. By their serving attitude they've purchased Me in such a way like I can't stand without these friends. They're so dedicated intensely to Me, I can't sustain Myself without them."

*aham bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*

The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."

(Śrīmad-Bhāgavatam, 9.4.63)

In this way there the world is found, that is another thing. Not a matter of right but the matter, the right of dedication, that develops in other way. Dedication has the greatest force but that is wholly of another type which we cannot be able to think in this plane. This negative light. *Mahābhāva-dui eka rūpa*. The whole ecstatic Absolute feels selfless, before such negative force as a whole. The defeat of the Lord to His servitors. Kṛṣṇa.

Jayadeva Goswāmī, a great devotee poet, he was writing a book in Sanskrit, the Kṛṣṇa *līlā*, inspired by Him. Then he came in one place where Rādhā-Kṛṣṇa, They in Their secret union, so many sentiments, feelings, come and going. Kṛṣṇa, He's trying His best to pacify Rādhārāṇī in His favour. So eager, that He's about to say that: "I want Your holy feet, I want to serve Your holy feet, please extend it to Me."

Jayadeva could not write it, it came in his pen, before his pen, but he shuddered. "How can I say that Kṛṣṇa the highest God, He'll pray for the holy feet of Rādhārāṇī to serve, I can't." He stopped there and went to take bath in the Ganges.

In the meantime Kṛṣṇa Himself has come with, in the figure of Jayadeva himself and she, Padma, Jayadeva's wife, who was a great devotee, she saw that today, a little quickly, her husband has come. Still she managed everything for his food, etc. Then after taking his food, Kṛṣṇa told, Lord in the form of Jayadeva: "Padma bring Me that book, I was writing that book, producing a copy, give it here to Me."

And she gave. And there was wrote:

dehi pada-pallavam udāram
(Gita Govinda, 10.7)

"Be generous to extend Your holy feet to Me for service."

"Then after doing that I'm going to take rest, you take your food." Now He went to take rest in the bed, in the room.

Now real Jayadeva appeared, Padma was taking *prasādam*, Jayadeva wondered, "What is this Padma you are taking *prasādam* ?"

Padma looked puzzled on her face, "What is my master, lord, you're coming now, what is this? You already came and took *prasādam*, I am taking the remains, now you come?"

"What do you say Padma I am coming just now."

"No, no, no, you came, you took food, you also asked for that book you are writing, manuscript, I gave it to you. You did something then you went to take rest on the bed."

"Let me see the bed, no, no one on the bed."

"Then I have committed....."

"What is the matter Padma give the manuscript to me." And there he wondered to find what he hesitated to write there that is written. "Oh Padma you are most fortunate lady, the Lord Himself came and took *prasādam* and you are taking the remains." Jayadeva also went and began to snatch that *prasādam*. "You are so fortunate. Kṛṣṇa Himself came and took food from your hand and you are taking, let me have that. You are so fortunate you could see Him but I can't, I couldn't."

So Kṛṣṇa is purchased by such devotees, that is also for our encouragement, the wholesale abnegation for Him, what value fetches thereby. Surrender, surrender has got it's positive value, but very, very subtle, it's very difficult to detect that, but still it is, and it is the highest force. *Aham bhakta-parārdhīno, hy asvatantra*: "As if I am *parārdhīno*, subordinate, as if I am subordinate. *Bhakta-parārdhīno*, I am under the direction of My devotees. I'm not free, as if I have sold My freedom to My devotees like that. Willingly, I have willingly given up My freedom to My devotees, My position is such. Really I am free but as if willingly I have sold My freedom to My devotees by the money, by the price of devotion in self surrender."

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

Who will come to hear this mad talk. Ha ha.

kahibāra kathā nahe, kahile keha nā bujhaye,
aiche citra caitanyaera raṅga sei se bujhite pāre,
caitanyaera kṛpā yānre, haya tānra dāsānudāsa-saṅga

"Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant." (*Caitanya-caritāmṛta, Madhya-līlā, 2.83*)

Not to be spoken in a normal assembly, only the mad camp, they may discuss all these things. But who will come to reply on these things, topics? But those that have got some taste about these things, they can't leave it. They'll leave anything else, the kingdom, the leadership, name, fame, money, everything. But these sort of subtle discussions and the inter change of these such thoughts they can't avoid, very tasteful. Fame is dangerous and dedication is safe, and pain, aggression is dangerous and killing, reactionary, and highest form of dedication. How, of what type, and how to be attained? That is the problem, and Mahāprabhu and the Vaiṣṇava's, Guru's, They have come to us our relief. "Come this way, this side."

These are very subtle points. With your whole attention try to advance, perhaps a point you will get. One drop is enough, and a drop of your gain will assert, you will see that here is Infinite, the part of Infinite is Infinite, it is such. No number of finite can make Infinite, but Infinite is the original thing and every part of Infinite is Infinite.

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

So how much can we take, we can receive, how much thirst we have got? The ocean is there, the ocean is there, how much thirst I may have in my tiny body.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Ha ha. I have got a habit that in the midst of discussion sometimes I cry Nitāi Gaura Nitāi Gaura. Even the, that gentleman Acyutānanda, he mentioned in his article in *Back to Godhead* that when discussing with him, in the middle sometimes I may say Gaura Nityānanda, or some Nitāi, Nitāi. He mentioned in that article, he may trace the beginning. Acyutānanda told that by January he'll come this side, here, but again some news came, for want of money he won't be able to come, someone told.

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

Devotee: Sometimes you say: "No risk no gain." So there is evidently risk when one moves forward.

Guru Mahārāja: No risk no gain, relative to this plane of life. Where we are, here, especially *Bhagavad-gītā* has recommended for us: "Don't try for any gain, nor for loss, because everything is false. Gain also false, loss also false. Don't be very particular about any loss or gain here in this plane and then your arrangement will come in a proper place, and there is gain and loss. Not committing offence, going on with dedicating service, that is gain.

*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktim labhate parām*

"The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me." (*Bhagavad-gītā, 18.54*)

Both loss and gain equal, all false. Then we come to such a position as to get entrance into higher plane and there is loss and gain again, and offence is loss, and service is gain there, progress is there, *sādhana*. Loss and gain we shall ignore only in the plane of falsehood, this *māyā*, the miscalculation, local calculation, individual calculation of good and bad here.

But the attitude should be only the service, not any personal loss and gain and thereby we shall thrive. "However He may deal with me I shall be constantly adherent to the dedication of myself for His service." That should be the permanent beacon light of our life. Loss and gain in terms of His mercy, His affection.

Very particular, not by show. Service, dedication means such, dedication means ignores loss and gain for personal interest and dedicate solely for Him for whom the dedication is necessary. One pointed.

.....

The disciple that is very much faithful, showing faith towards Jaya Tīrtha Mahārāja as *Guru*, *Guru* may do anything and everything. I want to put one question to them. His *Guru*, whether he is putting such faith in his own *Guru*, Swāmī Mahārāja? Did Swāmī Mahārāja use this LSD, this intoxication? He does not follow his *Guru* Mahārāja in toto. How can he demand that his disciples will follow him unconditionally? Does he surrender to his *Guru* unconditionally? His *Guru* did. He, previously that gentleman was in connection with intoxication, this Jaya Tīrtha, and leaving that he had to come and join Swāmī Mahārāja. That hippy company of intoxication. Jaya Tīrtha published a book also in favour of intoxication. From that society he came away to join Swāmī Mahārāja and he had to leave intoxication. Now again he's taking intoxication and he's asking his disciples to follow him unconditionally. What right has he got to ask the disciples to surrender to him unconditionally? Did he himself do so?

Devotee: He likes having followers.

Guru Mahārāja: He has invented something. Sometimes like a madman, stark mad, saying: "I am Mahāprabhu, I am Nityānanda Prabhu, I am Jesus, I am Mohammed, I am Kṛṣṇa, everything I am." All the brain finished. After the brain is extremely damaged, then such words may come through, un mind. "I am Mahāprabhu, I am Nityānanda Prabhu, I am Kṛṣṇa, I am this, I am that, I am everything." What is this? Irrelevant talks.

End of recording.

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