

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.2.4

Guru Mahārāja: What is the necessity of the *sannyāsa*, the red robe also they know, they ridicule. If we are afraid of social ill treatment then how can we accept the red robe? That may also be ridiculed. So anywhere necessary, I am taking white robe, or taking red robe. For the beginners it will be very much harmful. Respect of the popular opinion in the name of propaganda, ignoring the rulings of the *śāstra* and Vaiṣṇava and superior agents.

Devotee: Guru Mahārāja, because of fear of customs I had to leave my *daṇḍa* in South America. Shall I make another one, a new one?

Devotee: Why you left it there?

Guru Mahārāja: It is difficult to carry them in the plane, or in the ship, *daṇḍam*, difficult to carry, with the persons?

Devotee: Sometimes they even go with a drill through it in some countries to see if there is something inside the poles.

Guru Mahārāja: Then many *daṇḍas* necessary for one preacher. You will go from this country to that country, to A, B, C, D, everywhere one *daṇḍam* should be kept separate for his use, because it may not be carried neatly through the planes or ship. That is intolerable - that *daṇḍa* will be examined in that way, *daṇḍa* is considered to be the *Puruṣātraye?* *Puruṣavatāra*. Kāraṇārṇavaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī. The authority represented in the connection of this mundane world. Three functions of Viṣṇu, Nārāyaṇa, when the master of the whole of this creation, another every *brahmāṇḍa*, another every soul in charge.

We are to preach without *daṇḍa*, or we are to keep separate *daṇḍa* in different countries, provinces, for our propaganda, or many *daṇḍas* and no *daṇḍas*, or not to take and *daṇḍa*. Without taking the robe of a *sannyāsī* one may preach. The alternative will be to keep separate *daṇḍa* in every preaching place, and the third, if we carry the *daṇḍa*, to tolerate the ill treatment over *daṇḍa*. That is intolerable, that is not possible. If it is broken, that will be pierced through to find out whether any smuggling object is there, it is intolerable. So many *daṇḍas* in many places and to go there and to take back *daṇḍam*, that is somewhat easy, *kaiya-vyuha* ? With the sanction of the higher authority.

Ānukūlyasya saṅkalpaḥ (to accept everything favourable for devotion to Kṛṣṇa). With or without to preach without any *daṇḍa*. What is the necessity for carrying a *daṇḍa* then for preaching, is it impressing if a *sannyāsai* with *daṇḍam* if he goes to address the public, religious public? Is it very favourable for preaching or very impressive, why should we carry *daṇḍa* in India?

Devotee: In India only does anyone know what a *daṇḍa* means.

Guru Mahārāja: But how they can take the *Śrī-Mūrti*, the *Vigraha*, *Arcā-Mūrti* if they cannot respect *daṇḍa* then how can they respect this *Arcā-Mūrti* ?

Devotee: When I went to America last time with the *Arcā-Mūrti* the customs people were also examining the *Mūrti* and broke the *Mūrti*. Then I had to put it back together again.

Guru Mahārāja: Adulteration and cheating is so much cent per cent so none can get relief from checking. Perhaps smuggling also going on in red cloth, being abused. So *Mūrti* should not be carried, should be, one should learn how to prepare *Mūrti* and in his own province he will prepare. And the *Mūrti* will be pierced through and it will be found what is within. Have they not got some x-ray machine so they can find out what is within the *Mūrti*? They can find out by x-ray machine what is within the body, a living body. If one has swallowed some gold how do they detect? Do they pierce the belly? Then how do they understand, find out. Some light in this day for scientific research, some x-ray, some light may be put and it may be found what is put within the belly. So what is within the *Mūrti* or *daṇḍa* they can detect with the help of that machine?

Devotee: But the x-ray does not detect everything.

Guru Mahārāja: Then if at particular plane there is x-ray it is fixed, then you are to avail of that plane. To save such piercing in the body of the *Mūrti* and *daṇḍam*. But what about human beings? There are many who swallow some gold.

Devotee: Gold may be detected but not some chemicals, they swallow them and x-rays won't detect them.

Guru Mahārāja: But how will they find that, they're helpless in that case? So a combined objection must be filed to the authority. Only for these things the checking system is necessary, they should do by the help of the scientific instruments, not by piercing through. That is the molestation in the religious sentiment of the theistic public.

Devotee: When Śrīla Bhaktisiddhānta Saraswatī Ṭhākura was accompanied in Vṛndāvana by some associates who were dressed in western attire, what was his idea?

Guru Mahārāja: His idea was that the outward dress is not disqualification for the inner spiritual realisation. We may accept the outer fashion of the westerners in order to infuse the real spiritual understanding into them, we shall take such risk. And our spiritual standard should not be thought less, the standard should not be considered less efficient, that they cannot conquer the western scientific sections, nations. They should try to convert those that are with this dress.

When Bon Mahārāja went to England with *daṇḍam* and came back without *daṇḍam*, he left it there, but that was not welcomed here. He has gone there to establish the position of *daṇḍam*, and the *Śrī-Vigraha*. But they can't understand, they think that the difference between idolatry and the *Śrī-Mūrti* worshipping that should be preached there. To make them understand the difference between *Arcā-Mūrti* and the idol. The ordinary bombastic and the *daṇḍam*, we are to preach, we are to create a field for respect for them and not to give away and to accept the.....opportunist, especially in the general propaganda. In the

special high case it may be tolerated that without *daṇḍa* you may work, but for the beginners then it will be ridiculous to accept *daṇḍa* and to belittle *daṇḍa* in this way.

Only in the stage of *paramahansa* Vaiṣṇava can, he may keep the *daṇḍa* in a particular place and he moves freely. After serving *daṇḍam* for some time he may put the *daṇḍam* in a particular place, where it will be respected and then he can move without *daṇḍam*. At least after twelve years or some time, he will carry with the respect then he may put it somewhere and move. And especially in the case of emergency, if he's very sick, or any other position, temporarily he may give up *daṇḍam*. Otherwise he'll keep with him *daṇḍam* and he will try to push into the country the respect of *daṇḍam* and thereby many things will come into question. Why should we respect this bombastic? Why should we respect this *Mūrti* ? This *Arcā* ? Or this miniature dolls? These hard questions will come into field and they must be solved. Otherwise this will be patchwork.

Must go thorough. Progress must be thorough. We are going to attack enemies country and we shall conquer and take possession thoroughly. Otherwise in any place I'll be in danger of being murdered if the conquest is not thorough. Enemies land, the land of *māyā* is enemies land. We must move here very carefully. We may be attacked from every possible way, we should be careful about that and move. "That my spiritual conviction I shall spread, and that I won't allow anything to enter into that and molest that thought." The enemy camp should not be allowed to enter into our plane. We must remain intact in our plane, standing there we shall attack them and devastation we shall create in the enemy camp. So many oppositions will come, we are to face, and we are to create the position which is this. "What you think, this is not right." The elephant may be more powerful but that does not mean that I shall give salute to the elephant.

"We must enter the enemies country like so many in disguise. And then wherever we shall find favourable to us we shall begin fighting." You want that policy, to enter into the country of the enemy in disguise, suitably? And we shall try to create our position anywhere. That is guerrilla war. You prefer guerrilla war?

Devotee: Sometimes it is necessary.

Guru Mahārāja: Ha, ha. And specially trained persons can accept that rarely.

Devotee: Śrīla (A.C. Bhaktivedānta Swāmī) Prabhupāda said to go in like a needle and to come out like a plough.

Guru Mahārāja: And that also not at cost of the respect of the Deity and the *daṇḍam* etc. There should be some degree.

Devotee: I went to Russia, to preach in Russia, so when I would enter the country.....

Guru Mahārāja: The special batch guerrilla, they will have another dress, they should have another dress. Why the *daṇḍam* will be necessary? Why the *Vigraha* should be taken there in the beginning? Special batch may be selected for such fight. Then when some ground is gained you can take there *daṇḍa*, and you can take there *Śrī-Mūrti*. Otherwise only to dishonour Them, the emblem of the Divinity, we shall push Them first, why? Get some ground, gain some ground and then we can put our *Śrī-Mūrti* and the holy emblem.

In the beginning the flag will be taken to be dishonoured, no, you go and create some position, then you can take your flag, not to be dishonoured, very soon, very easily. Why the flag will be taken first? We are to keep honour of the Divinity. Not to be looted, exploited by others, that will bring a reaction within me and weakness.

When there is danger of being attacked, *Śrī-Mūrti* of being attacked, then they put it under ground, they may put in the forest, and fly away, keeping in some safe position.

Fled away because he is going, carrying, the Muslims will come and break it, dishonour. So by concealing the *Vigraha* somewhere he fled.

And here also when there was some attack, apprehension of some attack over this *Śrī-Mūrti* of Mahāprabhu they put underground in unknown place.

"The Mahāprabhu is not God. The worshipping his Deity, that can't be allowed here." This Sanskrit, this Navadvīpa, *tantric* scholars, raised some objection to the worshipping of the *Mūrti* of Mahāprabhu. At that time It was concealed under ground so that may not be dishonoured.

So in the beginning we won't take things of respect to the enemy camp. We shall go, take the risk. Iconoclast, the Muslims are iconoclast, icon worshipper and iconoclast. Idol breaker. We shall go, we shall take the philosophy, the process of understanding, step by step, how to preach the thought. Cultural fight is the fine fight, conclusive fight, valuable fight is cultural fight.

I once heard that the Sikhs when they enter America, they're shaving their heads and beards. Then they grow, when they enter there, they begin to grow again, then they come back with their beard and hair. But when they want to take admission, suppose perhaps there is some law or something, that without shaving they cannot enter. Something like that I heard.

Rabindranath Tagore was once opposed from entering America, though he got Nobel prize before that, 1910 or 1911 he got Nobel prize, after that he was going to America. For his long beard, perhaps, he was not being allowed. Then some advised him to take special permission informing them that he, Rabindranath, has got Nobel prize. But he did not do, he waited in the ship and wanted to come back from there without landing. Then anyhow the information went to the authorities and they allowed him to get down there. We are told. That world famous movement.

We should try to sacrifice *us* and not to sacrifice *guru*, Vaiṣṇava, Deity, and others, respectable things representing the Divinity. We may risk our *own* selves for the service and create some position favourable and then we shall invite others, to respect Name, to come there. The propaganda must be real and solid. Only outwardly to show the success, that hollow success, what meaning is there? Substantial progress should be made, a cultural conquest, a bona fide progress.

And to dishonour them, who we honour, that is something suicidal. Then more or less from the background we think that they're material, they're material. Suppose if you found to take Swāmī Mahārāja to any particular province very risky, that his life may be at stake, will you allow him to go there? Then about *Śrī-Mūrti*, *Vigraha*, we venture, then we have got less faith in *Śrī-Mūrti*, as it should have been. *Daṇḍam* also, theoretically we think that there is collection of the Kāraṇārṇavaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī, all these things. But not so much from the core of our heart. Molestation of the *daṇḍa*, how can you tolerate? We must search our own heart, with how much sincere respect and

devotion we treat all these. The transformation must be wholesale, not lip deep, shallow, transformation for the inner self, we must be sincere for the cause, cent per cent we shall try.

.....

Kurukṣetra, that Kṛṣṇa has come from Dwāarakā. And from Vṛndāvana also, the Nanda Mahārāja, the Yaśodā and the *gopī*'s, they're also bound there in Kurukṣetra on occasion of the holy birth at the time of solar eclipse. That time, Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura), our Guru Mahārāja, ordered arrangement for an exhibition in dolls to show that incident. That from Dwāarakā Kṛṣṇa has come with His party and the *gopīs* from Vṛndāvana, they have come. So many gods, they have also come and they're meeting there at that place.

There Bon Mahārāja, he was given responsibility to arrange for that exhibition. And Bon Mahārāja was dressing the *Mūrtis*, the *Mūrtis* were earthen *gopīs* and Bon Mahārāja was dressing them. And he was dressing the *Mūrtis* with cloth and necessary garments, and to fix them he was using some fixing pin, the hair, the cloth, he put a pin to fix the cloth.

Then it pained my heart. "You are to show, see with respect these *Mūrtis*, though they are earthen *Mūrti* of the *gopīs* but still we are to see with some reverence and respect, but their body is being pierced with pins to fix the dress." I had some pain, though I was a newcomer. Then I put it to the higher authority that I asked Bon Mahārāja why he is entering the pin within the body for which we should have some respect and devotion.

He answered me: "Oh do you think that this mundane *gopī* are in this mundane figure?" In this way.

But I was not satisfied with that answer, so I put it to the higher authority and they supported me, that it should not have been done. That body was, that pin was fixed, rather, that should have been used to fix the dress on the body. Gum or something, that should have been used and the cloth may be attached there and it would be fixed and not in the entering. Bon Mahārāja was nailing the cloth with the body, with some iron pin.

We shall try to maintain our position always in the plane of devotion, giving respect to anything and everything, and not to tolerate any disrespect to that sentiment, to that sort of conception. We shall go away from where we are unable to fight and demolish, then we shall be off. But we cannot be a careless onlooker, where molestation will go. If it will be possible for me to stop I shall try hard to stop molestation. If not I shall go away, and not standing I shall look at all those blaspheming.

bhakativinoda nasam basi tari takhay sadamona hari ?

No power, what can I do? But for a king, if he's a devotee, if any disturbance then he must cut his head. It is recommended in the *śāstra*.

Taking *daṇḍam* in the plane and whether anything hidden here, in the *daṇḍam*, the custom officers come and pierce and molest the *daṇḍam* in various ways and then give it up. Then are we to tolerate this dishonour to *daṇḍam*, what should we do? Should we not carry *daṇḍam* or should we keep separate *daṇḍam* in any and every province, every *daṇḍa* in every zone, so we may not have to carry, the *kayav-byuha* ? or no *daṇḍa* we shall carry

when preaching in the international way. What should we do? And *Vigraha* also. We are taking from here and custom officer will come and pierce through to see, examine, what gold and other valuable articles are hidden under it, and we are to tolerate all these things helplessly. What to do, will we allow or will we not, what can we do?

Devotee: We shall have to tolerate to a certain degree. Aranya Mahārāja did not take his *daṇḍa* to London for that reason.

Guru Mahārāja: So it is better to have them prepared in that province independently. We may learn things how to construct and then going there collect materials and prepare *Śrī-Mūrti* there to avoid this molestation. And that will have a, cast shadow in our temperament, our own heart, and that will be a scar, a poison, to the affair. The insult of the Vaiṣṇava and the *Mūrti* and *daṇḍam*, whom we worship, and I am to tolerate, on my face the molestation, insult of those things. How can we be sincere to our own self, true to our own self, own faith?

Devotee: If the preacher, if he's revolving, if he's preaching in two major places, say he's preaching in India and he's preaching in London, then perhaps he can keep one *daṇḍa* in India and one *daṇḍa* in London.

Guru Mahārāja: That is to be considered. That is rather tolerable than this molestation.

When I was in Madras there was a *tridāṇḍī*, though *tridāṇḍī* of ancient type, they do not travel by the train or bus because of that *daṇḍa*. One of the *tridāṇḍī* of Rāmānuja *sampradāya* came to ask me: "Why do you carry this *tridāṇḍa* in the train and in the bus?"

I answered: "Is there any provision?"

He was eager to follow us but the society did not allow that. But I told him, he came to know, "Is there any *śāstric* quotation? You can help me. They took *daṇḍa* on the bus or on the train."

I told him: *tat paratvena nirmalam:*

*sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate*

"Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."

(*Nārada Pañcarātra*)

The purity of our purpose, we hold that. And we try our best to give the respect of the *daṇḍa* that it may not be molested in any way. Then another, "What is your custom?"

"No, we can't take it in bus or in train."

"That was because train and bus was not created at that time. But can you take it by boat when crossing the river?"

"Yes we can do."

"And the boat was created first in your time so that was allowed and these buses and trains, that is new creation, so the ordinary people are putting objection to it." In this way

I replied to him. *Tat paratvena nirmalam* - the object is pure so we take and I see as far as it may not be dishonoured, the *daṇḍam*, we try to keep up the respect.

End of side A. start of side B.

Devotee: The *prash anudaṇḍa* ? what does that represent ?

Guru Mahārāja: It represents by that *prash* it is in a... a part of a circle, the semi circle and the less, arc, an arc formed. That is meant to be used for cutting the *anarthas*, or to whom we preach, the emblem of cutting, *prash* means for *chedan*, for cutting, meant for cutting the, of the operation of the *anartha*, which is in the soul, emblem of that.

Devotee: Like Parāśarāma?

Guru Mahārāja: Yes, like Parāśarāma.

Devotee: This *jīva daṇḍa*, when was this added?

Guru Mahārāja: "I am here to serve You, to serve You, the Lord who is here in the relativity of the mundane world in small and in bigger group."

Devotee: But this *jīva daṇḍa* was added by Rāmānuja sect, or Gauḍīya Vaiṣṇava?

Guru Mahārāja: Perhaps by Rāmānuja, I don't know fully but I think it was there.

Devotee: Quite a stir when Śrīla Bhaktisiddhānta Ṭhākura began.....

Guru Mahārāja: He produced it here in Bengal, yes.

Devotee: And Vṛndāvana also.

Guru Mahārāja: Yes, red cloth also. Though Mahāprabhu and His colleagues had red cloth, still Sanātana Goswāmī in the presence of Mahāprabhu, he took the white dress, dress of *niṣkiñcana*. That the *guru* of the *sannyāsi*, something like that, dictator of the preachers by giving instructions in the form of *śāstra*. First the code and then the code keeper. So they were engaged in preparing the code, spiritual. And in white cloth, not necessary to advertise them as preachers. They're only engaged for their own benefit, not so much, only by the showing their idea to the public, as much help they can give. But wandering here and there and preaching, that is generally the function of the *sannyāsins*.

So Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) created another batch under them, they have given the directions in the *śāstra*, and to carry out them, to translate them into action. The next lower batch *sannyāsins*. They're *turiya* ? beyond *varṇāśrama*, *atatogsalya varṇāśrama dharma* ? beyond *varṇāśrama* and within *varṇāśrama* the highest section is *sannyāsi*. They're expected to travel through the length and breadth of the country, and to

preach the religious doctrine to the people. And that was created by Prabhupāda under the direction of those *śāstra* makers, Goswāmī's, for whom this religious garb, religious uniform was not necessary, this red uniform, the preachers uniform. They're *niṣkiñcana*, they did not want anything but they only prepared the code, religious code.

Devotee: So by the example of Your Divine Grace, you're also showing that you're also wearing this dress till the very end of your life.

Guru Mahārāja: Yes, our Guru Mahārāja also did. Everyone, almost everyone whom he gave red dress, they up to their last breath they kept all that. Only Kṛṣṇa Dāsa Bābājī who was a *brahmacārī*, he took that last day, did not meant himself as a preacher, he took that, after the departure of Guru Mahārāja. And Bon Mahārāja, whimsically, he took for some time then again rejected that, again took the red robe. And Vasudeva Prabhu he wanted to introduce that white cloth and some of the members of the Bagh Bazaar, they take that white cloth, including the last Ācārya Auḍalomī Mahārāja. I am told that he used white cloth. They prefer, crossing Prabhupāda, they prefer to accept the idea of Rūpa and Sanātana. They thought Prabhupāda's idea was a temporary one for the time being, and what Rūpa and Sanātana, at the presence of Mahāprabhu accept the dress, that should be the real dress of the Gauḍīya Vaiṣṇava's. But Mahāprabhu maintained up to last point that red cloth and also some, this Paramānanda Purī, Īśvara Purī, all the godbrothers of the *Guru* of Mahāprabhu who were in connection, friendly connection with Mahāprabhu, they used to, we are red cloth *sannyāsī*, red dress.

Preachers emblem is generally here. And the western preachers, that western school, they generally use gown, is it not?

Devotee: Black gown.

Guru Mahārāja: Black gown. What is their name, the Christian preachers, bishops?

Devotee: They are abandoning the gown and just wearing western dress, and the nuns they used to dress themselves very discretely, now they dress like ordinary women.

Guru Mahārāja: Their special dress they're giving up, they do not like to advertise that they are preachers, religious preachers, specially grouped, so special group they do not like to accept, but that ordinary man's dress.

Devotee: And for the enrolment for the nuns and priests has decreased almost to nil.

Guru Mahārāja: Gradually to nil. They're all *grhastha* mostly?

Devotee: Yes, there's some movement to make it so that priests can marry also. Preachers came to India they would also take the Indian dress and call themselves *swami*, to try and influence the Indian people to accept them.

Guru Mahārāja: So adoptability is coming to it's extreme position. Disguise. Spy system. So nothing in the dress but everything is in the creed, that is their principle? What

is the principle underlying all these changes into the system, in the preachers? The creed is everything and the garment is nothing.

Devotee: They also want to do away with the more original language. Just as some of the Christian scriptures are in Greek, or Latin, but then they thought no one understands these languages, so they tried to put it all in English. So in the same way there are some of our godbrothers, they think, "Who understands Sanskrit and Bengali, we shall make everything in English, and why should we dress this way, that no one understands, we shall dress like the Americans."

Devotee: If you dress you cannot sell the books.

Guru Mahārāja: Forms may be adjusted, readjusted, but the spirit must be kept intact. And it will be happy to maintain the form also, because the form may not be considered drawn from this mundane world. That is also there, but that is in spiritual shape and here it is in mundane.

It is difficult for him as I told. We have noted in your book, in a drama in a theatre, in Germany they put the figure of the God, a bearded old man on the balcony high, there from he's giving direction, something like that. So they do not have the corresponding formal aspect of the God. Some voice, some indefinite things, some sound, etc. But in Vṛndāvana, in *aprākṛta*, the form is also there but it is all spiritual. Form also cannot be eliminated from the spirit, because the spirit has got it's form and here we shall have the corresponding thing only. The form is also there, it is not abstract. But it can be conceived in the soul's eye, but form is there. Otherwise it will be like *māyāvāda* - "It is spiritual, non differentiated, something, abstract thing, truth is abstract, without form."

But our conception is not that, everything is there in the fullest way, but it has got its spiritual meaning. So we like to use this *mṛdāṅga* (drum) and *karatālas* (cymbals). *golokera pravodhana* ? Which were used by Mahāprabhu, that should be the highest conducive to that sort of atmosphere. Form we cannot sacrifice. But how that form is indispensably necessary with that spiritual truth, we are to understand. Why Kṛṣṇa is blue, or black, not white? Why Kṛṣṇa is *prehunga*? Why His eyes are tinged with red? All these things. It has got it's meaning, it is not chance coincidence, or different in the meditation in the view of the different hearts of the devotees. It is there, the standard, and we are to come to that standard. They have given and described, given description of the *rūpa*, *guṇa*, *līlā*, everything. And we are to understand also, the form has got its eternal aspect. Spirit and form, both to be retained.

Devotee: Sanātana Goswāmī in *Bṛhat-Bhāgavatāmṛta*, when Gopa Kumar is awaiting entrance into Vaikuṅṭha, he sees some *sannyāsīs* entering Vaikuṅṭha in *sannyāsa* dress. Generally we conceive of those in Vaikuṅṭha as being four armed and not *tridaṅḍi-sannyāsīs*, so I did not understand that.

Guru Mahārāja: Not (only) *tridaṅḍi-sannyāsī* but the *Catuḥsana* (the four Kumāras), though they're living outside they sometimes go to have interview, visit Vaikuṅṭha to have *darśana* of Nārāyaṇa and come back. And also generally that are favourite *pārśada*, they're of different types, *salokya*, *sārṣṭi*, *sārūpya*, a class of similar figure, some of similar power, *sārṣṭi*, some aspires after, or acquires the *sāmīpya*, to remain by the side. Different types of

mukti so different types of devotees to be found in Vaikuṅṭha, of similar figure, who are living in the same plane, *sāmīpya*, *sārūpya*, *salokya*. Not nearby but far away, but in the same plane, *sāmīpya*, *sārūpya*, *salokya*, *sārṣṭi*, similar power almost. There are different types of *mukti* and they're meant, all not four armed necessarily, similar figure but different figure also may be there.

The she friends of Lakhi, that is also there.

Devotee: The *sakhīya*

Guru Mahārāja: They're also coming and going, *sakhīya* of Sītā Devī is there, but here no father, mother. In Ayodhyā there is father, mother, also, *vātsalya rasa*. *janitav*, *vaikuṅṭhāj janito varā madhuri* - and just below *madhu-purī* there is Ayodhyā, there is *vātsalya-rasa*.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

"Superior to the spiritual realm of Vaikuṅṭha is Mathurā, where Lord Śrī Kṛṣṇa first appears. Superior to Mathurā is the Vṛndāvana forest where Kṛṣṇa enjoyed the *rasa* dance. Better still is Govardhana Hill, which was the site of even more confidential pastimes of love. But best of all is Rādhā-kunḍa, which is situated at the foot of Govardhana Hill, and holds the supreme position because it is over-flooded with the nectar of the highest kind of divine love. Who is acquainted with the science of devotion who will not aspire for the divine service of Śrīmatī Rādhārāṇī at Rādhā-kunḍa?" (*Upadeśamṛta*, 9)

Devotee: But *madhurya* also with Sītā Rāma.

Guru Mahārāja: That is very limited.

.....

Devotee: *Mula-mantra*, is that the, *astādada chakra mantra* ?

Guru Mahārāja: Yes, recommended by, as inspired by Mahāprabhu when they discussed the different *mantrams* by Sanātana Goswāmī and by conclusion He gave that, *astādada chakra* ? though Mahāprabhu took *dāda chakra* ? from Īśvara Purī. It is written that Mahāprabhu took *dāda chakra* ? *mantram* from Īśvara Purī. But by the inspiration, direction of Mahāprabhu, Sanātana Goswāmī discussed different positions of different *mantrams* and he recommended the *astādada chakra* and that is accepted in our *sampradāya*. There are others also who follow amongst the Goswāmīns, this *dāda chakra*?

But Sanātana Goswāmī was recognised as Ācārya of Mahāprabhu, He gave, He empowered him, delegated His power to declare this *smṛti*, the formal practices. So our *sampradāya* has accepted that *astārda sakra* ? path, more clear, step by step it is given. *sambandha*, *abhidheya*, *prayojana*.

Devotee: I read that Bhaktivinoda Ṭhākura initiated Śrīla Bhaktisiddhānta Saraswatī Ṭhākura in the Nṛsimha *mantram* when he was a young boy. What *mantram* is that?

Guru Mahārāja: That is not particularly known but the Nṛsimha *mantra* is there.

Devotee: *Gurudeva*, when we are chanting our *Gāyatrī mantra*, how should we meditate, what should we be contemplating?

Guru Mahārāja: Generally we should try to have conception from Him, from there, about *cid-vilāsa* (the transcendental dynamic plane). That there is a world in the spiritual realm, over this mundane, this mortal world, there is another spiritual world, and we shall be attentive towards the centre there. The meaning of *Gāyatrī* is known as the mother of all the Vedic truth, the mother *mantra* of all revealed truth, that is the symbol which contains the whole Vedic truth, or revealed truth. *Gāyatrī*, *veda mātā*, and *Veda* means know, *Veda* means "know," no reason or rhyme, "know." Coming from above, "You are ignorant, know *Veda*," and the mother of *Veda*, she says what is her conception.

Gāyatrī. By singing which one can get emancipation, highest realisation one can get by singing which, *gānat trāyate*, by singing which we can attain our liberation. That is *Gāyatrī*. We are under fetters, under limitation, within mortality, so many defects, but by singing which we can get liberation, and the conception of liberation, that is different. Self determination in Hegelian school, the positive meaning of liberation. Not only to get out of the negative side, but the attainment in the positive line. Self determination. In Gauḍīya Vaiṣṇava also, similar. *Mukti hitvānyathā rūpaṁ svarūpena vyavasthitiḥ*. What is otherwise with us, to get out of that diseased temporary condition and to be reinstated in one's real position. That is the conception of *mukti* positive.

So Jīva Goswāmī has connected the meaning of the *Gāyatrī* to Kṛṣṇa *dāsyā*, he has given. I did not come with it's connection but with this idea I also tried to give a meaning of *Gāyatrī*, towards the attainment of this service in Goloka. I have given step by step, according to the thinking of the *Bhāgavatam* school.

Gānat trāyate - by singing which, properly, we can get liberation. In the general it is. We are to conceive different planes, gross and subtle, in this mundane world. It is there, mundane world of different planes, gross and subtle, to that is seventh stage.

Then what is the sun of that world? This is the objective world and the sun, which lightens that which gives expression to that mundane conception, that is soul. The sun, *savitur*, *savitur* is synonymous to soul, because soul is only giving light and showing all these things. Without soul a dead body, its eye cannot see, this light has got no value, the soul is - in *Bhagavad-gītā* also - *kṛtsnam lokam imam raviḥ*:

yathā prakāśayaty ekaḥ, kṛtsnam lokam imam raviḥ

kṣetraṁ kṣetrī tathā kṛtsnaṁ, prakāsayati bhārata

"O Bhārata, as one sun illuminates the entire universe, so does the knower of the sphere of action, the Supersoul, illuminate the whole universe (and the souls within it); and so does the knower of the sphere of action, the soul, illuminate the entire body."

(*Bhagavad-gītā*, 13.34)

Just as the sun makes expressive all this world, so the *ātmā* is really expressing everything, not the light. The *ātmā*, the thinker, the subject soul, that is expressing at the root of the expression and the *anubhūti*, the conception of everything in which we are. *Savitur varenyaṁ*, and there is something which is to be respected by that expression giver of this mundane world, the soul, which is to be revered by the soul. There is a word. *satyam - nirasta-kuhakaṁ satyaṁ paraṁ dhīmaḥi*. (*Śrīmad-Bhāgavatam*, 1.1.1).

That *satyaṁ paraṁ*, superior truth, which is superior to the soul, which can conceive this mundane world in its different stages. There is a realm, subject of the subject, light of the light, and one area, there is one lustrous, one illuminate world.

Bhargo means stage, just like the ray of the sun.

Devasya, and he's ray of another sun, *deva*, and what is the qualification of the *deva*, the acquaintance of the *deva*? *Deva* means who has, who is lustrous, beautiful, and who is playful. *dibdhart* ? *dib* ? means to play, and *dib* ? means to get *dikti* ? lustre, and *deva* is, *pulinga* ? Masculine figure, *puruṣa*. There is a *puruṣa* who is playful and who is beautiful, beautiful, playful, that *sundara*, beautiful, and *līlāmaya*, has got pastimes, playful.

And His potency, *bhargo*, and we shall think of Her, that potency. That will give us back in turn, we shall try to attempt, try to give our all attention towards *dhīmaḥi*. *Dhīmaḥi* means we shall go on meditation, in other words the spiritual cultivation, that is service, we shall engage, because He's our revered and we must culture Him. Revered culture means service, we shall serve Him, serve the *bhargo*, serve Her.

And *dhiyo*, and that spirit, the potency of that culture, of that spiritual culture, that is service, *sevā*, will be given by Him in return. '*Dāsa' kari' vetana more deha prema-dhana*. We shall serve, service means without any fruit, no want of fruit. But in turn it comes the more earnestness to serve, the *prema* we get as remuneration. *Prema*, *prema* means the more energy to serve. Our function is to serve and we get remuneration from Him, more energy and more earnestness to serve, that is *prema*.

Dhiyo yo naḥ pracodayāt. And this from *saṅkīrtana* I have drawn this *gayan - gāna - kīrtana* connection of Mahāprabhu, and also the flute sound of Kṛṣṇa. Why? That is when Kṛṣṇa plays the flute, the sound excites, informs all the servitors to be prepared for their service to meet Him in *kuñja* or anywhere. The flute sound helps the cowboys to be attending for their service, the *gopī*'s to be prepared for His service, and the *vātsalya rasa*, the Nanda, Yaśodā, they're also excited. The flute sound conducts them also for the engagement of their *vātsalya rasa* service, to get the highest realisation of service, that flute comes to help us.

So this *gān* ? is that Kṛṣṇa *ghan* ? this *Gāyatrī*. The song which is the basis of the revealed truth, the song, that is the equal of the flute song of Kṛṣṇa and also the *saṅkīrtana* of Mahāprabhu. All are encouraging us to attain our highest aim in the lovely service of the Supreme Lord, who holds the reverent position of all the souls that are, that the conscious spirit within this mundane world.

So this comprehensive meaning we draw from *Gāyatrī* covering the whole up to Goloka. Which excites the song, the sound, that encourages us to attain our highest duty. That is the meaning of *Gāyatrī*. In this way I have given the different light, leading to our highest attainment. The *Gāyatrī*, *veda-mātā*, gives birth to the revealed truth, which is the most fundamental plane from which the Vedic revealed truth is coming. Her nature is such. *Prakṛti*, that is the potency, the most fundamental potency of Kṛṣṇa, which recalls us to our service, who that are away from Him. Just as the cows are grazing here and there, when Kṛṣṇa sounds His flute, they all come together and prepare to come to *gośālā* (the cow shed), by that sound of the flute. That guides everything, that sound guiding everything and also guiding, helping us to join our duty, highest duty. That will be the real, deep meaning of *Gāyatrī*.

Everything must have the connection with the highest plane, we must have connection with the highest centre. Everything must have, some way or other, so everything more or less tries to take us there in the real plane and this is Svarūpa Śakti. The underground flow, incurring current and the external outcurring current is *māyā*, misconception, trying to concentrate us to local demand, provincial demand, selfish demand. Outcurring current trying to concentrate us towards separate interest, small or large. The most highest incurring current is always drawing us towards the centre. Svarūpa Śakti. Hare Kṛṣṇa.

Devotee: So on a very basic level, the *savitur* is considered as the sun god, on a very simple level they say the *brāhmaṇas* worship Vivasvān the sun god.

Guru Mahārāja: The sun god, *savitur*, but in *Bhagavad-gītā* it has been given out that sun cannot show because the soul is there, soul can show, soul can help us to feel, not the sun. If no soul the sun's father also cannot show anything to anyone. Really soul can show us, not the sun. *kṛtsnam lokam imam raviḥ* - (*Bhagavad-gītā*, 13.34), just as apparently we think that when the sun rises we can see everything, so really the *ātmā* is there which really shows us everything. Not only this eye showing but this nose showing, the ear showing, everything, because the *ātmā* is there, central.

The conception of the outside world is possible only by the *ātmā* not the sun, sun is a relative position. We can take it as analogy, light analogy to the knowledge. Light has been used in many places as suggesting what sort of characteristic the spirit has got, soul has got. It is expressing just as apparently light is expressing, so soul is expressing. So to understand the real position of the soul, the subject, the centre of knowledge, the light has been used in the intermediate position.

Just as light shows us things, so really soul shows us things. But who can understand, who can hold all the conceptions is the function of the soul, they can understand. Then they think that light cannot give everything. Light can give only the figure, but there is the touch experience, the sound experience light cannot give, the scent experience light cannot give. So generally light can give some expression of conception, but really soul gives that conception to everything, at the centre, at the centre of the known experience, of the touch experience, of the sound experience, of the eye experience, in the centre, the mind, the intelligence and the soul.

Just as in *Bhāgavatam* it is told that the moon is covered by the cloud, by the light of the moon cloud is being seen, but that cloud has covered the moon which we can't see. So the mental system, our world conception has covered the seer, the soul, and by the light of the soul all these things come in our feeling, experience, and they have covered that, *ahankāra*. Our individual mental system has covered our own soul but we can feel them by the light of that very soul. The sun is covered by the cloud, the cloud is seen by the light of the sun but the sun cloud has covered the sun, we can't see. Such is the position.

Devotee: So *savitur* also is Kṛṣṇa, above that?

Guru Mahārāja: No, *savitur* is *jīva*, *jīvātmā*, *savitur varenyam*, He has got His revered world there, and what is that? *Bhargo*, the lustrous world of Kṛṣṇa, and the *Bhargo* belongs to *Devasya Bhargo*, he belongs to Kṛṣṇa, they're Kṛṣṇa's potencies. And what is Deva? He's playful and He's beautiful. The Deva is beautiful and playful and His *Bhargo* means potency, that *Svarūpa Śakti* who is to be revered by the *jīva* soul, *savitur varenyam*, revered by the *jīva* soul, they revere, and the master of that soil is Kṛṣṇa who is playful and beautiful, and He will supply us with more potency to serve Him.

Dhīmahī, we shall try to cultivate about Him and He will in turn give us more power to go on with cultivation. In the soul area we can go on with by more meditation. *Dhīmahī*, that is service, because He holds the reverent position, superior position to us. So no other energising is possible in that plane, only showing reverence, that is service, service to the potency.

Dhiyo yo naḥ pracodayāt. Buddhi, suggestion is coming from Him.
prarnum - gāyatrī gānāt prarnum ? pran means release from the sound which can take us to our highest goal. In the comprehensive sense that *gānāt* that all the song has got its roots in the flute singing of Kṛṣṇa. That *gānāt prarnum*?

End of recording.

* * * * *

