

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.2.5-6

Guru Mahārāja: His autocracy and we are none, but we are to swallow that pill, that tablet, that very tablet we are to use and that will cure us from that jaundice, this bile attack, bile attack it will cure, that pill, Kṛṣṇa consciousness, and wholesale cure. Kṛṣṇa consciousness will cure and cure wholesale, such wholesale cure is never possible in any other conception of Godhead, or devotion, or knowledge, or *yoga*, or anything else, as Kṛṣṇa consciousness can cure.

To the fullest extent, full fledged theism, it takes possession of every part, every atom of our existence. The body, mind, the conscience, intelligence, everything will be taken possession by Him, Kṛṣṇa consciousness. Even this *parakīya*, what by His order has come in my possession, there also He can enter. *Parakīya* generally in *śāstra* there is the direction that you marry according to *śāstra* and you can enjoy within them. But Kṛṣṇa's life is not finished thereby, His life everywhere, everywhere, white, black, everywhere. Wherever He is that is white, all blackness, the deepest blackness will be turned into white when it comes in His touch, is so powerful a disinfecting agent. Absolute, because He's Absolute, He's Absolute.

Artheṣu abhijñāḥ svarāt, (Śrīmad-Bhāgavatam, 1.1.1) He only knows what is the purpose of everything, every atom, every atom has got its utility, and what is that utility? Only Kṛṣṇa is conscious of the fact. *Artheṣu abhijñāḥ*, He knows the purpose of existence of anything and everything, only He knows, *artheṣu abhijñāḥ*. And then *svarāt*, He's not responsible to explain to anyone for that, *svarāt*, independent. That is everything is meant, everything is for Him, they have got no other purpose of life, any atom has got no other purpose of life but to satisfy Him. This is Hegel's theory. Perfectionism, Panuntheism. That German philosopher Hegel.

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

"I am the Lord and I alone am the only enjoyer and rewarder of all sacrifices, of every action and all movements in this world. Everything belongs to Me, unconditionally, and you must be fully conscious of this fact. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death." (*Bhagavad-gītā*, 9.24)

"Every movement only to fulfil My purpose, every wave, every occurrence, every existence, all to fulfil My purpose. My position is such, unique position. You are also Mine, you are also Mine, not ordinary, My position, one as an intimate, My heart's friend, bosom friend. You make yourself far away from Me so that you have to search for Me. You belong to Me wholesale, now you have come to such a deplorable position that you will have to search for Me and again by searching also, continuous searching you can't find Me. What is this?"

vinoda bala haya haya haridasa hari nahi pai ?

Bhaktivinoda Ṭhākura's emotion is coming out, "What is this? Who is the servant of Hari he cannot find where is Hari? By innate nature he is the servitor of Hari, he's connected by nature, by creation, by constitutional position he's connected with Hari. And he cannot find out where is Hari? What is the peculiar sum in this world?"

This is *māyā*, and consciously I came to partake in the favour of *māyā* leaving Kṛṣṇa consciousness from *tataṣṭha*, marginal position, the peculiar marginal position where freedom was but very weak and the beginning from there. I came to colonise, to conquer a country and to establish a colony there for some purpose in the realm of *māyā*. I am the master, monarch of all I survey. This tempted me that I shall be a monarch but there I am slave and here I shall become a monarch. I shall predominate over things, exploit the land, whatever small I'll be able to exploit but I did not think the reaction would be a hundred times reaction will come for that colonising stage to subdue. Exploitation, every action equals opposite reaction with interest. Exploitation, it tasted very sweet: 'Oh, I shall exploit, I shall be master.'

But that is the enemy in me because I can control, I can exploit things of lower nature, the mean association. And if I want the association of the higher then I must have to go with folded hands as a slave. As much faithful slave I shall be so much higher position I shall be able to penetrate, live, to enter. This is *Bhāgavatam*.

So:

*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)

Mahāprabhu says if you really want to enter into the domain of that holy, high land you must prepare yourself. There, you are smaller than even a blade of grass, little pressure, going down, *tṛṇād api*, *tṛṇā* means grass, pressure going down. *Taror api sahiṣṇunā*, I won't give any opposition to anyone, still if opposition comes down to me, *taror api sahiṣṇunā*. I shall take the position of a tree, when it is cut down it gives shelter to the man with the shade and offers no opposition. You go and cut a tree, tree won't give any opposition, more, he will not withdraw the shade, the shadow from the cutter. If it dies without water it won't beg a pot of water from anybody, the tree. It is going to die for want of water but won't speak to anybody, 'oh, give some water to me I am going to die without water,' no. 'You want to take the fruit? Yes, take,' silent, leave everything. And the world inclemency he will forbear and give shelter to those that are come within the shadow, protect them. This should be the nature of a devotee, all tolerant.

Tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, coming to another plane, in the mental plane, from physical, *amāninā mānadena*, don't ask, don't hanker for any personal respect, honour. At the same time you will show honour to all. *Pratiṣṭha*, this is

the finest and most bitterest enemy, this is the most dreadful enemy, *amāninā mānadena*. I shall give honour to all but I won't hanker for honour or respect from anyone.

The *māyāvādīns*, they can give up this material prosperity or material glamour but they can't give up that *pratiṣṭha*, good name, good position, good fame, good future, good prospect, they're not ready to give it to anybody else. 'So *ham*,' I am a part of the highest thing whatever may be conceived, I am represented there." This is *māyāvādī*.

"I am represented, no taxation without representation," that Washington's prime war-cry, "No taxation without representation. We must not pay tax to the person where I shall not be represented. Any other party will judge and I shall feed him, I am the last man to do that. Who will manage about us, I must be represented there, then I shall pay tax, otherwise not." That was Washington's slogan: "No taxation without representation."

So *māyāvādīns*: "I won't accept anything to be the highest substance where I am not represented in an honourable way, *so ham*."

But the Vaiṣṇava the opposite: "I am nowhere, He's all in all and I'm most insignificant. He can do anything with me."

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)

Make or mar, He has got the right. So high is He. I am a fallible creature, what greatness may be within me who is fallible? My fallibility is proving definitely that my real position is vulnerable. But the Supreme Lord He's also vulnerable that can never be. He's very, very high. And so my connection will be a very, very small servant, most negligent servant.

But once we can accept such creed we have got on the other hand very high and high position there. As much as one can sacrifice so much respect comes automatically from that side. So self abnegation, so self sacrifice, so pure, now wants nothing so naturally the adoration valuation comes from that side. That, 'So self abnegation, so sacrificing a servant we must show our highest affection to him.' If a servant has got no demand only he wants to serve for our satisfaction and without any demand of any shadow, colour, then we cannot but adore him and show our affectionate hand to him.

This is the clue of Vaiṣṇava *dharma* and in Kṛṣṇa consciousness without any law, there is no law of sacrifice, no limit, everything belongs to Him, nothing to me, I am only His. That is, there is the highest end of life Mahāprabhu says because He's beautiful, He's sweet, He's charming, He's autocrat, Absolute Good is autocrat. If we can accept His autocracy, autocracy of the Absolute Good we realise most, on the whole. This is the teachings of Mahāprabhu. And this is not unreasonable, not unreasonable. *Nirmat-sarāṇām satām*, in the Holy Name they are totally devoid of any jealousy, they can easily understand this, that by greatest sacrifice to the Absolute Good we can come nearest to Him, nearest to Him. This is logic.

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

*dharmah projjhita-kaitavo 'tra paramo nirmat-sarāṇām satām
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

"Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart." (*Śrīmad-Bhāgavatam*, 1.1.2)

So we are to get it, indent it for ourselves, and also to carry this news to our neighbours. Mahāprabhu says: "Whomever you meet you talk of this *kṛṣṇa-kāṭha*, save the people."

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga
punarapi ei ṭhāñi pābe mora saṅga*

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land." (*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9)

Whomever you meet, they're all under eternal mortality, mortal influence, so only this talk is relevant otherwise all other talks are irrelevant. Everyone is going to the jaw of death, this is the total news of this world, the only news, that every second everyone is going and entering the jaws of death. This is the real problem, nothing else, the whole problem if summarised then it will come to this, every second, every atom here is entering into the jaws of death. This is the great and only danger in the world. So other talks are all irrelevant. Try to help him from entering into the jaws of death. This is the meaning and only problem of the whole world. So go and talk with whomever you meet talk with them about Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. Save yourself, save yourself and save you for your highest goal. *Yāre dekha, tāre kaha*: Whomever you meet, wherever you meet anyone, only talk of Kṛṣṇa. All other talks are irrelevant, redundant, so Kṛṣṇa.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa

It is My command. Don't think that you will be in position of *guru* and the people will come to honour you and you'll forget your own ordinary position and you will be

puffed up with pride and you'll go to hell. No, no, no. I order you, go on. The relief work is there and you can't stand idle as an onlooker, you can't. Though I say jump in the relief work, start relief work, I say. Whatever responsibility is there I shall take, you jump into relief work, the whole world is dying always, every second. *kṛṣṇa-kāṭha*.

āmāra ājñāya guru hañā tāra ei deśa. kabhu nā vādhibe tomāra viśaya-taraṅga punarapi ei thāñi pābe mora saṅga: You will get My association only by obeying My orders. Discharging duty that I am entrusting with you, you will find Myself there in the obedience in the discharge of your duty what I imposed on you. So you see whether it is reasonable or not, you judge it, everyone of us can judge. In the mortal world to save them what is the relief work help to the people? Not this clothing, not this feeding, nothing else. Dropping down dead, so many changing.

Once when I was in Madras Math some pleader came: "Oh, you are only talking about Kṛṣṇa and they're dying without food. You won't mind it?"

"No." He, he, he.

"The Ramakrishna Mission they're doing, if he dies then who will hear of you? Where you will get the listeners if they die? So first make them live, feed them, and then get them with the life and then you can talk about Kṛṣṇa to him."

I told him suppose there is a famine, I have got some food, I am distributing them flocking all, so many, a crowd before me I am distributing, distributing food and someone from the crowd left the crowd and fled. What should we do? Should we distribute the food or I shall run to catch him, what shall we do?"

"No, you will distribute, there is many, that is my case."

Many dying but the crowd is always here to hear from me about *kṛṣṇa-kāṭha*. Why I shall lose my time by running, by chasing after one person and so many are here? So many here I cannot finish them by the distribution. Why should I stop distribution of the nectar and I shall run to catch a man? This is foolish attempt.

Then he said: "Yes, yes, yes."

So only *kṛṣṇa-kāṭha*, not attention to any danger, there are many, from all sides they're needy of this guidance, proper guidance. So only you must engage yourself thoroughly in *kṛṣṇa-kāṭha*. Go on talking about Kṛṣṇa. That vibration when Mahāprabhu was going from Purī to Vṛndāvana through that jungle path, the elephants, the deer, the tigers, they also 'Kṛṣṇa Kṛṣṇa' and danced, how? His *kṛṣṇa-kāṭha* created such vibration so fine, entered the heart of the tigers, and deers, and elephants, and awakened that heart and they began to also 'Kṛṣṇa Kṛṣṇa' and dance. So fine and so surcharged with that force that that vibration entered and roused the heart. How the inner most plane that is covered by elephants body, or tigers body, but within there is the soul and soul is awakened. Just as electric, the finest current enters there and the soul was roused and when soul awakened then 'Kṛṣṇa Kṛṣṇa' began.

So also, every day the environment is full of animation, full of life so great or small. So the vibration that will push, that will strike the soul's plane and create some effect there towards Kṛṣṇa consciousness. So go on contributing preaching Kṛṣṇa consciousness, no other duty, no other work. Do you follow? What do you say? Is it intelligible?

Gaura Hari, Gaura Hari, Gaura Hari.

So (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja, the length and breadth of the world he went with Kṛṣṇa consciousness. And that you have all come here that is through his

earnestness, and he has done up. Hare Kṛṣṇa. Still in his name we are going on with some sort of transaction.

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

He has given the letter back to Naika, her letter?

Devotee: Yes.

Devotee: You mentioned that we should serve the environment. But I don't understand how we serve the environment.

Guru Mahārāja: Environment is whatever you come in contact with, that is whatever comes to your eye, to your nose, everything you can connect with the infinite, with Kṛṣṇa, with His potency, in this way you are to try to look at. You see you are seeing by the eye, with telescope you can see more, with microscope you can see more, in this way, x-ray you can see through. So our vision has no limit. What we are seeing, only the seeing of an ordinary man and the seeing of a doctor examining the body is different because the backing is his brain. So ordinary man's seeing of the body and a doctor's examination seeing the body is different. So deep vision will expose that everything belongs to Kṛṣṇa, everything is good. The environment we are living in, our reading of it is erroneous. We are reading everything in the environment as it is utilised by us to suit our purpose, as it suits our purpose we are habituated to see things in that way, in terms of our selfish interest, not from the standpoint of infinite.

*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
tena tyaktena bhujīthā, mā grdhaḥ kasya svid dhanam*

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong." (*Śrī Īśopaniṣad*, v 1)

Everywhere, even every atom, how it stands, it has got infinite backing, constantly being backed. So everything must be viewed with infinite backing or support or idea. Vaikuṅṭha, *kunṭha* means limit, *kunṭha*, narrowness. Limitless, Vaikuṅṭha, the vision which has got no limit, to the infinite estimation with infinite possibilities. An atom you can't think by examining an atom, then electron, proton, neutron, all these things. So whatever we see according to our own interest we'll give a stamp and count it in that way. But we must break out that caged vision of our own interest. We want to see everything from the infinite conception, standpoint.

Īśāvāsyam idaṁ sarvaṁ, everything has got infinite possibilities. Suppose a drop of water, maybe poison to me and it may be medicine to another, then what is that drop really? We are reading according to our own interest. Poison to one and food to another, then what is its intrinsic position independent of mine and his interest, what

is that thing? So everything has got no limit, no limit, it is the potency of the Lord, it is obeying Him. It can show any colour, and figure, any time can do anything.

For the necessity of Prahāda, one pillar when broken Nṛsiṃhadeva came out. Then, what is there, what is in the pillar? He's everywhere, He can come.

Prahāda told that: "Yes, here is also my Lord, Nṛsiṃhadeva is here."

Hiraṇyakaśipu said: "Where is your Hari? Day and night you say Hari, Hari, Hari, where is your Hari?"

"He's everywhere."

"Is He in this pillar?"

"Yes."

"Then I'll push it with force and break down."

Hari came and finished him.

Do you follow? That is ordinary environment appearing, but that is Hari. So in every atom Hari may assert, full presence may be in one drop, in one atom.

*mayā tatam idaṃ sarvaṃ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṃ teṣv avasthitaḥ.
na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
bhūta-bhṛṇ na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ*

"In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."

"And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them." (*Bhagavad-gītā*, 9. 4-5)

Mayā tatam idaṃ sarvaṃ, "I am everywhere, *jagad avyakta-mūrtinā*, in disguise, *mat-sthāni sarva-bhūtāni*, everything is in Me, *na ca mat-sthāni bhūtāni*, I am nowhere and nothing in Me, *paśya me yogam*, please try to note My peculiar mystic position Arjuna, Who am I?"

You'll find as our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) used to say: "Puppy brain." Puppy is the child of the dog, puppy? Is it not? Guru Mahārāja mostly used this word "Puppy brain." We want to understand everything by our "Puppy brain." So with our puppy brain we'll read the infinite. Infinite is infinite and every possibility there. We see only things we experience only with measurable, our selfish interest, but there, not so as we see them. They have got independent position and there the potency of the Lord, direct connection with Him. We can't feel, we can't see, but really they're in direct everything in direct connection and under command of Him. We are to see that, we are to feel that, and then we can get the benefit out of that.

Nitāi Gaura Hari bol.

Question? You, Parama, you put some question. Where is she?

Devotee: I'm here Guru Mahārāja.

Guru Mahārāja: No question, satisfied? You are going from here satisfied?

Devotee: Yes, I'm full to the brim.

Guru Mahārāja: Full to the brim? All right, I show my respects, yes, you are happy, you are fortunate.

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

Devotee: Mahārāja, I have one question.

Guru Mahārāja: What is that?

Devotee: Madhavendra Purī, I want to know where he got his inspiration from, that where he differed from Madhavācārya?

Guru Mahārāja: Madhavācārya? That was his previous birth, he gathered that from previous birth, Madhavendra Purī. There was Mahāprabhu took *sannyāsa* from Keśava Bhāratī, so though Madhavendra Purī's *guru* Lakṣmīpati was not of *māyāvādī* class but still *dvaita-vādī*, not the *prema*, the love in its very fine stage we can trace from Madhavendra Purī. From him Īśvara Purī then Śrī Caitanyadeva, the *prema* personified, He accepted him as *guru*.

The unkoor, the cloth? no, what is that? The bud, the first seed, sprout, coming out of the seed, that is called a sprout? The smallest and the youngest stage, the sprout. So Madhavendra Purī was considered to be the sprout, then Īśvara Purī little grown, and Mahāprabhu accepted *that guru*.

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

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: I have one question Guru Mahārāja. In the *Caitanya-caritāmṛta*, in the question about Vakeśvara Paṇḍit. One time, Vakeśvara Paṇḍit said to Mahāprabhu that: "Bring me 10.000 *gandharvas* and as they sing I will dance."

And Mahāprabhu replied that: "I have only one wing, if I had two, certainly I would fly high in the sky." I could not understand it.

Guru Mahārāja: Vakeśvara Paṇḍit, he was the incarnation of Aniruddha. Vāsudeva, Śankārṣana, Pradyumna, Aniruddha - *catuḥ-vyuha*. Then Aniruddha's incarnation was Vakeśvara Paṇḍit endowed with *prema*, a little not ordinary but a little supernatural degree. And he had such energy when in remembrance of Kṛṣṇa conception consciousness was so much intense in him that he used to dance and chant and he had no, his thirst for that never quenched.

Then he applied to Mahāprabhu: "That I'm not satisfied, I won't feel any satisfaction, no end of my satisfaction in dancing and chanting, especially in dancing. So I request You to give my full belly food, You please supply, supply some *gandharva* who can sing, what is that singing? The continuous race, what is the name? Marathon, so Vakeśvara Paṇḍit says that: "I can't stop my marathon temperament of chanting Kṛṣṇa and dancing. So please help me with some *gandharva* who can start the

sankīrtana in a marathonic way, without stopping way, continuous. And then I can feel some satisfaction by dancing."

That feeling, he gave vent to this feeling that: "I never feel any satisfaction in dancing, and the singers or the players they fail, their energy fails and I shall have to stop my dancing with much trouble, much dissatisfaction. I'm forced to stop my dancing. But please grant me..."

dasalaf sarvha gandharva ?

Gandharva means those that are very expert in singing, expert singers are *gandharvas*, *gand-dharma*, *gandharvas*, singing is their duty, their function is singing, they are known as *gandharvas*. So 10.000 expert singers You supply to me then I can feel some satisfaction in dancing."

That was the habit of Vakeśvara Paṇḍit to Mahāprabhu. And Mahāprabhu told: "That by getting you as My friend I feel Myself very, very proud that I have got a near friend, a friend very heart to Me. I have secured one and if I get another then I shall fly on the sky. Only one, you are one wing and if I get another wing like you, then I shall fly on the sky, not I shall walk on the earth, I shall fly and more preaching, more propaganda I could do. You are a great help to me."

In this way. That is the meaning. And Vakeśvara Paṇḍit's dancing converted Devānanda Paṇḍit first, and he could realise that explanation he gave to *Bhāgavata* that was *māyāvādā*. Then when after *sannyāsa* Mahāprabhu came here in this Kuliya, the Devānanda Paṇḍit fell on His feet. "By association of Vakeśvara Paṇḍit my ignorance is gone, now I can understand what is the real purpose of *Bhāgavatam*, the divine love, that is the only purpose of *Bhāgavatam* I could catch with the association of Vakeśvara Paṇḍit. And I come to beg forgiveness from Your holy feet because previously I did something wrong towards Your devotee Śrīvāsa Paṇḍit."

Devānanda Paṇḍit says. And by the influence of Vakeśvara he could understand that he committed offence against Mahāprabhu and *Bhāgavatam* and Śrīvāsa Paṇḍit. So he's one of the very energetic preachers, *pārṣada* preacher, eternal preacher of Mahāprabhu. And after Mahāprabhu disappeared, Mahāprabhu lived in Gambhīrā (a small room in Kāśī Mīśra's house in Jagannātha Purī), have you seen Purī?

Devotee: Yes.

Guru Mahārāja: Gambhīrā, and there was that Deity worshipping and after Mahāprabhu disappeared Vakeśvara Paṇḍit was installed in His place there. First heir of Mahāprabhu was installed that Vakeśvara Paṇḍit as the *mahāntaḥ* of that Gambhīrā in Purī where Mahāprabhu lived for eighteen years continuously.

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

And he was told as Aniruddha. The Pradyumna was this *śakha* family, this Raghunāndana was Pradyumna. And he (Vakeśvara Paṇḍit) was Aniruddha. And Nityānanda was Baladeva. And Mahāprabhu Himself Kṛṣṇa. So Kṛṣṇa Balarāma and Pradyumna Aniruddha. They're very beautiful, this Raghunāndana Ṭhākura Sarakara very beautiful and beautifully he could dance also.

And in childhood, it is told a story is with him, that his father Mukunda Ṭhākura he was a physician, he even had call from the capital also, from the king. A famous physician Mukunda Sarakara, his son was Raghunāndana. Mukunda had Gopala Mūrti

there in his daily worship, some Mūrti. Then when he went out, Raghunāndana was a young boy, sixteen or seventeen or so, he told: "You please, I'm going out, I may be late, you please feed my Deity if I come late."

Raghunāndana says: "Yes, I shall do."

Then Mukunda did not return, then Raghunāndana's mother she prepared all the *bhogam* and put there and asked Raghunāndana: "You go and offer....."

End of side A, 5-2-83 + start of side B, 5/6-2-83.

Guru Mahārāja:the *bhogam*. But Deity does not take it. What is this? My father told to make You eat and You don't eat. What is this? You have to eat." He then starts crying. "You do not eat and my father will come and chastise. He asked me to feed the Deity and now You are not feeding."

Then after hearing his cry the Deity had to say that: "Deity does not eat."

"The Deity does not eat? What do You say? You are talking, Deity does not talk but You are talking. No, You will have to eat otherwise my father will come and abuse me and You will have to eat." So his cry was so sincere and earnest that Deity had to take all these things, all these offerings.

Then after finishing that he came out, the mother came to take the *Prasādam*. "What is this? The pot is empty. You have finished it?"

"No, no, no, I have not taken."

"Then why the pot is empty?"

"Gopala has eaten."

"You fool, Gopala He's Deity, He never eats. Only we show and with *mantram* we offer and we take the *Prasādam*."

"No, no, Gopala has eaten."

"You fool, you want to make us fools, what is this? Your father he does not know your characteristic, he entrusted you and you have taken it instead of offering."

Then when his father came home his mother also complained: "What is this? You have asked the boy to do and this is the fact. The whole thing finished, I went to take the *Prasādam* but empty handed. And he says that the Deity has eaten up everything." Then father also tried his best to take out from his boy: "No, you boy, perhaps after offering you were very hungry, you might have eaten."

"No, no, my father, I have not eaten anything. The whole thing Gopala has taken."

"You boy, it is not possible, why do you say this lie. We have got so much experience that the Deity never takes food. Only by offering we are to take the *Prasādam*." In this way.

Then he began to cry, but he says the Deity has taken.

Then at last: "Can you show?"

"That I don't know, it is His will."

Anyhow, perhaps he could show one day that the Deity is taking. So such was Raghunandana. Raghunandana, his dancing was very, very, very charming, that Raghunandana and this Vakeśvara Paṇḍit also. And Nityānanda Prabhu, Mahāprabhu He's famous for beautiful dancing.

Gaura Hari bol.

.....

Guru Mahārāja: Can we understand this?

Devotee: Yes. So all qualities of

Guru Mahārāja: Only with the spirit of service, that is the criterion. And how much risk you take for that it is laudable, more valuable. So that is given by *Yoga-Māyā* and this is by *Mahā-Māyā*. This is outcurring current and that is incurring current. *Yoga-Māyā* gives a new dress of devotion, and everything is useful, what is considered to be that *lampata* ? *lampata* is women hunters. But in Kṛṣṇa that is the most sweet and purest action. Who can offer, whoever can offer themselves for that. In this way, the strange things, a strange thing which we can consider to be the most inferior, that will have so much value in the purest, in that way. And this is possible only in Goloka and not in Vaikuṅṭha, the lower half, but higher half where the people, where the servitors are activated by the motive, or inspiration, or the action, intuitive action, it is there.

Tat paratvena nirmalam: the purity depends on the process by which Kṛṣṇa is the object of satisfaction.

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

"Pure devotion (*bhakti*) 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*)

As much as intense attempt is made for His satisfaction, so much pure it is, no other criterion of purity. The criterion of purity is as much as it is to satisfy Kṛṣṇa. The degree of goodness or purity will be measured only by one standard, with how much earnestness it is done for the satisfaction of the centre.

Can you think it? No?

Devotee: Yes.

Guru Mahārāja: Then try to see, to conceive what is the standard of purity, standard of divinity, that is only what is done for the service of the centre. Centre carrying service, that is *Yoga-Māyā*. And sense carrying service of the plurality that is most awkward, reactionary. There also the reaction, but the reaction comes in the form of more earnestness for the service, *prema*. *Dāsa' kari' vetana more deha prema-dhana*, appoint me as Your servant and give the salary of love, more and more love towards You, more and more earnest attitude for the service of Yourself.

That is there, and here, the reaction is that whom I am trying to enjoy he will enjoy me. I shall turn into the object of his enjoyment today. I'm master he's servant, I am using, I shall have to be servant and he will be my master, is here reaction. But there

they do not want anything but His love and love comes in them and what is the nature of love? That more attentive mood of service towards the centre. No form is to be abused, this physical to be abused or praised. Stealing is bad here but stealing for the service of Kṛṣṇa it is good, it is better than ordinary moral aspect, no question of morality can enter there because it is the kingdom of autocracy, *svarat*, everything is For Himself, He's *svarat*. But these laws won't be applied there, just the opposite. That is Kṛṣṇa consciousness, this is *sambandha-jñāna*, to know what is what, to know where I am, to know who is who to me, and do accordingly.

If I steal your property and I can use it for the service, for the satisfaction of Kṛṣṇa, then you will be paid in return, you will be benefited. Kṛṣṇa consciousness will come down in you in return as reaction. So I am a party to help you to enter into Kṛṣṇa consciousness, I am also being rewarded, no question of punishment for stealing. Do you follow, no?

Devotee: Yes, I follow.

Guru Mahārāja: In this way you are to understand everything. Anything which is meant for the satisfaction of Kṛṣṇa cannot have any bad characteristic there, all good. Because it is meant for the good then the reaction for goodness comes to you, you will be purified. So conceive, variety is there, infinite variety there must be amongst His servitors as we find here, more than that variety may be found there. *Virat*, it is unlimited world, so variety is numberless, is not possible to find here but especially by us of limited understanding. But there, infinite variety of ego, but ego is golden ego, ego is not lead, or iron ego, golden ego. That is desirable, plurality is there, unity and plurality, but there, in good harmony and here in discord. Diversity, plurality, that is not bad but harmonised, and here in discord that is bad.

There, any quality, fighting with one another, no good thing, but there fighting also is producing some good result. The touch of that magical wand is such, one who is killed there he is also happy, and who is killing he's also happy. Just as in a drama, when you are seeing a drama a man is being killed, poisoned, another man is giving the poison, killing him. But what do you appreciate there? The process of their function, the credit will go how well they will be able to imitate that action. Because really no death is there, only a show, imitation. So how skilfully one can plot to poison another, how skilfully he can do it naturally, he will be appreciated. And the man who is being poisoned, he also how he can play the part of being poisoned, the appreciation will go there, because real killing is not there.

There also soul is eternal, no killing possible, but only imitation, everything is imitation for the satisfaction. In drama also for the satisfaction of the onlooker, the audience, they are playing. So, there also, for the satisfaction of Him they're showing their activities. Whatever occurs there, all pleasure producing, all ecstatic waves. The form may be otherwise but the material is all right. Just as the other day I sometime told, this pill is very bitter but if you prepare it with sugar, a sugar made pill that will be sweet not bitter, not pungent. What is very bitter if it is made of sugar then it will be, cannot but be sweet.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet

ato hetor ahetoś ca, yūnor māna udañcati

Rūpa Goswāmī says: "Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."

(*Ujjvala-nīlamanī*)

Quarrelling with Kṛṣṇa, the friends sometimes they fight with Kṛṣṇa but that is pleasing to Kṛṣṇa, that mock fight. Sometimes they're carrying Kṛṣṇa on their shoulders and sometimes Kṛṣṇa is carrying the friends on His own shoulder. But all meant to please Kṛṣṇa, and some they may not know that the *Yoga-Māyā* makes arrangement in that way.

Jñāna-sunya-bhakti, Yaśodā is whipping Kṛṣṇa but motherly affection whipping Kṛṣṇa. And Kṛṣṇa crying, rubbing His eyes, and also admitting: "I won't do this thing again My mother. Please forgive Me." But it is pleasing Kṛṣṇa, it is meant on the basis of pleasing Kṛṣṇa, service. They may not know it, *jñāna-sunya-bhakti*, such arrangement made by *Yoga-Māyā*, but the fact is such. The underlying principle of beating the Son, Kṛṣṇa, or the outcome of a great, higher quality, love, affection of Yaśodā towards Kṛṣṇa. Because Kṛṣṇa enjoys it from His innermost heart, enjoying, enjoying that whipping of His mother. Superficially He's showing that by whipping He's feeling pain and He's crying, it is superficial, but at heart He enjoys such motherly affection even in punishment.

In *vātsalya rasa*, in *madhura rasa*, a friendly circle. Apparently so many things have been described there that may be meant that this is not service, disservice, displeasing Kṛṣṇa, but it is not so. Internally it is supplying the pleasure of Kṛṣṇa. But here the opposite, sometimes a man may be seen to worship the Deity in very pure dress and pure, all these things, but within there is some aim: "Oh Lord, You please give me something in return, give me some money, or some cure from some particular disease, or save me from my enemies." So some petition there within and outwardly pure arrangements are made but that is filthy ultimately, this *kāmana*, sense pleasure. To exact service from Him, giving some bribe openly, and internally to put some petition: "Give this, for five rupees I want five *lākhs*." This is *māyā*, this is not service. Yet though externally it's seen to be very pure service, but the poison is within.

And there, the nectar is within, earnestness for the satisfaction of Kṛṣṇa, and apparently on the outside whatever it may be it is all pure, purest of the pure. Because the motive is for God's satisfaction, Kṛṣṇa's satisfaction.

Devotee: Guru Mahārāja, there's so many great devotees mentioned in *Śrīmad-Bhāgavatam* and other places, but somehow Lord Śiva is sometimes referred to as the greatest devotee. Is there any special quality

Guru Mahārāja: He is among the grade of classification, in a particular group, there different groups and in one group one is better, best, in this way we are to measure. And the general comparison is there.

na tathā me priyatama ātmayonir na śaṅkaraḥ

"Neither Brahmā, nor Śīva, nor Saṅkarṣaṇa of Vaikuṅṭha, nor the goddess of fortune Lakṣmidevī, nor even My own self is as dear to Me as you. You are My favourite, Uddhava." (Śrīmad-Bhāgavatam, 11.14.15)

Began from Brahmā, Sanātana Goswāmī has begun from a *brāhmaṇa*, rich man who is attending the Kumbha-mela, Allahabad, Gaṅgā, the Ganges, Yamunā. And there, feeding many guests in the *tīrtha*, from the pure holy place, and also the clothing and other things, that in this incidents began. And ultimately performing *Nāma-saṅkīrtana* in the end. The first unit he showed there, making good *karma* and ending with *Nāma-saṅkīrtana*. There the beginning of the real theistic life.

Then approached him: "You are very fortunate man."

He told: "What fortune I have got? I have nothing." He showed some Mahārāja perhaps in Purī: "How fortunate he is, he is distributing *Prasādam* to the people, relating *sukṛti* to so many, and doing this and that, all these things. He's really a man who is making his life fruitful, successful, in this world of mundane type."

Then, Devarṣi Nārada ran to that king and began to praise: "You are so and so."

He also answered: "What do you see? I have nothing. What I did? In the infinite world how much I have got and how many I can distribute to others *Prasādam*, or clothing, all these things, I am none. Of course I find Indra, he's very fortunate. Kṛṣṇa Himself has come as his brother Vāmana (the Lord's incarnation as a dwarf *brāhmaṇa* boy), he's making arrangement for His service and doing so many things, so many things. So much facility he has got command over, so much energy of this, both mundane and subtle world's stage."

Devarṣi ran to Indra: "You are very fortunate we have to say."

"You Devarṣi, you praise in vain. What is my position? And whom are you really? A devotee of the really, are holder, you have got command of the whole *brahmanda*. And you also have close connection with Nārāyaṇa, by inspiration he gives *Veda* to us, and so many things. He's the most fortunate."

And Nārada ran to Brahmā. Then he began to praise Brahmā.

"What do you say, my son Nārada? Are you mad? Have I not taught you where is Nārāyaṇa and where am I? I am in bondage, what good I am doing? Mahādeva, Śīva, he's of course reliable, he does not care for this mundane life, does not care for any permanent abode, residence, does not care to have a good dress. Always here and there taking the Name of Rāma madly wandering, he'll be a real devotee. What is my position?"

Then Nārada went to Mahādeva, began to praise. "There are some portions in the *Veda*, *Śruti*, that say that you are the ultimate Lord of the whole world, and you are a devotee also. Your position is unique. I came to take your shelter, I want your grace."

Śīva was very much enraged and with his trident, that peculiar weapon with three ends, came to teach a lesson to Nārada. "You say that this is the teaching that I am the ultimate reality, what do you say? Have you no common sense? I am always taking the Name of Rāma, Rāma, Rāma, He is my Lord, Viṣṇu, Nārāyaṇa. And you have come to make blaspheme, 'I am the ultimate reality?' You don't understand the meanings of

those *Śrutis* which makes heard my praise is mentioned so intensely, in this way. To find real devotion you go to Prahlāda, pure devotion. I sometimes go to fight with Nārāyaṇa, I have got partiality for the demons, I give indulgence to so many demons and go to fight on their behalf with Nārāyaṇa. Don't you know that? The Lord has given this most undesirable position to me, He has put me in the opposition party, as leader of the opposition party I go to support against Him, these demons of the world. You don't know all these things what is my most undesirable function I am entrusted with? But practically He is all in all, whatever He does we must all take on our heads, no other way. A most undesirable position I am holding."

Then went to Prahlāda. Prahlāda told: "Oh, Devarṣi, you know everything about me, I am your disciple. Why you have come, neither devotion in me, I don't understand, so why do you? I only by your grace, only can recollect to certain extent, *smaraṇa*, recollect some, but no service. I'm not fortunate to serve my Lord, only to be satisfied by thinking, speculation, all these things. But Hanumānji he's really fortunate, he has got a great energy and mentality to serve the Lord. And how he's giving service miraculously in Lanka for the delivery from the hands of Rāvaṇa our mother Sītā Devī, how for the release of Sītā Devī, Hanumān showed his valour and killed so many for the service. He's our ideal, ideal devotee is Hanumān."

Then Nārada went to Hanumān again, Hanumān also disturbed. "Yes, those days are gone, Rāmacandra was very affectionate to me, and I did also so much inspired by His grace, it is no credit to me. Now I am here alone, remembering those glorious days of the past. But we hear that Rāmacandra has come again in Kṛṣṇa and giving much favour to the Pāṇḍavas as friend. As master, He showed some grace to me, I can't deny. But now the Pāṇḍavas are very fortunate. Those days of mine gone forever."

Then, went to Pāṇḍavas and met Yudhiṣṭhira. "You are very fortunate Yudhiṣṭhira, the Lord Himself is a friend to you, friend to you. And you are all, good persons sing the glorious fortune you have got, you Pāṇḍavas."

Yudhiṣṭhira says: "What do you say Devarṣi Nārada? I can't understand. What I think every now and then, I shall see I tell you that. I think us to be the most unfortunate, because, we're showing very discouraging examples here. The whole of our life is always in danger, danger after danger, not a peaceful life we find. So people at large they won't come to worship Kṛṣṇa, that is my apprehension. True to say to you that is my only such apprehension comes in my mind, that looking at our life full of danger, variety of danger, whole life we are suffering. So if Kṛṣṇa's friend Pāṇḍava, that means the whole life suffering, won't go to Kṛṣṇa. The people will think like that Devarṣi. That is my apprehension."

"No, no, what do you say Yudhiṣṭhira? Your danger, your unhappy incidents in you, what does it mean? Anything bad coming to the Pāṇḍavas, that means that Kṛṣṇa is coming, that is only a messenger. Any danger to Pāṇḍavas comes as a messenger to say 'Kṛṣṇa is coming.' And we find like that, the messenger, they're all, your danger is always acting, playing the part of a messenger, 'oh Kṛṣṇa is coming,' to say there. So what is that? And your mother also gave statement:

*vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam*

Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."

(*Śrīmad-Bhāgavatam*, 1.8.25)

"Let the danger and bad fortune, ill luck, come and remain with me always, because in that time I get the remembrance of Kṛṣṇa. So that is my wealth. And if ill luck vanishes and good fortune comes, I may forget Kṛṣṇa, that I don't want." Queen Kuntī's famous statement is that. "Let ill luck always remain with me, which helps me to think about Kṛṣṇa, and Kṛṣṇa comes. I don't want any good luck that may help me to forget."

"So what do you say Yudhiṣṭhira? Your bad luck means to say Kṛṣṇa is coming, Kṛṣṇa is coming."

Yudhiṣṭhira says: Yādavas, they're really happy always. Kṛṣṇa sometimes comes to visit us but always with the Yādavas, Yādavas are really fortunate. Encouraged by Kṛṣṇa they're moving bravely to every corner without fearing anybody, because Kṛṣṇa is there with them, their master."

Nārada went to the Yādavas and proposed that: "No happy person is in this world like you Yādavas."

End of recording, 5/6-2-83.

* * * * *