

83.2.11-12

**Guru Mahārāja:** Give us all these effects to us. So a devotee of the higher order, he must not play to any place, or any prayer that absolves me from the sin. He will say, the first class devotee will say, will pray: "Whatever I have done wrong I am ready to suffer for that to the *paisa* (a monetary unit of India and Pakistan worth one hundredth of a rupee). But only my prayer is that I may get a drop of nectar of the favour of Kṛṣṇa." That should be the prayer of a real devotee.

*paśu-pakṣī-kīṭa-ādi balite nā pāre  
śunilei harināma tā'rā saba tare  
japile se kṛṣṇa-nāma āpani se tare  
ucca-saṅkīrtane para-upakāra kare  
ata eva ucca hari' kīrtana karile  
śata-guṇa phala haya sarva-śāstre bale*

"The animals, the birds, and the insects cannot chant the Holy Name, but by hearing the Holy Name chanted they can benefit. Chanting the *japa* of the Holy Name of Kṛṣṇa purifies oneself, but the loud *saṅkīrtana* of the Holy Name of Kṛṣṇa benefits all living beings. Therefore, loudly chant the Holy Name of Kṛṣṇa in *kīrtana*, and you will get one hundred times the benefit of chanting *japa*. This is the verdict of the *śāstras*."

(*Caitanya-Bhāgavata-Ādi* 17.279-281)

"I may according to my *karma*, I may be a bird, I may be a beast, or I may be a worm, insect, in the heaven or in hell. I don't care for that. According to my own *karma* let me suffer for that. But only my prayer that I may not be devoid, or maybe deceived from the favour of Kṛṣṇa, I get that, His grace, devotion I want, only devotion I want."

*nasta dharmi navasunjayi naiva karma komokay,  
yad yad bhavam bhava tu bhagavan purva karma anu rupam ?*

And Bhaktivinod:

*pasu pakti* .....? Let me, to enjoy my result of good works in heaven, or if I have to suffer for my bad actions in previous lives we are to go to hell, I don't want to get out of that. My *karma* I shall have to suffer or enjoy, I don't care for that. But my prayer, not to take away that sin or that good merit or bad merit, but only my prayer is for pure devotion independent of these two. Neither happiness nor suffering, neither happiness from happiness nor from suffering I want relief. Let it be according to my previous *karma*. The least, what I want from this moment, I won't try to waste that favour of Kṛṣṇa to face with any eventuality. Whatever I shall acquire, a drop, I shall acquire friends, that must be the nectar of the highest order. And lower things can deal with these things heaven and hell. To remove, to deliver us from hell or from heaven very lower things can do that. But Kṛṣṇa's favour we shall pray only as a

positive attainment, and never to minimise our previous, the result of the bad activities of misconception, misconception is nothing for that. I want the visa, don't care for passport. If I get visa, passport will come automatically. Something like that. If I get visa, no passport trouble will be able to trouble me, something. This *Māyā*, to do away with *Māyā* it is nothing. But the positive attainment in the domain of Kṛṣṇa, that is a very higher thing. By passing *Māyā* we can attain Virāja Brahmāloka, *mukti*, the marginal position, but why should I waste my energy only to acquire a position in the marginal land? All my attempts must be focussed towards the prayer of a position in Goloka, that I shall try, and that will be gain of very higher order, highest order. I shall pray automatically this will be done.

There was one case in *Sāvitṛī - Satyavān Purāṇa* story. *Sāvitṛī* from *Yamarāja* she wanted boon, she was a chaste lady. Went to the forest with her husband knowing that that day, she knew that that day was the day of death of her husband, so she followed her husband *Satyavān* to the forest. And suddenly *Satyavān*, *Sāvitṛī* knew already, *Satyavān* did not know. "I feel some ache in my brain, I want to take a sleep." *Sāvitṛī* was ready. On her lap *Satyavān* put his head. He was cutting wood there and slept and heart failed, died of heart failure.

*Yamarāja* came to take him, first his agents came but they found that *Satyavān* was on the lap of his chaste, very pure wife. They could not venture to take him. Then *Yamarāja* himself came. *Sāvitṛī* is there with the head on her lap. *Yamarāja* told: "You leave it, he's dead, you leave his body."

Then *Sāvitṛī* told: "Yes, you take him."

*Yamarāja* took him, that soul, *Sāvitṛī* is approaching, by her penance's she's approaching, following in pursuance of her husband. *Yamarāja* told: "O you why do you come? I'm taking him, you must go back."

But, "No, I can't go, I shall go also," in this way.

*Yamarāja* told: "No, you don't come. Why do you disturb my activity? This is the arrangement of the creator *Brahmā* and you must obey that."

*Sāvitṛī* told: "It is better to die than live without husband," in this way.

Then *Yamarāja* told: "I am giving some boon to you, accept and be satisfied."

"What boon you will give?" Then she wanted, her father-in-law and mother-in-law they were blind, "Let them get eye."

"Yes, they will get eye."

Second, then again going, "No, I'm not satisfied, can't live."

"Then take another boon."

"If you are pleased to give boon, then they have lost their kingdom, now they may be installed in their own kingdom."

"Yes, I say they will get back their kingdom."

"All right." Again *Sāvitṛī* going.

"Again you are coming?"

"Yes, I can't live without the company of my husband. I'll take another boon."

"Yes, what is that?"

"I want one hundred sons."

"Yes, you'll get one hundred sons."

Then again she is going. "And why you are coming, you are already told that I shall get one hundred sons."

"If you are taking my husband how can I get sons?"

Then Yamarāja was perplexed: "Yes, that's true." Then what to do? He appealed to the higher force and sanctioned Sāvitrī's boon. She got her husband back. So Yamarāja was already committed: "That you have got, you will get one hundred sons."

Then Sāvitrī put the demand: "You have already sanctioned that I shall get one hundred sons, you can't take my husband."

So if we get some space in Goloka we cannot be detained in this mundane world. Why should we bother ourselves that Tulasi Devī who can give me a place there, they please clear the dirt on which I am standing, that is self-deception. Do you follow? No?

**Devotee:** Yes.

**Guru Mahārāja:** So always to the higher entity we shall pray for the higher service of the Lord. Wherever we are we won't care for that, that automatically will be solved. If we get some higher appointment there, then automatically they can't detain us here. So a *śuddha bhakta*, a pure devotee, from the core of his heart he will never pray for anything else, that will be waste of energy. "Only pure inclination toward the service of my eternal Lord, that I want, I know nothing else but the loving service of my eternal Lord, that I want. I do not know anything else."

The *gopīs*, when Nārada came for the feet-dust. In Dwārakā, when Kṛṣṇa is playing that He has got a very bad headache and only the feet-dust of a devotee can remove that headache. So Nārada approached so many, none came forward to give feet-dust to Kṛṣṇa. "Kṛṣṇa says: 'I am suffering great pain, all these things.'"

"No, no, we don't believe that, this is all to test us. We are the last persons to give feet-dust to our venerable husband whom we think to be God Himself, never."

Then Nārada came to Kṛṣṇa. "Have you got the medicine?"

"No, no, none is prepared to give feet-dust to You my Lord."

Then: "Nārada, go, go, go to Vṛndāvana, you seek for that there, go."

Nārada, by the power of *yoga*, he at once came. The *gopīs* talked there: "Oh, how is Kṛṣṇa? Nārada, you have come, perhaps you are coming from Dwārakā?"

"Yes, yes, I am coming. Kṛṣṇa is suffering from headache very much."

"How? He is suffering?"

"Yes, He is suffering."

"And no medicine, no cure?"

"Well only feet-dust of the devotee, that is *the* medicine, nothing else can cure Him. So I have come here, you are so many devotees."

"Oh, take, take feet-dust, say you give your feet-dust. We don't know who is the proper devotee, give feet-dust, collect feet-dust and take."

Nārada was astounded: "What is this? No one, even myself I do not venture to give, thus the queens told, 'Nārada, you are a devotee, you give your feet-dust.' I also can't. But these ladies they're offering their feet-dust by competition, 'Oh take, please take

hers, take hers," in this way. He stood dumb. "What do you think? You are giving feet-dust to Kṛṣṇa. Don't you know the consequence?"

"Yes, what consequence?"

"Eternal hell."

"We are prepared for that Nārada. We only are concerned with His pleasure, we do not care for our future, we do not care for our future. Our whole attention is to seek for pleasure for Him."

So a pure devotee won't pray for anything but for the higher service of the Lord our heart, they can't see anything else, nothing he can see for him or her for their own pleasure but only the pleasure of Kṛṣṇa. Forgetful, as in Christianity also, there is self sacrifice and greater than that is self forgetfulness, self forgetful self is there, but forgetful for the pleasure of the Lord. No self interest. Self forgetfulness that is unconscious of their own particular interest, it is merged in the interest of the whole Lord Absolute. So a pure devotee should never want anything else but the pure service of the Lord. He does not care to know any other thing, can't see even.

Once, after the Pāṇḍavas and Kauravas got their training finished in the school of Droṇācārya, Droṇācārya to test them he put an artificial bird on the top of a tree, and asked them one by one: "Pierce, mark the eye of this bird I have put on the top of the tree." First he called up Yudhiṣṭhira, he was the senior most: "You are to mark, pierce the eye of the artificial bird that I have put on the top of the tree. Take your bow and arrow." And Yudhiṣṭhira at once came. "What do you see?"

"I'm seeing all."

"Bird?"

"Yes."

"The whole bird?"

"Yes."

"The tree?"

"Yes."

"Are you seeing me?"

"Yes. I'm seeing everything."

"Give up, give in your arrow."

Then in this way he say, this man, that man, then at last called for Arjuna. "You are to do this."

"Yes."

"Have you fixed you mark?"

"Yes."

"What do you see?"

"I see the bird."

"No tree, none else?"

"No."

"The whole bird?"

"Never, no, only the eye."

"The bird and only the eye, and you can't see anything else?"

"No, only the eye I am seeing."

"Yes, mark."

So a pure devotee he can't see anything else, but hear the praise, the joy of his Lord of his heart. They're unconscious of everything. Let it be, whatever You may like. So that pure devotion of that Tulasī, or anyone, a pure devotee won't pray for anything else if he's got that higher *sukṛti*, *śuddha bhakti*, *prema bhakti*, the seed of *prema bhakti*. Only Kṛṣṇa's pleasure, the pleasure of my Lord cent per cent, unconscious of his own body, mind, everything. That is the type. Hare Kṛṣṇa. Do you understand?

Devotee: Yes Mahārāja.

Guru Mahārāja: Gaura Hari. Mahāprabhu says: *mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi*:

*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye  
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi*

"O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."

(Śrī Caitanya Mahāprabhu's *Śikṣāṣṭakam*, 4)

.....  
*ayi nanda-tanuja kinikaram, patitam mam visame bhavambudhau  
kṛpayā tava pāda-pankaja-sthita-dhūli-sadṛṣam vicintaya*

"O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet." (*Śikṣāṣṭakam*, v 5)

.....  
*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*, v 3)

.....  
*na dhanam na janam na sundarim, kavitam va jagad-isa kamaye  
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi*

"O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."

(*Śikṣāṣṭakam*, v 4)

*pasu bhakti vehi thakhi sei gadvigani ray  
tava bhakti rahe vinod seva kore rdhay ?*

*nasta dharme navajare narge karma bhavoge  
yad yad vad bhoma bhoda palavan bhur bhuvaha mana rupam ?*

*etat praptam no bhuva matam janma janmam tam ?*

Something else, I forget the śloka, the gist is such.  
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.  
Nitāi Gaura Hari bol. Nitāi Gaura Hari.

**Devotee:** Guru Mahārāja, I have one question about Tulasī. The devotees here at the Maṭh, they say even if the *japa-mālā* is not real Tulasī Devī, when you touch, when you count the beads, you turn that *japa-mālā* into Tulasī Devī. My question is this, is it important to have *japa-mālā* of Tulasī Devī or not?

**Guru Mahārāja:** There is higher consideration. What I really want to revere, if we consider them of this mundane thing that is offence, it is offence.

*arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jātī-buddhir  
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ  
śrī-viṣṇor-nāmni-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir  
viṣṇau sarvveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ*

"Anyone who considers the worshippable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava *Guru* to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and *mantra* of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."

(*Padma-Purāṇa* )

*Arcye viṣṇau śilā-dhīr*: if we think that what we worship that is stone; *guruṣu nara-matir*: seeing Gurudeva to be a man; *vaiṣṇave jātī-buddhir*: and if we see the Vaiṣṇava as *brāhmaṇa*, *śudra*, all these things; *viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ*: and the feet water, or the *caranāmṛtam* of Viṣṇu, Vaiṣṇava, if we think that is water; *viṣṇau sarvveśvareṣe tad-itara-sama-dhīr*: and the Master of all, Lord of all, Viṣṇu, if we think one of many gods, then *nārakī saḥ*: we shall have to go straight to hell.

*yasyātma-buddhiḥ kuṇape tridhātuke  
sva dhī kalatrādiṣu bhauma ijya dhīḥ  
yat tīrtha buddhiḥ salile na karhicij-  
janesvabhijñeṣu sa eva gokharaḥ*

"One who believes this body, which is composed of mucus, bile, and air, is the self, who thinks of his wife and children as his bodily expansions, and who considers the land of his birth worshippable, who visits the holy places simply to go swimming, without seeking shelter of the holy saints who live there, is no better than a cow or an ass. His conception of reality is condemned." (*Śrīmad-Bhāgavatam*, 10.84.13)

One in *Bhāgavatam* and one in *Padma-Purāṇa*. *yasyātma-buddhiḥ kuṇape tridhātuke*: in this body if one thinks he is the soul, identifying the soul with the body, *tridhātuke*. *Sva dhī kalatrādiṣu*: the wife, children, they're my own, if one thinks like that. *Bhauma ijya dhīḥ*: and our worshippable object is something material, if we think, *bhauma ijya dhīḥ*. *Yat tīrtha buddhiḥ salile*: and thinks this water is purifying, identifies purity with water, this material thing. *Sa eva gokharaḥ*: he may be considered as an ass which can be used only to carry the food of the cows, *gokharaḥ*, *kharah* means the ass that carries burden, *gokharaḥ* means that cannot be utilised for the purpose of human utility but only for the beast, very lower conception of beast.

So we are to take us out of identifying spiritual with material, spiritual that is necessary, not material. We are to understand the real position. Rāvaṇa, he stole away Sītā Devī, and a devotee of the primary class was very much shocked to hear that. And when Mahāprabhu was a guest with that Rāmanūja devotee, he anyhow managed to give some food to Mahāprabhu and he himself observed fasting, and he's always bewailing. Mahāprabhu told: "Why you don't take food?"

He told: "I want to die. I had to hear that my mother Janaki, Sītā Devī, She was stolen by a demon. I shall have to hear that in my ear? I want to die. I won't like to live any longer."

Then Mahāprabhu consoled him: "No, no, you don't think like that. Sītā Devī, She is Lakṣmī Devī Herself, She's *cinmaya*, She's consciousness personified, not body of any material stuff, this flesh and blood. Sītā Devī's body is not made of flesh and blood. So what to speak of Rāvaṇa to forcibly carry Her, Rāvaṇa even cannot touch, even cannot see Her. Sītā Devī is made of such stuff that Rāvaṇa he cannot see Her, cannot touch Her. This is the fact. Don't disturb your mind, this is the fact I say you take *prasādam*." Then he took *prasādam*.

Then Mahāprabhu went to further south and in one place He found that the devotees are reading *Kūrma-Purāṇa*, and there it is mentioned that when Rāvaṇa came to steal away Sītā, She took shelter into fire and *Māyā* Sītā and the fire god gave some imitation Sītā to Rāvaṇa. Then after killing Rāvaṇa, attaining victory, when Rāmacandra is taking Sītā from Lanka, Rāmacandra told that: "To prove Her chastity She must enter into blazing fire, then if She can pass away from that test I shall accept Her. Otherwise She is for a whole year She is with the demon family, I can't trust Her chastity."

Then so many devotees began to weep but at the order of Rāmacandra the fire was ready and Sītā Devī had to enter into the fire. The fire quenched, Sītā Devī came out without any change, a smiling face. Devotees began to give joy, "Sītā Devī *ki jaya*." This was written in that *Kūrma-Purāṇa*.

Mahāprabhu asked the reader: "Please give Me that old page and put a new written page there. I found one *brāhmaṇa* whose too much troubled thinking that Sītā Devī was stolen by Rāvaṇa. I want to show this old page of this book to convince him it was not My consolation but you find it is already written in the *śāstra* that Sītā Devī, Rāvaṇa could not touch Her, that real Sītā Devī. She's consciousness personified, not matter, not any flesh and blood or anything, bone, only.

Just as a ghost can show his figure, a *yogī* can show his figure, but God won't be able to show such figure? He can do. By His will, "Let there be water," there was water. "Let there be light," there was light, there was water. His will is law, whatever He wants to do at once that is done. And He will have to have a permanent flesh and blood body? At His will He can show anything as He likes, He's all spiritual, no touch of contamination of any mundane substance there. But still can maintain. That eye is not this fleshy eye, Their eye, ear, everything is here but They're not.

Just as in dream this eye does not work, this ear does not work, but still we see, we feel, we work in dream. So in the mental plane are also the activities possible, so mind is also half material. Then transcending that there is pure spiritual world and there also some spiritual eye, spiritual ears, spiritual mind, everything is spiritual it is possible.

Hare Kṛṣṇa. Hare Kṛṣṇa.

In the war field when two tanks come to fight, one tank is pushing against another tank, the man within is safe, the tanks are moving like demons and one is pushing another, in this way, crashing, the man is within.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

So soul is within this body and soul has got its own body, own plane of living, own food, everything of its own in the spiritual realm. This is perverted reflection, we are to aspire after that line, and purity depends on love, sacrifice. Love means sacrifice. Die to live. We are to die wholesale as our interested life here and another sort of interest will awaken within us and we shall live there in that plane. That is our aspiration and for that we have left our houses, that concrete friends, the father, mother, son, child, the property, so many things left. And in quest of such life we are out, we are out. We have no charm, we have finished our charm for the mundane property, mundane things, and we are out to seek something which is super-mundane. Mundane means mortal, under mortality, every second it is dying, every second. On which we are depending through this body, wholesale is dying, passed, every second dying. So we want to be out of this death, this dying land, and if possible to live in a land where there is no death, *amṛta*, which is without death that is sweet.

Vaikuṅṭha ..... in the consideration of infinite perspective conception, Vaikuṅṭha, *kunṭha* means limitation, Vaikuṅṭha means unlimited. To live in Vaikuṅṭha, to live in the relativity of the infinite whole. Again there is specification there, we can find when we enter and settle there, specification in different ways.

Just as these mundane things, suppose anything, an earthen doll, they can occupy some space, but if there is a flame, light, one light has got its own jurisdiction, take another light, this light is intensified, that is also, but again withdraw that light we can't say that this light only occupies this position and that light that position, all mixed. That light withdrawn one light is light and light here and here mixed the water

hot and cold mixed together, and that may be removed, the light may be removed. Intensity may be less but that sort of limitation there is.

So in the infinite also amongst the units there is also limitation of another type. That one light everywhere in the room and another light also everywhere in the room. But still it has got when removed some sort of form went away. So consciousness also may, conscious unit also may come and live together and also go away. That is also of another type coming and going. And there also in Goloka it is just like here, all things seem to be limited but not limited. We are told that it is managed by *Yoga-Māyā* for the satisfaction of Kṛṣṇa. And here, this Kṛṣṇa is in its highest play, form of play. Mahāprabhu told, *Bhāgavata* told: Svayam Bhagavān, He's adjusted in a human way. The mode of life of the Lord in the highest position is very close to the human life.

*kṛṣṇera yateka khelā sarvottama nara-līlā  
nara-vapu tāhāra svarūpa  
gope-veśa, veṇu-kara nava kiśora, nata-vara  
nara līlāra haya anurūpa*

"Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."

(*Caitanya-caritāmṛta, Madhya-līlā, 21.101*)

That to the highest limit of the infinite that can, highest conception of the infinite can harmonise all things apparently limited. Apparently limited but that also can be harmonised. The stealing, lying, and other things that are very objectionable, that also can be harmonised by the Absolute Good.

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

This is more beautiful, this is the most beautiful, that what seems to be defective that also can be harmonised by the Absolute. That is the highest position of harmony which can harmonise even what seems to be unharmonisable, that is also harmonised. There is stealing, lying, deception, all these things. This is filthy, objectionable, evil, but evil things are also utilised in the harmony of the highest order. It is so good, nothing can be bad coming in its contact, like touchstone, whatever touches that turns into gold. Something like that. Whatever comes in His connection that is good, such goodness is the centre.

.....not harmonise here, *kṛṣṇa-līlā*, full of immorality. But no morality, it is more than moral if it is connected with Absolute Good. His own thing He's stealing, what's bad? What is bad there? Own thing, everything is His own, or everything meant for His satisfaction. So that has finished everything.

That philosopher Hegel told: "Everything, Reality means everything for Itself." So He is the only enjoyer, you have got no right to give any remark, who are you? As long as you think that your position is somewhat substantial and you give some opposition you are nowhere, you are under *māyā*.

*Cārtheṣv abhijñāḥ svarāt* - (*Śrīmad-Bhāgavatam* (1.1.1), He only knows for what purpose what is meant, what is created, only He is the knower, and He's *svārāt*: He's Absolute. We are to admit that then we can live in a harmonious way. And as long as we shall think we can fight for our right we are nowhere, we are in the jungle, in the jungle civilisation. Everything for Him, then He can be Absolute. And we are also for Him not that He's for us, if we can think completely that we are for Him then we can find only that He's for us also. Otherwise not, He's another party to compete, we make Him another party and we want to compete with Him. But in us there is a spirit within us, and full submission then we can find He's for us, we are for Him perfectly then we can see He's for us. How beautiful, how beautiful to find our pleasure as a part dependent with His pleasure. Our freedom a part under His freedom. In this way connected we can find then we can come in harmony and we'll then be happy, otherwise not.

.....

**Guru Mahārāja:** Suppose some food is necessary, at that time if I go to for writing books that will be luxury, according to the necessity of the place the valuation of the service should be calculated.

Hare Kṛṣṇa. Hare Kṛṣṇa.

End of side A, 11/12-2-83, start of side B.

**Devotee:** .....Nityānanda Prabhu depending on the *rasa* he's situated in, or depending on the disciple's attraction to a specific *rasa*.

**Guru Mahārāja:** What do you say?

**Devotee:** He's asking if the *guru* is a manifestation, the *guru*, it's in the *śāstra*, the *guru* represents Nityānanda or Rādhārāṇī, depending on the *rasa*. So his question is, depending on the *rasa* he is situated in, does he represent Nityānanda or Rādhārāṇī or the disciples' taste, the disciples attraction to a specific *rasa* ?

**Guru Mahārāja:** I don't follow.

**Devotee:** The disciple is coming with an attraction, perhaps *sakhya rasa*, maybe *madhurya rasa*, so .....

**Guru Mahārāja:** In his development gradually it will come within, with the awakenment of the soul from the identification of the body and mind. Even coming out of the renunciation tendency when in the service. Then the first way, whether in Vaikuṅṭha or in Goloka, first be decided that. If not he's satisfied after staying some time in Vaikuṅṭha, then he will get connection of the higher *sādhu*, agent, and he will be taken in the higher sphere. In *Bṛhad-Bhāgavatāmṛta* you might have read it is

clearly depicted there. Then gradually he will go somewhere else on the way to Ayodhyā, from there to Dwārakā, from there to Vṛndāvana. And according to the awakenment in the heart the environment will be tasteless gradually.

.....

**Guru Mahārāja:** ..... Hydrabad Maṭh, he's the *ācārya* of that Maṭh at present in ISKCON. He had a talk with Purnananda and he told that, "I shall go to see Śrīdhara Mahārāja during *Gaura Pūrṇimā* ceremony." He showed much cruel attitude towards Madhav Mahārāja in Bombay Maṭh, Vṛndāvana, Vṛndāvana also or Bombay. Very rudely dealt with Madhav Mahārāja and also another, but now a little change has come in him, want to be, he Trivikram Mahārāja to refute, but no necessity, it will be a waste of energy. By Kṛṣṇa's will everything will be, whatever He wants that will come. So I have no idea in the beginning, always I am saying, "wait and see, wait and see, for a year or two, wait and see." Then appealed to them for you to remove your grievance, appealed to them to remove your grievance. Then I told, "then all the affected people combined and give some ultimatum to them, combined ultimatum. If you don't take notice of our grievances then we shall combine and we shall have to do our own way, helping the disappointed, dejected, we shall form an association as a relief work. As a relief work we shall begin in an organised way. Those that are cast away, dissatisfied, disappointed, to collect them together and try to help them, may not go from the path of (Śrīla AC Bhaktivedānta) Swāmī Mahārāja, and Mahāprabhu and Kṛṣṇa consciousness. And that was done gradually within five years or so. Now if the Lord wishes it will thrive, otherwise what He wants that may take place.

I have not a mind to oppose them, organised opposition, no. Swāmī Mahārāja has done, by the grace of the Lord, in a short time such magnitude of great activity, that should not be given any opposition. Only a relief work like work, endeavour, relief work. According to the *sukṛti*, from the inner adaptability, the awakenment which is effected by the circumstantial influence, with the awakenment the inner soul as it comes to, comes out with some taste and according to that taste he will adjust himself with the environment, according to his internal taste he will find "these are my own, this paraphernalia, these friends, this type of service, these seem to be my own, very, very tasteful according to taste." You may kill some sort of food and some animals may be let loose, according to their choice they will take the food. So the awakened soul he will be able to select proper environment for him, inner taste will guide him, "this is very charming, this is charming me, attracting my heart. I always seem to be helpless, I can't control me. So much attraction I feel for the particular scene." In that way he will be guided, intuition will direct him, what we say here to be intuition, there also intuition when undiscovered tendency in the self, that will come to him for selection. For acceptance, elimination and acceptance, selection and elimination, that will go with the *sādhana*, with the process of realisation, elimination and selection, that will come *sādhana*, slow, gradually it will come.

Why you have come? You are perhaps under Christianity? Mostly. What you have come, why Kṛṣṇa consciousness attracted your soul, your inner heart? You had some sort of conception of some sort of religion but why you left that? So many formalities, such association, so many friends within that circle, why you have left? Who takes you here in Kṛṣṇa consciousness? Where from you have come? Taking some risk, the

country, the society, the religious conception, why you have left them and come forward for Kṛṣṇa consciousness as a general? That tendency will again push into the selection of different departments of service in Kṛṣṇa consciousness. "That inner tendency, inner liking, hankering, everything, this sort of service is very pleasing to me, I can't but associate with this sort of service." That will be guide, cooperation with *caitya-guru*, the *guru* inside, dictator inside. He's outside and inside. When we cannot catch the dictation of the inside *caitya-guru* we want some guidance from the *mahāntaḥ-guru* outside and scripture. And when we reach a certain stage from there our *rucīh* may guide us, our inner dictating tendency, that may guide us like intuition. As birds, beast, they're guided by intuition.

**Devotee:** Mahārāja, it seems that there are so many of our Godbrothers who are leaving the association of ISKCON, but they're still not coming to hear from you.

**Guru Mahārāja:** What does he say?

**Devotee:** He's saying many devotees have left the ISKCON movement, they are finding reasons not to come.

**Guru Mahārāja:** Yes, it is not very easy thing to swallow, so many difficulties in the way, the previous tendency, and also the possibility of offences in the choice of free will, in the choice of free will. The defect is there, it is not a perfect thing. *Sādhana* means acceptance and elimination but in there also so many difficulties and disturbances. From the past tendency they do not allow us, "I know it is true but my previous tendency won't allow me to accept and to undergo that penances or pain that is necessary for the service." So many difficulties in *upāsākhā*, just as: *bhāgyavān jīva guru-kṛṣṇa-prasāde*:

*brahmāṇḍa brhamite kona bhāgyavān jīva  
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

"Wandering throughout the material universe, the very fortunate living entity who receives the grace of *Guru* and Kṛṣṇa receives the seed of the creeper of devotional service." (*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.151)

.....

*kintu yadi latāra saṅge uṭhe 'upāsākhā' - 'lābha', 'pūjā', 'pratiṣṭhādi' yata upāsākhā-gaṇa, seka-jala pānā upāsākhā bāḍi' yāya, stabdha hañā mūla-sākhā bāḍite nā pāya:*

*yadi vaiṣṇava-aparādha uṭhe hātī mātā  
upāḍe vā chiṅḍe, tāra śukhi' yāya pātā  
tāte mālī yatna kari' kare āvaraṇa  
aparādha-hasṭira yaiche nā haya udgama  
kintu yadi latāra saṅge uṭhe 'upāsākhā'  
bhukti-mukti-vāñchā, yata asaṅkhya tāra lekhā*

'*niṣiddhācāra*', '*kuṭīnātī*', '*jīva-himsana*'  
'*lābha*', '*pūjā*', '*pratiṣṭhādi*' *yata upasākhā-gaṇa*  
*seka-jala pānā upasākhā bādi*' *yāya*  
*stabdha hañā mūla-śākhā bādite nā pāya*

"If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up. The gardener must defend the creeper by fencing it all around so that the powerful elephant of offences may not enter. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the *bhakti* creeper are creepers of behaviour unacceptable for those trying to attain devotional perfection, diplomatic behaviour, animal killing, mundane profiteering, mundane adoration, and mundane importance. All these are unwanted creepers. If one does not distinguish between the *bhakti-latā* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-latā* creeper is curtailed."

(*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.156-160)

The creeper of devotion it becomes a sprout and gradually grows, but Kavirāja Goswāmī says here, the creeper is there, main creeper of devotion, but there are so many weeds, they get that watering, nursing, and so many weeds may also grow along with the main creeper of devotion. What are they? *Latāra saṅge uthe 'upasākhā'* - '*lābha*', '*pūjā*', '*pratiṣṭhādi*' *yata upasākhā-gaṇa*: the question of *lābha*, gain, very apparent gain, something, mainly position. Otherwise the appreciation creates so many enemies, growth means creates some enemies also, come previous, some new enemies come. *Śākhā*, *lābha*, *pūjā*, to gain maybe for money, to the love of women, then *pratiṣṭha*, hankering for fame, popularity. So many things may come when one is going up, so many difficulties come on the way to check him, and we are to remove them consciously. So many difficulties come on the way and we are to save us from so many so called enemies of our aspiration with the help of *guru*, *sādhu*, and scripture, our own sincerity, and then gradually we shall grow. As much as we shall grow, there also we shall find some other difficulty. So it is not full of roses, the path is not full of roses, you may think it is a difficult path to walk on. Then as much as we go nearer to the goal we become more and more free. In the beginning variegated difficulties come to take us, our previous *karma-phala*, tendencies of different type they chase us to keep us within their jurisdiction. But when anyhow meeting these difficulties, passing them, conquering them, if we can go and make some progress, go further, as much as we shall go higher, difficulties will be lessened. But still some sort will follow, especially *pratiṣṭha*, 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)

When wandering in the path we shall be well equipped with these healthy mood, then less opposition we shall have to meet. *Tṛṇād api sunīcena*, humbler than a blade of grass, so I won't be, won't allow myself to be a cause of hitch with the environment, I won't allow myself to be the cause of any hitch with the environment. First nature, mood, second, *sahiṣṇunā, taror api*, still if attack comes from outside I shall try to forbear it silently without giving any opposition.

*Amāninā*, I won't try to have any popularity, any good name or fame I won't hanker. At the same time I shall have to give proper respect to the environment, to everyone that are in the environment outside. We shall offer respect but we don't draw any respect, we won't desire any respect from outside. In this way we shall try to go on our way then there will be less difficulty we'll have to face.

Again when we are in a mission, an organisation, then under the guidance of the higher realised soul then you can face many dangers. When you go to preach so many difficulties you will have to face, but with the help of the higher guidance we can fight, we can subdue them, or we can invite them to be higher leaders. In this way we can give opposition for our position, preaching means offensive for offensive, we shall attack there. At that time we shall not take that we shall give no opposition to the outside, *sahiṣṇunā*, very patient. Know when we are engaged in preaching as soldiers we shall approach and face opposition and I shall try to disarm him, but if he can't I shall invite him to be disarmed to my *guru*, to be disarmed. In this way I shall go on carrying the orders of the Vaiṣṇava. There if I'm wounded also by the local environment, but my spiritual stamina will increase by obeying the order of the higher agent, Vaiṣṇava, Hari's *pada*, and *sevā*, thereby I shall be more benefited.

*Vaiṣṇave pratiṣṭha*, I won't want any popularity from the ordinary public, they are all almost insane, but I want position in the eye of the Master, of my Gurudeva: "Yes, he's an encouraging boy, he will prosper." When they will look on me with some affection of encouragement, that will be my capital. Their liking for me, that will be my capital. Their good will, that will be my capital in my way towards, passing my way towards higher realm.

But when we are alone in a solitary place we are going on with chanting the Name, then also of course this *tṛṇād api sunīcena* must be strictly observed. But when fighting under a general in a preaching campaign our attitude should be a little different, more towards carrying out the order of the higher spiritual general. That will be more, love, more gaining.

**Devotee:** Guru Mahārāja, Badrīnārāyaṇa Prabhu's just arrived.

**Guru Mahārāja:** Badrīnārāyaṇa Prabhu, is it? Suddenly fell from the sky? Where is Anurādhā?

**Devotee:** She is still in Canada.

**Guru Mahārāja:** In Canada? Not well?

**Devotee:** She's well, but some more tests, examinations have to be done on her. She should come in a month.

**Guru Mahārāja:** So progress is very slow, but improving, but it may take time? She may not join Mahāprabhu's birth celebration?

**Devotee:** She will try.

**Guru Mahārāja:** Will, try, then you will have to go back again?

**Devotee:** Only to Calcutta.

**Guru Mahārāja:** To take her, or anyone will come?

**Devotee:** Only to Calcutta, she will come to Calcutta alone, and from Calcutta ...

**Guru Mahārāja:** Of course it will be easy to take her from there. All right, now where from you are coming? From Calcutta? You have not eaten anything, *prasādam*? Go wash your hand and feet and take some *prasādam* then I shall talk with you further. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

**Devotee:** We've seen sometimes a disciple, a devotee go in to *māyā* after .....

**Guru Mahārāja:** Yes, previous tendencies always trying to draw back. The acquired tendency when we are wandering in this world, we are acquiring so many, earned as a reaction, whatever action we are doing we are incurring opposite reaction. So they're in very subtle forms stored in our minds and whenever I shall going back, they'll draw from that side. So it is not that whenever I like to do anything mostly I shall do, it is not possible. So many things, attraction from different things going, wherever we go saved for me, you have taken this loan from me and please clear the loan and then we go. So many things in the environment will come and stand in our front, "where do you go? Clear my loan and then I shall allow you to go." Hundreds and thousands may come to trap a devotee, which is not very easy to trap us. We must have strength and above all we must have some divine favour. *Mama māyā duratyayā* in *Bhagavad-gītā*, "It is My potency, that *māyā* potency, illusory potency, misconception, that also backed by Me."

*daivī hy eṣā guṇamayī, mama māyā duratyayā  
mām eva ye prapadyante, māyām etāṁ taranti te*

"This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy." (*Bhagavad-gītā*, 7.14)

"So with your sweet will you will dismiss her, that is not possible. If you go to fight with her alone you will be defeated, destroyed without number. But if you have some certificate recommendations from Me, then the *māyā*, the misunderstanding, will be less engaged and sometimes show the way to that. *Mama māyā duratyayā mām eva ye prapadyante*, so if you surrender to Me, and that is sincere, then the *māyā* will not be courageous enough to give opposition to you because she will know that you have got My backing and she will leave you alone. And even when a *jīva* soul is liberated *māyā* comes with a very submissive attitude, "Oh, why do you leave me, my lord? Please stay with me, I shall try to give you in all respects. Why do you leave me?"

In this way *nitya jīva* comes to the status of a Śiva, Mahādeva, when liberated. Then *māyā* offers him, "Why do you leave, my lord? You stay here with me, I shall serve you, try to satisfy you according to my mind." In this way.

And when under *māyā*, within her clutches, he plays with her like anything, can't, don't allow him to go away. So many loans he has got here, there. "From time eternal you are roaming, wandering within my domain and incurring debt. Wherever you are you are eating and you are taking comfort, help from many ways, and that is getting loan from me and that loan must be cleared in (details?) minimum I shall, he has made loan. He is there." So it is not a very easy thing. Only when backed by the divinity, higher power than *māyā*, then *māyā* becomes gentler, does not come forward with much difficulty, disturbance. *Mām eva ye prapadyante, māyām etām taranti te*: "Who comes to surrender to Me, and I accept his surrender, yes, you are Mine, when he's wholesale devoted and surrendered and I accept, yes I accept you, then *māyā* can't. Because she knows that I have the backing of her Master, her Lord, her Lord is backing."

So the *sādhaka*, according to the degree of his surrender, according to the degree of the acceptance coming from higher, recommendation coming from higher, his progress will be such. Not a very easy thing, but it seems to us they get recommendation from above. *Na hi kalyāṇa-kṛt kaścid, durgatim tāta gacchati*:

*pārtha naiveha nāmutra, vināśas tasya vidyate  
na hi kalyāṇa-kṛt kaścid, durgatim 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)

When sincerely one is of same thing, then the Lord is omniscient, He sees everything, He comes for his sympathy and then his way is clear, in accordance with his sincere service. That is the main thing, *śaraṇāgati*, surrender. *Prapanna-jīvanāmṛta*, ambrosia, to hear so many stories, tales, of the surrendered devotees we are encouraged to surrender ourselves and we get a chance. In *Prapanna-jīvanāmṛta* there are many quotations from very dignified *sādhus*, saints, and if you go through that then you'll get encouragement within. "So many devotees in so many different stages, they're speaking like this, their feeling sentiment is like this." By all this we must feel much encouragement to surrender and if we can surrender encouraged by their

example then according to the surrender relief comes from above. *Śaraṇāgati*, that is the only thing. Bhaktivinoda Ṭhākura has written *Śaraṇāgati*, a very, Bengali book. That is translated also by me. And in *Prapanna-jīvanāmṛta* I have also collected many valuable passage from many places and put together, classification, systematically. That will help us. One of my Godbrothers, very senior Godbrother, he told me once that, "You have written *Śaraṇāgati*, every day I read just that." He's perhaps the senior most of all our Godbrothers, Paramānanda. At the age of thirteen he came to our Guru Mahārāja. Paramānanda, he told me, "The others read one chapter of *Bhagavad-gītā* every day but I read your *Prapanna-jīvanāmṛta*, one chapter every day. Because so many sayings of so many great devotees are very beautifully arranged and placed there." Perhaps he was the earliest disciple of our Guru Mahārāja, Paramānanda.

Hare Kṛṣṇa.

.....here, forty years ago. Gaura Hari bol. Gaura Hari bol.

**Devotee:** Guru Mahārāja, I just have a personal question I would like to ask. I came over here intending to stay till *Gaura Pūrnimā* and have your association. But I'm wondering lately if I'll be able to stay that long?

**Guru Mahārāja:** Yes, you will have to do some service, and sometimes staying here, sometimes doing service. To stay is not a physical thing, body may be far away but we may stay nearby only by our submission, submission of a soul to another soul means association, and not bodily association, the attitude, the attitude of a soul to another soul that means the real association, not bodily closeness is association.

Mahāprabhu told Rūpa Goswāmī, Rūpa Goswāmī wanted to stay with Mahāprabhu in Purī, Mahāprabhu told: "No, you go to Vṛndāvana, what I say, do that then you will be with Me. But you will come to thrust your own whim on Me, that does not mean that you are coming and living in My association."

So souls' association not barred by any physical distance, material distance, only submission, our attitude of submission, that takes us to a particular soul. Physically he may be far away but he will be near only when he's earnest to receive His direction in that mood, then only he can associate. Physically two may live together but of different type, different thought, different mentality. So it is necessary sometimes to stay. Always eating does not give nourishment, but eating in suitable time, that can give nourishment. So taking something and distributing that, then someone again to take capital and to distribute, in this way, *śravaṇa kīrtana*, *śravaṇa kīrtana*, to listen to and to give vent to that feeling. From the higher capitalist to take something and to give to the lower. Again vacant, again to take again, in this way transaction should be made.

So, John Edmondson, what does he say? He may reach here before the last week of February, today's the eleventh or twelfth? Twelfth.

.....

**Devotee:** .....the Name of Kṛṣṇa at least once but the following year he says that a Vaiṣṇava is somebody who always chants the Name of Kṛṣṇa. Then I don't understand why he gave two different answers to the same question. Could you please explain?

**Guru Mahārāja:** Yes, I don't remember the narration very clearly, but I have some hazy recollection for he'll repute it. First here the Kulingrami people, they approached him and put the question: "Whom should I understand to be a Vaiṣṇava?" Then he first told that: "Wherever you will find a single Name of Kṛṣṇa in the lips you may take him as Kṛṣṇa's. Then again they put the same question, then he told: "When you find without stopping, incessantly one is taking the Name of Kṛṣṇa, you will know him as a real devotee and you will try to serve him. Third time told: "If you find anyone, a devotee of Kṛṣṇa, by whose sight you feel to take the Name of Kṛṣṇa, then he will be the highest type of devotee of Kṛṣṇa. These three classes he divided, but the Name must be free of offence, not *nāmābhāsa* or *nāma-aparādha*. If you find a single Name, real Name, pure spiritual Name, in the lips of any gentleman you will take him as a devotee of Kṛṣṇa, that is *kaniṣṭha-adhikārī*. And the next higher, intermediate, whenever you find one is taking, try to take the Name of Kṛṣṇa always, then you will try, if you find such person who tries to take the Name of Kṛṣṇa almost always, a tendency, you will try to serve him and there you will be benefited good. And if it is possible in your fortune, fortunately if you can find any Vaiṣṇava such that whenever you come to see him you find excitement in you to take the Name of Kṛṣṇa.

*jara dekhili mukhay isay kṛṣṇa-nāma ?*

Whenever you come to his association you feel the tendency within you to take the Name of Kṛṣṇa. Then if you find that type of devotee then you will try your best to do anything for him that he says. Three classes of devotion, we find in *Bhāgavata* in one type:

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

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

And:

*īṣvare tad-adhīneṣu, bālīṣeṣu dviṣatsu ca  
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ*

"The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."

(*Śrīmad-Bhāgavatam*, 11.2.46)

And:

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ  
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ*

"The first class devotee sees Kṛṣṇa in everything, and everything within Kṛṣṇa."  
(*Śrīmad-Bhāgavatam*, 11.2.45)

Three classes of devotion according to *Bhāgavata* is here. And another in *Purāṇa*:

*surarṣe vihitā śāstre harimuddiśa yā kriyā  
saiva bhaktiriti proktā tayā bhaktiḥ parā bhaved*

"O sage amongst the demigods - Nārada! Those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Śrī Hari, are called the regulative principles of *bhakti* (*sādhana-bhakti*), by which practising one may attain the highest *bhakti* (*prema bhakti*)."

(*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.13)

This third class beginner, and the second class:

*laukikī vaidhikī vāpi yākriyākriyate mune  
hari-sevānukulaiva sā kārya bhaktim-icchātā*

"O great sage! If one aspires for devotional service one should perform all one's activities, whether they are mundane or Vedic, in such a way that is favourable for the service of Śrī Hari." (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.93)

(from *Nārada-Pañcarātra*)

This is middle class, and:

*īhā yasya harer dāsyē, karmaṇā manasā girā  
nikhilāsv apy avasthāsu, jīvan-muktaḥ sa ucyate*

"A person acting in Kṛṣṇa consciousness, in the service of Kṛṣṇa, with his body, mind, intelligence and words is a liberated person, even within the material world, although he may be engaged in many so-called material activities."

(*Bhakti-rasāmṛta-sindhu*, 1.2.187)

The highest class, this is also a type, *Bhāgavata* classification, this *Purāṇic* classification .....

End of recording 11/12-2-83

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