

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Maharaja

83.2.28-29-30

Devotee:and then it begins with a Foreword by Śrīla Bhaktivinoda Ṭhākura, his talk about the *Bhāgavata* and the principle of new revelation. And then after Bhaktivinoda Ṭhākura, there's a picture of him, and his Foreword.

Then there is a Preface that is written by our Guru Mahārāja (Śrīla A.C. Bhaktivedānta Swāmī Maharaja) and he's speaking about you. And then there's a picture here of our Guru Maharaja and you sitting on the *vyāsasana*.

That is Śrīla Bhaktisiddhānta Saraswatī. That is a picture of your divine grace.

And this is a list of your books: *Ambrosia in the lives of the surrendered souls*, *The Search for Śrī Kṛṣṇa: Reality the Beautiful*, *Guru and His Grace*, *Śikṣāṣṭakam*, *Prema-Dhāma-Deva-Stotram*, *Prapanna-jīvanāmṛta*, *Bhagavad-gītā*, *Bhakti-rasāmṛta-sindhu*, *Kīrtana-Maṅjuṣā*, and *Gauḍīya Darśana Journal* (founder).

And that's the introduction about *rasa*, everyone is searching for *rasa*.

And then you talk about *kṛṣṇānusandhāna*, the Search for Śrī Kṛṣṇa.

This is the first chapter, it's called 'Kṛṣṇa Consciousness Love and Beauty.'

This talk, the 'Banner of Love,' of divine love.

This is the quote: "The boast of heraldry the pomp of power."

This is 'Dive Deep into Reality.'

This is a picture of Mahāprabhu reading *Bhāgavatam* with His associates.

It says: 'The Samādhi Phantom.'

Guru Mahārāja: Mahāprabhu reading or Mahāprabhu hearing?

Devotee: Hearing, He's hearing.

Guru Mahārāja: And reading? Gadādhara Paṇḍit? Who's reading?

Devotee: Who's reading? I'm not sure. Do you know who's reading?

Guru Mahārāja: In Purī?

Devotee: It looks like Purī because Haridāsa Ṭhākura is there. In Purī, so who would that be? Gadādhara?

Guru Mahārāja:

*nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitam bāndhavam
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ*

"On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of *Kṛṣṇa-līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."

Devotee: One *śloka* is there

Guru Mahārāja: One *śloka* of mine.

Devotee: Next edition.

Devotee: Here's Kṛṣṇa, it says, 'Autocrat, Despot, and Liar.'

This is, it says, 'As Śrī Caitanya, Kṛṣṇa came to preach about Himself.' Where you said: "How shamelessly Kṛṣṇa is pleading for Himself." And:

*man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mā evaiśyasi satyaṁ te, pratijāne priyo 'si me*

"Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."
(*Bhagavad-gītā*, 18.65)

And this is a chapter, second chapter called 'Saints, Scriptures, and Gurus.' And this is when you were speaking to those boys from Holland, those Dutch boys.

That's a picture of Kṛṣṇa instructing Arjuna, it says: 'Cure Thyself.' Because you said: "One German scholar said that *Bhagavad-gītā* says not to try and correct the environment but to go within yourself and cure thyself."

Guru Mahārāja: Adjust thyself.

Devotee: Dissolving Ego.

Devotee: This talks about dancing in the happy waves of the sweet, sweet waves of Vṛndāvana. Blissfulness.

This says, Hegel's "Self-Determination."

Guru Mahārāja: Die to live. Hegel.

Devotee: Yes, Hegel, die to live. This says, 'Saints: Living Scriptures.'

And then here's a picture of your divine grace and the picture says, "Śrīla Śrīdhara Mahārāja lecturing at his *āśrama* in Navadvīpa." And then the quote says: "The association of scriptures and saints can lead us to the ultimate realisation."

This is when you talked about world war three, when you said, "It is a point on a line, a line on a plane, a plane on a solid."

This says the: 'Zone of Nectar.' Of which you're the GBC

This is the third chapter called 'Fossilism versus Subjective Evolution.' And in the introduction it says: "The following chapter is an excerpt from a conversation between Śrīla Śrīdhara Mahārāja and neurophysiologist Dr. Daniel Murphey, Ph. D."

And this is about Subjective Evolution, The Ghost of Darwin, Fossil Fathers, Karmic Boomerang, Science Devours Itself - sucks its own blood, Neutron Bomb: Death Ray.

And then this is the chapter 'Origin of the Soul.' Because you said: "This question was a thousand times asked and a thousand times answered." So we put this, your explanation about the *taṭastha*. 'Electrons of Consciousness.' And about Gandhi saying: "We want the right to do wrong."

Guru Mahārāja: Ha, ha, ha.

Devotee: And this chapter is 'Knowledge Above Mortality.' You said that is knowledge proper. And 'Superknowledge.' 'Knowledge through Sound.' 'Vedic Revelation.' And this is some Sanskrit from *Bhagavad-gītā* just to show the people the original language for some authenticity.

Then this is, 'Reality: by Itself and for Itself.' Then we have, 'Guru - Heavier than the Himalayas.'

Guru Mahārāja: Ha, ha, ha.

Devotee: Then, 'The Land of Dedication.'

Then this is chapter six, it's called the 'Six Philosophies of India.' And this is that song, *keśava! tuyā jagata bicitra*, of Bhaktivinoda Ṭhākura. Then it has this 'Analysis, Yoga, and Logic.' 'Atomic Theory and Karma.' And then, 'Dissolve Your Mind' - Buddha.

And then in this next chapter, this is chapter seven, it's called, 'Beyond Christianity.' And this was when different devotees they were asking you questions about Jesus. So you said: "Is He a member of the stagnant world or the dynamic world?"

So this says: 'Adam and Eve: Forced to Labour.' Then, 'Father, Son, and Ghost.' Because you said: "The ghost conception is like the *brahmavāda nirviśeṣa*."

And this tells the story, in Germany they put a God figure in a balcony, an old man with a beard, as the figure of God you said in Germany they put an old man in a balcony. So then we put a beautiful picture of Kṛṣṇa and it says: "The centre of all attraction is Kṛṣṇa. His attraction is by beauty, by love, and by charm, not by coercion and force."

So then this one says, 'Beyond Jesus.' And then here you tell the story of Professor Nixon, and the bishops telling him to go to India to meet the Lord face to face. So the bishops say: "Go to India."

Then we have this picture of Jesus Christ and it says: "We must cross the threshold given by Jesus Christ. He has declared, 'Die to live.'" And then you said here, you said:

"So is the position of Jesus stagnant or progressive? Where He has reached is that finished forever or is He dynamic."

Then a devotee says: "The Christians will say that He has full knowledge."

And you said: "So is He stagnant there, finally fixed, is that Jesus' position? Do the bishops say that His position is final? Does He have a progressive life or is Jesus alone barred from making further progress? Is He a member of the dynamic world or the stagnant world?"

So this will be a thunderbolt to the head of the Christians. It will revolutionise.

This says, 'Reincarnation - Transmigration.' 'Do Unto Others' Includes Animals.'

And this is chapter eight called, 'Levels of God Realisation.' And that's the *Bṛhat-Bhāgavatāmṛta* when you were giving a summary of Sanātana Goswāmī's *Bṛhat-Bhāgavatāmṛta*. And here's a picture from a South Indian Temple of Brahmā and Śiva, because in that story Nārada Muni is going to Brahmā, then to Śiva.

And then this is explaining 'Neutral love of God,' *śānta rasa*.

Then a picture of Hanumān, 'Hanumān: Servant of Rāma,' *dāsya rasa*.

Then 'Kṛṣṇa's Friends, the Pāṇḍavas,' *sakhya rasa*.

Then we have, 'Uddhava: More dear than 'Kṛṣṇa.'

*na tathā me priyatama ātmayonir na saṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

"Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you." (*Śrīmad-Bhāgavatam*, 11.14.15)

Guru Mahārāja: Like a ladder!

Devotee: Yes, a ladder. Then:

*āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

"The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."

(*Śrīmad-Bhāgavatam*, 10.47.61, Uddhava)

Then this is chapter nine, it's called 'The Kṛṣṇa Conception.' And this is where you explain how Śrīla Bhaktisiddhānta, he was giving *dīkṣa* to one gentleman that you brought to him from Calcutta. And he said: "Kṛṣṇa must be allowed to land in our hearts."

Guru Mahārāja: And He will conquer everything.

Devotee: So that chapter is there, where you talk also about 'Mental Mushrooms.'

*praviṣṭaḥ karna-randhreṇa, svānām bhāva-saroruham
dhunoti śamalam kṛṣṇaḥ, salilasya yathā śarat*

"The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."

(*Śrīmad-Bhāgavatam*, 2.8.5)

Then this is chapter ten. It's called 'The Hare Kṛṣṇa Mantra.' And this is a talk that you gave when giving *dīkṣa*, your general talk. About chant *Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda*. Then the *mahā-mantra*. There's a picture of Mahāprabhu and the Pañca-Tattva in *Naga-sankīrtana*. Then here's a picture of your divine grace chanting on *japa-mālā*.

Then this is explaining the ten offences. First offence, 'Abusing Saints.' Second offence, 'The Demigod Worship.' Third offence, so then the ten offences are explained. And there's a heading for each one.

Then *Nāmābhāsa*, then four different kinds of *Nāmābhāsa*

Guru Mahārāja: The reference of Ajāmila.

Devotee: Yes, that is there, the story of Ajāmila.

Then this is chapter ten, this is called 'Service of the Holy Name.' And this is when I brought Satsvarūpa Mahārāja here once to see you with Tamal Kṛṣṇa Maharaja. And Satsvarūpa Mahārāja asked you, he said: "Sometimes I'm chanting *japa* but I think of services that my *Guru* has given me."

And then you said: "Śrīla Bhaktisiddhānta was in favour of *kīrtana*." And you gave a talk about the importance of serving attitude. And you said about like, "Chanting without serving is like firing a gun without any bullets in it." And that mentions how you say that: "*Kīrtana* is a fight, preaching means to fight with *māyā*."

Guru Mahārāja: Offensive for offensive, *kīrtana*.

Devotee: So here the breaker says, 'Preaching Means a Fight.' Then it says: 'Gauḍiṃya Maṭh: War Against Māyā.' Then here's a picture

Guru Mahārāja: Totalitarian war.

Devotee: Yes. Here we have this photo of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. And it says: "Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, Founder-Ācārya of Gauḍiṃya Maṭh, declared totalitarian war against *māyā*, and even all other existing conceptions of religion."

Guru Mahārāja: Hare Kṛṣṇa. We will be paid by this expression only, a single expression will satisfy.

Devotee: Then this says, 'Vṛndāvana Express Train.' Because you said: "*Kṛṣṇa-Nāma* takes you to 'Vṛndāvana and no where else.'"

Guru Mahārāja: Yes, without stoppages in the intermediate stations.

Devotee: This says, 'Quality not Quantity.'

Then this chapter is chapter twelve, it's called the 'Nectar of the Holy Name.' And this is where you're speaking about the *Prema-vivarta* of Jagadānanda Paṇḍita as published by Bhaktivinoda Ṭhākura.

And then Rūpa Goswāmī's verse:

*nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-pañkajānta
ayi mukta-kulair upāsyamānam, paritas tvām hari-nām saṁśrayāmi*

"The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance." (*Nāmāṣṭakam*, 1)

So then there's a picture here of Śrīla Rūpa Goswāmī, and then it says: "A sixteenth century portrait of Śrīla Rūpa Goswāmī, who is described in the *Caitanya-caritāmṛta* as 'an exact replica of Śrī Caitanya Mahāprabhu.' He authored one hundred thousand verses on Mahāprabhu's instructions."

And then that verse is there: *nikhila-śruti-mauli ratna mālā*, and then your explanation. Then where you say the *Vedas* would only be a jungle of sounds, the *Vedas*, if they're not pointing to the Holy Name of Kṛṣṇa.

Then here's a picture of your Deities, Guru-Gaurāṅga-Gandharva-Govindasundar, and Tapanā Mīśra, he's offering the *āratī* lamp. Because you said: "Just as while performing *āratī* we offer a lamp to show the Deity form of the Lord, the principle *śrutis* are helping us to have this clear conception: by sound only can we have the Supreme Lord."

Then, this says: 'I Want Millions of Ears.'

*tunḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅgāṁ kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

"When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.'"

(*Vidagdha-Mādhava*, 1.15)

Then this says, 'Ecstasy of the Holy Name.' 'Ocean of Nectar.' Where you said: "Sometimes he thinks I am in an ocean of nectar. My whole existence is within an ocean of nectarine liquid."

Guru Mahārāja: *Ānandambudhi-varḍana*, you are increasing the ocean.

Devotee: And then this is the last chapter, it is called 'Reality the Beautiful.' And it is the talk of Rāmānanda Rāya and Mahāprabhu.

So there is a theme. You said: "The Search for Śrī Kṛṣṇa, Reality the Beautiful," so in the beginning, just like these boys are visiting you from Holland, they're searching India, they engaged in this search. Then we find out that Jesus He's at a particular stage of search. But then at the end of the book we find out in this conversation that even Mahāprabhu Himself, that Kṛṣṇa Himself is searching for Kṛṣṇa.

So this explains, shows, beginning with *varṇāśrama*, this shows about the talk of Rāmānanda Rāya thatyes. Then it starts *varṇāśrama*, 'Ultimate Goal of Life.' Then, 'Devotion Mixed with Desires,' *karma-miśra-bhakti*. Then *jñāna-miśra-bhakti*, 'Knowledge and Devotion. Then *brahma-bhūtaḥ*, you said 'Beyond Spirit "Go Deeper." So it has a very dramatic ending, it starts building up, the book, to a crescendo. Then, 'Divine Slavery.' Then, 'The Science of Rasa,' *rasa* begins, *dāsyā rasa*. Then here, 'God the Friend,' so *sakhya rasa*. 'God the Son,' *vātsalya rasa*. 'Mathurā: The Kṛṣṇa Conception,' and you said there that: "Rūpa Goswāmī leaped from Vaikuṅṭha to Mathurā in one stride, in *Upadeśāmṛta*, where Sanātana goes step by step in *Bṛhat-Bhāgavatāmṛta*. Then the next page says, 'Conjugal Mellow.' And then comes the position of Rādhā, 'Rādhārāṇī, Queen of the Gopīs.'

rādhām ādhāya hṛdaye tatyāja vraja sundariḥ

"Her devotional service is categorically higher than that of all the other *gopīs*.

The whole group of *gopīs* can be cancelled for one: Śrīmatī Rādhārāṇī."

(*Gītā-Govinda*, 3.1) + (*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.106)

Then, 'Rādhā-Kṛṣṇa: Union in Separation.' Then here's one picture of 'Rādhā and Govinda, and it says: "Lord Śrī Kṛṣṇa, ecstasy Himself and Śrīmatī Rādhārāṇī, the embodiment of ecstatic love of Godhead."

Then, 'Śrī Caitanya Avatāra.' Because you said that this hints at the appearance.

Then, 'Rāsarāja: Ecstasy Himself.'

And then Mahāprabhu's 'Transcendental Madness.'

Then here's a picture of Mahāprabhu with Svarūpa Dāmodara and Rāmānanda Rāya.

Guru Mahārāja: 'Rāsarāja and Mahā bhāva, the other aspect, 'Rāsarāja ...

Devotee: Yes, that's presented.

Guru Mahārāja: Mahā bhāva presented?

Devotee: Yes, but in the breaker it says, 'Rāsarāja: Ecstasy Himself,' but in the text Mahā bhāva is presented.

And then here's the picture of Mahāprabhu, Rāmānanda Rāya, and Svarūpa Dāmodara, it says, "These associates of Mahāprabhu they assisted Mahāprabhu in tasting ecstatic love of Kṛṣṇa during the last twelve years of His manifest pastimes." Then this verse:

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*

"I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa." (*Caitanya-caritāmṛta*, Ādi-līlā, 1.5)

And you explain like summer, autumn, winter, and spring, we cannot tell where is the beginning of this. Then this is the page where you say that the Predominating and the Predominated Moieity are mixed and an extraordinary ecstatic feeling is there. Kṛṣṇa is overpowered by His potency and He Himself is searching after His own Self, *kṛṣṇasya ātmānusandhana*, Kṛṣṇa Himself is engaged in the search for Śrī Kṛṣṇa.

Guru Mahārāja: *savajana, viyोजना, prayojana avatari*, searching for Himself.

Devotee: Who is Śrī Kṛṣṇa Reality the Beautiful. The influence of Rādhārāṇī over Kṛṣṇa has transformed Him into a devotee and He is searching Himself. Sweetness is tasting itself and becoming mad and it is a living sweetness.

Guru Mahārāja: Mad and dancing.

Devotee: Yes, that comes.

Guru Mahārāja: And distributing, chanting, that is distributing.

Devotee: Then it says, "And it is living sweetness not dead or static but dynamic ecstasy - sweetness endowed with life. And He is tasting Himself, the personification

of happiness, ecstasy, and beauty, and dancing in madness, and His performance of *kīrtana* means distributing that ecstasy to others. The ultimate sweetness, or *ānanda*, is such that no other thing exists than can taste itself and express its own happiness with such intensity. I have described Śrī Caitanya Mahāprabhu in the *Prema Dhama Deva Stotram*.

*ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇam
svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-purṇa-tattva-tat-parātparam
prema-dhāma-devam-eva naumi gaura-sundaram*

"The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression." (*Prema Dhama Deva Stotram*, 66)

Guru Mahārāja: The conquering conclusion.

Devotee: Then this is the last paragraph of the book. "The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression."

Guru Mahārāja: Now how it is taken by the ISKCON as well as the other scholars? Not yet known?

Devotee: Well the scholars, we're going to be presenting it to them when we go back. We have a list of around fifty scholars in America whom we're going to present this book to and I think that it will meet with their loud approval.

Guru Mahārāja: Let us see, wait and see, how they may take it. And any opinion of the ISKCON members? No? Not yet?

Devotee: Well, not of the official members of ISKCON, no.

Guru Mahārāja: Have they got it? No?

Devotee: These are advance copies, these are special copies, and the book will be available on the 31st. The printer will start shipping it, they're going to ship 3,000 copies to South Africa where Yudhāmanyu Prabhu will fly there and begin to distribute them. And the 2,000 copies will come to San Hose. Then we're going to start sending them to different scholars and distributing them.

Guru Mahārāja: Totalitarian war against all, *māyā* and all the so called conceptions of religious world.

Giri Mahārāja he missed the friend?

Devotee: No. He came with me but he left his money in the Hotel Bangkok. So unfortunately the money is there. He's trying to connect with that hotel.

Guru Mahārāja: What is the matter with the Bangkok? So many cheques are being robbed there and his money. There is some agent?

Devotee: No. It was his absent mindedness, he left it in the hotel shower. So I'm taking shelter of that verse in the *Śrīmad-Bhāgavatam* where Prahāda Mahārāja says if you lose some money in the street you may come back and find it there, by God's grace. Whereas if you try to protect your money very well it may get taken away from you.

.....

Devotee: Mukunda Mālā Vilāsa Prabhu, he is the one who worked very, very hard on producing this book (The Search for Śrī Kṛṣṇa: Reality the Beautiful) for the pleasure of your divine grace. He was working many hours, sometimes not even sleeping at night, editing this book, typesetting it, and tolerating me, and all the different things that went in it. So he's trying to come here in one week.

Guru Mahārāja: After you go back there?

Devotee: No, he's trying to come now but he's having difficulty getting all the money together.

Search for Śrī Kṛṣṇa: Reality the Beautiful. That is the advertisement.

Guru Mahārāja: Religion is proper adjustment.

.....

Guru Mahārāja:there you do something but he's gone coming back. Dhira Mahārāja already planned this work he's trying to give vent to your feeling.

Devotee: (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja (presents) Preface.

We are very fortunate to hear His Divine Grace, Om Viṣṇupāda Paramahansa Parivrajakācārya Bhakti Rakṣaka Śrīdhara Mahārāja. (By age and experience,) in both

ways, he is senior to me. I was fortunate to have his association since a long time, since perhaps 1930. At that time he had not accepted *sannyāsa*,

..... from the very beginning I knew that he was a pure devotee of Kṛṣṇa.

So, I wanted to associate with him. Kṛṣṇa and Prabhupāda, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, liked him to prepare me. Our relationship is very intimate.

After the breakdown of our spiritual master's institution I wanted to organise another institution making Śrīdhara Mahārāja the head. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura told me that Śrīdhara Mahārāja is one of the finest preachers of Kṛṣṇa consciousness in the world, so I wanted to take him everywhere. This was my earnest desire. But since he could not go around the world and preach, at least the people of the world should come to hear from him.

For spiritual advancement of life we must go to someone who is actually practising spiritual life. So if one is actually serious to take instructions from a *śikṣa guru*

Devotee: Then there's a line missing, and it says: "or instructing spiritual master, then I can recommend him the one who is the most competent of all my Godbrothers. This is B.R. Śrīdhara Mahārāja.

Devotee: I consider Śrīdhara Mahārāja to be even my *śikṣa guru*, so what to speak of the benefit that others can have from his association.

Guru Mahārāja: Death blow to ISKCON.

(assembled devotees laugh)

Guru Mahārāja: So called ISKCON, not ISKCON proper present artificial ISKCON.

.....

Guru Mahārāja: attracted you, otherwise there was no chance of your coming with this book. But some special power influenced you to come just in this day of his appearance, advent.

Devotee: Yes. It is your divine grace.

Guru Mahārāja: Or divine arrangement. You could not come, we thought you can't come but suddenly the telegram and you already come. Specially with this book complete in the birthday of

Guru Mahārāja: 1933 I carried that *Śrī Kṛṣṇa Caitanya* from Madras (Lordanal Place?) to Māyāpur Yogapīṭh, 1933 perhaps. Now after fifty years, similar book, original conception has come again. Gaura Hari bol!

.....

Devotee: You sent us one telegram saying that you've made your heartfelt prayer to Mahāprabhu for our success. So it's only by your divine grace, Guru and Gaurāṅga, that we're able to present this today.

Guru Mahārāja: This commends the heart for prayer, ha, ha, ha. What you have produced that is almost a medicine to encourage, to excite the heart to work for prayer.

.....

Guru Mahārāja: negligible negligence.

Pure eyes are necessary to see the *līlā* of Gaurāṅga here. Only variegated prejudices are covering our real vision, or estimation, vision and estimation covered by our own created prejudices. They can't allow us to see things independent of our own interest of different types. They're like so many dusts covering the real glance to see properly what the environment, what is there. The whole trouble is there. *Anyābhilāṣa*, *karma*, *jñāna*, some fleeting desires, then some organised attempt to exploit, then indifference to the environment of different type, these. And to read the environment from the selfish standpoint but not preparedness to receive the standpoint of the universal angle of vision. The trouble, the problem is there, problem.

buddha bhakti kriya visaya duli te kamani se bara tattva vaibay dekhi te ?

Gaura Hari. Gaura Hari.

So not only unprejudiced but there is also some positive qualification. That is interest for the *līlā* of Śrī Gaurāṅga, or Śrī Kṛṣṇa etc. Not only to brush aside the undesirable prejudices within us but positive affinity towards the real nature of things outside. Reality, By Itself and for Itself. By Itself on the background but for Itself that is floating over. Everything meant for Him, that positive prejudice is necessary for us. Everything for Him, for Him. And Gaurāṅga Mahāprabhu came here with His party to introduce this vision that everything for Him.

Beauty, Reality the Beautiful, and by serving the Beauty we can contribute something to make it more beautiful, and to make others also beautiful. Service is good, sacrifice, service, that is the unit of beauty, harmony. By sacrifice we can participate into a real harmony and harmony is beauty, harmony is beauty, and harmony contributed by the sacrifice of so many units together for the common end. So we can make ourselves beautiful, environment beautiful, and we can add to the beauty of the beauty if we really can understand what is service and sacrifice ourselves into that positive. Die to live, self participation apparently, apparently self sacrifice of self

Devotee: Abnegation?

Guru Mahārāja: Abnegation, negative side. Positively is giving oneself, that die to live. Self dissipation or something. Disown the selfishness. The positive, dynamic.

Hare Kṛṣṇa. Hare Kṛṣṇa. Then Beauty will come on our front, the Beauty. When our contribution will be for the Beauty, Beauty will come to flow, to show it on us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. The beauty, sweetness, we all want sweetness, beauty, all these things. Inherent nature, and that is harmless. But how to get that *raso vai sa* ? That is only by service. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*:

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

("Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee." (*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.234*)

The very gist of spiritual life is *sevonmukhe*, whether taking the Name, or talking about Him, or whatever form may be of the serving attitude, innumerable types of service, the very life will be the serving attitude, dedication. Otherwise all imitation, all may be imitation. We should not be afraid of sacrifice. Die to live, a very good expression. Dying means our ego, who are we, we are means a particular type of ego. But to die means to dissolve that ego, more and more you dissolve your ego, more and more you come in contact with the universal plenary position. So die, die, die to live.

*anyābhilāṣitā-śūnyam, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanam bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."

(*Bhakti-rasāmṛta-sindhu, 1.1.11*) + (*Caitanya-caritāmṛta, Madhya-līlā, 19-167*)
+ (*Śrīmad-Bhāgavatam, 11.21.11, purport*)

Divine sound, begin with the sound, sound aspect Mahāprabhu told. The sound aspect of Divinity, begin there and everything will gradually come before you if you can approach in a proper line under proper guidance.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

*strī-putrādi-katham jahur viṣayiṇaḥ śāstra-pravādam budhā
yogīndrā vijahur marun niyamaka-kleśam tapas tāpasāḥ
jñānābhyāsa-vidhim jahuś ca yatayaś caitanyacandre param
āviṣkurvati bhakti-yogapadavim naivānya āsīd rasah*

"Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍits* have given up arguing the scriptural conclusions, the *yogīs* have given up the difficulty of

controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive anymore." (*Caitanya-Candrāmṛta*, 113)

When Mahāprabhu had His descent here Prabodhānanda Saraswatī, the preceptor of Gopāl Bhaṭṭa Goswāmī, he's describing. *Strī-putrādi-katham jahur viṣayinaḥ*: those that are busily engaged in household talks for the time being that was stopped. They began to talk about Śrī Gaurāṅga, giving away their household talk they began to talk about Śrī Gaurāṅga: "What He is doing, what He is doing?" To the general talk of every lip was Śrī Gaurāṅga when He came here.

Śāstra-pravādam budhā: and the scholars they're fighting with the, to find out the proper meaning of the *śāstra*, the revealed scriptures. They for the time being stopped that and began to read what Śrī Caitanyadeva is doing: "What He's giving out to us? What is that? Is that the real purport of the whole scriptures?"

Yogīndrā vijahur marun niyamaka-kleśam: and those controller of, the *yogīs* that are out to control their lower

End of side A, 28/29/30-2-83, start of side B.

Guru Mahārāja: I shall enjoy as a result of that penances. There is a party whose business is like that. The suffering first, not that enjoying first and then suffering. No, suffering first and then we shall enjoy. *Tapas tāpasāḥ*: they also gave up their positions for the time being.

Jñānābhyāsa-vidhim jahuś ca yatayaś: the *sannyāsīns*, renunciationists, they also for the time being stopped their culture about *Vedānta*. *Athāto brahma-jijñāsā, brahma-jijñāsā (Vedānta-sūtra)*. *Janmādy asya yato (Śrīmad-Bhāgavatam, 1.1.1)*. Why *brahma-jijñāsā*? Because everything coming out of it so that is the prime cause and we must be acquainted with the prime cause of the whole. It is most reasonable. *Brahma-jijñāsā*. They also left their campaign for the time being.

Jahuś ca yatayaś caitanyacandre param āviṣkurvati bhakti-yogapadavīm naivānya āsīd rasah: when Mahāprabhu came with a novel style of devotional sentiment all lost their affinity in their respective departments.

Hare Kṛṣṇa. Śrī Gaurāṅga. Gaura Hari. To understand Him it requires great fortune, *bhāgya*. Eliminate exploitation, renunciation, and calculative service. Love, infinite sacrifice, infinite sacrifice, for whom? For whom? Who is meant in a constitutional position to be the receiver of all of the whole, that peculiar position. That Absolute Centre, that Absolute Centre Who can consume them and digest. Who can receive the produce of all and can digest them and can distribute them in some form or other. Like the stomach receives the food and distributes properly. Stomach knows how to distribute and what sort of food where. So put food into the stomach not into the liver or to the lungs.

na kṛt eva karma phalam sri krsnaya samatitanstu ?

All the religious experts here they're all one in opinion that all the results should be given to Kṛṣṇa, the all attractor. All attractor Kṛṣṇa means attractor, the all attractor Who can attract who has got some supernatural power of attraction. He can attract. Kṛṣ - ṇa, two functions, to draw and to distribute and the distribution makes everyone happy. Just as the stomach draws the food and distributes it in the form of blood or something. So Kṛṣ - ṇa, to attract everything that is not a small matter to attract everything. And then Kṛṣ - and then ṇa, ṇa means that *vidhi vacaca* ?

When religious receives and when religious everyone feels satisfaction by that type of product. Kṛṣ - ṇa. And He is accepted as the all consuming principle underlying. Kṛṣ - ṇa. Good or bad does not matter. Kṛṣ - ṇa.

Sun attracts water of different type and then it also supplies in the way of the gas, the cloud, pure water which is desirable for us. He attracts water of different types but when he gives back it is very healthy. So Kṛṣ - ṇa, connect with that, Mahāprabhu told that, connect with that. The life of your life, the existence of your existence, the desirability of you desire. The basic principle of all our existential hankering.

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

And the *jñāna sunya bhakti*, *jñāna sunya bhakti*, some oxymoron or something like which seems to be of opposite concern. Just as when we are a child in the mother's womb, no knowledge for our own improvement is there, a child. But the motherly affection helps her/him. And Mahāprabhu says to attain that stage that will be most desirable and judicious, judicious. Throw yourself in some motherly care, the land of affection, opulent affection, affection herself that will nurture you. Your intellect of the child is unnecessary when in it's very early stage as a baby. No growth of care taking intellect there but automatically in such position s/he's well handled.

So there is a plane where you need not try yourself for your good, it is automatically done. Try to acquire that plane for your home where everything is automatically and perfectly done to satisfy your selfish, satisfy your real welfare, automatically done.

Jñāna sunya bhakti, *jñāna sunya bhakti*, no necessity for you to calculate what is good for you what is bad for you but the atmosphere will do what is necessary on your behalf and that will be perfect good. So *jñāna sunya bhakti*, *jñāna sunya bhakti*, the most peaceful stage of life, *jñāna sunya bhakti*, peaceful. And when you are labouring engaging your reason to improve you sometimes by exploiting the environment, or how you can look after your own interest. So much trouble, the stage of this trouble it is not a good life. A good life is to acquire such a stage, such a plane of life where automatically everything is done to my best interest, *jñāna sunya bhakti*.

Gaura Hari bol!

That is intelligence, reason, Mahāprabhu says that. And still you are not desired to be idle there, you'll have your engagement. And that is also very peaceful, peaceful. Suppose if you can get any service where all our fundamental necessities are free, the quarter, the food, all free, and then we work some. The indispensable necessities of life are automatically supplied, we have no worry for that. And then also we do some service quite happily, something like that, the *jñāna sunya bhakti*. Everything necessary for us automatically done to our highest satisfaction. Still we are engaged in some loving service more and more. And the company is also there suitable, and the competition also is there but all happy competition, happy competition harmonised

by the same quarter which sometimes may be apparently seen to clash with one another. But still it is not so because the common interest comes at the side between them, in this way. From far away we are having some idea. Mahāprabhu came with all these things, as I told, on a special train, to book a special train. Our Dhir Kṛṣṇa Mahārāja, Goswāmī Mahārāja has pointed out that, a special train booked from Navadvīpa and to leave Vṛndāvana. No halt in any place. *jñāna sunya bhakti*, Kṛṣṇa-loka, Vṛndāvana line.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

We are to be educated what is to be desired, what should be our summum bonum of life, that is all important, all important factor to select. *Anyābhilāṣa*, *karma*, *jñāna*, devotion and this *prema bhakti*, love divine. Different planes. *Bhāgyavān jīva*, *sukṛti*, previous *sukṛti* helps us for selection and free will has got little part to play.

*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)

The resultant of all different lives, the forces which you used in different lives here.

Mādhvācārya says: *mukta pragraha*, a rein unlatched, a rein of the horse, the horse is always controlled by the rein but when rein removed the horse runs at its own way. So every word when we take off the rein from the meaning it will reach to Kṛṣṇa as to find its origin. And by our local interest we put rein and try to take the meaning to this direction, that direction according to our own interest, local interest. But with the rein removed:

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīṣa-tantryām uru-dāmnī baddhāḥ*

Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or *guru* a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries." (*Śrīmad-Bhāgavatam*, 7.5.31)

All the meanings of all the words and everything will run towards the centre, towards the centre. *Mukta pragraha vidhi*, or *jahatsata ajahatsata*, these things are being analysed in Mādhva philosophy.

Mahāprabhu also began to explain the grammar in that light when He returned from Gaya. He began to explain grammar as a devotional scripture, grammar. To go, to do, all these to analyse, what is doing? What is doing? All potency of Kṛṣṇa. He

deeply analysed everything, every wave coming from Him. This some is sleeping, some is exciting, reading, running, all different potencies coming from the centre, different waves coming from the centre. So *dhātu* (?) means clear all the verbs they have got their origin from Kṛṣṇa, so what ever word comes to Him, He says He takes it to Kṛṣṇa. A new line of explanation came from the back (of ankaba?) everything.

The students went to complain to the teacher of Mahāprabhu, Gaṅgā Dāsa Paṇḍit. "He used to teach us exceptionally well previously, but now after coming from Gaya how He explains things we can't understand." Some say: "We understand but it won't serve our purpose of present life." Went to complain to Gaṅgā Dāsa Paṇḍit who was the teacher of Mahāprabhu, Nimāi Paṇḍit.

Gaṅgā Dāsa Paṇḍit asked them: "Send Him to me I shall request Him to teach you properly." That information came and Mahāprabhu visited. "You Nimāi, why do You explain things in a peculiar different way, new fashion? What's the meaning?"

"No, no, by the grace of your feet dust none can challenge Me."

"Yes, I heard Your Name as a teacher. But what is this after coming from Gaya You are explaining things in a different way. Your students came to complain to me. One thing you should remember I remind You that go in a proper channel as the ancients have chalked out. What do you think that You are a devotee and Your forefathers and the other scholars they're not devotees? What do You mean that You have come to preach a new thing crossing Your forefathers and other respectable persons of the country. You have come to create a new thing here that's not desirable."

Mahāprabhu told: "No, by the grace of your feet dust what I shall do rightly, you need not trouble yourself in this way."

That universal vision everywhere to save us from local prejudice, local interest, and no interest. Local interest, and no interest, no interest is also a dangerous thing, to be reduced to zero. That is also all devouring, all devouring temporary demon. But interest is there and that should be properly located. 'Religion is proper adjustment' our Guru Mahārāja used to tell: 'Religion is proper adjustment.' We are in discordant way like a discord, discord needs to be eliminated. And apparent discord also we find in Vṛndāvana but that is of quite different type that comes from another centre of interest. That encourages more in our progress, that sort. Nitāi. Nitāi.

I feel much tired, hopelessly tired, so I take leave of you.

.....

Guru Mahārāja: Vṛndāvana to be the highest which seems to be mundane, apparently, and he's making the basis of that, that you must fully love. After Śaṅkara, Rāmānuja, what Mahāprabhu has given if we have got free thinking then we can eliminate the old *ācārya* and find out something, we may prepare ourselves for finding something higher. With this attitude if we try to understand then we'll be able to appreciate what Mahāprabhu has given. And if we allow ourselves to be fully captured by the previous *ācārya* then we will have no freedom to give them up and seek a new one and realise and appreciate Mahāprabhu's decision and advice. It is an examine he's preparing for that. The free will, you may make your free will the so called interpretation of *Upaniṣads* This higher principal has been delivered and Mahāprabhu is giving that and we have got our free will from the religious stereotype

conceptions, then we can appreciate the new thing Mahāprabhu has given we'll be able to appreciate. So we must not make our free will slave to the ancient interpreters of the Vedas. Do you follow?

Devotee: Yes.

Guru Mahārāja:

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanāḥ*

"May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service." (*Caitanya-caritāmṛta, Ādi-līlā, 1.4*)

Never delivered in this world ever been delivered. A new thing Mahāprabhu has come to give to us and we must have our free nature to welcome that. If we are prejudiced, we are covered with the old prejudice, it will be difficult for us to understand what Mahāprabhu wants to give. That is the

And also gives some hint in the Vṛndāvana līlā, the free love, the Kṛṣṇa, gopī Kṛṣṇa, *anurāga* means that free. Even not bound by the social laws and Vedic laws. A hint to that also we may find here: *svajanam ārya-patham ca hitvā bhejur mukunda-padavīm śrutibhir vimṛgyām:*

*āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

"The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."

(*Śrīmad-Bhāgavatam, 10.47.61, Uddhava*)

How that can be the highest, the highest attainment in Vṛndāvana ignoring the existing social laws and also the association of our so called guardians and well wishers. The Kṛṣṇa's position is so high, so loving, so natural, so innate, that that must if there is any comparison everything should be cancelled and selection must go to His holy feet. Neglecting all other possible engagements and demands from us from any other side. That also a hint is there.

Ke (who?)

Devotee: Aksayananda

Guru Mahārāja: How do you do?

Devotee: Very well, by your grace, very well.

Guru Mahārāja: Hare Kṛṣṇa. Ha, ha. Very well. You are always very well. Ha, ha, ha, ha, ha, ha. Our Guru Maharaja told: "When we are very well, when we are in *bhajana* we are very well. Otherwise the physical comfort is not very well."

Haridāsa Ṭhākura he was put into prison by the Kāzī, (the Mohammedan magistrate named Cāndrakāji - Chānd Kāzī). He was considered criminal because he used to take *Kṛṣṇa-Nāma* (used to chant the Hare Kṛṣṇa *mantra*), coming from the Mohammedan association, put into prison. But when released the co-prisoners they're also very mortified, "That we got one prisoner so taking Hari-Nāma, such holy temperament and he's going away."

Then Haridāsa Ṭhākura gave blessing to them: "I bless you to be as you are at present."

Then they misunderstood, some of them. "You bless that we shall remain in this prison-house as we are?"

Then some complain came, Haridāsa Ṭhākura told: "That is not the meaning. At present, by my association, you are all conscious of some sort of God consciousness, your mind is filled up. So my blessing is only looking to that aspect. Kṛṣṇa keep you in this temperament as you are at present that some holy conception predominating in your mind at present, Kṛṣṇa, Kṛṣṇa. Not your physical environment but your mental aspiration. I bless for that."

So how we are, and how we are in relation with Kṛṣṇa, Vaiṣṇava, Guru, that is our proper concern, existence. Other existence to be ignored and eliminated. That is real life, life proper is there in which we are in connection with Kṛṣṇa. That is considered to be the life. Others ignored, *māyā*, *māyā* means illusion, that has no value, negative value.

Who is he?

Devotee: Vidagdha Mādhava.

Guru Mahārāja: And where is Dayādhara?

Devotee: I think Dayādhara went to Calcutta.

Guru Mahārāja: When?

Devotee: Yesterday, with Brahmā.

Guru Mahārāja: With Brahmā.

Devotee: He had something to do there. He wanted to get a battery pack. He's coming back, Dayādhara will come back.

Guru Mahārāja: And Brahmā?

Devotee: He's gone to San Jose

Guru Mahārāja: Oh, San Jose. And where is this newly initiated gentleman?

Devotee: Balarāma?

Guru Mahārāja: Balarāma.

Devotee: He's staying with me.

Guru Mahārāja: With you? Here?

Devotee: Yes.

Guru Mahārāja: Now he's not here?

Devotee: He's taking *Praśadam*, downstairs.

Guru Mahārāja: Hare Kṛṣṇa. Consulting my *Gurudeva* I showed some special conduct about him that he may be of service to the Sudhir Goswāmī Mahārāja and Aksayananda Mahārāja and also this Maṭh. His father has got some money and if he remains in connection with his father he can do some monetary help to enhance this movement. A sincere boy, he wants to do that so he may be utilised by Mahāmaṇḍal, especially Dhira Kṛṣṇa

.....

Guru Mahārāja: our own hand to quash the revolt. This is suicidal, suicidal. This will slacken the very foundation of ISKCON, the such attempt. And the gainers will be the opposite party.

Nityānanda Prabhu He got the wound on His head, from Jagāi Mādhāi, and that promoted His propaganda to a high level, Nityānanda Prabhu. Even Mahāprabhu went to punish them, Nityānanda Prabhu stopped, stopped: "No, not this time. In this *avatāra* such action not look well but it is beyond Our promise."

So (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja when attacked here by the local *goondas* in ISKCON Temple in Māyāpura, whether you know or not, I heard he sent a *saṅkīrtana* party on the street. They (the *goondas*) entered the compound and showed some rowdism by physically striking some of the devotees. Then Swāmī Mahārāja ordered: "Form a *saṅkīrtana* party and go out on the street. And if any attack comes you all tolerate." And it was done, he was present within, and the party was sent on the road with *saṅkīrtana* to be prey to all those *goondas* but they vanished gradually.

Rakṣiṣyatīti viśvāśah, gopṭṛtve varaṇam tatha?, He will protect.

I (reveal the main Maṭh ?) of our first staying in a rented house on the banks of the Ganges. Some senior, sober man, an advocate who loved me, he told that: "There is a conspiracy to finish you."

I remarked, that some gentleman, he took the name of some gentleman, he told on my face, that advocate says that: "Śrīdhara Mahārāja will be finished very soon. So you may not stay in a solitary place on the banks of the Ganges, you go on the inner side of the town." I remarked that: "If that gentleman has got the power to do to make or mar then it is better to die. Kṛṣṇa is not there." Kṛṣṇa is there and he thinks that he can do anything and everything that he has become the ultimate authority, then it is better not to live in this life. Nothing. So many times came such things.

Rakṣiṣyatīti viśvāśah. Who is the protector? Who is the keeper in the practical life? We are to understand, we are to examine ourselves, examine ourselves.

So Jesus is revered for His sacrifice of life, so length and breadth the Christianity could spread. Not so much for His principles but as much for His sacrifice it spread like anything. Why? If I am accepted in the political field also, so may persons they say if I am accepted as a sacrifice for the cause then I will be fortunate. It is not so easy, it is not so easy to acquire such fortune that I'll be prey for the service of Kṛṣṇa. It will be individual consideration at least, and in a group we may sometimes take up a Vaiṣṇava is being molested so we must try in any way. That conclusion comes from another plane, not for one's own self but if a Vaiṣṇava is being molested, disturbed, and it will be our duty to drive away those inauspicious forces. Adjustment is there. Viṣṇu, Vaiṣṇava, to protect them we shall take any measures sincerely but not for ones own self.

Rakṣiṣyatīti viśvāśah, goptṛtve varaṇam, accepted Him as my protector, sustainer, my guardian, my everything. "I won't care for my own protection." Sometimes in *sakhya rasa* we find that.

raksakala hetu bhumi stela jani, manu carobu hani jamuna pani ?

We shall indulge in welcoming dangers. My friend is there. We do not care for anybody. We may take poison, the *braja rakal*, the Kṛṣṇa's friends, they were aggressors to drink poison. "That Kṛṣṇa is there, whom we should care? Nothing, not that there is nothing to be afraid of, Kṛṣṇa is there." So such indulgence one may have in *śaraṇāgati*. *Rakṣiṣyatīti viśvāśah*, He'll protect me. Others protection I won't accept, I shall hate others protection. In the physical world, who'll protect? I deny if any proposal comes we should deny. "I am under His care." Is it not practical then? Is it all theoretical, abstract, my life is an abstract thing, only imagination, religion is imagination not in practice?"

This is our own case, but in the case of the molestation of the *Guru*, Vaiṣṇava, Vighraha, there of course that chance we get and that is within devotion, not for one's own. He will say: "No, let him do, let him do." Abusing, abusing a Vaiṣṇava will say: "No, what abuse? I am already filled up with so many abuses, so this abuse is nothing. So many things of abuse within me." And the fact is that if one Vaiṣṇava is abused then the abuser he takes up the defect himself. The poison is taken by him, it is transferred, transferred. If one is above abuse and any abuse comes to him, then who abuses he gets that, he eats it, and he

becomes more pure, more pure. So Vaiṣṇava *ninda vancor*, very dreadful thing. But if we are well wisher, well wishing there, then not *aparādha*. To the subordinate if any defect is there the guardian will say: "Oh you have got these defects you must be careful, careful." With well wishing, then he may utter. Otherwise:

su apāni samajanai vaisnave ninday ?

May he be in the position of Mahādeva (Śiva), but if he abuses any Vaiṣṇava he will be punished. But if with the abuse there is affection, from his one heart wants to remove that bad habit then it is all right, well wishing. Otherwise only to remark it will be dangerous, it will be transferred to him.

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

"If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life. " (*Bhagavad-gītā*, 9.30)

It is so dangerous, *ananya-bhakti* is a dangerous thing. So many apparent anomalies cannot make him object of blame. Because the very rarest thing of *ananya-bhakti* whose future is guaranteed. *Ananya* connection, exclusive connection with the Lord, that means his bright future is guaranteed, only a question of time. What he has, the connection, the high valuable connection that he has got, that is very, very, very, very rarely to be had, and that he has got. And other things are negligible, negligible of the negligible. So don't approach that dangerous place or you will be doomed.

So *api cet sudurācāro*, at your consideration he may be much filthy, but at once the day will dawn there, and you will be nowhere, you have no position at all. You are now a commentator making remarks and you will be nowhere. But his position is sure because that *ananya-bhakti* connection, exclusive devotion connection, that highly earned most rare valuable thing he has got. So I am such that my connection, real connection, is so valuable that all the worldly attributes in consideration to that has no position at all. The worldly relative consideration of good and bad, that has got no value, it is all illusory but that is reality whatever least it may be that is reality.

Devotee: Mahārāja could you explain this again, the good and the bad, will you explain this again?

Guru Mahārāja: You are disturbing the thought. What good and bad? Good and bad.

*'dvaite bhadra-bhadra-jñāna, saba-'manodharma'
'ei bhāla, ei manda',-ei saba 'bhrama'*

