

His Divine Grace Śrīla B.R. Śrīdhara Deva Goswāmī Mahārāja

83.3.29-30

Guru Mahārāja: And to read the environment from the selfish standpoint has not preparedness, to receive the standpoint from the universal angle of vision. The trouble, the problem is there.

Gaura Hari, Gaura Hari, Gaura Hari.

And not only unprejudiced but that also some positive point missing. That is interest for the *līlā* of Gaurāṅga, or Śrī Kṛṣṇa. 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 in the background, but for Itself, that is floating over. Everything meant for Him, that positive prejudice is necessary for Him, everything for Him, for Him. And Gaurāṅga. Mahāprabhu came here with His party to introduce this vision that everything is 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. So service is the sacrifice, service, that is the unit of duty, 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 in that positive. Die to live, self participation, apparently, self sacrifice, self

Devotee: Abnegation?

Guru Mahārāja: Abnegation negative side, positively *jīva* means self, with 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, 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. 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, 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 and the dedication, otherwise all imitation, all may be imitation. We should not be afraid of service. Die to live, a very good expression. Die means our ego, who are we. Ego means a particular type of ego, and 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-sūnyam, 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)
+ (*Śrīmad-Bhāgavatam*, 11.21.11, purport) + (*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167)

Divine sound, it begins with sound, sound aspect Mahāprabhu told: "The sound aspect of Divinity, begin with that and everything will gradually come before you, if you can approach the proper line, under proper guidance."

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 āśīd rasaḥ*

"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, Prabhodānanda Saraswatī, a preceptor of Gopāl Bhaṭṭa Goswāmī, he's describing:

strī-putrādi-katham jahur viṣayiṇaḥ: Those who are busily engaged in household talks, for the time being, that was stopped, he began to talk about Gaurāṅga. Giving away their household talks, they began to talk about Gaurāṅga. What He's doing? The general talk of every lip was Śrī Gaurāṅga when He came here.

śāstra-pravādam budhā: And the scholars they're fighting to find out the proper meaning of the *śāstra*, every Hindu scripture. They for the time being stopped that and began to read what Śrī Caitanya Deva is saying, what He's giving out to us, what is that? Is that the real purport for the whole scriptures?

yogīndrā vijahur marun niyamaka-kleśam: And those controllers, the *yogīs* that are out to control their lower phase of life, and want to enter into higher and more subtle position of life, by controlling the air, the breath, they for the time being stopped that. 'That we are trying so hard, by controlling our breath, we are going to achieve some astonishing stage of consciousness. But what this Nimāi Paṇḍit teaches here, that was very wonderful. That we should continue in our own way, or should we accept the course of Nimāi Paṇḍita recommended?'

tapas tāpasāḥ: And those are very favoured of under going penances by voluntary appreciations on our free will, we can rather give loan to nature, pleasure. The first, I shall gain some, and then suffer after that, no. I am suffering in the beginning, and then I shall enjoy as a result of that penances, close a party 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 position for the time being.

jñānābhyāsa-vidhim jahuś ca yatayaś: The *sannyāsins*, the renunciationists, they also for the time being stopped their culture about *Vedānta*, *Athāto brahma-jijñāsā*, *brahma-jijñāsā*, *janmādy asya yato*, Why *brahma-jijñāsā* ? With 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 purity in their respective departments.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

To understand Him, that requires great fortune, *bhāgya*. To eliminate exploitation, renunciation, and calculative service, love, infinite sacrifice, infinite sacrifice for whom? For whom? He's meant, He's 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.

puçaitav karma phalam sri krsnaya samut pi stuto ?

All the religious experts, here they're all one here in opinion, that all the results should be given to Kṛṣṇa, the all attractive. Kṛṣṇa means attractor, the all attractor, He can attract who has got something, for attraction He can attract. Kṛṣ - ṇa, two functions, to draw and to distribute, and the distribution gets 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 then ṇa, ṇa means (that *vidi vacara* ?) When religious receives, and when religious everyone feels satisfaction by that transfer. Kṛṣ - ṇa, and He's accepted as the all consuming principle. Kṛṣ - ṇa. Good or bad does not matter. Kṛṣṇa. Sun attracts water of different types and then if also supplies in the way of gas, the cloud, pure water, which is deserving for us. He attracts water of different types, but when He gives it back it is very healthy so Kṛṣ - ṇa, connect with that. Mahāprabhu told that: "Connect with that, the life of pure life, the existence of your existence, the desirability of your desirability. The basic principle of all our existence and hankering."

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

jñāna sunya bhakti, jñāna sunya bhakti. From oxymoron or something like which seems to be of opposite concern. Just as when we are a child in the mothers womb, no

knowledge of our own improvement is there, for a child, but the motherly affection helps us. And Mahāprabhu says to attain that stage, that will be most desirable and judicious.

Throw yourself in some motherly care in the land of affection, opulent affection, affection herself, that will nurture you. Your intellect of the child is unnecessary, in the early stage as a baby, no growth of their taking intellect there, but automatically in such position, he's well.

So there is a plane where you may not try for 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, 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 stage. And when you are labouring, engaging your reason, to full view, 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 internal. 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 something, indispensable necessities of life are automatically supplied. We have no worry for that, and then also we give some service, most happily, something like that, it is, *jñāna sunya bhakti*. Everything necessary for us automatically done towards highest satisfaction. Still you are engaged in some loving service, more and more. And the company there is also suitable and the competition is also there but all happy competition. Happy competition harmonised by the sweet quarter which sometimes may be apparently seen to be clashing 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 something.

Mahāprabhu came with all these things, as I told, to get a special train. Sudhīra Kṛṣṇa Mahārāja, Goswami Mahārāja has pointed out, a special train, left from Navadvīpa and went to Vṛndāvana, no halt going there. *jñāna sunya bhakti, Kṛṣṇa-loka, Vṛndāvana.*

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 factor to select.

*anyābhilāṣitā-sūnyam, 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)

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

Anyābhilāṣ, *karma*, *jñāna*, devotion, and *prema bhakti*, love divine, different planes. But go on with your *sukṛti*, previous *sukṛti* helps us for selecting and free will has a 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 enforces. Which we used in different past lives, the resultant of that comes to us as fortune. And that should be the prime cause and that sort of free will helps like that. We can try to have it. The attraction may come independent of our intellectual consciousness calculation, intellectual calculation may not always understand. So *ruci*, *śraddhā*, faith. Intellect cannot explain, always, but *śraddhā* guides us to such an aim, destination, the *śraddhā*.

"I won't be satisfied which is less than, in standard from this."

Towards inner hankering, but intellect cannot always satisfy, that inner feeling of necessity. But the *sādhu saṅga*, so our company with the *sādhu* that can help the, to clear the doubts in the intellectual plane and help the faith to make progress in a sound way. *Sādhu saṅga*, *śāstra saṅga*, but the most original thing required that is faith, *śraddhā*.

yo yaṁ śraddhā sa eva saḥ ?

The classification of *śraddhā*, mundane, mundane *śraddhā* also is there, but not proper, *śraddhā* proper. The meaning of every word ultimately leads to the Absolute, because all potency of the Absolute. The origin is the slave of every wave with Him.

Mādhvācārya says: *mukta padyava* ? A reign unlatched, the reign of the horse, horse is controlled always by the reign, but when reign removed, the horse runs in his own way. So every word, when you take off the reign from the meaning, it will reach to Kṛṣṇa, trying to find it's origin. And by our local interest we put reign and try to take the meaning to this direction, that direction, according to our own interest, local interest. But if the reigns removed:

*na te viduḥ svārtha-gatim hi viṣṇum, durāśayā ye bahir-ārtha-māninaḥ
andhā yathāndhair upānīyamānās, te 'pīśa-tantriyām 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 pagraham* ?These things have been analysed by Mādhvācārya.

Mahāprabhu also began to explain grammar in that light when He came from, returned from Gayā. He began to explain grammar as a devotional scripture. Grammar, to go, to do, all these to analyse, what is doing? What is going? All potency of Kṛṣṇa. Deeply analysed everything, every wave coming from Him. This sound is sleeping, that sound is exciting, or reading, running, all different potencies, different waves coming from the centre. So *dhatti* ? means clear, all the paths?, they have got their origin from Kṛṣṇa, so whatever word comes to Him, He says it should be meant for Kṛṣṇa and you I know, explanation came from the (background, *kalpa* ?), 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 Gayā, how He explains things we can't understand. Some say we understand, but it won't serve our purpose, a present life." Came 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.

"Nimāi, why do You explain things in a different way, peculiar new fashion?"

"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 Gayā You are explaining things in a different way. Your students came to complain to me. One thing I remind You, that go in a proper channel, as the ancients have chalked out. What do You think, You're a devotee and Your forefathers and the other scholars they are not devotees? What do You mean that You have come to preach a new thing, crossing Your forefathers and the other respectable persons in the campaign. 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 you with this."

That universal vision everywhere. To save us from local prejudice, local interest and no interest, local interest is 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 say: "Religion is proper adjustment." We are in the discordant way, discord... 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.

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

Devotee: "We must not allow ourselves to be led by those who lived and thought before us. We must think for ourselves and try to get further truths which are still undiscovered." So when he's (Bhaktivinoda Ṭhākura) speaking in this way it seems that he's speaking from a point of an advanced realised soul because for an ordinary person he has to accept.....

Guru Mahārāja: He is preparing a ground, for the thought of *Bhāgavatam*, he's quoted from his *Bhāgavat* speech. Generally that is some say, that *Bhāgavat* is a departure from the Vedic school. Devashi Nārada came and gave some special instruction to Vedavyāsa to understand, to try to understand the real purpose of the whole *Veda* is this *Bhāgavat* truth. At that time he was associated with the *brahma*, this, Rabithakur (Rabindranath Tagore?), Ramhuray (Rām Mohan Rāy?) All these things. They are of impersonal conception, this *brahma*. Taking from the *Upaniṣads*, they are very close to impersonal conception of the ultimate reality.

But *Bhāgavat* has given such a truth of Vṛndāvana to be the highest, which seems to be mundane, apparently. And he's making the basis of that, that you must have free will. After Śaṅkara, Rāmanuja, what Mahāprabhu has given, if we have got free will, 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 will 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 a ground he's preparing for that. The free will. Not engrossed in the so-called interpretation of the *Upaniṣads* ever given in India by the Ṛṣis.

na me viduh sayo napi deva kutu muyeshar ?

This higher truth has been delivered in *Bhāgavatam* and Mahāprabhu is giving that, that we have got our free will from the religious stereo type conception. Then we can understand the new thing Mahāprabhu has given, we will be able to appreciate. So we must not make our free will slave to the ancient interpreters of the *Vedas*. Do you follow?

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

"May that Lord, who is known as the son of Śrīmatī Śacī Devī, 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, a new thing Mahāprabhu has come to give to us, and we must have our free nature to welcome that. If we are prejudiced, covered with old prejudiced, it will be difficult for us to understand what Mahāprabhu wants to give.

And also giving some hint in *Vṛndāvana līlā*, the freedom, that's Kṛṣṇa, *gopī* Kṛṣṇa, 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. How that can be the highest attainment in *Vṛndāvana*, ignoring the existing social laws and also the association of our so-called guardians and well-wishers. 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 the selection must go to His holy feet, neglecting all other possible engagements and demands from us from any other side. That is also hinted there.

Hare Kṛṣṇa.

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

Uddhava says: "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)

Guru Mahārāja: How do you do?

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

Guru Mahārāja: Hare Kṛṣṇa. Ha, ha, ha. Very well, you are always very well. Ha, ha, ha. Our Guru Mahārāja told, when we are very well, when we are in *bhajan* we are very well, otherwise the physical comfort is not very well. Ha, ha.

Haridāsa Ṭhākura he was put into prison by the Kāzī (the Mohammedan magistrate), he was considered criminal, because he used to take *Kṛṣṇa-Nāma*. Coming from the Mohammedan association, put into prison, but when released, the co-prisoners, they're all so very mortified that we got one prisoner so taking *Hari-Nāma*, such strength and holy temperament, and he's going away. Then Haridāsa Ṭhākura gave blessings to them: "I bless you to be as you are at present."

Then they misunderstood, some of them: "That you bless that we shall remain in this prison house, as we are?"

Then some complaint 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 your mind

at present. Kṛṣṇa. Kṛṣṇa. Not your physical environment, but your mental aspiration, I bless for that."

So 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. *Māya*, *māya* means illusion. That has no value, negative value. Hare Kṛṣṇa.

End of side A. Start of side B. 29,30-3-83

Guru Mahārāja: Utilise your capital, anyhow taking consent from your father. In the press line you can start your business, publication line, try to help them. Hare Kṛṣṇa.

Bhāratī Mahārāja sent a letter yesterday to your name.

Devotee: We have just seen it.

Guru Mahārāja: I heard part of that.

Devotee: He's a little undecided.

Guru Mahārāja: His tone is a little depressive. He was much energetic before, but now he seems to be a little depressed. Then what to do? Consider together. His life has got quality. He may be helped in a proper way. You know it best. He has got some tendency always in the literary side. And one gentleman who was previously in charge of building Swāmī Mahārāja's Temple here, he gave a letter here, to send to Bhāratī Mahārāja, that by the help of government he wants to, Vaiṣṇava encyclopaedia. Maheshvara, he wanted his help to assist him in that matter. He told that he has got not interest in this literary work so he should re-communicate. But that gentleman withdraw, attract Bhāratī Mahārāja, if you do not give attention to him, in his present age, present time. Try to engage him in Mahā Maṇḍal activity suitably. But why suddenly such depression? I don't understand. He already reported that he has got good prospects there for preaching, but suddenly.....

Devotee: Perhaps due to not having much company of equal nature.

Guru Mahārāja: Any suitable helping hand may not be sent to that province? This Parivrājaka and this Sudama Kṛṣṇa, they come from that part, is it?

Devotee: No, his dealing with South Africa which is predominantly run by the whites and North Africa is mostly black. Parivrājaka was there in North Africa. Sudama Kṛṣṇa comes from an island off the coast of South America.

Guru Mahārāja: Kuṇḍalatā may help him, but Kuṇḍalatā's husband is otherwise. Kuṇḍalatā, this Kalpa-vṛkṣa she may help him but her husband is the opposite.

Devotee: Yes, she's a very good lady. We shall meet today, all the *sannyāsīs* will have a short meeting today and discuss all that and then may consult you later.

Guru Mahārāja: How to help him. But he's not coming, just now here?

Devotee: Unlikely.

Guru Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. No mention of Parisevum in any letter.

Devotee: He mentions Parisevum at the end of the letter.

Guru Mahārāja: Oh he mentioned. I was told that he got a press there. He was waiting for some publication but suddenly, such news I don't follow. He was progressing well I thought, intimation before hand.

Devotee: It was seemingly more like promises, somebody may have promised things and later may not have honoured the promise. It seems like that. But he says he has a business.

Guru Mahārāja: One gentleman he was in South Africa he's eager to help us, some intimation I got. There is some gentleman who is very eager to help this Mahā Maṇḍal activity. But who he is I forget, don't remember. Hare Kṛṣṇa.

Devotee: One gentleman came here to the Maṭh, but he stayed here only a short time, and no relationship was established.

Devotee: Dayādhara Gaurāṅga has just returned from Calcutta and he has brought me an exert from the *Harmonist*, the title is, *Śrī Guru and His Grace*, it says by Tridaṇḍi Swāmī Bhakti Rakṣaka Śrīdhara.

Guru Mahārāja: It was published in *Harmonist* first and then in *Back to Godhead*, second time.

And what is the position of Dayādhara Prabhu there in Malaysia? Is he favourable or unfavourable? Now I'm told that Hansadūtta Mahārāja is away from ISKCON perhaps.

Devotee: No, he's still in ISKCON, but very sick.

Guru Mahārāja: He's still in ISKCON, but he did not attend the meeting. But some information came to me that his ways of preaching is not appreciated but depreciated by ISKCON, with the ladies and chanting in some *sahujīya* way, they do not like. And Kīrtanānanda Mahārāja has remarked that he should be kicked out of ISKCON. Then I heard that he did not attend this meeting annually.

Devotee: But he stopped playing music like that and he's changed his programme a little bit, made an adjustment.

Guru Mahārāja: So Hansadūtta Mahārāja may give some pressure to Dayādhara Prabhu not to preach independently there, independent of ISKCON. So how is his position, we are to enquire. If so the whole ISKCON, including Hansadūtta Mahārāja, against him, then he may be sent to England. You are to consider that point. He's not separate there.

No sympathy of Hansadūtta Mahārāja and ISKCON. But will he stay there and try some independent success, or he may be posted somewhere else, what is his own opinion? You are to sound him and find and consult with him what is his future line of action. He already reported and I asked him: "You come here and with the consolation of the others we shall say, give our opinion about your future activity." So he has come, now you consult with him about the situation there, and his mental stage, and where to utilise him. In England, or some other place, or he's willing to work there, in that place.

Guru Mahārāja: Where is Giri Mahārāja? Is there anything left of the wound?

Devotee: No, the wound is gone.

Guru Mahārāja: Gone.

Devotee: But our hearts have got some wound.

Guru Mahārāja: Your hearts have some wound? For retaliation? Ha, ha.

I remarked that he has purchased a gun and that may be given presentation to Tamal Kṛṣṇa.

Devotees: (laughter). Govinda Mahārāja told that he's Bhakti Cannon Giri Mahārāja.

Guru Mahārāja: Ha, ha. For the reward of your activities, this gun is presented. Go on with your gun. Torture in your hands. Kṛṣṇa's will is nothing, you are taking management in your own hands to quash the devotees. What is this? This is suicidal, suicidal. It will slacken the very foundation of ISKCON, such attempt, and the gainers will be the opposite party.

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

So Swāmī Mahārāja when attacked here by the local *goondas* in ISKCON temple Māyāpura. Whether you know or do not know, I heard he sent a *saṅkīrtana* party on the street. They entered the compound and showed some rowdyism 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 - (confidence in the Lord's protection).

Goptṛtve-varaṇam tata -(embracing the Lord's Guardianship)

He will protect. I revealed you may remark of our..... first he stayed in a rented house on the banks of the Ganges. Some senior sober man, an advocate, he loved me, he told:

"That there is a conspiracy to finish you." I remarked that, some gentleman, he put some name of some gentleman, he told on my face. That advocate says that: "Śrīdhara Mahārāja will be finished very soon, so he need 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, it is better not to live in his in this way 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 by length and breadth, the Christianity could spread. Not so much for His principles, but as much for His sacrifice, it spread like anything. If I am accepted in the political field also, so many persons that he, if I am accepted as a sacrifice for the cause, if I will be faultless. It is not so easy, it is not so easy to acquire such fortune, that I will 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 come, can come from other plane, not from ones own self, but 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 measure, sincerely, but not for one's own self.

Rakṣiṣyatīti viśvāśah - Gopṭṛtve-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.

*rakṣā koribo tuhuṅ niścaya jāni
pāna korobuṅ hāma yamunā pāni*

"Fearless and confident of Your protection, I shall drink the waters of the Yamunā, whether they are poisoned or not. I am Your property. You must take care of me; You can't leave me." (*The songs of Bhaktivinoda Ṭhākura*, p 26-7)

We shall indent, welcoming danger. "My friend is there, we do not care for anybody, we may take poison." The *vraja rakal* ? The Kṛṣṇa's friends, they was aggressor to drink poison. "That Kṛṣṇa is there, whom we should fear?" None, nothing, not there is nothing to be afraid of. Kṛṣṇa is there. So such indulgence one may have in *śaraṅāgati*.

Rakṣiṣyatīti viśvāśah. "He'll protect me, other's protection I won't accept, I shall hate other's protection in the physical world, who'll protect? I deny, if any proposal comes I shall deny. I am under His care." Is it not practical? Is it all theoretical, abstract? Then my life is an abstract thing, only imagination, religion is imagination, not in practice.

This is one case, but in the case of molestation of the Guru, Vaiṣṇava, and Vighraha, there of course, that chance we get and that is in devotion, not for one's own, he will say no. "Let him do, let him do, abusing." A Vaiṣṇava says: "No, what are you saying? I am already filled up with so many abuses, so this abuse is nothing, so many things of abuse is in me."

And the fact is that if one Vaiṣṇava is abused, then the abuser he takes up the defect himself. The poison is taken up 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 vanka*, very dreadful thing, but if we are well-wisher, well wishing is there, then not *aparādha*. To be subordinate if any defect is there the guardian will say: "Oh you have these defects, you must be careful." Careful, with well-wishing, then you may. Otherwise:

*śūlapāṇi-sama yadi vaiṣṇavere ninde
tathāpiha nāśa pāya, - kahe śāsta-vṛnde
ihā nā māniyāye sujana-nindā kare
janme janme se pāpiṣṭha deva-doṣe mare*

"It is the conclusion of all the revealed scriptures that one who blasphemes a devotee is doomed. For such a person, everything is torn to pieces by the powerful trident of his sinful reactions. A sinful person who disregards this principle and insults great souls will suffer birth after birth for his offence." (*Caitanya-Bhāgavata, Madhya 22.55-56*)

He may be in the position of Mahādeva, but if he abuses any Vaiṣṇava he will be punished. But if with the abuse there is affection, from his own 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-bhāḥ
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 that 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 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 and making remarks, you will be nowhere. But his position is sure become that, *ananya bhakti*, exclusive connection, that highly earned most rare, valuable thing he has got. So I am such that my real connection is so valuable that all the worldly attributes in consideration to that, no position at all. The world will be relative consideration of good and bad, that has got no value, it is all illusory, but that is reality whatever mist it may be, that is reality.

Devotee: Mahārāja, would you explain again this good and bad.

Guru Mahārāja: You are disturbing the thought, what good and bad, good and bad.

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

"In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake." (*Caitanya-caritāmṛta, Antya-līlā, 4.176*)

As in a dream, you may have a good dream, or a bad dream, but both is false, something like that. In the relative consideration of this worldly position we may think that he's a good man, or he's a bad man, but everything is all illusory. The imaginary standard conception, everything.

And the connection with Kṛṣṇa, that is reality, that is reality. That is absolute. That connection, His protection, His sympathy, it is genuine, it is real thing. And all others are, they have got no real position, they that are friendly to us, favourable to us, that may be vanishing, change of the course of the world. But this is constant, our connection with Kṛṣṇa, whatever small quantity, that is constant, *nitya*, and others all relative. They may change any position. I may be a king, but the next life I may be a beggar, and in this life I may be a beggar, king may be murdered as becomes my kings position. So all these things, I am a scholar, then next I may be a madman. This one (Brajanshi?) a good scholar of international fame (Brajanshi?), philosopher. Many world conferences he attended but in the last stage he was, he became mad. A scholar next moment may become mad. So in this world no permanent value of any attainment.

But our plenary connection with Kṛṣṇa, that is from the soul to the Supersoul. The soul's connection in eternal plane that has got, however slight, but still it is substantial, it is real. Others are all flickering, temporary, hoaxing, no value. In the movement, coming, birth and death, we are moving within birth and death, birth and death, in this world. Not that all relative positions are illusory. Now it is, next moment it is not. But the soul to Supersoul, soul is real, Supersoul is real, and any friendship or any connection with that, it is permanent. So however bright may be this prospect of this illusory world that must be dissolved for the slight connection of the souls plane towards Supersoul. Such importance we must give in our whole life, in all the activities, they may be influenced by this thought.

Api cet sudurācāro, what is from the relative consideration, from the worldly consideration, is good or bad. *'Dvaite bhadṛābhadrā-jñāna*, from *'dvaite* means we are separate conception, not organised whole, connected with the Absolute, not universal but provincial, local interest, *bhadṛābhadrā-jñāna*. Calculation from the local provincial interest, good, bad, all false, no value. The paramount power will come and smash this provincial.

If there is war, (just as) in the second wartime, in England, when they were apprehended by the greatest attack from Hitler, after France was crushed there was some ordinance that: "All individual properties came to the prime minister." An ordinance was, all the properties, of all, big or small, all came to the state. Individual ownership was abolished for the time being. Because anywhere, any preparation for the defence may be taken. So there for that view the whole individual rights were given away to the state. So all our acquisitions of this local interest, provincial interest, they have got no value from

the standpoint of the Absolute Interest. *'Dvaita bhadṛābhadrā-jñāna*. Any moment the Absolute Interest may come and demolish these local transactions. So, *'dvaita bhadṛābhadrā-jñāna, saba-'manodharma.*' It is mental speculation, mania, it is all mania. But from the Absolute consideration what is the truth, that is ever truth, no unchangeable truth. That may have, *vilas*, have play, the change of play that is not death. *Līla*, that is *līlā*, pastimes, that may come back again. In this way. Your points clear?

Devotee: He's not here.

Guru Mahārāja: Oh put the questions and fled, ha ha, Because I did not like the question, interruption.

Devotee: No, Govinda Mahārāja called him.

Guru Mahārāja: Call of Govinda Mahārāja, a practical call, this is theoretical. Ha ha ha. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

"While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." (*Bhagavad-gītā*, 2.69)

There is a world where ordinary people are fully awake there, in their own interest there. But there are others, they do not find any interest in that worldly life, they dive deep and awake in some other world, and they have got all their interest in that plane. Hare Kṛṣṇa. Awake in your world of soul and awake in the world of matter.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

How much our attraction to Kṛṣṇa will be that we may be taken to His real connection, that should be our all concern. What the others will do, making, fabricating this conspiracy, this or that, may be ignored for our own interest. But according to the capacity, according to the stage of realisation, everything varies.

*na buddhi-bhedam janayed, ajñānām karma-saṅginām
yojayed sarva-karmāṇi, vidvān yuktaḥ samācāran*

"The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with advice, "Leave aside action, and cultivate knowledge." Rather, cultivating their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action." (*Bhagavad-gītā*, 3.26)

First *varnāśrama karma*. Then to be very particular to give up the result to Kṛṣṇa, to offer the result of all the duties towards Kṛṣṇa. Then to give up wholesale and jump into the service of Kṛṣṇa, gradually advancing. According to ones own stage of realisation it will work, the advises will be suitable and work.

Kṛṣṇa says: "To teach the people I have also to undergo, to practice their duties."

kusidevi preme loka nukajan karmachedahan ?

"Sometimes I have to take the, make imitation for their activities to save them, to help them in their position."

So Kṛṣṇa also comes here, sometime, He engages Himself in worship, Kṛṣṇa also worships. So many Deities, father, mother, all, *brāhmaṇas*, He also washing the feet of the *brāhmaṇas*, to teach them, in their layer, their plane, it is so. Different stages of realisation. *na buddhi-bhedam janayed, ajñānām* (B-g, 3.26) But ultimate things are of this type. Progress, elimination and acceptance, progress means elimination and acceptance.

Bhaktivinoda Ṭhākura explained free will: "All will be open for our free will, free understanding, all will be open to receive new light, new idea, that must be tasted by the criterion."

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

Devotee: I have a few confusing thoughts in my head.

Guru Mahārāja: What is that? Say.

Devotee: Trying to serve the Absolute Good. In Malaysia many nice things are happening. But at the same time resistance is very great from Hansadūtta. And I'm wondering, sometimes the sentiments are mixed, in my head, to keep going. Every time they produce some insult it seems that Kṛṣṇa supplies more reciprocation from the public, more preaching opportunity. But my presence there is an irritation to them.

Guru Mahārāja: Naturally.

Devotee: So I wonder which is the better service for Kṛṣṇa? To go on preaching, or to consider that they are also preaching Kṛṣṇa Consciousness and to relinquish the field to them?

Guru Mahārāja: What do you find in your heart, that the type of your preaching is more purer, or their type of preaching is purer, how does your heart responds, your conscience respond to your activity?

Devotee: I think by your grace our preaching is more mature and theirs is more immature, but I don't say that they're not preaching Kṛṣṇa consciousness.

Guru Mahārāja: But in the consideration of position, do you find you can understand that your attempt is more sincere and of purest type, is it?

Devotee: I could not say that. They are very sincere but I just think that their preaching is

Guru Mahārāja: Only the quality of their preaching is of lower standard?

Devotee: Not as mature standard of preaching. Their preaching is more obligatory, obliging the public to serve Kṛṣṇa, where as our preaching somehow, by your mercy is.....

Guru Mahārāja: Then with the call of the book distribution and you can give the idea which is within the book.

Devotee: Yes, yes.

Guru Mahārāja: So of greater, higher level, you're preaching and they're only distributing the books and inviting them and making friendship with them, in this way. Your level will be in higher plane.

Devotee: Their conception is that it is more like a club or a society, this Kṛṣṇa consciousness. Our conception is that it is more individual necessity.

Guru Mahārāja: More nearer to ideal, more abstract towards spiritual ideal. And they're more in the material surface.

Devotee: I think.

Guru Mahārāja: Diplomacy, dollar, all these things. Society, social, and yours ontological, more ontological, and their attempt more social.

Devotee: I feel that way.

Guru Mahārāja: But now what do you like? They're in such fighting position, do you want to go on, or you may have your field of action somewhere else? Hansadūta Mahārāja, he has taken you to me, you have got some obligation to him. And whether under his direction, his subordinates are doing something wrong to you, or he does not know the local authorities are giving some resistance to your activities? What do you think about that?

Devotee: I think he is condoning.....

Guru Mahārāja: He is concerned?

Devotee: He is condoning the irritation.

Guru Mahārāja: Their attempt is corroborated by him, directed and corroborated?

Devotee: I think corroborated maybe not directed, though they feel the irritation.

Guru Mahārāja: Whatever they do he gives his consent, approval? Now what do you think, if you like you can change your field of preaching of activity. In London a centre is established, then in San Hose he has got very big preaching centre. In South Africa, Bharatī Mahārāja, he was attempting, but now he's a little depressed for want of assistance, proper. Then other places also where service of your type, your type of scholarship may be well utilised. You consider with Akshayananda Mahārāja, and our Goswāmī Mahārāja, and Mādhava Purī Mahārāja, and this Aranya Mahārāja, etc, and then inform me what you will like to do. How energy should be best utilised with less hitch with ISKCON, less hitch, and more activity.

Relief work, I first told that our object is like relief work, starting a relief work. Those disappointed and dejected, with no place in ISKCON, still they're sincere, hankering for Mahāprabhu, and Kṛṣṇa, and Swāmī Mahārāja, how we shall try to help them in our sincere way. And so if any hitch we don't want, still if any collision comes we shall try to tolerate it as much as possible, and go on with our relief work. It is not a new creation, but to help the real movement of Swāmī Mahārāja from the ontological standpoint. To keep up the ontological standard of Swāmī Mahārāja's mission, with something more little added, and that is *madhurya-rasa*, not so much cultured by him

End of recording.

* * * * *