

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

30.4.83

Devotee: Heavy set, build, his physical body is big. And also Siddhāntī Mahārāja, what they have translated is all right I think.

Guru Mahārāja:*Vedānta* but Bhāratī Mahārāja departed from them and Siddhāntī Mahārāja he was there and he has also published ... *Upaniṣad*, *Vedānta*, *Uddhava Sandip* (?) *Uddhava Gītā*. That is reliable. Now I find that *Brahmā-saṁhitā* our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) there is a gross mistake. In place of Garbhodakaśāyī (Viṣṇu), Kṣīrodakaśāyī (Viṣṇu) has been written. Only one but the function of Garbhodakaśāyī that has been described as the function of Kṣīrodakaśāyī here But that was published during our Guru Mahārāja's time And according to Mahārāja has also published

Svarūpa Dāmodara's *śloka*, it is clearly mentioned about Kṣīrodakaśāyī. But in *Brahmā-saṁhitā* translation by Professor Sanyal the mistake is committed, differing from *caritāmṛta*. He had though deep knowledge in Sanskrit could not follow Jīva Goswāmī *tika*, and Sanskrit original verse. The language of *Brahmā-saṁhitā* that is very abstruse, not very clear, oppressed, condensed, and ontological, philosophical and condensed, that type. Not very clear and simple. The first *śloka* is very simple and clear.

*īśvaraḥ paramaḥ kṛṣṇaḥ, sac-cid-ānanda-vigrahaḥ
anādir ādir govindah, sarva-kāraṇa-kāraṇam*

("Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (*Brahma-saṁhitā* 1.5))

Very clear this *śloka*. But (in between ?) very abstruse, difficult portion to us, somewhere, cleansed.

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

Devotee: Bilcoshun (?) that is also mentioned

Guru Mahārāja: Bilcoshun Kṣīrodakaśāyī but he's not the cause of the *brahmāṇḍa*, he's only in the function of Paramātma. He's there *palana* (?) whose in the creation and destruction, in the sustenance to look after that, that sustenance *sattya-guṇa*, that is his function. And also he takes rest in every heart.

*īśvaraḥ sarvva-bhūtānām, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmāyan sarvva-bhūtāni, yantrārūḍhāni māyayā*

("O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours.") (*Bhagavad-gītā*, 18.61)

Something like Paramātma function. Paramātma conception is a little hazy, non differentiated, but that is personal, similar life Paramātma

Devotee: Lord Caitanya appeared in five features, Pañca-Tattva. And in *Rāmāyana* we find Lord Rāma and Lakṣmaṇa and there's some distribution of some nectar between the wives of King Daśarātha. How are we to view Lord Rāma, Lakṣmaṇa? Sometimes it's described in some books half Viṣṇu, is that possible? That the different wives of King Daśarātha

Guru Mahārāja: I don't follow. What does he say?

Devotee: The question is, some nectar was given to Daśarātha's wives, one wife got half, one wife got another portion, another wife got another portion, so according to those portions Viṣṇu was going to incarnate. That's one description, I'm sure it's un bona fide. But I'm trying to understand, perhaps it's not a worthwhile question. (*Soma rasa* ?) No, it was given as a benediction so she could

Guru Mahārāja: so Daśarātha had to make arrangement to get son and he consulted and made arrangement with the ṛṣis and they performed a *yajñā*. That *yajñā*, who among the queens will take that *yajñā Prasādam* she will be able to produce child. So it was distributed to Kauśalya and Kaikeyi, two main queens. Daśarātha had many queens, two queens, Kauśalya and Kaikeyi. Half, half. Then another Sumitra, the mother of Lakṣmaṇa and Satrugna, she went to approach those two queens Kauśalya and Kaikeyi: "My sisters, I am your sister, (I request you give some?) portion to me." So both of them gave a portion of their *Prasāda* gave to that Sumitra. Kauśalya something and also Kaikeyi something. Then Kauśalya got Rāmacandra, Kaikeyi got Bhārata. And Sumitra got two portions, one from Kauśalya one from Kaikeyi.....

the portion that came from Kauśalya by that Lakṣmaṇa was produced. So Lakṣmaṇa was very friendly and very subservient to the son of Kauśalya that is Rāmacandra. And Satrugna he was produced by the portion given by Kaikeyi. So Satrugna was very much fond and obedient to Bhārata because of Kaikeyi's portion was of that type. This has been mentioned. Do you follow? No?

Devotee: Yes Guru Mahārāja, but are they all considered Viṣṇu?

Guru Mahārāja: Yes. Viṣṇu in four portions. Just as Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, These four. So also here, Rāma, Lakṣmaṇa, Bhārata, Satrugṇa, They're all considered as Viṣṇu-Tattva.

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Devotee: We find occasionally that someone will read *Kṛṣṇa Book*, tenth canto of *Śrīmad-Bhāgavatam*, and they will have a hard time accepting these fantastic demons that appear in Vṛndāvana as more than stories. They'll have some difficulty because there's no trace of this kind of mysticism in the present modern age. These are fantastic descriptions, as Putanā became twelve miles long when she fell to the ground. These are fantastic descriptions of events.

Guru Mahārāja: Can you conceive that the boy Kṛṣṇa lifted Govardhana and put it on His finger? Can you conceive? That can be swallowed by those persons? If that can be adjusted then all these, everything can be adjusted. You see?

Devotee: Yes.

Guru Mahārāja: And the question you say that all comes from fossilism, fossil. Fossil is given, matter is given more importance over consciousness, but consciousness can create anything. That is the process we are to understand and digest that not from fossil everything is coming but from consciousness everything is coming, from spirit everything is coming. Then it will be clear to explain all these miracles. In the system of hypnotism can they be convinced about the *divya-darśana*, what is Kṛṣṇa. Kṛṣṇa showed He's such and such, can they digest this *viśva-rūpa* ? The universal form as Kṛṣṇa He showed to Arjuna, can they digest that? You? Then that is all false?

Devotee: No.

Guru Mahārāja: So many things, how to explain that from the materialistic or scientific standpoint?

Devotee: They'll say it is all poetry.

Guru Mahārāja: From the same basis we are to view everything and all the conceptions of the present scholars are all based on this fossilism and that must be demolished wholesale. This is not the way of thinking for a man of devotion. They consider the spiritual substance is the cause and that can create every kind of fossil or any type every time. It is like a play doll, to create this matter, material form is a play doll in the hand of the spiritual autocrat. Everything is shown according to his own sweet will, no equal position of the material world. It is all floating on consciousness.

And the magical wand is His sweet will. Whatever He will like to show you are forced to see that. It is coming from up to down. So no material stability of the material characteristic of anything whatever, we say it is all false, all *māyā*, concoction. It is seen from the plane of our very meagre local interest, all false. The wholesale false, all misconception. We're accustomed to think that a brick or a piece of stone is invulnerable but it is nothing, only a conception, idea, that may be.

Just as in dream we can have experience of many things very astonishing in dream, is it not? What is not possible to experience when we are awake, we are to offer it to our material senses what is not possible that is possible in dream. We can see a big mountain is being transformed into sea, an ocean may be transformed into moon, in dream many things.

So in the soul it is more independent in view is possible, it is such. We are to give up this narrow idea drawn from the material local conception from our brain, to brush it out. His sweet will is the cause of everything. Like a magician, like a hypnotising man, the basis must be accepted like that then we can explain everything here.

How there are so many small and big incidents? How it was possible for Christ when He was crucified to come again? Some say that He was not dead. His dead body was taken to some mountain cave and after three days when people went to see Him nothing but some remnant of His dress was there and He is not there, the body could not be traced, gone away. How it is that when Peter he was in Italy, he ordered that He will be crucified he was flying away from Rome for fear of death. Then he met Christ is coming then he fell on the feet of Christ: "You Master You have come." "I'm going to be crucified a second time because My follower Peter he has betrayed Me and for fear of crucifixion he's flying away. So I'm going to be crucified for a second time." "No, no, my Master, You won't have to take the trouble of going to be crucified, I am going to be crucified." Then Peter: "What is this?" He saw Christ, and so many times they say Christ coming and going. Is it material science sanction?

All religious conception on their background must have some sort of immaterial over material supernatural experience on its back. Every religious class has some sort of miraculous conception on the back, everyone, because it is true, and what you conceive this is all false. What we experience through our senses that is false. How far can we rely on our senses? We cannot recognise whether a ghost coming or a man coming.

Bhrama, *pramāda*, *karaṇāpātava*, *vipralipsā* - these four defects always with the instruments of our knowledge. *Bhrama* means committing, we commit, we take a man for another man, sometimes a ghost. *Pramāda* - omission, undetecting many things, "no go away." *Karaṇāpātava* - there is defect in the eye, one may say: "No this man's coming," and another may say: "No, no, that man is coming," *karaṇāpātava* - the defects in the instruments with which we gather our information. And *vipralipsā* - the greatest prejudice, previous prejudice that always guide me to conceive things are such, must be such, our previous impression that is kept in the mind, the mental store. That comes to guide us that experience I had got outside.

The very root and nature of our existence that has been cancelled by the spiritual persons of every school. The Christian, Mohammedan, or Buddhist. Religion means depending on some super knowledge and the experience of super knowledge, religion

means that. And those that depend on the sense experience they're almost all atheist. Everything coming from reading, reading eye experience, or ear experience. What is my position that my experience has some

I am running in phantasmagoria. This body is the effect of a dream, something like dream, the mind. Mind is more independent than this body, so bodily experiences are more rigid and narrow than the mental experiences. The experience of the intelligence that is higher and more spacious. In this way experience of *ātmā*, *ātmā* can do anything, independence of the soul in all respects is extremely greater than that of this body. Just as mind's scope is greater than this body experience, so the scope of the knowledge of *ātmā*, that is infinitely more spacious than that of the body experience. In this way. And in Paramātmā conception more wide things are possible. In this way the progressive to Kṛṣṇa is possible, no restriction over Him. His sweet will can never be opposed by any potency in the universe. *Āptakāma*, whatever He wills at once it comes to Him. "Let there be light," there was light. "Let there be water," there was water. Only willing is at the root of the incident.

So Govardhana *darān* (?) this Putanā affairs, everything, only willing is at the back and it will immediately come to effect. That is the science of the supernatural things is like this. Just as we can will otherwise which is not found in this fossil science, what is not possible in the fossil science we can will that we can wish that. Why? So there is a scope outside, so we'll have to go that side. "Let there be water," there was water. "Let there be light," there was light. That basic conception we must have. From there we can go ahead. His sweet will, willing is possible, creation is possible by will power. Ideal realism, first the idea then it comes to be real. Everything, first idea then idea realises into so called reality in different planes of life. Do you follow?

Devotee: Yes Guru Mahārāja.

Guru Mahārāja: You'll lose that basis and come with thousands of questions every time all the same and similar. First you have to take position with this universal conception of religious basis founding. You must take your position there firmly, then from there you will look around. You'll have to explain other things how it can come.

Planets and the law their existence all uncertain, unstable, all vanishes and again come. What is their position? Their firmness, their value, it is coming and going. The prime cause we are to study very attentively what is the nature of the prime cause *Brahmān* from which everything is coming to our sight and again disappearing into that. We must not forget that we are trying to engage ourselves to study the nature of the prime cause and more and more higher.

Always we take some mud and throw into that and begin to try and understand what is the matter, "Why that is not like the mud, mud is all and why the God is not within the mud." Where the mud does exist when the whole creation abolished? Where does this mud or the stone exist? Coming from where? Unseen quarter, un-understandable quarter, everything appears, the science also say like that, it appears and disappears.

So what is the nature of the root from when it is coming, and this coming thing is also undesirable. It is only giving pain to the soul. This is negative creation not desirable. The proper creation which is desirable in *svarūpa-śākti* land that is already there eternally. All religion to hear repeatedly but that does not have any trace in the heart, always in the material mud-plodding and sometimes enquiring about the ether, always in the mud and sometimes questioning about ether.

But we are to think through the soul, through soul we are to go to know the nature of the Supersoul area. This is all about that, Supersoul area. Freedom of soul is infinitely more extensive than the freedom of eye and the ear and the tongue and touch, infinitely higher and greater, the plane of soul within me. Just as the mind is more flexible and more spacious than this bodily experience. In dream we are more free than when we are awake in the world of our experience. In this way freedom is going up.

Āptakāma, whatever one wills it comes immediately only it is within the jurisdiction of a particular soul, a *yogī*. A *yogī* whatever he will will: "I want one piece of *rasagulla*," *rasagulla* is there. Do you follow?

Devotee: Yes Mahārāja.

Guru Mahārāja: A soul in it's higher realised position gets such power. Whatever he desire's: "I want money," money is here. The soul can acquire such power. Then what about the Supreme Soul, everything is possible. How much we can conceive miracles? Our brain, how much miracle can it conceive? Very little, it is always captured by this limited experience, our imagination always captured by our limited experience and cannot go high. More, more, more higher, every possibility is in the hand of the Absolute God. He's Absolute, Omnipotent, Omniscient, All Powerful, All Knowledge, and All Love. All love is Kṛṣṇa, Vṛndāvana. All knowing Nārāyaṇa. And Śiva and Brahmā they're plodding in the mud. Śiva half in the mud, half the head in eternity, and Brahmā wholesale in the mud. And whenever any higher knowledge is extended through they can know to certain extent. "Oh, say that this is religion. They will be relieved if they follow like this. Brahmā you advise to your created creed, prisoners." Brahmā does like that.

Excitement, the same question coming from the same place repeatedly causing a fight. The rules of mathematics there for geometry, this theorem one proved, then so many deductions, so many sums may come. That rule according to rubbish's abstraction then this multiplication or division, the rule is there and that is given and all sums you are to work out. But every sum you will take how to divide, what is this? General rules must be understood then all the sums may be worked out thereby. We must catch the rules, the general reasonings, and particulars will be deduced from there.

So many miracles are here from every religious party, miracle. So a super-scientific adjustment must be assimilation, we must have when we enter in religious we'll have to faith on many miracles. In the beginning when we go to take admission we must have such conviction, what is the miracles? Am I to believe or no, not to believe? If to

believe, why? What is the reason? I must get explanation from me, and once I believe that then I can go there. The miracle is everywhere connected with every religion conception. Then are they false or are they true? And though the oppositionists they are false. This general decision we must have before we approach any religion. This is a primary thing to understand for the beginner whether miracles we shall believe or not. That they are all false or this science is false, the decision we shall have to take there if we are sincere to our self. Otherwise all religions are false and the atheistic science they are true. The most primary question in our enquiry. Then the particular solution to a particular miracle, but the common thing that we must have in a general way. Then we are to ask why? Why this *līlā*, this aspect, why this miracle came, why that miracle came, what is the reason of showing that particular miracle? It is miracle to us, what is miracle I told what is miracle to the ordinary man awake then what is found in dream. If this is reality then dream is imaginary concoction. But if we learn to give more reality to the dream than our wakeful days, if I go to religion we are to do that. What is in mind that is coming out if it is not damaged otherwise when we recall.

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

("The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself.") (*Bhagavad-gītā*, 3.42)

That is primary, that is more fundamental, the mind is more fundamental than the effect of our experience, the sense experience world, mind has got more.....
manasas tu parā buddhir, the world of reason is more real than the world of mind and the world of sense experience. In this way, reality is going towards that. *Manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*, that is *ātmā*, then *Paramātmā*, then *Vaikuṅṭha*, *līlā*, and we are to have general conception the truth (which sides?). And the transient characteristic falls and fighting amongst that is *māyā*, what is the position of that experience. The mean conception of the sense experience and the higher conception of the revealed truth, we must have a general idea and details we are to enquire and get satisfaction.

The party is already there that man created God not that God created man, God is man's creation. And man created by the fossil, fossil is the ultimate reality, the fossil develops into the human body and human body can temporarily create what is said as soul. And the soul that also conceiving creating God, that is another way.

And whether what system appeals to me. What party I am to join for my real benefit, sincere party, sincere joining a particular party. Not for any false purpose but to save me for my own highest interest I am joining the party. That soul, Supersoul, that is everything and this is the outcome, nasty thing. I shall go to join a religious party out and out, this sort of conception must be for that. Whom I regard more and it is for my own highest interest. Otherwise our joining a particular party that will be questionable.

The subtle is more powerful than the gross. The atomic bomb, question of the same life sent by our senses that contains so much power. Efficiency in the subtle things. We are to follow that line.

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

End of side A, start of side B, 30.4.83

Guru Mahārāja: He is eternal, His relationship everything is done, irresistible. How the outcome world exists that is our perplexion. *Ārtheṣv abhijñāḥ svarāt* (*Śrīmad-Bhāgavatam*, 1.1.1), Mahāprabhu's conception, misconception, more fine, finely detected our apathy, indifference to the truth. Four covers have been given by Bhaktivinoda Ṭhākura for the first starting of this life. Indifference to the truth, *tataṣṭhata* (?), what is the position of the margin where from the *jīva* comes to fill up this world. If analysed four parts may be shown. Mahāprabhu in one word explained:

kṛṣṇa buddhi te anadhi bahit mukh ?

Anadhi, this is a peculiar beyond our calculation, our intelligence, our experience, our belief, the history of our beginning

This accepted by Śaṅkara also, *anadi bahir muk*.

From time unknown

māyā anadi Śaṅkara says but *santa* according to Śaṅkara Brahmā is *anadi ananta*, general beginning no end only one thing Brahmā. And *māyā* without beginning but it has got end in particular cases. So only one thing *advaya*, in the Brahmā is the absolute, *māyā* is not eternal potency. But the Vaiṣṇava's say that *māyā* is eternal, the potency is eternal and potency of different types, so generally *māyā* is eternal. But still with the conception that *māyā* may be ended, if *māyā* ends Kṛṣṇa does not incur any loss.

*koṭi-kāmadhenu-patira chāgi yaiche mare
ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?*

("If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?") (*Caitanya-caritāmṛta*, *Madhya-līlā*, 15.179)

If all the prison houses are abolished at one stroke it does not affect the country rule, the administrative of the country. But again some culprits may come and prison houses may be used but general dealings is possible, generally, for the release of the whole prison houses may be possible by the will of the king.

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Devotee: Mahārāja, you were getting ready to mention Bhaktivinoda's four things.

Guru Mahārāja: Four things I forget, can't remember. *Hriday palya* ? then *audarsinya* ? to that truth, the four things, *Caitanya-siksāmṛta*, by analysis he has mention four things that was the call before *jīva* has to participate with this cult. Four analytical points he told. One is *Hriday palya* ? Another is *buymukha* ? the *isa buymukha* ? Then *Hriday garbanya* ? Then some vulnerable freedom on the way, analyse these things, all these four are the basis of the Mainly vulnerable freedom

Kṛṣṇa. Kṛṣṇa. Gaura Hari bol! Gaura Hari bol!

One gentleman in yesterdays letter, in a very sincere put a question to me. "That why you find indifference with ISKCON? I can't understand. What has brought you in this position that you are at present not in consonance with ISKCON, not in harmony, what is the cause?" The enquiry is of course is of a mild tone, not challenging. What is his name?

Devotee: Satyarāja.

Guru Mahārāja: Satyarāja, from America? Wholesale disciple of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja?

Devotee: Yes.

Guru Mahārāja: And where is he?

Devotee: Brooklyn, New York.

Guru Mahārāja: New York. Hare Kṛṣṇa.
Beyond that, enter into ISKCON, all engaged in smuggling and so the credit is being demolished very sadly. Written by whom?

Devotee: From Philippines.

Guru Mahārāja: *mame te krtama papa mama maya kalpate* ?
Everything used for His service but for his service that is bad, the discredit with the service or to... When the first batch of our preaching party went to Madras, Bana Mahārāja was leader next to myself, then another *sannyāsī* Sajjana(?) Mahārāja and this Mādhava Mahārāja *brahmacārī* at that time. Bana Mahārāja's nature was not to pay any, not to purchase the railway ticket, anyhow with least expense to go here there and he was always quarrelling with the *stana walla* (?) and others. I protested: "Mahārāja this won't fetch any good to us." He opposed: "You have come to show me this way, morality? We don't care for morality"

"If you quarrel with the *darma walla* (?) the neighbour will think the *sādhu's* are (mean kind of *sādhu* ?), they are of this type. For money, a small money they're quarrelling..... and not for morality. And you are purchasing false ticket or no ticket cent per cent moving five tickets you have got and in different rooms you have taken. And the CID claim they have their suspicion and we are newcomers to this man and this will be discredit to your party. So I'm not asking you to stop all these things for morality to make it a policy for *kṛṣṇa-bhakti*, not that, but we must have the credit by which we'll be able, we'll get the regard"

After coming back from England Bana Mahārāja told: "I have accepted your policy now. No longer for the trifle things I like to quarrel with others." He has said. And another thing I had, I used to read newspapers and Bana Mahārāja didn't like that. Afterwards he told: "I have taken your realised the necessity of your, that to preach, to become up to date preacher we must be at par with this events that are happening at present in the world. Then our lecture will be living otherwise it will be a dead lecture, like dead language." So after coming back from England he told: "I have taken two things from you. That is to read the newspaper to know the present environment in favour of our preaching. And another thing not to quarrel with persons over trifle things but credit is necessary is more useful for our preaching."

So you can do anything and everything for Kṛṣṇa, whatever is done for His satisfaction that is real, all others are false. But we are to preach, capture the public we are to moderate that thing to produce credit, faith, then they will come to us and then I will be able to give the advice of in that way that should be managed That does not mean that I shall take to commit sin All the sins I shall go to commit, "Oh, this is the advice of the *śāstra*, sins can be committed if sins can be committed for Kṛṣṇa What is favourable we must accept and what is unfavourable we must reject, this is ...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

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*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evam paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ*

("The six aspects of full surrender in devotional service are: To accept everything favourable for devotion to Lord Kṛṣṇa, to reject everything unfavourable for devotion to Lord Kṛṣṇa, to be confident that Lord Kṛṣṇa will grant His protection, to embrace Lord Kṛṣṇa's guardianship, to offer oneself unto Him in full self-surrender, to consider oneself lowly and surrender in humility." (*Hari-bhakti-vilāsa*, 11.417)

(*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.100) - (Quoted from *Vaiṣṇava Tantra*)

All the six forms, Jīva Goswāmī has given the greatest importance to that form, *goptṛtve varaṇam*, to try to get Him as our guardian, the central form in *śaraṇāgati*. "I

want a protector, I am helpless, it is my dire necessity, direst necessity, have to protect us What is the greatest need in me that I am in want of a guardian. I am small, very meagre so a guardian is necessary."

*om tad viṣṇo paramam padam sadā, paśyanti surayaḥ divīva cakṣur ātatam
tad viprāso vipanyavo jāgrvāmsāḥ, samindhate viṣṇor yat paramam padam*

("The environment is not dead - an overseer is there. Just as the sun is over our heads, every action is under our guardian's eye. We should approach any duty thinking: "My guardian's eye is always vigilantly watching over me, seeing everything I am doing, and whatever is happening to me. I need not worry about this environment or circumstance.") (*Rg Veda*, 1.22.20)

The theistic scholars, what is their suggestion? They're always thinking they're living under the full shade of Viṣṇu. *Viṣṇo paramam padam sadā, paśyanti surayaḥ divīva cakṣur ātatam*: just like a sun above the head the holy divine feet of Kṛṣṇa is spread on my head. Like *cakṣur*, with His piercing eye casting His glance, searching eye, His all knowing eye, a big eye like a sun is above my head. His holy feet can see anything and everything like *cakṣur*, like eye, *cakṣur* also like sun, like eye looking on me, my guardian. You consider yourself like this and do any work, do any work but with this conception your proper angle of vision that a searching guardian's eye is over your head. Approach any work, any duty approach, but with this consciousness. The searching guardian's eye, vigilant eye over your head.

That is the primary and first important *mantra* in *Rg Veda*, *tad viṣṇo paramam padam sadā, paśyanti surayaḥ*, those devotional scholars also may not always understand and understand *Bhāgavata* truth, higher. *Dvīva cakṣur ātatam*, *ātatam* means *distitam* (?), spread over, spread over our head, a sun like eye, we are to see my Lord's eye. With this consciousness approach any and everything then you can't do any wrong. "That guardian's searching eye over me, I can't do any wrong. (Staring and staringly fixed ?) I can't do any."

The *Rg mantra* advice comes like this and with the Hindu's, the *brāhmaṇas*, they always pronounce this and think of that when they go to any function. It is very easy to blame the *brāhmaṇas*, the *Rg-Veda* they do not talk of *varṇāśrama-dharma* rather they like to say as *brāhmaṇa-dharma*, the *brāhmaṇa* is (all enjoyer ?). So it is found in the newspaper that instead of saying *varṇāśrama-dharma* they're very fond of pronouncing *brāhmaṇa-dharma*. *Brāhmaṇas* are the principle all-in-all and they want to keep the monopoly for some purpose. Because the *ahimsā*, this Nanuk and the Jain, Mahā-vīra, the Buddha, they spoke of *ahimsā*. And these *brāhmaṇa's varṇāśrama* there was room for sacrifice anywhere and they can't understand that is not the ultimate principle. But those that cannot do but take animal food, they are taken in this *śloka*. If you can't avoid everything connect with the centre and then take it. Whatever you take, even vegetarian, vegetables they're also *jīva*, of less intense consciousness but still there is consciousness, there is also pain and peace feeling there in the vegetable kingdom.

So without connecting with the centre whatever you do it will bind you with reaction. To get out from any position whether you eat an animal or eat a creeper but you'll have to connect with the Supreme otherwise you'll be under the law of reaction. That is the

purpose and purport and gradually to avoid that. To feed the body you must take something and to take food means to create disturbance in the environment whether it is plant or it is animal, less or more. It is more blameable when you accept an animal or even a human flesh if you want to eat that is more blameable because it is higher life which can be utilised for the enquiry of the highest Absolute, highest truth. So to kill a man is more sinful than to kill an animal or a vegetable. It is more sinful. Why? It is approaching towards higher dealing, importance. As the football when it's nearer the goal and again comes back, it is important going near the goal

So important position, to get human body is coming nearby

to kill it that is incurring more loss.....otherwise in the tree also this same soul and in the human are the same soul, only the soul in human has come nearer, it can connect with *sādhu* he may go away to the important position, so greater sin. But everywhere we cannot but commit sin in our movement of life.

*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara*

("Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*).") (*Bhagavad-gītā*, 3.9)

More work can be done without any contract, whatever you'll do that creates some eternal things in life. But taking the breath so many small creatures are demolished. Taking water so many more things you are devouring. By your step under pressure of your sole so many. You are lighting fire and that fire for your purpose you are getting fire and in that fire so many insects are being killed. So one cannot live without causing disturbance to the environment so take some positive direction that no deed disturbance you are creating to the environment and that can force you to incur more in the total product.

So to connect with the centre, then that is to try to work in that plane that the most fundamental, universal plane, that is *bhakti*. Devotion is most fundamental plane vibration. So everything you have to satisfy the sweet will of the Absolute. That is the most fundamental plane of movement everywhere, that is *bhakti*, *raga-bhakti*, *raga-bhakti* then *vidhi-bhakti* modified flow. Whatever demand coming from the centre, full submission to be one with that, that is *nirguṇa*, no reaction can come in that sort of movement. That is all good, irresistible, causeless. No provincial interest or local interest can disturb, fully universal.

Just as you put water into the root the whole tree will be fed. Put food into the stomach the whole body will be fed. So your energy put to that place, everything will be well served. The harmony will be, work for harmony for the whole. Kṛṣṇa means that,

flow of love, flow of love, the centre of flow of love. And your contribution whoever meagre must go there and it will come from there with necessary method.

And so many examples in our front who are keeping their individual position, they are contributing to that vibration of love. And Rādhārāṇī is considered to be, most contributor is Rādhārāṇī. The potency particular, the original and the nearest potential that is considered the most to that. And then

still their consider to be ideal contribution to the plane of flow of love. Love can sustain everyone, that is the food of the soul, highest type of food.

Hare Kṛṣṇa. Love, beauty, beauty and love of same order, same thing, beauty's love can draw us to inner

the inner most function or presentation of our heart, that flow. Heart is our principle identification not this eye, or hand, or anything put attracts our senses, not that. The object of attraction of our senses, that is all external. But love which is within us, that is the highest, wholest factor, most important desirable factor in us. We are to understand all these things in the line of devotion it is the plane that teaches by the heart, *bhakti*.

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

.....

..... that love, it is very difficult to understand, different kinds, but still it is love. Yaśodā whipping Kṛṣṇa, that is the outcome of love, we are to understand. The guardian whipping the son, chastising the son, father, outcome of love in different forms. Kṛṣṇa's play.

Hare Kṛṣṇa. Hare Kṛṣṇa.

In whipping of Yaśodā what higher type of affection is there in whipping and His followers also to certain extent.

Hare Kṛṣṇa.

So outward show maybe more important the outward show, the inner things are more important to us than the show, the cover. How much love is within the heart of Yaśodā, that is to be detected. Different expressions in different hearts. The faith we should consider most and try to understand the form of our intent.

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

Devotee: Mahārāja, the *Rādhā-Upaniṣad*, is that written later?

Guru Mahārāja: *Rādhā-Upaniṣad* ? I have not heard of it as yet, *Rādhā-Upaniṣad*. I heard about *Caitanya-Upaniṣad* in Bhaktivinoda Ṭhākura's writings. *Rādhā-Upaniṣad* I have not heard. Made by whom?

Devotee: That I've only heard of, I've not seen.

Guru Mahārāja: But it is published?

Devotee: I've not seen the edition I only heard.

Guru Mahārāja: Rādhā-Upaniṣad. One devotee may prepare from the portions of the *Upaniṣads* where we can possibly trace about Rādhā, on the basis of that one devotee may compile *Rādhā-Upaniṣad*.

And there is *Agbar-Upaniṣad* we are told about Hayansi ? a Sanskrit scholar in the court of Agbar, he compiled one book *Ablob ? Upaniṣad*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

rādhā-.....

Our Guru Mahārāja did not like that we shall talk about those higher things, very slightly about Rādhārāṇī, some talk but he did not like us to study *Ujjvala-Nīlamanī* and the *madhūrya-rasa*. That is always to be revered

Be all conscious of our position and whenever we find that it has come out of its own accord we feel ashamed because we are not fit to begin a campaign of the search of Rādhārāṇī and "We don't search then we don't have," it is not like that. Whenever I shall make myself fit that will come of its own accord. In this spirit we are to go on.

pūjāla rāgapāṭha gaurava bāṅge, mattala sādhu-jana viṣaya range

("The path of divine love is worshipping to us and should be held overhead as our highest aspiration." (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura)

"That I shall be finished," it is not *māyā*, major thing that that will be finished. Always to be kept at respectable higher position. When that will be pleased with me, like flood it will inundate my heart, irresistibly. So don't go to be very eager to finish that to get that, ha, and you will earn something, imitate the things, imitation.

Yam evaiṣa vṛnute tena labhyas:

*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṃ svām*

("One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him.")

(*Kāṭha-Upaniṣad*, 1.2.23) + (*Muṇḍaka-Upaniṣad*, 2.3.2)

Full confidence he feels in this process that He will come to accept you. Do, go in such a way the He will come to accept you. The acceptance must come from that side so we'll go on in that way, that is the natural thing. Otherwise we'll be *āroha-panthā*,

empirical method. "I shall know, I shall acquire, I shall get." To see the sun, the sun when it comes to show, that we cannot but see.

"In this life, within the period of this lifetime I must have to see the finish, the finishing portion," that is some atheistic view. It is there eternal and they're affectionate, considerate. Not by losing this life I shall live there, it is not like that. Wait, wait for the favour to come to you, it is all conscious, all considerate not injudicious.

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

When he first went to Vṛndāvana Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) always encouraged Bhāratī Mahārāja to read *Prahlāda-caritur* in Vṛndāvana, not anything about *kṛṣṇa-rasa*not that. *Saptama-daya* (?) of *Bhāgavatam*, that the primary stage of devotion tried to explain that in Vṛndāvana, what is *śuddha-bhakti*, then *raga-bhakti* that is far, far above. The imitation *bābājī*'s they're thinking that they have all got that within their fists and they're misguided. To show that, to explain about *Prahlāda-caritur* not of *kṛṣṇa-līlā* in Vṛndāvana. A striking thing and Prabhupāda himself between Rādhā-kuṇḍa and Syāma-kuṇḍa in *Karttika-mina*, he read that *Upadeśāmṛta*, Mahāprabhu's teachings, *sīkṣā*, all these things, not *kṛṣṇa-līlā*, Rādhā. Sometimes in course of his lecture something used to come but not for fashion doing all these things. In the last few years, three or four years in *Karttika-mina*, *ujjavrata*, that Bhaktivinoda Ṭhākura's intense stanza about the *aṣṭa-kālīya-līlā*, that was read and heard without commentation. Always showing that is in the mob, law mob (?), things like that. Do other things, don't jump that side, don't courageously try to approach there with the haughtiness don't do. That was his, and I have fully accepted that

I'm not an atheist that if I can't see then I won't believe it, not like that. Things that I find below cannot but lead to the highest

pūjāla rāgapāṭha gaurava.

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

End of recording, 30.4.83

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