

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.5.5 + 83.5.23

Guru Mahārāja: Śrī Caitanyadeva, they say like that, so we revere Caitanya. Caitanyadeva of their civil disobedience and social reformer. Not the wholesale giver of everyone who has lost his own, own self forever (in *sahajīya* ?). He came to give everyone back his own wealth within, his own worth within.

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Guru Mahārāja: souls of your type, they're subjects and everything always His object meant only for your exploitation. We are exploiters and the environment is for our exploitation. That is the foundation on which the present education is based on, but the wholesale false. The cause in the above. "Let there be water," there was water. "Let there be earth," there was earth. "Let there be light," there was light. His will, subjective realm, the cause what we experience sprung up from the Divine Will. And not that from time eternal the fossil is developing into this world of experience. Opposite, so we are diving deep into the intense ignorance ocean, to view the opposite. It is His will that is the cause. And in one place He can show like a magician something to you another thing to me. The subject, the super subject, the universal subject is of such power. Wholesale opposite.

(Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja asked a few of his research scholar disciples to crush the fossilism of Darwin, everything coming from fossil, demolish, crush it, it is not so, it is coming from above. Everything like hypnotising, in the process of hypnotising the whole experience we feel the subject can withdraw any moment anything and can show to us another way. He's free, *satya-sankalpa*, whatever He imagines that comes. He can force us to see something, we cannot go outside.

Can you understand that this may be possible? Then you can have some faith what is Godhead. Godhead means this, the origin of creation. That is a part, infinite qualities and activities He has got and this is a negligent part where we are living. The whole basis is there, upward, and not downward, developing from downward, no. Fossil is not sufficiently enough a perfect thing to create. From fossil intelligence coming is fools conception, the intelligence everywhere, everywhere we can trace intelligence. As much as we analyse we find, oh higher reason, higher intelligence. The scientists they're becoming dumb to find out the intelligence into the nature, they're going on discovering and discovering higher and higher law. And they're there, already they're there. These fools they could not know but it was there before their discovery, before their invention, that wonderful law was there and it is everywhere.

So it is not that they have invented they have created, are they creating? They're inventing? It is already there everywhere. The reason, the intelligence, and something more, power, everywhere and where from? And their intelligence to discover a thing, to invent a thing, where from it is coming? The brain? Only that portion of flesh? Or from somewhere it is coming? As much as they're entering they're being astonished with the so many miraculous laws and rules in the nature and they're already there before their discovery.

So consciousness, spirit, reason, all-pervading, even in the tree, stone, earth, everywhere, in the ether, air, all consciousness, all reason, wonderful thought everywhere. Infinite, infinite, now we are to connect with that principle of infinite what is almighty, omniscient, omnipotent, all-sympathy, all-love. How to have a connection, a direct connection with Him. Leaving aside the charm of His created substance we want to negotiate how we can have our connection with the creator Himself. Not only creator, this is a creation of a lower order, but higher creation, higher status world is also there infinitely higher soils are there. And whether it is possible for us to have our life in that soil what are the layers higher and higher, to enquire there how we can enter there, what is the key to entrance into that zone? The plane of exploitation, the plane of renunciation of exploitation, and the plane of dedication higher. We are told by dedication, by surrender we can have direct connection with the centre.

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

Physician cure thyself, ha, ha. You have come to give so many dazzling civilisation models, ha, but cure yourself wholesale. What you have come to distribute that is hoax, it is all hoax. The law abided by so many things around, that is only the sweet will of the Supreme. The law is not a rigid thing, the basis is on His sweet will of the Autocrat. So what do you know? That is nothing, no knowledge. Any moment the rules, laws, may be changed, another thing may come instead.

He's changing your experience, the key is in His hand. "Oh, Arjuna you see this. I am this and this. I am that and that." "Yes, I see You are so and so."

When Kṛṣṇa went for peace talk to the Kurusaba, the court of the Kaurava, Duryodhana - Dhṛtarāṣṭra camp, Kaurava camp, with peace talk. Then the Karna, the Duryodhana and others in the party came to bind Him down and put into prison. "And if He can be imprisoned then the whole Pāṇḍava camp will be finished automatically. He is the life and advisor of that camp. So with this idea we have got within our fist we must imprison Him." They went to tie Him but, ha, Kṛṣṇa showed Himself in such a way that these men who went to tie Him, bind Him down, they were perplexed. "What we see? He's a big thing, this side Baladeva, this side Arjuna, that side ... where to apply the rope? Can't. Perplexed. Then the Bhīṣma, Droṇa, and Nārada, Vyāsa, they're also present at that time in the assembly and they began to chant in praise of Kṛṣṇa. "Oh."

Then there was blind Dhṛtaraṣṭra. He, hearing those chanting from the voice and the new voice of Bhīṣma, Droṇa, Nārada, Vyāsa, he was charmed and prayed to Kṛṣṇa.

"I can't see You I am blind but I hear that these great personages they're chanting in Your, seeing Your wonderful body. For the time being, You can do anything and everything, for the time being remove my blindness, let me see Your figure and colour Your beauty for which they are praising so much. For the time being remove my blindness and then again You will put it."

Kṛṣṇa told, replied: "No blindness to be removed. I say you see Me and you will be able to see Me. Not eye is required to see Me. Remaining blind you will see Me because I say."

So that is the nature of seeing Him, His will. Not the eye, not the ear can hear Him or see Him. He's above sense experience. Only His will: "Yes, you see Me," and Dhṛtaraṣṭra saw Him and the blindness was intact still he could see. Then what is He? And here also why a dead man can hear, ha ha, the blind can see, then, what is that thing?

Arjuna wanted to see His Viśva-rūpa. "Yes Arjuna see Me. I am so and so." Arjuna saw. "What do you see?" "I am seeing this I am seeing that I am seeing so many, in this way, wonderful I am seeing wonder of wonder I am seeing." Ha, ha.

So His sweet will at the back of everything. We are living in correlation with that absolute power. So no stability of the environment where we stay, where we stand, but all importance on the will divine. That is the cause, from there it is coming, it is maintained also by that will, and it may be withdrawn any moment by Him. So these things have got no value at all. With so much trust and enthusiasm we are to search for Him, the search for Śrī Kṛṣṇa Reality the Beautiful. The charming, the charm Himself, all charming absolute. Our innate need to find sweetness, beauty, *rasa*, *ānandam*, ecstasy, happiness, everyone. No one can say: "I don't want happiness," from the atheist to the highest type of theist all will say: "Yes, I want *rasam*, I want sweetness, peace, I want ecstasy, I want happiness." Everyone will say like that, the common demand in every conceiving unit is such, where there is conception they want peaceful existence, from the atheist, worst atheist.

So our direct necessity is with Him, *raso vai saḥ*, the ecstasy, the beauty. So begin search for that. Don't lose, waste your time for wild goose chasing. Give up everything.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*

"Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair." (*Bhagavad-gītā*, 18.66)

Leave, give up phases of your duties you are so busily engaged in, all worthless, and begin search for that principle. Who is the Master, who is the creator, who is the Master of everything, and who is the fulfilment of everything. Search for Him direct.

Give up all your so-called obligations and duties, stop, *sarva-dharmān*, stop all sorts of duties, so-called duties from your relative position, misviewed from your present defective position. Don't rely on them. Direct search for the prime cause from which everything coming as miracle and who is the fulfilment of our life, not only ours, fulfilment of every atomic existence in the world. Try to march towards Him with His blessing on your head, and the agents, His agents will give you important help in that direction. Others can do nothing. Gaura Hari. *Sādhu-saṅga* and His Divine Name which is inseparable from His existence, the sound aspect of Him, that can help you a great deal, from the genuine. That war cry, slogan, Hare Kṛṣṇa, with that slogan march on with His genuine agents, follow them. Withdraw yourself from all possible promises so-called prospects of your life, they're nothing, no value.

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

Devotee: There are many inequities in the world, there's lots of unfairness, is there not?

Guru Mahārāja: What does he say?

Devotee: He says that there's much exploitation in the world, much unfairness. How can we account

Guru Mahārāja: Fair unfair both false, just like a dream. In a dream a good dream a bad dream, after all it is a dream. So you should not waste your energy to remove the unfair and to increase the fairness, fair unfair all false, wholesale false.

*'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)

This is good this is bad, the basis of the calculation is false. Your interest is not there, your real interest is not there. It is a false scent you are pursuing, your fulfilment is not in that direction at all. This fair unfair all false. Very little distinction between them, fairness and unfairness, because all cheating, cheating of different kinds but they're cheating, illusory, all illusion. A good dream, a hopeful dream, and a disastrous dream, after all that is dream, something, it is all false. The fairness also false, concoction, end the evil that is also false. So why do you allow you to waste your time in this wild goose chasing, they are all after all false. A good hoax or a bad hoax all hoax.

Devotee: But there are some people that are starving in the world and some people that their

Guru Mahārāja: What to speak of starving, you are imprisoned in a cage not desirable for the soul at all. The whole world with the suns, stars, moons, oceans, mountains, all vanishing and again coming and going.

Devotee: How can we account for, I mean I believe you say there is

Guru Mahārāja: And suppose you are monarch of all you survey but a monarch in the cremation ground, ha, ha, a monarch, master of the cremation ground. Only to deplore: "Oh, everything is passing away, every second everything passing away."

The Gray's *Elegy*:

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.

Elegy written in a country churchyard. (1751)
(Thomas Gray, 1716-71, English poet)

Only to grave, everything leading to grave, finished.

Devotee: I keep trying to ask you how can we account for these inequities? I know that you're saying that there's no distinction

Guru Mahārāja: How can?

Devotee: He wants to know why is there suffering?

Guru Mahārāja: The cause is the misuse of the free will of the *jīva* soul. Misuse of the wealth given to you.

Devotee: Given to you?

Guru Mahārāja: Yes.

Devotee: By the Supreme Power?

Guru Mahārāja: Yes, Supreme Power, as a part of His potency, particular. You have got that thing eternally existing with you and by misuse that of the freedom you have selected to come to be a king in the mortal world. Like Satan, he wanted to reign in hell rather than to serve in heaven. "It is better to reign in hell than to serve in heaven." Satan's statement. The free will, the weak vulnerable child's free will came to

be a monarch of all I survey to reign in hell. The adoptability is there inherent and he could select service in heaven then his desire will be fulfilled but he has selected wrong, wrong way wanted to be monarch. He could not select slavery in the higher realm but he selected monarchy in the hell and not slavery in the heaven. The subtle difference is there. If you are to live in heaven then you are to live there as a surrendered soul, that is such a higher soil. Ultimately we see that to serve in heaven that is infinitely better than to reign in hell. Hell means the soil of affliction, affliction in variegated ways mainly classified as birth, death, infirmity, and disease. These undesirable things must be there in the hell.

Hare Kṛṣṇa.

Devotee: I want to know more about the organisation of this, um, are women allowed to participate in the process of praying or showing their devotion?

Guru Mahārāja: Hare Kṛṣṇa.

Devotee: He wants to understand whether women are allowed to become Kṛṣṇa conscious? What is the role of the women section, what is their position in Kṛṣṇa consciousness?

Guru Mahārāja: That is who is woman here may not be woman there, who is man here may not be man there. This is only a dress, mental dress and accordingly this physical flesh dress, both garments, the flesh and the mind. But in the soul who will represent which type that is uncertain here in this plane. But women there they have got higher prospect, greater, brighter prospect.

Devotee: What do you mean by 'there'? Women 'there' you said.

Devotee: In the spiritual world.

Guru Mahārāja: In the spiritual realm those that are of women type with that formation of soul's realisation that holds better position. Here in the plane of aggrandisement men hold the better position and there in the plane of submission and surrender the women form of mind is more paying. Do you follow?

Devotee: Yes.

Guru Mahārāja: The negative aspect. Positive is Kṛṣṇa Himself. And the potency is of negative type. We belong to potency group and not master group whose possessor of the potency, He's the Lord Himself.

Devotee: While Kṛṣṇa is a power, you call Him, you say Him, then Kṛṣṇa is manifested as a male figure?

Guru Mahārāja: What does he say?

Devotee: He wants to know whether Kṛṣṇa is represented as a male figure?

Guru Mahārāja: Yes, male, that is predominating, Predominating Moeity, Predominating Half, He's the Predominator. And others to be predominated.

This proton or nutron, what is there?

Devotee: Yes, proton and nutron, and electron.

Guru Mahārāja: Negative and positive.

Devotee: Proton and electron, proton is positive and electron is negative, electron goes round and round the proton.

Guru Mahārāja: Proton in the centre?

Devotee: Yes.

Guru Mahārāja: And the electron like so many planets revolve?

Devotee: Yes.

Guru Mahārāja: Then again that has been analysed and something else has been found.

Devotee: Unlimited, there are infinite sub-atomic particles.

Guru Mahārāja: Proton, nutron, what is nutron?

Devotee: Nutron is neither positive nor negative, in between.

Guru Mahārāja: Such atomic energy is existing?

Devotee: Yes, neither positive nor negative.

Guru Mahārāja: Nutron. Proton and electron combined, no?

Devotee: No.

Devotee: Yes, they say like that.

Guru Mahārāja: Nutron, if nutron is analysed, proton and electron? Atom analysed then proton and electron?

Devotee: Yes. Sometimes another particle is found, neutron.

Devotee: Do you believe in the equality of all people? Are all peoples of the world of the same quality?

Devotee: He wants to know if in Gauḍīya Vaiṣṇavism do we believe that all men are created equal?

Guru Mahārāja: No, never, no two things are equal. In this world or in there no two things can be the same, equal. Everything has got its specific characteristic. One atom is different from another atom, one electron is different from another electron, cannot but be. We see all differentiated character.

Devotee: But what about quality? Is one better than the other?

Guru Mahārāja: Yes. From the universal standpoint we are to judge. Who can earn or acquire

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the centre. And confidence means peace within. The corresponding, the confidence has corresponding side the highest degree of peace, ecstasy, happiness, bliss. The measurement is according to that *rasam*. Just as gold is the standard between different monetary papers, the pound, the ruble, the dollar, the rupee, the yen, but common standard is gold. So different type of calculation of peace but that also scientifically divided, *śānta*, *dāsyā*, *sakhya*, *vātsalya*, *madhurya*. Classification and then degree, intensity in that. So many things are there to be read and understood. Ultimately *rasam*, *ānandam*, happiness, that is the common standard to judge the proposal of which religion is higher and lower.

Which is the common requirement. Just as food is common requirement. No dollar we can eat in the time of famine, but one who is in possession of food, s/he is well positioned. We cannot avoid food, we may not require dollar, nothing, but food we must want. A nation cannot stand without food, our indispensable necessity. So *rasam*, *ānandam*, that is the innate requirement of every soul, every living thing. And according to that the position will be judged. There are different proposals in religious conceptions, the Islam, the Christianity, the Buddhist, the Vedic doctrine, the Vaiṣṇava, the Śāṅkarite, so many.

But if we are to judge the gift from whom in a comparative study will be better. We are to judge by three things, *sat-cit-ānandam*. How far durable? And how far we can conceive? And what do we conceive that quality of that thing? Existence and the feeling, that is the consciousness of good and bad. And the food of consciousness, that is ecstasy, *rasam*, *ānandam*, happiness. These three things must be there and we are to compare between them. What is the proposal of Islam about the existence, about the knowledge and about the goal, ecstasy. In Christianity, in Vaiṣṇavism also when we are to compare and accept.

Compare, the adjustment is there. They're not to be cast away but there are men for whom they will be, for the present they will be very

End of side A, 5.5.83 + 23.5.83
Start of side B.

Guru Mahārāja: that is innate and existing everywhere.

The necessity of *Gurudeva* is there, that universal. Who wants not to err? To err is human but not to err that is also innate and irresistible everywhere. And therefrom the basis of the necessity of the *Śrī Gurudeva* who comes to give us relief from our internal trouble, *Guru*. In this way that develops. The *Guru kataivata* ? *Kana Guru* ? *Guru Ke*? *Guru Ke* ? That universal necessity of aim of life, *prayojana*.

Devotee: So this book *Guru and His Grace*, what should be the scope of that book according to you?

Guru Mahārāja: What should be?

Devotee: What should be the thrust, the scope, the

Guru Mahārāja: It will go gradually, move here, the *Guru*. Ultimately it will come to Kṛṣṇa, Kṛṣṇa is *Guru* who can remove all our doubts. All our enquiries may be satisfied by whom? It is from Him. But gradually it will develop and go there. Who can clear all the doubts, we may have doubts after doubts, one doubt may go and thousands of doubts may come, but who can: *bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*:

(*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*
kṣiyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani)

("The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.")
(*Śrīmad-Bhāgavatam*, 11.20.30)

Who can do away with all the suspicions in our mind, it is He, the fullest. In this way it will come. Its birth will be intellectualism and its goal is transcendental.
Hare Kṛṣṇa.

Devotee: I was thinking that we should begin by mentioning the descending process of knowledge, like that, that knowledge comes from up to down. And then we would maybe end by the verse by Raghunātha Dāsa Goswāmī:

*āsābharair-amṛta-sindhu-mayaiḥ kathañcit
kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kim me
prānair vrajema ca varoru bakārināpi ?*

("O Queen of my heart, for a long, long time I am waiting with great patience to have Your Mercy, which is so sweet to me that I cannot avoid it. It is heart-melting, heart-attracting, heart-crushing. It is so deeply touching me - I can't avoid Your Service Connection. Somehow I have managed to come such a long way, to endure such a long time, but I am impatient now. Be gracious; if You are not gracious upon me, I have got no hope. I will come to the end of my patience. My life will end here. So much so, that, what shall I do with this Vṛndāvana? Vṛndāvana is of no use to me! What is the utility of living my life? It is useless - it will end with no utility. I can't love even Vṛndāvana, which is associated with the *līlā* of Kṛṣṇa. To say nothing of Vṛndāvana, I can't relish the company of even Kṛṣṇa, without You. Without You, even Kṛṣṇa is meaningless to me. I can't tolerate, I can't relish either my own life, or this environment, or even Kṛṣṇa - if He Himself comes to grace me I can't relish that, without Your connection. So please be gracious upon me. You are all-in-all. Without You, Kṛṣṇa consciousness is not Kṛṣṇa consciousness. Your position is so great, so beautiful in Kṛṣṇa-*līlā* - You are the centre of all the *līlā* of Kṛṣṇa. Without You I can't conceive of any life worth living. I utterly surrender unto You, my Queen.") (*Vilapa-kusumanjali*, 102)

That was like the zenith, we may take it by your grace, we might mention that also.

Guru Mahārāja: The birth and the destination that will come to meet together. The birth is also from the potency and after moving in the whole infinite it will come again to the potency. So infinite in finite, finite infinite, the affectionate connection of the finite with infinite helps him to live in infinite, so all the finite backed by infinite may be infinite, resourceful, is it not?

If a friend, our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) told, if a poor girl if she is married to a prince, she has nothing but by friendly affectionate relationship with a prince, now she's turned into a princess. Who has nothing only a friendly relationship she gets command over everything, so many things. *Jīva*'s resources may engage in that way. Intrinsically *jīva* has nothing, a point of the point of the point. But coming in affectionate connection with the Absolute, he gets the facility of all advantages of life of the Absolute, through affection, he or she is in possession of the whole.

angani bhava madyasya katam samatya nilmaya ?

We cannot ascertain anyone's potency or power without consulting his relationship, friendly relationship. Israel is a small country but if Russia can jump it, conquer it within five minutes but America is there. So this *angani bhava*, the connection of the

friends, not only estimation of a particular thing, but the estimation of the friend circle, that is all important.

There is one Indian Aesop's Fable like thing, there one *paṇḍit* Vaiṣṇava Sharma he's putting this *śloka*, that *angani bhava gatyā* (?)

That a person and the friend, and friend of friend, without the calculation of this atmosphere, circumstance, we should not estimate the power of a particular thing. So he has given an example, *titiva* (?) the smallest bird, he could disturb and highly control the whole ocean. The bird went to his master, he went to his master, in this way the connection they made connection with Garuḍa, the servant bird carrier of Kṛṣṇa (Viṣṇu), Garuḍa-bhama. And Garuḍa came to back the small bird and by his threatening that *samudra*(?), "I shall drink you to finish." *Samudra* came to submit, had to come to finish, by the small bird because the friendly association.

Hare Kṛṣṇa. Nitāi. Nitāi.

Devotee: Guru Mahārāja, can you explain the meaning of *dīkṣā* ?

Guru Mahārāja: *Divyam jñānam* is given in the *śāstra*, scripture.

*divyam jñānam yato dadyāt, kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ*

("Experienced scholars have explained the meaning of *dīkṣā*, or spiritual initiation, in this way: *dīkṣā* is the process through which *divya-jñāna* or transcendental knowledge is imparted by the preceptor to the disciple. As a result, all the disciple's previous bad tendencies are crushed. Through *dīkṣā*, all previous commitments are cleared, and one gets the light of new life in relationship with the transcendental Lord. *Dīkṣā*, or initiation, is a process by which we are given a noble connection with the absolute centre and at the same time, our previous commitments are all finished. It is an inner awakening of life for the soul that brings divine knowledge. That wealth is there within us, but it is suppressed. *Dīkṣā* means discovering one's inner wealth, and getting relief from all outward obligations." (*Bhakti-Sandarbha*, 868)

The scholars of the department have explained the meaning of *dīkṣā* in this way. *Dīkṣā* is a process through which the transcendental knowledge is imparted towards the disciple by the preceptor. And all his previous bad tendencies are crushed. That is known as *dīkṣā* in general. Previous commitments all cleared and he gets a new life, new life in relationship with the transcendental things. It's a process by which he is given a noble connection with the Absolute Centre and at the same time his previous commitments all finished. That has been called *dīkṣā*. It is an awakening, inner awakening of life, *divyam jñānam*. It is there, it is suppressed but that is discovered, *dīkṣā* means discovering of ones inner wealth, and also relief from the outward obligations. With inner awakening the outer commitment vanish.

When you reach home your other engagements for your comfort contracted all cut up. They find their full sympathetic necessary comfort there. So for your own comfort

you must have connection with various things outside, but coming home all these things are felt to be unnecessary and disconnected. The home comfort. The hostel comfort, generally in a foreign land we seek comfort indeed and it is supplied in the hostel But when we reach home the hostel comforts they're discouraged, not necessary, "I have got home here, here is my home."

As minor you were taken away and you have come to visit your native place and you are in a hostel. But if you can come to know here was my father's, mother's house, if you come in that connection and go and they can recognise: "Oh, my boy, you were stolen when you were young. We can understand from your face all these things. I am your mother. I am your father. I am your sister." Then the hostel peon: "Oh, no longer, you go, I give up your, I have found my home." Something like that.

Back to God back to home with the inner awakening of the soul he finds his comfortable home. And outward links, connections, dispensed with. That is *dīkṣā*.

Devotee: So if *śikṣā* also gives divine knowledge

Guru Mahārāja: That is supplementary, *śikṣā* to help, but *dīkṣā* is the main thing, main formula and to work out that formula so many subsidiary things are necessary. In *dīkṣā* in the *mantram* the formula mainly there and other things are necessary to make it, to substantiate it, to help it, that thing.

They're all parts and parcels of *dīkṣā*. It is already in that formula, it should be this, it should be that, all the directions there. But how to substantiate that? Then to come in details so many things, *śravaṇa*, *kīrtanam*, *smaraṇa*, *vandana*, all these things, thousand things may be necessary.

(*śravaṇam kīrtanam viṣṇoḥ, smaraṇam pāda-sevanam*
arcanam vandanam dāsyam, sakhyam ātma-nivedanam.
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam)

("Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service.")

(*Śrīmad-Bhāgavatam*, 7.5.23-24)

A general if he invades another country, chalk out the programme, "That this way we shall go and attack." We shall have to do this, but practically when going to do that so many things come on the way and we are to solve that and march on.

The whole plan, from foreign land to go home, the plan in this way you can go there. And to substantiate that practically so many things may be necessary in details. But mainly if you want to go home you will have to go from this to then, then to there. That is your home is there and the description of the home is there and where you are it is also there and through this process you can meet your home. This is chalked out in the plan and practically you are to do that. So many bus, you are to hire a rikshaw,

then to the station, then to the plane, then to get a ticket for the plane. In this way so many things are necessary.

Divyaṁ jñāna, from the partial knowledge we are to reach to the final knowledge, and this is final. The final prospect.

Hare Kṛṣṇa.

What is the consequence of your Calcutta journey?

Devotee: Printer.

Guru Mahārāja: Printer?

Devotee: Yes. He had one printing press many years ago, and he met Tīrtha Mahārāja

Guru Mahārāja: Where? Situated where?

Devotee: It was situated in Calcutta.

Guru Mahārāja: Which side?

Devotee: Stand Road.

Guru Mahārāja: What is the name of the company?

Devotee: Minerva Printing House.

Guru Mahārāja: Minerva Printing House. What does he say?

Devotee: Well, he gave me one part of a translation, he gave me one book, a very old translation of *Caitanya-caritāmṛta*.

Guru Mahārāja: By whom?

Devotee: This is done by Professor Sanjit Kumar Chaudri.

Guru Mahārāja: Wholesale or part translation?

Devotee: I have *Madhya-līlā* here but I think he has done the

Guru Mahārāja: *Madhya-līlā* or *Antya-līlā* ?

Devotee: *Madhya-līlā*. This is published by Nagendra Kumar Roy.

Guru Mahārāja: The whole of *Caitanya-caritāmṛta* or only the

Devotee: The whole book is in three volumes.

Guru Mahārāja: And translated by who you say? Sanjit Chaudri, Professor, Professor of Dacca?

Devotee: Yes.

Guru Mahārāja: Dacca University. I met him, or rather he met us. He was married and he loved his wife very much and then his wife died. He became half mad. And then he came in connection with Mahāprabhu and appreciated Mahāprabhu, that *prema*, love is the highest thing. He appreciated Him in that line. And then he came to translate the *Antya-līlā* first, he told me, "I have translated *Antya-līlā*, a very nice thing, Mahāprabhu's *vilās* there." But we did not give any recognition to it because he's coming from that line, the wife separation, that is the cause of his coming to this side. So we did not encourage him much. At that time he only translated *Antya-līlā*. But I asked him, "Try to," he was a good English scholar, and I asked him, "You try to translate the whole thing." Then I did not meet him again. As far as I remember his name was Sanjit something or other. Nineteen Thirty-six, seven, eight, maybe, something like that, thirty-seven, eight.

Devotee: Sometimes when our A.C. Bhaktivedānta Swāmī he would say something, he would meet someone one time and tell them something, they would take it as very important. So you have told this man, "You may translate the whole of *Caitanya-caritāmṛta*

Guru Mahārāja: And Śisir Kumār Ghosh, the founder of *Amṛta Bāzār Patrikā* (a newspaper about Lord Caitanya Mahāprabhu), he wrote *Lord Gaurāṅga*. But they do not represent very correctly what life and teachings of Mahāprabhu, approximately, sentiments are given there, not on the basis of ontological conception, approximate.

In our Prabhupāda's (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) writing we find:

nija habi jabila gauranga ?

He remarked in this way about the Śisir Ghosh's *Lord Gaurāṅga*. And *Animunimay-carit* (?) in Bengali, that is also a wonderful book, in style and in historical type also, but ontologically it is lacking.

nija habi jabila gauranga ?

The remark about them from our Guru Mahārāja in this way, "That you have concocted one *Gaurāṅga* in the line of your own sentimental enjoyment. You have created a *Gaurāṅga* of your own in a novel style." There are so many poets, they are also producing literature, very charming literature about the love, that Romeo and Juliet, etc., they're also involving many sentimental things to capture the mentality

even of the scholarly thinking persons. It maybe something like that. Gaurāṅga of their imagination.

But it must have some reliable descending process not ascending. You are outcome of ascending line, imitation, imitationist. But that must come in the descending line.

Devotee: He also came across one book

Guru Mahārāja: We have got our mental sentimental *nath's*. Generally we are in this world if our sentiments in this mundane *nath's* they're satisfied we are charmed. So imitationists can exploit our sincere approval. But to cross the mundane circumstance of love and then to enter the domain of the Divine Love, that is very difficult. To accept mundane love in the name of Divine Love that is very cheap. Imitation is not real.

Here was one *bābājī* who, Gaura Kiśora Dāsa Bābājī, was Guru Mahārāja of our Guru Mahārāja, he was there, another new *bābājī* came and took his quarter in his sight and began to show much *vairāgya*. Then Gaura Kiśora Bābājī remarked to one devotee that only imitating the pain of the childbirth one lady may not expect to give birth to a real child. That is, formally entering the birth room and there she's imitating the pain of giving a childbirth, that does not mean that a child will come from her womb. There are many things before. Not only that imitation painful sound, imitation. The finishing sound, that cannot give the birth of a child. Do you follow? No? Am I clear?

Devotee: Yes Mahārāja.

Guru Mahārāja: Gaura Kiśora Bābājī remarked that this gentleman he has come and he has erected a cottage in my sight and he's copying me in this *vairāgyam*, *madhukari*, and taking food, and taking the Name, all these things. This is complete imitation of an advanced saint he is making here. But he showed that only the copying the outer things, that must be *śuddha-sattva*, must be *vairāgya* connection with a genuine *guru*, then the process of the *dīkṣā* and the process of realisation, then he will, he can come to such. Only translation of the outward sentimental things of Kavirāja Goswāmī won't take him to that position, position of Kavirāja Goswāmī.

Hare Kṛṣṇa.

In the drama also we may find that one may play the part of a saint very well, shedding tears, shivering, all those things of a *sādhu* one may act in the drama but he's not a *sādhu*. One may play the part of Nārada Goswāmī and chanting Hari bol! and tears running from his cheeks and so many outward signs he may show when acting the part of Devarṣi Nārada. But that does not mean he's converted into Nārada.

visarga pitila santi tad vidyasa paripica sattya bhasa vinath pisocam pata cam daya ?

Rūpa Goswāmī says, imitation may come to such perfection but still not a drop of devotion there to be traced, *visarga pitila*, some persons there are who are naturally very weak in temperament, very small loss and gain then tears running. So *visarga pitila*, they're very natural temperament is shedding tears, very soft. And *tad vidyasa*, and there is another who by practising a process they can take those outer signs within them. So these two sections when taking the Name of the Lord, either Kṛṣṇa or Gaurāṅga, they may shed tears enough but not a drop of pure devotion to be traced in their heart. It is possible, you must be very careful that mere outward show is not the real thing. So *sevonmukhe hi*, what is necessary is the serving tendency towards the centre absolute.

(*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*)

That is the most important, *sevonmukhe hi*, service, dedication, surrender, in the real case this is to be traced, this is the criterion; How far he has dedicated himself for the cause? He may not show many symptoms of a devotee to purchase his name but at heart his whole being surrendered.

So poetry, there are many poets who can describe things in such a way that when you will go to read that you cannot contain your tears. But that does not mean they're describing the Divine Love, this mundane love. So many things. How one is sacrificing his life for the country when he's describing in such a particular way that you cannot but shed tears. "Oh, these are martyrs for the country." There also we will shed tears but that does not mean that that is shedding tears that is getting Divine Love.

So we are to find out what is the source, the imitation, the fool's gold may be imitation but is we are assured that this gold is coming from that particular mine we can take it and without any tampering on the way, in that way the source.

Once it happened in this land Gandhi wanted to recover charka system, that the charka system the poor they will produce the thread and if we use that cloth then the money of the cloth will go to the pocket of those poor. But so many, Japan and Manchester, imitation khada came here, rough cloth just imitating the ordinary cloth which is produced from the thread of the, that is produced by the poor men. Then Gandhi found, perplexed: "What is this? My need is the money must go to the poor's pocket. But now the capitalists they are producing that rough cloth and that is being sold in the land. And instead of money going to the poor it is going to the capitalists." Then he found one association, the Khadi Association. "That you must purchase cloth from such shops who are connected with this association of mine. Then the money

will surely go to the pocket of the poor." Association, at that time he told many: "Here is *Guru-Paramparā*.

Revealed truth coming uncontaminated through a particular process, *paramparā*, reliable succession. Then we can get the genuine thing. So association is necessary, *guru-paramparā* is necessary. So before we read anything we shall try to find out who is his *Guru*, where from the substance is coming down. Is he only the coat, the cover, or there is any real substance within the cover, where from he's coming? If we can understand the origin of his relation is coming from a genuine *sādhu* then we can give some attention to that. Just as Professor Sanyal, then that O.B.L. Kapoor they had connection with our *Guru Mahārāja* (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) the genuine source, so we give some value to their class.

I sometimes say I give an example about homeopathic globule. Mere globule has no medicine and no value, it is within. The same *mantra* the ordinary *Guru* may give it to the *śiṣya*, but what is potency through the sound going that is all important. The potency, what thinking, what good will through the word, what quality of good will, divine will is contained in that word, that is all important. To get *mantra* from *sad-guru*, genuine *Guru*, that means the internal good will or real conception about the Lord. In the seed of a banyan tree, a small seed, but the great big banyan tree will come from that seed. So with all import is there, the feeling within, the will with which a particular sound is given by the *Guru* to the disciple. But we cannot trace that in the present but in time if there's a favourable that will express himself, develop himself into a particular great thing.

So imitation we must be, when we go to purchase anything we must be careful about the imitation side otherwise we may be deceived. A simple, gentle man that he was, and his origin is that. A good man from the general calculation. But we don't think that any transcendental value, that potency is committed there, imitation. And they who are settled in the imitation sentimentalism they will get great comfort while reading the book and

End of recording, 5.5.83 + 23.5.83

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