

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.5.19

Guru Mahārāja: not only on this *śloka* (?) the whole responsibility is in, none to blame. In this attitude we are to wait, we should not believe us.

Bhāgavatam, *Gītā*, the gist of Their, the very substance of Their teachings is like this. "Don't blame the environment." That means you do not know but that is suicidal. They're not responsible for your trouble, your trouble has come from within. Generally we want to blame the others, either this party will be good, that party will be bad, or this good that bad. It is not. The adjustment is coming from within me, the taste is coming and so change of atmosphere. So, pray to our inner Lord, *caitya-guru*, to guide me properly. Different things for different sections here.

*na buddhi-bhedam janayed, ajñānām karma-saṅginām
yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran*

(The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling 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)

According to the capacity, the environment will change to him. His inner awakening, his circumstance will come and connect with him. So none to blame, the whole blame on one's own realisation, searching, searching. Not only that, in spite of that, that committing errors, we shall try to see, to read the environment that that is all sympathetic, the environment is always sympathetic to my inner goodness. They're necessary for me, for my real progress they're particularly necessary. So no error or any apathy on the outside which is controlled by Kṛṣṇa. Never finding fault with the circumstance, that is bar to progress, real progress. I am in the midst of sympathy and benevolence, generosity, but what is bad, the poison, is within me.

*tat te 'nukampām susamīkṣamāṇo, bhuñjāna evātma-kṛtam vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*

(Lord Brahmā says:) "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality." (*Śrīmad-Bhāgavatam*, 10.14.8)

Whatever comes to me from outside, that is nothing but, '*nukampām*, *dāya*, grace of the Lord. It is difficult but still this is the key to success in one's life. *Tat te 'nukampām susamīkṣamāṇo*, not only to read that circumstance is not mischievous, not to be blamed, but it is full of sympathy and grace, the positive help. When we'll be able to adjust in this way, then the good day will dawn in me. It is difficult but it is the truth, the truth is such. No vindictive tendency outside.

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

Devotee: Guru Mahārāja, how can I understand that all problem is within and I don't have to blame the environment? When I was in ISKCON I saw the environment so heavy to stay. The three D's are there, diplomacy, despotism, dollars.

Guru Mahārāja: Alright, then you are to stay and presently forbear all these things for some time, then you will read that it will be too much for you, then you leave that. And if you find any better you go there, sincerely. But someone is coming here and there, here and there, that is what I forbid. When I remain in a place I must abide by the rules of that place with sincerity, ordinary sincerity requires this. Fair dealings.

Devotee: It seems like these two things are always coming in clash, *sva dharme nidhanam śreyaḥ* (*Bhagavad-gītā*, 3.35), and *sarva-dharmān parityajya* (*Bhagavad-gītā*, 18.66). On the one hand one has to abide by the rules and regulations of

(*śreyān sva-dharmo vigrahaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanam śreyaḥ, para-dharmo bhayāvahaḥ*)

("It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous.") (*Bhagavad-gītā*, 3.35)

(*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpēbhyo, 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)

Guru Mahārāja: So one should take some time and finish his judgement.

No insincerity within should receive any encouragement. As long as I stay in a particular place I should try to obey the law of that place.

Have you met Vidagdha Prabhu? You have got two letters?

Devotee: Yes, I have.

Guru Mahārāja: Who is there in charge? You, at present?

Devotee: Yes. I'm not going, there's some ... I'll explain later, but it's, some confusion.

Guru Mahārāja: Badrīnārāyaṇa Prabhu, go and ask them (downstairs) to talk silent.

Hare Kṛṣṇa. Nitāi Gaura Hari. Hare Kṛṣṇa.

Devotee: Guru Mahārāja, although actually devotional service is on the absolute platform, so whatever service one performs, one cannot say one is better or one is worse. Like one may cook for Kṛṣṇa and another may go out and preach, so both is absolute. But is it not in general understood that the preacher, or is more desirable to preach than to do other service?

Guru Mahārāja: Everything in its own place. Maybe superior or inferior according to his own internal earnestness. Generally this is so. A direct order, direct demand, that will be above all decision. You may say, "Leave cooking and go preaching," or "Leave preaching and go for cooking." The activity is not the criterion, but His affectionate order, how much I can be adherent, faithful to him, to what extent, what degree, what intensity, that will be the criterion. Whatever is demanded the valuation will be according to His satisfaction, His order, and not by physical apparent activity.

Devotee: Mahārāja, also *adhidaivic aclesha*, *adibhautic aklesha*, also is coming from outside. How I can understand that the problem is within?

Guru Mahārāja: I don't follow.

Devotee: The threefold miseries, like *ādhibhautika aklesha*, *ādhidāivika aclesha* is coming from outside, but how can I understand

Guru Mahārāja: What?

Devotee: *Ādhidaivika*, *ādhibhautika*, *ādhiyātmika*, threefold miseries of material nature are coming from without side. How to understand this is friendly environment?

Guru Mahārāja: Ha, ha. Then, what should we think, that we are out, we have transcended, we are living in the transcendental world so these three kinds of misery won't touch me? Should I think like that? Ha, ha.

Devotee: Ha, ha.

Guru Mahārāja: What do you think, that you're above that? The worldly play, your action, the consequence of your previous eternal action all finished, so soon?

Devotion will run on the negative side. As much as you'll progress it will think, "I am nowhere, I'm the worst of in creation." The progress lays in the negative side with that conception, "I am not fit, I'm the most unfit." And not insincerely but sincerely. As much as the grace, the helplessness, "I have surrendered myself to the supreme will, I can't assert myself, I am helpless." As much as I am surrendering I am at His sweet will so I must feel I am nowhere, the ego will be finished. "I am at His will, I have no position, anything may come. I am like an animal, chained animal to Him. He can do anything with me." I should not have any chalked out program for me, "I must get this and that, so much prospect waiting for me." No. Whatever will be required of me to do I shall do that. The progress in the negative side. "I have nothing, no future, no prospect, no past, no future, no present. Whatever will be demanded, direct order, I am only obeying that." The harmony requires the adjustment with the Autocracy. "I'm nothing, *niṣkiñcana*."

Not only that, any order, in the military department, any order may come any time, "Go and sacrifice your life, go to fight in the front." The General's order may come any moment. Fully surrendered. So be ready for sacrifice, give up all prospect of life. That is what is the real position of everything, every atom in the world, all under His sweet will. If there is a coward in the soldier, in the army, he'll be afraid if order comes first to me to fight in the front, "Oh." But if a brave man, sacrificed soul, "Oh, I want to give the fight first. I want to be a martyr, I am eager to be martyr for the country."

Martyr, what is the meaning of the martyr? Who invites death for the country?

Devotees: Self-sacrifice. Someone who dies gloriously. He dies a very glorious death.

Guru Mahārāja: Glorious death, he invites, to be a martyr? The brave, proper soldier he will aspire after that. "I want to be first martyr." And not that the soldiers give their life and, "After attaining victory I shall be a king, or hold a high office in the free country."

Devotee: When the environment is tempting us to cross the principles of devotion, then how is it our friend? If the environment is trying to take us away

Guru Mahārāja: Generally we should pray upward, "That please make arrangement properly. The environment is not suiting to me." That also, secondary position, but primary position "That I must, I'm required to work in such circumstance." The man of higher level will accept his environment in such a way. If I leave it, if I make any arrangement to avoid it, it will be kept for me in future, to pass this examination again. Why to leave it for future? Finish it this time. If he's connected with real guide, "I'm working under His order." And when no such guide, the whole thing dependent on one's own conscience, at that time he will try to catch the order of the inner *Guru, caitya-guru*, reason, conscience. "This is harming me, my cause, so I must leave the place." But when working under *mahanta-guru* he will think that, "I must work on His order. Whatever the opposite type of environment is coming, that is necessary for me."

I must meet them successfully then I shall get a lift. I'm intimate to the guide, their circumstance are such and such."

If I think it is not helpful for me, "Please direct what I shall do." I may refer, if weak. But a strong man he'll meet under the guidance of his master he will meet any circumstance and pass through. I have obeyed as a servant, my own ego, so long, and I am here. Now if I have accepted any higher guidance I must work under him if I have got faith that he's the agent of the transcendental world. If I have aspiration to go in the transcendental world I must obey him.

Devotee: Mahārāja, is it possible for the environment to do injustice to a soul?

Guru Mahārāja: No. Because God consciousness is everywhere, His decision, His power everywhere. Only unfavourable things come to us to purify us. I do something wrong first then the unfavourable environment comes to meet me, to punish me, to purify me. Starting from my own self, I am responsible. Even one has become a tree, a soul has gone to the species of tree.

vestitar karma hetunar ?

Manu-saṁhita says. What to speak of this position, that position, in the human species.

tamosa bhahu vena vestitar karma mantasya ?

Manu says after, when describing the different creation, comes to the trees. "They're also similar souls of our type, but now they have come to the position of a tree." *Tamosa bhahu vena vestitar*, covered by different kinds of ignorance. *Karma hetunar*, their own *karma* is the root of that."

So, our own *karma* is leading to different, helpless positions, but the environment is always trying to purify by punishing and encouraging me in different ways. Because, after all, they're controlled, all forces controlled by the Supreme Authority and He's not vindictive. Affectionate handling interfering with every misguided soul. Though outwardly a heinous punishment is dealt, but there also the good will of God. A man is hanged for his evil action, but hanging also coming from an affectionate hand. This body is nothing, ha, all our importance concentrated on this body, but body coming and going, coming and going. Suppose after finishing this body I shall get a higher chance, then to be attracted in this body is that good? So our body concentration, that 'this body is all important,' this is false notion. To save the soul the body may be spared, just as to save the man the garment may be spared if caught by fire or heavy in the water, by giving up the dress save the man. So, giving up the body save the soul.

Devotee: Mahārāja, in one place you have said that many souls who say this *śivo 'ham mantra*, they can become actually Śiva, so there'll be many Śivas. So, this is a new concept for me because only once before

Guru Mahārāja: *Śivo 'ham*, 'there are many Śivas,' it is also mentioned in the *śāstra*, *śivo 'ham*, *śivo 'ham*. So many Śivas means free souls, but their position also is not very high. Śiva means only free, free from the present trouble. But as long as he's not in the association of the higher sphere he's not safe. Just as a boy, an infant if free, infant is tied, then after some complaint he's untied and he's free. But his freedom is not very reliable, that kind of freedom, that kind of freedom is not safe, he can commit again something wrong and come down, Śiva.

Devotee: Is this the same as Brahman platform or is it higher than Brahman?

Guru Mahārāja: Śiva has got two phases, his covering, that devotee Śiva and the independent Śiva, and Śiva entangled in this. Śiva means free soul, soul when free from material attraction, that is Śiva. But that is a marginal position, Śiva means marginal position not goodness guaranteed there. Śiva can again mix with Satī, or Parvatī, Umā.

Devotee: Who is this Deity Śiva that is worshipped?

Guru Mahārāja: Śiva means soul, soul in a particular stage is known as Śiva.

Devotee: But this Śāṅkara Deity, Śiva Śāṅkara, is he different from

Guru Mahārāja: He should be considered as the *tika*, as the ideal of all small Śiva. The whole Śiva embodied, Śāṅkara, embodied. Their cause represented wholesale, that is Śāṅkara. More or less neither *Svarūpa-śakti* nor *Māyā-śakti*, the marginal position is held up by so-called Śiva. Neither catching the inner current nor influenced by the outer current, the marginal position.

Devotee: In the *Brahma-saṁhita* (5.45) it says:

*yaḥ sambhutām api tathā samupaiti kāryād
govindam ādi puruṣam tam aham bhajāmi*

Guru Mahārāja: What is the meaning?

Devotee: It gives a comparison that Viṣṇu, He may be something like milk, but Śiva, he's like curd, like milk transformed. Can you explain that?

Guru Mahārāja:

*kṣīram yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ sambhutām api tathā samupaiti kāryād
govindam ādi puruṣam tam aham bhajāmi*

(Milk changes into yoghurt when it is mixed with a yoghurt culture; but actually yoghurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva for the special purpose of material transactions. I offer my obeisances at the lotus feet of Govinda, the primeval Lord.) (*Brahma-saṁhitā*, 5.45)

Just as the milk coming in connection of something becomes curd, but that curd cannot be reconverted into milk. So the position of the Śiva, who is a part of Viṣṇu, which has come in connection with this outer *prakṛti*, that is called Śiva as a whole. The consciousness that has been in some connection with the outer current, *prakṛti*, he comes in contact with the exploitation tendency somewhat. And that cannot return again to the dedication. The part of consciousness as a whole who has come in contact with the tendency of exploitation cannot return to the tendency of dedication, that portion is known as Śiva, the middle portion, marginal portion.

Exploitation is *prakṛti*, going away, outward current. And incurring current and outcurring current, outcurring current exploitation, incurring towards centre, and the marginal position is called Śiva. There is the consciousness neither this nor that, something this something that, middle position. That is known as the position of the Śiva. A portion of the consciousness as a whole which is neither this nor this, has connection of this and connection of this, this also, that portion, that is marginal line, that is Śiva. The soul, neither devotee, nor entangled in exploitation, but they have got some touch of both the planes, that portion is known as Śiva.

And so many particles as a general Śiva, one, and so many particles are gathering around him, that is also so many Śiva, (baho ?) Śiva, one and many. Whole considered as one is Śiva, and also so many Śiva *jīva* souls they're getting liberation, they come to no-man's land, the buffer state. And until and unless visa into the country, passport got, no visa. We are that stage.

Devotee: So the *guṇa-avatāra* Śiva, is that *svāmśa* or *vibhinnāmśa* ? *Guṇa-avatāra* Śiva in the material world, he's not *svāmśa*

Guru Mahārāja: Neither *svāmśa*, he's *vibhinnāmśa*.

Devotee: He's *vibhinnāmśa* ?

Guru Mahārāja: *Vibhinnāmśa*. But that is *taṭastha śakti*, *taṭastha śakti*. That is not *Svāmśa*, Matsya, Kūrma, Varāha, all incarnation of Viṣṇu, Nārāyaṇa, They're *Svāmśa*. And which is not direct representing Him, direct representation, that is rather delegation of a particular potency, not Himself. *Vibhinnāmśa jīva - tāñra śaktite gaṇana*:

(*svāmśa-vibhinnāmśa-rūpe haiñā vistāra*
ananta vaikunṭha-brahmāṇḍe karena vihāra)

*svāmśa-vistāra - catur - vyuha, avatāra-gaṇa
vibhinnāmśa jīva - tānra śaktite gaṇana)*

("Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuṅṭha planets, and the material universes are *brahmāṇḍas*, gigantic globes governed by Lord Brahmā. Expansions of His personal self - like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva - descend as incarnations from Vaikuṅṭha to this material world. The separated expansions (*vibhinnāmś*) are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies."

(Caitanya-caritāmṛta, Madhya-līlā, 22.8-9)

Which is *vibhinnāmśa* that should be considered within potency stage and not Himself. *Svāmśa*, there is Matsya, Kūrma, Varāha, all the incarnations of Viṣṇu, different places, They're all *Svāmśa*. *Svāmśa* means delegated function more or less, same thing, delegated function, that is *Svāmśa*. And *vibhinnāmśa*, that cannot be considered of the same rank with Him because He's always *nirguṇa*, above *māyā*, above any degradation. Even if He comes in *māyā*, *māyā* cannot overpower Him. He's always with His own potency, *prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā*:

*(ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san)
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā*

("Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *yoga-māyā*.") (*Bhagavad-gīta*, 4.6)

Not touched by this potency of exploitation. He's always circulated by the tendency of dedication, *nirguṇa*. And His devotees are also like that. But Śiva conception of devotee is in the middle stage, neither *śuddha-bhakti* nor mixed with the, but some lower touch of devotion and higher touch of exploitation, in this way.

Devotee: So that verse, it says: *svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān*, does that mean

*(svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ param hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ
padaṁ yathāham vibudhāḥ kalātyaye)*

("A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in

unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.")

(*Śrīmad-Bhāgavatam*, 4.24.29)

Guru Mahārāja: *Viriñcatām eti tataḥ param hi mām avyākṛtam*. Not purely differentiated, non-differentiable, *avyākṛtam* means. *Vyākṛti* means form, *avyākṛti* without any form, without any particular form, any particular group, that is un-understandable position between the two opposite currents.

Devotee: But this verse explains that *svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān*, that after *śata-janma*, after a hundred births of perfect practice in the *varṇāśrama*, someone may become Brahmā. But the *jīva* can also become Śiva?

Guru Mahārāja: Yes, *jīva* can be Śiva, and can never be Viṣṇu or Nārāyaṇa.

Devotee: *Brahmajyoti* is different from Śiva?

Guru Mahārāja: Yes. *Brahmajyoti* if analysed, *ākāra*, and found any personality, that is *jīva*, Śiva.

Devotee: That portion of *brahmajyoti* that is in contact with material energy, that is Śiva? Has got slight contact with

Guru Mahārāja: Not only contact with exploitation but some contact of the dedication, service. The buffer state, the marginal, the *tatastha*, this you are to, between the opposite tendency, opposite potency. The imaginary meeting line, *tatastha*, you are to put Śiva conception there. Neither this nor this but somewhat of this somewhat of that.

Devotee: At the same time we find that Lord Śiva, he also has *kailash*.

Guru Mahārāja: I told somewhere that Śiva is the leader of the opposition party.

Devotees: Ha, ha, ha.

Guru Mahārāja: Some connection with the government but he represents the cause of the world of exploitation. Comes to fight with Viṣṇu. His stand means that separation is possible from the government. The existing government is there, disobeying them, also a personality can stand. And sometimes he's pleading the cause of the fallen and encouraging the demons and even goes to fight for them.

Devotee: Like in the Christian conception they have Satan. The Christian's, like in *Paradise Lost* they have Satan.

Guru Mahārāja: Satan is always disobedient, he's always different to God, but Śiva is not always different. Sometimes he poses that he is

End of side A, start of side B, 19.5.83.

Guru Mahārāja: if you scrutinise position from very subtle standpoint, then it will be so many defects there. In general he's considered a great devotee, even above Brahmā, *na tathā me priyatama ātmayonir:*

(*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca śaṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*)

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

The first devotee is Brahmā, then higher, Śambhu, Śiva, then Śaṅkarṣaṇa, then Lakṣmī. In this way the gradation of devotion is going higher.

Devotee: His position is mixed with

Guru Mahārāja: And conditional devotion, Śiva is a type of conditional devotion in the lower sense, mixed with knowledge and *yoga, yoga* and *jñāna*. Brahmā mixed with *karma-miśra-bhakti*, devotion mixed with *karma*. With the exploiting tendency and a certain portion is devotion, that is Brahmā. And the renunciation and a certain portion of devotion, dedication, that is Śiva.

Śiva says that: "If you want to know *śuddha-bhakti*, really pure devotion, go to Prahlāda."

Prahlāda says: "Yes, I may hold something but that is very weak. If you want to see the real type of *śuddha-bhakti* go to Hanumān. He's fully surcharged with temperament of service to Viṣṇu."

Hanumān says: "Yes, I somewhat, but that is not considerable, but I appreciate the position of the Pāṇḍavas, how Kṛṣṇa has taken equal position very intimate mixing. But I have not such, master and servant, but they as friend, free mixing."

Then Pāṇḍavas, to Yadavas, Yadavas to Uddhava, Uddhava to the *gopīs*, in this way we are to follow how purity runs in this way.

Why? What is the criterion of devotion proper that runs in this way? Surrender, surrender for the cause, according to the intensity and quality of the surrender for Autocrat Beauty. We think beauty is an object of our experience but beauty is the ultimate cause, the real substance, the representation of the ultimate cause, Absolute is beauty. Beauty is master, beauty is enjoyer, not to be enjoyed as we think beauty means to be enjoyed by us, but it is not that sort of beauty. In the name of enjoyment we are entrapped there in service.

Jīva Goswāmī says the meaning of Bhagavān is *bhajanīya guṇa viśiṣṭha*: "Who has got superior qualities to attract us and engage us in His service." That is Bhagavān. Beauty

attracts us and charms us, engages us in His service. Beauty is enjoyer not enjoyed. The general misconception is there, the beauty means to be enjoyed by us, but no, it is the enjoyer and enjoyer of the highest position, beauty. Such beauty in Vṛndāvana, Kṛṣṇa and others paraphernalia which attracts and makes us servant, wholesale. No individual freedom remains with us. Such attraction, attraction of such a degree, all our individuality merges to work in His satisfaction. No longer we can retain our selfish interest. Such beauty.

Devotee: Guru Mahārāja, in the *Bṛhat-Bhāgavatamṛta*, Śrīla Sanātana Goswāmī, one doubt came when I was reading. This knowledge of Sanātana Goswāmī when he wrote, his knowledge came from the higher plane or he was living that plane?

Guru Mahārāja: When he was writing he said that someone is utilising me as instrumental. All activities like that, all services like that, when any necessity of any particular service is wanted from any agent then it comes in that way, through inspiration, and he does, inspired. All activities are their inspiration, by inspiration, *hṛdā, tene brahma hṛdā ya ādi-kavaye*, from heart to heart.

(janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahī)

("O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.") (*Śrīmad-Bhāgavatam*, 1.1.1)

The inspiration comes and engages the whole, the *Yoga-Māyā*, the *Svarūpa-śakti*, all work by inspiration. And this beauty that beauty, from this beauty to another beauty, all by inspiration. And that particular inspiration came to Sanātana to do that duty and then he has got other duties also. In *mādhurya-rasa* that Vilāsa Mañjarī, his general duty is there. But when Kṛṣṇa wanted to do some particular service, inspired him in that way and also sent materials for everything to help the discharge of his duty.

A district magistrate, DM, he has got a general function but he may be deputed to some other place, "Do this work. And there is revolt, go and suppress them." Some special duty, and again he comes back and then he does his ordinary duty as a DM and must be a district magistrate, something like that.

Gaurasundara.

Devotee: Guru Mahārāja, some people, I have heard it said that Bilvamaṅgala Ṭhākura was in *śanta-rasa*. Is that correct?

Guru Mahārāja: No. He showed his development, even from Māyāvādā towards *śuddha-bhakti* and his attraction for Kṛṣṇa and he has described his *vilāsa* with the *gopīs* also. So not *śanta-rasa*. Rather, he may be recond in *sākhya-rasa*, having connection with *mādhurya-rasa*. Because he described that Kṛṣṇa caught him by the hand. To catch by hand, that is the emblem of *sākhya-rasa* symptom. First to have the feet touch, that is *dāsya*. And *sākhya*, touching by the hand. And the kissing in the *vātsalya-rasa*. And embracing in the *mādhurya-rasa*. These are the signs of different *rasa* we are told. So Bilvamaṅgala says: "You have caught me by the hand and slipped away. But can You go from my heart? Then I shall give You some credit if You can go away from my heart." He's playing with Him in this way. Not with *dāsya* but with *sākhya*. This sort of play. In the first *śloka* he has written: *līlā-svayamvara-rasam labhate jaya-śrī:*

(cintāmanir-jayati somagiri-gururme
śikṣā-gurus-ca bhagavān sikhi-pichca-moulih
yatpāda kalpataru-pallava-sekhareṣu
līlā-svayamvara-rasam labhate jaya-śrī)

(May Cintāmaṇi be glorified (who acted as my *Guru* or preceptor fulfilling my object simultaneously with the formulation thereof). May also my *Guru* Somagiri (who instructed me in *vairāgya* i.e., cessation of all worldly attachments and *viveka* i.e., spiritual consciousness after I had secured Cintāmaṇi's grace) be glorified. And may also be glorified my (Chaitanya) *Guru* (Inward Preceptor Śrī Kṛṣṇa Himself, Who has taught me devotional principles and methods) Whose head is decorated with peacock-feathers and at the Nails of Whose Feet granting all desires like *kalpataru* (i.e., tree granting all things prayed for) Śrī Rādhā, the glorified seat of all beauties or one from whom Lakṣmī emanates, receives the most pleasing ambrosia of Her spontaneous sportive dalliance.) (Śrī-Kṛṣṇa-Karnāmṛtam, 1)

The first *śloka* where he shows his obeisances towards Kṛṣṇa, *līlā-svayamvara-rasam labhate jaya-śrī, jaya-śrī* means Rādhārāṇī.

Gaura Hari. Gaura Hari bol!

Devotee: Guru Mahārāja, I heard that in the spiritual world there is no deplorable sex life that we find in this world. But I was reading purport of (Śrīla A.C.

Bhaktivedānta) Swāmī Mahārāja for *Śrīmad-Bhāgavatam*, there he said that like in the heavenly planets sometimes sex life happens in the spiritual world but there is no pregnancy.

Devotees: (brief silence) Ha, ha, ha, ha, ha, ha, ha.

Guru Mahārāja: Suppose a poisonous field, if the whole field without poison similar to this, what do you think? Whatever is to be blamed as nasty, that is exploiting tendency, otherwise everything is valued. No aggrandisement but the sacrifice makes it pure. The demon is the exploiting tendency, not any practical

This is the main thing to understand how purity's there, *aprakṛta*, everything like *prakṛta*, like this mundane world, it is a show, but it is quite different. We are to understand the real principle, the nature of the real principle of dedication. Action is not filthy, filthy is in the mental tendency. The poison is there. We are to understand that part. If the spirit of dedication is proper, anything is done, that is *nirguṇa*, even murder, *hatvāpi sa imāl lokān na hanti na nibadhyate*:

(yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāl lokān na hanti na nibadhyate)

(He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequence.) (*Bhagavad-gītā*, 18.17)

Why? Dictated from the higher agency of peace-making, supreme authority. Just as there is gangrene, you can cut out a portion. So, in the *nirguṇa* wave, the eternal wave, that is wholesome and healthy and every form is surcharged with that spirit. That is all healthy. The demon is in the tendency, but everything is good. Just as in the murder is also, maybe *nirguṇa*, that *nirguṇa* means without any local motive, or provincial motive, personal selfish motive. But the waves that are coming as *ahaitukī*, causeless, and *apratihatā*, un-oppositional group, causeless and cannot be opposed, one word I used several times. *Ahaitukī*, that is causeless, and *apratihatā*, irresistible. That wave that is the cent per cent healthy wave and in accordance with that everything is good. And whatever comes to clash with that, that is bad, and of filthy type. In the prostitution is bad but in married life the same thing is not so bad. What is the matter? What is underlying there?

If we can produce this thing to the higher level, Kṛṣṇa enjoying cannot be bad. Why? Kṛṣṇa enjoying that is not bad. So, in Kṛṣṇa consciousness what is meant as the form shown by *Yoga-Māyā*, that is wholesale pure. Nanda Yaśodā and so many *vātsalya-rasa* they are uniting and son coming, but that is all pure because cent-per-cent their object of every action to please Kṛṣṇa, to help His *līlā* cent-per-cent. That is pure.

yat kinca tina guṇa ki guṇa mukam ?

What to speak of human, but the animals, the insects, all in Vṛndāvana, all aim towards Kṛṣṇa's satisfaction. They're also being united and their children are coming. It is shown like that, though eternal, but it is shown like that like a drama. But everything is pure. Only to be aggressive, that is bad. The *līlā* is like that, it is cent-per-cent purity, the way, for His satisfaction what is required.

So, it is difficult, that is Māyāvādī, their objection is this, "How all these things can be represented of higher value in the other side? Cannot be maintained. They must be filthy. So *nirviśeṣa*, that is the purest conception of the truth. But if you say that this *vilāsa*, it is there, that cannot but be filthy." That is their contention.

So Vivekānanda, Rāmānuja, has gone so far, and Mahāprabhu, *Bhāgavatam* says: "For Kṛṣṇa, anything and everything is the purest conception. Complete surrender to the Absolute Reality. No question of law, no custom, no scripture, and no social demand can come to oppose it. Such unbridled flow of the sweet satisfaction of the Absolute, that is the highest conception of truth."

Devotee: Mahārāja, in Goloka Vṛndāvana

Guru Mahārāja: In *Gītā* it is mentioned: *prajanaś cāsmi kandarpaḥ*:

*āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk
prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ*

("Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes.") (*Bhagavad-gītā*, 10.28)

"I am present in that union where it is indifferently, they unite only aspiring for a child."

In *Bhāgavatam* also it is clear:

bhajana na ratrai ?

"Not with the spirit of enjoyment but for child." That is pure, duty, it is general, but it is not possible in general mind so we are afraid of, but it is possible. Just as Vedavyāsa was requested by his mother to get a child from (Vicitravīrya and Chitrānjala ?)..... their widow. And Satyavati requested her son Vedavyāsa: "I want to get a child to keep up the lineage of our dynasty, so you are to come and to give a child to these two widow queens." Vedavyāsa did, but he was not contaminated with any bad motive or bad action. It is possible, indifferently, only to attend as duty, not attracted by any lust or any filthy tendency of the mind.

So, in the highest conception of *kṛṣṇa-līlā*, anything and everything is possible, the stealing, lying, all these things may be there, pure of purest of the highest type. That is the conception. Your surrender, the beginning is surrender in the primary stage, then

you are marching, the surrendered march. The filthy stage, that is eliminated long before. Not only indifferently but surrendered state for the satisfaction of Kṛṣṇa.

So united with men, women, and to feel that that will be of most equal thing. So we are to rise, to understand what is surrender, what is purity, what is sacrifice, all these things, practically and not theoretically. This must all be kept in mind, why things are impure, why things are not to be blamed. The form is not to be blamed but the attitude, the approach is to be blamed, the ego is to be blamed. It will not be difficult in our position but it is so, we are to follow that line. How these things remain purest things can be purest. What is in the reflection, a tree is reflected in a tank, what is the lowest is the highest, the highest top of the tree seems to be in the reflection the lowest.

Pāṇḍavas are going, and Hidambha, a *ādivāsī*, aborigine girl, Hidambha, she saw Bhīma and she prayed first to Yudhiṣṭhira, and referred by him to Kuntī. "I want a son from your second child." And Kuntī Devī ordered Bhīma: "Go and give a son to this aborigine girl." Bhīma went there to obey the mother's order. Not charmed by the appearance, the beauty of that *ādivāsī* girl. Simply to obey the order he had to go. So, the approach of a thing we must try to understand.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

So service, what is dedication, we are to know that. Long before this nasty thing has eliminated here, before we enter the land of dedication, this should not be carried there, then no dedication. Renunciation, this filthy thing is renunciation, and renunciation, all these nasty things eliminated. Then we are to make progress further. After renunciation, after full abnegation, the self-denial of the present stage fully renounced. Then we can enter and there in the first stage under so many laws, and then, crossing them, automatic freedom, and freedom of what? Of dedication. So, *koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*:

(*koṭi-jñāni-madhye haya eka-jana 'mukta'*
koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta)

("Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.") (*Caitanya-caritāmṛta, Madhya-līlā*, 19.148)

"Amongst crores of *muktava*, free souls, who are free from the contamination of *māyā*, one may be available as a devotee." So we are to understand, follow, what is what, otherwise the *sahajiyā* system.

Hare Kṛṣṇa.

sarva vedanta parava ?

vedanta avacarana ? that is the stage of salvation.

sarva vedanta vit catca visnu bhakta vasisyata ?

Among crores of these Vedantic, that is the *mukti-vadi*, the salvationists, crores of salvationists, rarely one may be found as *viṣṇu-bhakta*, and *viṣṇu-bhakta śāstra bhumicard* ? And *viṣṇu-bhakta* under laws and rules, but there, no law no rule, all trained in such a way that's so satisfactory that no law is necessary there. Such can enter the Vṛndāvana, the Goloka, the soil of that place.

Gaura Hari bol!

So how great they are, how holy and great they are. It is difficult to conceive the feet-dust of (agents?).

Nitāi Gaura Hari bol!

Devotee: Mahārāja, I have one question about Goloka Dhāma. Is it similar to our world here of three dimensions and time or is it something inconceivable which is just portrayed to us like this so that we may understand it?

Guru Mahārāja: It is everything, we may think. One *rasa* night, there *Brahmā-ratri* has entered by His will, so infinite playing at the sweet will. Then what form you can take them within? The play of the Infinite by the sweet will of the Master of Infinite, how can you conceive it?

It was told in *Purāṇa* that when Nārada is passing through some village one general devotee asked him: "Oh, Prabhu, master, Nārada, you are coming from Vaikuṅṭha?" "Yes." "What is He doing?" "He's passing an elephant through the hole of the needle." Is it possible? Ha, ha, ha.

Hypnotising has come from whom? From what source? And Arjuna's *divya-darśana-lilā* depends on the will of your nature here? Ha, ha.

Hare Kṛṣṇa.

Our brain, our mind, how much can grasp about the nature and possibility of the infinite? So we are requested not to lose our energy in the way of enquiry there. That will be a waste of your energy, *jñāne prayāsam udapāsyā*:

*(jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām)*

(Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa): ("Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the

transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.")

(*Śrīmad-Bhāgavatam*, 10.14.3)

Take the line of faith, your faith also won't be able to catch much, but without faith you can't make a single step of progress. How maybe the capacity of your faith? Your faith can run to what extent? Very little, so still, faith can have some connection with that. And your intellect and other, this eye, this body instruments for knowledge, and mental instruments and intellect is nothing there.

You have gathered experience from a very small part of the Infinite, your storehouse is drawn from the nature which is the smallest part of the Infinite, and you want to measure them only with this experience? That is your everything? All your experience, your knowledge, only related with a smallest portion of the Infinite and you want that thing, like Nārāyaṇa, this elephant into the hole of the needle, you want to do that. So give up the interference of your nasty experience of the smallest part of the existence.

And faith, somewhat, may work in that place. You go to the moon, the other planets, sun, the electricity or something other all unfit to work there. Only by the help of ether can they connect, the furthest thing can be connected with the help of ether, and the air, earth, fire, all found useless.

So also if you want to connect with Him you may have your faith, find out that and try to utilise in this case, others all fail. So your eye experience, ear experience, your touch experience, they won't do any good. And your mental store is also drawn from these senses, that is also untenable. Only faith in you, that can try somewhat, and that if helped by the faith from other source may help you take there. But to say is easy but to understand and follow that is difficult. Faith, *śraddha*, if I know one everything is known. Will your reason allow? By knowing one you will know everything. By getting one you will get everything. This is faith.

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

("Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained.") (*Upaniṣads*)

Will your reason allow this? Even faith won't be able to understand this, how it is possible by knowing one we know everything. But this is the fundamental requirement of faith. If you have got such faith within you underground then you can move to this position. And also some analogy is given from your own experience,

*yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopāśākhāḥ
prānopahārāc ca yathendriyānām, tathaiva sarvārhaṇam acyutejyā*

("Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything.")
(*Śrīmad-Bhāgavatam*, 4.31.14)

The central thing is such, if you put food into the stomach, the whole body is fed. If you put water into the root, the whole tree is fed. So central truth may be possible, possibly exist and try to tackle in that way. Tackling a centre the whole thing may be tackled, central point, *marmasthan* ?

Just as this acupuncture in China, by pointing the needle in a particular place they can control the body. And here also, using some medicine or some injection, the whole body may be fainted. By injecting a medicine in a particular part the effect in the whole body is possible.

So tackling a point we can control the whole. So there may be such things possible that by knowing the centre we can know everything. To know the centre means "Let there be water," there was water. "Let there be fire," there was fire. The one point who can do anything and everything.

End of recording. 19.5.83

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