

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.7.25 – Autobiography part two

Guru Mahārāja: And that must be done through proper agent, and the standard of giving, that will be understood. How to give? What is known to be the gift? To give, that is a very hard thing. What to give? The whole capital we are conscious of is collected from black-marketing, all black-marketing here. Things belong to one and we are thinking "this belongs to me, that belongs to you, that to a third," in this way the wholesale is black-marketing.

*iśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
tena tyaktena bhujjīthā, mā gṛdhaḥ kasya svid dhanam*

("Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.") (*Śrī Īśopaniṣad*, 1)

These are treacherous transactions in this world. This body does not belong to me, it does not obey my direction, and I think "this is myself and these are all belonging to me, I'm belonging to India, or America, this, that," wholesale black, false transaction, a hoax. We are to understand this first that all are hoax transactions and we are to save ourselves from that. They're all false going in the name of truth. We are to pray from this false transaction cent-per-cent. This mania, "this belongs to that, this belongs to ABCD, all belonging, all master, all lords," ha, ha, this great mania we are to be saved from that, this great mania.

Then, it belongs to whom? Who is the real owner? Who is the real lord? And He's the Lord of mine also, and how to approach Him? Where is He? The Lord of truth, where is He? So, that sort of serious transaction, enquiry and transaction should be made openly, in reality not in imagination.

Hare Kṛṣṇa.

First to get out of the hoax that this belongs to ABCD, and then to search for the owner and what is my relation with that owner. Then we'll be given to understand that He's, our Lord is very good natured, very sweet, and fulfilling, our fulfilment is in Him. He's so sweet, the centre is so near, so friendly, so sweet, we'll be able to know gradually. And that means, in other words, that we'll live in the transcendental world. We have found that there is a world and my inner soul is a member of that happy world. Then again to search, where I am adjusted there, my inner soul is adjusted in

that eternal pastimes, where to find out, to be properly located, and then I'll be in the fullest attainment of life, in this way.

..... infinite sky, *mahā-sunyam*, ha ha, where to take stand? The ground removed from under the feet where we are. We're standing on and over the solid earth but that is taken away, where I am, where are we? Like an atom in the universe with no support. Here in human body, then after death maybe transferred somewhere to an unknown quarter, from there again to an unknown quarter. In the time of eternity we are moving in this way. Not conscious of our own self, our future, our past, yet we boast much of our scholarship and knowledge and civilisation and science. But what is the position of a man, what was his future, what was his past, and what will be his future? All unknown, uncertain, so what position we have got, ha, ha. No substantial position, this is where we are at present.

Just as a dust by a storm is in a combination, so many dusts, sands, by a storm removed, to what direction? Then in this way, no rule, no regulation, by chance, we are prey of chance, our existence is at the sweet will of the chance of the forces of nature. No stable position of our own, and we are making boast, "We are so and so, we can crush with atom bomb the whole world." What does it harm for the universal interest? Nothing, if the whole world is effaced like a point, the whole world that the atom bomb can swallow is a negligent point in the infinite. Who knows, who cares for that, who cares for that? A mosquito we may kill with the fingers, so one world in consideration of the infinite.

What is the value of this big world for us? Bigger, bigger, bigger, sound also, so high-class sound our ear cannot accept, and very small-class sound our ear cannot accept. The more intense light our eye cannot catch, and very meagre light also the eye cannot catch. Only the limited between the infinite high light and infinite lesser light, only a particular middle portion comes to our sight. And that also to our ear, everything, in the middle and something negligible is given to us wherever we be different. Greater light, then more intense light also we can't see in the darkness, and less light of course, darkness. So sound also, most intensified sound we can't catch, our ear cannot catch, to certain extent it can catch. So where are we, no stand.

Gaura Hari bol! Gaura Hari bol!

So this is the world of so-called reality, the *vāstava*, *satya*. The communists are very fond of this physical existence, they are knowing nothing but this is such

..... they're not causing any harm to me at present.

Hare Kṛṣṇa. Nitāi Gaura Hari bol!

The inner guardian, inner man is very close to us. This is to show that externally you are so helpless in your position, but don't go that side to find out, to search for your support or your friend. Find inside, find inside, the stable friend is there, firm achievement is possible. And he sees with his affectionate eye looking over you.

Tad viṣṇo paramaṁ padaṁ, go that side, enquire your support from the inner side.

*(om tad viṣṇo paramam padam sadā, paśyanti suraya divīva cakṣur ātatam
tad viprāso vipanyavo jāgrvāṁśāḥ, samindhate viṣṇor yat paramam padam)*

("As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head.") (Rg Veda , 1.22.20)

Tad viṣṇo paramam padam sadā, paśyanti, a big eye of a guardian is watching you there, Paramātmā. Very close, very close to you. Try to go that side, turn your inner eyes that side and you will find some stable position. "Oh, there is the support, is it? I was searching for some support in the flickering material aspect of life. That searching for what, mental and physical body, they're also false. And the foundation I was searching for their support, that also false. But the reality is this side, both of the mind as well as the environment. A diabolical change, revolutionary change will come in ones thinking. Oh, everything, all assurance, everything optimistic."

Āścaryavat paśyati One who comes to have such recognition in the beginning he's astounded, *āścaryavat paśyati kaścīd*. And when he wants to say to others, he's also astonished. And those that hear from him they're also stupified. Is it that our foundation to stand is inside? Our hope of satisfaction is inside not outside, not in the world sought through our senses but within. The world where we are standing really with our own real personality that is inside, in this way.

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyāḥ śṛṇoti, śrutvāpy enam veda na caiva kaścīd*

("Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all.") (*Bhagavad-gītā*, 2.29)

And none can finish it after a hard struggle of knowing, cannot be finished, unfinishable. Go on, go on, the charm progresses like anything with no end, *navanavayam*, every second it comes with new appearance and new prospect, every moment new prospect with new appearance it comes to us. It cannot be stale, none can make him stale, "Oh I know it already, it is finished," not that. Every second with new promise and progress and prospect it appears to you. So one is astonished. That is the character of infinite. That is within, that wealth, and leaving that searching outside, what for? In the mortal world, in the world of gross dead bodies, corpse, in the morgue you have come to find solace in the morgue full of dead bodies. Dive deep into reality, the wealth is within and it is very cheap at the same time. Everyone may find if their eyes are turned inside. Ample, infinite, there's no possibility of there being a food crisis or any crisis of want. It is immense, infinite, ample, and vitality giving, soul feeding.

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

And Mahāprabhu told that the sweetest of the sweet, sweetest of the sweet, the Lord. That higher embrace we can have. It is so sweet we can't over-estimate, we can't even touch a speck of it. He's Lord, but so friendly and so sweet that un-estimably we may be gainer.

Gaura Hari. Gaura Hari. Gaura Hari.

Turn your eyes towards Him. Nityānanda Prabhu was begging from door to door. "Oh, accept, cast your glance towards Gaurāṅga Who has come to your door, and with what wealth He has come to give you try to mind it and give a little attention and you'll be rich in an unknown quality."

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari. Gaura Hari bol! Gaura Hari bol!
Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

.....

..... whatever he says we are doing, "Go deliver lectures, or explain from *Bhāgavatam*, or do some collection for the Deities, we are doing that. But still, these offences are coming, we do not know, he's responsible."

Then Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) told: "But if a student complains against his teacher, "Oh, he's asking me to do so many sums, to get by heart so many articles, and this grammar, and I am doing all these things. Still I fail the test, so the teacher is responsible for that." It is something like that.

We are ordering you to engage yourselves in the service of the Lord and it is written in the scriptures and we also follow it. By doing this you will get out of the present undesirable engagement and you'll make progress in the devotion of the Lord. For that purpose I have ordered, not to fulfil any separate interest of mine. Just as the teacher asks the student: "Do this, read this, and do this, all these, work these sums and get by heart," All meant only to learn. In the way of learning all these practices are necessary, so I have also asked you to engage yourself in so many forms of services and by these practices you'll be able to cross the *māyā* and to attain the land of divinity. So, we do our best but there is the free will and the impulse of the previous action of the *jīva*.

*na kartṛtvam na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-samyogam, svabhāvas tu pravartate*

("Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions.") (*Bhagavad-gītā*, 5.14)

Even the Lord says that "I am independent of their activities, their action, and their consequence, independent. I'm aloof, I'm not responsible for their action and for the consequence of their action. They're left independent. *Svabhāvas tu pravartate*, the arrangement I have made for the free will, do independently, the free will cannot be taken away, then it will be mud, it will be stone. No longer will it be a soul, a soul means endowed with free will. If the free will is taken off the soul cannot exist, it is something like fossil. So free will must be there and with free will you should come to serve Me."

Free service, that is necessary, not forced labour, devotion is not forced labour, but devotion is free service, freedom is there of the *jīva* soul, then he'll be happy. Otherwise devoid of freedom if he forced them to get like fossil he won't feel any satisfaction in him. So free cooperation, free service, there is devotion, otherwise no devotion, that's forced labour, so forced labour is not devotion, no service, no dedication.

So be the nature of things He can't interfere and He does not interfere, God even, what to speak of His devotees. But their good will, their good aspiration, that is enough, that is something, and with the help of that we can make fair progress. But our willing cooperation must be there, otherwise it can never be devotion. Freedom cannot be snatched away from the soul, free service, free cooperation, that is indispensable.

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

Devotee: Mahārāja, we see many wealthy persons who have the idea that by giving some *pranami* that they'll receive unlimited benefits. So is that

Guru Mahārāja: Yes, that is utilised for the service of the Lord, and as a reaction of that their energy is utilised in the service of the Lord they get something in return as reaction. And thereby from the lowest level they acquire *sukṛti* and when *sukṛti* is sufficiently developed then it becomes *śraddhā* and they come gradually to this side.

Devotee: What if, could that also be like *punya-karma*, could that also be there?

Guru Mahārāja: That depends upon to whom he's offering the *pranami*. If the *pranami*'s offered to a person whose engaged in worldly good things then it will be *punya*. But the energy which he supplies to a person whose in *nirguṇa*, who has no business but to serve Nārāyaṇa, Kṛṣṇa, then in return he gets some *sukṛti*, the unit of devotion.

Devotee: What is the difference between *punya* and *sukṛti* ?

Guru Mahārāja: *Punya* means *sattvic*, good within this misconceived world up to Sattya-loka. In this exploiting area there is also according to the intensity, good and bad, good and bad. Most cruel exploitation and reasonable exploitation and very meagre exploitation, but *sattva-guṇa*, that is also exploitation. In the plane of

exploitation the most heinous and intense, the dacoits and then there is something given and something taken. And those who are engaged to avoid the exploitation and intensity of exploitation is reaching to a very lower degree, that is *sattva-guṇa*, which means Maha, Jana, Tapa, Sattya-loka, but still it is within the area of exploitation. That is *puṇyam*. A man of such spirit, a man who devotes for the good cause in this world, worshipping for the other deities, they're in *sattya-guṇa*.

*pujanga santi sat satra madray sri rajastra
jaga naga navritistra yadhoga santi tamata ?*

Three classes of personalities here. The *sattya-guṇa* they're more renunciation and less exploitation, generally that is known as *sattya-guṇa* people. When connected with the *nirguṇa* plane, that is Hari, Nārāyaṇa, for His satisfaction. Not to accept some mundane service from Nārāyaṇa, not such attempt, but to satisfy Nārāyaṇa, that is devotion.

sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta

"Devotional services must be first offered to the Lord,
then performed; not performed and offered afterwards."
(Śrīla Śrīdhara Swāmī)

Then it will be *bhakti*, devotion. Whatever I shall receive by this action, the result will go to my Lord and not to me. If with this spirit any activity is practised then it is devotion, otherwise when the recipient will be anyone but Nārāyaṇa then it may be *sattya-guṇa*, and *raja-guṇa*, *tama-guṇa*.

So *puṇya* means, generally it is known as merit, demerit, in this way, but within the jurisdiction of this illusory conception, illusion, misconception, not proper conception of the truth, misconception of the truth, that *puṇyam*. Though sometimes we find in the *śāstra* the *puṇya* has been used in the sense of *sukṛti*, very rarely.

*mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatām rājan viśvāso naiva jāyate*

("O King, for those who have amassed very few pious activities, their faith in *mahā-prasāda*, in Śrī Govinda, in the Holy Name and in the Vaiṣṇavas is never born.")
(*Mahābhārata*)

Here the *puṇya* has been used as *sukṛti* because it's concerned with Govinda not with any worldly purpose, the connection. Just as Viṣṇu, He has got His special acquaintance, but sometimes the word Viṣṇu has been used to mean Kṛṣṇa also.

*vikṛḍitam vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam*

hṛd-rogam āśv apahinoty acireṇa dhīraḥ

"One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa." (*Śrīmad-Bhāgavatam*, 10.33.39)

Here Viṣṇu means Kṛṣṇa, *vraja-vadhūbhir*, pastimes with the *gopīs*, that is only confined to Kṛṣṇa. But the word Viṣṇu has been used for the ordinary persons to facilitate their understanding, that Kṛṣṇa is not a human being though His ways are more or less the same as a human, He's *aprakṛta*, crossing this *Vaikuṅṭha adhokṣaja* realm. To make us understand the word Viṣṇu has been used, the commentators have written in this way. But generally the Viṣṇu means Kṣīrodakaśāyī Viṣṇu, or Nārāyaṇa.

Devotee: Mahārāja, who was that *śloka* composed by? *svalpa-puṇya-vatām rājan*

Guru Mahārāja: It is mentioned in some *Purāṇa*.

*mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatām rājan viśvāso naiva jāyate*

("O King, for those who have amassed very few pious activities, their faith in *mahā-prasāda*, in Śrī Govinda, in the Holy Name and in the Vaiṣṇavas is never born.")
(*Mahābhārata*)

Padma-Purāṇa, *Viṣṇu-Purāṇa*, some *Purāṇa*. In *Gauḍīya-Kaṅṭhahara* you may find it.

Devotee: Guru Mahārāja, conditioned souls, they don't have spontaneous attraction towards *bhakti*, towards Kṛṣṇa, it's bad if this attraction can be imposed, can be forced is best?

Guru Mahārāja: The expert may give that sort of pressure if he finds that particular case may have some benefit. The pressure he may enforce to some duty that will remain on the expert who will handle it that is we give some pressure, apply some force, then he may go from here to there. That will depend upon the particular case.

Devotee: Guru Mahārāja, also the student

Guru Mahārāja: Because a Vaiṣṇava, he's cent-per-cent Vaiṣṇava, any activity from him cannot but produce goodness, whatever apparently it may be. Hanumān is killing so many demons, the demons killed in his hands will get some higher chance. Because it is in connection with Hanumān and so it was necessary for the service of the satisfaction of the Lord it is guaranteed there. Do you follow? It depends upon the person who will give pressure or apply force to a particular person.

Devotee: Guru Mahārāja, this freedom can be given openly because sometimes a *kaniṣṭha* cannot appreciate, cannot act properly, he cannot utilise properly this freedom, but the student must be given?

Guru Mahārāja: Make it more clear.

Devotee: You are referring to the freedom, the spontaneous service. The *kaniṣṭha-adhikārī's* cannot appreciate and utilise properly this freedom, but freedom must be there? Even if it is not properly utilised?

Guru Mahārāja: Yes. Freedom of the soul and the present freedom of the mind, freedom of the soul is necessary and to awaken that pressure may be given in the mental freedom. "Don't do this, do that." In this way the egoistic freedom, freedom of the ego, that may be engaged to accord the freedom of the soul, freedom. And in that process he'll ask: "Don't do what your mind dictates you to do. What I say, do that. Use you present ego in the action of putting aside your own impulse, your own tendency. And what I say, try to accept that. Utilise your present ego in this and then by this process when your soul will be awakened he will be able to understand my good purpose, at present you can't. You go on obeying what I say. Try to utilise your ego to do this. But one day in this process you'll find that your soul is awakened and he will appreciate that."

Devotee: Guru Mahārāja, sometimes you have said that the last verse in the *Bhāgavatam* seems to advocate *kaivalya*. Can you explain that?

Guru Mahārāja: *Kaivalya cat prayojana*, that is the complete autonomy, *kaivalya* means that. Everything is in harmony with the Supreme Good. He will come to such a plane where he'll be able to see everything having connection with Him.

Suppose there is prison house and there is some punishment and it pains your heart to see the punishment. Suppose the mother is beating the child, it may be painful for your heart to see this. But when you can see the whole thing, the mother, to correct him, this punishment is a good thing, this is not bad. The government is punishing the prisoners and it is for the welfare of those that are being punished, so it is not a cruel action.

If you connect it with the centre then you'll come to see that everything is beneficial, is good. Do you follow? In consideration of the interest of the whole he will not be disturbed very much seeing the punishment, the mother is rebuking the child, he's not excited, if out of her affection she's punishing the boy aiming at his future good, so he may not feel disturbed.

Something like this, everything he'll see and he'll see the real purpose is known to one: *ārtheṣv abhijñāḥ svarāt* (*Śrīmad-Bhāgavatam*, 1.1.1): it is fulfilling His desire, His pleasure, and thereby it is successful. The justification of any and every event he will find in connection with the satisfaction of the Centre. He will learn to adjust everything in this way connecting with the satisfaction of the Supreme Will. *Kaivalya cat prayojana*, it is necessary to satisfy Him so it is all right. He's not guided for any selfish interest

however small or big, great, no selfish interest, no local interest, no guidance from any local or provincial interest. But always he looks at anything and everything from the Absolute standpoint, Absolute interest: *ārtheṣv abhijñāḥ svarāt*: everything meant for Him. "Reality is for Itself." So the standard of good or bad should be measured by value from the standpoint of the satisfaction of the Centre.

End of side A, start of side B, 25.7.83

Guru Mahārāja: *Kaivalya cat prayojana*, fully absorbed in the interest of the Absolute independent of any other local interest. Do you follow? Is it clear?

Devotee: Yes.

Guru Mahārāja: Yes, for the time being.

Devotees: Ha, ha, ha, ha, ha, ha.

Guru Mahārāja: Ha, ha, ha, ha, ha, ha.

Devotee: We have very bad memories.

Guru Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Gradually.

amita vighraha tama krama sojana ?

By gradual process, not all of a sudden.

Devotee: After attaining what level can a devotee be sure that he will not fall down?

Guru Mahārāja: That is *vastu-siddhi*, not even *svarūpa-siddhi*, and fully out of the relativity, the connection with this world, and fully absorbed there.

Devotee: That is *niṣṭhā*, *niṣṭhā* is not guaranteed

Guru Mahārāja: No, no, no, *niṣṭhā*, nothing.

Devotee: Ha, ha, ha, ha.

Guru Mahārāja: It is *prema* and then *svarūpa-siddhi*, there also the danger lies, up to form. And so we are told *vastu-siddhi*, no relativity with this mundane world, fully absorbed there. Then if they come down it does not matter.

*ekani sanani sasaya prakṛti stopida gunay
navidyate sad atma ?*

The peculiarity of the transcendental is this that when he come in contact with the mundane world of illusion, concoction, he does not mix with this. And so he's cent-per-cent devotee like. They are seen to mix with this, but they're independent, this cannot touch him, him and his own persons. Always independent, *māyā* can never touch him, wholesale personal

Devotee: Can you give some examples of devotees who fell from *svarūpa-siddhi* ?

Guru Mahārāja: *Svarūpa-siddhi* it is told that when one is wholly in theoretical conception, his wholesale truth he has accepted, but mere acceptance in the principals is not all. The whole practice must follow that understanding, mere understanding is not safe. But the whole practice will follow that understanding completely, then it will be fruitful. No connection with *māyā* however small it may be. Fully entered that domain. And then again if he comes this force cannot touch him. Otherwise if any slight remaining in the realisation, wholesale realisation if little remaining, with that portion may again draw him here. *Mama māyā duratyayā:*

*(daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te)*

("This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy.") (*Bhagavad-gītā*, 7.14)

He says that: "Don't minimise the power of this illusory energy. It has got My backing, *mama māyā*, the *māyā* stands on My support, so it is not less powerful than you. It has got its own position in My understanding. So you cannot push him out. Only when you are cent-per-cent purified, the *māyā* exists to take you by dealing punishment. And when you are wholly above that, then *māyā*, it is not necessary for her to interfere with you. Otherwise with the least connection of misconception of Me, mistrust in Me is within you, the *māyā* won't leave you."

Do you follow?

Devotee: But Kṛṣṇa says: *na me bhaktaḥ praṇaśyati:*

*(ksipraṁ bhavati dharmātmā, śaśvac chāntiṁ nigacchati
kaunteya pratijānihi, na me bhaktaḥ praṇaśyati)*

("That most degraded person very swiftly becomes adorned with virtuous practices and attains to eternal tranquillity. O son of Kuntī, declare it - proclaim it - My devotee is never vanquished!") (*Bhagavad-gītā*, 9.31)

He says: "Once becoming a devotee then there can be no disruptions."

Guru Mahārāja: *Na me bhaktaḥ praṇaśyati*: that does not mean that what defects are in him will be neglected. A wholesale cure is necessary, but that struggle will continue.

"If he acquires something of real devotion in him, then the struggle will be there and ultimately he will have to come to Me and *māyā* will leave him." But the struggle may continue. "He will be relieved when he has come in My connection sincerely, his future is insured. But still, until and unless the last connection of *māyā* he can conquer, he can leave, there is chance that he will have to come back again and struggle to finish that world.

There is a proverb that: "The remnant of the loan, and fire, and war, should not be neglected." From the least point, least spark, a conflagration can come, from least animosity by the designing person a great war may come, and from the very least portion of the loan it may come to be a big thing. So the neglected portion should not be avoided. The perfect solution is necessary. A little connection, through that hole, the enemy can come, enter.

The possibility will be best that as much progress we shall be able to make the possibility of fall will be lessened, accordingly. But it won't be eliminated fully, the rogue, the disease, a small portion of a disease may not be neglected, fully cured. If a little is neglected, from that again it may come very big. So wholesale cure is necessary.

Only gaining victory about three fourths we may not be satisfied that the war has been finished. From the small portion again it comes to a bigger stage. It is struggle.

Devotee: Guru Mahārāja, is it possible to live without self-interest?

Guru Mahārāja: What is self-interest at present that is not real self-interest, it is erroneous self-interest. So in our realisation of the truth we shall be able to understand what I thought was my self-interest that was not really my self-interest. In this way he will make progress and the transformation will come in the consideration of self-interest. Transformation, that: "I thought my self-interest was there but it is not so." In this way the progress will be going on, and at last when you get Kṛṣṇa consciousness: "Oh, this is my self-interest, my *svarūpa*, my interest is here and not there. That was *akṣara*, misconception, *māyā*, misconceived self-interest. And here, true self-interest."

Devotee: Mahārāja, the *Hari-nāma-cintāmaṇi*, it seems that it's distributed on a very wide scale, a very wide scale distribution of that literature. Bhaktivinoda Ṭhākura is speaking of something very, very high, that *siddha-praṇālī* in later chapters of *Hari-nāma-cintāmaṇi*. It seems like a very dangerous thing to give the people in general, or is that directed towards *sahajiyās* ?

Guru Mahārāja: With sufficient caution, that is to be given to the public with sufficient caution.

Devotee: Also, the Madras Gauḍīya Maṭh, they've translated *Kṛṣṇa-Karnāmr̥tam*, so is that to be read?

Guru Mahārāja: Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) also published *Kṛṣṇa-Karnāmr̥tam*, it is there, in *Bhāgavatam* also, the *rasa-līlā* is there. But that is a general thing, and in a particular case it should be applied, and the application should be careful, in particular cases, but it is there, in *Bhāgavatam* also it is there, in *Caitanya-caritāmr̥tam* also it is there. But persons who want their own benefit will go on carefully. Kṛṣṇa is there, in the temple, Rādhārāṇī is placed by the side of Kṛṣṇa, we are worshipping, *mantram* is also there, there with respect and reverence we are to deal with that. *Śraddhānvito*, *'nuśṛṇuyād*, *dhīraḥ*, these three conditions are given there.

*vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

"One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa." (*Śrīmad-Bhāgavatam*, 10.33.39)

Śraddhā, with necessary regard, not with the object of exploitation or renunciation, *bhukti-mukti-siddhi*:

*(bhukti-mukti-siddhi-kāmī 'subuddhi' yadi haya
gāḍha-bhakti-yoge tabe kṛṣṇere bhajaya)*

("Due to bad association, the living entity desires material happiness, liberation, or merging into the impersonal aspect of the Lord, or they engage in mystic *yoga* for material power. If such a person actually becomes intelligent, they take to Kṛṣṇa consciousness by engaging themselves in intense devotional service to Lord Śrī Kṛṣṇa.")

(*Caitanya-caritāmr̥tam*, *Madhya-līlā*, 22.35)

Not with that purpose, but *śraddhā*, *kṛṣṇe bhakti kaile sarva*:

*('śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya)*

("By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-śāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith.")

(*Caitanya-caritāmr̥tam*, *Madhya-līlā*, 22.62)

If I do for Him everything is done. This must be in the background. Such persons will come otherwise, it is mentioned that without being Śiva, attaining the status of Śiva, anyone who takes poison is sure to die. So *vikrīḍitam vraja-vadhūbhir idam ca viṣṇoḥ śraddhānvito*, what is *śraddhā*, a bona fide person will come to negotiate this.

Nuśṛṇuyād, and s/he must listen to it from a proper person, proper guide, proper teacher. Otherwise the misconception will encroach and capture, *nuśṛṇuyād*, with the proper training, in the line of proper training they will get, they will hear it from a bona fide person and he will say what are the practical difficulties in the way, and with his guidance one can approach.

Atha varṇayed yaḥ, bhaktim parām bhagavati pratilabhya kāmam, hṛd-rogam āśv apahinoty acireṇa dhīraḥ, and the candidate must have the qualification of a *dhīraḥ*, *dhīraḥ* means who is master of his own senses, not a slave of the senses. They will have any admission here in the higher stand. With these cautions this Kṛṣṇa-līlā has been given to the world, and those that are of such qualification, they will approach and they will find their fulfilment.

Devotee: Mahārāja, there is *kāma*, *krodha*, and *lobha*, (lust, anger and greed), three of the major defects while we're trying to force on them which is the *anārtha* (?) to go, which is the most difficult thing.

Guru Mahārāja: What does he say?

It is not the same with all persons, it depends upon the peculiar nature of the person, and according to that, and according to the disease the medicine and diet should be given. Generally, the *kāma* should be taken as the worst by degree, because it is there with Kṛṣṇa. It has been classified in another way also - *kanak*, *kāminī*, *pratiṣṭhā* - (wealth, women, prestige), our attraction for the women, and attraction for the money, and our attraction for our good name and fame.

Our Guru Mahārāja in his poetry used to say: *kāminira kāma, nahe tava dhāma, tāhāra mālika kevala yādava*: "The pleasure that we like to enjoy from the company of the women, this pleasure is only reserved for Kṛṣṇa, not for anyone else."

*(tomāra kanaka, bhogera janaka, kanakera dvāre sevaka mādharma;
kāminira kāma, nahe tava dhāma, tāhāra mālika kevala yādava.
pratiṣṭhāsātaru, jaḍamāyā-maru, nā pela rāvāna yujhiyā rāghava;
vaiṣṇavi pratiṣṭhā, tā 'te kara nisthā tāhā nā bhajile alhibe raurava*

"Your gold is the progenitor of enjoyment - serve Mādhava with gold. The desire in your heart for beautiful women is not for you - their only proprietor is Yādava. The tree of desire for fame is the desert of the illusory energy. Rāvāna did not get it by struggling against Rāghava. Be dedicated to the fame of a Vaiṣṇava. If you do not worship that, you will go to hell (*raurava*)."

(Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *Nirjana Anārtha*)

After going through this poem one gentleman came to ask our Guru Mahārāja: "What is the meaning of this line, *kāminira kāma, nahe tava dhāma, tāhāra mālīka kevala yādava ?*"

"It is not within your jurisdiction, it is all meant, on principal it is all meant, wholesale for Kṛṣṇa, reserved. To enjoy women, that is reserved for Kṛṣṇa conception of Godhead. Every woman should be enjoyed by Him only, none else. Wholesale for Him."

Then, *kanak*, *kanak* means energy, money, it is meant for Nārāyaṇa, Lakṣmī. *lakṣmī pati nārāyaṇa - kāminī pati kṛṣṇa - lakṣmī pati nārāyaṇa -* the whole thing belongs to Nārāyaṇa.

And the *pratiṣṭhā*, the name, fame, all this name give to Paradeva, to Rādhārāṇī, *Gurudeva*. The whole credit is for him because he makes the Supreme Authority Absolute, to make possible for the ordinary public to know. It is only through him that such knowledge is coming to the world. So the canvasser of the highest truth, he deserves the whole credit, it is through him only the credit, the name, the good will of the world, comes through *Guru*. *Guru* means Baladeva and Rādhārāṇī.

So all the name, the regard for these three (*kanak*, *kāminī*, *pratiṣṭhā* - wealth, women, prestige), and we are servants, we are not enjoyer, we are not proprietor, we are all servants. We are to conceive this. *Svarūpa-śakti* means, that world divine means this, wholesale empty, empty, negative. All positive conception of possession of a person that must be eliminated, that is a foreign thing, that is *māyā*, that is concoction. You are rather, negative, and if you can reduce yourself to some negative conception you will get your highest realisation. Don't try to make yourself positive, aggressor, not aggrandising, not aggressive, not predominating but predominated. You are to reduce yourself into that sort of nature. There you'll thrive. And if you go to be aggressor, to be positive, then you'll lose. It is not natural, it is unnatural, and you'll have to suffer, it is a disease to you. Do you follow?

All for the time being. This is the difficulty.

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

("By knowing Him, everything is known - by getting Him, everything is gained.")

You must place yourself in a position where from you may look at everything and give that, "this is this, this is this." There is a position, *svarūpa*, and from that if you can place yourself in that position, then from there whatever you'll look at and give estimation, that will be *sambandha-jñāna*, what is what. And the root of that is to have the conception of the self from there we can deduce something.

Devotee: Guru Mahārāja, many people are reading your book *The Search For Śrī Kṛṣṇa* and they're finding the chapter on Christianity a little difficult because you've said there that if the Holy Ghost holds the highest position in Christianity, then Christianity goes to *brahmavāda nirviśeṣa*

Guru Mahārāja: The vague conception of the reality.

Devotee: But many people are thinking, many devotees in the West

Guru Mahārāja: That is going to Śāṅkara's conception?

Devotee: Yes.

Guru Mahārāja: Ghost means what? What is the conception of the Holy Ghost?

Devotee: Very vague.

Guru Mahārāja: Father, Son, Son as *Guru*, Father as creator, and the substantial substance at their back is something unknown and unknowable. That is *brahmavāda*. Do you follow?

Devotee: Yes, I follow.

Guru Mahārāja: Then you can argue with him, then?

Devotee: But they think that Jesus Christ is a pure devotee.

Guru Mahārāja: Yes, maybe, Vaiṣṇavas there may be of different orders. Who says Śāṅkara is also a Vaiṣṇava: "*bhaja govindam, bhaja govindam*." But saying that the ultimate conception is Holy Ghost, that is from a spiritual unknown substance. If the Holy Ghost holds the highest position then it will lead you towards *nirviśeṣa*, non-specified.

Devotee: Jesus said in the Bible that: "I shall sit at the right-hand side of my Father." So he understood that his Father is a person.

Guru Mahārāja: So, ultimate reality as the Father means creator, as Brahmā, right-hand side of Brahmā, the creator. The highest principle as creator, Father means creator. What do you say? What is the conception of Father? Father means creator of the whole world, whole creation, he's the original substance from whom everything has come, the creator.

Devotee: One devotee was telling me that Jesus Christ was an impersonalist, a *māyāvāda*.

Guru Mahārāja: If Jesus Christ teaches that the Holy Ghost, the non-differentiated spiritual principle, is the ultimate cause from where the Father and Son is coming, then he's a *māyāvādī*. But if he says that Father, power, is the eternal type in spiritual body, then we cannot say that he's a *māyāvādī*. "Holy Ghost is above all," if they say like that then they are *māyāvāda*. Otherwise they say that there's a section in the Christianity who have considered Jesus Christ as bridegroom. We say that the ultimate reality is consorhood, sonhood, consorhood not fatherhood, not only fatherhood but consorhood, that sonhood and consorhood that is also there represented eternally, in eternal *līlā*. And the Holy Ghost conception is in a lower position, it is a marginal position. Then that may be transcendental, Holy Ghost in the lower position, then fatherhood, and sonhood that will be higher, then something.

Devotee: That's the way I've always known it, Father, Son and Holy Ghost

Guru Mahārāja: Father and Son they meet in Holy Ghost?

Devotee: No, no, the Father's superior to the Son and Holy Ghost.

Guru Mahārāja: If *Guru* is superior and above Holy Ghost then it will be something of the transcendental truth. But if Holy Ghost is given as above then it will be impersonal, "impersonal conception of the truth is the higher," it will come under that consideration.

Our good will to your party and Jaya Tirtha Mahārāja, our good will and prayer to the Lord for him.

Devotee: Guru Mahārāja, Viraha Prakāśa Mahārāja has one question about the Bible. Jesus Christ said: "In my Father's home there are many abodes." But I cannot explain this at all if it's personal or impersonal

Guru Mahārāja: No, no, "In Father's home there may be many quarters," it is all right. But whether that's this side, the Holy Ghost, or the other side, crossing Holy Ghost on the transcendental side, or in the immanent side, that is the question. With this side it may be Sattya-loka, Maha, Jana, etc., crossing the Holy Ghost position it goes further on the other side, then it will have some spiritual attributes, transcendental truth.

Devotee: So if Jesus says that the Father holds the highest position, above the Holy Ghost, then that may be something like Vasudeva Nārāyaṇa?

Guru Mahārāja: Then also there's a subtle difference, the fatherhood, *vātsalya-rasa*, but *mādhurya-rasa* should be considered to be the highest, if we compare.

Devotee: Yes, but that may be something like the Vasudeva conception.

Guru Mahārāja: Not Vasudeva, *mādhurya-rasa* consideration, that *vātsalya-rasa* consideration, Vasudeva, Vāsudeva, and also Nandanandana, there is, but not with the *gopī*, nor even with Rukminī, that is absent there. The service in the *mādhurya-rasa* is of the order of the highest quality because that holds and harmonises within it all other rasas, *vātsalya*, the fatherhood, the friendship, the servanthood, all within that consorthead.

Devotee: But my point is that if Jesus says that the Father is the highest, but he doesn't include any devotees, he has no *paramparā*

Guru Mahārāja: Not only "Father is the highest," Father conception may be on this side, but crossing that Holy Ghost, Father on the higher, commitment must come in that way.

Devotee: Like Vāsudeva Nārāyaṇa?

Guru Mahārāja: The Holy Ghost conception is lower and the Father conception is above that, then it will transcend the mundane conception and will go to Vaikuṇṭha. That in the infinite also crossing the area of consideration of finite and entering the infinite plane, there is also Father. That confidential we'll have to become.

Devotee: But just crossing the Holy Ghost, then:

*sattvam viśuddham vasudeva śabdītam
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me namasā vidhīyate*

"I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without and covering." (*Śrīmad-Bhāgavatam*, 4.3.23)

That on the other side before Nārāyaṇa there is Vāsudeva conception, Kṛṣṇa without any devotees

Guru Mahārāja: Vāsudeva means not Vāsudeva's son, but here Vāsudeva means Vāsudeva Who is living everywhere and who is living within all and all within Him, in that sense Vāsudeva. Above Brahman conception this Puruṣottama conception:

*brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca*

(Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the

constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine.") (*Bhagavad-gītā*, 14.27)

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

("After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.") (*Bhagavad-gītā*, 7.19)

The Transcendental Personality is everything when all the renunciationists knowledge comes to such conceptions that He's person, person conception is above impersonalism, that is *cid-vilāsa*, that is something. And when any conception of anything is below the impersonal conception that is *māyā*. So Brahmā is also the father, he's the creator, he's the father of the whole world. Then above that, that Brahman.

Devotee: But if the Christians say that the Father is just above the Holy Ghost then that may be *vāsudevaḥ sarvam iti*.

Guru Mahārāja: Vāsudeva, and may be come to that stage, Father. But Vāsudeva is not all, that full conception, full-fledged theism will be to give full engagement of our inner tendencies. The corresponding faith of you according to the need within us, our heart, of all *rasa*, all forms of ecstatic enjoyment must be in Him. The creation is not a very important function but the engagement, the corresponding engagement with the natural thirst with every atom who will supply. That He's the highest principle who can engage, who can adjust everything in Him with all His demands.

Raso rakhila rasamṛta murtih, all sorts of innate hankering must be satisfied in the Centre, that Centre should be the perfect and highest. Who will be able to give all sorts of subtle demands within our nature, the corresponding relationship, in every way, all variegated way. *Rakhila rasamṛta murtih*, all aspirations are accommodated there, harmonised there. That should be the prime cause. For Itself, Reality is for Itself, everything for Him, not as some utility in Him. All-accommodating centre, all-pervading, all-comprehensive, all-accommodating, all-fulfilling. This should be the qualification of the ultimate absolute.

Devotee: Guru Mahārāja, Viraha Prakaśa Mahārāja has a question. According to Christianity's vision which God reveals in the Bible, He can be Brahmā with large bird, can be Brahmā the creator of this universe

Guru Mahārāja: Father, God, means not Holy Ghost but Father. God the Father is giving the Bible and not the Holy Ghost. Is it not?

Devotee: Yes. So he wants to know, could that be Brahmā the creator? Brahmā, he's giving the *Vedas*

Guru Mahārāja: What is the position of the Holy Ghost in the Bible? That is to be understood. Holy Ghost means unknown and unknowable. The prime cause cannot be so, it must have some connection with us, fulfilment with everything innate. It cannot be only in the hypnotiser. All the inner engagements we must have with Him, that will be the highest centre who will harmonise anything and everything in Him. And the highest demand of *rasa*, fulfilment, ecstasy, happiness, happiness is controlling the whole world. Every atom is searching after happiness, so all sorts of happiness must be in that centre. That is the inner-most demand of every existence, *rasa*.

So Rūpa Goswāmī has given the definition of Kṛṣṇa in a scientific way, who is Kṛṣṇa. *Rakhila rasamṛta murtih*, all possible different conceptions of pleasure, or happiness, or *ānandam*, or whatever it is, who can harmonise them, give food to them, He's great. Kṛṣṇa is not a personal conception standing in a particular posture and with a flute, that has got some relation there. But the scientific position of Kṛṣṇa is expressed in this way, that all sorts of all, everything is in search of happiness, and who can supply, who can satisfy the hankerings of all souls, the corresponding phase, He's Kṛṣṇa.

End of recording of 25.7.83

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