

His Divine Grace Śrīla Bhakti Raksaka Śrīdhara Deva Goswāmī Mahārāja

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Guru Mahārāja: "What further shall I talk to you Arjuna." After showing Viśvarūpa to Arjuna, Kṛṣṇa says to Arjuna: "You are astounded to see My so bigger figure, but what you have seen, that is the smallest part of Me. Only I am such that by one negligent part I can accommodate the whole of the world you can conceive of. The conception of your infinite is in My negligent part." He is such, so great, He's so great. "What more should I say for your knowledge. Only simply know that whatever you can conceive, how much you can conceive, that only forms a negligent part of Me."

So what we have conceived about Swāmī Mahārāja's (Śrīla A. C. Bhaktivedānta Swāmī's) teachings, we should not limit there, we should not limit there. Then we'll defeat ourselves, defeats its own object, it is suicidal. As far as I have understood my *gurudeva*, that will be all? It is ludicrous. So no end of knowledge about Him, we should not limit. That is *māyā*, whenever we are under the influence of *māyā*, then so far no further, so far no further. That should not be given indulgence. Infinite, He's Infinite, every part of the Infinite is Infinite. Hare Kṛṣṇa. Hare Kṛṣṇa. So in that way we shall try to understand, even Brahmā cannot understand, even Śiva cannot understand, they cannot finish Him. What is this? It is quite reasonable that Infinite is Infinite..... Hare Kṛṣṇa.

.....

A picture of Jesus is there in that book and the reference to Jesus is also mentioned?

Devotee: We must cross the threshold given by Jesus Christ. He has declared die to live. One gentleman has said: "Christians will say He has full knowledge." Then you replied: "So is He stagnant there, finally fixed, is that Jesus' position, does the Bishop say that his position is final? Does he have progressive life or is Jesus alone barred from making further progress? Is He a member of the dynamic world or the stagnant world?"

Guru Mahārāja: One thing is missed about Jesus, I remarked, that from His remark we can understand there is plane of mercy over justice. While dying He told, crucified, He told: "Oh God they do not know what they do so forgive them." That means land of mercy, appealing to the plane of mercy over justice, that also we can have from Him, from His teachings there's a plane of mercy over the plane of justice. "Oh Lord if You take the way of justice, those that are crucifying Me they have no hope, but I appeal to Your department of mercy, so that they may not be harmed." A magnanimous statement from Jesus we adhere.

But fatherhood: "Give me our bread. We are here and we want Your help to continue our mundane life." And also along, lives life when surrendered, no definite description about their daily movements, how they're adjusted with God consciousness, in what sort of service, that is all omitted.

But that is clear in Kṛṣṇa consciousness. *Akhila-rasāmṛta-sindhu*. That has been adjusted in *śānta*, *dāsya*, *sakya*, *vātsalya*, *mādhurya*, all this developed and very scrutinizingly, and very subtly it has been represented, our connection with God. But in Christianity it is very vague, vague in the life of a man in God's plane, nothing distinct has been traced or given out.

Twenty four hour engagement with this service of God, this is almost impossible. In Gauḍīya Vaiṣṇavism it is furnished there, the twenty-four hour service engagement with God is almost impossible but that is possible. We can live with Him as family man. *Mayātma-bhūyāya ca kalpate vai:*

*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*

"One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me." (*Śrīmad-Bhāgavatam*, 11.29.34)

Viśate tad-anantaram: tato mām tattvato jñātvā, viśate tad-anantaram:

*bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā, viśate tad-anantaram*

"By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is nondifferent from Mine." (*Bhagavad-gītā*, 18.55)

"That is he enters into My family life, enters into Me, that is My family life."

Ātma-bhūyāya ca kalpate. "In the consideration that they're My own, they're My own, members of My own family. In this zone they can enter."

That entrance from the Buddhist or Śāṅkara school past away this limit, no trace. Rāmānuja says that the bird enters into the hill, forest, and it's not seen from this side but he's there with his family enjoying. So also, *viśate tad-anantaram:* There, there is life, there is life and the best part of our life is to be traced there in relationship with personal God. Ramakrishna mission people say that a doll of salt went to measure the ocean and dissolved, became one with the ocean.

But we shall see, yes, but every atom is different from another atom, even in an atom so many electrons are moving, like planets. So in every stage there is differentiation and specification. It may be of different planes, consideration of different plane, but one and many, and the movement and the relation amongst them that can never be eliminated. *Vilās*, pastimes, when the movements, they are seen with a living eye they are pastimes. When life can be traced, feeling sentiment can be traced in the atoms, electrons, all these things, the approach from the plane of life, then that is all play, all *vilās*, all pastimes. Only physical aspect, physical movement, but endowed with life, then they're all pastimes.

The enjoyment of the mother, child, husband, wife, to a mosquito, insect, or a tiger, they cannot think that they're living a sweet life, they can't understand, the internal sweet sentiments, they cannot understand, but there is. So if we can enter into that plane we may be able to find that every movement means pastimes, with the object of searching after happiness, searching, happy life, not physical dead life, *vilās*.

In Vṛndāvana, the sands of the Yamunā, the creepers, the trees, all living entities, all living entities, only posing of an inanimate, but all animate, and all in the mood of enjoyment, and doing particular service. So in *sānta-rasa*, what seems to be only the passive existence, but there is also active enjoyment. So from the view of Vṛndāvana, the angle of vision of *kṛṣṇa-līlā* in Vṛndāvana, everything dancing, singing, chanting, making pastimes, full of joy.

All the movement may be intelligent, and all the movement may be attaining fulfilment of life. *Sat*, *cit*, *ānanda*, these aspects may be traced anywhere and everywhere. *Sat*, only existence, *cit* means consciousness, and *ānanda* trying for fulfilment, enjoyment. Three stages, three aspects of life we can find everywhere and anywhere. There also. Goloka means full fledged vision, Goloka - solid circle, full fledged, in full fledged angle of vision, we may find all rejoicing, that is Vṛndāvana, the most fundamental plane of vision. All dancing, all enjoying, all engaged in the mad service of Kṛṣṇa. This is the highest stage of our realisation, for everyone, every atom is rendering service to Kṛṣṇa, that is in the vision of the highest devotee.

*sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ*

"A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*." (*Śrīmad-Bhāgavatam*, 11.2.45)

Not detached, not detached.

*yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*

"For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me." (*Bhagavad-gītā*, 6.30)

Everything has got recognition, to the smallest atom, electron, they have got recognition in the cognition, in the central cognitions office, in Kṛṣṇa. Nothing forgot, everything, all points have got their proper recognition in the central office, in the heart of Kṛṣṇa, not neglected, nothing is neglected. Proper adjustment, and all contributing to the beautiful movement, *samañjasā*. *Samañjasā*, harmony, the most extensive harmony, every part is harmonised, nothing is discordant. Only deeper vision can expose that, deeper vision, so we can see the harmony. Even the *māyā* is harmonised, the (battery?) it has got its position, not undesirable, but the things are, the prison houses are also desirable, undesirable and at the same time desirable, prison houses. Undesirable, hospitals are undesirable, still it is desirable because there is disease, to cure that. So *māyā* has got its position, to purify, to purify. He's playing, the child when playing and going to cross the boundary of, and a little harm and there is the bandage and other arrangements, the child's playing, on the whole.

Hare Kṛṣṇa. Kṛṣṇa consciousness.

The lying, thieving, that is also most undesirable thing, that is also being harmonised. Stealing is harmonised, lying is harmonised, good effect, desirable. In sport, in merry, sometimes we lie, to excite sentiment, pleasing sentiment in the heart of persons sometimes, adjusted. Hare Kṛṣṇa. Sympathetic outlook, the degree of sympathetic outlook can harmonise everything. Hare Kṛṣṇa . Gaura Hari. Gaura Hari.

Jagāi, Mādāi, attacked Nityānanda Prabhu and bloodshed took place, but that is also harmonised, in this way:

patita-pāvana mani sakhi dui bai ?

So if Nityānanda Prabhu is to have, if we are to have Nityānanda Prabhu, we must have Jāgai, Mādāi, at His side, in a playing mood. Jāgai, Mādāi, without Jāgai, Mādāi, no magnanimous position of Nityānanda Prabhu can be conceived.

Without that gentleman, Judas, then no Christ can be conceived perfectly. Judas is necessary. And it is my thinking that when Christ was with the cross on His shoulder, passing through the mob, Judas was there in the mob. Christ going, head bending, but suddenly He saw Judas. With such glance, such a look, Judas became mad and fled from the place and the bribe money he threw away, became mad. I think the Christ's eye on the Judas was of negative character. "Judas, I am utilising you, for My greatness, I am utilising. I am indebted to you forever, my *līlā*, my pastimes, if it has got any value, I am to pay to you for that. You are playing the most important part in these pastimes of mine. I am ever indebted to you Judas. I have set you, you are set in such a way to make the background." Otherwise, Jesus is no Jesus.

So, everything may be harmonised in the angle of vision at the highest adjustment. *pasardita ?* More extended vision. Gaura Haribol.

moray rakay maray dukay sakay dujatay ?

Self-forgetfulness, that is also in Christianity, self-forgetfulness. Self-forgetfulness, but for what? That is the question. The *gopīs* in Vṛndāvana, they're perfectly self-forgetful for their own interest. Cent per cent devoted, not only present but future also.

Once when we were working in the Madras Maṭh, we incurred some loan to construct the temple, to expedite the construction of the temple we incurred some loan. Anyhow we reported to Guru Mahārāja and we thought that Guru Mahārāja will be dissatisfied, why we have committed loan.

But instead of that his appreciation came: "Oh, you have risked your future also in the service of Kṛṣṇa , in that way. Not only is the present being utilised in the service of Kṛṣṇa but your future also, you have given to Kṛṣṇa for service. By making loan you must have to work in the future to clear this debt. So future also engaged in the service. I am very happy to hear you have taken so much risk. For future, risk of future, forgetfulness of the future interest, not only to take the risk of the present, but of the future, eternal future dedicated to my Lord."

Nitya-līlā, eternal pastimes. Gaura Haribol. Gaura Haribol.

Competition is necessary, that is *vetidek* ?

When we like to see that the, below the party parliamentary, opposition. We can have such a spacious look that the opposition is also helping. Then, there is *māyā* also helping, we can see through that, helping Kṛṣṇa.

amnayah biddhi abhyad yasya sarvatra sarvada amnayah ditarata ?

Direct and indirect. According to Hegels, thesis, anti-thesis, and greater thesis is synthesis. Again that is thesis, again anti-thesis, again a greater synthesis. We are to look to the world in this way. Thesis, anti-thesis, synthesis, again synthesis is recorded as synthesis, again anti-thesis of that, again a higher synthesis.

Then some oppositionists come to say that it is all progressive, it is in want, your infinite, your absolute, in want. Your only progressive. He told that every second whatever He wants, it is realised, so it is not in want. That is His answer, whatever He plans, at once it comes to fulfilment. So we can't say that it is perfect, it is imperfect, progressing, but it is in this progressive way.

Anyhow they bring everything under some law, but here, the Vedic, the *Purāṇic* conception of the Absolute, is *lilā*, *lilā-moya*, sweet will, it's sweet will. And Mahāprabhu comes to support that. *Acintya-bhed-ābheda. Adhoksaja*. The harmony is beyond our conception and thinking, you must take it in the beginning, in your hand. It is never finished within your conception, it can never, *acintya*, unthinkable, unthinkable. This objective you will always keep in your hand, *acintya*. Not within your brain, puppy brain. Our Guru Mahārāja used to like this expression, our puppy brain. *Adhoksaja*, transcendental, supramental, but we should take the line, going this way, as far as possible no limit.

tu machakay ?

Only one drop, Mahāprabhu says to Sanātana: "It is limitless, no breadth, no length, no limit."

paravar sunyar gavi bhakti rasa sindhu ?

"Such an ocean, only one drop, I want to present before you, one drop." And then in the next place He says:

agvinda jagat dubai ?

"That one drop can inundate this whole world of our conception. A part of Infinite is Infinite."

agvinda jagat duvai ?

"One drop is more than sufficient for us to inundate the whole world, it is such.

Happiness, happiness, joy, joy. Water, water, everywhere, not a drop to drink.

In Coleridge's *Ancient Mariner*, in the sea, all water but salt, salt water we can't drink, so water, water, not a drop to drink. That is our position, only appreciation, understanding.

By knowledge through Him, then everything is all right. *Adhoksaja*. Everything is reserved in His hand, the key is with Him. *Adhoksaja*.

adhahkṛtaṁ atikrāntaṁ akṣsajam, indriyajam jñānam yena

"That *Tattva*, Supreme Reality, is always existing, keeping our sensual knowledge and experiences forever subordinate."

Everything, is not to be exposed to the fullest extent to our mundane senses, They've reserved the right, reserved the right, only partial representation. Our local interest, our selfish interest, local interest, provincial interest, we cannot get relief of that, so we can't come to understand the universal interest. Prejudice, full of prejudices of different interests, like so much dust covering our eyes. We can't read properly, what is what, because these complex interests they're covering our eyes, we can't get out of that.

brom *pramāda coronavata vipra-lipsā* (imperfect senses, the propensity for cheating, certainty of committing mistakes, and certainty of being illusioned). These four defects, *brom*, means commission, commit mistakes. *Pramāda*, omission, we omit many things. *coronarvata*, defects in the instruments through which we gather our knowledge, *coronarvata*. And *vipra-lipsā*, and the internal prejudice, to misguide our judgement, it is always present in the fallen soul, so they can't understand what is what properly.

sad vata kṛṣṇay ramurti kali jal mul sei dekhi te vijar rakikiyo ?

One devotee says: "Everywhere we find the most beautiful trace of *kṛṣṇa-līlā*, His presence, but only those that have got..... whose eyes are free from all dirt, they can see, but only...

uda jakayar visaya duitay ?

But those whose eyes are covered with prejudices, with the dust of different interests, they can't trace the truth, they cannot see the truth, outside, can't see *Kṛṣṇa*, His hand, His presence outside.

kamanasay bahowtattva ?

How will they be able to read properly the environment. So we are living within our own cell, living in the cell, to break the cell, to become free. That is not all, then we are to imbibe, the proper vision from the higher plane. We are created in a particular stage, but sometimes to see things, microscope, telescope, is necessary, when far away, telescope. Through the *Vaiṣṇava* we can see, through the scripture we can see, direct we cannot see. So many things are there, and microscope is necessary. We are created in a particular plane with particular materials, with particular prospects and possibilities, parts. So parts cannot understand the whole, it is only possible when the whole wants to make Himself known to the part and that also to a particular extent, he can get Name. *yam evaiṣa vṛnute tena labhyaḥ*

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

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

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

If the Infinite cannot make Himself known to the finite, He is not Infinite, in that way. Infinite's power is unlimited, infinite, so it can do everything and anything. He can show without eye, Kṛṣṇa did it in the assembly of the Kuru's. Dhṛtarāṣṭra told: "Oh You have, You are showing such a figure, beautiful and grand figure, that the *muni's* and others, Bhīma, Droṇa, members of the court, they're appreciating Your *darśana* and chanting in praise of that. But I am blind, I can't see You, for the time being, You give me sight so that I can see You."

To our astonishment Kṛṣṇa told: "No, no, blindness need not be removed, I say you'll be able to see Me, now you'll see."

Without eye Dhṛtarāṣṭra could see the figure Kṛṣṇa. The eye experience Dhṛtarāṣṭra had, without his eye. How is it possible? Dhṛtarāṣṭra prayed, temporarily at least: "You remove my blindness and bless me that for the time being I can have *darśana* of You".

But Kṛṣṇa told that: "No blindness is necessary to be removed, I say you see Me and you'll be able to see Me."

And Dhṛtarāṣṭra did that. Though blind, he could see, because Kṛṣṇa told. So such is His will power, His will, His ways are such, above law. Whatever He pleases to do it is done immediately. Without eye man can see, without ear man can hear. Such is His position. These incidents are to teach us in that way, what is His position. A blind man He can show, so what is His sight, it is not limited within eye experience, in the physical plane, it is something else.

"Arjuna you see Me, in this way, Viśvarūpa." And he saw. His order. His will. So we are to be acquainted with such power and such substance. We are to develop our thinking in that level. We are already accustomed with the ways of this material law, but transcending the law of this material substance there are other, higher laws. *Divya-darśana*. This eye physical, not sufficient, so *guru* comes to give us proper eye, proper eye. Get higher eye, to read the environment, to read you and to read the environment. This eye is not sufficient, this eye is limiting you, in a very limited circle, but get another eye, the eye of the *Veda*.

veda pushyanti paṇḍita ?

The eye of the scripture, try to have that eye, and with the help of that eye, try to look, to cast your glance around.

vedi pushyanti paṇḍita, raja pushyanti karnarbyan ?

The king sees through the spy, through the ear, and,

vedi pushyanti paṇḍita, apasupusyati gandev ?

and ordinary people, they hear by their ...

End of side A.

Start of side B.

From the limited to the unlimited, for your own interest.

One thing is common everywhere, that we are in search after happiness. From the worst atheist, to the highest devotee, all will be common here, that we are searching for bliss. Blissfulness, beauty, charm, sweetness, love, affection, they're of the same plane, and we can't deny that we are not searching for that. The field may be different, one is giving his life for the country, he's also....that joy. Another, a dagger, putting on another's body, that is also for joy, but quality of joy, the difference in the quality. A dacoit also, joy hunter, and a patron, and a humanitarian, philanthropist, also joy hunters, and the devotees also, the salvationists, they are also.

But the quality in the conception of the joy, or the happiness, that is to be taken into account as most important. What sort of *ānandam*, joy or happiness we want? This joy brings reaction, committing dacoiting then punishment will come very soon as a reaction. And what sort of joy does not bring reaction in its retinue, but in every increasing line it will move, that is what is wanted, and the quality also will improve in the time eternal. That is necessary for us. Father, mother, country, all these transient, temporary cognition and then dissolution, but in the midst of everything, we are all seeking after happiness.

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

"O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."

(*Śrīmad-Bhāgavatam*, 2.9.34)

(The ontological base of the whole *Śrīmad-Bhāgavatam* is contained within these four ślokas. (S-B, 2.9.33-36)

The conception of *māyā*, *ṛte 'rtham yat pratīyeta*, It is misreading, what is real purpose, to miss it, to omit it, and see it otherwise. *Māyā* means misreading, not to be able to read things properly outside, misreading, and that is affected only by our prejudiced interest, local interest, local. *mīyeta anuyar* ? There is another meaning of *māyā*, of course meaning is the same thing, *mīyeta*, measured meaning, limited meaning, limited meaning, limited reading, reading from the limited standpoint, that is *māyā*. *Mā - yā*, what is not, not proper, are limited, two fold meaning of *māyā*, *'rtham ṛte*, the proper meaning is neglected, or it is omitted, proper reading of things, improper reading, *māyā*.

Rte 'rtham yat pratīyeta, na pratīyeta cātmani. And from the standpoint of the whole of consciousness it cannot stand. *Na pratīyeta cātmani, tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*. Just as light and darkness, the difference is like light and darkness. Ignorance and knowledge, knowledge is effective, ignorance is misguiding, loss of energy, waste of energy, that is the consequence.

But here there is another, higher level. Mahāprabhu asked to take to that for us, His recommendation: "Ignorance and knowledge, eliminate both and try to surrender to the affectionate heart of your affectionate superiors, surrender to your guardianship. *Jñāna-sunya-bhakti*, don't take the responsibility and risk for calculation and reading of the environment on your shoulder, but surrender to the sweet will of the highest dictator. Law is for us, law is not for Him, He's above law, so take shelter of the law creator. Then you are fearless, you will be at liberty, the highest liberty you will be able to enjoy, if you can rise up to that level. *Jñāna-sunya-bhakti*. Sincere and perfect dependence on the dictator who is above law, He's above law. *Jñāna-sunya-bhakti*. Just as a child in the mother's lap, intuitive affection, that is the highest position for us. *Jñāna-sunya-bhakti*.

Don't bother yourself with good and bad, only one line. Stick to that, surrender. His sweet will. That is another plane, though unseen from this side, the scholars, *muhyanti yat sūrayaḥ*, (*Śrīmad-Bhāgavatam*, 1.1.1). Not only ordinary men, but great scholars are benumbed, they can't follow, understand. Scholars means depending on knowledge, they cannot eliminate knowledge. The scholars say: "We can't understand what you say, *jñāna-sunya-bhakti*, is the highest place, we can't follow this, how is it possible?"

But it is possible, it is possible to give up hope on our defective self calculation, that is vulnerable. So throw yourself on the decision to the Supreme invulnerable substance, at His disposal. That is the highest attainment of the individual, to live in the land of mercy, affection, love, and that is beauty, that is charm. The land of sacrificed soul, wholesale sacrificed soul, they live there in that land. Self forgetful, self forgetful, living there, a plane of surrender and that is the highest plane of our life, that was announced by Mahāprabhu, *jñāna-sunya-bhakti*.

It is very difficult to understand how we can live, the *jñāna*, the light, without light how can we move, it is impossible, but it is told that that is the highest position you can ever aspire after, *jñāna-sunya-bhakti*. Automatic, automatic, just like a computer calculation. Everything is being done as a machine, mechanically. But that is living and affectionate, not machine, this material thing, dead thing. A vitality grows there in its highest form. Vitality. It is not an abode of dead persons where all faculties are dead. They rather find their full play, fullest play, all the parts, the eye, the ear, everything, encouraged by the sweetness, the *ānandam* is rather taking the lead in the movements there.

All do not see with the eye, *pasu pūsyati gandena* ?

As I told before, *ganda vedi*, *rupa vedi*, *rasa vedi* ?

There are so many classes, in the animal creation. They see things only by scent. Who has come before him, he knows by the scent and not by the eye. *sabda vedi*, by the voice one can know who has come and not by the eye. *ganda vedi*, *sparsa vedi*, by the touch only they can understand who has come before them. The fishes are called *sparsa vedi*, one fish coming, approaching another fish, only the wave, he's coming, there's a peculiar wave he understands such a fish is coming to me, it is possible, *sparsa vedi*.

ganda vedi, by the scent only can understand these ants, etc, that who is coming, ant coming, or the mosquito coming, or the cat coming, or amongst the ant who is coming, only by the peculiar measurement of the scent. As we can discriminate with our eye, the human body coming, either this man or woman by the eye we can trace, so by scent one can understand, by sound one can understand, without eye.

So also here, the understanding by sweetness, by *ānandam*, differentiation in *ānandam*, they are moving there, no eye to guide, intuition something. The search for Kṛṣṇa, the searching attitude, that is the guide. There are classifications, everything is there, automatic, *ānandam*, inspiration, *anuraga*, affinity, that can guide. Everything is there, the eye, ear, everything is there, but still the guiding principle is affinity, affinity towards the centre and according to the degree so many infinite classifications. But the main thing is our attraction towards the centre, Kṛṣṇa beautiful. Search for the beauty, that is the main thing and there are differentiated characters in that, but the main thing, the main current of the life there is the search for Kṛṣṇa.

*kāhāṅ mora prāna nātha muralī-vadana
kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana*

Śrī Caitanya Mahāprabhu said: "Where is my beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"

(Caitanya-caritāmṛta, Madhya-līlā, 2.15)

How I can run to the place where I can find the centre of the current, where is the centre of the current? So sweet current coming to us, where is the centre? In this way. And who are nearest the centre? And who can command the sent current? So many things are there in the general vision.

This may not be idolatry, we may think in figurative way this is represented, we may think: "Oh this is idolatrous, in mental idolatries, physical idolaters, and mental idolatry, they're suffering from, the Hindu's are suffering from mental idolatry." Do away with the idolatry conception. Things may be generally represented in this way, scientific way.

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

Mahāprabhu wanted to... pay and he will have, don't try to secure things very cheap, don't try to purchase in the cheap market, be ready to pay for the thing. Surrender, nothing less than surrender, that can purchase a ticket for you in that, for that plane. Wholesale, wholesale, if you can give wholesale, you will get also wholesale.

*ye yathā mām prapadyante, tāms tathaiva bhajāmy aham
mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*

Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects." (*Bhagavad-gītā*, 4.11)

"If you are miser, I am also miser in dealing to you, if he's as much generous I am also so. Wholesale giving, I can also give wholesale. So much so Yaśodā can whip Me and I have no other alternative but to rub My eyes full of tears. 'I don't do this once more My mother, don't beat Me, don't whip Me in this way, even I can go so far, so far.'"

Hare Kṛṣṇa.

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde param brahma*

"Those who fear material existence worship *Veda*, some worship *Smṛti*, and others worship the *Mahābhārata*. But I choose to worship Mahārāja Nanda, because in his courtyard the Supreme Cosmic Truth, Param Brahma is playing."

(Caitanya-caritāmṛta, Madhya-līlā, 19.96) + (Padyāvalī, 126)

Raghupati Upādhyāya in His talk with Mahāprabhu told:

"Let the others who are very much afraid of their worldly life run towards *Veda*, run towards *Smṛti*, and other scriptures. But I don't like all these things bothering. Simply I want, I see that what... *aham iha nandaṁ vande*. All my concern is with Mahārāja Nanda, where I find in concrete truth that the Parambrahma is crawling on the compound of his house. I see the concrete thing. I won't run after phantasmagoria, what the *Śruti* will say, what the *Smṛti* will say, so many. *mani marti vasista jagra vagra Smṛiti*, ?

Veda also *Sama*, *Yajur*, *Atharva*, so many interpretations. I don't like that, I get the fruit here, the result, the consequence, I find here. That the Parambrahma whom you say, all Parambrahma, He's crawling in the compound of Mahārāja Nanda. So I shall negotiate with Nanda Mahārāja how I may be counted amongst one of his own people. This is my direct finding."

And that satisfied Mahāprabhu very much, that Raghupati Upādhyāya's statement.

The *Śrutis*, they're also in the *rasa-līlā*, they're also trying to have that defective attempt forgiven. "We could not exactly express You my Lord, that You are such and such. You are *rasa-līlā*. Our expression rather went to express indifferent, that Brahma, the Brahma, Paramātmā, all this impersonal thing, generally we dealt with. But You are person and You are such a wonderful personality. You can describe these ordinary human things in such a great way. We did not know all these things and we could not express You, in this type, so forgive us." They beg to be forgiven, excused by Kṛṣṇa. "That we could not, we say, we boast that we give Kṛṣṇa, we give the Absolute to the people. But we ourselves did not get any such compression of Yourself, highest, so sweet. So sweetly we could not represent You, so we must be forgiven for our audacity, our position, our authentic announcement, that we can show the path to You, we are criminals, in this way."

*śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde param brahma*

"Those who fear material existence worship *Veda*, some worship *Smṛti*, and others worship the *Mahābhārata*. But I choose to worship Mahārāja Nanda, because in his courtyard the Supreme Cosmic Truth, Param Brahma is playing."

(Caitanya-caritāmṛta, Madhya-līlā, 19.96) + (Padyāvalī, 126)

Parīkṣit Mahārāja, he is also in that great assembly of the scholars of different departments, he also says:

*nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanam hariḥ*

Parīkṣit Mahārāja, on the basis of the theistic atmosphere created by Śukadeva Goswāmī, Parīkṣit Mahārāja is asking:

"This is wonderful, what you say. This Nanda, what did he do in his previous life? What sort of penance's, or reading, or anything, religious practices, what did Nanda do that he has got the Parambrahma in such a way, in a player's way he has got that Parambrahma? And *yaśodā mahā-bhāgā*, and the great fortunate lady Yaśodā, who is suckling that Parambrahma. It is inconceivably wonderful. What did they do? Please come direct with that recommendation. We want to follow that. We want to follow that leaving aside all those stereotype things that ever come to the world, for God consciousness, or God realisation. Leaving everything aside, we want to follow that path, what Yaśodā did, what Nanda did, in their past lives, that they have acquired such a great inconceivable position, we want to know that." (*Śrīmad-Bhāgavatam*, 10.8.46)

So Mahāprabhu came to give us such direction, where to go, what to gain, what to obtain.

*āścaryavat paśyati kaścīd enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ 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)

Even in *Gītā* we find, that only soul consciousness is wonder of wonder. We are all practised with material consciousness, material valuation, we are making much, we know we are accustomed to make material valuation, always calculating. But if we can have the conception of our own soul, the particle, the dust of the great conscious substance, we'll be astounded. *āścaryavad vadati*, who will hear, who will say, who will know, everyone will be astounded.

"Oh the soul is such a thing, such valuable, such wonderful, independent of all mortal, the atom bomb cannot do anything to the soul. These great achievements of the so called civilised genius, they cannot approach this plane of soul, it is living in that plane."

So how much disarmed we are with fear. No fear, no apprehension which we are suffering, always like a remittent fever, always containing fever. The mortality, the threatening of mortality is always attacking on us, consciously or unconsciously.

But when we reach the plane of soul: "Oh, what wonderful thing, beyond these atom bombs and all these threatening of the mortal world. It is above, wonderful things."

That is only a part, as a dust of that conscious world, and then the conscious world, *siddhaloka*, and then the, *andamāyaloka*, where it is. Still it is with us, we hanker only for that.

*na te viduḥ svārtha-gatim hi viṣṇum, durāśayā ye bahir-ārtha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ*

Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or *guru* a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries." (*Śrīmad-Bhāgavatam*, 7.5.31)

Prahlāda Mahārāja says we are attracted by the outer coating of things and ignoring the very spirit which is within, that is our fate.

.....

*prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ*

"O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."

(*Śrīmad-Bhāgavatam*, 2.1.7)

.....

*ātmārāmās ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim, ittham-bhūta guṇo hariḥ*

"Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world." (*Śrīmad-Bhāgavatam*, 1.7.10)

.....

What to speak of us, we are full of material aspirations. Those that are famous for their spiritual aspirations and whose life is given for that, it is necessary also to preach in that camp, that He's above that, above knowledge. The love is above knowledge, *prema* is above *jñāna*, and Kṛṣṇa is king of that loving plane, the plane of love and beauty and it is above your consciousness. Very rarely we find that some of the leaders of the *jñāni* school, they're aspiring after that beauty. So beauty is not confined in this eye experience of the material world. So how wonderful that will be. *Aham iha nandaṁ vande*, (*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.96) + (*Padyāvalī*, 126), the soul is such, then the Supersoul Paramātmā, then that Bramhā Nārāyaṇa, Vāsudeva Nārāyaṇa, Rāmacandra, Dwārakeśa, Mathureśa, Vṛndāvana.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

Rūpa Goswāmī says: "The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?" (*Upadeśamṛta*, 9)

.....

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaiika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyam tadīya-sarasī tām nāśrayet kaḥ kṛtī*

"There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rāsa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places." (*Upadeśamṛta*, 10)

The gradation in the transcendental world is being shown to us in this way, with this aspiration. Let our fortune to direct to move on and on, towards Kṛṣṇa consciousness, from deeper, to deeper, to the deepest.

Gaura Haribol. Gaura Haribol. Gaura Nitāi.

Here we close today.

* * * * *

Devotee: (reads a lengthy passage of either Sanskrit)
I'm sorry. My reading is probably very bad.

Guru Mahārāja: Not bad but not very clear to our ears. What is the chapter?

Devotee: Ninth chapter. (Eleventh Canto)

Guru Mahārāja: Ninth chapter. So it is by whom? Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana. (The *nava-yogendras*, the nine Yogendras, the sons of Ṛṣabhadeva - the plenary portion of Vāsudeva). Who is it?

Only one point, or many. Only this point that many *guru's* are necessary, because there are different conceptions of the *advaya jñāna*. So to understand fully the particle part, the expert of that portion is to be consulted. Main purport is this, but if such a *guru* is available who can represent all of the whole, *advaya jñāna*, then one may suffice. Otherwise the partial realisation, the *guru* of partial realisation, they can give out the knowledge of a particular part. That is the underlying principle. For both relative and absolute, the same question, and absolute is the final.

Generally:

*ācāryam mām vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*

"One should know the *Ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods." (*Śrīmad-Bhāgavatam*, 11.17.27) + (*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46)

Whenever we shall accept any *guru*, we shall try to see the fullness in Him. But with the progress of the knowledge it may seem that some points are being lacking, in that case, *śikṣa guru* is to be adopted.

Devotee: Guru Maharaja, it is spoken by *avadhūta-brāhmaṇa*.

Guru Mahārāja: *Avadhūta*, inciting by whom? Camasa, Karabhājana, or Antarīkṣa? Who is the speaker? Who is giving reference of the *avadhūta-brāhmaṇa* ? *Nava-yogendra*, one of the *nava-yogendras*, is a speaker here, who is he? Hare Kṛṣṇa. (Vaistudeva ? - voice Uddhava?) It is there.

Devotee: Yes. My mistake. I'm sorry.

Guru Mahārāja: Vaistudeva? It is there, so, ha ha, a drastic position, ha ha ha. Unquestionable.

Devotee: That changes the whole situation.

Guru Mahārāja: Unquestionable.

Devotee: (reads another verse and apologises again)

Guru Mahārāja: One in many. *ācāryam mām vijānīyān*, one in many. He's *guru*, because He can make Himself known, no other. So wherever there is true transaction, there is He Himself present, that is oneness in *guru*. And also the variegatedness is there, according to ones *adhikāra*, ones position. The same thing, *lokayavaya* ?

One may not understand the whole truth, only by instalments he should be given, through different births. On the whole *guru* is one, and *guru* is He, and it is His will. In one figure also He may deliver the whole truth, but generally by partial instalments, according to the position of the audience, He will extend things, *lokavayaseva* ?

nitya sajanu nahi tattya codana?

There are scriptures that say: "Oh marry, then leave your wife and go to the forest, and then you leave everything and always try to meditate on Him, even leaving post."

There are so many, according to the capacity of the student the professor will impart advice to him, instruction to him. A gradation is there. Gradation is there.

"If I do not do any work then others will think that idleness is the goal of our life, so I have to work."

One who has got *adhikāra*, qualification, he's to be advised and hear by something . . Then again everything as in *Bhagavad-gītā*, He's dealing with different departments but winding up in the last towards devotion, in this way.

*tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikah
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna*

"The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyana*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*." (*Bhagavad-gītā*, 6.46)

But:

*yoginām api sarveṣām, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*

"Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion." (*Bhagavad-gītā*, 6.47)

End of recording.

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