

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.9.9-13

Guru Mahārāja: comparatively given better than Janmāṣṭamī, it comes like that. If you understand this, the background should also be taken into account.

And I heard in Rādhā-kuṇḍa one day, I have told, repeated it to you. There is a state in Bharat Pur, the general manager of the state he came with his family and making circumambulation at Rādhā-kuṇḍa and Śyāma-kuṇḍa. Then, one of the early disciples of Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura), Paramānanda Prabhu, he reported that incident, that: "Prabhu, they also revere Rādhārāṇī. That Dewan, the Prime Minister, the manager, with his family he's circumambulating Rādhā-kuṇḍa and by the measurement of his own body while lying down, and then one mark, again from there lying down. In this way the whole Rādhā-kuṇḍa circumambulation." He told: "They also revere Rādhārāṇī very much."

Then our Guru Mahārāja he told, came out from his heart: "Yes, revolutionary thing. They like Kṛṣṇa, they revere Kṛṣṇa, and because Rādhārāṇī is favourite to Him, so they also revere Rādhārāṇī. But our understanding is something else. Our main necessity is that we revere mainly Rādhārāṇī, and because Rādhārāṇī, She wants, She loves Kṛṣṇa, so we want Kṛṣṇa, secondary."

See how things are there, revolutionary. Our primary necessity, inevitable necessity is with Rādhārāṇī. We are a part of potency and the whole potency represented in its most original and highest form is Rādhārāṇī. The source, we are part of the negative side, and the whole negative potency represented by Her. Predominated Moeity, Predominating Moeity and Predominated Moeity. The Predominated Half She represents, dedicating half is represented by Her and we are a part of that. Our direct concern is with Her and with Her business mainly with the other Half. And through Her our necessity is going there, connecting there. So we are *śakta*, *śuddha-śakta*, not *vidha* (?) *śakta*. We are worshippers of potency, not of the substance, not potencies but not *vidha* (?) *śakta*, not in the enjoying aspect of this world, but in the serving aspect, not in the world of exploitation but in the place of dedication. That is the difference. But we are more believers in the nearest guide, nearest master, and She is Rādhārāṇī.

"So the day of Her appearance is the best day in our counting in the year." That came from our Guru Mahārāja, from the heart, from his inner heart this whole thing. "The best day." With pride he announced: "It is the best day." I felt.

And Her first hand attendant is Lalitā. Today is the appearance of Lalitā Devī who espouses the cause of Rādhārāṇī very forcefully, not a second one. Sometimes so much that Rādhārāṇī Herself She feels some disturbance. "Why she is making too much of Me in the market?" She says, rather: "Causing disturbance in the heart of My beloved Kṛṣṇa, she should not so much create." But Lalitā Devī is blindly following that policy

that Rādhārāṇī's prestige should be kept, dignity should be kept, above all. That is her temperament, she does not stray beyond that, only always finding to inform. So here also Rādhārāṇī's best interest reflected in Lalitā Devī. And why, how, how to endure the unique, what is the unique of this style of love? Rūpa Goswāmī has given a hint.

*rādhā-mukunda-pada-sambhava-gharmmabindu-
nirmmañcanopakaraṇe kṛta-deha-lakṣyām*

(Rūpa Goswāmī says when Lalitā Devī finds a drop of perspiration at the feet of Śrī Śrī Rādhā-Govinda, she furiously engages herself to remove it. "How has it come there? We are circumambulating Them to see that not the least pain can enter this domain to trouble Them. But how without our notice has this perspiration appeared? Perspiration, perspiration!" So she is furiously chastising herself, and wants to immediately take birth one *lakh* (100,000) times - with that force she comes to remove that drop of perspiration from the lotus feet of either of the Divine Couple. If the least difficulty is seen in the serving area, the Lord's Associates can't tolerate it in any way, and such eagerness, self-abuse and earnestness is found in them.) (*Lalitāṣṭakam*, 1)

The unique of the measurement of the dedication in Vṛndāvana has been ascertained in this way. In one second how many times she can accept death? Die to live, die to live. In that line the unique is being introduced. In one second for the cause, how many times one can offer himself to death? How many deaths in a second one is ready to welcome? That is the unique.

Mahāprabhu also told Sanātana Goswāmī,

*sanātana, deha-tyāge kṛṣṇa yadi pāiye
koṭi-deha kṣaṇeke tabe chāḍite pāriye,
deha-tyāge kṛṣṇa nā pāi, pāiye bhajane
kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine*

("My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."

"You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him.")

(*Caitanya-caritāmṛta*, *Antya-līlā*, 4.55-56)

"I one moment I am ready to die crores of times." Die to live. "Crores time death I want to welcome if I get Kṛṣṇa by that." Still, aims to become plundered, still only with this we can have any idea of measurement. Die to live. "How many kinds of death can be invited for a particular cause of my beloved?" So:

*rādhā-mukunda-pada-sambhava-gharmmabindu-
nirmmañcanopakaraṇe kṛta-deha-lakṣyām*

If Lalitā Devī finds a drop of sweat, either on the feet of Kṛṣṇa or Rādhārāṇī, she wants to have, to remove that she's ready to die one *lākh* of times, or she wants to have, to accept one *lākh* of bodies. Such eagerness to remove the drop of sweat on the feet of any one of Them, her heart cannot tolerate that a little trouble in her worshippable revered. Why? To have one *lākh* of bodies to remove that, so sacrifice of one *lākh* of bodies. With such type of conception one *lākh* of bodies will come at once, all will be eager to remove that, *kṛta-deha-lakṣyām*, one *lākh* of births may remove that, may be satisfaction by that.

But she's seen sometimes to talk a little more in favour of Rādhārāṇī. Sometimes she's seen that she's a little talkative, her necessity to talk. But that is only to keep up the interest of the party and not that that's a disease to her. Ha, ha.

*rādhā-mukunda-pada-sambhava-gharṁmabindu-
nirmmañcanopakarāṇe kṛta-deha-lakṣyām*

"Let me bow down and try to purchase at the feet of Lalitā Devī. Grace will come only by her own qualification has been free feet and similar, let me purchase of her feet. To get a drop of grace of her qualities.

yam karma bhij braja bhina anu braja vrisabhanu jaya (?)

There are parties, or groups, who enhance the principle of service. The crucifying is there, competition. By competition, the conclusion is a process by which we can increase our intensity of activity. Without that monotonous temperament they cannot increase the capacity to the highest necessity, competition is necessary. Then we can get energy from the opposite side and easily the production may be more and more. That is a constant competition. Easily you can collect energy.

Kīrtana is also of that type. The circumstance will help you, circumstance must come to help me to collect my whole energy. So *kīrtana*, if we come to *kīrtana* we must at our best position, cannot but be. And there will be opposition and we have to answer, so we cannot but be of our best attention about the matter, *kīrtana*. Here also the competition, easily, without your notice, will easily help you to come to your best attention, conclusion. So we pray the serving nature, competition is necessary, so some is given.

Lalitā Devī is seen always to enhance Rādhārāṇī's party. And wherever she's wandering and whomever she's finding she's canvassing: "Oh, come, join our camp, our camp." And if one says: "Yes, I'm ready to join your camp. That is, I consider it my fortune if you please us." She says: "Oh, yes, I am giving you permission, admission to the group." Admitting us further, at once. This is her duty.

jnana karma siddbhedalu vrisabhanu jaya (?)

She's always in the nature of recruiting, recruiting for Her some. So whoever is coming forth then at once admission there.

And all facilities given at once, yes, everything that is necessary for the service for the beginners, everything is at once supplied. That is the nature of Lalitā Devī.

If this day anyhow comes to us will help our memory about her and that is of a very valuable type of service. Her grace we may hang over our head. With her temperament, her attitude, it will be service, valuable, may be our (surface money?) that our journey towards Goloka and join Rādhārāṇī's camp. Whenever possible in our lives after lives journey.

Die to live, die to live. Death is inevitable but death may be utilised and utilised for the highest cause. Everyone thinks that death demolishes everything but death may be utilised. All deaths are not equal. A dacoit is also facing death, a brave soldier also faces death. A dacoit, a murderer is meeting death, and one man to save a man from murder, he also may meet death, opposition. So by death also we can get something, acquire something, we can earn something by death. So, so many deaths may come but that will help us to lead from, to try lead a life of dignity, a life of highest dignity.

We are mortal, a member of the mortal world as we are as in the scientific body, but merge out of the body is not everything. But to reach where? To reach home, proper home. In a house, many may enter and many may go out, a servant also enters the house and

..... he may go on for five days or so without hunger.

.....

That was also in the Mala (?), that Tika. So many things are there. The *yogīs* they take one

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Guru Mahārāja: advice from posture, gesture, movement, posing to the outside. Our Guru Mahārāja (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) used to give that example, that how much strength is there? Anyone can break it with little strength. So all the opposition to Kṛṣṇa consciousness is only caused from so much as in the leg of a cockerel. It is very, very small, and only showing that thing, but very small.

.....

..... Kṛṣṇa consciousness is all inundating. When it comes, only a little cooperation tendency in general, in whatever position, it can inundate, *tatra laulyam api mūlyam ekalaṁ*:

*(kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate)*

("Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately.")

(*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.70)

Only a little inclination, a slight inclination, that is the value, price, the price is only little inclination, *laulyam api mūlyam ekalaṁ*, and that is enough. And, *janma-koṭi-sukṛtair na labhyate*, by crores (one crore is ten million) of births that cannot be acquired in the general way. Does not care for any.

Hare Kṛṣṇa. Hare Kṛṣṇa.

.....

Devotee: *Prapanna-jīvanāmṛtam* (too unclear to transcribe)
very enthusiastic from that book

Guru Mahārāja: the best reward I have got from Paramānanda Prabhu who came when he was thirteen years old to Prabhupāda (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura), and lived all along with him. He told that: "Instead of *Bhagavad-gītā* I read your *Prapanna-jīvanāmṛtam*, one chapter every day." He told me. Then at that I said: "My mission has been successful." Who was so closely connected with Guru Mahārāja, when Guru Mahārāja is not (here ?) but one who was closely connected, he's satisfied.

Even Bana Mahārāja told: "That is very dignified. What we are writing, that has got flesh value, in English and Bengali. But in Sanskrit, Mahārāja has composed in such a way and such valuable things he's presented, very valuable he has given to us."

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

Our Satsvarūpānanda (?), here he has discovered one *śloka* there.

*antaḥ kavi-yaśas-kāmaṁ, sādhutāvaraṇaṁ bahiḥ
śudhyantu sādhaḥ sarvve, duścikitsyam imaṁ janam*

("O saintly devotees, please purify this wrongdoer who on the pretext of saintliness desires in his heart the prestige of a poet, and who is thus afflicted with the practically incurable disease of insincerity.") (*Prapanna-jīvanāmṛtam*, 1.9)

"His aim was creation for the prestige of the good name and fame of a good poet, and outwardly the coating is of a saint. So very hard to make treatment for a patient of such bad type. But you, you says the Lord, you have the most generous (existence?). Please make treatment for this hopeless patient." Hare Kṛṣṇa. "You can do anything and everything, very hard to make treatment for such most poisonous disease."

But his remark is in a ridiculous way, Satsvarūpānanda's remark, ha, ha, it is ridiculous, that here he's caught, ha, ha, which we read, here he's caught, *vedāśraya nāstikya-vāda bauddhake adhika*:

(*veda nā māṇiyā bauddha haya' ta nāstika
vedāśraya nāstikya-vāda bauddhake adhika*)

("The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *Māyāvāda* philosophy are certainly more dangerous than the Buddhists.") (*Caitanya-caritāmṛta, Madhya-līlā, 6.168*)

Buddhists is ordinary and he's an atheist, he prefers that position as an atheist. But Śaṅkarācārya accepted the garb of a theist, that is most heinous thing.

"So here, Śrīdhara Mahārāja, in the garb of realisation, ha, ha, ha, ha, he's showing a subtlemost egoism."

Devotee: Hare Kṛṣṇa.

Guru Mahārāja: "He's taking shelter in this statement of a *sādhu*."
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Devotee: They're all victims, victims of his company.

Guru Mahārāja: Victims?

Devotees: Yes. They're happy to be a victim.

Guru Mahārāja: Ha, ha. Hare Kṛṣṇa.

antakya vidya tas karmam (?)

Kalidāsa says:

manda kaliya sparti gahu syam upa hasyata (?)

Then do we blame a blameable man?

tulira hakarsi (?)

I have ambition to get the name of a poet.

manu syam upa harsiyam (?)

But unknowingly, unconsciously, I am ready to be a laughing stock, they'll always laugh at me.

When there is a fruit that only the kind person can take it, touch it. And I am jumping to catch the fruit which only a kind man can have.

But it is only going to the ridiculous position.

Broth (?) is laughing to get the fruit which is long, a man can get it, laughing, little, jumping, and is always jumping to have. My position is fixed." Kalidāsa told.

Rūpa Goswāmī also told that: "I am going to write this *Bhakti-rasāmṛta-sindhu*. A mean and untouchable fellow like me is going to deal with the high things of the Lord Supreme, so purest of the pure. I am meanest of the mean. How can I venture to deal with such pure things?" Then he has answered, has given his own explanation. "If an ordinary lower caste people gets some fire, the *brāhmaṇas* will utilise that fire for *yajña* purpose. They may take light from that fire, fuel, or ordinary person may collect some fuel. That may be utilised for the sacrifice purpose of the Supreme. So my position is like that, I'm trying to get some fuel."

Or, in his previous days there was no matchbox or any like that, so that fire was continued in a place by giving continuous fuel there. And if any fire was necessary in any place they sent some fuel and lit up from there and take it and began *yajña*.

"The *ādivāsī* (indigenous peoples), those who eats animals and anti and pure dirty life, they live dirty life, from there also the fire may be taken for the sacrifice of the Lord. So my position is like that. I'm collecting some fuel, or fire, that may be utilised by the saints for their cause."

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

So I close here, *vāñchā-kalpatarubhyaś ca*

.....

Guru Mahārāja: that two *kuṇḍa*, we are to look as representation of two halves, two moeities, Predominated Moeity and Predominating Moeity. And though the barrier within but there is a (summary?) underground. And that flow, that centre, They're One Unity, Oneness, apparently Two but Oneness. And when One, representing Mahāprabhu Śrī Caitanyadeva, Both combined. When we are in the conception of Both the Moeities together then That becomes Śrī Caitanya.

dvau gauranga toto (?)

And sometimes in Vṛndāvana divided into two but They have connecting link. In this way. And that should be revered as the liquified Rādhārānī, in the form of liquid. Such respect should be given to that *kuṇḍa*. So because people have no sufficient regard of service, so our Guru Mahārāja asked not to take bath within the pond but only a few drops to put on the head, Bhaktisiddhānta Saraswatī Ṭhākura told. But in general it has been asked if anyone takes bath there then he can improve his

devotional quality very much, but that must be treated with proper care and regard and devotion, otherwise the offence will be committed, will commit offence. Came crying, so to save us our Guru Mahārāja told: "Don't dive and try to take advantage of a bath, no. A drop or two you put on your head."

pūjāla rāgapāṭha gaurava bāṅge
(*mattala sādhu-jana viṣaya range*)

("The path of divine love is worshippingable to us
and should be held overhead as our highest aspiration.")

Regard, that is the loving regard is very precious, it is not available anywhere and everywhere, not so cheap. It is the highest thing, highest (point?) of our soul which can attract Kṛṣṇa towards you. So it is of the very, very highest value, this love for Kṛṣṇa is not so cheap that you'll think: "I have got that. I can take bath regardfully and then I'll get much devotion." Don't venture. First try to understand what is this *raga* and when you get *raga* then you can know there, you can play, swim and play, but you must have that attitude cent per cent about the divinity of Rādhā-Govinda. Otherwise if you think it mundane, because the people, the *sahajiyā* Vaiṣṇavas, imitationists, they think they're already practising that they're in a position to swim and play but that is destroying the real quality of the creed and they're pests of the Gauḍīya Vaiṣṇava society, those *sahajiyās*, imitationists. It is not so cheap.

So outer practises of those higher things has been discouraged by our Guru Mahārāja in the strongest terms. And he said here, Hiranyagarba entered that camp, Hiranyagarba, Nadia-nanda, they have entered that camp to get very easily, very quickly. What is the highest attainment of the whole theological world, and they think very easily they will get that. Misguided souls, against their *guru* (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja as well as against similar opposition of our Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura. They have given warning against such adulteration within the devotion of love, higher devotion as loved, who has got, not so cheaply.

Gaura Hari. Gaura Hari. Gaura Hari.

The play of the highest quarter of love divine with Kṛṣṇa, the supreme most connection conception of Godhead of purity and beauty, purity and beauty. Self-abnegation to the extreme dealings can take us to that plane, self-abnegation, self-surrendering to the extreme degree can take us to that plane where we can come nearby Reality the Beautiful.

Above the plane of knowledge, justice, we are to cross the ocean of knowledge, justice, calculation.

What do you say?

Devotee: Sometimes different devotees ask me to do different things. What should I do?

Guru Mahārāja: According to him who holds the superior position, you will try to obey him, and you may consult also with others. "He's ordering me to do this, and you order me to do this. A.B.C, what should I do? Should I do what A has said or what you are telling?" You may frankly ask: "One gentleman, one Vaiṣṇava has asked me to do this and what you say that is a little different. Then what should I do?" This is a compromise. And the final decision will be with him you think to be the superior among them, as much help your inner guide will say that he is superior. Then you may refer to the inferior Vaiṣṇava: "That he has said this so I think I should do that, and you withdraw your order to me."

na hi kalyāṇa-kṛt kaścīd: if you are sincere in your attempt then you'll be victorious, must be sincere in your marking.

(*pārtha naiveha nāmutra, vināśas tasya vidyate*
na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati)

("O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated.") (*Bhagavad-gītā*, 6.40)

We are our own enemy, worst enemy

End of side A, 9.9.83 + 13.9.83. Start of side B.

Guru Mahārāja: ego, so if you want to become good, Kṛṣṇa has made arrangements for that, not to be afraid, not to be discouraged. So with our sincerity what we shall understand that: "This gentleman is of superior devotion so I should obey his order." In this way. And you may consult with others also: "He has said this, you said this. What am I to do? If you all consult and say one thing and I will do. I hope inferior position and don't understand what to do. You say do this, he says do this."

In the assembly of Parīkṣit Mahārāja, when Parīkṣit Mahārāja asked the question: "Only seven days left for my longevity, I shall have to die on the end of the seventh day. So what will be the best utility of my time? You are so many authorities here, please order me what I am to do. Only seven days left in my longevity."

Then one told something and another told another thing, third said a third thing. Then with folded palms he asked them. "I am one, you are so many, you are all revered persons. Please consult among you and say one thing what I should do, come

to one conclusion what I should do, you consult within you and inform me what I am to do."

That very moment Śukadeva Goswāmī by divine arrangement he entered the retinue, and all stood in respect of him and unanimously everyone told: "That great saint has come by your fortune, attracted by your fortune. So we all want to hear from Him, we are very eager. We can't receive here and there, his *darśana* is not very easy for any one of us. Fortunately he has come and we are very eager to hear what *he* says, and you please put questions to him and we'll all hear."

And then Śukadeva was given the chair of the president in the assembly and Parikṣit Mahārāja asked questions and Śukadeva giving answers and all with rapt attention attended the ceremony.

So we are to enquire: "What should I do? You two, three, four, five, different advises you are giving but please consult together and say one thing anyhow." In this way as far as possible your movement will be like this.

When there is any doubt, when suspicious, that what he says something, he says another thing, he says another thing. "What am I to do?" In that case it is best to have a consultation.

But when after selection of a *guru* we are under his guidance. At that time generally we shall obey the orders of Gurudeva. But some disastrous time may come on some of us that we see something else in *guru* which cannot be supported by anyone in general. We are to leave him. That is a very rare and disastrous misfortune that falls on a devotee by his very, very bad *karma* of previous times. Otherwise, generally we try our best to find out the best Gurudeva, the best saint, and then we surrender to him. The comparison amongst the *sādhus* are done and when we are satisfied that he's the best of the lot then you surrender. And we shall try our best to undergo his order, to obey his order, taking that he's God-sent. Just as a son he must have gratitude for his mother, a child. A God-sent caretaker, guardian, he must do everything good for him.

But very rare case there may be that another may be our guide, that is very, very rare and unfortunate. So generally we shall follow that principle. "He's the guardian." But before selection of *guru* we shall try our utmost as much as possible, "Where to sell my head? I shall be a slave to him." And before the selection we shall try our best, though it is not possible to know, to finish, to understand to finish not possible. Still, as much as possible we shall try our best to satisfy our inner enquiry, that he's the best of the lot and I must surrender to his feet as a slave. What he'll say I shall take it as the direction of the Lord Himself.

As much as my enquiry is sincere the Lord's word is there and He's responding to my call and there is no error in His activity so He has sent a proper man to guide him. If I am sincere in my enquiry God's response will be similar. And He has rewarded me, he has sent an agent to take me towards Him, bona fide, my caretaker, and I shall do according to his will in this way try to satisfy him. God-sent *guru*. Sincerity is the guarantee of one's own decision.

Nitāi. Nitāi.

Guru is outside, *guru* is inside also, *caitya-guru* who is within, dictator from within, and outside *mahāntaḥ-guru*. We do not understand the direction of the *caitya-guru* always in our lower level so *mahāntaḥ-guru* is necessary. In higher stages the *mahāntaḥ-guru* and *caitya-guru* become one and the same.

Nitāi Gaura Hari bol!

Do you follow?

Devotee: Yes. Guru Mahārāja, how will we detect if the *bhakti* is becoming infiltrated by *karma* and *jñāna* in our daily life of devotional service?

Guru Mahārāja: *Karma*, those practices that have got results to enjoy, to predominate over, *karma*. "I want the position of a master, I want to be master of something. I want some energy, men, money, everything, and that will go on according to my direction. I will be the supreme authority to interfere, to handle them." That is *karma*, enjoyment, I am the enjoyer.

And the *jñāna*, "I do not want anything mundane, it is all reactionary. Whatever mundane property I want to acquire that will vanish, that will bind me with something mean, and I will be prey to the mortality all changing here so I shall have to mourn, to suffer all these things so I do not like this. I like complete peaceful existence and no connection with the environment, it is all enchanting, all false, all hoax. It tries to catch us with some temptation and then gives us reaction that we are to suffer more than that we enjoy."

So the *jñānī*, the renunciationist, the salvationist, they want to cut off all connection with the environment and a life with a position of peace as we find in deep slumber. In dreamless slumber, peace, we merge in some super consciousness and we cannot trace our own ego there. They, by their dint of practices, subtle elements, they want to continue that deep sleep as *samādhi*, not to come out, "Always dreamless sleep I shall enjoy." That is the salvationists, their highest end is there.

But the devotionalists But there is a third school of thought who believe that this enjoying world is not everything, there are other worlds also. So they do not like to enter into slumber life, *samādhi*, to stop all sorts of movements and enter deep slumber, sleep, to put a stop to one's individual activities. But they, according to their internal expectations come to a third class of authority, of saints, who say that there is another world transcendental. This world is a reflection of that world and there everyone can live happily if they can give up the mania of exploitation, or enjoyment, and take to serving attitude. Then we can enter into a higher domain of existence where everyone is a serving unit. Here everyone is an exploiting unit, everyone wants to lord it over the environment. But there everyone wants that, "You please accept me

in your service. I don't want anything, you please graciously accept me for your service. I want to be for your satisfaction." That is the soil and above all they're all hankering after the service of the central unit, central principle. And that is Kṛṣṇa.

Here, out-carrying current, so many they're going out from the centre and seeking self-interest. And there, all seeking one interest, centre interest, everyone is approaching towards centre to render their service to the main principle of the whole existence. Centre-carrying current, and they are all wanting to be utilised for that. "All our energy should be spent only for the satisfaction of the central unit, central principle."

And that is Absolute Good. Everything is For Itself. All our interests are relative relation and there ultimately subservient to one common cause. So one who represents the whole reality, we must work for his satisfaction then there will be harmony and we'll be best benefited.

Just as in a big business, machinery business, a big capitalist has opened a factory and if every man sincerely contributes for the good of the whole factory interest, the factory will make, will be gainer, and they will be benefited by the owner by the salary, all these things. By cooperation of the labour the factory will thrive, and if the factory thrives the serving persons also will get best benefit. But if every person who is working in a factory seek their own selfishness, idleness, or does something wrong, the factory will be loser and everyone will have to suffer.

So in a system we all work for the common end of all, and the Lord, He represents the common interest of all. We are for Him. I am giving an example but this is not a proper example. Everything for Himself, we are for Him, and that is the highest type of unity and harmony and we must try to place ourselves in that current and we'll be best benefited. There are also different ranks, in details, many things to be said, but mainly things like that. We shall all tend to help the centre, the centre, and not our individual plurality. Service of plurality that creates discord, and service of one promotes harmony and peace.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Devotee: Specific place in that harmony with the Centre, every unit has the specific place of operation

Guru Mahārāja: And there are different groups and they have their different positions, there is gradation. Nearer to the higher group are more important duty than lower group, in this way there are, but all in harmony, to try for harmonious work. Different departments and even competition may be possible there, different groups they're working in competition how the production will be more for the satisfaction of the Lord will be more. In this way also.

Gaura Hari.

Devotee: For the Centre, to come love for the centre, one possesses the beauty for the whole for the harmonious working, then this one day will become love, genuine feelings, not out of duty only, out of understanding the necessity

Guru Mahārāja: That depends upon the individual capacity, not a hard and fast rule that everyone will make progress equally. According to the inner capacity, environment, all these things, one may go further, another may go slow. It depends upon many things. Every action has five causes to a particular incident *Gītā* says.

(pañcaitāni mahā-bāho, kāraṇāni nibodha me
sāṅkhye kṛtānte proktāni, siddhaye sarva-karmaṇām

adhiṣṭhānaṁ tathā kartā, karaṇaṁ ca pṛthag-vidham
vividhās ca pṛthak ceṣṭā, daivaṁ caivātra pañcamam)

("O mighty hero Arjuna, in the scripture known as Sāṅkhya, or *Vedānta*, these five causes of the accomplishment of all actions have been described, and you may now learn of these from Me."

(With the help of these five factors, all actions are effected:) The body, ego (in the form of the knot of spirit and matter), the separate senses, the different endeavours, and destiny, or the intervention of the Supreme Universal Controller.")

(*Bhagavad-gītā*, 18.13-14)

If any incident is analysed, we are to find five constituent parts that produce one incident, so not one. The environment, and the person, his previous, then association, so many things combined produce something. (*adhiṣṭhāna*, the body; *kartā*, subjective agent; *karaṇa*, the five senses; *ceṣṭā*, various activities; and *daiva*, the Supersoul).

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi.

Devotee: Lord Brahmā, does he see there house in Goloka Vṛndāvana (?), Lord Brahmā. How is it possible for Brahmā to be there he sees, except reading *karma miśra bhakti* (?)

Guru Mahārāja: Everything there as *līlā* and that is shown here. There, all *nirguṇa*, that is everything is *nirguṇa*, that is neither *karma*, *jñāna*, nor nothing else. Here also in *līlā* that sort of imitation is done, shown, reflection. Not only in the case of Brahmā but there are so many others, so many *aśura*, how the *aśura* can go there, how Nanda Yaśodā as mundane temperament can go there. So it is *aprākṛta*, similar to this world but not so. This Vṛndāvana is imitation of that.

Just as we are told the Goloka *līlā* may be shown here in dolls, in pictures, the dynamic thing can be caught in a picture, static. Do you follow?

Devotee: Yes Guru Mahārāja.

Guru Mahārāja: A horse is running, so that dynamic running horse is shown in a picture in a static position. How is it possible? Take the opposite there. In static you can represent the dynamic. So there also in a static way in the dynamic world this static way may be represented.

Devotee: It is very clear. Sometimes Brahmā in this universe he's not a pure devotee, so is that a different Brahmā?

Guru Mahārāja: Not only a question of Brahmā but many such mundane representations here and that is in abstract there. There also sweeper, all the positions are there in full bloom, in Goloka *līlā*, Goloka means a solid circle. Everything is represented there and that is in the complete stage of harmony. When harmonised, everything has got its highest contribution in that. All pure but still gradation, the gradation, but all pure of particular type there. But the nastiness of this thing, the meanness, is absent. This *raja-guṇa* Brahmā here, *tamo-guṇa* she, and other meanness, nastiness, disqualification, is absent, in imitation, a drama.

I heard from Prabhupāda (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) once in the beginning of my life here that when Srinha prasena avadhuta, the lion, is killing Prasena in Dvārakā, and the lion is again killed by Jambhuvan to take the gem from him. But Prabhupāda uttered that both the parties are satisfied, one whose killed he's also satisfied, one whose killing he's also satisfied. Can you think? In a drama when one is killed another is one murderer another murdered, but both the parties are satisfied according to the capacity of play. One whose murdered will be more satisfied than the murderer if his play becomes nice. Am I clear? No?

Devotee: Yes Guru Mahārāja, very clear

Guru Mahārāja: Very clear?

Devotee: Very clear!

Guru Mahārāja: So, who seems to be loser of lower portion, he also may be satisfied. One sweeper, if he can play his part in a drama very well then he attracts the admiration of the audience, though he's working in the duty as a sweeper, his nature of play is satisfactory. Then the audience will say: "Oh, he has satisfied us all, the sweeper's play." So all play of different types there and here it is acquired position according to that. And in the harmony, who plays harmony, whoever he be he has got his place, position, but still got their own perfection in every point of *līlā*. Something like that.

.....

..... cent per cent abnegation, and here that ego, separate interest has created misery, gradation, reaction, misery. Separate interest, local interest, local interest is absent in the absolute consideration, it is not real, it is misconception. *Līlā* is absolute

there in Goloka but here misconception, separate interest. We are to show that thing here. There the drama shown in a stage and that play in the village, play in a stage that seems to be perfect, and when that play is shown in a village it may not be so relishable. In Goloka it is all perfect, all *nirguṇa*, and here that part is played here somewhat difficulty we may find. And that is also to the onlooker, to the audience, the difference with the audience, but one can see clearly if he comes to the vision of Goloka all right.

Same thing in different stages of consciousness it will seem different to the viewer's capacity, merit. Everything, anything, according to the intelligence of a person will catch the real purpose.

..... cannot have the full representation, same thing, for the difference for the onlooker. Here, difference in the self-interest, local-interest, gradation of self-interest, they see in variegated nature. So we are to eliminate that selfish characteristic of our vision that does not allow us to have an independent vision of the environment. It is prejudice, our prejudice covers our proper understanding. According to our prejudice we go to read the environment, everything.

Bhrama, pramāda, karaṇāpātava, vipralipsā - (mistakes, illusions, sensory inefficiency, and cheating - the defects of the material body). The four kinds of defects within us cannot allow us to grasp the real purpose of the environment, of the sight. The whole difference is within with the onlooker, the seer. The barriers, so many covers, it is within, the covers removed we shall see everything Goloka, we are also there, everyone is there.

The difference is in the stages of the onlooker who has got different types of prejudice according to that. The thing is one ultimately, one whole. This is *māyā*, *māyā* means to read anything by measurement of a defective standard, measuring things by the local or different standard. *Mā, yā*, "what is not," we have experience of that, *māyā*, it is not so, it has got its universal meaning but we throw on it some local meaning and read according to that. According to the standpoint of local interest, a smaller and little bigger, little bigger, but all limited interest we see things and the difference is there.

Bhūḥ, Bhuvāḥ, Svar, Mahāḥ, Jana, Tapāḥ, Satya, (the higher planetary systems that are not in the physical plane but in the mental plane), Virajā, Brahmāloka, Vaikuṇṭha, all. Same thing appears of different types according to the mentality, prejudice, of the seers of the sight. Perfect sight can see only Kṛṣṇa's play, the play of the beautiful, everything. Unprejudiced, unbridled, only different types of prejudice is the cause to show the same thing as different. *Māyā* means:

*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)

(one of the *Bhāgavatam*'s four principal verses known as *catuḥ-ślokī*, i.e. 2.9.33-36)

The definition of *māyā*, *ṛte 'rtham yat pratīyeta*, what is the real purpose, real thing, reality, without that what apparent reading of a particular thing, not proper reading but improper reading of a thing, *'rtham ṛte*, *'rtham* means meaning, the real meaning is there and that is all serving to the centre. But one who does not see that but has some other experience, *ṛte 'rtham yat pratīyeta*, he sees, he feels, his understanding it is not so. The proper current is there but he can't read the proper current. What he feels otherwise, lives otherwise, that is *māyā*, that what is not for the central interest. Everything guided and enjoyed by the centre. Without that what sort of conviction or reading, that is *māyā*. *Rte 'rtham yat pratīyeta*, our belief that this is like this and not the original, the absolute. Without absolute whatever relative reading will be about the Absolute that is *māyā*.

Rte 'rtham yat pratīyeta, na pratīyeta cātmani, and when fully identified with the interest of the Absolute then we cannot see that. Only when prejudiced we read that. And when fully identified with the Absolute we can't see that. That is *māyā*. *Rte* means without, and *'rtham* means real purpose, the real absolute purpose everything has got, without that what conception we get from the environment, that is *māyā*, what is not absolute, otherwise than the absolute. *Yat pratīyeta, na pratīyeta cātmani*, fully identified with the absolute current, we can't see that, that is *māyā*. *Tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*, just light and darkness, just similar.

And *artheṣu abhijñāḥ svarāt*, in the first poem of *Bhāgavatam*, (1.1.1), the real meaning only known to Him, *artheṣu abhijñāḥ svarāt*, the meaning of every incident is only known to Him, and over that He's *svarāt*, He's not bound to follow one line, He's autocrat. Every second He may take a new step. So see the position. We are lost. He knows only the meaning of every incident known to Him, and who is He? He's *svarāt*, He's autocrat, He may change His purpose, His moods, and everything. The truth is such and we are to accommodate us with it. But we have no other alternative. Absolute beauty, absolute charm, our heart's inner connection with that wave, to dance in that wave.

We are to convince them of different planes of life. And the life of service is life divine and divinity is there, and the Absolute is there. Everything is for Itself. All these things we are to, if they're convinced then they gain, in which way we can obtain that sort of divine life. What is mundane, what is divine, we are to differentiate between them and canvass them to accept the life divine.

End of recording, 9/13.9.83

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