

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

83.11.4-5 (two separate recordings overlapping)

Guru Mahārāja: for the practice and diplomacy of misunderstanding, of the misunderstood world, diplomacy, that will trouble us, avoid them. A *brāhmaṇa* fails to understand, *kṣatriya*, *vaiśya*, but an ordinary sensible non-read man, an idiot may understand, idiot not in the sense of devoid of common sense but not such intelligence. Intellectualism is disqualification, *jñāna*, *sunya*, *bhakti*, love, variety, affection, love, that is the attraction, or outcome of the heart. Without brain, animal can live but heart is necessary everywhere for life.

Without brain an animal can live but without heart none can live. Only intuitive knowledge can inform them, no computer to calculate, the brain is a representation of computer. A reflex action that is intuition, unconsciously they can work. The intuition can go above brain calculation. There are so many birds and beasts that can understand that an earthquake is coming but human calculation so far can't understand the earthquake will come so far, or any catastrophe like that.

There are so many things our brain cannot feel, cannot catch, but so many animals they can get some clue before hand. Also in the present current life they can do. But after long and deep research man cannot find anything, beyond their reason.

Hare Kṛṣṇa. Hare Kṛṣṇa.

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

(Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa):

("Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds.") (*Śrīmad-Bhāgavatam*, 10.14.3)

They hatefully reject any attempt in the intellectual line. *Namanta eva*, invite submissive state within you, *namanta eva jīvanti*, and in that way try to live your life. How to live life? *San-mukharitām bhavadīya-vārtām*, live the life in the association of the topics about You - about the Lord. Of course, *san-mukharitām*, not just any topics, but

the topics which must come from the genuine source - *jñāne prayāsam. jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitām bhavadiya-vārtām, sthāne sthitāḥ.*

It does not matter what position at present, he holds. *Śruti-gatām tanu-vān-manobhir,* He is carefully attentive that expressions of good association must be of the genuine type, *śruti-gatām tanu-vān-manobhir,* by thought, deed and word. Wholesale, with a wholehearted tendency, we must try to attain the news given by the agents of the divinity. *prayāsa* - Then: "Only with that method, Oh Unconquerable! - You are conquered. Only through that process! *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyām.* In these three planes of life, You are found to be conquered by those only in that process who wholeheartedly attain the teachings of Your divine agents. Wholeheartedly! By thought, deed, and word - then only can they conquer You, Who is otherwise invincible." This is the path to God realisation recommended in the *Śrīmad-Bhāgavatam.* Kṛṣṇa!

*śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātīnām*

("My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless.")

(*Śrīmad-Bhāgavatam*, 10.14.4) + (*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.22)

This is the only way of devotion, yet they have rejected it - *kliśyanti ye kevala-bodha-labdhave* - they want to have a clear conception of You, Oh Lord, but - *teṣām asau kleśala eva* - their attempts have ended only in frustration. These are useless attempts at energising. Only pain is the consequence of their endeavour. *nānyad yathā sthūla-tuṣāvaghātīnām* - just as those that labour much to get out rice from the husk. No paddy, only husk, the cover and they are trying their best to press that husk to take out rice from there. So, *jñāna* is the heart's cover, it is the outer aspect, this energy and knowledge, outer aspect. The substance, the rice, is devotion, is love. That is the tasteful thing within. *Jñāna-karma anavṛtam*, other things are mere covers, but things within is what is tasteful. *Satyam-śivam-sundaram* - *sundaram* (beauty) is the reality, *anāndam*, (ecstasy) is the reality and all else is the outer cover. If we mix too much with the cover, then we cannot mix with the substance within. Then, our life is ultimately a disappointment.

*naiṣkarmyam apy acyuta-bhāva-varjitām, na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitam karma yad apy akāraṇam*

("Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?")

(Śrīmad-Bhāgavatam, 1.5.12)

Naiṣkarmyam apy acyuta-bhāva-varjitam, those that are suffering from hard labour, they want to get rest, naturally. To live their life, they are dependent on labour and that is thought as useless and undesirable - labour and to live. "If I have to live, then I must labour. This is a dishonourable life." So, generally, people's aspiration is, "How to live a life without labour?" *Naiṣkarmyam*, they are in search of *naiṣkarmyam*, rest, peacefulness, a life of rest, not the servant of labour.

Naiṣkarmyam apy acyuta-bhāva-varjitam na śobhate, even if it is possible to get it to a certain extent without the connection of *acyuta* (the Infinite), that it is not estimated as a good gain, a successful life. Why? It is mere retirement, mere retirement in renunciation. That is also considered not to be fulfilment in anyone's life.

Na śobhate jñānam alam nirañjanam, though in that stage, no contamination of birth, death, disease and infirmity; still, that cannot be considered by the Vaiṣṇava's as a very fine life.

Kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitam karma yad apy akāraṇam, then what to speak about this *karma*, work, labour, which is not done for the satisfaction of Kṛṣṇa. That is labour which is already held in a condemnable position, insulting position. Even that higher position of rest is not considered to be a happy position, what to speak of this laborious life.

What can give fulfilment to both labour and rest? That is Kṛṣṇa, the harmonising principle of both. If you will act to please Kṛṣṇa, serve Kṛṣṇa, then the labour will also be converted into gold, no longer iron. And if the rest, that is, the renunciation, is also performed in the relativity of devotion, divine service, then that has colour - otherwise not. This is the speciality of the *Bhāgavat* teaching. It is always trying to put the conception of divine love, sentiment, feeling, above our intellectualism and mastery over energy. The master of power and the master of knowledge, if devoid of the master of love they have got no value. On the other hand, devoid of these two, if it is possible to enter into the area of divine love, one's life is successful. His movement is no longer considered as labour and is *sambandha-jñāna*. This is knowledge about the paraphernalia, who is who. That is not within the jurisdiction of any knowledge that we can get by research. Conduct research into the scientific condition into the nature, not like that. It is fulfilled in itself.

And Devarṣi Nārada came to Vedavyāsa to recommend that, "You must introduce this very clearly in your present book. You have dealt previously with different aspects of knowledge and work, but it is not so clear. So now very clearly and definitely you will have to describe independent of all them, the success of life is there in the full form without the help of knowledge, as well as energy, prayerful energy. Our reinstating is possible, reinstating ourselves to our lost wealth, that is possible independent of this sort of search, only break the seal, *bhidyate hṛdaya-granthiś*: (Śrīmad-Bhāgavatam, 1.2.21)

(*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsyā karmāṇi, dṛṣṭa evātmanīśvare*)

("Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.")

Break the seal of the fort of the ego and then the natural flow will come and recognise you and have its own thing automatically. Such arrangement is there. So to come home you will have not to take the guidance of any director, or you won't feel any tedious labour in journey. You will be carried by your natural affection, independent of your external guides. It can know his own soil, the plane can understand its own soil, a natural gift of attraction. No scientific search is necessary for that, the automatic attraction. That will bring you there, home.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, rather, you will be able to put a stop to your intellectualism, intellectual ambition and aspiration, it is unnecessary. It is wild goose chasing. It will never help me in reaching my goal. You will reject that.

Chidyante sarva-saṁśayāḥ, there will be no room of any suspicion at all. A natural selection, infallible, natural, whole selection is there. Try to find out that natural thing not acquired, not as the result of any long programme, fulfilling, fighting, war, all these things, quite natural. Only the artificialism in you, that is to be removed. That is to be bid adieu for all.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi, the reactions so long you acquired in your false journey that will evaporate out of itself. No problem! No problem! It is such. No *karma*, no reaction and no necessity of discovering a new invention. All these things. Progressive knowledge, civilisation, all redundant. Home selection is such. A child can know his mother, a calf also, there are so many cows, yet a calf runs to its own mother. Something like centre, something like natural guidance.

Anyhow you go, not much trouble, not much investigation, nor experiment, nor suspicion, nor clearance of that. Automatic, natural, happy, spontaneous life flow, movement, the interest is love. Love is such, independent of anything it can remain, love, affection, the innermost substance. And the existence is such.

To live, dive into reality they say, dive deep into reality and you are to find your home there. You are a child of that soil, quite comfortable. That is *Bhāgavatam* and Mahāprabhu. And that is not a very meagre and abstract thing, hazy thing, but that is the most intense and reality is that. Mahāprabhu showed in His character how much intensely He search for Kṛṣṇa and how intensely He engaged Himself deeply in that *līlā* of Kṛṣṇa. Ignoring so many facts concrete in the outside world. Forgetting everything, despising everything which is so important to us. So many functions, so many duty considerations, all are neglected and how deeply and intensely He engaged Himself in *līlā*. Diving deep into it, it captured His whole heart so intensely that externally He was found to be helpless; jumping into the ocean, crossing the wall, coming to the Jagannātha temple unknowingly. What sort of deep attraction did He have for that Reality, Jagannātha?

We see the Vighraha, the wooden form of Jagannātha. But how could He see? Tears running down incessantly filling up so many small pits, one after another, pits are being filled by the tears. What does He see? What is the depth of His vision? Is He seeing the

wooden form of Jagannātha that we see? What is He to see? How He is feeling? What intensity is in Him?

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*

("While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy.") (*Bhagavad-gītā*, 2.69)

He has shown this is all night to Him. Our day world was really night to Him and what is night to us that was a very clear day to Him. He was fully awake there, He showed by His example. Forgetfulness of this apparent interesting world and what we think imagination, superstition. Deeply diving there, He showed by His own characteristic and nature, own example, own practices, that how sweet, how capturing is the life of a devotee in the internal world of reality.

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

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāśya karmāṇi, dṛṣṭa evātmanīśvare. And mayi dṛṣṭe 'khilātmani

*(bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, dṛṣṭa evātmanīśvare)*

("Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.")

(*Śrīmad-Bhāgavatam*, 1.2.21)

*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi, mayi dṛṣṭe 'khilātmani*

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

(*Śrīmad-Bhāgavatam*, 11.20.30)

"When they find Me everywhere, solution finished!"

He is there, what? My duty will be there. The Director, the All-dispensing officer is there. He can make or mar everything. He is there. What I shall feel is my duty towards that thing? So all ties dissolved, no duty, but still I find some inclination in discharging our duty for Him to help Him, to help Him. He's such. And that is our own reward. Not

that He wants it. Without my help in discharging duty or service towards Him He will be undone, or He'll be imperfect, not that. My fulfilment is there and no want of accommodation, no bankruptcy there. He can give us engagement, any number of engagements we can get there for our interests. He's all right, without my help He can go, He can do. It is not for that purpose. But for my fulfilment I want that connection of the Infinite. My service won't add something to that, but I will be happy in the highest sense. He is there. Everywhere is He.

So my responsibility is to do good to the work, but still they (the guides) come at His inspiration, His guidance, "Comes to the world to say about Me. Try to recruit them for their fulfilment of life. Not for My necessity, My necessity is that they're suffering. *Para-duḥkha duḥkhi* (distressed upon seeing the distress of others).

(*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi*)

("I surrender unto Śrī Sanātana Goswāmī, the *ācārya* of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love.") (Ragunātha Dāsa Goswāmī's *Vilāpa-kuṣumāñjali*, 6)

There is such a conception of life that one has got no pain of his own but still he has got some pain for others. That is also within him but he's not concerned with his own self but concerning the pain of the outside. Such pain is also existent. Dāsa Goswāmī says about Sanātana Goswāmī. *Para-duḥkha-dukhī*: "You Sanātana, you Gurudeva, you came to help me because you could not tolerate my pain in your heart. So you came to deliver me from my difficulty. But You are perfect in Yourself, You are perfectly in the safest position."

What is that safest position? Not to care anything for him but Kṛṣṇa, that is the highest position showed by the *gopīs*. "If necessary I can contract eternal hell for my whole life for the satisfaction of Kṛṣṇa." The most desperate position, self-forgetfulness for Kṛṣṇa, no pain or pleasure for them, still they're found to be in severe pain in separation of Kṛṣṇa. *Acintya-bhedābheda* (everywhere there is simultaneously something common and something different; inconceivable bipolarity). Not for his own account but for Kṛṣṇa's concern. That knowledge, that position, that friendly connection with Kṛṣṇa, that is intolerable to them, that is intolerable, *vipralambha*, *bhedābheda*. But, the characteristic is this, peculiar, that that pain, that is external, but internally they feel great pleasure, satisfaction.

Here in the opposite world of exploitation, apparently robbing things we find satisfaction, superficial. But there is underground some suspicions that the results won't be very good, the reaction will come to attack me underground. Superficially we may feel.

America conquered Japan, or the world, by atom bomb. Superficially they enjoyed the pleasure of defeating the world. But that is apparent. Internally the apprehension is there, the reaction may come. For such a disastrous action, it is self-condemned. It is not human. Similarly, our victory on the surface, that cannot eliminate the apprehension for the reaction, cannot be satisfied.

In demonic stage, it can absolve to certain extent for ignorance, but pain is there. As much as sensibility, doing heinous action to another, the pain is with that. But there in the Kṛṣṇa conception, just the opposite.

*bahye viṣajvāla haya, bhitarē ānandamāya
kṛṣṇa premara adbhuta carite*

("The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy.") (*Caitanya-caritāmṛta, Madhya-līlā, 2.50*)

Here also in the world we find so many persons they gave their life for helping others. But they spent all their energy and money for the good of the others. So many examples are there. Outwardly leading a poor life, but internally at mind they are happy. Externally leading poor life but internally happy. So also in Kṛṣṇa conception, those that are wholly given to Kṛṣṇa, externally they may be seen to feel pain of separation of Kṛṣṇa and so many other things, but internally they're in touch with absolute joy. They have done right things.

The quality is in the highest degree, the quality and the joy is of the highest type. Everything for Kṛṣṇa, Reality is for Itself. "I am for Himself. I am in the finest harmony." No hitch, no possibility of any hitch of a dislocated anomaly, smoothly going on, pleasure, no pain, but something natural, peace is there found in that.

"The sweetest songs are those that tell of saddest things."

("Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought.")
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

What is pain and what is pleasure? That is to be understood. External pain by which we are captured, but that is not real pain. Internal pain, plenary pain is real pain. So plenary, fundamental pleasure is real pleasure which is very eager in its turn to carry pleasure to you, but you do not care for that.

*bhaktis tvayi sthiratarā bhagavan yadi syād
daivena nah phalati divya-kīśora-mūrttiḥ
muktīḥ svayaṁ mukulitānjali sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ*

Bilvamaṅgala Ṭhākura he sings this for *bhakti*: "Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *muktī* (salvation or liberation) will wait to serve us with open arms. What to speak of *muktī*, even *dharma* (ritualistic virtue), *artha* (affluence), and *kama* (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, 'What do you want?'" (*Śrī Kṛṣṇa Karnāmytam*, 107)

End of side A, 4/5.11.83, start of side B.

Guru Mahārāja: a great scholar, when he's going to teach a child he must have to come in the lower position of a child and to educate him. So the whole religious representation they have got such consideration, that, "these persons they must be allowed to eat anything and everything and to do something and they must be satisfied. When that stage is finished then they will have a birth in proper soil and then get higher chance of religious realisation. In an organic whole some sort of connection one must have with the others then everything is all right.

Islam, Christianity, everything has got its place, direct or indirect, some will help us direct and some from indirect. Everything has got its purpose. The hankerings of the material pleasure, they will wait far, far away. Whenever their calling bell sounds they will rush: "What do you want?" The *bhakta* is there. They're always eager to serve him but he does not want, he does not want, no attention towards them, no attention, no time to spare for thinking about them. Deeply engaged in the service of Kṛṣṇa.

Where from Queen Kuntī Devī is inviting, "You come" to the worldly adversity. She's inviting, "You come. When you come I get the chance of being united with the blessings of the touch of Kṛṣṇa Himself. So you come." She's directly inviting the adversity.

These are standing like lighthouse, beacon light for us encouraging to go on that path. There is something for which they're inviting we see and we must go on this path towards the land of Kṛṣṇa. Kṛṣṇa, Kṛṣ ṇa, All-Attractor, the best friend of everything, the natural friend of the whole, Kṛṣ ṇa, attracts and gives pleasure. Kṛṣ ṇa. To be connected with Him direct process.

Hare Kṛṣṇa. Gaura Hari.

There is more nobility there, Both the Parties combined, the greatest giver, the greatest taker. Who is giving, who is taking? It cannot be determined clearly who is giver, who is taker. Apparently seen that the potency is the giver and the consciousness is the taker. Anyhow, Both combined come here to distribute

Themselves. To distribute Them to one and all. "This is the process. Accept this and come to Me."

Very magnanimously, and almost the sole agent was Nityānanda Prabhu. He preached: "Anyhow, accept Gaurāṅga. Nothing to be done. I shall look after all other things. Take His Name, enlist your name in His group, I shall look after."

But it is unbelievable. We are so far (away), that to understand our own interest, we are so far from our own inner interest that it is difficult to believe what is interest, what is not. The interest Himself is running, wandering from door to door, "Accept Me, accept Me, accept Me. I have come to your door. You take Me, accept Me." It is also possible by His magnanimous *līlā*, pastimes, it is also possible.

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smarāṇe na kālāḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ*

("O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name.") (*Śikṣāṣṭakam*, v 2)

Many say that it is one hand giving and another hand taking, so much magnanimity is there! But some sort of *durdaiva* is opposing me to accept that. Then, what is giving, what is giving, the fun of such preaching and distribution? Because it is not possible to get in a forced way, free, free achievement is necessary. Without disturbing our freedom, we are invited and welcomed. If freedom is not disturbed then everything will be spoiled. We are given to understand in such way, the harmony. Without interfering in our free will we are to be led to that, then we'll be benefited. This is the general way.

*amara dutcya eva nahima adhikara
tuwa daya vaicana parama dara
patisara nandanata bhaga amara ?*

To say so, that also wants some devotion. He is already within the compound who can show so, "That it is my misfortune that I do not get You my Lord. You are so great. But I am the most unfortunate fellow." Who can say such, he's also within the jurisdiction, he is in the line, to be entitled to attack such words and thought, that requires something great. He's already in the compound.

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

He's already in the relativity of the Absolute happiness, or good, then only he can utter such words, "that I can't get." And that is extended to the highest position, that is nature, that is the law. For the finite to get Infinite the only law is that, "that I can't get it." Finite cannot finish Infinite. So his deepest connection can only make him utter such words, "that I am not fit. I am not getting, I am thirsty, I am not getting." That should be the real position of a finite in the relation with the Infinite. "I can't get it." Infinite's connection coming to him and influencing him and through his mouth, "I can't get it. That I can't finish. I want more and more."

Even it went to Rādhārāṇī Herself. "I could not do justice to what I should have done. What to speak not up to level, up to mark, I can't do. The service should have been of more higher type and deeper type, but I failed."

This will be the region, no circumference. No satisfaction, where there is satisfaction there is limit, that is limit, but it is unlimited satisfaction. But the health also increases, hunger also increases, health develops, to consume more. Hunger increases. As much as it is coming in connection and identifying with the Infinite, he's also being of that type. But still it is cultivation, it is culture, it is serving, the service is there, culture is there, mutual transaction is there. For Reality, die to live.

*aham hi sarva-yajñānām, bhoktā ca prabhur eva ca
na tu mām abhijānanti, tattvenātaś cyavanti te*

("Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.")

(*Bhagavad-gītā*, 9.24)

"Arjuna, I am everything. You are My intimate friend. At least I won't deceive you. What to speak, I am everything, *man-manā bhava*. "

*(man-manā bhava mad-bhakto, mad-yājī mām namaskuru
mam evaiśyasi satyaṁ te, pratijāne priyo 'si me)*

("Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend.")

(*Bhagavad-gītā*, 18.65)

"Whole mind you give to Me. *Mad-bhakto bhava*, become My devotee. Whole devotedness due to Me. *Mad-yājī*, whatever you do, do only for Me. Be selfless to the extreme. *Mam evaiśyasi*, you will enter and stay in Me for eternity. *Pratijāne*, I promise to you. *Priyo 'si me*, you are My favourite friend. At least I won't deceive you. I am everything. I am everything."

Another place: "You have come into this world many a time, I have also come. But I know them all, you do not know."

aparam bhavato janma, param janma vivasvataḥ

katham etad vijānīyām, tvam ādau proktavān iti

(Arjuna said: "Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed that You previously instructed these teachings to him?") (*Bhagavad-gītā*, 4.4)

"How can You say that You told this advice to Vivasvān, who is long and long ago born?"

Then Kṛṣṇa says: "Many a time you also came here and I also came, but you do not know any one of those previous lives, but I know them all fully well. This is the difference. I am everything. I am everything."

What is the most wonderful is that the Infinite has come in our form and is asserting that, "I am everything. I am everything." He has come in our level in such a way to assert, "I am everything. I am your heart's friend. I am all to you. Come to Me. You will get everything. Give up all your engagements, all the conceptions of your duties. They're all sham, temporary, cheating. But everything due to Me is real. I am so. Such a thing exists in this world, the fulfilment of everyone's life. I am so and so."

.....

Guru Mahārāja: What about her, that Vinode Bhani? You asked why?

Devotee: Oh, I just wanted to know if in his presence, Śrīla Prabhupāda Bhaktisiddhānta had made any *ṛtvik* ?

Guru Mahārāja: No. Prabhupāda gave permission, and I was present there, "You can give *hari-nāma* there if anyone takes." I heard, I was present on the occasion.

Devotee: Also, we were reading in *Śrī Guru and His Grace* when you were talking about Bhaktivinoda Ṭhākura and Vipina-vihārī Goswāmī. So sometimes you say that "Vipina-vihārī Goswāmī was in the line, so many lady *gurus*, they had passed the *mantram* down," but you say, "we don't give recognition to them. What is their realisation?" But Ṭhākura Bhaktivinoda, his formal connection is with Vipina-vihārī Goswāmī. So, we always say that there must be connection of a genuine Vaiṣṇava, of a real Vaiṣṇava. So we find in the writings

Guru Mahārāja: That is necessary in the case of a general man but when a particular *pārṣada* (an eternal follower or associate-servitor) comes, his initiation is only a formal one. In that case it maybe supported. So a *śikṣā-guru paramparā*. The formal *dīkṣā-guru paramparā*, that is cancelled, that is not to be important in the case of a *pārṣada-bhakta*.

Devotee: Yes, but I mean in the case of Bhaktivinoda Ṭhākura, we don't see with our limited vision, any other *śikṣā* of him, but he is giving so many things, his books, *Jaiva Dharma*, *Navadvīpa Dhāma Māhātmya*, *Caitanya Śikṣāmṛtam*, he's giving the ...

Guru Mahārāja: That is the proof that already all this wealth was in his possession. So he's sent from, looking at the chaos, chaotic condition, he was sent here from above to re-establish things.

*yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham
paritrāṇāya sādḥūnām, vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge*

("O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world. I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion.")

(*Bhagavad-gītā*, 4.7-8)

"Whether I come down or I send some representative, in this way."

Devotee: Sometimes, as in the case of Mādhavendra Purī, you mentioned what we find in him we cannot trace that in Mādhva

Guru Mahārāja: Found in the Mādhva school, yes.

Devotee: So did you say once he could be considered *kṛpā-siddha* ?

Guru Mahārāja: Yes, *kṛpā-siddha*. The development in the midway cannot but be so. In the line, some high development in the midway, we are to take it like that. Because ultimately we are to give judgement only seeing the material, we are to ignore the form.

Devotee: So in one of the next books when we have *The Lives of the Saints*, like *Sādhu-jīvani*, we want to make one book with all the lives of great devotees. You wrote one article called *The Pontifical Position of Mādhavendra Purī* many years ago in the *Harmonist*, so we want to include that.

Guru Mahārāja: Yes I did.

Devotee: Very wonderful article on the *sampradāya*.

Guru Mahārāja: Long ago. I was in Madras perhaps at that time. At that time Prabhupāda was living, our Guru Mahārāja he was here when that article was written.

Devotee: Yesterday, you mentioned how Kavirāja Goswāmī has spoken of Vṛndāvana Dāsa Ṭhākura as the Vyāsa of *caitanya-līlā*. And in that section of *Caitanya-caritāmṛta* he mentions that in the future that more, that Vyāsa will come again and describe *caitanya-līlā*. How are we to understand that?

Guru Mahārāja: Vyāsa, is something like a title. Whomever gives exposition to the Vedic meaning, they're known as Vyāsa. Vyāsa, Somāsa and Vyāsa, to harmonise, to elaborate things when they're put in a substance, that is Somāsa, to combine many into one. And Vyāsa means when one is extended, one thing extended in different ways by branches, that is Vyāsa. When the Vedic truth, the revealed truth is extended in such a way that it may be acceptable and understandable by many.

veda tapa vinihita ?

The meaning of the *Veda* is taken from the source and it is differentiated and it is distributed to many. That is the title of the Vyāsa. This is a function of the Vyāsa. So there are many Vyāsa, and this Vyāsa is known as Kṛṣṇa Dvaipāyana Vyāsa, from whom we get the *Bhāgavatam*, *Māhābhārata*, all these, he's one of the special Vyāsa's whose name was Kṛṣṇa Dvaipāyana Vyāsa. But there are many other Vyāsa's previously. Whoever expands the meaning of the *Veda*, they're known as Vyāsa expansions, they're Vyāsa.

So Vṛndāvana Dāsa Ṭhākura is recognised as the first Vyāsa of *caitanya-līlā*. And there may be in future many Vyāsa's that will come to make expansion of the, that is the detailed meanings of the *līlā* and the teachings of Śrī Caitanyadeva. Many Vyāsa's will come and they will go on giving relation about Śrī Caitanyadeva and His teachings. The meaning is that. Vyāsa is not one but it is rather a title, "who gives expansion, explanation of the inner meaning of the *Veda*," he's Vyāsa.

Devotee: You're the living representative of Vyāsadeva.

Guru Mahārāja: Hare Kṛṣṇa.

Devotee: Because you expand the meaning.

Guru Mahārāja:

*artho 'yam brahma sūtrānām, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribrīhitaḥ*

("Śrīmad-Bhāgavatam represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Māhābhārata*, the great history of the world, *Śrīmad Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad Bhāgavatam*.) (*Garuḍa-Purāna*)

In *Bhāgavatam*, new light, the very substance taken out and given to the public. "This is the meaning of the *Veda*, cannot but be." Just as I am always trying to take out the meaning from *Gāyatrī*, this *Brahmā-Gāyatrī*, how it's coming to the sweet sound of the

flute of Kṛṣṇa. *Gāyatrī*, in the lower conception, is the *Brahmā-Gāyatrī*, and in the highest, the *vamśi-nātha*, the sound of the flute of Kṛṣṇa, one and the same thing. Religion is proper adjustment and the flute sound is helping the devotees to adjust in their present function of respective duties. The sound, attracting the *gopīs*, instructing, "come here, come there," all these. Yaśodā also serves hearing the sound of the flute, that says when He will come, making arrangement for His food etc., that *vamśi-nātha*, the sound giving direction to adjust everyone in their respective service.

That song, and *Gāyatrī* is also in the beginning, *Brahmā-Gāyatrī* song which takes us out of the material world towards the conscious world, *Brahmā*. First stage *Brahmā-Gāyatrī*, the song that engages ourselves in *Brahmā* that is all-conscious thing. From the fossil conception to subject consciousness, from objective to subjective consciousness. *Brahmā-Gāyatrī*'s first call is from objective consciousness to subject consciousness. Then that develops in the subjective world. The hierarchy is there. There is *Guru-Gāyatrī*, *Gaura-Gāyatrī*, *Syāma-Gāyatrī*, in this way *Gāyatrī* develops in the meaning and goes to the *Bhāgavata* conception. So Mahāprabhu's *kīrtana*, that is also *Gāyatrī* by chanting the Name of Kṛṣṇa we get emancipation: *gānat trāyate*, by singing which, the song which helps our self-determination, the song that helps self-determination, our emancipation, liberation. Liberation in the negative sense and self-determination in the positive sense.

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitih

("Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.") (*Śrīmad-Bhāgavatam*, 2.10.6)

What is *mukti*? What is salvation, proper? That culminates in self-determination, the positive side. And the negative side it takes us away from the conception of the objective world. So *Gāyatrī*, the song that helps us from the objective consciousness to the subjective consciousness and then goes further in the subjective world, up to self-determination. Mahāprabhu's *kīrtana* song also helps for self-determination and Kṛṣṇa's flute also helps us in our immediate self-determination in the adjustment of respective service, as a guide. So, the same line, is *Gāyatrī*, going to *Kāma-Gāyatrī*, *Gaura-Gāyatrī*, in this way, above, to the acme, the highest position of self-determination. When already in self-determination then also every day's programme, "go there, go there, do this for Me, and all these things," that adjustment call also coming from the flute of Kṛṣṇa there. So song, this *Gāyatrī* culminates in *Kāma-Gāyatrī*, ha, ha. Hare Kṛṣṇa.

The same, one and the same, harmony, *advaya-jñāna*, undivided absolute, from the surface towards the, He is such, innermost existence. Home, from foreign land to home, and home duty is also guided by that flute of Kṛṣṇa, the sound.

Hare Kṛṣṇa. Nitāi Gaura Hari bol!

Go-pūjā Vṛndāvana, Vaikuṅṭha, super-subjective world everything is to be worshipped, to be respected, to be served. To go in Vṛndāvana, generally *śruti*, that is *śānta-rasa*, represented by *go* (cow), there in Vṛndāvana.

Sādhu-pūjā, especially, Kṛṣṇa is maintaining, sustaining, feeding, taking interest for their growth, Kṛṣṇa Himself. So, not only that from the *go* section, generally the food of Kṛṣṇa, the favourite food also coming from that species. So we must show our veneration, our respect for them, for everything, especially for the *go*, for the food suppliers of Kṛṣṇa, that sort of service. Kṛṣṇa comes mainly from the *go* section. His favourite diet.

Every incarnation of God is to be worshippable in different positions. Vaiṣṇava is also of different sections, of different types, of different sections, different *avatāra*. We should give our reverence to all, one and all, and special veneration towards Vṛndāvana.

..... He's congruent where His day of, Vāmanadeva came and Bali Mahārāja surrendered to Him, ignoring the direction of his Guru. So that is a very important thing and we should respect. Perhaps that came in this day, congruent, Bali Mahārāja *pūjā*. Bali Mahārāja surrendered to Vāmana, in this day, this day. So it will be given respect in general and we should worship Him. That is not connection with Vṛndāvana *līlā*, Govardhana *pūjā*. It is a separate thing. That took place on this day.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, sometime you said that Śrīla Prabhupāda Bhaktisiddhānta, he would, in his last days said to construct a cottage in Govardhana, that his disciples should construct a cottage in Govardhana and he would go there.

Guru Mahārāja: Yes. The tenor of his line on that preaching was:

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

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

He himself behaved in that way and also taught us, "That don't think that you have reached that *raga* stage. Always try from the lower position to give your reverence to the *raga* stage. Don't think that 'I am established there, I have got my position in that higher stage,' because then you will miss it.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

(Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn.")

Whenever you will make the subjective thing as the object of your experience, that higher subject will vanish. So if you want to make that permanent, always keep it at a respectable distance, that higher respectable distance.

So, he to that, the plane of our highest service is Rādhā-kuṇḍa, that is our goal, our hit (target). Service of the Vaiṣṇava's of the highest type, they serve there, Kṛṣṇa is served there. The highest quality of service is found in Rādhā-kuṇḍa and we are concerned with that only. But if we pose that we are there we won't be able to maintain our position there. Only, the strategy is this, that if we pose we are in the lower plain and just in the front, due, above that highest plain, then we can maintain our position safely.

So he tended that Rādhā-kuṇḍa is the highest position of our service and all our masters, lords, they are playing there. And from a little lower position we are to look at that, then it may be permanent. So close by we shall get the place Govardhana.

Vṛndāranyam rāsotsavād udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ, then rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt.

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

("Superior to the spiritual realm of Vaikuṅṭha is Mathurā, where Śrī Kṛṣṇa first appears. Superior to Mathurā is the Vṛndāvana forest where Kṛṣṇa enjoyed the *rasa* dance. Better still is Govardhana Hill, which was the site of even more confidential pastimes of love. But best of all is Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill, and holds the supreme position because it is overflowed with the nectar of the highest kind of divine love. Who is acquainted with the science of devotion who will not aspire for the divine service of Śrīmatī Rādhārāṇī at Rādhā-kuṇḍa?")

(*Upadeśamṛta*, text 9)

The next lower position is Govardhana. We shall stay there and we shall go from that place to Rādhā-kuṇḍa and we shall serve our *guru*

End of recording, 4/5.11.83

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