

The pocket book of

Divine Revelations

from

Śrīla Bhakti Rakṣaka
Śrīdhara Deva Goswāmī
Maharaja

Vol 1

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Introduction



The following short articles are taken from recordings of informal talks given by His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva

Goswāmī Mahārāja during the 1980s, at Śrī Chaitanya Saraswat Math in Nabadwip Dham, West Bengal, India. The dates of the recordings are shown beneath the heading of each article. We are eternally indebted to those devotees who had the intelligence and foresight to record these nectarine conversations, so that people the world over as well as future generations may benefit from the deep wisdom and blissful realisations of His Divine Grace. We are also indebted to those devotees who have painstakingly transcribed these divine revelations for the benefit of

all. A selection of these transcripts and corresponding audio files may be found at the web-site www.bhaktiyoga.org.uk, under the 'Lectures' heading. Many more original recordings can be heard in full at the web-site www.scsmathnj.com/media/ssmaudio

The editors beg forgiveness for any errors unwittingly introduced during the compilation of this book. We have tried very hard to keep as close as possible to the original words spoken by Śrīla Śrīdhara Deva Goswāmī Mahārāja, only amending where absolutely necessary to make sentences complete and grammatically correct.

This compilation was completed on 12th October 2009, the anniversary of the divine appearance of Param Pūjyapāda His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja, to whom it is humbly dedicated.

Translation of prayer offering to
Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī
Mahārāja written by his most senior disciple,
Srimati Krishna Mayi Devi (1898-2004)

Hapaniya is a village in Sri Gaura Mandal
Where my Lord of Great Virtue was born
Near the bank of the holy Ganges
was the school "Nyayaratna Bidyapith" famous in this
world.

There taught a Brahmin, calm and open-minded
known as Sri Upendrachandra Bidyaratna
He was a highly learned Brahmin from the Bhattacharya
family
And was a devotee of Lakshmi-Narayana

His wife Gaura Devi, virtuous like fire
Mother of this world, was our Lord's Mother
In the year 1817 (Shaka Calender)
The Lord was born on the twenty-sixth - a Saturday
The conjunction of the stars and planets showed a
great birth

The Earth was honoured to be able to kiss the Lord's
feet
A joyous tumult arose in the house of the Bhattacharya
The women invoked blessings by ringing bells
and sounding conchshells
The newborn's hands reached up to the knees
And his appearance was brilliant as gold's
A divine brightness lit up the lap of the Mother
The parents were very pleased to witness the beauty of
their son
And so were all the virtuous women who had
gathered there.

Recalling that this auspicious moment of birth had the
same
astrological significance as that of Ramachandra
The Brahmin named his son Ramendra Sundar

As the child grew up, his handsome features became
well known
far and wide - and blossomed flawlessly.
In almost no time the Lord reached his youth
And enriched himself with his great learning.
He was pure and exceedingly bright
People looked at him with awe and respect

His body was made of devotion and renunciation
Like a great lake covered with lichen

He was as learned as the great Sukracarya
and likewise detached
Seeing this, his parents worried constantly
This son would surely become a sannyasam
The signs of detachment and renunciation were
clearly visible
Happy at heart and yet expressing grief outwardly

The Brahmin in course of time left the world for
Vaikuntha
Our Lord soon revealed Himself
And willingly cutting away all attachments
he became a sannyasi
Leaving his home, he conquered Mayapur
The sacred birthplace of Gauranga, ever full of bliss
At this sacred place at the feet of Srila Saraswati

He became sannyas in order to save the fallen
He was the protector of devotion
and the embodiment of nama-kirtan
And was hence named by the Guru as Sridhara

In the appearance of Tridandi, to save the fallen
He travelled from place to place
spreading Love for the Holy Name
The poor, the downtrodden, the sinner, the grieving -
all were saved
As if Gaurahari was serving nectar to a thirsty world

Glory be to our Lord,
Saviour of the most fallen
The highest among sannyasis
Sridhar - the protector of devotion

At Your Lotus Feet I offer myriad pranams
With Your Most Merciful of Blessings
destroy the bondage of my karma
I am drowning in the ocean of this material world
Save me if you will by allowing me to hold Your Feet

I offer salutations to the ninth day of the Full Moon
As it was given in honour of Your appearance in this
world

I offer my salutations to the village of Hapaniya
which is now a holy destination for love-starved
pilgrims

I offer my salutations to Lord Upendrachandra's
residence
I offer my salutations to the Brahmin who was as
bright as the sun
and the lotus in the Bhattacharya family
I offer my salutations to Ramendra Sundar, the son of
Vidyaratna
I offer my salutations to the Mother, Gaura-Devi
whose lap was once lit by the appearance of our dear
Lord

To all the virtuous people who are related to our Lord
I offer my salutations happily unto them
Would all of you please give me your blessings
evermore
that I may always and ever, receive the prasad of our
dear Lord

Sri Krishna Mayi Devi

Contents

The Cover of Things	13
Dance to His Vibration	15
Self-created Want	17
Land of Prospect	19
Safe from Mortality	21
Property of my Guru	24
Everything is Wholesome There	27
Higher Connection	29
Love above Knowledge.....	33
Real Adjustment.....	40
Saintly Characteristic.....	41
Tolerate Previous Karma	45
Krishna Consciousness is not a Sweetball	48
The Eye Should be Guided by the Ear	53
Beauty is Enjoyer	56
None to Blame	59
Lalita Devi	62
Faith.....	66
Duties and Debt	67
The Sustainer of the Whole	70
The Enquiry must be Stopped.....	72
Don't Try to Extinguish the Fire	77
Be Careful about Vaiṣṇava <i>aparādha</i>	79
Everything is Sweet.....	81
Ecstasy Personified	89
Fire of Separation.....	92

The Cover of Things

(from 20th March 1983)

Mostly we are captured by the element of the cover of things, which we can grasp with our senses – eye, ear, tongue, touch and nose. We are captivated there. That is the danger. We must pierce through and find out our connection with the things within, within the cover. We shall try to find out what is within the cover. Then we shall come in connection with the truth, proper. This charm, this apparent charm, must be broken to pieces. It must be removed and we are to dive deep into the innermost substance, to get back our connection. Ignoring our outer representation, we must look to the necessity of our real self and at the same time what we see outside we shall pierce through that and try to connect with the innermost substance. That which is covering me and covering outside – both must be eliminated. Not altogether eliminated but we must come through that covering to find the interest of the inner thing. Then we shall be able to have proper adjustment on the whole thing. But currently we are ignoring the inner substance and only making much of the cover – that is bad. We are making much of the cover, the body, ignoring the

mind, ignoring the faculty of judgement, ignoring the soul, that is, the knowing faculty. If we are too busy with our own cover that is the flesh and bone, we will be misguided. At the same time if we concentrate only on the cover of the environment ignoring the truth inside, we will miss the most valuable things within. For example, a man who has a good body, but not a good mental system - what is his position? His body is a good-looking body, but his mental system is deranged. He has no judgement faculty, no heart magnanimity - none of these qualities, only a good body. So, we must look within, the wealth is within. Similarly, what we see, the world of our experience, the wealth is within and we must not allow ourselves to be charmed by the cover. In this way we are to move from deeper to deeper, to deepest, and we will be benefited.

Dance to His Vibration

(from 20th March 1983)

This law is applicable everywhere, as written by Mahaprabhu: *acintya vedaveda*. *Vedaveda* – the line of demarcation is inconceivable. It is not within the jurisdiction of our knowledge and power. It is with the absolute, Who is beyond our experience of thinking. Law comes from Him. He is not under law. The highest conception of truth is such. He knows the meaning of everything, but He is above every meaning, which may be required. His position is such. We do not know the purpose and the meaning of anything and everything fully. Only He knows. The whole meaning of everything is known to Him alone. But He is above all meaning. That is His *lila*, His pastimes, that is the conception of the revealed Hindu theology. *Lilamaya* - something in the mood of play. To Him it is such. It is His play, but it is law and necessity for us. We are requested to harmonise ourselves with His *lila*. Then we will be saved. We are to sing to the same tune, dance in the same vibration. He has got His own vibration, natural vibration, and we are invited to join that sort of vibration. Then we are in harmony, we will have nothing to complain

about. On the other hand we will be fed to the fullest. We are invited to join His *lila*: 'You also begin dancing, in the same line as I am doing. You come, and join me, and you will have no worry. Not only no worry but you will feel the highest ecstasy. Come to join in my *lila*, dance of *lila*.' That is what is real salvation or self determination. *Svarupa siddhi*, self determination, the highest stage, to join the vibration, movement of that vibration. We will be fully fed there, fulfilment will be there. But we are discordant and we suffer. We suffer because we are discordant. Harmony is wanted, and that is in *lila* and *lila* is above law. Law exists where there is want. But this is opulence, no more law necessary, and no ration system necessary. Ration is necessary where there is scarcity of food. But there we will find no scarcity, no ration, no gradation, all full. Just come to that level.

Self-created Want

(from 20th March 1983)

Try to avoid your self-created want. You have created for yourself a compartmental position of so many wants. Not only that, you are feeding on another, your neighbour. You are forced to feed on your neighbour. Such a suicidal position of the society we are living in. You are forced, and without that you can't live. You have developed to such a terrible position. You cannot live without devouring your neighbour. You are living in such a state of mind, ego. This is most undesirable. You are living at the cost of your neighbour? Your worst satanic ego has developed into such a condition that you are always devouring your neighbour and creating disturbance and pain in your environment. I am a nuisance in the environment in which I live. This is most undesirable. I am cornered in such a position and our so-called free will is responsible for all this. So how should I seek out my own self? I am living a treacherous life. Such is the position I have come to and who is there who can release me from such a position, my suicidal position, a mad position, disturbing the environment? The result is coming to me ultimately. The more disturbance I create in the

environment, the more reaction I gather within me, to be suffered in the same way in future. Such a hopeless position. And we are doing this in a scientific way, we are so civilised, wanting to exploit nature. That requires us to get loan from nature that will have to be paid back to the penny. Every penny must be paid back. This is reactionary civilisation.

Anyhow, plain living and high thinking, that should be the course applied. The highest thing will be to live life depending on the *prasadam*, the remains of the Lord and his devotees, to get out of this entanglement, which has been created by me. Krishna *sambhanda*, the broadest conception of the world. We must initiate ourselves with that sort of law, and gradually get out of this lawless law.

Land of Prospect

(from 16th April 1982)

At the conclusion of *Śrīmad-Bhāgavatam*, the warning is given to Parīkṣit Mahārāja, and to all of us. Beware of this animal consciousness of butchery, murder, killing and this animal consciousness of yours that you die. Why do you allow yourself to come down and identify yourself with this material world which dies? You are above death; you yourself are already above death. What you really are is above death. That does not die when the matter is being transformed into this and that. This idea that you kill is animal consciousness, your false identification of yourself with this body. That is the cause, so disconnect yourself from the material body.

Just as in a dream you may see that your beheaded body is lying there, but actually a beheaded man cannot have any existence. But in a dream you can see that your dead body is there. So also, what you are seeing, that is like that. You are independent as a seer of this world. The world is being destroyed but we are an onlooker. "Oh, the world is being destroyed." From aloof you are looking, you are not included there. You can make yourself separate from this misidentification.

It is time for you to do it. Begin immediately. You are an onlooker. You are a subject and not an object. The objective world may vanish, even the world, the solar system may vanish, but you are not a member of that mortal world. You are a seer, always a subject, and your prospect is on the other side, on the higher side, the super-subjective side. Don't mingle and tangle yourself in this material world. You have come to mix with this material world. You are *tatastha*, but on the other side there is a land of prospect for you. It is infinitely spread there. Begin your activity there. Your prospect is there. Perform cultivation in that land. That will produce gems and gold, for you. So that is the scientific basis. And this cannot be ignored in a rational mind.

Gaurāṅga and Nityānanda came with what sort of high prospect for us? The loving lap of our Lord and His friends and His loving servitors. So much love we cannot even conceive of in this mundane world. In such a huge quantity and high quality, it is waiting for us to embrace. Go back to God, back to home, back to Godhead. The conception of Godhead is such.

Safe from Mortality

(from 24th-27th June 1983)

Why do we allow ourselves to be engaged in and to be troubled by the jaws of death? It is a plain thing. Yudhiṣṭhira Mahārāja said: "This is the most wonderful thing in the world, the only wonderful thing." The personality of Dharma asked him: "What is the most wonderful thing you find in the world?" According to Yudhiṣṭhira Mahārāja, the most wonderful thing is: "Every day we meet with death and dying, persons dying, but still we try to engage our energy to construct things here. We still try to find our prospect here. This cannot give the real impression to our mind that we will have to go and not return. I shall have to go from this position, not to return, but still I am maintaining, trying to maintain to consolidate this position. I am devoting all my energy to consolidate my position knowing surely that I must leave it for eternity. So foolish I am. This is the most astonishing thing. My impression is that the most astonishing thing in the world is this *māyā*. I shall leave my position eternally, still I consolidate my whole energy, I engage there and do not do anything

for my future. Most astonishing. I don't find anything else as astonishing as this in the world."

*ahany ahanī bhūtāni, gacchantīha yamālayam
śeṣāḥ sthāvaram icchanti, kim āścaryam ataḥ param*

"Hundreds and thousands of living entities meet death at every moment, but foolish living entities think they themselves are deathless and do not prepare for death. This is the most wonderful thing in the world."

[*Mahābhārata, Vana-parva, 313.116*]

What is impossible he knows surely, *śeṣāḥ sthāvaram icchanti*, "I shall live, I shall live." With this mentality he's engaging the whole of his energy to consolidate his present position. This is *māyā*. Most wonderful.

And Kṛṣṇa says in *Gītā*:

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

"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]

When one comes to realise his own position as a soul in the spiritual plane he is dumbfounded, "Oh, I am so safe from mortality. I have got a much higher aspiration of life." When he thinks of his own position he becomes a wonder to others. When he goes to speak to others about his own position they feel the strangeness of the character of that thing. And those who can hear, can get the chance of listening to that thing, they're also being enchanted. Such a position is possible for us and we are a child of that soil, wonderful soil. In *Gītā* we find we are the wonderful child of the wonderful soil and that is just the beginning. Then there is more and more wonder after wonder culminating in Vṛndāvana, Kṛṣṇa consciousness at the feet of the *gopīs*.

Property of my Guru

(from 4th-5th March 1981)

Devotee: A disciple should try to make some repayment to the spiritual master.

Śrīla B.R. Śrīdhara Swāmī: Repayment to his master?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: I say otherwise. I shall say that one must not think that he has possession of any property or person, but that they're all properties of my *Guru*, servants of my *Guru*. That should be the vision. We even heard our Guru Mahārāj (Śrīla Bhaktisiddhānta Saraswatī Ṭhākura) say: "I should have done all the work. It is my duty to do everything for my master, but I can't. I am unfit. So Kṛṣṇa has sent so many to help me. They're also my *Guru* come to help me in my work." So our Prabhupāda (Bhaktisiddhānta Saraswatī Ṭhākura) used to see his disciples as *Guru* in the right plane and he told us, "When I chastise a disciple, that is my artificial temperament."

Mahāprabhu also told Sanātana, "Whatever I am saying to you, it is all my *pralāpa*." *Pralāpa* means a madman's speech. "I don't really know the meaning of all these expressions but I feel so much that Kṛṣṇa is sending these flows through me to grace you. When I say that I know everything and I can teach you, this is My *pralāpa*. That I am superior to you, this is My *pralāpa*. Then I am outside myself, beside myself."

But in the real life you are all my *Guru*, you have come to help me in my futile attempt of service to my *Guru* and Kṛṣṇa.

At least we shall consider these are all servants of my *Guru* or Kṛṣṇa. I may be a leader, leader of the class, leader of the group, like this. My *Guru* Mahārāj has appointed me to lead this group, but they're not directly under me to serve me. They're the servitors of my *Gurudev* and Kṛṣṇa. That we are to see.

That will be a more real thing, on the way. It is awkward to think that they're mine, servants, or something like my property, *īśāvāsyam*.

*īśāvāsyam idam sarvaṁ, yat kiñca jagatyām jagat
tena tyaktena bhujjīthā, mā ḡrdhaḥ kasya svid dhanam*

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

[*Śrī Īsopaniṣad*, v 1]

Kṛṣṇa is everywhere. Everything belongs to Kṛṣṇa and His own. I am not claiming to be, or to become one of His own, in the core of my heart, but still, what I can do, whatever little capacity I have got, I must utilise in the service of Kṛṣṇa as I am ordered or expected by my *Guru*. That will be the solace and consolation for my activity.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Adventure, adventure, to explore the spiritual world, the world of humility and humbleness. There are many jewels and what jewel can we find in the external surface? We want to be saved from that sort of charm, the charm of the external grandeur.

(from 16th April 1982)

Everything is Wholesome There

(from 4th-5th March 1981)

In the dynamic character of Goloka, many things are to be played there. Even killing may be there, but it will not have the value of killing. In a portrait there may be the picture of a murderer but the actual murderer is not there. Similarly, in Goloka, whatever is being shown or whatever occurs there, that is not filthy. That is tasteful, that is wholesome because the very basis is not of exploitation, it is all of dedication. Competition is there but it is competition in dedication which is better. That is the best competition. So, similarly, everything is present there. The basis is such that everything is well and good and wholesome, because the fundamental plane is one of dedication, not of exploitation, not of selfish play.

You are to understand this point, the difference between exploitation and dedication, exploiting land and dedicating land.

Harjid Mohammed Marsin, we are told, stealthily threw out money to the poor. There was once a Mohammedan chief who was very benevolent and helped many poor men. But there were also persons

who were poor but felt hesitation to come to beg. So Harjid Mohammed arranged at night to go out with some money and for those that felt shame to beg, he threw some money into their house, stealthily.

So, there is also stealing in the land of dedication, but that thieving is not bad, that is admissible. Everything is admissible in the land of dedication. Everything is good. In the land of exploitation, everything is bad. Even the good things are also bad.

The German philosopher Kant says, "No deed can be perfectly good. Only good will can be good." According to him, without good will in this world, nothing good is to be found, only good will. But we say even good will is also bad in this plane of exploitation. Good will, what standard of goodness shall we acquire? The standard is vitiated so we will also create some bad wave in the world, the land of exploitation. Whatever I do will bring some bad thing in its retinue. It cannot but be. I may be a doctor attending the bed of a patient, but the medicine is coming from so many creatures, creepers, or so many animals that are killed. I am administering some diet but the diet is killing so many *jīvas*, either in the form of crops, or a creeper, or anything like that. So no action can be absolutely good in this plane, in this land of exploitation.

Higher Connection

(from 7th-8th March 1981)

Only the spirit of dedication can take us to the higher plane:

*bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt*

"I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."

[*Śrīmad-Bhāgavatam*, 11.14.21]

We can only go there through *bhakti*. Not by *karma*, *jñāna*, *yoga*, *tyāga* or anything else. *Bhakti* can live here. *Bhakti* means dedication, *sevā*. The tendency of service can do that. If I want higher company, the company of a higher entity than myself, I can only connect with Him through service. I cannot enjoy Him through service. If I want enjoyment that must be of lower status. But if I want that higher company, which is intrinsically superior to me, then I can only go to Him

through service. That is, by satisfying Him. My connection with Him depends on his will, not that of mine. So if you like to go up, you can only do that through the connection of service. Not of enjoyment, nor of renunciation or indifference. Any connection with the higher entity is possible for me only when I want his satisfaction. I won't care to satisfy myself. If he is satisfied by my earnestness then he may call me. Then I can enter, otherwise not. So without a serving spirit no progress on the upper realm is possible at all. If one merely practises shallow exercises, taking the Name of Kṛṣṇa but without the spirit of a serving attitude, it will only be labour in the mundane world, mundane sound.

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

“Therefore the material senses cannot appreciate Kṛṣṇa's Holy Name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's Holy Name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the

Holy Name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realise Kṛṣṇa, for He will reveal Himself directly to the sincere soul.”

[*Bhakti-rasāmṛta-sindu*, 2.109]

Kṛṣṇa nāma, *rūpa*, *guṇa*, *līlā*, *kṛṣṇa-nāmādi*, Name and the sound, then the colour, the picture, then *rūpa* and *guṇa*, His form, qualities, qualifications, and *līlā*, His pastimes, all are *aprakṛta*, of a higher type. And *sevonmukhe hi*, when we have a serving attitude He comes down, He comes down within our heart, and then from there to the tongue, there to the eye, there to feeling, touch, and with this we can experience His presence.

jihvādau, the sound as heard by the *jīva*, and the picture in his eye, in this way, *svayam eva*, they come of their own accord. *sphuraty*, He reveals, He comes down, a subtle energy comes to connect with the gross and He subdues the gross and the Name dances in the tongue. Then only is the electric connection there, otherwise it will only be imitation. And *crores* of lives we may imitate without any fruit. *Nāmākṣara bāhirāya baṭe nāma kabhu naya*:

*asādhū-saṅge bhāi kṛṣṇa-nāma nāhi haya
nāmākṣara bāhirāya baṭe nāma kabhu naya*

“O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper. The Holy Name of Kṛṣṇa is not mere physical sound; it is not lip-deep only, but it has a greater and higher aspect. It is all spiritual.”

[*Prema-vivarta*]

Only with the help of the *sādhū*s, the devotees, may we revive that connection with the higher place. Something like an electric connection. If He pleases to come down to connect with this world then this world can work, can show *bhakti*. Otherwise it is all imitation. The imitation won't take us there. So *sādhū-saṅga*, the dynamo is necessary to move the fan, to live the life. That is *sevonnukhata*, serving spirit. That is *bhakti*. Hare Kṛṣṇa. Hare Kṛṣṇa.

Love above Knowledge

(from 28th July 1983)

Mahāprabhu came to give us the 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]

In the *Gītā* we find that even soul consciousness is the wonder of wonder. We are all conditioned with material consciousness and we are making much of the material valuation. We know we are accustomed to making 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 will be astounded. *āścaryavad vadati*, those who will

hear, who will say, who will know, everyone will be astounded.

"Oh the soul is such a thing, so valuable, so wonderful, independent of all mortality, even 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."

We are so much disturbed by fear. Like a remittent fever, we are always suffering fear and apprehension. The mortality, the threat of mortality is always attacking us, consciously or unconsciously.

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

The soul is so wonderful yet it is only a part, like a particle of dust of that whole conscious world, *siddhaloka*, and then *andamāyaloka*. This is what we hanker for.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-
artha-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 ignore 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, 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]

*ātmārāmāś 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. The Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."

[*Śrīmad-Bhāgavatam*, 1.7.10]

What to speak of us, we are full of material aspirations. But there are those who are famous for their spiritual aspirations and whose life is given for that. It is necessary also to preach to them, in that camp, that He's above that, above knowledge. Love is above knowledge, *prema* is above *jñāna*, and Kṛṣṇa is king of that loving plane, the plane of love and beauty which is above your consciousness. Very rarely we find that some of the leaders of the *jñāni* school are

aspiring after that beauty. So beauty is not confined to this eye experience of the material world. So how wonderful that will be. *Aham iha nandaṁ vande*, (*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.96), the soul is such, then the Supersoul, *Paramātmā*, then that *Brahmā Nārāyaṇa*, *Vāsudeva Nārāyaṇa*, *Rāmacandra*, *Dwārakeśa*, *Mathureśa*, *Vṛndāvana*.

*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*

Rūpa Goswāmī says: "The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because Lord Kṛṣṇa appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. 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. Above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarine *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 premaika-niṣṭhās
tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā
rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛti*

"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. Kṛṣṇa left the company of millions of *gopīs* during the *rasa* 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: "May our fortune direct us to move on and on, towards Kṛṣṇa consciousness, from deeper, to deeper, to the deepest".

Real Adjustment

(from 28th November + 4th December 1983)

Die to live. Die as a member of your family life or country life or human life, social life, religious life, so far, die there. Disappear completely from there and fit into another world. Live there; try to have your life in another plane exclusively. Exclusively try to float in another plane with full life, full service of Kṛṣṇa consciousness. Transformation, real adjustment is needed. Everything is maladjusted in this universe. Proper adjustment is the adjustment in the respect of Kṛṣṇa consciousness. He is the Supreme. We are all subservient. Everything for Himself and we are to follow that thought. He is beauty, He is love, He is affection, He is ecstasy, above justice and also above any energy, power or exertion. No amount of exertion, no amount of decision can give Him, only surrender, devotion.

Saintly Characteristic

(from 28th November + 4th December 1983)

*sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ.
kṣipram bhavati dharmātmā.*

[Bhagavad Gita 9.30-31]

It is said that if one is lacking anything, or if one commits any bad action, since one is following a *sādhana* course, when he becomes mature all these things will disappear. But my point is that it may disappear or may not disappear. One is only to develop '*sarva-dharmān parityajya*' and surrender.

Rūpa Goswāmī has seen this and given a description. Just as the Ganges water is seen to be filthy, but is still pure. This is external - externally filthy Ganges. Can it not purify? It can. The purifying capacity of Ganges water is not affected by external filthiness. Whether there is good scent or foam or any mud mixed in, it cannot remove the purifying tendency and capacity of the Ganges water.

So the *vaiṣṇava* may have a physical or mental defect, but *vaiṣṇava* means the *ātmā* and as *ātmā* they are a purifying agency, the purest, normal factor in the

world. But externally, other things may be seen there, like that foam and dirt in the Ganges water. The purifying capacity of the Ganges water cannot be disturbed by any foam or any dirt mixed with the water. That is something separate from the spiritual capacity. The spiritual capacity does not depend in any way on these material, foreign things. So a *vaiṣṇava* may be seen as a little greedy, or a little easily excited, all these things. Physically also, one may be blind, one may be deaf, another may be lame. "Why should a *vaiṣṇava* be a lame man? Why can't he hear well?" But this thinking won't do. That *vaiṣṇava*, that saintly characteristic is independent of the physical. During Mahāprabhu's tour of South India he met Vāsudevavipra, a leper, in Kurmakṣetra. The leper Vāsudeva was a great devotee. His physical conduct was such that if any worm was falling on the earth from his sore he would put the worm back into the sore so it wouldn't die. Suffering from leprosy but he was a devotee cent per cent. Mahāprabhu found him and when He embraced him that leprosy disappeared. Sanātana Goswāmī was travelling back to Purī from Vṛndāvana and he developed some sores on his body from contact with bad water in the jungle. Mahāprabhu went to welcome him but Sanātana Goswāmī said:

"Don't touch this body of a sinful man. So many itches and sores are oozing and there is a bad odour. Don't touch me." But Mahāprabhu forcibly embraced him.

Then one day Sanātana Goswāmī said: "I should leave this place and invite death by falling before the wheel of the Jagannātha cart." When Mahāprabhu heard this He chastised him and then again forcibly embraced him and the sores disappeared. Immediately he had a good appearance outwardly.

Mahāprabhu said: "Sanātana, you are a *vaiṣṇava*, your body cannot be so defective. *Vaiṣṇava 'prākṛta' kabhu naya*, it is Kṛṣṇa's test to Me to see whether I have got any preference in My dealing with the *vaiṣṇava*. 'A defect is there in the *vaiṣṇava* so I must keep him aside.' No! Kṛṣṇa is testing Me. Only for that purpose it is seen. And your body is already pure. Only to test the public Kṛṣṇa has created this and if I cannot see it then I'll be deceived by Kṛṣṇa, so it is nothing, it is nothing but a mere show. Your body is as pure as anything. You are a *vaiṣṇava*, devotee of Kṛṣṇa. This is only apparently shown to serve some purpose of the divinity of Kṛṣṇa. And where there is *vaiṣṇavatara*, saintly devotedness, there can never be such things. Only to test My devotion Kṛṣṇa has sent you in this condition to Me."

So He embraced him and showed that he is as pure as anything, spiritual. He may be or may not be, still, the principle is this, that we have wholesale dutifulness towards Kṛṣṇa. That is all that is necessary.

As an *ācārya*, in the garb of an *ācārya*, Kṛṣṇa has come down. "I give you the clue, how, very shortly and very beautifully you can attain Me. I have come to help you to catch Me."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol!

"Take Me. I have come. And in this way I can be caught very easily. If you want to catch Me, come this way, you thoroughly can capture Me. I am giving you the clue, the key of My storehouse. You can come and loot, loot, plunder, there."

Gaura Haribol!

"But it is infinite. As much as you plunder it, it will increase and increase. No want is possible."

from 30th-31st Dec 1981

Tolerate Previous Karma

(from 30th-31st August + 1st+7th September 1983)

Only to join a particular association does not mean that one is relieved from all his previous tendencies of mind. One with previous bad tendencies must have sufficient tolerance and forbearance, and put sufficient faith in the dealings of the Lord, that whatever comes according to his previous *karma* should be tolerated. We must go on putting our faith and prayer towards the Supreme.

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

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

[Śrīmad-Bhāgavatam, 10.14.8]

Whatever adverse circumstances we fall into, we must not back out, but must go on praying: "My Lord, the result of my previous *karma* is causing suffering, but You please protect me, protect me." While continuing that troublesome mental stage, he or she won't lose his balance of mind, not lose his patience, but he must go on praying: "Lord, this trouble, even the leprosy, even any serious pain due to anything else, that is due to my previous *karma* and that I must suffer. I wouldn't like anyone else to suffer the consequences of my actions, good or bad. I must suffer that. I won't transfer it to anybody, nor would I like that the Lord will come and purify me. Why? Why should He come to purify, I shall have to suffer what I already incurred, from the misdeeds of my past lives. I shall serve and satisfy the Lord. I won't go to burden Him with these bad things. 'Here, You take all my sins. All the sins I give to You.'"

This is not good for a pure devotee, he does not like that. That: "Oh Lord, remove my sins." No. "All the sins that I have committed, I shall suffer. I only want Your sweet connection and hope I may not forget You and I can satisfy You, I can serve You, and not that You will serve me."

I shall take the Name and the Name will purify me and I will go on committing sin, and take the Name, and the Name will purify my sins. That is offence. We won't ask God to take our sin, to purify our sin. I shall suffer that. But I want the connection, and gradually these limited things will disappear. Mundane things are limited, they will have to disappear. And I with pristine glory, I shall enjoy the atmosphere of the purest devotee. *śuddha bhakti* is such, they want only to serve, no selfish idea, nothing of the kind, only to satisfy Him.

The standard of realisation, the quality, that is all important, that should be kept. Not only the magnitude of preaching, but what we are preaching. The quality cannot be ignored. It must be kept up, the standard high, and as much as possible, the true conception, the real conception for the thing, that must be kept up.

(from 7th November 1981)

Krishna Consciousness is not a Sweet-ball

(from 30th-31st August + 1st + 7th September 1983)

We must not be proud, but we must learn to be humble and patient and forbearing and conscious of past deeds, so we may not be carried to any other place. We shall try to satisfy the *vaiṣṇava* and Kṛṣṇa and try to learn modesty and humility, so that a rush of self-dissatisfaction may not arise. Disappointment can lead one to commit wrong things. Good association is necessary, so that in all circumstances we may be faithful to the Lord, to the creed, to *guru* and to Vaiṣṇava. Such a spacious, generous, conception of Kṛṣṇa consciousness, the all accommodating characteristic of Kṛṣṇa consciousness we must try to understand and follow, come what may.

*trṇād api sunīcena, taror iva sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ*

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others

without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."

[Śikṣāṣṭakam, 3]

Taror api sahiṣṇunā, I must not give any opposition to anyone, but still if any trouble comes from the environment towards me, I shall have to forbear it, like a tree. If the branches are cut up, or no water is poured into the root, the tree won't say anything. We must also go on in this way. *Taror iva sahiṣṇunā, amāninā*, because the goal is the very highest, it may be a long way. We may have to cross different planes to reach there. So patience is necessary, forbearance necessary. As valuable the achievement, the requirement should also be of that type, that magnitude.

It is not a sweet-ball. Kṛṣṇa consciousness is not a sweet-ball that I shall put into the mouth, and send to the stomach. We must be serious in our thought, what we have come for. If we can consider that is the highest destination, then we should be ready to pay for that. Why should we be so impatient? If anything comes to hinder me, to oppose me, I shall very mildly and with humility try to disperse all these difficulties on the way. 'I want to get the rose, but without the

thorn.' This should give warning to us, we must be careful. Kṛṣṇa is showing such instances before me, to teach me, that I may not be impatient. Patiently, carefully, consciously, and with the association of the higher persons only can we march on, so try to make progress.

Kṣurasya dhārā niśitā duratyayā, *Upaniṣad* says: "Just like a blade of a razor, the razor's fine edge, *kṣurasya dhārā niśitā duratyayā*, that is very difficult to pass over." *Upaniṣad* warns us. Very sharp, and we are to pass over, very sharp. So many subtle things are there, we must be very careful, if we be a little careless then it will cut and blood will ooze.

*uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ
kṣurasya dhārā niśitā duratyayā
durgam pathas tat kavayo vadanti*

"Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without

transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death."

[*Kaṭha-Upaniṣad*, 1.3.14]

So we must be all conscious, all alert on our way. If we go to the wrong side offence will come to the *Vaiṣṇava*, to *Dhāma*, to Deity, all these things. I must be so careful as if I'm passing over the blade of the razor. With so much care, as only an inclination to this side, that side will punish me, destroy my object. Be all alert, very, very, careful, of this very subtle, very soft thing. *Tṛṇād api sunīcena, taror iva sahiṣṇunā*. No room for any complaint about outside, our behaviour will be such. Only when we find that any offense towards *Guru* or *Vaiṣṇava* may cause us to lose balance, and we extend our patience, offer ourselves, so that they may not be insulted, that will satisfy the Lord.

"Just to save the prestige of My servant, he's sacrificing himself. He'll be highly rewarded."

And for his own case, there should not be any complaint. In this way he'll try to move. For his personal account he won't use a *paisa*¹, use any pence, but for the service of the Lord he will give anything and everything. Any amount for the *Guru* and *Vaiṣṇava*, any amount for their satisfaction.

There is only one necessity, the necessity of Kṛṣṇa consciousness, which is to spread Kṛṣṇa consciousness, and our end, our object is *prema*. *Prema* means to acquire more energetic tendency to spread Kṛṣṇa consciousness, higher and higher, of higher type.

Love will actuate us more and more towards the service of the object of our love. So service will acquire *prema*, and *prema* will induce us to service.

(from 20th-21st August 1981)

¹ a former Indian coin worth one sixty-fourth of a rupee

The Eye Should be Guided by the Ear

(from 4th March 1986)

It is mentioned, that our eye should be guided by the ear. The eye cannot see properly, and for the proper estimation of the environment the ear should guide the eye, how to see. If we go to the *Sriman Vighraha*, what will the eye say? But the ear will say much: 'Don't try to make the *Sri murti* the object of your senses, the eye, but please hear, and you will be saved. Stand before the *Sri murti*. He's seeing you but you can't see Him.' The spiritual scriptures will guide you: 'Stand before *Sri murti* as a criminal and pray before Him. He's seeing you and you will be purified by His sight. He is the seer and He is the knower. He is the enjoyer (*bhokta*) but you are not the enjoyer. The all subjective characteristic is in Him and you are a mere object of His pleasure. That is your proper position. If you can enter into such faith, such a conception, such a conviction, then you won't be lost. Otherwise, if you think you are the seer, or knower, or enjoyer, then you will be lost. You may have to take so many positions - from human to animal to tree, birds, water creatures and so on - but if you can connect with the

centre considering Him as the seer and yourself as the object, then you will not be lost. He is the Supreme subject and He is your guardian. Don't allow yourself to go away from the guidance of the guardian. That will be our main duty, our main endeavour for the whole of our life, to have Him as our guardian. We should be submissive servants. That is our proper position, always. Religion is proper adjustment, but we are all maladjusted, wrongly adjusted. We should give up that wrong adjustment and come to the proper adjustment at the centre, which is absolute good and beauty, and affectionate. We are wandering in a foreign country, being asked so many questions: 'Where have you come from? What do you want? Are you not a thief?' All these questions are asked in the foreign place but if we can go home, everyone will take interest for my benefit. I may not care for my own interest, but the guardians, the affectionate friends there, they will take care of my interest. That is home, back to God, back to home. Mahaprabhu advised 'Don't go to the area of justice - law and justice - but go above. Go home, to the land of affection and friendship. That is the goal and fulfilment of our life. Sri Chaitanya Deva and His followers and Srimad Bhagavatam come with such

advice for us. Gaura Haribol, Gaura Nityananda. If we can somehow connect ourselves with Nityananda and Sri Gauranga or His followers then automatically we shall find that one day we are in our home.

Goswami Maharaja has asked to publish another book very soon, 'The Lord's Search for His Lost Servants', 'Loving Search for the Lost Servant'. Chaitanyadeva and Nityananda prabhu came in search, loving search, for the lost servant. That is Their campaign. Anyhow we are to connect with Them and we shall find in no time we will reach our home.

By the grace of Nityānanda we shall get the grace of Gaurāṅga. And by the grace of Gaurāṅga we shall get the grace of Rādhā-Govinda. That is the general way, the Grand Trunk Road.

(from 20th-21st August 1981)

Beauty is Enjoyer

(from 19th May 1983)

The first devotee is Brahmā, then higher is Śambhu, Śīva, then Saṅkarṣaṇa and then Lakṣmī. In this way the gradation of devotion is going higher.

The Brahmā level is devotion mixed with *karma*, *karma-miśra-bhakti*. The exploiting tendency with a certain amount of devotion, that is Brahmā. The Siva level is conditional devotion, devotion mixed with knowledge (*jñāna*) and *yoga*, *jñāna-miśra-bhakti*. Renunciation with a certain amount of devotion, dedication, that is Śīva.

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

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

Hanumān says: "Yes, I have some *bhakti*, but that is not considerable. I appreciate the position of the Pāṇḍavas where Kṛṣṇa has taken an equal position with them and they are very close friends. My

relationship is on the level of master and servant, but they are mixing freely as friends."

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

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

Jīva Goswāmī says the meaning of Bhagavān is *bhajanīya guṇa viśiṣṭha*: "He Who has got superior qualities to attract us and engage us in His service." That is Bhagavān. Beauty attracts us and charms us, engages us in His service. Beauty is enjoyer not enjoyed. The general misconception is that the beauty is to be enjoyed by us. But no, it is the enjoyer and enjoyer of the highest position, beauty. Such beauty is in Vṛndāvana, where Kṛṣṇa and other paraphernalia

attracts us and makes us want to be servant, wholesale. No individual freedom remains with us. Such attraction, attraction of such a degree, where all our individuality merges to work for His satisfaction. No longer can we retain our selfish interest. Such beauty.

Your attitude for the search will be such, that you are almost unfit in the search for where you want to go, want to begin. So unqualified you are. This is the qualification for the finite to approach the infinite. If you feel that you are something, that is a disqualification in your search after infinite.

(from 20th-21st August 1981)

None to Blame

(from 19th May 1983)

‘The whole responsibility is with me. None to blame.’
With this attitude we are to wait. We should not believe our own ideas.

The gist of *Bhāgavatam*, *Gītā*, the very substance of Their teachings is like this. "Don't blame the environment." Others are not responsible for your trouble; your trouble has come from within. Generally we want to blame others; either this party will be good, that party will be bad. But it is not. The adjustment must come from within me. So, we must pray to our inner Lord, *caitya-guru*, to guide us properly. Different things for different sections.

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

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

minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action. (*Bhagavad-gītā*, 3.26)

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

*tat te 'nukampām susamīkṣamāṇo,
bhuñjāna evātma-kṛtaṁ vipākam
hr̥d-vāg-vapurahir vidhadhan namas te,
jīveta yo mukti-pade sa dāya bhāk*

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

[*Śrīmad-Bhāgavatam*, 10.14.8]

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

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

Lalita Devi

(from 5th September 1981 – Lalita Saptami)

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

If a drop of sweat is found on the holy feet of Rādhārāṇī and Govinda, Lalita cannot tolerate it. She comes to remove that drop of sweat at the feet of Rādhā-Govinda with the earnestness of a million times intensity. This is the place where she is living with such an intense degree of service and love. It is her abode. Her abode is located where? It is the domain of love. According to the intensity, the gradation is there. Her quarter is located in such a place. Rūpa Goswāmī Prabhu gives a glimpse of that. She is so earnest, so eager, in her rendering of service to the Divine Jewel, that a slight necessity makes her expand a million times to do the service. That is Lalitā Devī.

She's a little aggressive in her nature but that is due to the intensity of her love towards Them. She is a little forward, as if she lacks modesty. A little haughty it

may seem. But what is the reason? It is because she cannot tolerate any drawback or any mistake in rendering service. So sometimes her humility seems to be lacking but that is due to the infinite intensity of her love towards Them.

Rūpa Goswāmī says "We do not see the roughness. It seems to us very mild and soft. Her slight haughtiness seems to us to be softness. So much humility, such is her internal wealth." Let us offer our obeisance to her. Today is her birthday, we are told from the scriptures.

When she's roaming around the streets of Vṛndāvana, so many are coming with a petition in hand, "Please enlist my name in the service of your group. I want to have admission to your group." Not only that, she's also canvassing wherever she goes, canvassing, "Come, join our group to do service to my Lord and Lady." That is the nature of Lalitā Devī.

We are told that she's a little more inclined towards Rādhārāṇī than Kṛṣṇa. She sometimes goes to Kṛṣṇa to get a better understanding of Rādhārāṇī's needs. Of course, that is the very deeper layer. The deeper plane of the Divine love affairs between Rādhā-Kṛṣṇa. It is too high for us. Still, we are told that.

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

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

Our direction from Guru Mahārāj is "Don't tackle all those fine things of the domain of love roughly. Stand at a respectable distance and try to view them with the greatest, with the utmost respectful reverence." The plane of divine love is very fine, very subtle, very soft and susceptible to such a high degree. So fools rush in where angels fear to tread. Keep this always in your mind. Otherwise, instead of real love you will acquire something else.

guru-gaṇa-śire punaḥ śobha pāya śata-guṇa

"All desirable objects, when offered to our Gurus, become glorified one hundred-fold, as Their crown-jewels."

The very key to have entrance into that plane, is to try to see them on the head of one's Guru Mahārāj. Then that thing will be seen very brightly, "It is on the head of my Gurudeva." This is the secret that has been

given to us by Bhaktivinoda Ṭhākura. Try to see it at the head, over the head of your Guru Mahārāj, then it will shine very brightly for you, *guru-gaṇa-śire punaḥ śobha pāya śata-guṇa*. So don't be very aggressive in nature there. With that spirit you will be the loser. *Pūjāla rāgapāṭha gaurava bāṅge*.

Lalitā Devī is very loving towards both of Them, the Divine Couple, but she's a little more inclined towards Rādhārāṇī. This is *Rādhā-dāśya*. Our line of devotion is like that. There are different lines to approach Kṛṣṇa, even within *mādhurya-rasa*. But it must be through Rādhārāṇī. If we want to go to Kṛṣṇa we should approach Him through the service of Rādhārāṇī. Then we can try to have Śrī Lalitā Devī as our desired leader. We should go through Rūpa Goswāmī, then from Rūpa through Lalitā towards Rādhārāṇī. That should be our way. This has been demarcated for us by our well-wishers. And we must consider it very soberly and sincerely and we shall try to learn how we should deal with them. They are all our Guru or guide, they're all our guide. If we have aspiration for a drop of that divine nectar of that intensity then we are to follow such course in our life.

Faith

(from 25th September 1981)

Faith is the highest endowment in you through which you can come in connection with finer and finer types of endeavour. Mental speculation, by engaging your reason, is only drawn from material experience. What more, if pressed, what more can we produce? Only faith, but you are very much afraid that faith may be blind. But in the infinite, it is impossible to have any blind faith. You may not conjecture even a point of that. So many things may exist there. So don't think that your faith will misguide you. And faith does not mean that ordinary credulity. Faith has also got its qualification, definition, to accept, to understand, to feel, that there is one by whose connection everything can be connected. It leads to the conception of a central truth of the highest controller. That sort of faith. That is not only plural but one. There is one and many, not only many, but there is one also. That sort of faith.

Duties and Debt

(from 20th September 1981)

*devarṣi-bhūtāpta-nṛṇām pitṛṇām, na kiṅkaro nāyam ṛṇī
ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam, gato mukundaṁ
parihṛtya kartam*

O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind, or even one's forefathers who have passed away. Since all such classes of living beings are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately.

[*Śrīmad-Bhāgavatam*, 11.5.41]

One who has given up all obligations for all sorts of discharge of duties, only he has eliminated debt. A man is born with five or six kinds of debts. We are indebted to the air, to the water, to rain, so many natural things. From childhood we take help from the environment.

This is debt to the demigods, *devas*. Also we have debt to the nation. From our very birth, we take advantage of the knowledge which has already been given to the society by the research scholars. Electricity and other things, the scholars have discovered many things and we get the facility of that, as well as the knowledge, the letters, everything already given by the society. This is debt to the sages, *ṛṣis*.

We get help from the vegetable kingdom, the animals, the milk, and so many other animals, such as the dog protection. So *bhūta* means ordinary animals.

Especially the relatives, near and dear ones, we cannot but accept their help. *āpta* means relatives, kinsmen.

nṛṇām, means the ordinary people. Generally we get something from the ordinary human society, for instance the rice producers and other crop producers.

We also get something from the *pitṛ*, forefathers; they have left some property for us and gave birth to our body. In our childhood they brought us up. In this way we are indebted to father and mother, *pitṛṇām*.

Devarṣi-bhūtāpta-nṛṇām pitṛṇām, na kinkaro nāyam ṛñī ca rājan, this is the general obligation. But one who has exclusively devoted their self to Kṛṣṇa, is not indebted to anyone. *Sarvātmanā yaḥ śaraṇam śaraṇam, gato mukundaṁ parihṛtya kartam*. One who

has given up all duties and taken up refuge under the holy feet of the Lord, is not liable for any debt to anyone. Only one who has completely surrendered to the feet of the supreme Lord, is not indebted to anybody. Otherwise, when we are living we are awake in the social position, the *jīvātmā* of course has got obligation to so many. But when we can dive deep to see only that all are superficial agents of Kṛṣṇa, Kṛṣṇa is the all in all, He's all in all and they're all His servants, then the whole energy we can devote to the master, we won't care for any debt to anyone else, as they will be considered the agents of Kṛṣṇa. So one does not feel obligation to anyone but Kṛṣṇa, when one has gone into the plane of deep understanding.

That day is fruitless, non-productive, in which we do not talk about, or we do not cultivate anything about the Supreme Being, our Lord. If there is no consultation about our Lord, if we forget our own Lord, who is pure and the end of all in our life, the Lord of lords, when we forget Him, that day is non-productive.

(from 6th-7th July 1983)

The Sustainer of the Whole

(from 26th-28th November 1981)

That which is so very rare for even Brahmā, the creator of this universe, to attain, in the market Nityānanda Prabhu has come with that thing and from door to door is approaching everyone, "Take this, take this, take this." What is that? *Brahmava durlabha prema*. That which is aspired after by the great creator of this universe, unapproachable by him, has been taken down here by Nityānanda Prabhu, and He is wandering from door to door: "Accept this." In so many ages, this thing has never come to this plane of life, in ages. Love, divine love, how magnanimous it is. Feel it for yourself. You know only to consume at the cost of others of the environment. You think that a big consumer is a big fortunate man. You are settled in this sort of conception of life, that exploitation. The great scientists can exploit not only the animate but even the inanimate in the most crude form; they're expert to exploit them also. Great scientists do not know the real nature, the real and stern nature of the environment that they are to pay back to the farthing, with interest. They think they are getting an easy loan

from nature, but they do not know nature's stern laws. They are very boastful of their civilised society. Just the opposite is required, not to consume, but to be consumed. Consumed by whom? By the debauchee, by the highest centre of the Absolute Good. That is real fortune. There is life, and there is life real. Real life is there only. No reaction, above reaction, rather, the sustainer of the whole, this sort of nature can sustain the whole of the existence. Not only mundane, non-mundane, that wave, that sustaining wave of all the universe gets food from that type of sacrifice which is in the highest causal plane. Who wants the honour of that sort of sacrificed life? And how beautiful, how sweet that is. It is inconceivable, such type of self-giving, so sweet. Not exploiting but giving and utilising and furthermore utilising in the highest quarter, in the subtle-most plane. That sort of self-giving. Not to the hand of the dacoit, not for the nation, not for this or that ordinary thing. The highest sustaining wave is filling up from that fountain, and it is there we are to contribute, to contribute our energy. Gaura Hari bol!

The Enquiry must be Stopped

(from 25th September 1981)

śrī bhagavān uvāca

*bahūni me vyatītāni, janmāni tava cārjuna
tāny ahaṁ veda sarvāṇi, na tvaṁ vettha parantapa*

The Supreme Lord said: O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot.

[Bhagavad-gītā, 4.5]

I know everything, but you do not Arjuna. I am everywhere. I know everything. But it is not possible for you to come to My level and to know anything and everything.” *Bahūni me vyatītāni, janmāni tava cārjuna, tāny ahaṁ veda sarvāṇi.* I know everything. *Na tvaṁ vettha parantapa.* You may think that you can control so many enemies, but still you have got limitation. You don't know everything.

The infinite is a part of Me. I transcend the infinite.
That is my position. I can transcend infinity.

*Athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham dea kṛtsnam ekāṁśena sthito jagat*

“But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings.”

[Bhagavad-gītā, 10.42]

No limit can be imagined in My consideration, so don't try.

*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, hear the transcendental narratives of Your pastimes, which emanate 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]

The enquiry must be stopped and only submission, submissiveness, will help you most. You have been given your quota, your sphere. You utilise your energy there only. That will be the best production you can have.

jñāne prayāsam udapāśya namanta eva. "You surmise towards infinite good, as I transmit to you about the outside knowledge. Submit, accept that, and go on with your duty in your own sphere. You will make maximum benefit there. You will get the maximum benefit only if you confine within your limit, and place your confidence in Me, in My sayings, My statement. Give up trying to measure anything and everything, to swallow everything to put in your own belly. It is impossible. Why do you fight with your own shadow?

It is a loss of energy, so give up that impossible attempt. Submit, have faith, and go on with your duty. And then you will feel calm, you will come in contact and you will feel My presence and that will satisfy you enough. Through My agent, try to be in My connection, and that will give the maximum attainment to yourself."

Don't forget that we are limited, and there cannot be many unlimited. Unlimited is one. We are all limited. But the progress according to our submission means faith, *śraddhā*. Not by our audacious attempt to know anything and everything. That may work in the material sphere. But the sphere of souls, oversouls, Supersoul, we have left that, and now we cannot enter, cannot even conceive of such fine planes where so many wonderful things are existing. It is impossible for us to guess, to imagine even, about the subjective plane, the higher plane, the plane superseding reason, of which we hear so many wonderful things.

You want to know, confined in this mundane world, the material. Through the eye experience, ear experience, nose experience, tongue experience, and touch experience, in this jurisdiction you will plod, in the clay, in the mud. You may make any amount of progress you like there. But if you keep in your heart the existence of the higher types of world, region,

subjective, super-subjective, super-super-subjective, this method will not have any effect there. You cannot even imagine. Only through submission you may come in touch with that plane. That is the way.

When the higher existence will call for you, you will enter dancing. Dancing you will enter, when the call comes for you, from that sphere. *Yam evaiṣa vṛnute tena labhyas*, (*Katha-Upaniṣad*, 1.2.23). You will not know how you can go there, how you can climb up there. The whole sphere, the whole court will come to you, to your house. You will cross so many barriers of foolish protection and you will pass there. Your connection with them will be so easy, with no difficulty. And that can be done only through faith. So many qualities have been mentioned about the ordinary soul but faith is the highest qualification, the highest form of capacity, *bhakti*.

Don't Try to Extinguish the Fire

(from 9th-15th July 1982)

Our Guru Mahārāja said, "If there is any fire, don't try to extinguish it and then come to Kṛṣṇa, no, there's no necessity of extinguishing the fire, no necessity. All your internal necessity is with Kṛṣṇa and you go to extinguish the fire, thinking that you have some necessity with the thing that is going to be burned, but no, no necessity is there. The whole world may be reduced to ashes, you won't lose anything. All your necessities are in the holy divine feet of Kṛṣṇa. He can supply, He can capture, He can give your fullest engagement. Naturally your relation with Him is such."

"Wherever you cast your glance you will see I am the party there, I am there." We want to do good to others, but He will say, "I am there so your attempt to do good to others is not necessary. I am fully conscious of their benefit so you will owe nothing, nothing." He has got the best interest and best liking for everyone. He is there so all mundane engagements may be stopped. You, myself, and others are all

subsidiary, in this way, in a general way. Then again readjustment through Yoga-māyā, in a group of service, that will come to us. Everything there is similar but not the same. It appears to be the same but it is not. Crossing that layer of satisfaction we again feel dissatisfaction. “I am not getting the service of Kṛṣṇa.” Not a drop to drink, only hankering, hankering, increasing hankering. “How can I get a drop to drink of this nectar?” That will be another thing.

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

Know this, and Kṛṣṇa’s aspect, His different aspects will be unfolded to our hankering and we will find love, infinite love.

Be Careful about Vaiṣṇava *aparādha*

(from 7th-8th March 1981)

The *vaiṣṇavas* are your guardians, your well-wishers, so be careful not to do any wrong towards them. Towards the ordinary persons, in the ordinary plane, you need not be so cautious. They won't harm you. But be alert that in the important plane which you are attempting to enter, from that plane obstructions may not come to you to trouble you. Be careful, because the devotees are your well-wishers and if you do any wrong to them that will be very bad. It will in turn bring great disaster. Be careful about Vaiṣṇava *aparādha*. All other misdeeds may be cleared by the grace of the Lord but not offences to the Vaiṣṇava. That is a peculiar thing. All misdeeds may be forgiven by the Lord but in the case of offense to His devotee He does not take the law into His own hands but He lets he who is offended decide. That is a peculiar position of the Supreme.

Vṛndāvana dāsa says, "The thorn enters into a particular place in your body and only through that can it come out, not through other parts." So the Vaiṣṇavas, they constitute the body of the Lord, as it were. So if

any harm is done to a particular place of His body, that part should be given some medicine, some nursing should be given to that part, and not to other parts. Vaiṣṇava *aparādha* is like this. Only the Vaiṣṇava can forgive what wrong is done to him or her, not even the Lord cares to do that. That is a peculiarity in Him.

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

So may we be saved from offences against a Vaiṣṇava.

Nitāi Caitanya.

As much as we can give ourselves to the holy feet of Śrī Gaurāṅga, automatically we shall find we are in the service of Rādhārāṇī, the highest negative potency that can draw the maximum rasa from the positive Kṛṣṇa. Beautiful, Reality the Beautiful. *Mahābhāva, rasa-rāja mahābhāva*. Full of ecstasy, ecstasy infinite and to draw that ecstasy for Herself for the world.

(from 14th 15th November 1982)

Everything is Sweet

(from 27th July 1982)

Long ago, one German scholar stressed his opinion that the *Gītā* is the highest spiritual book. And his point was that *Gītā* clearly advises us not to correct the environment but to correct our own self to adjust with the environment. That is the key of the advice of *Gītā*. Cure thyself. You have no power to bring about change in the environment. That is the Divine Will. That is irremovable. The result of all the forces that are acting from outside, you have no hand to interfere with that. That will only be a useless waste of energy. Try to correct yourself to adjust with the circumstances outside. This is the key to success of life.

*tat te 'nukampāṁ susamīkṣamāṇo ,
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidhadhan namas te,
jīveta yo mukti-pade sa dāya bhāk*

"One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir

to the land of freedom: he attains to the plane of positive immortality."

[*Śrīmad-Bhāgavatam*, 10.14.8]

You have your duty to do but don't aspire after the result, *mā phaleṣu kadācana*:

*karmaṇy evādhikāras te,
mā phaleṣu kadācana
mā karma-phala-hetur bhūr,
mā te saṅgo 'stv akarmaṇi*

"I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."

[*Bhagavad-gītā* , 2.47]

The result depends on the external force. You have your contribution. There are thousands of *lākhs*² of contributions from others and the result, that will

²

1 lakh = 100,000

create the environment. So you may contribute, you may give up your quota. But whatever you find, you are to take it as the best because it is the interference of the highest, of the Absolute. There are so many results of so many individual activities but they are all harmonised by the Absolute Will. You are to see and look at it like that and adjust yourself accordingly.

In *Gītā* it is said: *karmaṇy evādhikāras te*, you have responsibility only to discharge your duty, your quota, *mā phaleṣu kadācana*, and never aspire after any particular environment. It will come in its own way. You cannot transform it, you cannot change it. You have no power to change the circumstance, the environment. You should try your best to change your own self to suit the environment. *Karmaṇy evādhikāras te, mā phaleṣu kadācana*, never consider yourself the cause of the result, never the consequence of your action. You are doing one thing but the result is giving another thing. So because I work for a particular result and I don't achieve it should I be discouraged? No. You go on doing your own duty and it will be offered to the Infinite and the Infinite will shape the result in Its own way. Whatever you are contributing, contribute it towards the Infinite and

the Infinite will mould the result in Its own way. You are not to detect that. If you do that you are lost. *Karmaṇy evādhikāras te, mā phaleṣu kadācana, mā karma-phala-hetur bhūr*, never aspire after any particular consequence of your action. *Mā te saṅgo 'stv akarmaṇi*, at the same time don't be idle, don't be worthless. Go on discharging your duty independently of the external consequences.

While doing this you have to remember Kṛṣṇa and then you will be able to come in the relativity of Kṛṣṇa, the Autocrat outside. And you will gradually come to realise that the environment is friendly. When your previous actions disappear in this way, you will find everything, every wave, is carrying good news to you. When your egoistic attitude has vanished you will find yourself in the midst of the sweet wave all around. To do away with what wrong you have done hitherto, such attitude is necessary. Do your duty, but never expect any definite result. You cast it towards the Infinite and then one day will come when you will find that your egoistic feeling will be dissolved and from within your real self, a real member of the Infinite, will spring up, awaken, and you will find yourself in the sweet wave of the environment, where everything is sweet.

Sweet, sweet, sweet, everything. The breeze is sweet, the water is sweet, the trees are sweet. Whatever you come in contact with, everything is sweet. Your false ego is your enemy and to dissolve that ego such process is necessary. Do your duty as you see fit but never expect any reward according to your will.

Then if you adopt this *karma-yoga* in no time you will find that the false ego that was expecting something crooked for your selfish purpose, that vanishes, and the broad, wide ego that is within, that has come out, and you are in harmony with the whole universe. The harmonious world will come before you. The cover will disappear, the cover of our selfish desire, selfish end, that will disappear. The disease is within. The cause is not outside, and this applies to everyone. A *paramahansa* Vaiṣṇava, a saint, he sees that everything is all right, nothing to complain. To the furthest extremity everything is good, everything is sweet. Then he comes to live in the plane of divinity. The selfish false ego is creating disturbance, and that ego should be dissolved.

In *Bhāgavatam*, *tat te 'nukampām*, not only is the environment not my enemy but we shall find out that this is the grace of the Lord. Whatever is coming to me like an enemy, this is the grace of the Lord. I can't see this. The dirt is on my eye. Rather, I see the opposite. But everything is divine. Such a searching attitude is necessary. All is the grace of the Lord. Really it is so but the disease is in my eye, the disease is in my feeling, the disease is in my ear. I am diseased and if that disease is cured I shall find I am in the midst of the graceful world, I am a member of the gracious world. Only the cover is deceiving me from having the real estimation of the world.

We will become a bona fide student of the devotional school if we are able to accept such an attitude towards the environment, towards the Lord. We are to think that His will is everywhere. Even a straw that is shaking, it can't do so if not sanctioned by the Supreme Authority. Every detail is detected and controlled by Him. In this way we are to see that the environment is optimistic and the pessimism is with me. My ego is responsible for all sorts of evil. This is Vaiṣṇavism. If we can do this then in no time our disease will be cured and we will be in the midst of

ample, infinite blissfulness. Don't try to cure what we see on the outside. Our tendency at present is like this, that "Everything must be favourable to my will, my understanding." We all want that. "Let everything follow my control, my sweet will." Then we are happy. "Everything will obey me then I am happy." But we are to take just the opposite direction.

*tṛṇād api sunīcena , taror api sahiṣṇunā
amāninā mānadena , kīrtaniyaḥ sadā hariḥ*

"One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."

Śikṣāṣṭakam , 3

We should create no resistance to the environment. Even if there is some attack and undesirable things come towards me, I am to forbear that. To my utmost patience I am to tolerate it. I won't do harm but if some attack comes to me I shall have forbearance to the extreme. *Amāninā mānadena*: I shall honour everyone but won't seek any honour for myself. In this way we can make contact with the sound aspect

of the Lord Himself in the holy Name. Thus with minimal energy and in the least amount of time we can attain our highest goal. The plane of Kṛṣṇa where He is living, that is the most fundamental plane.

It is possible. All these mundane engagements will vanish, die, and our inner heart, inner soul will awaken and that soul will find that he is in a sweet wave dancing, dancing and merry making in Vṛndāvana in relation to Kṛṣṇa and His followers, His group.

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

What do you think? Is it unreasonable?

Devotee : No. It's completely ecstatic.

Ecstasy Personified

(from 16th October 1981)

*sukha-rūpa kṛṣṇa kare sukha āsvādana
bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*

"Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."

(*Caitanya-caritāmṛta, Madhya-līlā, 8.158*)

He is ecstatic, ecstasy personified, He is tasting Himself. Kṛṣṇa is tasting Himself, His own *rasa*, His innate self. But the devotees are of a different type. They extract *rasa* from within Him by serving a movement in that *rasa* and they distribute it at large. They distribute it

widely towards the external sphere. So they are our real friends, the devotees, the *śakti*, the potency. If we have any gratitude for the fulfilment of our life, that must go to the devotees, to the potency. Then finally they will take us and accept us as one of them, not as an outsider that is being treated like a guest. Those devotees can give final entrance to us with a position of service in the world of divinity, the highest form of divinity. Simplicity, divinity, then sweetness, magnanimity, and so many things of the highest order are to be found there in ample magnitude. That is told by Mahāprabhu, as hinted in *Śrīmad-Bhāgavatam*.

Bhaktivinoda Ṭhākura said, "At first I could not understand how that type of conduct of the Absolute as displayed in the Vṛndāvana pastimes should be considered as the highest. I fasted and prayed internally, 'Please reveal it to me,' and it was revealed. When it was revealed in me how it is the highest, how it can be the highest level of our fulfilment and the *līlā* of the Lord, at the same time, simultaneously it came within my mind who Mahāprabhu is, Gaura-sundara. Who is He? He's none other than Rādhā-Kṛṣṇa combined. It came, it flashed in my mind, simultaneously with His advice, with His gift to the people, who He is."

The land of lawlessness, the highest quarter is lawless. That was the contribution of Mahāprabhu. Law has got no position there, it is so intimate. Law comes to decide between different interests of different parties. But there is no necessity of law there. Everything is madly approaching to serve. All are mad to serve, and the management, the administration, is also conducted by the law of love, so to speak. The ordinary law and the law of love, and that is infinite. So it is not a finite thing such that there will be a quarrel in which one gets, but another does not get. Just as there is enough oxygen for everyone. Everyone is taking, yet there is no scarcity, He is absolute, absolute.

Travellers, we are travellers in the infinite. The hope, that I have heard that this is the way to that place, will keep our heart enlivened. *śraddhā*, hope.

No risk, no gain; greatest risk, greatest gain.

(from 27th August 1981)

Fire of Separation

(from 27th August 1981)

Rāya Rāmānanda is usually known to us as Viśākhā *sakhī*. But superficially he had some representation of Arjuna as detected by Mahāprabhu. Bhāvānanda Patanayak had five sons, Bānīnātha, Gopīnātha, Rāya Rāmānanda and another two. So Mahāprabhu said, "He is My eternal friend. Bhāvānanda is as Pāṇḍu and his five sons, they are *pañca* Pāṇḍava, that similarity. Rāmānanda is a very close and intimate friend of Mine, like that of Arjuna." That is an external impression as given by Mahāprabhu, but really, Rāmānanda's internal acquaintance is that of Viśākhā.

To see him in that manner as Arjuna, the closest among those five, is a temporary and external, fleeting sentiment of Mahāprabhu. Arjuna is *sākhya-rasa*. Outwardly Mahāprabhu dealt with Rāmānanda a little respectfully. He used to see him with some respect, some difference, as *sākhya*, but internally he saw him as *sakhī*. Svarūpa Dāmodara and Rāya Rāmānanda, both of them, used to console Mahāprabhu when the great, indomitable flow of love in separation arose in the heart of Mahāprabhu and ostensibly disturbed Him.

These two friends tried their best to console Mahāprabhu by diverting His mind towards different directions. Sometimes they gave impetus to His own line of thought, and sometimes they took Him towards other directions. According to the circumstance they could read they tried their best to give Him relief from His outwardly painful gestures and movements. This happened for twelve years continuously. Advaita Prabhu had almost dismissed Him. "You no longer have any necessity to stay in this world."

*bāulake kahiha - loka ha - ıla bāula, bāulake kahiha -
hāte nā vikāya cāula
bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā
kahiyače bāula*

"Tell our Prabhu, who acts as madmen do, that
everyone has lost their sanity,
And rice once high in price has no value.
In love of God, half-crazed humanity neglects this
world and all they once held dear;
tell Him a madman brings this to His ear."

[*Caitanya-caritāmṛta, Antya-līlā, 19. 20-1*]

Advaita Prabhu declared this to Mahāprabhu in a mystic poem which he sent through Jagadānanda Paṇḍit. Mahāprabhu read it and became unmindful. Svarūpa Dāmodara noticed and requested, "Please hand it to me." He took it and read through it, and Svarūpa Dāmodara, who knew everything, was asking, "What is the real meaning of this poem?" Mahāprabhu answered in a vague way, "I don't know what is the real purport of this poem, but I may make a guess, since Advaita Ācārya is very conversant with the ways of the *śāstra*, and the *śāstric* conduct of Deities. In the *śāstra* generally we find there is first an invitation to the Lord, an invocation period, and then for some time He is kept to serve the purpose of worship. And when that is fulfilled, then there is departure; no longer can we continue with our general adoration. The spirit is a better view. The purpose for which You came here, You descended here, that is finished. Now it is better for us to retire."

"I don't know what the real meaning is but I may guess something like that."

Then Svarūpa Dāmodara was unmindful. "Oh, Advaita Ācārya is bidding adieu to us all."

After that Mahāprabhu stayed for twelve more years. But His mood was not approachable by the ordinary public. He displayed the highest separation mood from Kṛṣṇa, to the greatest degree, of different types, both physically and mentally. Twelve years continuously like fire, a life of fire, that was exhibited in fire of separation. That was shown. Such a great feeling of intense separation from God is not to be found anywhere else. That God's separation spirit can be so intense to such a degree, to produce so many symptoms in the body and mind and in the movement, is unknown to the world.

Somewhat we get its acquaintance from the life of Rādhārāṇī. But there also we do not find so much complete revelation in the pangs of divine separation. Such a degree of revelation we do not find anywhere, for all time, continuous and high intensity love, divine love, so much sacrifice, so intense sacrifice at the altar of the All Beautiful, so much appreciation for the Absolute Beautiful. Such deep attraction was never seen anywhere in the history of the world, not even in any scripture is it mentioned like that. No witness is found in any of the oldest scriptures. Yet that was found the other day, only five hundred years back. It is written in

the books and is verified by so many observations of genuine persons, men of standard thinking, eye witnesses - Rūpa, Sanātana, Raghunātha, Svarūpa Dāmodara, Rāmānanda, and so many others, so many eye witnesses.

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