

# **A SIP OF ELIXIR**

**(Questions and Answers)**

**Goswami Shyam Manohar**

## **A SIP OF ELIXIR**

GOSWAMI SHYAM MANOHAR

**A Joint Publication**

**Contribution for Publication**

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**1st Edition in English-**

Prabhu Charan Shri Vitthalnathji

Janmotsav- Vikram Samvat 2079

**500 copies**

**(For Free Distribution)**

**Available At -**

Shri Vallabh Sukhdam (Kandivili West-Mumbai)

- Shri Vallabhacharya Vidyapeeth -Halol

- Atulya Sharma - Mob. +91-9727718459

**Printer**

**Krishna Printery- Vadodara**

**Cover Page design**

Khyati Jay Bhula

## From Translator's Pen

It was the year 1987-88 when I first met Shyam Baba in Delhi. Until then, although initiated in the Pushti Sect (Sampraday) at the age of five, I knew a little about it. I was not able to discriminate between this sect and others and was considering it as one among the many to reach the Godhead. But as they say “the chosen ones are given several opportunities to come near Him and they will have no other option but to take the path they are destined for.”

Fortunately, I got an opportunity to travel to Kishangarh from Delhi with Aapsri and Shri Ashok Sharma. I had heard a lot about the revolutionary concepts which Aapsri used to propagate. Like many, I never used to agree with those concepts as I had a firm belief that the prevailing system of temples managed by Public-Trusts is the right approach. So while travelling, I raised several questions assuming that Aapsri would not be able to convince me. Due to my ignorance, I had forgotten that I was just like an ant in front of an infinite ocean of knowledge. Aapsri not only demolished the misconceptions but also established the purpose of life of a Pushti-Jiva in my heart.

Slowly, I became interested in reading Pushtimargiya Sahitya such as Vartas and Shiksha-Patra. During this, again several doubts started sprouting in my mind. Being in another city, it was difficult to approach him frequently. So, I thought of clarifying those with other Acharyas. I was arrogantly told by the senior Vaishnavas not to ask questions as it may cause a lot of discomfort to them. But for a few, many present-day Acharyas have built an imaginary fence around them so that nobody is able to ask questions and that seems to be the biggest cause of

ignorance of present-day Vaishnavas. I was in search of the right path as propagated by Shri Mahaprabhuji. So, somehow I caught hold of Aapsri's writings and a collection of his Pravachans (discourses). It was really a life-changing experience to read those. He not only addresses your queries but also goes to the root and through several examples tries to explain the true concepts of Shri Vallabhacharya.

The book “Amrit Ka Aachman” is one of those, in which several questions which come into the mind of a Vaishnavas seeking the true path, are addressed. The questions in this book are raised by the seekers on several occasions in his discourses at various places. All those questions and answers have been compiled to give it a form of a book. The answers cover the devotional and philosophical aspects of Shri Vallabhacharya. It was Aapsri's wish to get it translated into English.

Let me confess, I am not very fluent and conversant in English and it was very difficult to find the correct translation of the technical words in the script. Also, it is my first attempt of translating any book, but with Aapsri's grace I could put in some effort and could complete this book “A Sip of elixir”. I hope it will be helpful for the younger generation as they are more familiar with this language. There may be several mistakes in the text and the readers will pardon me for those but I feel as long as the meaning is conveyed, the purpose is served.

Atulya Sharma

# A SIP OF ELIXIR

## PREFACE

Some people think it is an insult to Goswami Balak if you ask him any question. But it is my firm belief that it is an honour for a Goswami Balak if questions are asked because they are religious leaders (Dharmacharya). Shri Mahaprabhuji clearly states in his Patra-valamban-Granth that the religiosity of a spiritual leader lies in the fact that he properly understands the holy sacred scriptures. Understanding this, he tries to bring it to his conduct and behaviour. Whenever a seeker or a person who either wants to liberate himself or has the desire for devotion or is practising religion comes to him, he should welcome the question raised and either give a convincing reply or brief the seeker about the mistake in his question. Clearing doubts is the sacred responsibility of the Acharya. His position as a religious leader is honoured in fulfilling this responsibility. Therefore, if the true form of Dharma is to be understood, then Bhagwan says in Gita, “तद् विद्धि प्रणिपातेन परिप्रश्नेन सेवया उपदेक्ष्यन्ति ते ज्ञानम्” This has been our true system. It is also true that when we go to a religious leader, we should be humble in asking questions. If we have curiosity, then we should go to him “तद् विद्धि प्रणिपातेन” with humility to know the correct principles. The pride of a spiritual

leader or Dharmacharya is when he explains to you the principles of Dharma.

All of us, who are disciples of Pushti-Marg (Path of Grace) and following Pushti-Sampradaya (Pushti-sect), should follow it not like a herd of sheep but based on the principles given by Shri Mahaprabhuji. Thus, there should be no hesitation in asking questions. There should be no hesitation in understanding or making you understand the principles. Ask any question without hesitation.

-Goswami Shyam Manohar.



## Editorial

There was a time when people were furious and agitated. There was an atmosphere of fear and doubt. From 1987 to 1997, wherever Aapsri (Goswami Shyam Manoharji) travelled, there was a question-and-answer session immediately after his discourse. It is not that questions were not asked before this period; rather they were raised purely out of curiosity in the minds of the people. But this period was different as there were arguments, allegations, tactics and examples attached to the questions, either in verbal or written form.

Why? Having seen the decisions by the Courts, Aapsri thought that now the sect had to decide on the choice between the sacrifice of the throat and hands. It has to choose between the income of the temples and the ownership of Sevyaswaroopas. So, He decided to announce the true principles and the facts to the public and expose the prevailing unprincipled baseless practices. He enthusiastically used to travel to various places to give a discourse. It was neither possible nor expected that the disciples and the system's beneficiaries, the Acharyas, who were habitual of the unfair practices prevailing from 50-75 years, would accept it. Rising above the level of 'I' and 'You' of allegations, he calmly took the ocean of questions thrown at him by keeping the sentiment of 'We'. In a few years, the war of words was over. But the destination of the agreement was still far away. While it took years to get spoiled, it was apparent that it would take as many years to correct.

In the past twenty years, a new generation has emerged. They are more active on social networks rather than listening to

the discourses by being personally present. So, people are trying to misguide them through social media. But the counterargument of all those things is very well written in the question-answers described in this book. It is necessary to bring it to the notice of the people. We have tried to include the new and already published questions of that era in this Hindi translation of the Gujarati book "Amrut nu Aachaman" Utkarsh Bhai has done the corrections to my Hindi translation. Shri Vallabhacharya trust Mandvi has helped in computerisation. Shri Paresh Bhai, Pravin Bhai and Piyush Bhai have contributed to printing. This book is also available on the internet under Pushti-Vangmaya. The readers are requested to read, think, understand, follow, and make people understand.

Asit Shah.

(Editorial written for Hindi version of the book)



## An OATH

You are also a Pushti-Margiya!

Shri Krishnay Namah. Shrimad Acharyacharan- Kamalebhyo Namah.

असमर्पित-वस्तूनां तस्माद् वर्जनम् आचरेत् ।

निवेदिभिः समर्प्यैव सर्वं कुर्याद् इति स्थितिः ॥

(Siddhant-Rahasya)

It is not possible to get rid of all the flaws within, without taking Brahm-Samabandh. So we should give up everything that is not offered to our Pushti Prabhu. We should try to involve all family members or seek their help in Seva. Things like house, money, food, clothes, jewellery etc. should also be offered to Bhagwan first and thereafter we should bring them to our use. This is the discipline of the path of devotion or Bhakti-Marg. (Explanation by Purushottamji- Shlok 4/5)

बीज-दाढ्य-प्रकारस्तु गृहे स्थित्वा... भजेत्कृष्णं । (Bhaktivardhini)

In our sect, It is not possible to practice Bhakti by not residing in our home. In our path, there is no method to practice Bhagvad-Bhajan (worship) outside our home. So, we should serve Krishna in our homes, which is the most suitable place to do Bhagvad-Bhajan. (Explanation by Shri Gokulesh -Shloka 2)

कृष्णसेवा सदा कार्या... तत्सिद्ध्यै तनुवित्तजा । (Siddhant-Muktavali)

It is not proper to take or give money for Bhagwat-Seva from another person. That is why Shri Mahaprabhuji does not ordain to bifurcate seva as 'Tanuja-Seva' and 'Vittaja-Seva', instead, he advises us to do 'Tanu-Vittaja-Seva'. (Explanation by Shri Gusaiji)

Giving money to others for seva will result in distortion of Ego. Taking money for seva will make the seva meaningless. (explanation by Shri Purushottamji)

दाने हि स्वविनियोगः, न तु निवेदने ।

(Elaboration (Vivritti) of Navratna by Shri Gusaiji)

Anything gifted or given as Daan to Thakurji is to be treated as Dev-Dravya (Belonging to Shri Thakurji). We cannot make any use of it for our purpose or treat it as Prasad. Whatever is offered (Nivedit) to Prabhu can only be used. (The explanation of the above sermon)

One Vaishnava asked a question, "Maharaj! That day you did not take the Rajbhog Prasad, instead fed the entire Prasad to cows and the rest put it in Shri Yamunaji. What is the reason behind this?" Then AapShri replied, "That day to bring the Samagri for Rajbhog, we had mortgaged a golden bowl which belonged to Shrinathji. Therefore, Shrinathji was offered Bhog with His own money. So we did not have any right to eat



that Prasad and that is why we fed it to cows. Whoever uses Thakurji's wealth for himself will never be mine. He who is mine will never use anything from Dev-Dravya."\* (Gharu Varta)

कौण्डिन्यो गोपिकाः प्रोक्ताः गुरवः साधनं च तद्- ।

भावो भावनया सिद्धः साधनं नान्यदिष्यते ॥ (Sanyas Nirnay)

गुप्तस्यैव अभिवृद्धिस्वभावकत्वाद् आश्रमधर्मैव लोके स्वं भगवद्भावम् अनाविष्कुर्वन् भजेत्... एतेन यावद् अन्तःकरणे साक्षात्प्रभोः प्राकट्यं नास्ति, तावद् एव बहिः आविःकरणं भवति, प्राकट्ये तु न तथा सम्भवति । (Anubhaashya 3/4/49)

Pushti-Bhakti should be done with the sentiments of Vraj-Bhaktas (devotees); There are no other means expected. Still, the Bhaav (sentiment) which is kept discreet, only can progress. Therefore, one should do Bhagwad-Bhajan by keeping his emotions towards Prabhu hidden behind the veil of Aashram-Dharma. Prabhu, for sure, is not seated in the heart of the person who exhibits his sentiments in public. It is not possible for a person in whose heart the Prabhu resides, to expose his feelings.

कृष्णसेवापरं वीक्ष्य दम्भादिरहितं नरम् ।

श्रीभागवततत्त्वज्ञं भजेज् जिज्ञासुरादरात् ॥

तदभावे स्वयं वाऽपि मूर्तिं कृत्वा हरेः क्वचित् ॥

परिचर्या सदा कुर्यात् (sarva-Nirnay 227)

Why a Guru who preaches seva, considering it as the ultimate fruit, does not do it himself? Therefore, the one who is engrossed in seva should only be accepted as Guru. This Bhagwat-seva should not be performed in arrogance or with a purpose of satisfying one's ego (e.g. accumulate money, disciples, masses or fame) because the seva which is performed based on the principles is a pursuit in itself; If there is any other purpose in mind and if there is just a show-off, seva becomes meaningless and fruitless. Guru should have knowledge of the main principles and the essence of Shrimad Bhagwat. If such a Guru is not available, one should get engaged in Bhagwat-seva on his own. (The explanation of Sarva-Nirnay written by Shri Mahaprabhuji)

तेन गुरुत्वम् एव वृत्तित्वेन फलति । युक्तं च एतद्, अनुपकृत्य परस्वग्रहेण ऋणित्वेन बन्धस्य प्रसञ्जनात् । किञ्च ऋतोत्तरम् अमृताख्यायाः अयाचितवृत्तेः उक्तत्वात् तस्याम् अपि शिष्यस्य एव ग्राह्यं, न इतरस्य तु । एवं सङ्कोचे तस्याम् अपि प्रशस्तत्वसिद्धिः । (Sva-Vivrittivaad - Written by Shri Purushottamji)

Therefore, the Goswami Maharaj being a Guru, should support his life with the money received through preaching. This is the right practice. Otherwise, accepting money by any other means without any return favour will be a debt and a sort of binding for him. If they take an oath to subsist on the money



received from their disciples without asking for it, then it is highly appreciable. (Translation of above)

चित्तिं च चित्तिकाष्ठं च पूयं चण्डालम् एव च ।

स्पृष्ट्वा देवलकं चैव सवासा जलम् आविशेत् ॥

देवार्चनपरो यस्तु वित्तार्थी वत्सरत्रयम् ।

स वै देवलको नाम हव्यकव्येषु गर्हित ॥

(Purification of matter - Written by Shri Purushottamji)

A dead body, the wood used for its cremation, blood, flesh, the seller of the skin of a dead animal, and the person who worships God for earning money- if you come in contact with such person/things accidentally, you should take a purification bath before entering your house. If he continues to worship God for earning money for more than three years, you should consider such a person 'impure Devlak'. (Translation)

..... ततो भागवतं कृतम् ।

एतद् अभ्यसनात् लोको मुच्यते अनुपजीवनात् ॥

पठनीयं प्रयत्नेन सर्वहेतुविवर्जितम् ।

वृत्त्यर्थं नैव युञ्जीत प्राणैः कण्ठगतैरपि ॥



तदभावे यथैव स्यात् तथा निर्वाहमाचरेत् ॥

(Sarv-Nirnay 253/54)

You can achieve anything by practising Shrimad Bhagwat, but there is only one condition- its discourse/ recitation should not be for earning a living because it is a great offence. Therefore the recitation of Bhagwat should not be for any purpose (such as collecting donations etc.). Even if your life is at stake, Bhagwat should not be used for earning your living. (Translation of above)

Despite all the above principles, we have betrayed Shrimad Acharya-Charan and have done a great disgrace to his sect by adopting the opposite things like 1. Going and serving in public trusts or temples run by private owners, 2. Having perversion in mind of going for Darshan there, 3. Actively encouraging activities like various kinds of Manorathas, which have the sole purpose of earning money, by contributing money or by any other means to do Manorathas, 4. Accepting Prasad prepared by using Dev-Dravya or money belonging to Thakurji, which Shri Mahaprabhu considers as a great sin, and similarly 5. Encouraging professionally run discourses of Bhagwat-Katha and supporting them monetarily or otherwise.

As a result of this, three major decisions have been taken against us by the Supreme Court of our country without any consideration of our principles.

A cheap argument, given by people like Chaganlal



Kakkad and VajuBhai Jobanputra who envy Vallabh Sect, is accepted by the Judges but our divine principles are not. The conspiracy against our sect by dragging the religious leaders (Dharma Gurus) to the level of Pujari is succeeding because of the vicious consequences of the freedom given to people, who were treated as part of a family, to visit our homes in past. In future, the desperate group of Goswamis will be surrounded by the mindset of a Devlak Pujari. The time is over to identify the reason behind and who is responsible for the downfall of our divine sect.

Let us come together and request Shri Mahaprabhu to forgive us for our misdeeds and take an oath that -

1. We shall not make it a practice to regularly go for Darshan of Thakurji who is not seated with us, due to which Pushti Prabhu has to take the pain of going to orphanage leaving Nandalaya. By our such misdeeds, general public ( who are not Pushtimargiya) establishes the legal right on our Thakurji.

2. We shall never betray the principles of the sect or Nidhi-Swaroop of Shri Mahaprabhuji by going for Darshan in a public temple or by contributing/ encouraging the exhibition of Thakurji seated there. We will celebrate such Manorathas only with our Thakurji, with our money, along with our family members and the Bhagvadiyas who are aligned with this thought.

3. Pushti Prabhu does not enjoy the Samagri offered to him purchased through Dev-Dravya (which is totally against the principles of Shri Mahaprabhuji), or offered to him by people other than Pushti-Margiyas, that is why it is not Prasad at all; rather it is always a cause of fall from the noble path. Therefore, we will never take it.

4. We shall never be present (monetarily or physically) in such Bhagwad-Manorathas and in Bhagwat-Kathas which are performed publically to collect donations so that there is no encouragement to the evil tendencies of selling or buying Prabhu's Naam or Roop.

May Pushti-Prabhu, Shri Mahaprabhuji and Shri Gusaiji, forgive us for our transgressions which have been caused by our ignorance or infatuation! May they give enough strength to their Pushti-Srishti (creation) to guide their intellect, love and actions to move on the path of Pushti.

बुद्धिप्रेरककृष्णस्य पादपद्मं प्रसीदतु ।





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Q: 47. It is mentioned in Varta that Thakurji used to speak to those Bhagvadias and ask them to offer Samagri. Why is He not talking to us now? Why is He not asking us to offer Samagri now? **Page No. 199**

Q: 48. While doing seva, many thoughts of material nature come to our mind, and the mind does not get involved in seva. Why is it like that? If the seva is just an activity or Karma-Kaanda, then we don't know if Prabhu is accepting it or not? **Page No. 199**

Q: 49. In recent times, it is not possible for a Goswami Acharya to explain the intricacies of seva to every individual Vaishnava, so the Vaishnavas who are keen to learn the process of seva, what should they do? What is your suggestion in this regard? Because the principles can be understood by reading the Granths, but seva is a creative subject. **Page No. 202**

Q: 50. Once a Vaishnava leaves his body, is it necessary to get his Thakurji Pushta (consecrated) again before another Vaishnava starts his seva? Is it true that the glory of Thakurji also goes along with the soul of Vaishnava? **Page No. 202**

Q: 51. If a Vaishnava has left his body and gone to Golokdhama and here there is nobody who takes over seva. In that case what should be done? **Page No. 204**

Q: 52. If it is impossible to do seva for some reason, what should we do in that case? **Page No. 204**

SMARAN.

Q: 53 We should not do Bhaagwat-Saptah, but if some people are

giving a lecture on this, who should we listen to? And after listening, should we give them anything? **Page No. 206**

Q: 54. Should or should not we, the Pushti-Margiya Vaishnavas, take the benefit from the discourses given by scholars of Non-Pushti-Margiyas? **Page No. 207**

Q: 55. Prabhu's face or Mukharvind is called 'Mukh-kamal' (lotus-face), then why does it generate heat instead of coolness in our heart? **Page No. 209**

Q: 56. What should a Pushti-Jiva do every day so that he can experience the grief of separation from Prabhu? **Page No. 210**

Q: 57. Can Yamunashtak be recited or read in Sutak? Can a lady who is going through her menses period do Japa? **Page No. 210**

Q: 58. In "सर्व धर्मान् परित्यज्य मामेकं शरणं व्रज" it is advised to leave all Dharmas (the duties). Which is that Dharma, Krishna, is asking Arjuna to leave? **Page No. 211**

Q: 59. In Gita, Bhagwan says that "Leave all the Dharmas and take my refuge." Then why did He establish all other Dharmas? **Page No. 216**

Q: 60. Generally, before reciting any Mantra, we say ॐ (Aum), for example, 'ॐ नमो भगवते वासुदेवाय', ॐ नमो शिवाय' etc. But in our sect, in Ashtakshara Mantra, it is not used. What is the reason behind it? **Page No. 222**

Q: 61. Each word of Sarvottam Stotra is an Adharamrit, so why is Jiva not experiencing it? **Page No. 226**

Q: 62. It is said that there are sixteen symbols on the lotus feet of Shri Prabhu. In different Granths, different symbols are described. So, which are the symbols really present there? **Page No. 227**

Q: 63. Shri Harirajji has written one Granth "Bhagwat-Charan-Chinha-Varnanam'. There is a description of sixteen symbols of the lotus feet of Bhagwan in that. It is mentioned there that you obtain wealth (Lakshmi)

by meditating on each symbol. How come you get worldly things by worshipping other-worldly or Alaukik symbols of the lotus feet of Alaukik Bhagwan? **Page No. 231**

Q: 64. In Pushti-Marg, why do people go to Vraj-Chaurasi-kos Yatra? **Page No. 234**

Q: 65. Gopis, Shri Mahaprabhuji, Shri Gusaiji, Shri Vallabh-Kul and the Goswamis who give the initiation of Brahm-Sambandh- please explain their status as Guru. **Page No. 237**

Q: 66. When this Physical world (Prapanch) or the universe (Jagat) is also a form of Brahm, then why does Pushti-Marg insist on its oblivion (Prapanch Vismriti)? **Page No. 242**

Q: 67. As Pushti-Margiya, what is our duty, Service of humanity or service to Prabhu? **Page No. 252**

Q: 68. Is it necessary to renounce Varanashrama- Dharma in Shuddha or Pure-Pushti-Marg? **Page No. 262**

Q: 69. Why do we not sing Kirtans of great devotees like Meerabai? **Page No. 263**

Q: 70. "कलौ भक्त्यादिमार्गा हि दुःसाध्या इति मे मति" and "लोकार्थी चेद् भजेत् कृष्णम् क्लिष्टो भवति सर्वथा". Please explain the meaning of these shlokas. In Kaliyug, all the paths have become difficult to follow, and Shri Mahaprabhuji has shown the path of Bhakti. Which is this Bhakti-Marg he is advising? **Page No. 264**

Q: 71. What is the sentiment behind Mala-Paharavni? **Page No. 268**

Q: 72. There is a lot of weightage given on 'Nisaadhanta', then how to reach Prabhu? If there is no Saadhan recommended, then why do we have to observe Ekadashi or Jayanti fasts? **Page No. 270**

Q: 73. What does 'Bahirmukhta' mean? What is the meaning of this shloka "यदा बहिर्मुखा यूयं"? **Page No. 272**

Q: 74. How to offer our vices such as lust, anger etc. in Prabhu-seva?

What is the difference between Making an offer (Viniyog) and being offered? **Page No. 278**

Q: 75. What is the meaning of 'Anyashraya'? **Page No. 286**

Q: 76. What is the difference between Swaroop- Nishtha (allegiance in Swaroop) and Dharma-Nishtha (allegiance in Dharma) **Page No. 291**

Q: 77. What is the meaning of renouncing all the things which are Asamarpit (not offered)? **Page No. 292**

Q: 78. What is Nitya-Lila-Vaad? When there is a Nitya-Lila on this earth, why do we need to do Bhagwat-Katha etc.? **Page No. 293**

Q: 79. 'Prabhu is Ras-roop'. So what do we mean by 'Ras-roop'? **Page No. 295**

Q: 80. What is the difference between Sarva-Bhav and Sarvatma-Bhav? **Page No. 304**

Q: 81. "धर्म ही ते पायो यह धन" in this which is the implied Dharma? **Page No. 309**

#### THOUGHTFUL CONTEMPLATION.

Q: 82. To adopt Jivas and propagate Dharma, Shri Mahaprabhuji did three circumambulations of Bharatvarsh. Other preachers also used to go village to village to propagate their Dharma. So, if our Goswamis go out for this, why should there be an objection? **Page No. 310**

Q: 83. Recently, there has been a tremendous increase in the material wealth of Goswamis. The Vaishnavas, who are knowledgeable, understand this and it does not make any difference to them, but it has an adverse effect on the new generation. So, there is difficulty in propagating the Pushti-Marg and it is not possible to disburse the knowledge of our sect to the new generation. What is your opinion on this? **Page No. 310**

Q: 84. In Havelis, a lot of Samagri is offered to Shri Thakurji. Still, Goswamis have separate cooking (tapeli) for themselves. Why is it so? **Page No. 313**

Q: 85. The one who is a Creator of not only this world but the entire universe, can He become our child? Can we make him sleep like our child? Can it be called a notion of the scripture if we make Ishwar so insignificant? If not, then what is the meaning of worshipping Bal-Krishna? Is it not a perversion of the human mind if we call the Creator of this universe a child? Otherwise, what is the reason for considering Krishna of Gokul only as ours and Krishna of Dwarka, not ours? 'After leaving for Mathura, was Krishna no more a Purushottam'? **Page No. 313**

Q: 86. There are many existing temples and new ones are being built. Temples/ Havelis are built when Maharajshri gives permission, the consecration also is done by him. But you are asking people not to go to temples/ Havelis. So, do you mean to say that whatever has been happening for such a long time and whatever is being done now, everything is wrong? **Page No. 326**

Q: 87. What is Dev-Dravya? How does a gift or Bhent which is given to Shri Thakurji become Dev-Dravya? **Page No. 340**

Q: 88. We agree on the principle of Dev-Dravya, but Shri Mahaprabhuji used to ask some people to take Seedha (Raw food) and some people to take Pattal (Prepared food); what was the secret behind this? **Page No. 342**

Q: 89. It is mentioned in so many Vartas that Vaishnavas used to give or take money from other Vaishnavas, then why do you oppose this? You say that we should offer our Thakurji whatever we have with us, then can we take Samagri, Vastra etc., from other Vaishnavas or not? **Page No. 342**

Q: 90. If Darshan at each and every Pushti-Margiya temple is closed, there will be no place where all the initiated Pushti-creation can unite. By being united, I mean that today, the world is observing many changing peculiar situations, so, what is wrong if they have a place to meet, interact and exchange their thoughts? What is your opinion on this? **Page No. 345**

Q: 91. In Vartas, it is mentioned that Vaishnava like Parey, was sent to collect Bhent /seva to other villages. So, was it not for seva of Shri

Thakurji? **Page No. 346**

Q: 92. If we do not have enough earnings, we are not able to offer in sufficient quantities, such as Samagri, Shringar etc., then we feel sorry for it. In such a situation, if seva can be done with prosperity in temples, then what is wrong with it? **Page No. 349**

Q: 93. If the Vaishnava is old and he is not able to do seva himself, then where should he go for Darshan? **Page No. 351**

Q: 94. Please pardon my imprudence, but why do you insist on this issue that Vaishnava should not go to temples for Darshan. They should not give any Bhent? Both the parties are equally responsible, but you are not allowing Vaishnavas to do Darshan; is it justified? **Page No. 353**

Q: 95. Can we go to Shri Mahaprabhuji's Baithak or not? Because most of the Baithaks are run by Public-trusts. **Page No. 354**

Q: 96. Can we do Manorath at the temple of Shri Nathdwara, or can we send money for seva there? **Page No. 357**

Q: 97. What should we do at a place where Shri Thakurji is in possession of Shri Goswamiji, but the Public Trust runs the temple? Can we do Manorath and take Prasad there? **Page No. 360**

Q: 98. Wherever the Goswamis themselves are seated as the head of the trust, what should we do with regards to Manorath and Prasad at those places? And if they are our Gurus also, then what should we do? **Page No. 361**

Q: 99. Suppose we follow a principle of not taking anything which is not dedicated and due to some reason, we have to travel at a place where we cannot take Thakurji along with us, then what should we do? Should we not take Prasad in the Havelis then? **Page No. 362**

Q: 100. Goswamis are demanding money for Manorath. In such a situation, what should Vaishnavas do? Because Vaishnavas are in a state of dilemma or Dharma-Sankat. **Page No. 362**

Q: 101. In our village, Thakurji's seva is done by Vaishnavas in the

temple. Thakurji of the temple belongs to Maharajshri, so why do they hand over the seva to others? **Page No. 363**

Q: 102. If all temple trustees are Vaishnavas, can we take Prasad there? **Page No. 364**

Q: 103. It is said that after some time, Shrinathji will shift from Shri Nathdwara to Shri Girirajji, Is it true? **Page No. 364**

Q: 104. What sentiments do we need to develop to make the entire Vaishnava family (Parivar) capable? **Page No. 365**

#### THOUGHTS FOR IMPROVEMENT.

Q: 105. What is the purpose behind establishing the temple of Shri Mahaprabhuji by you in Kishangarh? **Page No. 368**

Q: 106. What is the purpose behind the establishment of Shri Mahaprabhuji's temple? **Page No. 369**

Q: 107. Is this system of running a temple of Shri Mahaprabhuji according to his principle and the tradition of his sect? **Page No. 369**

Q: 108. Is it proper to seat a Swaroop of Shri Mahaprabhuji when there is already a Swaroop of Krishna seated in the temple? **Page No. 370**

Q: 109. Do other Acharyas of our sect agree on the idea of establishing the temple of Shri Mahaprabhuji? **Page No. 370**

Q: 110. What is the modality of seva in the temple of Shri Mahaprabhuji? **Page No. 372**

Q: 111. What is the difference between regular Pushti-Margiya temples of Krishna and temples of Shri Mahaprabhuji? What difference will it make for both in their utility and majestcity? **Page No. 373**

Q: 112. What is your purpose behind making Vaishnavas take the oath of principles? **Page No. 375**

Q: 113. What is your purpose for making a cassette series on Pushti-Asmita. and organising its programmes of Dandia-Raas? **Page No. 375**

Q: 114. What was the benefit of 'Pushti-Siddhant-Charcha-Sabha', organised in 1992? **Page No. 377**

Q: 115. What is the purpose of organising Saampradayik Charcha-Sangoshthi (international seminars)? **Page No. 379**

Q: 116. Please give us information about the course of Vallabh-Vedanata, which is run with your cooperation in Mumbai University. **Page No. 381**

Q: 117. How long will the status of Pushti-Marg be? **Page No. 382**

#### Appendix.

ShriVallabh-500th birth anniversary and our duty- A dialogue. **Page No. 388**



Shri-Hari

**'Prelude'**

The path of discourse is very narrow. A road on which the traffic cannot move from both sides simultaneously is called a narrow road. There is always one-way traffic on such a route. I do not like to take such a path. So it is always my heartfelt wish that you should also ask when I tell you something. Therefore, we should together think about the answers/ solutions to the questions, doubts and problems that arise in our hearts based on the principles of Shri Mahaprabhuji. I take pleasure in clearing your doubts based on the knowledge that Shri Mahaprabhuji has given me.

We had a proper method of acquiring knowledge in ancient times, and it was, ‘तद् विद्धि प्रणिपातेन परिप्रश्नेन सेवया’ that means no knowledge is shared unless it is asked. Nowadays, this method has changed. No one asks any questions to the Guru. Therefore, Gurus have to publish an advertisement such as- "We all have come to your city to give you knowledge. Please come and listen to our discourse." According to the ancient system, when the disciple had any curiosity, he used to present his interest to the Guru. The Guru used to teach that subject to the disciple based on his eligibility and capacity to understand and clarify his doubts.

I really do not like the present method of discourse by printing advertisements. That is why I said that where the traffic moves smoothly from both sides, it is good to travel on that kind

of broad road; walking on the narrow road is not appropriate.

SECT

**Q: 1. In today's era of science and technology, Is it possible to practice or follow the principles revealed by Shri Mahaprabhuji and his guideline on Aachaar- Vichaar (the ethics or manners of purity)?**

A: 1. If we have to talk about science, then today, many things about science are such that....., if I say, on the one hand, our ethics or manners of purity (Aachaar- Vichaar) can be very easily endorsed by science and on the other hand the same thing will start hounding us if we strictly follow the idea presented by science! Let me give a very recent example. We used to say that one should not eat food in cutlery already used by others without cleaning. The elders in the house often used to get angry at those who ate in the hotel. Now, If you read about America in the newspapers, you will find that AIDS is widely spreading there. It means that their immune system has deteriorated. One of the reasons for such diseases is that if others eat on a deceased person's plate, they will also pick that disease, as AIDS is contagious. It is scientifically proven, and people must take utmost care to avoid it.

Let me talk about the practices (Aachaar-Vichaar) followed in our Pushti-Sampradaya. It is common advice to use water from wells, as tap water is considered impure. But I use tap water in my house because there is no well nearby. A few days ago, I read that chlorine mixed in tap water can cause cancer in the body. At least there is no chlorine in the water of the well.

As a matter of fact, scientific support statements can be given to many such ancient ethics and systems. But I am not interested in such justifications because I firmly believe that I do not want to take support of science to prove our ethics. Modern science is just developing; to date, it is not fully developed. If someone thinks that it is developed, he does not understand science. The very basis of science is to go on experimenting and observing. Science is a progressing subject and is yet to attain perfection. Today it will establish a theory, and tomorrow may contradict the same.

You may not be aware, but in the olden days, a big question was raised by scientists about how light reaches our eye from a bulb or distant stars?' It was about 60 to 70 years ago. They started thinking that there should be a medium through which light travels. They named this probable matter 'Ether'. It means that Ether exists in the space between the planets, stars and galaxies, and light is reaching us through this Ether. In our scriptures, space (Aakash) is considered one of the five basic elements (Panchmahabhoot). In the beginning, so-called modern scientists of that time used to disprove this theory. They used to say that space is not an element and this is just a useless thing created by Indian philosophers. When scientists concluded the existence of Ether, the conservative people of India started celebrating. They started saying, "See, we were saying from the beginning that Aakash (space) is one of the five elements. Science has only come to know about it now. But in our scriptures, it was mentioned thousands of years back." But in the following years, after due experimentation and observation, scientists concluded that there is nothing like Ether in space. As a matter of fact, light has the behaviour of a particle

and a wave. With this, the theory of space being an element was thrown into the dustbin. Now, what would you do? How would you say Aakash (space) is an independent element? Hence, we should not get confused by science. Today scientists will propose one theory, and tomorrow they will propose a counter-theory.

Once, an incident happened to me. I read in the newspaper that there is a matter known as Genon which is responsible for keeping the plants green and Cinthol soap has it. I thought, why should we not use Cinthol? We shall also remain always fresh. After using it for a few days, it so happened that if I did not use that soap even for a day, my skin used to get dried, and I always used to feel itchy. I consulted my family doctor, but he also got puzzled. The situation remained as it was for a few years. After some time, I read in Science-Today that in America, they have banned this substance as it was damaging the brain cells of the doctors. Having read this, I was so afraid that I never used Cinthol soap after that. I do not remember when my itching vanished. Scientific developments are only like that. Today they will say something, and tomorrow they will counter it with another argument. We cannot establish any eternal principle based on this. We can start using Cinthol based on science and leave also based on science again. Today Genon is helpful to keep the leaves of the tree green, and tomorrow it can damage your brain tissues. Such is the finding of science. I cannot understand why we should try to establish principles of our scriptures from the point of view of science. I am certainly not of that opinion. In this era of science, a few things can be proven, and few cannot. If you are religious, you should not be worried about such things. At least, I am not worried because whatever is



proved today may be refuted tomorrow. Even scientists do not know for sure. Every day something new comes up, and the old is thrown into the dustbin.

You might have read that there is a substantial increase in the pollution level of river Ganga. Just two years ago, scientists believed that Ganga water could digest any amount of pollution; maybe because of the presence of herbs or whatever may be the reason. Hearing this, conservative people started celebrating and saying, "See, we were saying the same thing: Ganga's water is pious." After some time, I am not sure about the scientist's name, but after experimenting, he proved that the pollution level in Ganga water is the highest worldwide.

Therefore, I do not get impressed by science which changes its opinion daily. I do not want to justify the eternal principles of my scriptures based on science. I feel that "तस्मात् शास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ। ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुम् इहार्हसि॥" You might be thinking that in this era of science from where this Baba of the stone age has come! But what I fail to understand is- how you can depend on such a science that changes its opinion with time.

Today, one scientist says that marriage in the same caste reduces your genetic capacity. Therefore, inter-caste marriage is much better. For this reason, they have established a Sperm-Bank which preserves the sperm of Nobel Prize winners. On one side, to get a better breed of horse or cow, they will take utmost care to avoid cross-breeding. In that circumstance, they don't believe in inter-caste. Who knows what is false and what is truth or if both are false or true?

I read somewhere that business people perform experiments to prove that competitors' material is harmful to reduce their sales. They also publish data on the material's ill effects on your body. As a matter of fact, we are human beings, and scientists and businessmen are also human beings. So, we can see that science can be used to prove things based on our desire. Therefore, It does not matter whether it is the scientific or the non-scientific era. I have no faith in proving spirituality based on scientific evidence. I would prefer to do it based on scripture guidelines rather than scientific guidelines.

Please understand that Shri Mahaprabhuji has not shown any new ethics or manners of purity. Whatever traditions already existed at that time, he advised us to follow those and do the service to Krishna. "अथापि धर्ममार्गेण स्थित्वा कृष्णं भजेद् सदा" The beliefs which were already existing were shattered due to invaders, therefore, Shri Mahaprabhuji says "वर्णाश्रमवतां धर्मे मुख्ये नष्टे छलेन तु, क्रियमाणे न धर्मः स्याद् अतस्तस्मात् न मोचनम्, अथापि धर्ममार्गेण स्थित्वा कृष्णं भजेद् सदा॥" whoever is opposing those ethics, it is because they just want to satisfy their ego.

Once, all the Goswamis of our cast assembled at a place. Everybody said, "We cannot follow the old traditions. Therefore, we should get some exemptions". One youngster said, "There is a tradition of wearing Dhoti-Bundy for Goswamis. There should be some alternative for this also. Humans have reached the moon and we are still living in the Stone Age." The older generation used to say, "You will look like a clerk if you wear pants and a shirt. You will lose your self-identity." The middle generation said, "it looks like both are extreme. The time has gone for wearing Dhoti. We also

understand that we should not wear pant-shirts, but we should at least get permission to wear Kurta." Hearing this, I replied, "The people who had gone to the moon were neither wearing Dhoti-Kurta nor paint-shirt! Therefore, if you have to go to the moon, you should wear pants, but living in India, Dhoti is a better option. I am surprised that Kurta has been suggested! That means that everyone wants to decide on their choice. No one wants to follow the scriptures. Due to some of your personal reasons, you are not able to follow traditions, which is why you are doing whatever your mind wants you to do. That cannot be termed 'Dharma'. The downfall of society happens only due to this mismanagement of desires".

Someone suggested we should change according to the social changes. I remember one incident. When I went to college, one of the teachers was so furious after looking at me that he said, "Maharaj, please change a little bit. the world is moving forward." I really became nervous after hearing him. But I decided to do some drama. I asked him, "Sir, I am unable to understand you." He said, "The world has moved forward. You should at least wear something." I showed my Dhoti and Uparna (stole) and asked him, "Is it not clothing?" He said, "Yes, these are clothes. Still, your body is visible in these clothes." Hearing this, I was so happy that now our discussion was on track I wanted it to be. I said, "Sir, according to some new fashion, the hippies roam around completely nude. I don't want to be that nude. Thus I prefer to be half nude. Your high neck coat itself is quite an old- fashioned. Now, if you ask me to become modern like hippies, then I will not wear anything." He blushfully replied, "No, I didn't mean it." So it's difficult to move according to how the world moves. Are we ready to become that

forward? If you are not prepared, then be there where you are. Therefore, I don't trust the new world. I firmly believe that whatever we can do according to the scriptures; we should try to do it. If we are unable to do it, then we should at least feel sorry about it due to our inability to do so. So, if I start moving forward, I might have to become like a hippie one day!

Whatever principles of purity Shri Mahaprabhuji had suggested already existed in Shruti, Smriti and Puraan five hundred years ago. He never revealed anything new. Whatever already existed, he elaborated on that. Similarly, on the ethics of our sect, he suggested that whatever you can follow, you should follow. Do not try to break it because your ego says, "we can follow it. Still, we will break it because the world has moved forward!" Such hypocritical behaviour should not be adopted against the scriptures. Whatever you can follow, follow it with humility. Whatever you cannot follow, accept it as your incapability. Every human being understands what can be followed and what cannot be. As far as possible follow it "कृष्णसेवा सदा कार्या", "अथापि धर्ममार्गेण स्थित्वा कृष्णं भजेद् सदा", "सर्वमार्गेषु नष्टेषु कलौ च खलधर्मिणि, पाषण्ड-प्रचुरे लोके कृष्णएव गतिर्मम" Mahaprabhuji is trying to explain this very thing.

We could not understand the above concept. Hence, we are seeing all the ill results. I have been studying all the scriptures written by Shri Mahaprabhuji since the sixties and till today not even a single day had gone when I was not in touch with these scriptures. To date, I have not seen a single line written by him suggesting that seva cannot be done without water from the well. Mahaprabhuji himself considered water from the well as impure. "उद्धृतोदकवत् सर्वेपतितोदकवत् तथा"

Mahaprabhuji understood that you cannot bring Yamuna or Ganga to every village. Therefore, if you have a well in your village, you are permitted to use water from the well. Whatever liberty is given, we have considered it as a rule! If I permit you to sit here and after that, I go to Mumbai and you continue to sit here because Maharajshri has given orders! There is a difference between permission and order. We must understand this. We will submerge seva in the well, but we will not do seva without a well. How surprising!! In which scripture Mahaprabhuji has said this?

If you ask me, "I have been initiated in Pushti-Marg, then which side of the road should I drive my vehicle?" To this, what should be my reply? if you are in India, drive on the left side; if you are in America, drive it on the right. I won't tell you all this. In whichever country you are in, follow the rules and regulations of that country. How much tax do you have to deposit and how much do you have to save? How can I tell you all this? You have to decide all this based on the situation.

The kind of respect we have for our elders, Mahaprabhuji has similar respect for our scriptures. That is why Mahaprabhuji has not refuted the ethics of our scriptures. He has not said, "Whatever is written in the scriptures is all false, All old customs are useless, throw it in a dustbin." We thought that Mahaprabhuji made this system of ethics and manners to make us understand; and since he has made these custom, we will throw seva, if the need arises, instead of ethics or manners of purification!

I usually say that it is a common behaviour of human-

being that if something is falling on his head, he raises his arm to save the head. Why is it so? Because he considers that the head is more valuable than the arm. Even if his arm gets hurt, he will try to save his head. Will anybody put his head to save his arm? Nobody will do it, But we are trying to do such things. To save our arm of ethics or manners of purity, we put our head of seva in front. No matter even if seva gets hurt, our ethics should not get hurt.

Our ethics are just like our hands. Life without them can make us handicapped, but please try to understand that if you try to save an arm in place of the head, then along with the head, the arm will also be damaged. Dayaram Bhai says ‘ज्ञानी नो सुख एवु मानजो के पाग सारू छेदावे शीश, शीश छेद्या पछी पाग क्यां धारे, सहु कोई मूर्ख मनमा न विचारे’. We, in the illusion of complex ethics, are leaving our seva. As a matter of fact, the system of Aachaar-Vichaar (manners) has been broken since the time of Shri Mahaprabhuji, maybe even before him.

Mahaprabhuji appeared in this world much later to assure us not to worry ‘सर्वमार्गेषु नष्टेषु कलौ च खलधर्मिणि, पाषण्ड-प्रचुरे लोके कृष्णएव गतिर्मम सर्वसाधनहीनस्य पराधीनस्य सर्वतः पापपीनस्य दीनस्य श्रीकृष्णः शरणं मम’. Mahaprabhuji promoted the path of grace (Pushti-Marg) to assure us that there is nothing to worry about. Although everything that was there for your upliftment has been corrupted, still, if your devotion towards Krishna is not corrupted, then nothing can stop you from your upliftment. Take utmost care to save this sole devotion towards him because the ethics or manners of purity (Aachaar-Vichaar) are for devotion towards Krishna. If there is any use for these ethics, it is for the seva of Krishna. Any ethics which make you leave Krishna-seva

is not ethical but unethical. Try to understand very clearly that, as per Mahaprabhuji's philosophy, that is not a good thought.

Many things can be done and many things cannot be done. By Listening to one discourse, you cannot decide what can be done and what cannot be done. One should ask oneself by keeping his hand on his heart, "what is possible for me to do?". It should be clear in your mind that what can be done, must be done. And how to do the things which cannot be done? You should ask someone the right way to do it. Seek advice from your Guru" You are asking me to do this, but I am unable to do it. What should I do?" No fixed principle can be derived on what should be done and what should not be.

**Q: 2. What are the basic principles of Shri Mahaprabhuji's Pushti-Marg?**

A: 2. Science says that matter is three-dimensional, that is, length, breadth and depth. Similarly, the human being has three dimensions, action, understanding and emotions (‘‘कृति मति and रति’’). For example, a fan can rotate but cannot understand that it is rotating. A few more examples; A computer, which runs and also understands. When it is automatically switched off, it gives us an alarm and understands when it is running and when it is not. But it doesn't have emotions. It cannot express that it has to run. It runs based on certain programming. But we human beings have three dimensions. We act, we understand that we are doing some action and have certain emotions towards our action, such as whether we like or dislike that particular action.

Keeping in view these three dimensions, Mahaprabhuji proposed three aspects of his principles. The first one is understanding. For the 'understanding' aspect, Mahaprabhuji proposed his principle of Shuddha-Advait-Vaad = Brahmvaad. Brahmvaad has a straightforward meaning, ‘‘सर्वं खलु इदं ब्रह्म’’. Everything is Brahm. The entire world and universe are a part of Brahm. There is nothing outside Brahm. For example, gold and its ornaments are not two different things. Gold only has been transformed to make ornaments. Similarly, Jagdeesh and Jagat, Brahm and soul are not two things.

Some people think that whatever looks like 'two or another' (Dvait) is an illusion when it is one. Some people believe in the existence of One Supreme power. When they do so, they also believe that whatever is visible as Dvait (duality) is an illusion or Maaya. Mahaprabhuji has not proposed such a closed-minded thought of Oneness. For instance, the palm is one. It is one because you have counted it as a palm, but it has five fingers. So 1=5 is a possibility, and 5=1 also is a possibility. Mathematics can never explain this phenomenon, but we all know that in the case of the palm, 1=5 is possible. If we counted lines in place of fingers, it would have become infinite! That means one can be equal to infinite. Same thing Upanishad explains ‘‘एकोहं बहुस्यां प्रजायेय. स एकाकी न रमते. स द्वितीयम् एच्छत्... स आत्मानं द्वेधापातयत् । पतिश्च पत्नी चाभवताम्’’. That 'One' Tattva (element) has transformed itself into many. Devotional poet Narsi Mehta says, ‘‘जुजुवे रूपे अनंत भासे, ब्रह्म लटका करे ब्रह्म पासे.’’ So this is a sort of a stylish act of Brahm in front of Brahm. It is a Lila that 'one' has become 'many'. Mahaprabhuji explains that we should be clear in our mind that ‘‘यत्र येन यतो यस्य यस्मै यद् यद् यथा यदा, स्याद् इदं भगवान् साक्षात् प्रधानपुरुषेश्वर.’’ whatever is happening, Whatever was

there, whatever is there, whatever would be there, everything is because of His wish. You should convince your intellect or understanding according to this fact. According to Mahaprabhuji, therefore, there is no need for competition in various sects because all the sects are inspired only by Him. If there is another force such as the devil, then only he will give the inspiration to create a different sect!

The Pope ordered some pastors to preach Christianity in India about 400 to 500 years ago. All the pastors came here with a lot of enthusiasm. But one of the disciples of Jesus, Saint Thomas, had already come to India during Jesus' time. His mausoleum is still there in Chennai. He had already propagated Christianity about 1500 years before the arrival of new pastors. Those pastors had come to India to preach to us (according to them, 'the tribal people') the divine message of Jesus. But Saint Thomas had already given it much before. Having seen this, they became very nervous. They wrote a letter to the Bishop that you had sent us to preach Christianity, but it has already been disseminated by a devil here. They later learned that it was not the devil but Saint Thomas.

So, when a man becomes egoistic, he thinks that "I will convert people", then some devil appears and preaches in advance. When there is no ego and we understand that God is one, then whichever religion is propagated, it is by God's will. The question is, which religion would you like to follow? When Krishna went to Duryodhana carrying the message of Pandavas, then Duryodhana said, "Tie him up. He is talking too much." On this, Krishna said, "Go ahead, and tie me up". And He appeared in several forms and stood beside each pillar of that

Palace and said, "Go ahead, tie me up if you can! How many forms of mine can you tie?" There were not enough chains to tie so many of his forms. Human beings can't match the number of religions inspired by God. The question is not about tying all the forms, but which of his forms you can understand. Krishna had shown infinite faces and infinite hands to Arjun in Mahabharat. Having seen this, Arjun said, 'तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते', "Please show me your original form because I can understand and talk only to that." So, with two hands, you cannot catch somebody who has infinite hands.

There was a philosopher named Xenophon in Greece. The religion of Greece was also as prosperous as ours, and they used to worship beautiful idols. Xenophon was quite an intellectual person. He ridiculed the idea of idol worshipping and said, "Man only created the idols of God as human beings. This is because he knew the art of making sculptures. If a horse knew how to make a sculpture, he would have made it like a horse." After listening to this, many people in India started refuting idol worship without understanding the sincerity of Indian philosophy. As per Indian philosophy, God has also taken a form of a horse, that is Hayagreev, and the form of a lion as well, that is Narsimha. He has taken a form of a fish as Matsya Avatar. He has taken the form of a tortoise and also the form of a human being. We have accepted God in every form because 'सर्वं खलु इदं ब्रह्म'. Whichever form you can think of, it is taken only by God. By taking many Avatars in various forms, He is time and again assuring us about this philosophy. Xenophon cannot create fear in us. For us, a horse doesn't need to create God's image in the form of a horse because even being human, we have created God in the form of a horse, in the form of an elephant as

Ganesh. We can create all His forms because we appreciate all His forms as He is Omnipresent. We do not consider that He is sitting in seventh heaven with all his divine powers, which cannot be explained in words. Can He take the form of stone? We say, "Yes! God has taken the form of a stone as Shaligram, He has taken the form of an idol, He has taken the form of a metal, He is everything because 'सर्वं खलु इदं ब्रह्म'".

But the question is, which one of His forms would you like to choose? You cannot choose all the forms. That is your limitation. The human being does not have so much power in his actions, in his understanding, in his emotions that even after having understood all His forms, he can make all of those forms intimate to himself and worship. For example, I understand that you are one of the forms of God, but if you start quarrelling with me, I will not be able to treat you as God.

One Swamiji made an Aashram after taking renunciation. Since it was an Aashram, many of his disciples started living there. So, they had to bear the expenditure of such a big infrastructure. Somebody donated agricultural land to him so that the income from the field could be used for the Aashram's expenditure. But renunciation has a rule that you cannot beat or scold anybody. You have to take the oath to make people fearless. As soon as the farmers came to know that even if they didn't pay taxes on the agricultural production to Swamiji, he would not take any action. As a result, the money stopped coming to the Aashram, and it was difficult to meet the expenses. Swamiji expressed this problem to the Donor. He suggested, "You cannot give punishment to anybody but can't you give knowledge of Brahm to all?" On this, Swamiji said,

"Yes, that I can give.". The donor immediately suggested, "Please make a wooden slipper for you. With that, start beating the farmers who do not pay taxes and tell them it is a sort of Brahm-Gyan." Swamiji started following this. After this, all the farmers understood that if they did not pay the tax, they would get Brahm-Gyan in return, so they started paying taxes.

So, even if we consider this Jagat (world) as a myth, then also in this mythical Jagat (world), to run an Aashram, you will have to give Brahm-Gyan! Without Brahm-Gyan, nothing will work. Jagat has its limitations, and principles have their own. Whatever man can understand, he is not able to do even that. Mutual behaviour has its limitations and affection has its limitations. The scriptures have given one sermon keeping in mind the aspect of 'action' in humans. Krishna says in Gita, "तस्मात् शास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ। ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तृम् ईहाईसि॥"

This is also correctly mentioned as "ब्रह्मार्पणं ब्रह्म हविर् ब्रह्माग्नौ ब्रह्मणा हुतम्, ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना". Once one Shastriji was performing Shraaddh-Karma in his house; so, he asked his wife to make Kheer for the invited Brahmins. When the kheer was ready, then the wife thought of tasting it. She thought, "why should I not taste it because, in the end, Kheer is one form of Brahm, I am also one form of Brahm and the invited Brahmins are also Brahm. Scriptures say there is no difference in any form of Brahm, so I can pretty well take it." In the meantime, Shastriji brought all the Brahmins to his house. He saw his wife tasting the kheer. He shouted, "What have you done? the Kheer was meant for Brahmins and you have already tasted it?" The wife replied, "Shastriji, You have only made me understand that,

“ब्रह्मार्पणं ब्रह्म हविर् ब्रह्माम्नौ ब्रह्मणा हुतम्, ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना” It means that I am Brahm, Kheer is Brahm and invited Brahmins are also Brahm. So, how does it make a difference whether they consume or I consume?" Hearing this, Shastriji started thinking about how come Brahm appeared suddenly in all the places. He immediately picked up the burning wood and started beating his wife with it. The wife cried, "Please don't do this, I am getting a burn". Shastriji said, "This piece of wood is Brahm, you are also Brahm." "नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः"!

It is very easy to say that everything is Brahm, but we like Kheer in the form of Brahm and do not like burning wood on our skin in the form of Brahm. Although, both are forms of Brahm but man is really very smart. He understands all the principles but uses only those principles which are suitable to him. It is very easy to consider Kheer or a friend or the bearded Maharaj as Brahm, but firewood or a biting street dog cannot be understood as Brahm. It's not very easy.

The principle of understanding cannot be proved wrong by actions because behind every action, our understanding works. For example, the bulb in the torch gives light, but a battery gives power to this bulb. Similarly, the bulb of our action will get light from the behaviour according to the tenets of the scriptures. We cannot decide what we should do and should not by understanding "everything is Brahm". We will have to decide all our actions based on the directions given by the scriptures. However, there is a battery power of Brahmvaad behind this. Our understanding will work as a battery in our torch, and the scriptures' tenets will guide our light. Gita will give guidance to Hindus, Quran will guide Muslims, Bible will guide Christians,

and Shodash Granths will guide us Pushti-Margiyas on the matters of what we can do and cannot do. Until and unless you have conquered your attachments and hatred within you, you will not get the guidance of your actions by simply understanding that 'everything is Brahm'. From the scriptures, you will get directions about your actions and understanding that "everything is Brahm" and this understanding will work as a battery. Even after understanding that 'everything is Brahm', your actions should be based on the expectations of the scriptures. For example, you cannot drive on the wrong side of the road by understanding that everything is Brahm. As the Transport Department sets rules and regulations for driving your vehicle, similarly, scriptures have given guidelines for our actions. Therefore, for our understanding, Mahaprabhuji has given the principle of Brahmvaad but scriptures will give guidance for our actions, “यावद् देहाभिमानं तावद् वर्णाश्रम धर्म एव स्वधर्मः”.

First, you must understand 'who you are?' before deciding on your actions. If you are a father, then raising your son is your duty. If you are a student, then studying is your duty. If you have a family, taking care of your family is your first duty. Whatever has been explained so far is about Varnashrama. If you are a Shaiv, then devotion towards Shiv is your duty. If you are a Vaishnava, Vishnu Pujan is your duty. If you are a Muslim, Namaz is your duty. If you are a Pushti-Margiya, your duties will be decided based on Shodash-Granth written by Shri Mahaprabhuji. 'Everything is Brahm' will not decide your duties. Also, you cannot decide your duties by simultaneously following Shaivism, Quran, Bible etc. Your duties will be decided based on 'who are you?' and which scripture you follow. Can you become so broad-minded that your actions become out of

focus? The broadness of the mind doesn't mean that your actions also become broad! For example, the injection can only be given by a qualified doctor. You cannot expect a fire brigade man to give you an injection. If everybody starts taking all the actions in society, then that society itself will get dilapidated.

To decide on the emotional aspects of human-being, Mahaprabhuji says that our devotion or affection should only be with Krishna. It is a limitation of our sect Pushti-Marg. If somebody is Shaiv, he should have affection towards Shiv. If somebody is a Muslim, his affection should be with Allah. This is the basic principle of Shri Mahaprabhuji. First, please understand yourself. Only then you will come to know what you have to do or what your action should be and towards whom your devotion should be. 'Everything is Brahm', but Your devotion cannot be towards all.

One of my college friends used to say, "All the Gujarati girls are like Mani Ben. Even if they come for a picnic, they don't dance but continue to sit. They don't get mixed up with us." I thought that he was a very broad-minded person. After completion of his study, one day, he came to invite me for his marriage. I asked him, "Who are you getting married to?" He said, "There is a Gujarati girl". I again asked, "Why to get married to Mani Ben?" He said, "In college life, you need a modern girl, but in the family, you need only Mani Ben." That means you want both sides of a coin together. For family life, you need Mani Ben, and in college, you get angry with such types of girls. That means there is a problem with the foundation of your emotions. So you must first understand yourself. If you are a Mani Bhai, Mani Ben will only be suitable for you, but if you

are not, Mani Ben is not suitable.

Therefore, Mahaprabhuji very clearly says that if you belong to Pushti-Marg, then for you प्राकृताः सकला देवा गणितानंदकं बृहत्, पूर्णानंदो हरिः तस्मात् कृष्णाएव गतिर्मम'. That means, "कृष्णाएव गतिर्मम". Mahaprabhuji is not giving this advice to one and all, but whoever has taken initiation of Ashtakshara and Brahm-Sambandh, it is for those only.

As per the principles of Shri Mahaprabhuji, there is no snatching of disciples or forcible conversion of people, but the prime requirement is - to devote yourself to one form of Brahm because the human being has the limitation. For Brahm, it is otherwise. He is omnipresent, but we cannot have relations with all his forms even after understanding His omnipresence. After duly knowing the limitations of our actions, understanding, and emotions, we should face Brahm. That is why Shri Mahaprabhuji says, "यद् यद् इष्टतमं लोके यच्चातिप्रियमात्मनः, येन स्यात् निर्वृतिः चित्ते तत् कृष्णे साधयेद् ध्रुवम्". Whichever form of God you feel is dear to you, offer him everything, with whatever you have, without exerting unnecessary pressure on yourself and with whatever your soul gets pleasure in. Brahm has come to your house to accept your offerings. if you have Laddoos in your house, offer those. If you have a gram In your house, offer that. In one of the Varta, it is mentioned that on a particular day, the Vaishnava did not have anything. So, he offered only water to Krishna. Whatever is easily available In your house, the Krishna will only accept that "असमर्पितवस्तुनां तस्माद् वर्जनमाचरेत्, निवेदिभिः समर्प्यैव सर्वं कुर्याद् इति स्थितिः". This is the basic principle of Shri Mahaprabhuji.



**Q: 3. What is Mahaprabhuji's view on Dvait and Adwait (duality and non-duality) with respect to philosophical aspects?**

A: 3. Sankhya philosophers have described the creation of this universe or Jagat as a combination of Prakriti and Purush. They give an example of collaboration between a blind and a paralysed person. A blind person can walk but cannot see. If he tries to walk, probably he might hit something and fall. A paralysed person can see, but he cannot walk. One is matter while the other is animate. But if both collaborate, they can take advantage of each other's capability. A similar relationship is there in Shri Vallabhacharya's Saakaar-Brahmvaad and Pushti-Bhakti. Pushti-Bhakti has such power that if a Jiva walks sincerely on this path, he can reach Paramatma. But where is Paramatma? If we have to move towards Paramatma, we must know in which direction he is. The panoramic view of Saakaar-Brahmvaad gives us direction. In this way, Saakaar-Brahmvaad and Pushti-Bhakti become complementary to each other. It is quite possible that our Pushti-Bhakti can become blind faith without knowing the philosophy of Saakaara-Brahmvaad. Sole visibility of Saakaar-Brahmvaad, without Pushti-Bhakti, will indicate our paralysed trust. Therefore, the need is to move on Pushti-Bhakti-Marg with the prosperous panoramic view of Saakaar-Brahmvaad.

If we have to move on such a path, we should be very cautious. But also, it should not so happen that we forget to even walk in being over-cautious. We should continue to move. Now, the question is, what is the need to move? Can't we live without this? Can't we stop somewhere? Yes, you can stop, but

the action of movement will not stop by your stopping. We can halt, but the earth that bears the existence of all will not stop and will continue to move, even if we don't take even a single step. In the universe, everything is moving. What looks immobile to us is also moving in relation to something else. The blood is continuously circulating in our physical body. The molecules continuously move in atoms. The air, the moon, the stars, everything is moving around us, then how can somebody stop? The soul moves from one body to another in every reincarnation, then how can somebody be immobile?

Few modern philosophies want to describe our consciousness based on materialism. But, modern physics is opening up new leaves of physical material that give evidence of its non-material nature. On one end, medical science gives a physical-chemical description of our body's non-material aspects. But at the other end, physics is trying to indicate the nonmaterial behaviour of materials. That is why Bertrand Russell used to say, "What is mind? does not matter! What is matter? Never mind!" However, the debate on mind and matter is not over yet!

Materialism says there is no need for the soul; it is possible to describe the behaviour of all substances based on physics theory. But modern physics says that matter is not inert but active by itself. There is an effect of the action of one substance on the other. Accordingly, each one gives a response to the other. When one inert material can adopt the effects of the other inert material and correspondingly give a response also, the same process, with a little bit more complexity, can appear as a symptom of consciousness. As a matter of fact, such inert

material does not remain inert; rather, it is conscious.

Some non-materialistic philosophers say that rationality, freedom of desire and moral wisdom, are irrefutable proof of the separation of inert material from the soul. The Inert machine is automatic but does not have rationality, freedom of desire and moral wisdom. To counter this argument, we can say that if some advanced computer can do all these miracles, there will be no need for consciousness. And then what will be the need for the existence of non-physical consciousness when the theory of evolution, medical Science and psychology, have described the functions of consciousness, such as rationality, freedom of desire and moral wisdom, without imagining the existence of the soul.

Today, the thought processes of materialism and idealism have been beating their own drums to prove their point. It is impossible to describe the creation process of the universe or Jagat based on the duality of Prakriti-Purush, inert material and mental consciousness. Some philosophers of negatory nature like to describe this universe as neither material nor mental.

For the people who have an interest in scriptures, the Supreme Being of the universe can be considered to have dual nature i.e. material cum mental. The co-existence of metaphysical and spiritual behaviour of matter can be considered as proof of the Supreme Being's dual or contradictory behaviour. That Supreme being is one such comprehensive element which can become the basis of the form and behaviour of both physical and non-physical

materials. Upanishads describe such a comprehensive element as Brahm. Brahm means comprehensive.

When we start experiencing the gross and expressive forms of Brahm's power of action and knowledge, we start feeling that It is possible to describe the physical principles of this entire universe. Aukum says "when we can describe the behaviour of this universe by accepting the existence of all physical materials, then why should we assume another nonphysical material?" In contradiction, scientists who believe in the existence of non-physical material say, "If this logic is correct, then the universe can be described by the mind's imagination. In that case, why should we accept the existence of 'Non-mental physical material'?"

Duality and contradictions are visible everywhere in whatever forms this universe or Jagat is experienced. The logical function of the mind says that matter cannot be conscious. The eye says that black cannot be white. The nose says that a good smell cannot be a foul Smell. Moral understanding says that truth can never be un-truth. The understanding of Dharma says that sin can never be Virtue. Understanding of aesthetics says that beautiful cannot be ugly. Heart says that our enemy can never be our friend. Non-dualistic say that 'One' can never be many. Mayavaadi says that this Jagat or universe can never be true. People believing in formless Brahm say that Brahm can never have a form. But the usefulness of all these manifestations of duality has only temporary relevance and nothing more than this.

Some atheistic philosophers, who reject the existence

of the soul, have accepted the soul's qualities, behaviour and its effect on matter, lest the existence of the soul is proved. On the other hand, the thinkers, who believe in the existence of the soul, such as solipsists, in over-enthusiasm, just to prove the existence of the soul, have accepted that the soul is a virtue-less, characteristics-less and impersonal phenomenon (Nirgun, Nirdharmak and Nirvishesh)! How can a poor materialistic person refute the existence of such an impersonal soul? The existence or non-existence of such a soul, no justification can be given for either side.

The Christians assume the colour of God's skin was fair because God can never be black. Due to this assumption, Cassius Clay changed his name to Mohammad Ali because, according to him, any fair-coloured God would not be able to understand the feelings of a black person. So, if any good smell cannot become a foul smell, then how come different people feel differently about the same perfume? Somebody will like a particular smell, and somebody will not. Had there been a case that un-truth could never become true, then it would remain 'un-truth' all the time, in all places and in all the circumstances. Scriptures also treat a particular action as Dharma or Adharma with reference to a particular place, time and circumstance. All the activities can never be Dharma for all the people in all the places and times. We do discriminate between ugly and beautiful, but other than our interests, ethics and work practices could give no solid definition for ugliness and beauty to date. We appreciate our glorification, even if the enemy does it, but if our dearest friend also condemns any of our acts, we don't like it.

There is only one palm, but there are five fingers.

Monotheistic could never answer the question that God, who is all-capable, all-benevolent, all-doer and Devil, are one or two. All these questions do not have an answer. It is assumed that there is an unspeakable relationship between the two. It is very easy to assume that the 'cause' is without form, but nobody can answer from where the 'form' has come to the effect of that cause. They try to imagine reasons such as Sad-Asad-Vilakshan, which means which does not exist and also does not un-exist. But by this logic, we have just deferred the question instead of finding an answer.

Upanishad has tried to find an answer to all these dualities in one non-duality, which announces the plurality of 'One'. Only Brahm can adopt many names and forms. Brahm only makes us do good deeds for our development, and He only makes us do misdeeds for our decadence. But even after being Omni-present, He is still detached, indifferent and most favourable. He is everywhere, top, bottom, left, right. He doesn't lift us but lifts one of His parts. He does not make us fall but makes one of His parts fall. From the point He lifts us, and up to a point He lifts us, in both the places He is there. From the point He makes us fall, and up to a point He makes us fall, He is there at both ends. He is without form as well as has taken all the forms. He is smaller than the molecule and more pervasive than the pervasive. Therefore, Mahaprabhuji says, "Brahm is pervasive and also atomic. Lying on Yoshoda's lap, Krishna is the fulcrum of the entire universe!"

Shri Mahaprabhu terms this quality of Brahm as Viruddh-Dharmashraya, and Shri Shankaracharya terms it Viruddha-Dharma-samavayita. In the commentary on

Vrihadaranya Upanishad, Shri Shankaracharya says in very effective words, "The thinkers, who are like paid sycophants ministers of a King, will not be able to enter the Castle of my Brahm. Thus, you can live here without fear. The people who the Guru and scriptures do not bless will not be able to survive here because this Brahm is mobile and immobile, near and still far. There are various contradictory attributes in this Brahm, which can mesmerise the mind of logical people."

All the philosophies of this world, in various forms, explain one or the other aspect only of this Brahm. Some People term it as Prakriti, somebody as Atomic, somebody as Maaya or illusion, somebody as invisible Karma, somebody as Vaasana or desire, somebody as time, somebody as nature, somebody as zero, somebody as Shiva, Shakti, Vishnu, Yahoba and somebody as Allah. Shri Mahaprabhuji says, "तदेवैतत्प्रकारेण भवतीति श्रुतेर्मतम्" He only takes all the forms, sometimes in the minds of thinkers and sometimes outside. Individually all these philosophies cannot establish the entirety of Brahm. Therefore, when these philosophies face each other, their beliefs break. But if we combine all these philosophies, we will come to know that all these philosophies present one or the other aspect of Brahm. "सर्ववादानवसरं नानावादानुरोधि तद्, अनन्तमूर्तिं तद् ब्रह्म कूटस्थं चलमेव च, विरुद्धसर्वधर्माणाम् आश्रयं युक्त्य गोचरम् ।" In the elaboration of this Kaarika, Shri Mahaprabhuji says "Various philosophies from different thinkers, whether they consider Prakriti, atom, Maaya, time, Swabhav, as the Supreme Being, all these, whatever is coming to their imagination is one or the other part of the whole picture of Brahm. Due to the non-visibility of the entirety of Brahm, the thinkers, with the help of part of the whole picture, try to understand the Supreme Being and

partially they are sometimes successful also."

In a way, indeed, Prakriti (nature) can never be an atom, atoms can never be Maaya, Sat-Asat and Maaya can never be zero, inactive zero can never become active-time and similarly, all these mutual contradictory opinions/ concepts cannot be a complete truth. But Brahm can be everything - atom, zero, time, Karma, Swabhav, Purush. Therefore, any established philosophy may not be inevident but is incomplete. The opinion is often surrounded by pre-mindset, therefore, it can also be false. But the speech is describing one or the other form of that Anantamurty-Brahm. Therefore, all thoughts are correct, but sometimes opinions can be distorted.

Some rationalists say, "you can assume anything, but when you start expressing your thoughts through your speech, then the rules of grammar and logic will apply". Thus, Shri Mahaprabhu says that opinions are normally based on the mindset; therefore, they cannot be taken as proof. But as soon as you start expressing them through your speech, you will find that you are only unfolding one or the other aspect of the truth. The god of speech can never be a myth or untruth. Therefore, when you rise above all the debatable issues of various theories, then on the request of the god of speech, Brahm comes down to a level of all the theories.

Brahm Is 'One and Unique' (Ekam-Eva-Adwitiya), but this non-duality of Supreme Being is not like non-duality of any matter, that It is not able to divide Himself in knowledge and knowable. Yes, Brahm is inactive, but that is in a sense that all the Karmas that appear in him through his actions cannot be

anything other than Him. Quran says “लम् यलिद व लम् यूल्द”. Neither He is anybody's son, nor does He have a son. It has been stated in our scriptures also, “न तस्य कार्यं करणं च विद्यते” Neither He is neither anybody's work, nor He does any work. Both Ved and Quran have very rightly said this, but we will have to understand its meaning. Its meaning is that Brahm neither has any cause nor any action other than Brahm. But He is not so incapable that He Himself is not able to become cause and effect or father and son.

The debate of duality and non-duality arises due to the intent of our pre-mindset and limited view-angle intent. When we want to describe ourselves as a nation, our intent is non-dual and we become a nation in the form of Bharat. And the same Unity, when intended to describe the population of a nation, becomes 600 Million. One and two or, as a matter of fact, zero also is a relative term. The freezing temperature of the water has been understood as zero. But if there is a colder climate, then we have to say that the temperature is below zero. How come there be a figure below zero? But here, zero can be equal to a hundred also. And here, we are still debating the issue of one and two. By refuting non-duality, the duality also would be refuted, and by rejecting duality, the concept of non-duality will be dismantled. By negating the existence of zero, we will not be able to find even one, leave aside two and three. Many times, the concept of zero wins the race in the debate of duality and non-duality because of the notion of pre-mindset.

When our purport is Brahm, then He, as a matter of fact, is 'One and Unique' (एकमेवाद्वितीय) Being. And when our purport is his infinite names and forms, then He is Omnipresent for us

“सर्वं खलु इदं ब्रह्म”. That is the reason why in Upanishad, Brahm is mentioned as Sachchidanand. He is there, not as an unconscious sick person, but with His full consciousness. Therefore, He is not only Sat but Chitta also. Neither there is a limitation in his existence nor his consciousness. There is no dichotomy between His infinite existence and consciousness because it is devoid of the limitations of place (Desh), time (Kaal) and matter (Dravya). Various notations make a formation of Sthai, Antara, Sanchari, and Abhog of that limitless Dhruvpad. Place, time and matter (Desh, Kaal and Dravya) are three aspects of His existence. They are not independent. The matter is not different from Brahm, but it is just another form of His being. Time is also not different from Brahm. it is nothing but His desire to do some activity. Shri Mahaprabhuji counts space (Desh) as another form of matter, not an independent one. The matter and the time are a part of His physical Being. Similarly, Karma (kinetic energy) and Swabhav (potential energy) are also invisible forms of His Being. The matter either remains in inertia or starts moving due to these Kinetic and potential energies, that is, Karma and Swabhav. Therefore, the Brahm has four physical aspects- 1. Matter, 2. time, 3. Karma (Kinetic energy) 4. Swabhav (potential energy).

The mechanism of all these four is not automatic like in a machine, but Sat, Chit and Anand are governed by Chid-Ansha (Conscious part) of Brahm. This consciousness is hidden in Sad-Ansha (Physical part). Therefore, viewing from the outside, it looks that matter, time, Karma and Swabhav are automata, but Paramatma governs them from within. Thus, Upanishad says, “यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यमयति. यं सर्वाणि भूतानि न विदुः... एष त आत्मा अंतर्याम्यमृत।” The One, who is present

in all physical beings, who is there in all. No physical matter can know Him. All physical matters are just like his body. He is the one who governs all physical substances from within. The same Supreme soul (Paramatma) is your Antaryami. The consciousness of Brahm makes us feel that the physical matters are automata. The same consciousness of Brahm is residing in partial form within us. But in so-called unconscious physical substances, it is hidden. Thus, they are not able to recognise their entity. Brahm has revealed only His physical being in physical matters. His consciousness is hidden there. While in us, His physical being and His consciousness are revealed in partial form. That is the reason why we know of our existence. This is the only difference between physical matter and Jivatma. Everything is governed by the consciousness of Brahm, somewhere in the hidden form and somewhere by being revealed. The form of that Being, where consciousness does not hide itself, is called Purush or Jivatma. Similarly, the other name of matter (Dravya) is known as Prakriti (nature); consciousness hides itself in the matter.

This mechanism of Kaal-Karma-Swabhav-Prakriti and Purush is governed by the consciousness of Paramatma towards the achievement of His own Anand (blissfulness). Therefore, Upanishad says, "The entire matter and consciousness have appeared from his Anand, located in His Anand and will disappear in His Anand. So, recognise Anand, that Anand is Brahm."

When Brahm, in all the potential forms of His Being, becomes aware of His consciousness, then through the process of condensation, all the potential forms take shape.

Similarly, His being conscious of all the potential forms of His Anand, through the process of condensation, Anand also gets condensed and starts taking shape or form. That condensed form of His being is this Kshar-Jagat (mortal universe). And the condensed form of His Anand is 'Kshar-Aksharateet-Poorna Purushottam Shri Krishna'. Consciousness is aware of this Kshar and Purushottam and is known as Akshara-Brahm (immortal-Brahm) or Akshar-Purush. Our soul/consciousness is also called Purush due to the partial expression of Akshar-Purush. There is no condensed form of consciousness. Therefore, Akshar Brahm and his partial existence in the form of Jivatma are considered formless. Our body which is made of five physical elements is Sat, our consciousness within our body is Sat-chit and hidden within that is Paramatma Sachchidanand Antaryami.

Whether it is matter or Jiva, He is hidden within all and governs all from there. Viewing from the outside, it looks as if water flows, the wind blows, fire burns, the tree grows, and flowers blossom and then wither. But from the inside, He is only making the flowers blossom and wither because He is Antaryami. Therefore, from the outside, it looks as if everything is running on its own. He, the Paramatma, is the controller of all actions and knowledge of Jivas. We think that we know this, we want this, we do this and we become happy and sorrowful. As a matter of fact, He procreates feelings of knowledge, desire, effort, activity and pleasures- sorrows from within us. The same Paramatma controls all living and non-living beings from the inside. Therefore, it is quite obvious that we have the illusion of automata in the matter. Our consciousness is also illuded by the freedom of our knowledge, desire, effort, activities and their

results because if somebody holds our hand from the outside, we will feel dependent, but He is driving us from the inside. This is why we have a feeling of freedom in all our actions.

Shri Mahaprabhu says- “इदं तत्त्वं न नाना किन्तु सर्वेषाम् एकमेव तत्त्वम्। तत्र सर्वं पञ्चाङ्गम्। तेषां पञ्चानां (काल-कर्म-स्वभाव-प्रकृति-पुरुषाणां) यदि भगवानेव तत्त्वं यदा तत्कार्यणां सुतरां तदेव तत्त्वं भवति।” Supreme Being is not a variety but in all the variety of forms. If we can verify the variety of Kaal- Karma- Swabhav-Prakriti and Purush as a part of one Brahm, it will be easier for us to recognise the functions as the function of the Supreme Being.

The evolution of Sat and Chit in various names and forms did not occur because of any external force such as Maaya. But this evolution is due to the internal pressure of Brahm's own behaviour. And Brahm's own behaviour is better known as Anand. This blissful nature of Brahm is sometimes also known as Atma-rati, Atma-krida, and Atma-methun. It is also sometimes known as Bhoomaa-sukh, sometimes as Atma-kaam, sometimes as Apta-kaam or sometimes as Anant or infinite. The tidal waves of name-form (Naam-Roop), knower-known, cause-effect, attraction- detachment, peace- war, form-formless do occur in the limitless ocean of this Anand. Waves of duality rise and fall in the vast ocean of non-dual Anand. Paramatma is a non-dual ocean of Anand with many waves of duality. Shri Mahaprabhu says that it is the inherent nature of Anand that all the contradictory qualities or attributes can take shelter underneath this. Therefore, Rig-Veda says, “सर्वे होतारो यत्रैकनीडं भवन्ति।”

Some philosophers become very impatient after

hearing that the creation is from Brahm. They argue that Brahm cannot be understood as an intelligent entity if this creation is without any purpose. And if there is any purpose behind the creation of this universe, then we will have to assume that Brahm is incomplete. If Brahm had transformed himself into this creation, he would be distorted. If you imagine any other cause or purpose of creation other than Brahm, then the non-duality of Brahm will get refuted.

Shri Mahaprabhu says it is irrelevant to think about the purpose or purposelessness of the creation of the Universe. The entire creation is a play or Lila of Brahm. Lila neither has a purpose nor is without a purpose. Even in the case of the relationship of Identity (gold earrings = Gold) or (3= 1+ 2), neither can we consider it completely distinct nor can we take it as similar! If we assume it to be similar, the relationship will end because it is only between two different things. If we consider it totally distinct, where is the question of Identification or Tadatmya? Therefore, "identification or Tadatmya can be either between two different things or between two things which have originated from the same element." Asking such irrelevant questions cannot refute Identification. We cannot completely describe the black colour by the description of white or non-white colour because black is not white. Also, Non-white colours can be green, blue etc., which are not white. Similarly, Lila or the play of Brahm cannot be taken as a creation with a purpose. Also, we will not be able to fully understand its true form by saying that it is purposeless. We cannot make fun of an amateur player because there are professional players, who play only to earn money. We cannot say that "maybe he is not playing for earning money but probably for losing money". The play of

creation should be understood as an amateur play by Brahm. Lila in itself is a purpose; we cannot ask about the purpose of the Lila of creation.

Even after getting transformed into a utensil, steel remains as steel. Similarly, Brahm remains Brahm even after it takes the form of matter or Jiva, it doesn't get deformed by this process. Somebody may raise the question of how can Brahm, who has monolithic consciousness, become inert matter and how a monolithic form of blissfulness becomes ordinary Jiva, who is always suffering from the pleasures and sorrows of life. Shri Mahaprabhuji says it is the external form of inert- matter, which looks devoid of consciousness to us; rather, every matter has some consciousness within. Similarly, suffering, pleasures and the illusion of every conscious being is a feeling of his peripheral consciousness. As a matter of fact, in the centre of every consciousness, there is an unexpressed Anand or bliss. “को ह्येवान्यात् कः प्राण्यात् यदेष आकाश आनंदो न स्यात्।”

In the ocean near earth's poles, you can find icebergs just floating in the water. Although they are a part of the same ocean, they appear to be separate from the ocean. But if we remove the top layer, we can see water inside. In the same manner, in the comprehensive Akshara, matter and Jivatma appear like icebergs. All these icebergs are a partial form of Akshar-Brahm, arising out of Akshar- Brahm and have appeared in the ocean of Akshar- Brahm. We cannot treat all these uncountable frozen and melting icebergs, as identical or different from the limitless ocean of Akshar-Brahm. By their freezing or melting, neither there is an increase nor a decrease in the ocean level. The form of the iceberg is not such that it

cannot be treated as frozen water. And when it melts, it cannot be separated from the water. In the process of freezing, the cause is water and the effect is ice. But in the process of melting, the cause seems to be ice and the effect is water. It is difficult to assess the real cause. Both have identification with each other. Both take the role of cause and effect at different times. Still, both are neither different nor identical to each other.

When we describe anything or any incident through our speech, just like Ardh-Narishwar Shiv-Parvati, the speech and its meaning get embraced by each other. But when we want to express something about our 'speech' itself, through our speech, then the situation becomes very precarious. Yes, we find the answer if we have to express something by writing. For example, (1) Ram's Lila has been narrated in 'Ramayana'. (2) Ramayana = narration of Lila of Ram. In 1st, 'Ramayana' is a symbolisation of a book. In the 2nd, 'Ramayana' i.e. the group of sounds of Ra-ma-ya-na word itself conveys its own meaning. The problem has been resolved by including punctuation marks in writing so that the word conveys its meaning. But if the speech itself says that “अनृतं वै वाग् वदति”, then how we should understand the meaning of this in speech? Is this statement true or false in itself? If we consider it to be 'true', it will not be proved that whatever speech says is false because the speech itself is giving an explanation of truth. Therefore, this statement has been proved wrong! If we consider this as 'false', then it will be proved that speech is explaining the truth. In such a situation, it will be proved wrong because, in this sentence, it is said that the speech is explaining the untruth.

Such problems arise when we start describing the



'speech' through 'speech'. Upanishad says- ‘येनेदं सर्वं विजानाति तं केन विजानीयात्? विज्ञातारम् अरे केन विजानीयात्।’ Similarly, what can be said about such a 'speech' when we describe everything through speech?

Similarly, "Why did Paramatma, who is Anand-Roop, create this universe?" asking this question is similar to asking the reason for the reason! Anand-Roop Paramatma, who is the cause of all the activities of the entire universe or creation, asking Him the reason that 'why did He create this universe?' Is it a question worth asking? The reason for a creature to live and struggle is to achieve that Anand. It does not matter whether it wins or loses but tries to live. Even if he wants to die, he dies to achieve some more Anand. If that Anand-roop Paramatma has created this universe, how can we ask, "what was the reason behind it?" I cannot understand 'what is the reason to ask for a reason of a reason?'

‘पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते, पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।’. Brahm is complete; He is Anand- Roop. His being conscious of His nature of being complete Anand-Roop is the inception of the sequence of creation. To experience His complete Anand, He takes several incomplete forms by concealing the consciousness in the matter and by concealing the Anand in Jiva. He wants to enjoy the beauty of His reflection of partial Anand, in the mirror of partial matter, just like a beautiful woman. Why? Will there be an increase in His beauty by doing this? No! But still, the beauty of the form has to be enjoyed. Eyes have a desire to see a form, and the form has a desire for eyes!

**Q: 4. What is the difference between Brahm, described in Upanishads and Bhagwan, described in Puraanas?**

A: 4 One or two clarifications are necessary before I answer this question. Shri Mahaprabhuji suggests in Nibandh, ‘ब्रह्मेति परमात्मेति भगवानिति शब्दयोः।’ In this Nibandh (dissertation), he has described three aspects of Supreme reality, that is Brahm, Paramatma and Bhagwan, in three ways- 1. Shaastrarth Prakaran, 2. Sarva-Nirnay Prakaran and 3. Bhagwatarth Prakaran. Scriptures such as Upanishad, Smriti (Gita) and Bhagwat give descriptions of Brahm, Paramatma and Bhagwan, respectively. ‘भगवतः इदम् भागवतम्।’

Brahm is an absolute entity. We cannot describe Him using any other medium. In comparison to the above, Paramatma becomes slightly relative because it is related to Atma. Atma- Paramatma. The definition of Atma has been given as ‘अतति व्याप्नोति।’. Shree Acharya Charan defines it as ‘तमु कान्तौ. – आसमन्तात् कान्त इति आत्मा’. Param-Atma= Paramatma. Therefore the meaning of Paramatma is 'dearest'. ‘न चा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति’. Atma has been depicted in Upanishads in this way. The clarification of this definition given by Upanishads can be found in Bhagwat- ‘अहम् आत्मात्मनां धातु प्रेष्टः सन् प्रेयसाम् अपि, अतो मयि रतिं कुर्यात् देहादिर्यत्कृते प्रियः’. The attachment/ affection in the body is due to Atma. It has been established by the Upanishads. But is this attachment or affection in Atma unconditional or with a condition of being a part of Paramatma? For the first time, Bhagwat has given clarification on the above. "I am Atma of Atma. That is why I am Paramatma." As we call our dearest friend Param- Mitra, the

Guru of Guru is called Param-Guru. Similarly, the one who is Atma of Atma is called Paramatma. That is the reason why in our Shuddhadvaita, 'Atma means Paramatma' is not acceptable. We say, 'Paramatma in Atma'.

Through this logic, the aspect of Paramatma has been primarily described in Smriti. Supreme Being's attributes as Paramatma have been established mainly by Gita.

Those attributes of Brahm make him qualified to be the Supreme Being. In that sense, He is impersonal. Upanishads describe Brahm as the authoriser, the creator of Kaal- Karma-Swabhava- Prakriti- Purush and the Grantor of fruits of our Karma, of our deeds.

In this reference, we can say Brahma is a philosophical suffix, Paramatma is a religious suffix, and Bhagwan is a Pauranic suffix. In English, Puraan has been termed as mythology; hence, its meaning has been distorted. The basic reason behind it is that the British considered the scriptures of Rome and Greece as a myth.

Once there was an exciting debate between Father Charles Copleston and Bertrand Ressel on the issue of "Is there a God or not?" Father Copleston asked Bertrand Russell, "Do you believe in the existence of God?" Russell replied, "Yes, I believe in the existence of your God as much as you believe in the gods mentioned in Greek and Roman mythology. If the gods of Greece are mythological figures, the God of the Bible will also be considered as a mythological figure. Now you tell me whether the gods mentioned in Greek scriptures are

mythological or not?" Hearing this, Father Copleston became annoyed and said, "Please don't compare these two." On this, Ressel said, "You are asking me not to compare because the culture of Greece does not exist anymore, that is why my logic looks decry of religion to you. But had you been living in the old Greece, your logic would also be considered a decry of religion as much as you consider my logic a decry of your religion.

Fanatic Christians have distorted the meaning of the word mythology. They have termed it as 'hearsay'. Here also, these so-called broad-minded scholars say that the implied meaning of Puraan is 'Myth'. But why should we follow Christians? We term Bhagwan as a Pauranic entity.

But if we have to understand Bhagwan differently from the other entities, how do we understand Him?

We call all the forms of the Principal-element- 'Brahm' when He becomes the cause of this creation, the purpose of this creation and the root of this creation. When we keep Brahm in our view, then the question of human-being does not arise. In the role of Brahm, insects, humans, and birds are all the same because the relation of Brahm is direct with the universe, not with humans.

One of my Muslim friends had asked me, "Why Khuda does not do treatment of his sorrows?" If Khuda is Rahim and Karim, meaning merciful and kind, why does a human being suffer? Mohammed Saheb has answered this question. He says that when a human being walks, several insects come under his feet and die. Does he care to see them? He doesn't

see or care about the insects because their existence is meaningless to him. Similarly, from Khuda's angle, the existence of human-being is insignificant and worthless. When you walk, and the insect dies, it doesn't prove that you are cruel. You may be merciful and kind, but from your point of view, the importance of an insect's life is not that much. Similarly, the importance of a human being's life in this universe is not so much that he becomes worthy of mercy or kindness of Allah.

This thought process is from the point of view of Brahm, but when it comes to the existence of human-beings, Paramatma can never remain impersonal. Brahm can be impersonal. Man is enjoying his walk, so if an insect dies, let it die. He does not worry about the dying insect. But when we are thinking from the point of view of Paramatma, his relationship with a human being is different. There is no direction in the relationship between Brahm and the universe. Even if there is any direction, it is so abstract or intangible that we will not be able to express it. If we start expressing it, we will certainly be deceived by it.

The direction of the relationship between Paramatma and Jagat is such that Paramatma is known as Paramatma because he has a relationship with Atma. As soon as this direction of our relationship becomes clear, we will immediately start looking at our all religious emotions and actions from this angle. Whenever we commit sinful acts, we realise that Paramatma is observing our sin. I should not do any sinful act as Paramatma is watching me. If we do any good deed, we feel, "I have done this for Paramatma's pleasure". Many people do good deeds to get some worldly pleasures. We are not talking

about those but the people eligible for a higher category. Their good deeds are for the love of Paramatma. They feel so joyous by their good deeds that they start experiencing Paramatma within. This experience is not comprehensive or Indifferent, but it is absolutely personal in nature. This relationship is from Jiva to Paramatma. In this fashion, we can draw a straight line from the point of Jiva to the point of Paramatma.

But the relationship with Bhagwan is in the reverse direction. Its direction is from Bhagwan to Jiva. The direction of this relationship is remarkable. When Paramatma appears on this earth himself and does his various Lilas, the relevance of this word 'Bhagwan' comes into effect in the form of His reincarnation. Therefore, we cannot call that Supreme Being a 'Bhagwan' until and unless there is an expression of his Lila.

So, we can understand that there are no three elements. There is neither a principle nor a concept of Trinity here. Supreme Being is only 'one' but has three aspects. Shri Mahaprabhuji says “ब्रह्मेति परमात्मेति भगवानिति शब्दते, त्रितये त्रितयं वाच्यं क्रमेणैव मयात्र हि” I will express my views by keeping three aspects of 'One Supreme being'." If we do not understand these three aspects expressed by Shri Mahaprabhuji, then we get deceived by our own thoughts. Few things Mahaprabhuji says considering the Brahm aspect of that Supreme-Being, a few things he expresses by considering His aspect of being a Paramatma and a few things he says considering His aspect of him being Bhagwan. We should also keep this thing in mind. Suppose we are not able to establish any coordination in these three aspects, as expressed by Shri Mahaprabhuji, we will not be able to understand the meaning of his lines resulting in utter

confusion. We will always have to keep this thing in mind that whenever a principle is being expressed in descriptions or in the writings of Shri Mahaprabhuji, then we should question ourselves whether the said statement is from the angle of Brahm, Paramatma or Bhagwan.

This is the foundation for understanding the concept given by Shri Mahaprabhuji. If we start asking ourselves this, time and again, we will be able to understand the meaning of his lines clearly. You should also understand that Shri Mahaprabhuji does not bother to say this every time in all his expressions, descriptions or writings, "Now I am talking about Brahm, or now I am describing the Paramatma, or now I am saying something about Bhagwan". He is always in a joyful mood. In the beginning itself, he has clarified that whatever he says, he will keep in mind the three aspects of one Supreme Being. He expects this from us. So, whenever we listen to him or read his writings, we are supposed to ensure that he is talking about which aspect.

In Upanishad, Brahm has been defined in a very specific way. Although He has been defined in many ways in various places, the description doesn't matter here. Vyasji has not approved all these definitions. The definition which he approves is "अथातो ब्रह्म जिज्ञासा। जन्माद्यस्य यतः।" and in that "यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्ति अभिसंविशन्ति तद् विजिज्ञासस्व, तद् ब्रह्म". Brahm has been defined in Shruti (Ved) in this fashion. Here, three functions of Brahm have been shown - creation, sustainment and destruction.

Brahm has taken three forms- Brahma, Vishnu and

Mahesh for these three functions, creation, sustainment and destruction. This is how Puraan describes Brahm, the formless Supreme Being taking three forms to establish His three types of Lila. Shruti describes the entire universe or Jagat. While describing all the things, it drives our mind to an Abstract non-personified form. But the method adopted by Puraan to describe the Supreme Being is to express the aspects of His forms. Puraan tries to explain everything with examples of specific forms. For this reason only, while describing this statement "यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्ति अभिसंविशन्ति तद् विजिज्ञासस्व, तद् ब्रह्म", it explains this considering three incarnations with forms of that Supreme Being - Brahma, Vishnu and Mahesh.

When Shruti states "न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति", then Puraan describes this as the god of Kaam - Kaamdev. It also describes his form and his Lila. If we look carefully at Puraan, we will understand that whatever has been explained in Shrutis as formless, here, it has been described with form. That is why at the beginning itself, Puraan defines itself. In Puraanas, the meaning of abstract Brahm has been so beautifully explained that the meaning of Ved is easily understood through an example of a personified God. In Puraanas, no principle has been explained in abstract form. If any principle is explained in Veda in an abstract form, Puraan explains it in one or the other form of Lila of Bhagwan or through a character of the presiding deity. Supreme Being has both aspects, as mentioned in Upanishad- "द्वे वाव ब्रह्मणो रूपे मूर्तं चैव अमूर्तं च..." Brahm has two aspects, formless and with form.

This is the internal consistency of Vedas and Puraanas.

This is what people are not able to understand. That is why they see contradictions in both. They feel that the principles of Vedas have been distorted in Puraanas. As a matter of fact, there is no distortion of any principle in the Puraanas. The propagation of Puraanas was due to the fact that whatever abstract principles Vedas suggested, the same principles were to be explained through the example of personification. Therefore, three Lilas of creation, sustainment and destruction of Brahm have been explained through many Lilas (episodes) in Puraanas, as one Supreme-Being transforming himself into many names and forms in this universe.

**Q: 5. Shri Mahaprabhuji considers this universe or Jagat as truth, then why in Shruti-Gita it is mentioned that “खपुष्पादि समत्वादी” meaning that this Jagat is a myth?**

A:5. Until and unless we know the eligibility of the person for whom Shri Mahaprabhuji is saying this, we will always derive the wrong meaning of the above statement. In the beginning itself, Mahaprabhuji clarified this. "If any person derives the meaning of my statement as 'you are saying that Jagat is truth because it is another form of Brahm, then why can we not worship Jagat itself? Why should there be a need to worship Paramatma?' If you find this sort of distorted use of my concept to worship Jagat, then for such a person, my statement would be that 'Jagat is a myth', forget about it and worship Paramatma only." Acharya-charan has adopted this process to explain his view. If you look into that, you will find that every line has been elaborated in detail. Every line has been followed by two Shlokas. First Shloka gives the point of view of Mayavaad, and the second Shloka says that even the Mayavaadi answer is

incomplete. Mayavaadi meaning is false as they have explained everything considering Asatvaad. They have also not taken Jagat as a complete myth. They have considered it as a Sad-Asad-Vilakshan-Anirvachniya. Acharya-charan says that if you start worshipping Jagat, forgetting Paramatma, then for you, my statement would be that Jagat is Khapushp. If it is so, then how can it be worshipable for you? This has been explained by Acharya-charan there.

**Q: 6. What is the difference between paths preached by Shri Shankaracharya and Shri Mahaprabhuji?**

A: 6. Here in our country, in Sanatan Dharma, we believe that if an Acharya proposes any school of thought, it is due to the inspiration of Bhagwan himself to him. In other religions, they say there is one Allah and another Shaitan, or there is one God and another Satan. In our religion, we cannot say that there is one Bhagwan and another Shaitan because we believe in Advait, which means non-dualism. Shruti says, “एकमेवाद्वितीयं ब्रह्म” Brahm is one and unique; therefore, there cannot be any second thing. There cannot be any existence of Shaitan. Therefore, in any school of thought or sect of Hinduism, from ancient times, we have a conviction that in all, there is one force that is, 'inspiration of Bhagwan' which is working. Now, if this is the notion, then Shri Shankaracharya also is no exception in this. We firmly believe that Shri Shankaracharya was an incarnation of Mahadev. Therefore, this is evident that the sect or school of thought he proposed is due to the inspiration of Bhagwan only.

Since all the religions are promulgated by the inspiration

of Bhagwan, we should compulsorily follow them; this is not our opinion. Nowadays, people have started saying, "break all the boundaries", but normally the people who say these create a new type of boundary around them. We do not say we should follow all the sects or schools of thought because Bhagwan has promulgated them. We believe that a particular sect is to be followed, depending on the person's eligibility.

Shri Mahaprabhuji says that there are three types of Jivas; "पुष्टि-प्रवाह-मर्यादा विशेषेण पृथक् पृथक् जीवदेहक्रियाभेदैः" Pushti-Jiva, Maryada-Jiva and Pravahi-Jiva. Depending on the eligibility of that Jiva, many schools of thought or sects have been promulgated. We also feel that we are Pushti-Jiva; thus, we must follow Pushti-Marg.

There is one big misunderstanding between Vaishnavas and us, the Goswamis, that the Pushti-Marg is a religion of the entire world. We must understand one thing very clearly that ancient Acharyas never gave such a narrative that Pushti-Marg is a religion of the world. No religion in the world can claim that it is the only true religion. The one who follows a particular religion or Dharma, that Dharma belongs to him. Anybody who is not able to follow a particular Dharma, that Dharma is not for him. This has to be understood very clearly. Even if we have worn Kanthi (basil beads) on our necks but do not follow the tenets of Pushti-Marg, then it is not for us. Tying a Kanthi is not a ticket or reservation for going to Golok. If you follow the tenets of Pushti-Marg, then Pushti-Marg is for you and you only. And if you are not following the tenets, then simply tying Kanthi doesn't make much difference. "धारणाद् धर्म उच्यते" whatever you can follow is your Dharma. If you cannot bear

something, then it is not your Dharma. Money which is in your pocket is your money. The money which is in others' pockets is not your money.

Therefore, it is absolutely necessary that you should try to avoid both extremes. Assuming that 'my religion is a religion of the world' is like living in a fool's paradise. No religion can be the religion of the world. The one who pursues a particular religion is his religion. No religion in the world can be for all. Many Islamic invaders tried to make everybody in India a Muslim by wielding their swords. Were they successful? No. How much allurements do Christians give us for conversion? But not everybody is adopting Christianity. In the tribal area also, we can find many such people who do not leave their religion despite being offered money. The reason is that those people are following a particular religion. Hence, that religion is theirs. Therefore there is nothing like 'one religion' in the world. Along with this, one thing should also be made clear. Although all religions are inspired by Bhagwan, they are not for all. Depending on a person's eligibility to follow a particular religion makes him suitable for that.

So, Shri Shankaracharya also promoted one path with the inspiration of Bhagwan and that path has a different practice methodology of Gyan-Vairagya (knowledge-renunciation). In this process of knowledge-renunciation, one has to practise the knowledge of Advait. Along with this, he has to detach himself from worldly things because, according to Shri Shankaracharya, the biggest hindrance in this realisation process is the 'perception of another'. For example, 'me and this mike'. The first one is 'me' and the second one is 'mike'. Now,

when I say "I and this mike", I will have a delusion that if this mike was not there, how would my voice reach you? Thus, I will have some attachment to this mike. In this process, my detachment toward worldly things will get refuted, and I will not leave this mike. If I don't leave this mike, then I will not be firm in my realisation of 'One and Unique' (एकमेवाद्वितीयम्). This is the inherent concept of their practice methodology.

If your practice methodology is like - "I am only a transcendental substance. Hence, my attachment to anything other than me should break." How will this attachment break, because a person's behaviour is such that, at every step, he needs something other than himself? Even if you take renunciation, still you will need a saffron-coloured cloth to wear. You can take renunciation and leave your home, but you will still require an Ashram to keep your disciples. You can leave your profession, but you will still require charity from other people. You can leave your family, but you will still require disciples and people to listen to your discourse. How to control all these needs? If you have to master your control on all these needs, then there should be reclusion of everything in your mind. Until this happens, you keep observing meaning in every other thing. Probably, that is why Shri Shankaracharya felt the need to say, "Jagat is not meaningful but a myth." You start thinking that everything other than you is a myth. The only truth in the entire universe is only 'you'. Everything else is a myth. "न च त्वं न चाहं न चायं प्रपंचः" When we start thinking that way, then we will feel detached from everything, and when we start feeling detached, then we will develop a feeling of Advait in our soul. Thus, "ब्रह्म सत्यम् जगद् मिथ्या, जीवो ब्रह्मैव नापरः" He had to propose this school of thought and practice.

But there is no difference between the two things. Whether you call your mother 'Mom' or 'Father's wife', both are the same. 'Mom' means 'wife of your father' and 'father's wife' means 'Mom'. The fact remains the same, but the emotions or your feelings change. If you call your mother like: 'O! Father's wife' she will, for sure, scold you, and if you call any lady a mother, motherly emotions towards you will develop in her. That is why Shri Mahaprabhuji feels, "Why should we call this Jagat as 'father's wife' and why not 'as mother'?" Because scriptures say that "माता भूमिः पुत्रोऽहं पृथिव्याः" This earth is my mother and I am the son of this earth. We do not say, "This earth is a myth". We say "विष्णुपत्नि ! नमस्तुभ्यं पर्वत-स्तन-मंडिते" "Oh, Mother Earth! you are the wife of Vishnu." Kalidas says, "The hills are like the breast of my mother earth, from which the milk in the form of rivers is flowing down". Shri Mahaprabhuji says "न जातु यमयातना भवति ते पय-पानतः" Whoever drinks the water of Yamuna doesn't have to face the torture of Yam, the god of hell. We look at Vishnu as our father and Earth as our mother. How can you call such earth as 'father's wife'? Why can't we call her mother? Why should we call it Maaya? Why not as a mother? That is the whole essence of Mahaprabhuji's concept. If you have to practise renunciation, you may call it Maaya, but if you have to practise Bhakti or devotion, you will have to call it mother. What you want to achieve, the entire thing depends on that. If you call the earth "mother" then you will be able to say "ब्रज वहालु रे वैकुण्ठ नहीं रे आवुं, त्यां नन्द नो कुँवर क्यांथी लावुं"

In any family, there are all types of kids, some favour mother and some favour father. Some like their mother, and some like their father. It depends on the individual's inclination. Parents also have an attachment to one of the children. So, the

Jiva who follows the path of knowledge is attached to his father; he does not like his mother. He likes only his father. He wants to leave his mother and follow his father in his profession, 'How You run this Universe?', "How have You created this universe? All this I want to know. I also want to become Omniscient and almighty just like You." Some children have an attachment toward their mothers. They do not have much attachment to their father. They continue to sit in the lap of their mother. Such Jivas are called Pravahi-Jiva in Mahaprabhuji's terminology. They like “पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम्”.

But Bhakt-Jiva or a devotee is different from both the above. Neither is he too attached to his father nor his mother. He is the one who wants to sit in the lap of his mother and call his father “ब्रज वहालु रे वैकुंठ नहीं रे आवुं, त्यां नन्द नो कुंवर क्यांथी लावुं” He likes Vraj, not because that he has a love for that but because “त्यां नन्द नो कुंवर क्यांथी लावुं”. It means sitting in the lap of mother Vrajbhoomi and calling for his father 'Nand-Kumar'. A devotee is a Jiva who does not want to leave any of his parents. Both are equal to him. That is why Mahaprabhuji says “भगवानेव हि फलं, स यथा आविर्भवेद् भुवि”. Mahaprabhuji talks about both. What is the fruit of Pushti- Jiva? He says it is Bhagwan. Not the one who is sitting in Vaikuntha. “स यथा आविर्भवेद् भुवि”. When Bhagwan appears on this earth for a particular individual, it is the final fruit of Pushti-Jiva. Bhagwan, sitting in Vaikunth, is not the final fruit for Pushti-Jiva. Our existence on this earth is not the fruit of our life because if we are not living our life with Bhagwan in this world itself, if we are not living with Jagdish, then we are losing something. So, if we have to live in this Jagat, we must live without forgetting Jagdish. This should be the demand of our hearts. Therefore, Shri Mahaprabhuji explains that Bhagwan is

the fruit of life only when he appears on this earth. We have to do seva only on this Earth.

Sarga- Visarg- Sthan- Poshan- Uti- Manvantara- Ishanukatha- Nirodh- Mukti and Aashray- these are ten kinds of Lilas elaborated in Srimad Bhagwat. Out of these, Mukti and Aashray, that is 11th and 12th canto of Shri-Mad-Bhagwat, have been described very briefly. We can say that it is just explained as a formality. But 10th Canto, which is also known as Nirodh-Skandha, in which Bhagwan Shri Krishna appeared on this earth and whatever sentiments or emotions (Bal-Bhav, sakhya-Bhav, Swami-Bhav, Priya-Bhav, Shishya-Bhav, Guru-Bhav, Bandhu-Bhav etc.) His devotees had towards Him, accordingly, He performed Lilas with them and allowed them to relish it. All these Lilas and emotions have been described in detail by the author of Shrimad Bhagwat. On similar lines, Shri Mahaprabhuji is trying to narrate this in the following statement “भगवानेव हि फलं, स यथा आविर्भवेद् भुवि”

Therefore, Mahaprabhuji ordains that a Pushti-Jiva, who has taken initiation and has taken Brahm-Sambandha should do seva of his Thakurji in his home because if we do seva in our home, only then we will be able to experience and relish meaning of “भगवानेव हि फलं, स यथा आविर्भवेद् भुवि”. For me, Bhagwan is- who has appeared in my home in the form of a deity. For me, the one residing in a public place is not my Bhagwan. He is not the ultimate fruit for me. The one who resides in my home as Swami or my master or as a small child, that Bhagwan is the ultimate fruit for me. That is why Shri Mahaprabhuji has devised the entire process of seva according to Vraj-Lila so that we are able to live that Lila even today.



Mahaprabhuji says, "If somebody is drowning, then you throw a rope and ask him to grip it and save himself. But when he is your son, you do not have the patience to throw the rope, but you jump yourself to save him. Similarly, to save us, Bhagwan jumps into this worldly ocean. "Let this world be materialistic in nature for you, but I am coming to save you there itself." When He jumps into this worldly materialistic ocean and starts living with us, this does not remain worldly but becomes Lila-Ksheerabdhī for us. "नमामि हृदये शेषे लीलाक्षीराब्धिशायिनम्। लक्ष्मीसहस्रलीलाभिः सेव्यमानं कलानिधिम्।" Where else will we do seva, if we consider this Lila-Ksheerabdhī Jagat as a myth? Can we call flower garland, Sinhasan and offerings a myth? If we isolate ourselves from all these, how will we serve Him? How shall we fascinate our Bhagwan? If we do not fascinate him, then how shall we live according to this statement "भगवानेव हि फलं, स यथा आविर्भवेद् भुवि"? If we call Jagat a myth or Mayik, how will we knit that Lila of Bhagwan, described in the 10th Canto of Bhagwat, in our life? So, why should we call this earth a father's wife? If we are able to fascinate Prabhu with offerings, why should we consider those things a myth? If this Jagat is a myth, what was the need for His appearance in this illusory world? Bhagwan clearly says in Gita "जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः। त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुनः". "My incarnation, my form etc., everything is divine." So how can He incarnate in this illusory world?

Those who want to practice Gyan-Marg or the path of knowledge and who want to liberate themselves, will not be able to digest this because they have been taught that Jagat is a myth. Will we not stop a child if he starts playing with the fire or a knife? if we tell him, "Don't touch these things; they are harmful

to you." he will not understand. So, we will have to develop some fear towards those things because we have to stop him from playing with such things. Similarly, followers of the path of knowledge have been told that 'Jagat is a myth' to stop them from getting involved in this Jagat. Being a Gyani, if somebody is still attached to this Jagat, he will not be able to attain the final fruit of that path. That is why Jagat has been described as a myth to those followers so that they don't stray away from their path of practising renunciation. That is why there was a need to explain Jagat as a myth for practising the path of knowledge. "यद् मायिकत्वकथनं पुराणेषु उदीर्यते तद् वैराग्यार्थम्"

Once you attain renunciation, don't be afraid. It is alright if the child stops playing with the knife at a young age but at a later stage in life, is it not too childish that he is even afraid of doing day-to-day work with it? Till the child is mature, he should not be allowed to play with the knife, but the one, who has already attained knowledge and has got an opportunity for devotion, at that time he should not be afraid of anything because everything is Brahm. If he is mature, he doesn't have to be afraid of the fire or the knife; he has to use them rightly, neither misuse nor leave them unused. The right way is to use them properly or put them to the right use. Similarly, Prabhu has given us twin tools of Ahamta- Mamata (ego- attachment). We should not keep them unused or misuse them; instead, we should put them to the right use of Prabhu- seva. "यद् यद् इष्टतमं लोके यच्चातिप्रियमात्मनः, येन स्यात् निर्वृतिश्चित्ते तत्कृष्णे साधयेद् ध्रुवम्" Whatever you like, whichever thing attracts you, should first offer all those to Prabhu and this offered thing should be used or consumed by you. "ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत्। तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद् धनम्" By this logic, if you learn to discipline

yourself and use everything after offering it to Prabhu at home, then you have found the right methodology of using things. The Secret of Bhakti or devotion lies in putting things to the right use.

**Q: 7. Why could Shri Vallabhacharyaji not become as famous or universal as Shri Shankaracharya, who is known as Asetu-Sarva-janin? Vaishnavas started following an established sect known as Pushti-Marg, and that sect follows Shri Vallabhacharya- Can we take it like that?**

A: 7 First of all, let us understand that the Pushti-Marg sect is known as Rudra- sect. That means the proto-originator of this sect is Shri Mahadev or Rudra. Therefore, we should not envy Shri Shankaracharya, an incarnation of Shri Mahadev, just because he became famous from Rameshwaram to Himalaya (Asetu Himalaya). Along with this, we must also understand that even if Shri Shankaracharya is the incarnation of Shri Mahadev Ji, the proto-originator of Pushti-Marg, that does not make it necessary that we follow his sect. He is only an incarnation of our sect's proto-originator. But we, the followers of Veda, don't even accept the principles of Bhagwan Buddha, a direct incarnation of Shri Krishna, the only adorable figure in our sect, despite having full respect for Him. This is because he promoted a path against Veda and other scriptures. Bhagwan, through the incarnation of Buddha, has denounced the Vedas to create an illusion in people with devilish nature or mischievous behaviour. Similarly, the Pushti-Margiyas do not follow Shri Shankaracharya because he has, in his sermons of Mayavaad, assumed the existence of Krishna, the most adorable divine figure for us, as imaginary, myth and illusionary.

The second point to be noted is that we cannot say that being famous as Asetu-Himalaya (from Rameshwaram to Himalaya) guarantees spiritual excellence and the factuality of principles. Otherwise, in comparison to Shri Shankaracharya, Buddha's religion is spread even up to China, Japan and Lanka. Islam is still more famous and is followed by more people. In terms of following, if we start counting, there is no other religion more famous than Christianity. Does that mean that Christianity is the best and most truthful religion? This way, we will also have to assume that the reason for Shankaracharya's path not becoming world-famous is that his followers kept themselves within the boundaries of the Shri Shankaracharya's sect and followed him only. If the number of followers is the only consideration, then China, Southeast Asia, Russia and Eastern Europe, all of them combined together, have a population of approximately 1 billion. All these people follow communism and Marxism. Shri Shankaracharya's followers are not even half of this. Does it mean that Communism and Marxism are better and more truthful principles? Such Counting can be considered decisive in politics and acquiring Governance, but it does not have any relation to the development of spirituality or depth of philosophy. If we look at the popularity, then even Asetu-Himalaya has very little significance on the world map.

The third point, which we have to keep in mind, is - if the masses, just like the flock of goats and sheep, are not following the Pushti-Marg sect, then this does not mean that Shri Vallabhacharya or his sect has less dignity, rather it is a matter of great pride. There is only one Kohinoor in the entire world and that is its greatness. Pushti-Marg is a path of the grace of God, and this grace is not available at a price on every street or path,

just like vegetables. Therefore, we should not have any inferiority complex. Will you get the grace of God on the street? If yes, then what would be its importance?

In some books, it is written that in Kaliyug, you will find several Vedantees preaching Vedant everywhere, just like the frogs croak in the rainy season everywhere. It should be considered as God's grace that Pushti-Marg does not have the same destiny as frogs. If so happens, then we should clearly understand that Pushti-Marg will complete 500 years on the very same day in the true sense.

One of the famous scholars of Advait-Marg of Shri Shankaracharya writes in one of his books Khandan- Khand-Khadya, "The principles of our Advait-Marg, which makes the person devoid of all the fears of the world, can only be understood by maximum two or three people and that too by the grace of God. "ईश्वरानुग्रहाद् एषा पुंसाम् अद्वैतवासना महाभयकृतत्राणा द्वि-त्राणामेव जायते." If the principles of the path of knowledge, in its true sense, can only be understood by two-three people and that too by the grace of God, then the principles of Pushti-Marg, which depends only on the grace of God, how many people will be able to understand it by heart? Even if one person is able to understand it by heart, it is sufficient.

Fourth point. The principle of Shri Mahaprabhuji is that all the Jivas can move on the specified path as per the wish of Bhagwan. The kind of seed Prabhu has established in the heart of a particular Jiva; he will follow only that path. Shri Mahaprabhuji, in his Pushti- Pravah- Maryada Granth, describes the harmony of various Jivas based on the variety of

paths, variety of practising methodology of those paths, and the variety of ultimate fruit of those paths. All the Jivas cannot follow the path of Pushti, Maryada or Pravah. But based on their eligibility, they follow different paths. It is totally a different thing that in the name of Pushti-Marg, now so-called preachers gather a crowd and, in the end, to make people happy, murder the principle of Pushti-Marg. It is quite common nowadays to find such people giving lectures on Pushti-Marg.

The principle of Pushti-Marg is the grace of God, and it is solely dependent on that. Therefore, by the will of God, whoever comes on this path with even little interest, is the eligible person here. If such a person is a rare commodity, then this establishes the Importance, greatness and scarcity of this sect and is not a sign of its inferiority. Without clarity of the above in our hearts, we forget the ordains given by Shri Mahaprabhuji in his Jal-Bhed Granth about the wisdom of 'whom to listen to'. We start listening to a discourse given by anybody. As a result, some ill-intended people start lecturing us, the Pushti-Margiyas, on Granth like Madhurashtak and misguiding us. They even abuse Shri Mahaprabhuji. And we, Pushti-Margiyas, shake our heads in agreement. Surprisingly, we are also able to listen to and tolerate such lectures. It would be really God's grace if Pushti-Marg did not become so omnigenic.

Fifth point. We have seen above that Pushti-Marg is no less dignified because it is not popular from Rameshwaram to Himalaya ( Asethu- Himalaya). Rather, it is an evidence of its rarity and divinity. Still, we will have to look into and discuss in detail the reason for the lack of fame due to following an established sect and Sri Vallabhacharya.

Shri Shankaracharya at the beginning of his Bhashya (essay) of Upanishad says that “ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो वंशक्रषिभ्यो नमो गुरुभ्यः” This proves that he himself wanted to follow an established sect. Now, if his followers do not want to follow his sect, then he himself has abused such free and unstable-minded followers in Bhagwad Gita Bhashya – “आत्महा स्वयं मूढः अन्यांश्च व्यामोहयति शास्त्रार्थसम्प्रदायरहितत्वात्, श्रुतहानिम् अश्रुतकल्पनां च कुर्वन्। तस्मात् असम्प्रदायवित् सर्वशास्त्रविदपिमूर्खवद् एव उपेक्षणीयः” (Gita Shankar Bhashya-13/2)

Translation- a person who has suicidal tendencies is a fool. Also, he wants to fool others because he does not know how to imply the meaning of scriptures according to the sect's norms. Rather than understanding the traditional meaning, as stated by the seniors, he implies the imaginary meaning of the scriptures. Therefore, such a preacher who has read all the scriptures, but does not have allegiance to his sect, should be avoided, just as we avoid a foolish person.

Considering the above two statements, we can conclude that Shankaracharya treats a person as intelligent if he follows an established sect, not the one who does wild thinking. Hence, this gets proved. There is no doubt that due to the effect of Kaliyug, some followers of the sect established by Shri Shankaracharya have forgotten the abuses of their proto-Acharyas and shamelessly are giving discourse arbitrarily, just to attract modern listeners. But with such things, ideological freedom sprouts in the religious world, ultimately damaging the foundation of the religion or Dharma. That is why Shri Mahaprabhuji clarifies in his Jal-Bhed Granth- from whom you should hear the principles or tenets of the sect. But the

preachers, who have a desire for their fame from Rameshwaram to Himalaya, do publicity for their baseless Ideology in the name of religion. Those people, taking advantage of the unyielding faith of Pushti-Margiya Vaishnavas in Vallabhacharya and his sect, abuse the principles of Shri Mahaprabhuji without taking his name. Sometimes, they also do false appreciation in the beginning- middle- and at the end, saying that "Sri Vallabhacharya is the emperor of Bhakti or devotion". The need of the hour is that Vaishnavas should avoid such religious discourses, which are full of diplomacy; because those who believe in their sect have a much greater allegiance (may those be Muslims or Hindus following any sect) than those who do not discriminate between Ishwar and Allah. Such people have no loyalty or affiliation with either Ishwar or Allah. Thus, they are not shy about saying that both are the same.

The worst thing in this world is to quarrel in the name of Ishwar or Allah. But as soon as we say 'Allah', the form of God described in Quran-Sharif comes before our eyes. For example, Allah is mighty. He forgives all our sins. He is kind-hearted. But He doesn't have any form like Ram, Krishna, Ganapati or Mahadev. Also, He has no relationship with anybody, such as father-son, friend, or husband. The Quran very clearly says, “लम् यलिद व लम् यूलद” meaning that neither He is a son of anybody nor He has a son. This also can be one of the forms of Ishwar. Depending on the eligibility of his devotees, He establishes Himself in their hearts. When a Muslim is doing his Namaz, at that time, if any form of Ram, Krishna or Mahadev, comes to his mind by saying “ईश्वर अल्लाह तेरे नाम”, then no Muslim will be able to concentrate on 'Allah' as narrated in Quran. Similarly, while celebrating Janmashtami or

Ramnavami, we, with divine enthusiasm, swing the cradle of Ram or Krishna. At that time, if we, while He is sitting in the cradle, ask Him to forgive all our sins, then at that moment, there will not be any harmony between the two emotions.

Therefore, the main point here is that if all the people in the world become exactly similar in terms of their faces, behaviour, ideas and emotions, then all the discord or discrepancies in the world will get settled. But such a world will be so dry, wasteful and monotonous that rather than living, everybody would like to die. Excitement is hidden in diversity. But this excitement is not understood by so-called Gyanis or the followers of the path of knowledge. Thus, they want to demolish the concept of diversity. But in the end, after putting in all the effort in preaching the knowledge of 'Oneness', when they get tired, then even if they get infinite listeners or disciples, their number still seems small. They never get satisfied with the necessary discrimination between Guru-disciple and orator-listener. But still, the preaching goes on that "The difference between 'you' and 'me' is a myth, the difference between bondage and liberation is a myth, the difference between religion and sect is a myth, the difference between Shri Shankaracharya and Shri Vallabhacharya is a myth!" Still, one difference remains an eternal truth, and that is between the listener and the preacher. If this difference is erased, there will be no quarrelling, there will be no enmity between sects and there will be no sense of competition. But as long as this difference between listeners and the preachers is not erased, there should not be any problem for Pushti-Margiya Vaishnavas to follow an established sect.

Therefore, to drop the concept of duality, if we have to follow some preacher, then we, the Pushti-Margiya Vaishnavas, should not have any difficulty following Mahaprabhu Vallabhacharya. “भूल जिन जाय मन अनत मेरो”.

**Q: 8. Kindly explain the place of Shodash-Granth in our sect and what is the subject matter preached in those Granths.**

A: 8. In Sarvottam Stotra, one of the names of Shri Vallabhacharyaji is, “श्री भागवतपीयूष-समुद्रमथनक्षमः” (Shri Bhagwat Piyush Samudra Manthan Kshamah): Shrimad Bhagwat, in fact, is a spilling ocean of devotion. The waves of the diverse nature of the Lilas of Bhagwan reveal a variety of emotions as they spurt here. The description of such waves is not readily available in any other scripture. That is why it is said “पिबत भागवतं रसम् आलयम्”. The shore of Mukti, which is on the opposite end of the ocean of this world, looks inferior to the devotees who are enjoying the swings of waves of this ocean of Bhagwat. Along with this, they do not want to stick to the shore of this world also. After churning such an ocean of elixir of Shrimad Bhagwat, Shri Mahaprabhuji revealed a moon with sixteen phases known as Shodash Granth.

Shri Mahaprabhuji has written these sixteen small Granths for his intimate disciples to give them personal confidence and assurance, in either preaching or prescriptive style.

Today, in whatever order these Granth are available to us, we cannot say for sure whether Shri Mahaprabhuji decided

it or not, After Shri Mahaprabhuji, who fixed this order, this is also very difficult to say. We can find some differences of opinion in the arrangement of Shodash-Granth described by annotators. By this, we can understand that this arrangement was not acceptable to all.

Shri Purushottamji, in his “षोडशप्रकरणग्रंथानाम् संगतिः” (Shodash-Prakaran-Granth Naam Sangati:)” (refer Pushti Bhakti Sudha monthly- Shri Vallabhabd -436- Kartik-Margshirsha) explains the sequence as follows.

The principle of doing seva of Shri Krishna through mind, speech and body was debated in the famous discussion of Sri Jagannath Puri. After properly understanding the essence of subjects given in all the scriptures to do Krishna-seva, the following advice was given-

1. First of all, it is prescribed that by reciting Yamunashtak, all our sins get dilapidated, and the devotion towards Krishna, in the form of affection, gets established in our hearts.
2. The essence of all scriptures concerning liberation or Moksha has been briefly described in Bal-Bodh Granth.
3. Seva of Krishna is our (Pushti-Margiya's) primary duty. Such a decisive principle has been explained in Siddhant-Muktavalli.
4. Purifying materials necessary for inner-seva have been described in Navratna.
5. Aantahkaran-Prabodh describes the purification method of Antahkarana (inner-organs) and how to achieve the health of Chitta.

6. Vivek- Dhairya-Aashray elaborates on Vivek (Prudence), Dhairya (Patience) and Aashray (Refuge) for accomplishing external and internal seva.
7. In Krishnashray, among the above three, emphasis has been given on Aashraya, which is a refuge to Krishna. .
8. All the above subjects have been explained briefly in Chatuh-Shloki.
9. Pushti- Pravah-Maryada give details of different kinds of Jivas, that is, Pushti-Jiva, Pravahi-Jiva and Maryada-Jiva, their forms, and the means adopted by each to achieve their respective fruit.
10. To develop Pushti-Bhakti, the necessary ingredients such as Tyag (renunciation), Seva and Shravan (hearing Bhagavan's kirtan) etc., have been rendered in Bhakti-Vardhani.
11. In Jal-Bhed, the qualities of the Ideal form of a preacher, who can help in the development of Bhakti, have been explained
12. Panch-Padyani elaborates on the ideal form of the Shrota (listener) devotee.
13. Sanyas-Nirnay describes the form of Tyag (renunciation), already rendered in Bhakti-Vardhini while following the sentiments of Vraj-bhaktas.
14. Nirodh-Lakshan explains the form of Nirodh (control), which helps in getting attached to Bhagwan, forgetting all worldly things by following the sentiments of Vraj-Bhaktas.
15. Command to give Brahm-Sambandha has been shown in Sidhant-Rahasya
16. Three types of fruits of seva have been explained in Seva-Fal Granth.

Other than this, there is another arrangement available which is as follows-

1. Through Yamunashtak, one attains the eligibility to enter into Pushti-Marg
2. There is an attempt to inculcate qualities necessary to be Pushti-Margiya for eligible persons, as mentioned above, through Balbodh
3. Siddhant-Muktavali preaches the principles of Pushti-Marg to such eligible persons.
4. In Pushti-Pravah-Maryada, an introduction of the 'creation of Pushti-Jiva, his form, the means he adopts for his spiritual development, the cause and the fruit', have been explained.
5. Pushti-devotee has been explained his prime duty of solemnisation of Krishna-seva in Siddhant-Rahasya.
6. Through Navratna, an attempt has been made to make the Pushti-Jiva, who is doing Krishna- seva, worry-less. 'Although Jiva is performing seva, but whether Bhagwan is accepting his seva or not', exhortation has been given to make him worry-less.
7. Edification has been given to the inner-soul in Antahkarana-Prabodh.
8. For the awakening of inner-soul, possession of Vivek (prudence), Dhairya (Patience), and Aashray (refuge) are necessary as they are an integral part. This has been described in Vivek- Dhairya-Aashray
9. Krishnashray explains that even in the absence of Vivek and Dhairya, Pushti-Jiva should never forgo Aashray.
10. For the devotees, who have taken refuge in Krishna, there is no other duty other than His Bhajan (devotion). This has

been explained in Chatuh-shloki.

11. In Bhakti-Vardhini, various ingredients of Bhakti, such as renunciation, Shravan etc., have been described for the development of Bhakti,
12. Jal Bhed and
13. Panchpadyani explains the process of making a judgement or checking the capability of the Preacher (Vakta) and Listener (Shrota).
14. Which is the right time for renunciation, as explained in Bhakti-Vardhini, has been described in Sanyas-Nirnaya.
15. The means to achieve the above renunciation have been explained in Nirodh-Lakshan.
16. The fruit, which a Pushti-Margiya-Jiva experiences while moving on this path, has been described in Seva-Fal.

This way, we saw both the schools of thought of sequencing Shodash-Granth, as given by the latter Acharyas.

Other than this, there is one more, which correlates these Shodash-Granth with twelve Cantos of Shrimad Bhagwat. Let us have a look at that also.

We can see a little bit of correlation between the Shodash-Granth of Shri Mahaprabhuji and the specific meanings of the twelve Cantos of Shrimad Bhagwat. In Sanskrit grammar, there are two words 'Tatsum' (तत्सम) and 'Tadbhav' (तद्भव). If the original words of Sanskrit are used in any language, then they are known as 'Tatsum'. For example, Prithvi, Pushpa, and Vana. But if the original word of Sanskrit gets transformed and then used in another language, then it is known as 'Tadbhav'. For example, Sanskrit- “कुम्भकारका”

(Kumbhakaraka). In Hindi or Gujarati, the world gets transformed into - कुम्हार (Kumhar). In the same fashion, there is a very close relationship between some Granths of Shodash-Granth with the meaning of Cantos of Shrimad Bhagwat due to its being तन्मूलक (Tanmulak) - (same origin) and also some Granths have the relationship due to its similar placement. For example,

Bhagwat	Subject	Shodash Granth
Canto-1	Adhikar (Eligibility) - the type of preachers, Listeners (Vakta, Shrota)	Panchpadyani, Jal-Bhed
Canto -2	Ang-Nirnay - TatvaGyan, HritPrasad Manan	Yamunashtak
Canto -3	Sarg-Lila - Baddh-Srishti, Mukta Srishti	Pushti-Pravah-Maryada
Canto -4	Visarg Lila - Dharma, Arth, Kaam, Moksha	Bal-Bodh
Canto -5	Sthan Lila - Jay and Atmajay of matter in the form of space and time. (Desh-Kaal roop)	Antahkarana-Prabodh
Canto -6	Poshan-Lila - an expression of grace through Naam-Dhyan- Archan etc.	Siddhant-Muktavali, Bhakti- Vardhini
Canto -7	Uti Lila - Karm Vaasana	Vivek- Dhairya-Aashray
Canto -8	Manvantar Lila - Description of Sad-Dharma	Chatuh-shloki

Bhagwat	Subject	Shodash Granth
Canto -9	IshanuKatha - Bhakti (eradication of sorrows and attainment of delight)	Navratna, Siddhant-Rahasya
Canto-10	Nirodh Lila - Control and the devotement of everything such as body, organs etc, to Prabhu, -Oblivious to worldly things	Nirodh-Lakshan
Canto -11	Mukti Lila - Form of Moksha or Liberation	Sanyas-Nirnay
Canto -12	Aashray Lila - Bhagavad-Bhavapatti in the form of Aashray or Refuge	Yamunashtak

So, we can see how important Shodash-Granth are to understand the conceptual form (Naamatmak-roop) of Shri Govardhandhar from the point of view of Pushti-Marg!

Shri Mahaprabhu has propounded 'Saakaar- Brahm-Vaad' and 'Nirgun-Bhakti-Marg' in Shrimad- Bhagwatarth-Nibandh and Shri Subodhini, along with other subjects in the style of description. The same subjects of Saakaar- Brahm-Vaad and Nirgun-Bhakti-Marga have been explained in either instruction style or preaching style in Shodash- Granth. At the time of the creation of Shodash-Granth, there was neither anybody who raised questions nor any Granth available, which needed elaboration, with Shri Mahaprabhuji. Only his disciples were available in front of him, who were curious to know the philosophical viewpoint of 'Saakaar-Brahm-Vaad' and its principles from the point of view of Shri Mahaprabhuji.



It was like- while walking on the road of Pushti-Marg; suddenly they reached such a crossing or a bend that they were not able to decide where to go. So, they were requesting the guide or the preacher to tell them the right direction. Therefore, Shri Mahaprabhuji tried to explain the philosophy of Shrimad Bhagwat through these Shodash-Granth, giving them personal assurance. This is the reason why, in most of the Shodash-Granth, in conclusion he writes “वदति वल्लभः श्रीहरे” (Shri Yamunashatak) “वदामि सुविनिश्चितम्” (Bal-Bodh) “स्वसिद्धांतं विनिश्चयम्, स्वशास्त्रसर्वस्वम्” (Siddhant-Muktavali), “साक्षाद् भगवताप्रोक्तं तदक्षरशः उच्यते” (Siddhant-Rahasya), “इत्येव मे मतिः” (Navratna) “इति श्रीकृष्णदासस्य वल्लभस्य हितं वचः” (Antah-Karan-Prabodh), “इति मे मतिः” (Vivek-Dhairya-Aashray), “इति श्रीवल्लभो ब्रवीत्” (Krishnashray), “इति मे मतिः” (Chuh-shloki), “इति कृष्णप्रसादेन वल्लभेन विनिश्चितम्” (Sanyas-Nirnay), “अहं निरुद्धो रोधेन... निरोधम् वर्णयामि ते” (Nirodh-Lakshan), “गुणोक्षोभे अपि द्रष्टव्यम् एतदेव इति मे मतिः” (Seva-Fal). So, we can see in all the above Granths that a personal assurance is given by Shri Mahaprabhuji. In every Granth, Shri Mahaprabhuji wants to give an assurance to one of his disciples, "This is my decision. This is the direction I would like to give you to move on this path. Now, there should not be any doubt in your mind, and you don't have to give any specific thought to the subject. Engrave this principle in your heart boldly and move forward on the path of Pushti-Bhakti.

Out of sixteen, we get references of at least ten Granths in Eighty-four Vaishnava Varta. For example, Bal-Bodh was taught to Narayan Das Ambalawale (Varta-57), Siddhant-Muktavali Granth to Achyutdas Sanodhia (Varta-54) Siddhant-Rahasya to Damodar Das Harsani (Varta-1), Navratna to Govind Dubey (Varta-34), Chatuhshloki to Rana Vyas (Varta-

32), Krishnashraya to Bula Mishra (Varta-46), Bhakti-Vardhani to Purushottam Joshi (Varta-30), Sanyas-Nirnay Granth was written for Narhar Sanyasi (Varta-72), Nirodh-Lakshan was written for Raja Dubey Madho Dubey (Varta-35), Seva-Fal was written for Vishnu Das Chhipa (Varta- 50).

Shri Gokul Nathji in his description of “भक्त्याचारोपदेशार्थ- नानावाक्य निरूपकः” of Sarvottam Stotra writes - “एवं पूर्वोक्तप्रकारेण भक्तपरायणत्वम् निरूप्य, स्वप्रकटित-भक्तिमार्गीयाचारज्ञापकम् अग्रिमम् नाम आहुः ‘भक्त्याचारोपदेशार्थं नानावाक्य निरूपकः’ इति. भक्तिमार्गीयो य आचारः आचरणम्, तदुपदेशार्थं नानाविधानि यानि वाक्यानि, नवरत्न-भक्तिवर्धिन्यादिनी, तेषां निरूपकः तदर्थविबोधकः इत्यर्थः” Meaning that, "Being devotional to his Devotees himself, Shri Mahaprabhuji gave preaching of Pushti-Marg's conduct in Navratna, Bhakti-Vardhini ect. At that time, one of his disciples eagerly awaited his instructions. That is the reason why, mostly at all the places, Mahaprabhuji says “इति मे मतिः”, “स्वसिद्धांतं-विनिश्चयम्”, “वल्लभस्य हितं वचः”.

The funniest thing here is that these instructions are capable of removing doubts from everybody's mind but on the contrary have created many doubts in the minds of so-called scholars. When Shri Mahaprabhuji says to his disciple that “ततो निश्चिततां ब्रजेत्”, at that time, the scholars fall into deep worry. Some scholars think that there was a change in the opinion of Shri Mahaprabhu with age. The propounded principles in Shodash-Granth were established in the latter half of his life. Other scholars feel that Mahaprabhuji established different principles, keeping in view the eligibility of different types of Jiva.

As a matter of fact, all these notions are based on

incomplete and insufficient contemplation of the principles given in the Granths of Shri Mahaprabhuji. Therefore, first, we will have a perspective view of the literature written by Shri Mahaprabhuji

1. Nibandh - Shastrarth, Sarv-Nirnay, Bhagwatarth
2. Bhashya - Purva-mimansa, Brahma-Sutra, Gaytri
3. Bhagwat Vyakhya- Sookshma-tika, Subodhini
4. Prakaran - Granth from Yamunashtak to Seva-Fal
5. Prakirna - 1. Bhagwad-naamatmak - Purushottam Sahsranaam etc. 2. Bhagwad-varnaatmak- Mudhurashtak etc. 3. Vaadatmak- Patravlamban etc. 4. Updeshaatmak- Shiksha-shloki etc.

On viewing the classification of such majestic literature, one thing we can clearly understand is that there is no repetition of any sort, though there is certainly a difference in the style and the subject matter. It looks as if within a frame of comprehensive principle, a beautiful picture of literature is drawn.

The magnificent building of Shri Mahaprabhuji's philosophical principles is erected on the foundation of 'Saakaar-Brahm-Vaad'. According to Shri Mahaprabhuji, the meaning of Brahm-Vaad is, 'the process of creation, maintenance and destruction of this Jagat or universe are dependent on only Brahm'. This process is not dependent on any other thing such as Prakriti (nature), Parmanu (Atom), Maaya (illusion), Adrisht-Karm-Vasna (invisible Desires), Abhav (deficiency), Kaal (time), Karm (kinetic energy) or Swabhav (potential energy). From the point of view of the comprehensive Brahm-Vaad of Shri Mahaprabhuji, all the

elements such as Prakriti, Parmanu, Maaya, Invisible Desire etc., which are accepted by various philosophies, are a sum of all the materials. Brahm, being a sum total of all the materials or elements, all these are various forms of Brahm only. Still, Brahm is prodigious in all these matters, whereas the other philosophies consider all the forms acquired by Brahm as an independent material.

In Mahaprabhuji's philosophy of Brahm-Vaad, Prakriti and Purush, as mentioned in Sankhya, are Sat and Chit forms, respectively, of one Sachchidanand Brahm. He describes Parmanu (atom) as a 'micro-Sadansh' of Brahm. He places Shri Shankaracharya's Maaya as 'one of the capacities of Sarv-Bhuvan-Samarthya of Brahm. The place of Abhav of Nyay-Vaisheshik is in the appearance and disappearance capability of Brahm. Kaal and Swabhav have been considered another form of Brahm. Therefore, according to Shri Mahaprabhu, the meaning of Upanishad's narration "सर्वं खलु इदं ब्रह्म", is not limited to only the 'oneness' of the entire universe, but also expands to all the philosophies as the quality of Brahm, possessing contradictory attributes.

The adjective 'Saakaar' attached to the Brahm-Vaad, manifests the form of Krishna as Brahm. Bhagwan Shri Krishna, propounded by Gita and Bhagwat, is not different from the Brahm suggested by Ved, Upanishad and Brahm-sutra. Both are the same. In a nutshell, this is the entire principle of Saakaar-Brahm-Vaad. Rest all the things have been drawn on the canvas or the paper of this Saakaar-Brahm-Vaad.

Having Knowledge of Brahm according to 'Saakaar -

Brahm- Vaad is just like ploughing and preparing a field for acquiring His great knowledge (Mahatmya-Gyan). Identifying Brahm in the sweet form of Shri Krishna is just like sowing the seed of utmost affection towards that Paramatma. Therefore, the ultimate aim of 'Saakaar- Brahm-Vaad philosophy is to have utmost affection towards him with a background of His majestic knowledge (Mahatmya-Gyan). Knowing His greatness, the one who gets stranded is a Gyani; the ultimate fruit of their practice is Mukti or liberation in Brahmanand.

This Saakaar-Brahm-Vaad philosophy of Shri Mahaprabhuji does not indicate only a narrow path for the upliftment of Jiva. According to Shri Mahaprabhuji, one himself can attain Moksha (Liberation) by practising Atma-Gyan Of Sankhya or Yam- Niyam- etc. of Yog. One can also attain Moksha through Sharanagati (Refuge) or Bhakti (devotion) of Shiva or Vishnu. All the three paths, Karma-Marg, Gyan-Marg and Bhakti-Marg, as described in scriptures, are capable of giving Moksha. Shri Mahaprabhuji does not reject any principle or path, which is prescribed in the scriptures. He propounds the need for Bhakti (devotion) and Sharanagati (refuge) of Shri Krishna for only Pushti-Jivas. Some of those may not be able to do Krishna Bhakti (माहात्म्यज्ञान पूर्वक सुदृढ सर्वतोधिक स्नेह) as per his format. For them, he advises going into the refuge or Sharanagati of Shri Krishna, practising Vivek- Dhairya- Aashray.

According to Shri Mahaprabhuji, it is not possible to have one medicine or prescription for the upliftment of all types of Jivas. Some Jivas are Pushti-Jivas, who admire Brahm in the form of Shri Krishna. Some Jivas are Maryada-Jiva, who like to

attain Mukti through Karma Marg, Gyan Marg or Bhakti-Marg as prescribed in scriptures. They attain Mukti, either through Atma-Gyan or devotion to Shiva, Vishnu, desireless Karma or worship of imperceptible Akshara-Brahm. Shri Mahaprabhuji considers Pushti-Jiva and Maryada-Jiva as 'Daivy' or divine. For the people who want to enjoy worldly life, Shri Mahaprabhuji does not propagate any path to make them religious forcefully. According to Shri Mahaprabhuji, such Jivas are Pravahi-Jiva.

We should move properly on the path designated for us. Still, according to the principle of Shri Mahaprabhuji, there is no place in the philosophy of Saakaar-Brahm-Vaad to forcefully or hypocritically convert others so that they follow your path.

With such a wide perspective, Shri Mahaprabhuji gives a description of many paths branching out of the highway of Pushti, which he has proposed, in the following manner.

1. As a part of Mahatmya-Gyan-
  - (A) As mentioned in Vedas
    - a) Purva-Kaand- Nishkaam Karm Marg- Atma-Sukh (pleasure for self)
    - b) Uttar-Kaand- Gyan Marg - Brahmanand
  - B) As Mentioned in Gita - Prapatti-Marg or Sharanagati - Sayujya etc. Moksha
2. As a part of affection-
  - (C) As mentioned in Tantra- Maryada Bhakti Marg- Destruction of sins- Sayujya etc Moksha
  - (D) As mentioned in Bhagwat-

a. With the grace of unmanifested Krishna (Mishra-Pushti)- attraction towards seva of Shri Krishna-Bhajananda in the form of divine capability (Alaukik-Samarthya)/ Sayujya- Bhajananda in the form of a body suitable for seva (Sevopayogi-deh).

b. With Grace of manifested Krishna (Shuddha-Pushti) - Bhajananda in the form of divine-capability (Alaukik-Samarthya) / Bhajananda in the form of a body suitable for seva (Sevopayogi-deha).

All these four pathways of Pushti-Marg, have been narrated, in brief, or in elaborated form, in various Granths such as Nibandh, Bhashya, Subodhini and Prakaran etc.

We should follow, in whatever capacity we can, the Vedic Varna- Aashram-Dharma, till we have awareness of our body. But it is almost impossible to follow Vedic Dharma's rituals as it is, due to the effect of Kaliyug. That is the reason why the methodologies mentioned in Vedas have become extinct. The Prapatti-Marg or Sharnagati-Marg, mentioned in Gita, is easily available to all. The eligibility there is not based on Varnashrama. The type of Bhakti, as mentioned in Tantra, also can be followed by all, depending on our capability. That also is easily available to all, similar to the Sharan-Marg (refuge) mentioned in Gita. Everybody is eligible for that. Shri Mahaprabhuji gives maximum weightage to the type of Bhakti as mentioned in Bhagwat instead of Gita and Tantra. It is not so easily available, but all are eligible for this also.

We briefly saw how kind-hearted Shri Mahaprabhuji is

for the upliftment of Jiva! What a broad and the excellent road of Pushti he has professed for the upliftment of all the Jivas. Shri Mahaprabhuji has made separate arrangements for Jivas based on their eligibility. For example, for the people who have rights to do Dharma according to Shastras and for the people who have limited rights due to their Varna. To date, in Pushti-Marg, the initiation of Ashtakshara and Brahm-Sambandha is given to people based on the Bhakti and Prapatti Marg, mentioned in Bhagwat and Gita, without refuting or violating the discipline of ancient eternal Varnashram Dharma,

As a Matter of fact, the Shodash-Granth, which are like the moon with sixteen phases, enlightens the excellent wide road of Pushti-Marg. In its cool and pleasant light, all the Pushti-Jivas can search the path to reach Yogeshwar Vrindavan-Vihari Shri Krishna.

**Q: 9. What is the meaning of Pushti? How to define Pushti-Bhakti?**

A: 9. Out of ten different types of Lilas described in Shrimad-Bhagwat-Puraan, the Poshan-Lila has been described in the sixth Canto. Poshan means the grace of God. Another name for this is Pushti. Now, let us think about the devotion or Bhakti manifested because of this Pushti. When Bhakti comes into the light due to the grace of God and when it is desireless, unfaltering and exclusive, then such a Bhakti, which is revealed due to magnificent grace, is known as Pushti-Bhakti.

There is a saying in the Marathi language- ‘बाप दाखव

नाहीतर श्राद्ध करा” that means either you show your father or conduct his annual rituals. In the same fashion, if you have an attraction towards a particular form of God or Bhagwan, then it is Pushti-Bhakti. And if that is not there, then it can be any other type of Bhakti, but we should understand that there is an absence of Pushti Bhakti. As we cannot treat all types of graces as Pushti-Margiya, similarly, any kind of Bhakti cannot be regarded as Pushti-Bhakti. Shri Mahaprabhuji has explained this very clearly in Nibandh of the sixth Canto of Shrimad Bhagwat- “पुष्टिः स्वार्थाः परार्था तु भक्तिः, साऽनवमे मता।” Meaning that Pushti is for Jivatma and Bhakti is for Paramatma. This Bhakti can be only achieved by grace. This is mentioned in the ninth-Canto of Shrimad Bhagwat.

Nowadays, due to some reason, a trust is formed, a trustee is appointed and others are beneficiaries. Trustee means the one who manages the property of trust and beneficiary means the person who is authorised to get the benefits of that trust. According to Shri Mahaprabhuji, the trustee of Pushti is Bhagwan himself and the beneficiary is Jiva. Similarly, the trustees of Bhakti are us, the Jivas and the beneficiary is Bhagwan.

Perhaps, if some Trustee, who is supposed to manage the trust, starts taking the benefits of the trust himself, it is known as a breach of trust. In other words, it is known as betrayal. Similarly, if we start taking advantage of our Bhakti towards Bhagwan and start demanding material pleasures or, for that matter, even ultra mundane pleasures or Mukti, then this is one kind of a breach of trust in the holy relationship with Bhagwan. The true beneficiary of our devotion or Bhakti should

be Bhagwan only.

Bhagwan never tries to take advantage as a beneficiary of his Pushti or grace. He will show his grace only towards his devotees, such a partiality He does not display. Through several examples in the scriptures, we can see that He even graced people who had worshipped Him for their personal material gains or had relationships of fear and hostility or who wanted the satisfaction of personal desires with him. Therefore, Bhagwat says- “कामं क्रोध भयं स्नेहम्, ऐक्यं सौहृदम् एव वा। नित्यं हरौ विदधतौ यान्ति तन्मयतां हि ते।।” meaning - Desire, anger, fear, affection, oneness, devotion, whichever sentiment we can steadily maintain with Bhagwan, we can achieve assiduity in Bhagwan through it.

Some ignorant people condemn Bhagwan because of his impartial view and use the following proverb about Him: "Confused ruler, chaotic state". What should we say to those fools? Such people neither have the proper understanding of Advait or Brahm's nondualism nor do they know the notion of Karma and its fruit.

We have self-awareness about every part of our body organ. Due to this, we observe a distinction between many actions done by the organs. Along with this, we also observe the oneness of our ego, woven like a weft in each part. Similarly, the existence of distinct Jivatmas is also woven like a weft in the oneness of that Supreme Ego- Paramatma. Therefore, looking from the point of view of the consciousness of Jiva, whatever we do, we will feel that we are doing it, or it is our (Jiva's) effort, but if we view it from the angle of the consciousness of Paramatma, then we will come to know that it is due to the inspiration/ effort of

Paramatma.

For instance, if somebody is not able to keep control of whatever he is saying, then his speech becomes uncontrolled, and then we say, "What nonsense is he talking about?" When we control our speech and start talking carefully, it is said, "He is saying something sensible through his speech." In the action of speaking, 'speech' is like a doer and we become a motivator/inspirer. Similarly, Bhagwan is the inspiration for all the activities done by us and we become performers. In such a situation, if Bhagwan keeps an impartial view, then the proverb "Confused ruler-chaotic state", does not apply to Him.

You can speak through your voice but cannot listen. The ear is used for listening, but you can't talk through it. Similarly, eyes, nose, skin, hand, foot etc., do their respective jobs. One organ cannot perform the job of another organ. But our ego always has a narrative that I am doing everything. As there is no distinction between our organs and our ego, the difference of various consciousnesses of Jivas does not come in between the Superego of Omnipresent divine consciousness of Paramatma. Thus, the grace or Pushti of Paramatma does not depend on the type of Jiva. He will be impartial to all, whether the Jiva is adopting good means to worship Him or no means or even evil means. For Him, the difference between all the above three i.e. good means, no means and evil means, does not exist.

Despite all the actions being done by various organs, our ego remains undivided and we say that all the efforts are being made by 'me' and we do not say that it is like a "confused

ruler- chaotic state". However, there is a clear distinction in the actions of various organs. Similarly, if Bhagwan applies His grace to all kinds of Jivas, irrespective of the means they adopt, then why should we take it as a "confused ruler- chaotic state!".

Based on this, Shri Mahaprabhuji does not believe that the means such as Karma (actions), Gyan (knowledge), Bhakti (devotion), Vairagya (detachment), Swadhyaya, Sanyam (Control), Niyam (regulations), Vrat (fasting), Tirth (pilgrimage), Japa (chanting), Dhyana (meditation) etc., adopted by us are so capable that dependence on them can give us a guarantee to reach Paramatma. According to Shri Mahaprabhuji, Bhagwan can only be achieved by His grace, not through any means adopted by us. Upanishad says- "नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन, यमेवैष वृणुते तेन लभ्यः" meaning - Paramatma cannot be reached by discourse, self-education, intelligence and by listening. He can only be reached by the one on whom He bestows His grace.

If Paramatma endows His grace on Jivas, who are indulged in divine means and adopts them, they will be able to reach Him. If He bestows His grace on the Jivas, who are not adopting any means to reach Him, still if he chooses them, they will be able to reach Him, and the Jivas who are even doing evil deeds, still if they are chosen for His grace, they will be able to reach Him. We can see through the example of Shishupal, that even after doing so many evil- deeds, he was able to achieve the lotus feet of Shri Krishna. We can see so many examples like that in the scriptures. Looking at those examples, we can understand that the actual or true means to reach Him is only His grace. Rest everything else can be its supporting deed.

It is really a very deep deliberation; therefore, let us understand it with a very simple example. If I am feeling the heat, I will switch on the fan. Now, the fan will be a means of getting a breeze. But if it does not rotate, we will not get any draft! And if we remove the blades of the fan, then even if it rotates at high speed, we will not get any air. That means we consider a fan as a means to get a breeze and its rotation is a supporting factor.

Similarly, the true means to reach Him is His grace or Pushti, which gets manifested in us in the form of Karma, Gyan, Bhakti, Vairagya, Tapa, Swadhyaya, Sanyam, Niyam, Vrat, Tirth, Japa, Dhyan, Archan etc. These are various instincts of the primary means of Grace or Pushti, just like the rotation of the fan.

Whatever examples we saw till now were of the means of good deed, but Paramatma is so capable that if he wants, he can convert a no-deed to a good deed and also an evil deed to a good deed! That is why He is capable of our salvation by making us assiduous towards Him through any of our emotional means such as desires, anger, fear, affection, feeling of one-ness etc. Kans, Pootna, Shishupal etc. are evident examples of this divine secret.

Therefore, according to Shri Mahaprabhuji, Bhakti or devotion cannot be performed unless there is a Pushti or grace of Paramatma on an individual. Because if we start performing Bhakti through our efforts, then first of all, we will have to train our minds that we will increase our prosperity through devotion to Paramatma! Or, if our mind is inclined towards austerity, then

we will have to train it that by performing devotion, we will achieve liberation or divine knowledge (Brahm Gyan)! And by doing so, as Shri Mahaprabhuji has described, we will make our Bhakti to get personal gains. We have already seen in the beginning that only Jiva is eligible as a beneficiary for getting grace or Pushti of Paramatma. Similarly, only Paramatma should be eligible as a beneficiary of Bhakti. By demanding prosperity or liberation for ourselves, our Bhakti will turn out to be for our selfish material gains instead of reaching to the Supreme divinity, Paramatma. For the sake of Bhagwan, the river of Bhakti will flow towards him only when He pours His excessive rain of grace on our heartland. Then only our river of Bhakti will flow towards Shri Krishna, the ocean of unlimited unbounded Anand. Otherwise, it is not possible.

Hence, Shri Mahaprabhu says, ‘‘नामध्यानार्चनादिकं पुरस्कृत्य हरेः वीर्यं निरूप्यते।’’ Meaning - there are stories of the salvation of Jiva sometimes through chanting His name, sometimes through meditation, sometimes through His worship. In the end, all these means describe His capability to uplift Jiva.

Ajamil had named his son Narayan. At the time of his departure, he only remembered and called his son affectionately. Still, through his speech, he was engrossed in the name 'Narayan! Narayan! Narayan!'. That is why the messengers of Vishnu held back Yamadoots from taking him to hell. 'Superficially, it looks as if it is the greatness of God's name, but actually, it was Bhagwan's grace bestowed upon him. The means of salvation of Ajamil was His grace and utterance of His name was only a means to achieve His grace. Similarly, in the example of Shishupal, Bhagwan's Pushti had made his hatred

towards Krishna the means to reach Him. Valmiki had achieved salvation by saying "Mara- Mara", Bhagwan's name in reverse order. In our case, we will not be able to reach that height even if we utter "Ram-Ram". The reason is that His grace or Pushti had made the "Mara-Mara" the means to reach Him, whereas our utterance of His name as "Ram- Ram", we try to put our effort but in vain. We do Japa of His name; nothing could be better than this. But until Shri Ramchandraji makes this as a means to reach Him, we will get engaged in other worldly things or start napping. Our tongue may be engaged in Japa, but our mind will be elsewhere. That means the tool to reach Him is only His grace or Pushti. All other things are means to get His grace. According to the principles of Shri Mahaprabhuji, such a devotion or Bhakti, which is not polluted by our desires of material nature or Moksha, when manifested in us, is known as 'Pushti-Bhakti'.

Therefore, in other words, all the means we put as an effort, such as Japa, Yama, Tapa, Niyam, Swadhyaya, Sanyam, Yoga, Vairagya, Karma, Gyan or Bhakti, are negligibly effective. Negligible because if any such means get manifested through the Jiva's efforts, it is appreciable, but these do not bind Paramatma, and we cannot make any rule that you will be able to achieve His grace by doing this. Paramatma, being capable of doing anything (कर्तुं समर्थ), can give desired fruit to a Jiva who is not able to do any of the above good deeds. Paramatma, being capable of not doing anything (अकर्तुं समर्थ), can decide not to give anything to the Jiva who are doing all the above means to reach Him. Paramatma being capable of doing things otherwise (अन्यथा-कर्तुं समर्थ) also can give desired fruit to the Jiva who are practising adverse means such as anger, lust,

hostility, jealousy etc. Pootna, Kans, Shishupal etc. are examples of only this. The means of their salvation were not their vices, but it was the grace of Bhagwan. He had made their sins the means of their salvation.

As in the decisions of courts, sometimes a ruling is given. Based on such a ruling, the lawyers present their case by comparing the similarity of their case with that. In the same fashion, whatever information about the means of grace, good or bad deeds, we are getting from the scriptures, can we request Paramatma, "O Lord! I possess all the vices such as anger, lust etc. But what difference will it make for you if you bestow your grace on me.!"

No, because, for example, if a lawyer shows a comparison of his case with the old judgement of a similar case, still the judge has the authority to accept it or not to accept it. Similarly, even if we plead and present our account of good deeds or no deeds in front of Bhagwan, it is up to Him to decide if we are eligible for His grace or not.

"Paramatma is accepting even evil deeds as a means to His grace; therefore, we will only do evil deeds" then, we must understand that by such conduct, nothing is going to happen. Similarly, by not having allegiance to Paramatma, if we start depending on our efforts, our eligibility for His grace cannot be guaranteed. Therefore, Shri Mahaprabhuji's principle is "स्वधर्माचरणं शक्त्या विधर्मात् च निवर्तनम्". One should do his own duties or Dharma based on his ability or capacity and avoid doing duties shown for others. One should have full faith in Paramatma.



In the path of Bhakti, the understanding that the force of grace of Paramatma is more effective than the force of our efforts, such an allegiance, respect, inclination and affection towards Him is known as 'Nisaadhan Bhav'. Such a Nisaadhan-Bhavatmika Bhakti can only become a means to get the grace of Paramatma. Otherwise, we do not have the capacity to establish and retain that sentiment or Bhav in our hearts. Therefore, it is essential to understand that the prime characteristic of Pushti-Bhakti is "Nisaadhan- Bhavatmika-Bhagvad-Aasakti" (the natural attraction towards Bhagwan with an understanding that whatever efforts we are able to put are due to His grace).

Shri Mahaprabhuji treats such Jivas as Pushti-Margiya, in whom such Nisaadhan-Bhavatmika Pushti-Bhakti can manifest. The Jivas who are attracted towards vicious means are either Pravah-Margiya Jivas or, due to long association with Pravah-Margiya Jivas, their inclination is towards them. Similarly, the Jivas, who have more allegiance to good deeds than Bhagwan Himself, Shri Mahaprabhuji, declares them as Maryada-Margiya Jiva. On the other hand, the Jivas, who have a complete commitment to Paramatma, who try to perform the rituals as mentioned in scriptures up to their capacity still, have a natural attraction towards Bhagwan- such Jivas should be known as Pushti-Margiya Nisaadhan Jivas.

So the form of Pushti-Bhakti is -"The crop growing from the seeds of Prabhu's grace on the sentimental/ emotional ground of 'Nisaadhanta" - having understood this form of Pushti-Bhakti, the story of Bhagwat can now move from the ninth Canto to tenth Canto.

## Q: 10. What is the meaning of allegiance?

A: 10. Shri Mahaprabhuji has accepted the ordains of scriptures. He does not claim that he has said anything new; he always says that the real meaning of scriptures is this. He makes us understand not his own, but the opinion of the scriptures. Since Shri Mahaprabhuji has explained these to us, that is why we say that it is the opinion of Shri Mahaprabhuji, but actually it is the opinion of the scriptures.

Scriptures do not negate any religion, their means of worship or their deity. But recognising and appreciating it does not mean we should follow it. We believe in God and follow everything that orients us towards Him, but our scriptures do not teach us that Satan promotes all the atheistic philosophies. Poet Jaydev says, "सदय-हृदय-दर्शित-पशु-धातम् केशवधृत-बुद्ध-शरीर जय जगदीश हरे!" Lord says, "वेदैश्च सर्वैः अहमेव वेद्यः वेदांतकृद् वेदविदेव चाहम्!" Bhagwan sometimes may say, "All the Vedas are unauthentic, whatever has been said in Vedas is a myth", on this we will not say that Satan is saying this. We will say, "Bhagwan only is saying this." But we will clarify this by saying, "It is true for the people to whom he has addressed. It has not been said to us."

For example, 'Krishna is omnipresent - on this, if somebody says that He is in hell, then we would say that "you are also right." "Where is Bhagwan?" is this a relevant question? Whoever wants to worship Him at whichever place, he may do so. We worship Him in our home. Prabhu gives so many commands. Whoever is given a particular command, he should follow that. The one who is given the command to fight should

fight. If He commands someone to do meditation in peace, they should do it so. If someone is given the command to do His service, they should serve Him.

All the ordains are based on the individual's eligibility, and his conduct should be according to that. The arrangement here is such that Bhagwan gives particular ordain to particular people keeping in mind their eligibility. Incarnation in Buddha used to say that Veda is a myth. This statement is true for His followers. But for us, “वेदैश्च सर्वैः अहमेव वेद्यं” whatever Veda ordains is a truth.

Thus, the scriptures make us understand that Satan has not ordained atheism; instead, that also is given by Paramatma. Whichever practice has come into force, has been intended for a particular kind of people as per the will of Bhagwan “जे जे जा रस के अधिकारी भरत संभार न छलके। श्रीवल्लभ रोम रोम रस झलके।” Bhagwan has made various types of pots according to the Ras (juice). How can we have any objection to His wish? Whichever Ras he wanted to fill in a pot, if it does not spill over, the matter is sorted out; what else should we worry about? We do not say that any particular path is false, but we will follow the path which has been ordained for us with allegiance. Shri Mahaprabhuji says, “स्वाधिकारानुसारेण मार्गस्त्रेधा फलाय हि।” All the three paths of Karma, Gyan and Bhakti are capable of giving fruit as per the eligibility of the individual. There is no path which is incapable of giving fruit, but we should follow the path which has been ordained to us or the path on which we are able to lead our life comfortably.

Before we start moving, we must consider which is the right path for us? After getting engaged, if we start such foul play, "I have moved a little bit on this path, now let me see other

paths also!" So, you must understand that you cannot cross a river by keeping your feet on two boats. You should choose one boat. We have been told about allegiance.

In the Sanskrit language, Nishtha (allegiance) means 'Nitaram-Sthiti'. Whichever boat you have selected to sail, keep both of your feet on it; that is the meaning of Nishtha - allegiance. You want to sail on one boat and want to keep one of your feet in the other boat! Well! You should not do it. Before boarding, take your time in selecting a boat. Don't board it; stand on the shore and wait; there is nothing wrong with this. But whichever boat you choose for sailing, both your feet should be on that. Standing firm in one place is the meaning of 'Nishtha'-allegiance. Shri Mahaprabhu says “निष्ठाभावेफलं तस्मात् नास्ति एव इति निश्चयः” If you don't have allegiance on the path, then that path will not give you the desired fruit. In brief, Mahaprabhuji explains the meaning of Nishtha - “निष्ठा च साधनैरेव, न मनोरथवार्तया।” Whatever advice has been given to you to move on a particular path, if you are putting your effort to follow that, then it is Nishtha. If you start listening to discourses of many people and then start thinking that this will happen- that will happen- This is not Nishtha or allegiance.

Somebody told me, "We feel that there should be a merger of all the three paths, Karma, Gyan and Bhakti because it will be like Triveni-Sangam." I told them, "Please go to Prayag and see. Saraswati has ceased to exist: There are only two rivers left now- Ganga and Yamuna. Saraswati river was there in some era, but now it has dried due to lack of our Nishtha-allegiance." Follow whichever path you like but be firm on that and have faith in it. In that case, if Saraswati even dries up, there

will not be any problem. But if you do not have allegiance on any path and say that we will follow all the three paths - Karma, Gyan and Bhakti, then please understand that your Saraswati has dried. You may continue to misunderstand that this path is giving me this and that path is giving me that, but be sure that you are not going to reach anywhere.

Whichever path you have selected to move forward for your upliftment, take advice from the Guru of that path and have some faith in him. In order to overcome your ailment, you take the prescribed medicine from the doctor selected by you. Your disease is cured by that doctor and the medicine you take. But if you are only collecting the information and seeing the labels printed on the bottles, price tags printed on them, the manufacturer's details, and the symptoms it cures, then please understand that unless you take medicine, your disease will not go away. If you have faith in medicine that 'this is going to cure me', then only take it. But if you are only collecting the information, then be assured that your disease will only increase.

Nowadays, many Vaishnavas have very little knowledge of the sect's tenets because our life has become fast. No one takes anything seriously and particularly the things pertaining to spirituality. It has become like going to the theatre every Sunday and watching a film. If one likes a film, he enjoys it; if not, he sleeps in the air conditioned theatre! You may sleep, there is no problem with that, but you must understand what will happen to those who have come to watch the film seriously?

Once I went to a Shehnai recital by Bismillah Khan.

There was so much crowd that I could not get a ticket. I was a little bit perturbed. Suddenly, one person approached me and asked me to join as he had an extra ticket. I thought he was a very kind-hearted person and I joined him. But to my dismay, as soon as Bismilla Khan started playing Shahnai, he slept and started snoring loudly. I could only listen to his snoring instead of Shehnai. To wake him up, I loudly said, "Wow! How beautiful is he playing!" Hearing this, he woke up and said, "What control he has on his breath!" and again, he slept. All my efforts to keep him awake went in vain.

So people come to such programmes keeping in mind that if they like it, they will enjoy it and if they don't like it, they will peacefully sleep in the air-conditioner. But instead of sleeping there and disturbing others, why don't you sleep in your house? So the number of Vaishnavas has expanded, but the depth of understanding of principles has reduced because we do not listen; we sleep. The know-how of principles of the sect has declined because the entire programme we have heard only in sleep. Sometimes, in between, we wake up and say, "Oh! It was an excellent discourse given by Maharaj." It was excellent because you have not given any ear to it.

## INITIATION

### **Q: 11 What is the form of Brahm-Sambandha?**

A: 11 Brahm-Sambandha initiation is a promise given to Bhagwan for His service "I am there for your service, I am your servant. I had forgotten you, but whatever you have given me is all for your service; I will present or offer everything for your

service. From today onwards, I am your servant and will be engaged in your service". Brahm-Sambandha is a declaration of acceptance to be His servant in front of Him.

In totality, in the Mantra of Brahm-Sambandh, there is preaching of knowledge of own-self (Aatma-Gyan-Updesh), knowledge of the form of Bhagwan (Bhagwat Swaroop- Gyan-Updesh), dedication (Samarpana-Updesh), service (Seva--Updesh) and affection (Sneh-Updesh)- so many sermons have been given in this Mantra. All these five are necessary for Bhakti of seva (service). Even If we lack one or two out of them, our seva will take a distorted form.

With the knowledge of self (Aatma-Gyan-Updesh), Jiva learns about his minuteness and his real form. This sparks a sense of duty and humility towards him. With the knowledge of the form of Bhagwan (Bhagwat-Swaroop-Gyan-Updesh), we come to know of Bhagwan's greatness. By dedicating all worldly and transcendental things to Him (Samarpana--Updesh), Jiva gets rid of all his flaws and everything gets purified for His service, as impure water from all the streams gets purified after merging with Ganga. Now to avoid the development of a tendency such as "Now why should I worry, now everything has been purified", this worrylessness is undesirable in Bhakti; therefore, the preaching of behaving as a servant is included. Some people can be dedicated, but they can not behave as servants; for example, spouses or friends. Similarly, a house servant is a servant but he may not be dedicated. In seva or service, someone may be rendering everything, whatever he has, but without having a sentiment of service (Das-Bhav), the seva would be mechanical. It will be Karma-Margiya seva, not

Bhakti-Margiya. And a sentiment of service, which does not inspire to render everything to Him, is of no use. Therefore, in seva, both the sentiments, of service and dedication are required. With such sentiment, we become both worry less and purified. Being a servant sometimes can make us feel burdened. To avoid such a feeling, in the end, there is preaching of affection (sneh). If you are a servant of someone, you do not have affection towards him, but if you love someone, you like to do service to him. If you have only a sentiment of affection or love, then possibly you may have Bhakti, but it is quite possible that your seva may not have Bhakti in it. Therefore, for seva, both the sentiment of dedication and being a servant are required. When combined, all these five ingredients bring the real sentiment of devotion with a service attitude.

**Q: 12. What are the necessary and mandatory duties of a person who has been initiated with Brahm-Sambandha?**

A: 12. Many people come to me and say - "Please give me Brahm-Sambandha". When I ask, "Will you do Bhagwat-seva?" they reply, "Maharaj, the circumstances do not allow us." Then I ask, "Then why do you want to take this initiation?" Normally, they say, "My father had taken Brahm-Sambandha from your father." On this, I have to reply to them "I do not know why your father had taken initiation from my father and why my father had initiated your father. They both only know the secret behind that. I am trying to tell you that if you are ready to do Bhagwat-seva, then only I will give you Brahm-Sambandha otherwise forget about it."

Once a person said to me, "You please give me Brahm-

Sambandha. After that, Bhagwan and I will sort out things among ourselves.” I said, "If you and Bhagwan can sort out things, how can I have an objection to it? When both husband and wife are ready, how can a Kazi have an objection? If both you and your Bhagwan have an understanding, then what is my role in it?"

But on this Shri Gusaiji very categorically says “विचार्यैव सदा देयं कृष्णनाम विशेषतः, अविचारित दानेन स्वयं दाता विनिश्चयती॥”. If you do not take Brahm-Sambandha, I do not see much loss in this. I see a tremendous loss if, after taking Brahm-Sambandha, one does not do seva because I am not ready to become a python. In one Varta, it is mentioned that one Gurujji made too many disciples but could not give them the proper/expected duty advice. Hence, all the disciples became ants, and Gurujji became a python. While all the ants were biting that python, Shri Mahaprabhuji was passing by. His disciples asked him, "What is the meaning of this incident?" He replied, "In the absence of right advice, the Guru has become a python, and the disciples have become ants and are recovering the debt". What I mean to say is that I am not prepared to become a python. You may settle your account with Bhagwan, but I am not ready to become a python.

If we have to take Brahm-Sambandha, we must take it only for Bhagwat-seva. Whatever form of seva was there in olden times, it was according to that era. Clothes were made to suit that era. For example, in the book of 'Seva-reet', it is mentioned that in winters, Thakurji wears the clothes of Keen-Khab. Nowadays this cloth is not available! So, should we not make any clothing for Thakurji? No, we must. We should try to

do whatever is possible. Otherwise, we should not take Brahm-Sambandh.

Kennedy made a very nice statement during the war between Vietnam and America. He had said, "If two countries have to compromise, then one table and two chairs are required. But if not, then you need guns and fighter planes." Similarly, if you need to take Brahm-Sambandha, the needs are minimal, but if you do not want to take then a lot of things are required. If you have to take Brahm-Sambandh, the only thing required is your allegiance to the Bhakti-Marg as preached by Shri Mahaprabhuji. If you have that, you must take Brahm-Sambandha. If you do not have, then needs are plenty such as; you will have to keep a fast for one day, you will have to go to Guru's place, you have to bring a deity to your house, do His service, you will have to forgo unoffered food, if someone in the house does not like seva, you will have to bear all disliking ..... etc. etc. So many tensions! You will have to take sleeping pills. “उनकी मर्जी न हो तो क्या दें तूल, दास्तां खत्म इक आह में है।” The entire story is described in one sentence. If you understand Nishtha or allegiance, then you will understand everything. If you do not understand, it is a long story like Ramayana.

**Q: 13. Is it sin if we do not do seva after Brahm-Sambandha?**

A: 13. Although Shri Mahaprabhuji gives a lot of weightage to seva, still he knew that we Pushti-Margiyas, in certain circumstances, will not be able to perform seva. That is why Shri Mahaprabhuji advises such Jivas to follow Sharanagati-Marg (refuge) rather than Bhakti Marg. If

somebody was not able to perform seva, he was given the Ashtakshara Mantra Deeksha instead of the Brahm-Sambandha Mantra. This was an old practice and was, in the true sense, the right practice. Whoever is able to perform seva should be given the Brahm-Sambandha.

But nowadays, people insist, "Maharaj! Give us Brahm-Sambandha, and then later we will see." Shri Mahaprabhuji says that in this process, there is no harm to the initiated person, but it harms the Guru. That is the reason in Varta; he showed through an example of python and ants. The ants were disciples, and Guru was a python in previous birth. Due to misguidance, the ants were biting the python. So why do you want your Guru to become a python and bite him?

This big conspiracy is going on to make all the Gurus a python. Whichever Vaishnava is not ready to perform seva, he is somewhere in his mind, wants to make his Guru a python. So, we the Goswamis, should ensure that you do not become an ant and in turn, you should ensure that we do not become a python.

**Q: 14. In 84-252 Vaishnavas, some were initiated after keeping a day's fast and some were initiated without this. Why is it so?**

A: 14. The reason for observing fast was for purification of mind. Normal discipline is to take a bath in Aparas before taking Brahm-Sambandha. But in our family, there is a tradition that whoever gets married, a thread (Kankan) is tied in his hand. Those Kankans are consecrated by the process given in the scriptures. Hence, bathing is not necessary till it is tied in your

hand. When a new bride comes to our family, she is immediately given Brahm-Sambandha. At that time, she is not in Aparas because the thread is still tied to her hand. In such a situation, Brahm-Sambandha is given without Aparas-snan (purification bath). But when I gave Brahm-Sambandha to my daughters, it was not their marriage time, so they had to go through all the fasting procedures and Aparas-snan.

The main purpose behind all this is purification. For purification only, we bathe. The purification of the external body is by taking a bath. The purification of the internal body is by fasting. Scripture says there is no Tapa (penance) bigger than fasting.

Shri Mahaprabhuji is quite capable in his observations. He can see that whose inner body (Antahkarana) is pure? If he allows such a person not to observe fast, it is his capability. We cannot make a rule based on that, but we will call it an exception.

As we tie a consecrated thread (Kankan) in a wedding, a similar thread is tied in the Yagyopveet ceremony (Sacred Thread ceremony) also. At that time also, we can give Brahm-Sambandha to that boy without Aparas-snan. The scriptures have made the discipline of purification by taking a bath. Similarly, they have also made a discipline of purification by tying a sacred thread. Once it is tied, bathing is not necessary. There is also a provision in scriptures that if at the time of wedding, this thread is tied and somebody dies in the house, the ritual of Satak does not apply to him/her. Now, we will start thinking that "Oh! Maharaj has given us so many ways to keep

ourselves pure without doing anything, so let us keep this thread tied on our hands throughout the year!" We cannot do this because scriptures have given this provision for a particular time and for a particular period.

Nowadays, a new trend is coming up that you first take Brahm-Sambandh and the next day you can observe fast. Is it so that by taking Brahm-Sambandha, you have become impure and to purify, you need to observe fast? We should not get trapped into such adverse advice.

The sentiment of fasting is quite divine. When we are offering and dedicating ourselves to Prabhu, we should offer him the best. There is a beautiful incident mentioned in Shri Gokuleshji's Vachanamrit (Speeches). During the fast of Prabodhini Ekadashi, he asked for a Pan-Biri. Seeing this, all the Vaishnavas were delighted that they also got the liberty to have Pan-Biri during the fast. Next time, during the Janmashtami festival, somebody again offered Pan-Biri to Gokuleshji. He immediately refused and said, "I am observing a fast today; how can I take this?" That Vaishnava reminded him of Prabodhini "Maharaj! You took this on the day of Prabodhini-Ekadashi, so we thought you had allowed this on a fasting day." On this, Shri Gokuleshji replied, "That day, I had taken it for singing Kirtan in front of Prabhu. As Pan-Biri gives relief to my sore throat and makes me sing better, that is why I had taken it. It was not for relishing. But on this day of Janmashtami, I am not supposed to sing Kirtan the whole night. So, if I take Pan-Biri today, my fast will break."

So, in our sect, there is a clear-cut principle that fasting

or breaking the fast, everything is for Prabhu. We do not break the fast for ourselves. "I have a habit of eating Pan, so I will not have it on a fasting day. But on that day, if I am not able to sing well in front of Prabhu, then I will take it. By observing fast on Ekadashi day, what will I gain the most? I will uplift my soul. May my soul not be uplifted, but at least my Prabhu will be pleased to hear my better singing. It is more than enough for me." Thus the fast can be broken by contemplating Prabhu's pleasure.

Nowadays, people have started demanding, "I have to catch a flight for England or America tonight, so give me Brahm-Sambandha today itself." Such people neither want to observe fast nor do they want to take Aparas-snan; just take out tulusi Patra from your pocket and recite the Mantra in front of them, and the matter is over! In this fashion, if Brahm-Sambandha is given, then it is not Brahm-Sambandha; instead, it is Bhrama-Sambandha (illusion).

**Q: 15. Can we do seva without taking Brahm-Sambandha?**

A: 15 The answer to this question cannot be given in 'yes or no'. For example, in Shrinathji, the Vrajvasis who had come along with Shrinathji from Vraj just had to take permission from Tilkayat Maharaj before entering into Shrinathji's seva; they do not take Brahm-Sambandha. Similarly, during the era of Shri Mahaprabhuji, Bangalis were doing seva without taking Brahm-Sambandha because Shrinathji wanted that the masses should worship him. So, Mahaprabhuji kept the custom of Devalaya for His worship. But at other places for his disciples, he kept the tradition of Grih-seva (seva in an individual's home). The first

reference is an exception, as mentioned in Granth “बाधनं वा हरीच्छया”.

There is a rule, and another is its exception. There is a law, and there is an exemption. For example, there is an income-tax on whatever income you have. But if you make a public trust, you get tax exemption; there is no tax on that income. This exemption is not a rule but an exception to that rule.

In our sect, the rule is that you cannot do seva without taking Brahm-Sambandha. But Shri Mahaprabhuji has also given a provision as an exemption. If somebody is not able to find a Guru to his satisfaction who has following prequalification १.कृष्ण सेवापरं वीक्ष्य २.दंभादिरहितं ३.नरम् ४.श्रीभागवततत्त्वज्ञं भजेद् जिज्ञासुः आदरात्। There Shri Acharyaji explains “तदभावे स्वयं वापि मूर्तिं कृत्वा हरेः क्वचित् परिचर्या सदा कुर्यात्”. Now, what should we do? If somebody is not getting a bridegroom having both eyes, then he should try to accommodate with a one-eyed bridegroom. Similarly, Shri Mahaprabhuji has given his consent as an exception: if you cannot find such a qualified Guru, you can start seva without taking Brahm-Sambandha. “परिचर्या सदा कुर्यात्, तद्रूपं तत्र च स्थितम्।” Shri Purushottamji while elaborating the above says that by understanding the principles of Shri Mahaprabhuji, keeping a Guru-Bhav in Shri Mahaprabhuji, do seva as per the principles of Shri Mahaprabhuji, then there will not be any waywardness in seva. “प्रकारविशेषसन्देहे तादृशाः यदि मिलन्ति तदा प्रकारांशे पृष्टव्याः।” In future if you are able to get some guide with such qualifications then you should ask him about seva.

But one thing is for sure according to the discipline of our

sect, such people will not be called 'initiated' in Pushti-Bhakti-Sampradaya. They can start doing seva; our Prabhu has the capability that if somebody is doing seva by keeping Guru-Bhav in Shri Mahaprabhuji, then Shrinathji will accept his seva. It is all right; if Shri Mahaprabhuji is giving such liberty, then we do not have so much wit and capability to cancel it. Mahaprabhuji gives two commands in such a situation (1) seekers should make a Guru, who is doing Krishna-seva, who is conceitless, who knows the essence of Shrimad Bhagwat and he should be a man. The advice of such a Guru only should be followed. (2) If you are not able to find such a Guru, then start seva yourself.

One thing you must understand very clearly is that Shri Mahaprabhuji does not permit you to take Brahm-Sambandha by yourself; he is giving permission to start seva yourself because the procedure of taking Brahm-Sambandha has been explained in Siddhant-Rahasya Granth “ब्रह्मसम्बन्ध नाम एतन्मार्गीयाचार्यद्वारा भगवति निवेदनम्।” Brahm-Sambandha means submission to Bhagwan through your Acharya. So, Brahm-Sambandha is an initiation for service to Bhagwan.

To make it easy to understand, we can see the following example. If you are not getting admission to a school, you can get the information by reading books at home. But if you do not like a school, you cannot remove the principal and start signing your application for admission yourself. You cannot say that you got admission after taking a signature from a student. If you are not getting admission to school or college, that does not mean you cannot read the book or that subject in your home.

To be precise, that is the difference. Mahaprabhuji says



that you cannot be initiated in the sect without a Guru. But the process of seva can be started on your own. Whether it is a true command or false depends on our faith in Shri Mahaprabhuji. The doctrine is very clear that in the Vallabh sect, you cannot take Brahm-Sambandha without a Guru but can start seva. The reason is that Shri Mahaprabhuji has given this liberty, and he explains this “स च इदानीं दुर्लभः इति तेनापि वक्तव्यं प्रकारम् आहुः।” And Shri Purushottamji also has elaborated this in the same manner. On this basis, the matter is quite clear.

**Q: 16. If somebody takes Brahm-Sambandha unknowingly or twice, then is there any objection to it?**

A: 16 “अज्ञानाद् अथवा ज्ञानात् कृतम् आत्मनिवेदनम्, यैः कृष्णसात्कृतप्राणैः तेषां का परिदेवना” knowingly or unknowingly, if you have taken Brahm-Sambandha, then you should not repent or worry afterwards. Because “प्रभुः सर्वसमर्थो हि ततो निश्चिन्ततां व्रजेत्।” knowingly or unknowingly, if you have taken Brahm-Sambandha, it is enough. The responsibility lies with the Guru. He should have thought before initiating.

I do not know whether you know the banking system or not. If you sign the cheque the way it should be, you are bound to get the money from the bank. It does not matter if you do it knowingly or unknowingly. Yes, if the sign does not match, it is a different matter. You must know how to sign as per original, that is all. All this knowledge is not required to know how the bank runs and how the signs are to be tallied. Similarly, Brahm-Sambandha can be taken with or without knowledge.

Brahm-Sambandha is taken or given only once in a

lifetime. The second time, it is only a reminder. For example, all the Goswamis take Brahm-Sambandha in their childhood and are also given Brahm-Sambandha a second time after marriage. The sentiment behind this is that Brahm-Sambandha should be the final initiation of one's life.

**Q: 17. What is the meaning of this shloka “अज्ञानाद् अथवा ज्ञानात्”?**

A.17 In our sect, no other Granth has been so much misinterpreted as Navratna. Mahaprabhuji has not written this Granth for your material worries, such as your business problems or to resolve the problem of your daughter's marriage.

If a girl is not getting married, she starts reciting 41 Pad-Sangrah of Shri Yamunaji. If Yamunaji really starts blessing you, the possibility of getting married will be over because you will get Krishna! And He is not going to get married to you because He didn't get married even to one out of 16000 Gopis. But if Yamunaji becomes happy, she will give you Krishna, not a bridegroom. We really do not know what we should do in a particular situation. If you are not getting married, you should go to a marriage bureau; what will you get by reciting 41 Pad-Sangrah? People do not understand anything. Similarly, if the business is not running well, then they will start reciting Navratna. If the tenant is not vacating your house, start reciting Navratna..... Oh brother! Navratna is not for all these material worries. You are trying to kill a mosquito through a machine gun. You must use mosquito repellent and not a machine gun to kill a mosquito. I do not know who has started these wrong practices, but it is happening. We should try to correct all these practices.

Shri Acharya-charan has written Navratna because if you have taken Brahm-Sambandha, then your prime duty is to do seva and if you cannot do so, you become worried. On this Shri Mahaprabhuji says “चिंता कापि न कार्या” do not worry. If you can easily do it, do it, and if you cannot, then request Prabhu to pardon you. You have taken Brahm-Sambandha and started to do seva, but your family members are not co-operating in seva and you get worried about why your family members are not co-operating in seva? Mahaprabhuji says, "your family is not cooperating, it is ok, but Prabhu is cooperating or not? If Krishna is cooperating, then why should you worry?" If Krishna wants to accept their seva, then He, by any means, will take it. If He does not want to take seva from them, they will not be able to do seva, even if they try their best. Why should you worry about it?

When you had taken Brahm-Sambandha, at that time, you did not know why you took it; what is Brahm-Sambandha? You had taken it because your family members wanted you to take it. Many people say that my mother or mother-in-law had taken Brahm-Sambandha, and they do not take water if I touch it. So, please give me Brahm-Sambandha so that they can take food prepared by me. Oh Brother! The Brahm-Sambandha is to be taken for Prabhu seva and not for your mother or mother-in-law. If they like it, let them drink; if they don't like it, let them not drink. How they manage, let them decide. For this reason, if you are taking Brahm-Sambandha, it is again like killing a mosquito with a machine gun.

Navratna is not for eliminating such worries. It is for the worries coming in the way of doing seva or Brahm-Sambandha. Mahaprabhuji says that after taking Brahm-Sambandha,

whatever seva within the framework of principles you are able to manage, irrespective of little or more, do it with relishment. But if you are not able to manage, then do not worry.

In Navratna Granth, there is not even a single shloka that gives you a solution for improving your business or helps you find a bridegroom for your daughter. Unfortunately, Mahaprabhuji had started this Granth with “चिंता कापि न कार्या” so we have begun to use this for all kinds of material worries! Let me tell you for sure that if you recite this to eliminate such worries, your worries may increase. And suppose by repeating it, if Bhakti gets established, the bridegroom will run away anyway. You can get mango only from the mango tree, not from any other tree. Whatever fruit you are trying to seek, you will have to look for that tree; then only you will get desired fruit. If you are not getting the fruit from that tree also, put some manure. If not today, you may get it tomorrow. But if you catch hold of some other tree, then what benefit will you get even if you get the fruit?

Now the question is, 'knowingly or unknowingly'?- Is it with respect to the age or with respect to the awareness about the principles and Granths? So, in all respects, if you have taken Brahm-Sambandha, relish it and do not worry about it.

Shri Mahaprabhuji does not like anybody worrying about anything. What is the reason behind it? Just think with a peaceful mind that Mahaprabhuji does not propose his programme of Bhakti and its system of cultivation to be developed in a tense or worrisome atmosphere. The mind should be free of worry and should be cheerful. One who is

walking on the path of Bhakti, who has dedicated his soul to the Supreme, why should he worry? But even after committing everything, we still worry about the marriage of our daughter. What about that? Have some faith. After your daughter's wedding, if you worry about her, how will it make a difference in her house? Write a letter, ask about her well-being, and try to help her if possible. There's nothing wrong with thinking about a solution to a problem, but if you don't take action and keep worrying, that's not the right thing to do. “यैः कृष्णासात्कृतप्राणैः तेषां का परिदेवना”. Knowingly or unknowingly, after duly understanding or without understanding, if you have taken Brahm-Sambandha, then be assured that you have dedicated your body, your soul, everything which you possess, to Prabhu, Now leave it to Him.

Imagine that you have gifted a radio set to the couple during their marriage. After that, you ask them every day if they are listening to that radio or not. Oh brother! If you are that much worried, then take it back! Similarly, you have dedicated your soul, body, home, family, and everything to Him; now, do not ask Him whether He uses everything every day or not. You should not worry about these useless things. Give Him some freedom and let Him use them whenever He wants to use them. He Himself will use it at a proper time. You should be happy and joyful that you have dedicated all to Him. “अहं मद्रक्षणभरः मद्रक्षणफलं तथा। न मम श्रीपतेरेव इत्यात्मानं निक्षेपेद् बुधः।” "I am free after dedicating everything. If You want, take it to your service; otherwise, throw it." If He doesn't want to use your present body, then He will use your Atma in another body. Leave everything to Prabhu.

Someone asked me, "Bhagwan gave Darshan to Kans and Pootna, and I have been serving Him for the last 25 years,

but He is not speaking to me!" I asked him, "Are you doing seva of a stone statue or Bhagwan?" He said, "In a way, I am serving Bhagwan, but He does not speak to me." I said to him, "Leave everything and answer me straight whether you are doing seva of statue or Bhagwan?" Kabir Puts it very nicely “पाथर पूजे हरि मिले तो मैं पूजो पहाड़, ताते तो चाकी भली जो पीस खाये संसार।” When we are doing seva of Bhagwan, whether He speaks or not, accept your seva or not, it should not matter “जाहि विध राखे राम ताहि विध रहिए।” This is the sentiment of dedication. Do not worry about whether he is using it or not. To establish this sentiment, Mahaprabhu has written Navratna Granth. That is why, “अज्ञानाद् अथवा ज्ञानात् कृतम् आत्मनिवेदनम्, यैः कृष्णासात्कृतप्राणैः तेषां का परिदेवना” One who has dedicated everything, should not worry.

### SEVA

**Q: 18. What is the meaning of consecration (पुष्ट कराना) of Sevy-Swaroop (मूर्ति)? Why is it necessary in our sect? How is it different from the Maryada-Margiya process of consecration (प्राणप्रतिष्ठा) – ? Why do we call Murti (idol) a Sevy-Swaroop?**

A: 18. Consecration of a Swaroop (पुष्ट कराना) is a ritual just like holding each other's hands during your marriage. It is a sanction of society. It is necessary to get married to live together; similarly, it is necessary to get your Sevy-Swaroop consecrated (पुष्ट कराना). "From today onwards, both of you are husband and wife." A Guru sanctions your relationship.

According to Shri Mahaprabhuji, “सर्वं खलु इदं ब्रह्म”, Brahm contains all the concepts and forms (नाम रूप) of the universe. Upanishad says, “सर्वाणि रूपाणि विचित्य धीरः नामानि कृत्वाभिवदन्य आस्ते।”

There is nothing in this universe, which is not a form taken by Brahm. But you cannot worship everything or all the forms of Bhagwan. Thus, you adopt one form for worshipping. For example, we cannot marry every girl or boy; hence, we marry one of them. Similarly, there are infinite forms of Brahm in this universe; we marry only one of them out of those. "He is my master. I will serve Him in this form." There is no difference in men but the one you are selecting for marrying, he becomes your husband. Similarly, getting married to one form of Brahm is known as consecration (पुष्ट कराना). We get married to Him and accept him as our master.

Now, in this process of acceptance, what Guru is supposed to do, this Mahaprabhuji has explained. Accordingly, the Guru follows the process and presents Thakurji to you. First of all, Thakurji is bathed with Panchamrit. After that, some Shlokas of the tenth Canto of ShriMad Bhagwat are recited. These are taken from episodes of Janm, Prameya, Saadhan and Fal of this Canto: For example, some Shlokas are taken from His appearance in Devki's place, some from when He came to Gokul, some shlokas are taken when He reappeared after Gopi Geet. Shri Mahaprabhuji has selected these shlokas. Reciting these shlokas, Guru does such reverie that as You (Shri Krishna) appeared there; like that please appear here also for me. Establishing such a sentiment is known as the consecration of Swaroop (पुष्ट कराना).

That is how a Guru should do the process of the consecration of Swaroop, but nowadays it usually is not done. This work is given to agencies. What you cannot do, you ask the agent to do it. In the villages of U.P., many agents are available

to whom the people hand over the dead body of their relative for cremation in Banaras. In Mumbai also, there is an agency which prepares Annakoot for you. "Why do you have to take botheration of doing Annakoot in your home? We will organise everything for you. All of you bring your Thakurji here. All the Thakurjis will have Annakoot together." As soon as such a declaration is made, all the people get excited to join. At one Maharaj's place, people brought 150 Thakurji for consecration (पुष्ट कराना). Now how to do it at such a mass scale? So, just like the customs clearance, all the Swaroops are brought in one by one. In this chaos, one Ganapatiji also got consecrated! The person whom this Ganapati belonged, went to the organisers. They said, "In Annakoot, you cannot bring Ganapatiji. He said, "Why? I have got them consecrated by Maharajshri." Still, the organisers refused. Now this person asked me in full gathering, "Maharaj! Why can we not serve consecrated Ganapatiji in Pushtimarg?" I said "This is a very serious question. I cannot give any answer!"

Shri Mahaprabhuji has used the word 'Murti' in several places. For example "हरिमूर्तिः सदा ध्येया" (Nirodh-Lakshan). He has also used it in 'Nibandh'. So we do not treat Murti as an untouchable word. But in day-to-day life, the way the term 'Murti' is used, we do not use it that way. Many people treat the Murti as an instrument to focus their minds. We do not treat Murti in this sense.

Once I was in Banaras. One of my acquaintances, who was a professor, once said, "Worshipping a statue is the most despicable act, and I can prove that our scriptures have not stated this anywhere." As it was not told to me, I avoided this conflict. Whoever wants to say something, let them say it! But one day, in one of my discourses, he came in. I immediately

remembered and I could not restrain myself. During my discourse, I said, "Do you call your mother, father's wife or father's wife your mother? As far as the fact is concerned, it does not make any difference. But it is certainly making a difference in your sentiments. A son who addresses his mother as his father's wife should be severely condemned. On the contrary, if you call your father's wife as mother, how beautifully your affection gets expressed! The meaning is the same, but the entire sentiment is changed. Similarly, the God you are serving, you can call it a stone statue and the same statue you can call it Bhagwan. There is no difference in the fact, but the sentiment has changed. When you call it a stone statue, it is like calling your mother as father's wife; when you call it Bhagwan, you are addressing the same thing as mother. That is the difference. You should know from the beginning what you want to do. If you want to pay respect to your mother, never ever call her 'father's wife', and if you want to abuse your mother, then call her father's wife. This is between you and her. In such a case, if the son calls her 'father's wife', the mother has to think whether she should beat him or ask him to leave the house. Similarly, if you call Bhagwan a stone statue, it is a matter between the two of you. Hiranyakashipu had said, "This is a stone pillar." Bhagwan came out of that pillar and killed him. So, Bhagwan would decide whom to kill and whom to allow living. I understand only one thing when you call a stone 'Bhagwan' and when you call Bhagwan a 'stone', the sentiment changes. The dictionary meaning of Murti /statue and Swaroop is the same but the sentiment changes. At least a person who is a professor should know it; otherwise, what is the point of him being a professor?

This thing I had told during my discourse. I was not

happy about it because he didn't reply. Usually, I do not get angry. I want people to be open. Be clear, what do you call your mother, your father's wife or mother? Do not try to cover or sugar-coat whatever you say. Be clear in your thoughts and communication. If you say things openly, some solution can be given. If something is said discretely, then it is just like a termite. It can get developed in the strongest wall and make it weak. When you come to know, by that time it is too late. If you speak clearly, then it can be treated at an early stage.

So, in Pushti-Marg, we can call it Murti, but many people take the meaning of Murti as a stone statue. To avoid such meaning, we made a word 'Swaroop'. 'Swaroop' means Bhagwan only, not a stone. If you have this sentiment, then only do seva. If you have this sentiment, you are eligible to do Bhakti. If you do not have such sentiment, please understand clearly that you are not for Bhakti, and Bhakti is not for you. There are many paths, Karma-Marg, Gyan-Marg, atheism.... Whichever you like, choose that. But understand very clearly that if you want to do seva, then do not call it a stone statue. He is the Supreme Lord in person.

Mahaprabhuji suggests Shuddha-Advait, "सर्वं खलु इदं ब्रह्म". So, why can this statue not be a Brahm when everything is Brahm? One Sufi has said to his Muslim friends that the true religion is only in Murti-puja. Because if Allah's glory is reflected in each particle, is it getting reflected leaving the Murti? He asks this. In the particles of Murti, the same glory of Allah is reflected. You go to Mosque because you like it. They select Murti because they like that. He says beautifully in poetry, "हाजी बराहे काबा मन साहिबे दीदार" Haji means the person who is going to Hajj.

He is trying to find Kaba- the house of Allah and I am searching for the Owner of that house. Needs are different. You are searching for Kaba, a house of Allah, and I am seeking Allah who resides in Mosque. This is the difference between the two approaches. The difference between Mosque and Murti is that one is a house while the other is the owner. Both are situated on this earth, not in heaven. Both are made of stone, but if that stone is a Mosque, then this stone is Allah. Both are to be searched, but this is the difference.

Muslims say that Allah cannot come to this world. We say that the owner of the house can come to your home. Shri Mahaprabhuji says, “बीजदारुप्रकारस्तु गृहे स्थित्वा स्वधर्मतः अव्यावृत्तो भजेत् कृष्णम्” Bring that Master of the house to your home after the consecration (पुष्ट कराना). He will become your master. “ये दारगारपुत्रासान् प्राणान् वित्तम् इमं परम्। हित्वा माम् शरणं याता।” That means your home, wealth, your family members, everything you dedicate to Him and He will become the master of your home. After that, He will not claim to be the owner of the universe; He will only say that I am the Lord of your house.

It is not any other thing of our sect, but the essence of Pushti-Marg also lies in this, which is why I am telling you this. One day Shri Thakurji came into the dreams of a devotee of Chaitanya Sampradaya "I am below a tree, come and unearth me." The devotee was very happy, and he went there and brought the deity to his home. He was a pauper, and whatever he could get in begging, he was offering to the Lord. One day Thakurji said, "I don't like all this food." On this, the devotee said, "In that case, Maharaj! Please go back to the tree's roots, or if you want to go to somebody else's house, I will take you there.

But I have no other means to get the offerings you are asking" Thakurji said, "No, No! I am at fault. Please do not get angry with me. Whatever you bring, I will be satisfied with that. Now I will not complain about anything." So, "whatever I have in my home, it can be worth millions or a simple hut, You be in my house. You become the Master of my home. You may be the master of the universe; why should I worry about that? What benefit am I going to get by worrying about the universe? Are You or are You not a master of my home or me? Whatever is being cooked in my house, are You prepared to take it or not?" “पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति। तदहं भक्त्युपहृतं अश्नामि प्रयतात्मनः।” Meaning- leaf, flower, fruit, water etc. whatever my devotee offers me, that I accept as enthusiastically as a hungry person accepts food. So much enthusiasm if you have in me then, you are my master; now I am definite that You are consecrated.

But if you are doing seva without getting Him consecrated, then it is illegal. That is a matter between you and Prabhu. I, being an Acharya of Pushti-Marg, can only say that if you want to live together, then properly get married first. If you do not want to consecrate Him, then as per principle, I cannot say much. The straight meaning of consecration is; that if you are getting married, allow us to play the band in your marriage. That is the real meaning of consecration (पुष्ट कराना).

After consecration, we do not call Him a Murti or statue, but we call Him Swaroop. Because Mahaprabhuji says, “यथा हि कन्या वरं वृणीते।” A girl selects only one out of millions of boys to marry, after that the boy is no longer a boy but a bridegroom or husband. The difference between a boy and a husband is that he is a boy till he is not married. As soon as the bride garlands

him, he becomes a husband. Similarly, till it is consecrated (पुष्ट कराना), we can call it a Murti, but after getting consecrated, we call Him Swaroop. But if you use the word 'Murti' in the sense of Swaroop, then there is no harm. Shri Mahaprabhuji has used 'Murti' in the sense of Swaroop only. This needs to be properly understood.

If a woman is to be kept in the house as a wife, it is better to get married; if you have an illicit relationship, then you only know. Similarly, if you want to do seva, then it is better to get Thakurji consecrated. You may start the practice of seva without getting consecrated (पुष्ट कराना) to rob the masses. You think that by consecrating, you would be burdened with some responsibility. Therefore, you thought that why not fool the masses. At one end, you say that you are doing seva, and at the other end, you get the exemption of not doing seva. If you are not able to do seva, you will say, "Since my Thakurji is not consecrated, there is nothing wrong." Just lock Him in the Cabinet and roam around freely and enjoy life. After returning, again start seva! In this process, you are deceiving yourself as well as Thakurji. You are not only deceiving people but also the sacred path of Pushti. You will be called a shrewd person if you are able to deceive people, but if you are deceiving yourself, then there is no other fool bigger than you.

The seva of a Murti, which is not consecrated, is not authorised in our sect. In the process of consecration, Maharaj swears by Shri Mahaprabhuji and Vraj-bhaktas.

Nowadays, everybody wants things to be instantaneous. Similarly, the process of making Thakurji

consecrated has become instant. If some Goswami touches the feet of Thakurji, we take Him as consecrated. This is not the right thing. Shri Mahaprabhuji and Shri Gusaiji have explained the proper method of consecration (पुष्ट कराना). But who will spend so much time on this? When it goes to extremes, then everything will become automatic. The process of consecration has been written in 'Pushti-Pratishtha-Prakaar' Granth by Shri Gusaiji. That method should be followed for the consecration of Thakurji. But Vaishnavas also want an easy and fast method. "Please consecrate Thakurji on a temporary basis. If you do it on a permanent basis, we will have to take a lot of botheration!" This is what is going on nowadays. Like a Guru, like a disciple- This is what is going on but is against our sect's tenets.

**Q: 19. Seva-Swaroop has not been consecrated; still we are doing seva with sentiments, and then people say that Prabhu does not accept it. Why is it so?**

A: 19 If we make boundaries for Prabhu that He will accept this and He will not accept that, then we presume He is not all-capable. The process of consecration (पुष्ट कराना) is a discipline of our sect, and Prabhu is not bound by that. In a defined path, you cannot deviate from the instructions. Because Shishupal was liberated, likewise, we cannot abuse Krishna. Thakurji liberated Pootna; likewise, we cannot offer Him poison. We will have to follow the discipline of the Marg. That is why we do seva only after His consecration.

**Q: 20 Under what circumstances should we choose Swaroop-Seva, and under what circumstances should we choose Chitra-Seva?**

A: 20 Before we start discussing anything related to Chitra-seva and Swaroop-seva, we must understand two or three things very clearly. First of all, in our scriptures, there is an explanation of eight types of Pratima (Statues). The description of Chitra (painting) is also available along with metal, stone etc. Second, the association of Bhagwan, His quality of being the cause of all materials, all forms, and Him being universal, has been accepted in Maryada-Margiya Pran-Pratishtha as per the directions given in the scriptures. The same has been accepted in Pushti-Bhakti-Marg as per Bhav-Pratishtha as well. In both of these processes of Pran-Pratishtha and Bhav-Pratishtha, nowhere has Chitra (painting), metal statue or stone-statue been discriminated against.

Third Thing- Although, Shri Gopinathji-Prabhucharan, in his Saadhan-Deepika Granth, has mentioned “चित्रमूर्तिरविज्ञानां” that the people who are acquainted with the methodology of seva should serve Swaroop of Thakurji and the people who are not so familiar with it, should have Chitra-seva. Still, We should not drag its meaning up to the extent of the closeness of Bhagwan because although in our sect the priority has been given to Swaroop seva but still, at many places in the scriptures, it is mentioned that the people who have faith in Karma should see God in Fire, the people who are Manaswis should see Him in paradise or other-world, Yogis should see Him in their heart, and Ignorant people should see Him in Pratima or statue. Shri Purushottamji, while giving clarifications on such matters, has very emphatically said that the Pratima, which can uplift even an ignorant person, can never be inferior to the upliftment of knowledgeable or Gyanis. This clarification, if seen from a broader perspective and applied to understand

Shri Gopinathji's version, the situation becomes absolutely clear. Meaning that the Sevy-Swaroop, be in the form of Chitra or the form of metal/ stone Murti, grading them is not advisable. While the association of Prabhu is accepted even in Prasadi Anrag, Vastra, Venu etc., then discriminating between Chitra and Swaroop is principally wrong.

Keeping in mind all the above three things, now in short, we can say that the people with sufficient time, resources and facility to bathe, enclothe, and adorn Thakurji, should adopt Swaroop-seva. But if the above is unavailable, such Bhakti-Margiya people should adopt Chitra-seva. In today's time, especially in urban areas, there is no doubt that due to busy life and different lifestyles, Chitra-seva is most suitable. But I have seen that many people, even after having Chitra seva, with a lot of emotions bathe, adorn, and enclothe Prabhu. But the point here is that if we have Swaroop-Seva, we can relish all the activities more comfortably. But we must also understand that this is a path of sentiments or Bhav, so any seva done with emotions cannot be negated. But many times, it has been seen that by doing such seva of Chitrajji, there is a deterioration of the Chitrajji through the seepage of water. There is always a possibility that Thakurji may not feel comfortable with this.

**Q: 21. In today's circumstances, which is more suitable? Every house member should possess their own Thakurji, or all the house members should be dedicated to one Thakurji?**

A: 21. The best option is that all the family members should serve only One Thakurji. But in case they are not able to



live together due to any reason, they can possess their own Thakurji and serve Him. How you manage your kitchen, you are all having your meals together and all the ladies in the house cook food together. The seva is also like that. The principle is that seva should be done in a pleasant environment and under normal circumstances.

**Q: 22. If we have Swaroop of Lalan, then is it necessary to have Shrinathji with Him?**

A: 22. There is no rule in this regard. “ओछ बाल, जय गोपाल” The government of India says this. But how many children you want to have is a decision taken by parents. You cannot have any rule or principle in this regard. Your sentiments work in this.

**Q: 23. Can Lalan be seated on the lap of Shri Mahaprabhuji on the same Simhasan?**

A: 23. With pleasure. If Lalan is not sitting on the lap of Shri Mahaprabhuji, then where else will He sit?

**Q: 24 As per Mahaprabhuji, what is the main doctrine of seva?**

A: 24 Mahaprabhu Shri Vallabhacharya shows the duty of the person, who is initiated in Pushti-Marg in Chatuh-Shloki “सर्वदा सर्वभावेन भजनीयो व्रजाधिपः। स्वस्य अयमेव धर्मो हि नान्यः क्वापि कदाचन॥”. Always, with whatever sentiments you have towards Bhagwan, Vrajadhip (King of Vraj), Krishna is the only worshipable God. For a person initiated in Pushti-Marg, this is

the foremost duty. There cannot be any other duty or Dharma. Seva of Krishna is our prime duty.

What is the form of Krishna-bhajan? Mahaprabhuji explains this in the second shloka of Siddhant-Muktavali. “चेतस्तत्प्रवर्णं सेवा तस्मिद्ध्यै तनुवित्तजा, ततः संसारदुःखस्य निवृत्तिः ब्रह्मबोधनम्॥”. The attachment of Chitta (mind) in Bhagwan is seva. To engage Chitta in Bhagwan, you need to do seva with your body and your wealth (Tanu-Vittaja). By doing seva, as mentioned above, the sorrows of the world get ceased, and the knowledge of the Brahm gets acquired. The statute of seva is given in the first Shloka of Siddhant-Muktavali: “कृष्णसेवा सदा कार्या मानसी सा परा मता” The person, who has taken Brahm-Sambandha, should always do Krishna-seva and when his mind is constantly engaged in this, then it is known as 'Manasi-seva'. This is the ultimate stage of seva and to accomplish this stage, the means which have been suggested are Tanu-Vittaja-seva, which is through your body and your wealth- That is how Shri Mahaprabhuji explains.

In this regard, Shri Gusaiji says: “उक्त सेवासाधने इतरे इति आहुः तदिति...” We must clearly understand the concept of Tanu-Vittaja-seva. If we get the seva done by paying money to somebody else, “वित्तं दत्त्वा कारिता एका”, or if we do seva by taking money from somebody else; means that the seva which is done by giving money to somebody would be known as 'Vittaja-seva' and if we do seva by taking money from somebody, it would be known as 'Tanuja seva'. To explain this, Shri Gusaiji says, “एतादृश्यो ते तत्साधिके न” This way, by giving money to somebody or taking money from somebody for the purpose of seva- both of these sevas are not sevas in true sense. The correct form of seva is which is done by your own money and your body, which

is known as Tanu-Vittaja-seva.

Shri Purushottamji also gives further clarification of this to make us understand that the two types, 'Tanuja' and 'Vittaja', which have been narrated, in that “तत् चेत् वित्तं वेतनत्वेन दत्त्वा कार्यते तदा सा चित्तस्य राजसत्त्वं कुर्वती, चित्तस्य तत्प्रवणत्वं न करोति”. If we pay a salary to somebody to do seva on our behalf, then it increases the Rajas-guna or ego in us; with this, our Chitta (mind) can never get engaged with Krishna. And if we take money in the form of salary from somebody to do seva, then that seva is like a profession and again, this will never result in our true attachment to Krishna. Therefore, seva should not be done in both the above forms.

The real meaning of seva is- which is done by your own body, own money, with focussed mind and in your own house. Because for seva, both Shri Mahaprabhuji and Shri Gusaiji say at the beginning of the Granth that performing seva is the duty of a servant (sevak) and this is a spontaneous duty. That means it is not such a duty which is imposed on you in the form of Karma-kaand, that it has to be done in this particular period. Seva should be a way of life for Pushti-Margiya devotees and if it is performed as explained, then that only is the true form of seva.

Shri Mahaprabhuji describe the purpose of seva in Nirodh-Lakshan “संसारवेशदुष्टानां इंद्रियाणाम् हिताय वै, कृष्णस्य सर्ववस्तूनि भूमन् ईशस्य योजयेत्” (Nirodh-Lakshan). This means seva should be done in such a manner that all our senses and our behaviour should get engaged with Krishna. Elaborating this, Shri Purushottamji says, “तादृशेन हि संसारवेशदुष्टानि इंद्रियाणि निग्राह्याणि” Our senses are naturally attracted towards the worldly things. When

due to this natural attraction, these senses get engaged there, it causes a flaw in them. Controlling them is not an easy task. All these senses have been compared with horses. If we leave the horse free, it can take us anywhere, and if we pull the reins too much, it makes us fall. Similarly, all these senses should neither be left free nor be controlled extensively- we should adopt a middle path in this regard. Thus, to explain the principle of seva, Shri Purushottamji says, “तानि च निगृह्यमाणानि क्षोभं जनयन्ति।” That means if we try to put too much control on our senses, then it may cause frustration in us. Therefore, the proper method is; that these should neither be left entirely free nor in strict control. Therefore, try to engage these senses with Krishna, in whichever way possible. For example, if you have a liking for the food, then first offer whatever you are preparing and then eat. If you have a taste for clothing, then let Krishna first wear that cloth and then wear it. If you like music, then listen only to music related to Krishna. ... Whatever your senses like, somehow try to adjust those senses with Krishna. This way slowly, you will be able to avoid the danger of leaving these senses in strict control and leaving them completely free as well.

According to Shri Acharyaji, the prime duty of every Pushti-Margiya householder is to do seva. Because according to him, “गृह सर्वात्मना त्याज्यं तत् चेत् त्यक्तुं न शक्यते। कृष्णार्थे तत्प्रयुञ्जीत कृष्णः संसार मोचकः।” (Sarva-Nirnaya Nibandh). Home is worth leaving, thus should be relinquished because we always have an attraction towards worldly things. But if we are not able to leave it, we should dedicate it to the service to Krishna. Wealth is worth relinquishing, but it is not possible. Thus it should be used in Krishna-seva. House and wealth, if used in the service to Krishna, whatever flaws are there in those, they cease to exist.

That is why Shri Mahaprabhuji says “एतत् सर्वं प्रयत्नेन गृहस्थस्य प्रकीर्तितम्, अन्येषा संभवे तु स्यात् यतेः पर्यटनं वरम्।” The modality of seva, so far described, is for Grihastha (house-holders). To further clarify this, he says, “ब्रह्मचारीप्रभृतिनामपि सेवक-साधन-संपत्तौ एतद् कर्तव्यम्” That means if the follower is celibate and prosperous and he is able to dedicate everything, then he should also stay in the house and do seva. Those who are not able to do seva, should relinquish their home. For them, there are other options such as pilgrimage, renunciation etc.

There are conditions/situations coming in the way of Grihastha-seva. If they exist, even Grihastha should not attempt to do seva. If we have a close look at these five conditions, we understand the private nature of seva. First, if somebody takes seva as a burden and is doing it under some pressure, he should leave seva. because “स्वतः प्रवृत्तिरहितानि इंद्रियाणि बलाद् भगवति योज्यमानानि विक्षेपं जनयन्ति विग्रहं कर्षितानि”. If the senses do not have any natural tendency to do seva and they are forced to do it, then there will be a diversion of mind. The second situation is that if due to old age or some illness, there is not enough strength left in the body, we should not do seva. The third condition is “स्वस्य परम आग्रहो उत्पद्यते येन तमसि प्रविष्टो भगवन्तं न स्मरति।” If we insist excessively on seva due to Taamas sentiments in mind, we will not be able to have remembrance of Prabhu. The fourth one is “‘लोकानां वा पीडां कुर्यात् तदा पूजा त्यक्तव्या।” Due to our seva; if our family members or others are getting disturbed, then we should leave seva. “तदा अन्यत्र अपि तथात्वे परदेशे शून्यदेवालये पूजा विधेया।” If with our seva, our family members or neighbours are getting disturbed, then instead of doing seva at home we should do seva in a vacated temple, where nobody goes, and after that, we should return to home. The fifth one is;

that we are completely fit to do seva but if the family members or the neighbours create disturbance in seva, and we are not able to make them understand, then we should leave seva. If we are able to perform seva, free of all the above five situations, only then we should do seva in our home. If we are not able to do seva in our home, then we must leave it. This is the principle of Shri Mahaprabhuji.

Having seen the above, we can conclude that seva is the duty of Grihastha. The one who is not able to make his life as Grihastha or who is not able to adjust to Bhagwan in his home should take other options such as pilgrimage etc.

In this context, Shri Mahaprabhu, in his Siddhant-Rahasya Granth, mentions, “निवेदिभिः समर्प्यैव सर्वं कुर्याद् इति स्थितिः, अन्यथा सर्वदोषाणां न निवृत्तिः कथञ्चन, असमर्पितवस्तूनां तस्माद् वर्जनम् आचरेत्।” That means any Pushti-Margiya, who is initiated after taking Brahm-Sambandha, should not consume anything which is not offered. 'Asamarpit' means which has not been dedicated/ used in seva of Bhagwan. The Pushti-Margiya Vaishnava should avoid such things. “यतो अस्मिन् मार्गे भगवत्सम्बन्धाभाववत्- वस्तुसंसर्गस्यैव दोषत्वम् अतः स्वार्थः भगवदसमर्पितवस्तूनां वर्जनम् आचरेत् - संसर्गम् अपि न कुर्याद् इति अर्थः।” Because whatever has not been dedicated or has no relation with Bhagwan, using that is against the principle of seva. “एवम् असमर्पितवस्तुमात्रत्यागे तादृशस्य अग्रे लौकिकालौकिक-व्यवहारसिद्धिः कथम्?” If we start rejecting all un-offered stuff, then how do we handle our day-to-day things in life? The answer for this is “निवेदिभिः” which means, those who have taken initiation of Brahm-Sambandha, have to do all their worldly and Vedic activities (For example, marriage or offering food to Brahmins or self-consumption or Vedic Shraddh etc.) after dedicating them

to Bhagwan. No activity should be done without Nivedan (intimation) to Bhagwan.

If we have to dedicate every activity to Bhagwan and if the seva is not of a private Swaroop, how will it be possible? Therefore, we must always keep in mind that the prime principle of seva is to recant the un-offered (Anivedit), and if it is so for each one of us as a prime responsibility, then unless we have seva in our home in private, it will not be possible to follow this principle.

Shri Purushottamji clarifies this and says, “स्वात्मसमर्पणावसरे”. At the time of taking Brahm-Sambandh “निवेदितैः दारादिभिः” every member of our family such as a spouse, son, father etc. “गृहवित्तादिभिः अचेतनैश्च” our house, wealth etc., are dedicated to Bhagwan. And it should not merely remain a verbal statement, but we have to design our seva in such a fashion that it comes in practice as well. He says, “तत्सर्वं भगवते तेषां यथोचितविनियोगरूपं समर्पणं विधायैव कुर्यात्।” elaborating this he says “शास्त्रे निवेदनं दानम् हि अर्पणम् त्रिविधं स्मृतम्, निवेदनं समुद्दिश्य द्रव्यस्य ज्ञापनं मतम्, दानं स्वकीयतात्यागः परस्वापादनं विधेः, अर्पणं स्वामिभोग्यस्य स्वामिने ज्ञापनं मतम्, सूददृष्टान्तदृष्टेन तदेवं त्रिविधं प्रमा। – इति क्वचित् वैष्णवनिबन्धे दर्शनात्।” Transactions can be of three types, Nivedana (intimation), Daan (donation), Samarpana (devotement or dedication). Nivedana is an intimation to Prabhu that "whatever ego and attachments (Ahamta-Mamata) I had developed, such as 'This is my family, this is my wealth', is all false. Everything belongs to you." This statement can only be a verbal intimation. Daan (donation) means the transfer of possessions, which means the transfer of ownership. The third, i.e. Samarpana (dedication) is altogether different from the above two. “अर्पणं स्वामिभोग्यस्य स्वामिने

ज्ञापनं मतम्” Whoever we treat as our master, offer everything in his seva and after that whatever is left, use that. This is the meaning of Samarpana.

Whatever has been given as Daan (donation) cannot be used by us in any form. That is why in our homes, the seva is not performed by giving Daan but by Nivedana and Samarpana (intimation and dedication). That is why Shri Mahaprabhuji says, “निवेदिभिः समर्प्यैव सर्वं कुर्यात्।” We do not do Daan (donation) of anything to Prabhu at our homes because Acharya-Charan says “दत्तापहारवचनं तथा च सकलं हरेः, न ग्राह्यमिति वाक्यं हि भिन्नमार्गपरं मतम्।” To worship Bhagwan with a donation or Daan is the methodology followed by other paths, which means it is not for Pushti-Marg. This comes under the process of Maryada-Marg. In Pushti-Marg, the seva is not done by taking or giving Daan (donation); seva is done by Nivedana and Samarpana. That is why there is no differentiation in materials like, 'this belongs to Prabhu and this belongs to us.' Everything which is ours should be first offered to Prabhu and then used by us because we can use it as a Bhagwat-Prasad. But if it is donated, we are forbidden to use it because there is a transfer of ownership. “दानं स्वकीयतया त्यागः” That means we have no claim of our ownership on that. So we cannot use it. And if it is used, it is treated as the perpetration of Datta-Apahaar. In Samarpana, He is treated as our Master, thus, we first offer Him everything and once used by Him, we can take it as His Prasad. In our sect in seva, there is no space for Daan (donation); there is only Samarpana. Let Thakurji be the master of our home; we do seva in that house and live there. When Thakurji initially comes to our home, then we do not donate our home to Him, but dedicate it to Him. That is why we are also able to live there.

When we offer food to Thakurji, we do not give Daan of that food but dedicate it to Him. That is why we can take Prasad. Whatever ornaments, and clothes we offer Him, we do not donate. That is why, once He uses it, we can also use it as His Prasad because in the process of seva, two things, Nivedana and Samarpana, are of prime importance. There is no modality of Daan (Donation) in our sect. It is very much applicable in Maryada Marg.

Therefore, Shri Kalyanraiji, while explaining “दत्तापहारवचनं तथा च सकलं हरेः, न ग्राह्यमिति वाक्यं हि भिन्नमार्गपरं मतम्”, says “निवेदनस्य नवविधभक्तौ उक्तत्वेन भक्तिरूपत्वात्” When we do Atma-Nivedana during our Brahm-Sambandh initiation, that is the last Bhakti among all nine types- Shraavan, Kirtan, Smaran, Pad-sevan, Archan, Vandan, Dasya, Sakhya, Atma-Nivedan. And in this Atma-Nivedana Bhakti, “दारान् सुतान् इति सार्धश्लोकेन भक्त्यर्थत्वात् च” we dedicate every one of our family member, spouse, children, father, brother, sister etc. to Prabhu. In a way, we intimate Prabhu that all of us are ready for your service. After this Nivedana or intimation, all are only for Prabhu “पूजामार्गे निवेदनाभावात् तत्र भगवते निवेदनं दानमेव।” because in Maryada-Marg, which is a Puja-Marg, it is not like this. So, whatever Nivedana you do there is in the form of Daan or donation only. “निवेदने स्वस्वत्वनिवृत्तेः अभावात्” We do not lose our ownership in the process of Nivedana. “निवेदितस्य भगवदुपभुक्तस्य उच्छिष्टस्य प्रसादत्वेन ग्रहणे बाधकाभावात्” Therefore when we are doing Samarpana or Nivedana to Bhagwan and in return consume it as a Prasad, then there is no harm in it. Whereas in Daan (donation), we lose our ownership and it gets transferred. Therefore in Puja-Marg or Maryada-Marg, if you do Nivedana (offer) to Bhagwan, that cannot be consumed; let it be your home, wealth or whatever it

is. But in Pushti-Marg, there is no modality of Daan.

The external form and purpose of seva are to live your life by doing Tanu-Vittaja-seva (seva by involving your body and using your wealth) and Viniyoga (present/offer) of your family and wealth in Prabhu-seva. Through this, the mind gets attached to Prabhu. This is the internal form and purpose. The sentiment towards Bhagwan gets augmented by doing so.

To augment this sentiment, the Sutra 3/4/49 of Brahm-Sutra says, “अनाविष्कुर्वन् अन्वयात्” That means that a Grihastha has to offer or present (Viniyoga) all his senses to Bhagwan. The process of this has been explained in Anubhashya. “भगवद्भावस्य रसात्मकत्वेन गुप्तस्यैव अभिवृद्धिस्वभावकत्वात् आश्रमधर्मैरेव लोके स्वभगवद्भावम् अनाविष्कुर्वन् भजेद् इत्येतदाशयेन ते धर्माः उक्ताः” Seva should be done with sentiments to engage Chitta (mind) in Bhagwan. This Bhav or sentiment, being Rasatmak (aesthetical) in nature, cannot be exposed to the exterior world. That is why it has to be kept hidden in your heart and whatever stage of Varnashram you are in, be there. For example, if somebody is a Grihastha, he should do all the activities specified for him in the world. If somebody is a Sanyasi or recluse, he should do all his duties as specified, but seva-Dharma has to be kept secret and should not be made public. If seva is done as per this, then only the purpose of seva is served. “गोपने मुख्यं हेतुम् आहः ‘अन्वयाद्’ इति। यतो भगवता सममन्वयं संबन्धं प्राप्य वर्तते अतो हेतोः तथा... एतेन यावद् अन्तःकरणे साक्षात् प्रभोः प्राकट्यं नास्ति तावद् एव बहिराविष्करणम् संभवति, प्राकट्ये तु न तथा संभवति इति ज्ञापितम्” Until Bhagwan reveals Himself in our heart, we exhibit our emotions related to Bhagwat-seva to the public. Once Bhagwan manifests Himself in our hearts, we will not be able to do an exhibition of our emotions and Bhagwan. The

point to be noted here is that the internal purpose of seva is to be made as a lifestyle, not as an activity or Karma-Kaanda (ritual). And once it is accepted as a lifestyle, it is not advisable to do an exhibition of your seva. Seva should be done in your home privately with utmost intimacy.

In the beginning, the relationship between Vaishnavas and Maharajas was like a family. Hence Vaishnavas used to come to the temple, and they were given the liberty to do Darshan of the deity. Later, the population increased and one became ten. All of them started coming to the temple to do Darshan. At that time, nobody thought that it was against the basic principles of the Marg. As a matter of fact, the liberty of Darshan should be given only to those who are like our family members. Any Tom Dick and Harry cannot be given this liberty and if he is given this liberty, then the true form of seva is lost and is in danger. That is why Shri Mahaprabhu explains the system by providing details of appropriate place, matter and associates “यथा सुंदरतां याति वस्त्रैः आभरणैरपि, अलङ्कुर्वीत सप्रेम तथा स्थानपुरःसरम्” (Sarv-Nirnay). Seva should be done in such a manner that our mind gets engaged in Prabhu, and our affection should increase towards Prabhu. There should be a dedicated space for Prabhu in the house, where we are able to do seva. That is our temple. That temple also should be decorated, and Bhagwan also should be decorated. And if the family members are also inclined, they should be allowed to join. If they are not inclined and are indifferent, then we should do seva ourselves. But if they are causing trouble in seva, then we should relinquish such a house.

With the above, we can clearly understand that the suggestion of seva is for Grihastha, and it has to be in the form

of his lifestyle; the system of seva has not been designed to be done as a Karma-Kaanda in temples. Because if there is a use of servants in seva, then it should be limited to the external activities as you do in your house; the use of servants in seva is not up to the extent that we keep a pujari to do seva on our behalf. Primarily, all family members should do seva together and the place of such seva also should be at a defined space (temple) within the house. This temple should not be outside the home. The evidence of this is that even today, in every Pushti-Margiya temple, there is no separate place for the seva of Shri Thakurji. The first floor is generally occupied by Maharaj, and on the ground floor, the seva is done. There is no separate place for personal living and Thakurji.

What are the things to be used for seva? To make us understand this, Shri Mahaprabhuji explains in Nibandh, “यद् यद् इष्टतमं लोके यच्च अतिप्रियमात्मनः, येन स्यात् निर्वृत्तिः चित्ते तत्कृष्णे साधयेद् ध्रुवम्।” No such thing which generates distress in mind, should be offered to Bhagwan. Three types of distress have been explained. 1. Loka-Klisht (लोक-क्लिष्ट) If there is distress in acquiring anything, seva should not be done with such things. 2. Atma-Klisht (आत्म-क्लिष्ट), Means if we are doing seva with 'Bal-Bhav' (considering Krishna as a child), then we should not dedicate anything to Prabhu by which He gets distressed. 3. We should not use anything in seva by which we get distressed. Whatever we like the most in our life, whatever we can get with ease; all those things are to be used for performing seva. Besides this, no 'Karm-Kaand' (ritual) is required to do seva. The things which give us happiness in acquiring should be used for seva. “चिरकाल-चिंतितम् अन्तःकरणप्रियं, तेनैव चित्तनिवृत्तिः” The things which you were thinking of offering to Prabhu from a very long

time, do it now. The only condition is that you should have earned the money required to purchase those things. We cannot use other people's money for our seva. Whatever we can earn with ease, and not with a lot of distress or hardship, wherein we have to invest our entire time, is useful for Prabhu seva. In the Sarva-Nirnay Grantha, in the Shloka just after the above, Shri Mahaprabhuji says “स्वयं परिचरेद् भक्त्या वस्त्रप्रक्षालनादिभिः, एककालं द्विकालं वा त्रिकालं वापि पूजयेत्”. Seva should be done by you. If you are busy in the business, then the family members should do seva, and you should do external seva. Because primarily “सेवा मुख्या न पूजा इति मंत्रमात्रपूजापरो न भवेत्”. In our sect, seva is of prime importance and not Puja. That is why there is no modality of offering flowers in our sect. Washing clothes of Thakurji is also a seva. Brooming Thakurji's temple is also a seva. If we are in a job and we have a mindset that "through this job, my family and I can do proper seva of my Thakurji.", then that job also is Thakurji's seva. But it is exterior seva, not interior seva. So now I think that we have understood the modality of seva of our private Swaroop.

We can see the discretion of Daan and Nivedana in Varta of Vasudev Das Chhakra in 84 Vaishnava Varta. When Shri Mahaprabhuji was residing in Adel, he had to mortgage a bowl made of gold belonging to Thakurji to offer Bhog one day. That bowl was given to Thakurji as Daan and not as Nivedana. That is why after offering Bhog, he did not take Prasad. That means we can take Prasad only if the things are Samarpit-Nivedit (dedicated-offered) and not given as Daan (donated). The difference between Daan and Nivedana is explained in this Varta.

He importance of seva is for people living in Grihastha-

Aashram. This has been indicated in Siddhant-Rahasya Granth. “अनेन सेवाभिलाषिणां गृहाश्रमः सर्वाश्रमेभ्योः बलीयान् इति उक्तं भवति। यस्य तु गृहे भगवत्सेवायाः अभावः तद्विषयकानि गृहत्यागवचनानि। अत एव ‘हित्वात्मपातं गृहम् अधंकूपम्’ इत्यत्र आत्मपातव्यं अधंकूपत्वं च विशेषणद्वयम् उक्तम्”. “सेवाभिलाषिणाम्” The people who want to do seva as per Pushti-Marg, for them Grihastha-Aashram is the best. And for the people, for any reason, who cannot do seva at home, should renounce home. This is the statute.

One important thing that should be mentioned here is that if somebody is performing seva in his home, then for him, the material world is not a misery, but it is divine. “आत्मना सह समर्पितानां देहादीनां दारागारपुत्रादीनां च ब्रह्मतामाप्नोति”. It means that when you have dedicated everything, such as your body, your spouse, your son, your friends, your house, and your wealth, all these things become divine because it becomes an integral part of the seva of Brahm. Shri Acharyaji in Subodhini of the third canto of Bhagwat says, “तस्माद् मय्यर्पिताशेष-क्रियार्थात्मा निरंतरः, मय्यर्पितात्मनः पुंसो मयि सन्यस्तकर्मणां, न पश्यामि परं भूतम् अकर्तुः समदर्शनात्” Elaborating this he says “व्यर्थत्यागापेक्षया भगवति समर्पणं उत्तमम्।” Instead of unnecessary renunciation of anything, it is better to dedicate that to Bhagwan and consume it as a Prasad. It is hypocritical to unnecessarily renounce everything because the main aim of engaging the mind in Bhagwan is not achieved.

That is why in Bhaktivardhini Granth, while explaining “अतः स्थेयं हरिस्थाने तदीयेः सह तत्परैः” Lalu Bhattji says “गृहस्थितिपक्षे श्रीविग्रहस्य अदूरे निकटे, त्यागपक्षे श्रीमूर्तेः विप्रकर्षे स्थितौ अपि चित्तदोषो यथा न भवेत् तथा स्थेयम् इति उपदेशः।” That means, the people who are residing in their home are nearer to the Swaroop of Bhagwan and the people who are not able to perform seva in their home, since

they are not able to do seva, they are not blessed, and that is the reason they stay away from home. “गृहस्थितपक्षे सेवायां, त्यागपक्षे कथायां।” “सेवायां वा कथायां वा यस्यासक्तिः दृढा भवेत्, यावज्जीवं तस्य नाशो न क्वापि इति मतिः मम”. This means that the one attached to seva or Katha will never perish. This is what Shri Mahaprabhuji says in Bhaktivardhini Granth. Elaborating this, Shri Lalu Bhattji says, "Seva-Katha is for the people who stay in their home and only Katha is for the people who renounce their home. Therefore, whoever is able to perform Bhagwat-seva should stay at home". Both these options have been advised for people who can or cannot stay at home for engaging their mind with Krishna. Hence, it is proved that seva is a way of life for Grihastha and is not a Karma-Kaand (ritual) or just an activity.

Hence, Shri Acharyaji in Bhaktivardhini-Granth further says that if you renounce your home, then “त्यागे बाधकभूयस्त्वं दुःसंसर्गात् तथा अन्नतः।” “गृहत्यागकृते भक्तेः बाधकानि भूयांसि संभवेत्” In case of renunciation you will have to face many obstructions in the path of Bhakti because you will have to beg from many houses; that too the grains which you get through begging, would not have been offered to Krishna. You will have to get associated with the people who are not devotees. Therefore, it is better to stay at home, do Krishna-seva and take only Prasad. This should be the lifestyle of a true devotee. Therefore, on this point Shri Balkrishnaji says “अतः सेवायां द्विविधायामपि गृहस्थस्य कथायां सांप्रदायिकगुरुकृपाकटाक्ष-पूर्वकगृहीत सांप्रदायिकगतिना कृतायां यतेः ब्रह्मचारिणोः वा यस्य-कस्य-चिद् भगवदनुगृहीतस्य आसक्तिः दृढा केनापि अनपनोद्या हर्षविषादादिनापि अनपनोद्या भवेत्।”.

There are three impediments to seva- Bhog (enjoyment of material things), Udveg (anxiety) and Pratibandha

(obstructions). In Bhog, there are two varieties; one is the enjoyment of material things and the second is the enjoyment of divine things. Shri Mahaprabhuji explains the meaning of divine bhog as follows: At the time of Brahm-Sambandha initiation, we dedicate everything to Bhagwan. The consumption of those dedicated things as Prasad is known as divine enjoyment (Alaukik-bhog). This is not an impediment to seva in this material world. But the things not dedicated or offered to Krishna are known as Laukik-Bhog; if we consume or relish such things, those can cause impediment to seva. It is clear that the modality of seva is for an individual's renunciation from Laukik- bhog. Seva is never done for the public. This is also one of the main purposes of doing Thakurji's seva at home. Otherwise, how will we be able to honour our word given at the time of Brahm-Sambandha that we will dedicate everything to Krishna? If we are not able to offer such things at our home, which have been purchased through our earnings, we will not be able to get rid of Laukik-bhog.

For this reason Shri Gusaiji ordains in Navratna-Granth “दाने हि न स्वविनियोगः, न तु निवेदने, अन्यथा निवेदान्नादेः भोजनं न स्यात्। अनिवेदितस्य निषिद्धत्वात्। निवेदानां अर्थानां भगवद्भोगार्थं विनियोगे जाते तद्दत्त प्रसादत्वेन स्वोपभोग कृतिः उचिततरा”. It means whatever has been given as a gift or Daan, cannot be used. But this is not applicable in the case of Nivedana because if we are not able to consume things which are Nivedit (offered) and Shri Mahaprabhuji has ordained not to consume un-offered or Anivedit “असमर्पितवस्तूनां तस्माद् वर्जनम् आचरेत्।”, then how will we survive? Therefore, it is best to take the offered things as Prasad from the point of view of Bhakti-Marg.

To explain this, Shri Purushottamji shows the difference



between Daan (donation), Nivedana (intimation) and Samarpana (dedication). “दानं नाम स्वत्वपरित्यागपूर्वकः परस्वत्वोत्पादानुकूलः” Daan means renouncing your ownership in something and accepting others ownership. What we call “तुभ्यम् अहं संप्रददे, न मम” "This is yours, and henceforth, it is not mine." It is known as Daan or donation if it is given like this. “तस्मिन् एवं सति हि निश्चयेन न स्वविनियोगः।” And whatever you offer as Daan, you cannot use it for your own purpose. In our sect, in Grih-seva, we do not give Daan to Thakurji. We do Nivedana (intimation) of all things. “निवेदनं तु तदीयत्वानुसंधानपूर्वकः स्वत्वाभिमानत्यागानुकूलः ‘तुभ्यं समर्पयामि, निवेदयामि’ इत्यादि शब्दाभिव्यासः तद्विलक्षणो मनोव्यापारः” "I am offering this to you, I am dedicating it to you"- this is an act of Nivedana. In this, there is no transfer of ownership. That is the reason we consider that everything belongs to Prabhu, and we do not differentiate between the belongings of Prabhu and ours'. There is no partition between both of us. That is how we have to behave in the matter of seva. This is what Shri Purushottamji wants to tell us. Therefore, Lalu Bhattji explains “अस्मिन् मार्गे हि देदादीनाम् आत्मना सह भगवते निवेदनं न तु दानम्”. In Pushti-Marg, our body, our relations, and our wealth are offered to Bhagwan along with our soul; it is not given as Daan. Because Daan is a transfer of ownership, it is not accepted as a system in our sect. We do not consider anything as our own, so where is the question of transfer of ownership? Everything belongs to Prabhu, our master. Thus, we do not consider the difference in ownership of Prabhu and ours'. Therefore, Mahaprabhuji says “सेवाकानां यथा लोके व्यवहार प्रसिद्ध्यति, तथा कार्यं समर्प्यैव सर्वेषां ब्रह्मताः ततः” (Siddhant-Rahasya). That means the person performing seva of Thakurji in his home should behave similar to that of a domestic servant in front of Thakurji. He should take everything after offering to Thakurji, after taking due permission from Him.

With that only, he should make his living. But as far as property or wealth is concerned, there is no differentiation. It should be like this.

So, we saw the constitution of seva of our sect that seva is for the people, who are Grihastha, and it is woven into the lifestyle of a Grihastha. Where should we do seva, which is the right place for it, is given in Bhaktivardini Granth. There, it is clearly mentioned, “गृहस्थितिः स्वधर्मेण वर्णाश्रमगतेन हि विधेया नापि सेवार्थम् अधर्मेण कथञ्चन, अधर्मे स्थितिः बुद्धिनाशात् दुसंगतः तथा।” That means, you should stay at home for the purpose of seva, seva should be performed in your home. With this, it becomes clear that the right place for seva is your home, not a public temple. Therefore, Shri Vallabhji, while explaining the second Shloka of Bhaktivardhini, says, “स्वमार्गीयभगवद्भजनं तु गृहस्थित्यभावे न संभवति”. If Pushti-Margiya Vaishnava does not stay in his home, then he will not be able to do Pushti-Margiya seva. For this reason only, Mahaprabhuji says in Bhaktivardhini, “यथा भक्ति प्रवृद्धा स्यात् तथोपायो निरूप्यते... बीजदारुकारस्तु गृहे स्थित्वा... श्रवणादिभिः”. If you want the seed of Bhakti, which is there in your heart, to be firm with deep roots, following the Varnashram- Dharma, you should do Krishna-seva in your home. If you follow this process, the seed of Bhakti will be firmly established in your heart. It is clear from this statement that the best place for seva is your home and not a public place.

This is why when Shri Mahaprabhuji wanted a place of worship for Shrinathji, he wanted that to be in the form of a home. This episode is described in Pooranmal Kshatri's Varta in 84 Vaishnava Varta. It is clear that Shri Mahaprabhuji never wanted a public temple culture for his disciples. But since

Shrinathji wanted that place to be a public temple, he succumbed to His wish. But this is an exception and does not apply to others. For this reason, Shri Mahaprabhu specified there, "we should keep the system of seva here as per Devalay". That means in the temple of only Shrinathji, liberty was given to follow the system of seva as per the public temple by Shri Mahaprabhuji. At all other places, the process of seva was followed as per Nandalay. That means just the way Nandraiji did in his home.

Hence, in Brahm-Sambandha initiation, one thing is clearly specified: everything belongs to Bhagwan, not us. 'We offer everything' not in the form of Daan (gift) but in the form of Samarpana. In Sanyas-Nirnaya Granth Mahaprabhuji says, "अतः अत्र साधने भक्तौ नैव त्यागः सुखावहः". That means in the initial stages when you are practising Bhakti, renouncing your home will not give you pleasure. "तेन साधनसम्पत्त्यर्थं यः परित्यागः स सुखं नावहति न करोति इति अर्थः। न केवलं सुखाभावः किन्तु दुःखम् अपि इति भावः". The conclusion is that in Brahm-Sambandha, we do not renounce but dedicate or do Samarpana.

If we have a close relationship with somebody like a family member and that person gives us something for our Shri Thakurji, we can take it, considering him as our family member. But to use or not to use that for seva of Shri Thakurji is our choice. The clarification of this is given in Shri Giridharji's Vachanamrit. One wealthy woman had gifted a cradle carved out of gold for his Thakurji. Instead of using that for his Thakurji, he gave it to Holkar. It is proved that if one gets anything in the name of Thakurji, using it or not is his choice. Giridharji saw that the woman's sentiment was not in the right spirit. Hence he did

not use it for Prabhu seva. For this reason, in the initiation of Brahm-Sambandha, along with family members such as wife, son, husband etc., there is a special mention of home, that I am dedicating my house in your service. In that initiation, the word 'Agaar' means home.

This is how the modality of seva has been explained: everyone has to do Krishna- seva in his home, with his earnings, with his close relatives and family members.

The duty of the Guru is also the same. And if Guru is not performing seva as per the above norms, then he is not eligible to be a Guru. Shri Mahaprabhu has clarified this in his Tatvarthdeep- Nibandh "कृष्णसेवापरं वीक्ष्य दंभादिरहितं नरं, श्रीभागवततत्त्वज्ञं भजेद् जिज्ञासुः आदरात्". Elaborating this Shri Mahaprabhu says, "यो हि गुरुः सेवाम् उपदेश्यति स स्वयं चेत् ताम् उत्तमां जानीयात् तदा कथं न स्वयं कुर्याद् इति सेवापर एव गुरुः". This means that if Guru is advising to do such seva and considers this the best form of Bhakti, why is he not following the same process? That means, whoever follows what he preaches, should be made a Guru. With this, it becomes clear that the Guru also has to follow the same modality of seva. And they are only eligible as a Guru if they perform seva in their house with their earned money.

Whatever Guru gives you with pleasure can be accepted by Vaishnavas. But if it is provided because of the poor condition of a Vaishnava, then it cannot be taken as, in this case, it will be treated as Guru-Dravya. In 84 Varta of Padmnabhdasji, it is mentioned that when the money was sent to him for Thakurji's seva by Guru, he left that place as Guru-Dravya cannot be accepted.

## Conclusion

1. Pushti-Margiya Vaishnava should do seva as it is his duty. He should do it in his own home, with his money and family members.
2. The offered things, such as family, wealth, etc., are Nivedana and Samarpana in seva and not Daan (gift). Thus, everything should be offered first before we use it for our purpose.
3. Seva is a private affair. Therefore, it has to be of a private Swaroop, which should not be used for exhibition. It shouldn't be done in a public place. Rather it should be done secretly in your own house so that your sentiments towards your personal Krishna get flourished.
4. If by any means, it is not becoming possible for you to do seva, then the second best option is to leave home and go on pilgrimage and listen to Bhagwat-Katha.

**Q: 25. Which should be the primary sentiment in seva, Bal-Bhav or Pati-Bhav? (Serving Krishna as a child or as a husband)**

A: 25. As a matter of fact, the seva is done neither with Bal-Bhav nor with Pati-Bhav.

People with a little bit of knowledge of classical music may understand well that in the initial stage of learning, before starting your practice, you press a particular key note in harmonium and synchronise Tanpura with that note. If the Tanpura is already tuned, you match your vocal note with that.

But there is a difference between the source and the to-be tuned instruments. That means there are two different things. While the source instrument has stable Swar or note, the instrument to be tuned has variable Swar, which is tuned with the source instrument. Nowadays, the Harmonium is used as a source instrument. Tuning of Tanpura and Tabla is done with the help of this. It is used when you do not have confidence in your vocal cord. The professionals or experienced singers, through enormous practice, can quickly identify Swar 'Sa' and tune their Tanpura as per that note. Once tuned, Tanpura becomes helpful in their singing. However, we will not go further deep into this subject.

The way we practice to train our vocal cords, similarly, in seva, we have to practice to train our sentiments or Bhav. This is an experiment in the initial stages; at this stage, we do not have any fixed Bhav or emotion. Our sentiment toward Bhakti is unconditional (Nirupadhik). All the sentiments such as Bal-Bhav, Pati-Bhav or Sakhya-Bhav - are of Vraj bhaktas which they had for Thakurji. So, until our seva is on an experimental basis, our sentiment should only be of Bhakti. And in all these sentiments, we have to check continuously; on which fixed note/Swar the frequency of our vocal cord matches and up to what range we are able to sing. For example, when a newcomer is trained in music, he is asked to tune his voice with a particular Swar of harmonium, and the teacher checks whether he will be able to sing in full range as per that note. If he is not able to sing, then the Swar is changed to check his range. Similarly, in seva also we check which Bhav matches our sentiment.

Shri Mahaprabhuji suggests that if the seva is done as

per the indicated or directed method, then only the experiment of seva will be fruitful. But in that process, if we try to look for shortcuts, then this experiment will not give the desired results. Shri Mahaprabhuji says that if you continue to do seva truthfully through your heart, then one day, out of all the sentiments, your mind will get fixed on one of the sentiments. Shrimad Acharya-charan believes that this stage is not under the control of Jiva. Still, this sentiment or Bhav is generated due to the relationship between Thakurji and Jiva; hence, we cannot make any rule that seva should be done with a particular Bhav or sentiment.

Truthfully, we do not have the genuine desire for any particular sentiment because we do not even know that the seed of which sentiment/Bhav has been sown in our heart, that will germinate and flourish. We can only say that in the process of experimentation of seva, we are trying to synchronise with all the sentiments. That means we are trying to match the frequency of Swar of Bhakti in our hearts.

A person who is a beginner in music does not even know if his voice has to match with 'Sa' of the harmonium or not. He does not even have the capacity to match that note. Rather he asks you to match harmonium with his voice. Somebody was asked to sing Sa- Re- Ga- Ma- Pa- Dha- Ni-Sa'. He immediately narrated the entire Swar-Malika, but unfortunately, no note was matching the right frequency! Just saying it verbally is not singing. If your voice does not have the capacity to sing, you may try but will not be able to sing the right notes. That is why one must be taught to match his voice with a particular Swar of the harmonium.

If somebody inherited this, he attains knowledge in the

early stage. But not all are fortunate enough to get this knowledge. Our entire experiment of seva fails because we are not trying to match the frequency of Swar. As a matter of fact, we should put our sincere efforts into matching the frequency, but we do not have the patience to try it.

Till the time the root sentiment is not established, Shrimad Acharya-charan categorises the existing Bhav into two types, Niupadhik-Bhav and Soupadhik-Bhav (Unconditional-Bhav and Conditional- Bhav).

What do we mean by Bhakti-Bhav? Shrimad Acharya-Charan says that it is a sentiment which does not have any abnormal relation between Bhakt (devotee) and Bhagwan. In this Bhav, the relationship with Bhagwan is not even of an Ishwar because if one worships Him with Ishwar-Bhav, then there is a sense of duality or otherness in it. Therefore, in Bhakti, even this relationship can cause hindrance. Hence, Shrimad Acharya-Charan considers Bhakti-Bhav as Nirupadhik or unconditional sentiment.

One Christian sister named Mary met me once. She asked me, "Don't you think that worshipping Prabhu as a lover generates worldly instinct in you? In my opinion, it really does." I replied, "Ok! If we set aside this sentiment and start imagining Him as a Holy Father, as you do, that also is worldly instinct! Is the Holy Father also not a worldly phenomenon? If we forget about this and consult Yogis, they also say, 'स हि गुरुणां गुरुः.' They also consider him as Adi-Guru. So, that is also a worldly relationship. As a matter of fact, the only non-worldly relationship with Bhagwan is imagined or conceptualised by

Shri Shankaracharya- that He is Nirgun (without attributes), Nirakar (formless), Nirdharmak, Nirvishesh (impersonal)." She said, "No, we cannot accept this concept." On this, I said, "In this case, the one who has fatherly sentiments for Him should treat Him like a father and who has a feeling of a lover for Him, why should he not treat Him as a lover? And if God can maintain such a relationship, leave his status as Ishwar and become a father, then why He cannot become a lover? Ultimately all these relationships are worldly. Whichever relation you take, they are not pure relations." That is the reason Shrimad Acharya-charan talks about the relationship of Nirupadhik Bhakti-Bhav and not even the relationship of an Ishwar with Him.

I said one thing to that sister, "The Kind of Ishwar you are talking about, how did such thoughts come to your mind? The king of Egypt used to create trouble for you at every step. As a King, he used to levy heavy taxes on you in whichever manner he liked. He used to kill your offspring if you did not deposit those taxes. To penalise you, he also used to kill your domestic animals. Having seen and experienced such a brutal behaviour of the king, you could imagine only such a form of God, and you thought that God is only like that."

"In India, there were no such cruel kings, so we could not imagine that God could be like this. We had small states in the entire region. In those states, some were democratic, some were feudalistic, and some were kingdoms. That is why we conceptualised God as possessing all the characters. We can handle all such concepts."

"But you cannot handle it, because your upbringing is

like this only. Somehow you got rid of the King of Egypt, and then Romans caught hold of you. They also beat you. That means you took the beating of all. That is how you got preaching of fear of God." You open Quran and there also you will find the same preaching that "you should fear God." The Quran is authentic for the people who are afraid of God. It is a truth for the people who fear God. We will consider it true if it is authentic for non-fearing people also. Russell says, "Give me one Gun and ensure that nobody else has it, then I can force people to say that the day is night and night is the day. These two things should be under my control. Everything comes under these two things." 'Authenticity through fear' means what? You developed your God based on your worldly sentiments and we have created our God based on our worldly sentiments.

The primary thing here to understand is that Bhakti is pure emotion. There is no other emotion mixed with it. That is why we do not care much about the knowledge of His greatness (Mahatmya-Gyan). In the preliminary stage of Bhakti, we have adopted Mahatmya-Gyan, and that is because we could get rid of other matters. It is impossible to leave other subjects unless we know the greatness of something. "Why should I worship God instead of my son, wife or father etc.?" We cannot get the answer to this question unless we know His Mahatmya or His greatness. In the beginning, to choose any of His forms, it is very much necessary to have a little bit of knowledge of His greatness. But After selection, if we stick to this Mahatmya-Gyan, it may cause hindrance in your Bhajan. In that case, the Bhajan is not in its true form. At that time, if you continue to have the same relationship, "If I do not worship Him, He will punish me.", this sentiment develops. This is not a pure Bhav or

sentiment. That is why Mahaprabhuji says that in Bhajan, no particular Bhav is required. At the most, Mahatmya-Gyan will take you to Brahm, but after this, you put aside this Bhav and do Bhajan without any particular emotion. That is a pure Bhav.

In our sect, seva is performed with all the sentiments such as Pati-Bhav, Putra-Bhav, Sakha-Bhav, Swami-Bhav etc. But all these sentiments are not ours but of Vraj-bhaktas. We only roam around in the jolly field of these sentiments. Roam around and look for a suitable place where we could build a house for ourselves. In which area of Bhav we would reside? The climate of whichever Bhav suits us, we start living there and establish our own Bhav. This is not possible till we roam around in that field. That is why this system is suggested. In this system of seva, there is a Viniyog (submission) of all the sentiments from Bal-Bhav to Pati-Bhav.

Let us have a look in general at this system. In winter, in Mangala, we wake Thakurji up with Bal-Bhav and till the Mangal Bhog, the same sentiment remains. But immediately after that, we start singing Khandita-Pada, an extreme Shringar-Bhav. If we look at it from the point of view of psychology, then at the time of Mangala, our mind is totally engrossed in Bal-Bhav, and a sudden switch-over to Shringar-Bhav may not be bearable. From the point of view of scriptures, it is known as Rasabhas (un-aesthetical). When the mind is taking the shape of one particular Ras, bringing or describing another contrary Ras is known as Rasabhas. For example, if there is a narration of love or affection somewhere, then talking about death at that particular moment, they say there is a Rasabhas in this episode. Shringar-ras has been destroyed by Karun-ras. That is why as

per the regulation of Ras-Shastra (scripture of aesthetics) if you are narrating Shringar-ras, you can go up to the extent of crying and fainting and not beyond that. The range of Shringar-ras ends there. If the narration goes up to the death, then you have broken the discipline of Ras-Shastra. Karun-ras is an independent ras. If you are narrating that, you can talk about death, misery etc. There it is allowed, but while narrating Shringar-ras, all these things create a disturbance.

When we are waking Thakurji up, requesting Him in many ways by singing Kirtan to accept our offerings and in this process, we are deeply engrossed in Bal-Bhav, then sudden switch-over to Shringar-Bhav would definitely create disturbance or Rasabhas in our mind. In such a situation, how will the process of seva continue further?

But as a matter of fact, seva continues. What is the reason? The reason behind it is very simple. We do not have any fixed sentiment or Bhav in our seva. Our position is just like a journalist. A journalist has permission to go freely to all the places and observe wherever there is misery. Similarly, we are equipped with a licence of Bhakti! Based on that licence, we are able to observe different kinds of sentiment-based relationships. And having seen all of those, we would like to select the relationship of our choice with Thakurji.

According to Shri Mahaprabhuji, when our seva with Bhakti-Bhav reaches the state of excessive indulgence (Vyasana-Dasha), then only one particular Bhav gets fixed in our mind. After that, let it be any sentiment; Bal-Bhav, Pati-Bhav, Sakhya-Bhav etc. It is not necessary that it has to be only one

particular sentiment. Whichever emotion has developed between Bhakt and Bhagwan is a true Bhav or sentiment. There is no guarantee that after such kind of addiction, which sentiment will develop. Situation is just like -"Miya - bibi razi to kya karega Kazi."

In this context, it is said that there is no need to wait for even a command from the Guru at that stage of addiction (Vyasana). The need for Guru's advice is only till one reaches that stage. The command from the Guru is required till you have such awareness that "I am doing seva." There is no question of permission from the Guru after one reaches Vyasana- Awastha (excessive indulgence) because at that stage, seva is not just an activity. Before that stage, the seva is just an experiment or Sadhana. After that stage, the seva is Fal-roop, the ultimate goal of Pushti. That is why there is no need for other sentiments in this seva. Whatever fixed sentiment you have, seva will be according to that. After that, you will not be required to do seva as per the sentiments of Shri Yashodaji in Mangala. Or, if you are aligned with the Bal-Bhav, then it may not be necessary for you to sing kirtan of Khandita-Bhav because you will not be able to think about other sentiments at all. How come, at the stage of addiction to Bal-Bhav, will you ever remember different feelings?

In absence of such sentiments in the heart, if some people, who do not have the eligibility, artificially show it, their seva is only hypocrisy. This stage is only momentary for them because they do not have the enthusiasm of that Bhav. There is absolutely no relation between Bhakti, pure Bhav and seva with that. Even it does not have any relationship with prayer. There is

no prayer, no divine desire (Alaukik Kaamna). It is because we are unaware that the sentiment we are practising or trying to achieve is because of worldly desires or Bhakti. "प्रार्थिते वा ततः किं स्यात् स्वाम्यभिप्रायसंशयात्". Now, if we have been able to establish any one sentiment or Bhav, such as Putra-Bhav or Pati-Bhav, through our Bhakti, it is highly appreciable. But truthfully, we cannot judge whether this particular Bhav or sentiment we are trying to establish is through Bhakti-Bhav or a worldly mindset (Laukik-Manovritti). If we have fixed that Bhav through our worldly perspective, it will cause our fall from Bhakti.

Here, one general thing needs to be understood. Suppose we consider Bhagwan as our son. But, we sometimes raise our hand on our son to beat him. Does that mean that we will treat Bhagwan also like this? Sometimes we abuse our son. Does that mean that we will abuse Bhagwan also? If we abuse Him with Bhakti Bhav, probably Bhagwan may not mind, but if the same thing is done due to your arrogance, it will be treated as an offence.

Nowadays, people are confused about whether they have to do seva with Bal-Bhav or Pati-Bhav. In such people, there is no sentiment or Bhav at all; therefore, do seva with only one Bhav, which is Bhakti-Bhav. Bhakti-Bhav means, just follow the Vraj-bhaktas.

Bhagwan is not our son but a son of Yashodaji. That is why in one of the kirtan, it is said, "कहा ओछी व्हे जईये जात, सुन यशोमति तुम बडरन आगे जो छिन एक बितात।।" One of the Gopi who was residing in the neighbourhood asked Yashodaji "Do I lose my status or am I breaking the discipline of my house by coming to

your house? My mother-in-law asks me that why do I come and sit at your home? Well, in the end, you are an elderly person, and if I come here, I will gain from your experience. What is wrong with this? And if I come here, I should help you in your day-to-day work. Now that I have come; you please do not take any pain and let me bathe your son Krishna!". "बोल लेहो संकोच करो जिन" "Please call me for this, do not hesitate and do not treat me as another person. "श्रीविठ्ठल गिरिधरनलालको मोहीपे उबटावो" 'Ubatan' is sort of homemade cream. "I request that you call me whenever your son needs a massage." "मोहीपे उबटावो" in this statement, in fact, it is her necessity. She is making all sorts of excuses to say this. The reason is that He is not her son, He is the son of Yashodaji, and she is just a neighbour. She gets pleasure in bathing, feeding, and enclothing Krishna, and for this, she is making so many excuses.

From this Gopi episode, we have to carry only this Bhav that Thakurji is not our son; in fact, He is Yashodaji's son. We are just living in the neighbourhood of Yashodaji, and with her due permission, we will get some seva of Krishna. This should be the sentiment in seva. It is not to provide a helping hand to Yashodaji, but the primary intent is to bath-feed Krishna. But how will it become possible? Sometimes the duty of the neighbour is to help. That is why she takes this excuse. This particular Bhav is the Bhav we must keep in our seva. Then, let it be any sentiment; Bal-Bhav, Pati-Bhav or Sakha-Bhav. Till we reach a stage of complete addiction (Vyasan-Dasha) in seva, we will not be able to establish any direct relation with Him. All the relationships are of Vraj-bhaktas.

Therefore, Shri Acharya-charan says, "सर्वदा सर्वभावेन

भजनीयो व्रजाधिपः" The day you reach that stage or completely get engaged with Him, that day He will no more be a Vrajadhip (king of Vraj), but your master or Adhipati. If He is no more Vrajadhip, where is the question of Vraj? Otherwise, you will come to Vraj. The stage of exclusive addiction (Vyasan) is beyond any expression. That is the terminal stage of Bhakti, not the starting stage.

Bhakti is the only process which allows you to take your emotions till that stage. Shrimad Acharya-charan considers all these sentiments worldly if they are not generated from Bhakti. The reason is that all these sentiments of Bal-Bhav, Pati-Bhav or Sakha-Bhav can be worldly also. "सेवा पूजा नेम व्रत गुडियनको सो खेल, जब लग पियु परसे नहीं तब लग संशय मेल।" If you do seva with worldly instinct, then what is the difference between seva and the child's play with toys? Children also play with toys with similar attachments. In fact, their involvement or passion is much more. Our attachment may be self-cheating, but children do it truthfully. They feed those toys and talk to them innocently. Their focus, love, is much more beautiful than ours. The reason is that our heart is devoid of Bhakti. The critical question is how to develop this Bhakti.

I read one joke somewhere in one of the magazines. One girl, who became pregnant for the first time, asked her mother "Please wake me up when the delivery is about to take place." The mother replied, "I don't have to wake you up at that time. Rather you will wake up everybody." Similarly, when that stage reaches, you do not have to ask which Bhav you should select. One closest to your heart will automatically be fixed in your heart. The people with no sentiment in their hearts only



need to ask this question.

**Q: 26. Prabhu-seva is to be done with Nirupadhik-Bhav (unconditional). In this case, how is it possible to do seva with Pati-Bhav and Putra-Bhav simultaneously?**

A: 26. First, let us understand, what is Nirupadhik Bhav or unconditional sentiment? Every creature, every human being, has a love for something. The cruellest person also has an attachment to something. Leopards and lions also have a love for their offspring. An executioner also has a love for his family. It is not possible for any human being to live without love.

Scribes have described two categories of love. One is conditional and the other unconditional. Conditional means love which wants something in return, and unconditional love means, which does not expect anything in return and is only for the sake of love.

For example, we start loving a shopkeeper who gives us suitable quality materials at the lowest rate. If this relationship continues for a long time, we do not even forget to invite him to our private functions. But suppose after 25 years, he starts supplying substandard material; then we will take no time to break our relationship. Thus, our relationship or love with him is conditional. We have a love for him only till the time he is giving us good material at lower rates.

In this world, is it possible to have unconditional love anywhere? If a servant who has served us for 40 years starts cheating us, we will lose faith in him and will not have affection

for him. So, the conclusion is that no human being can love another human being without any purpose or unconditionally. Everything in life has some condition. Does that mean unconditional love is just a word, or is there any example to show this? Upanishad says that there is a hidden attachment in everything, but that is not the reason of our love for that. But we have affection for it because it fulfils some of our needs. If it does not fulfil any condition, we cease to love it. But yes, we have a love for ourselves with no underlying condition, not in any other person or material. We love only ourselves. The thing which is not giving us any satisfaction, we break our relationship with that. So the scribes conclude that if there is an example of unconditional love, it is love with own self. Why do you love yourself? There is no answer to this question.

Upanishad explains this to us. But Shri Mahaprabhu has a distinctive viewpoint that if we do not understand the secret ordination of Upanishads based on Bhagwat, then we will not be able to understand the main essence of Vedant. For example, as stated in Ramayana, all the monkeys jumped through the ocean, but none of them could assess its depth. Similarly, we jump through the meaning of words but remain unaware of their depth.

Bhagwat explained this to us for the first time. We feel that we have unconditional love for our souls, but we are making a mistake again. There is no love in this world which is unconditional. This statement is not for narrating but for understanding only. If we say so, then there will be chaos. Gyanis want to get unified in Brahm, but if they have unconditional love in their soul, then why not keep the soul

separated from Brahm? That means we do not have unconditional love even for our souls. So, where does our unconditional love lie? Bhagwat says “आत्मा सो परमात्मा” Soul is Paramatma. This is the definition of Gyan-Marg. But the definition as per Bhakti-Marg is “आत्मामें परमात्मा” which means Paramatma resides in Atma or soul. We love our body because we love our soul, but the importance of Paramatma is more special than soul or Atma. That is the reason why Gyanis want to merge with Paramatma. Hence it is proved that there is some element as Paramatma because of which we have a desire to live. We are retaining our soul for Paramatma. Otherwise, we do not need it. That means if there is any unconditional love anywhere, it is with Paramatma. The love of the soul towards Paramatma gets developed in the soul. From there, it gets transferred to the body, and from the body, it gets reflected in all the material things. Paramatma has immense attraction. Thereby, every creature is attracted to him unconditionally.

On whichever thing this unconditional love gets reflected, there is an experience of love in those things. The more we focus on material things, the more we get attracted to them. We started eating chilli not because we liked it but because we started eating it and slowly our liking for it developed. It is true for everything. If we start doing it, we will begin to like it. The statement, "we love it, which is why we are doing it" is true only for Paramatma.

Some people take a vow of Sai Baba. If their demands get fulfilled, they go ten times in their car for his Darshan. They do not worry even if the petrol price increases. But if their desires are not fulfilled, they do not go; then the cost of petrol

bothers them. That means we do not have Nirupadhik-Bhav there. If we start seva with this Bhav (Saupadhik-Bhav), Mahaprabhuji does not allow us. Shri Mahaprabhu says that if you have to do seva, do only with Nirupadhik-Bhav or unconditional love.

What are we going to achieve from seva? Somebody said that through seva, he wants to achieve Krishna. That means we have not understood the principle of seva. Then who are we serving? This means that we have understood that the deity we are serving is not Bhagwan! Then why do we need to do seva? "We have to achieve God through seva"- is a false statement. If you are saying this, then be sure you have not understood the basics of Pushti-Marg. The principle is that you have already attained Bhagwan. That is why you are serving Him. If you have not attained Bhagwan, then whom are you serving? If we have to achieve something from seva, it is that we should continue to get His seva. Seva for seva is the true seva. This is unconditional love. If we want wealth, property or similar things, it is not seva. If we decide to do seva without any purpose, then only it is Nirupadhik-Bhav.

With this Nirupadhik-Bhav, if we bring Pati-Bhav, Putra-Bhav or Sakha-Bhav in our seva, then will it become conditional? This is the fundamental question.

He is my friend, so I must serve Him as Sakhya-Bhav. He is my son, so I must serve Him with Putra-Bhav, 'Because husband earns and feeds the family' so I must serve Him - all these are conditional love. He is a Pati, so I must worship or I must worship, so I need a Pati or husband? But, "I have to

worship Him; you may consider him anything"; this emotion is not conditional. The kind of sentiment you have with Prabhu, He is going to take that form. In seva, due to unconditional love, whatever sentiments you have for Him, such as Pati, Putra, Sakha or Guru, He is capable of responding to you accordingly.

If we say that 'He is my Pati (husband) which is why I have to serve Him', in this, our sentiment of unconditional love gets diluted. But in seva, if we have Bhakti as our fixed sentiment (Sthai Bhav) and all other sentiments of Pati, Putra etc., as variables (Sanchari Bhav), then it is ok. A mother loves her son, but she sometimes has a right to scold him. If she does not have love, then what is the need for a scolding? If somebody is your friend then sometimes he may kittle also. Nobody kittles with a foe. It is always advisable to avoid him. Love is fixed in all these sentiments, and all other sentiments are variable. If we sing Kirtans of Shringar-Lila and sing Kirtans of Bal-Lila after some time, will there be any Rasabhas in that? No, because all these are variable Bhav of Bhakti-Bhav. This is what Mahaprabhuji is trying to tell us.

That is why we have to do Bhakti with all the sentiments. Keep Bhakti as fixed Bhav and then whatever variable sentiment you have for Prabhu, keep it; whatever sentiment you have, have for Prabhu. That is why, at a single point in time, we can simultaneously do Prabhu's Bhakti with all the sentiments. Because all the sentiments are variables of our fixed Bhav, which is Bhakti, if you have Bhakti-Bhav, then you can mould Paramatma in all the sentiments.

One Shastriji used to say that Pushti-Margiya considers

Paramatma as their son- it is a perversion of their mindset because Bhagwan can never be anybody's son! I think he had no knowledge of Bhakti. If your heart is filled with Bhakti, only then you will be able to understand this. Shastriji was talking about Bhakti, but his heart was filled with poisoned food of Advait, and he was vomiting that concept.

With Paramatma, you can have any kind of relationship, but the condition is that you should have Bhakti. In a way, He is not anybody's father or son or Guru. But if we have Bhakti in our hearts, we can relish His birth, 'He, who never takes birth', has appeared as the son of Nand or Nandatmaj. Shri Mahaprabhu says, "Bhagwan who has incarnated on earth is Param-Fal (Ultimate fruit) or the prime fruit of Pushti-Marg, and not the One who is seated in Vaikuntha." Where Nand-kunwar is available, that place is dear to us. "ब्रज वहालूं रे वैकुंठ नहीं रे आवुं त्यां नंदनो कुँवर क्यांथी लावुं?" Thus we will worship Him only on earth. We will worship him with the sentiments which are generated from Bhakti,

As there is a difference in the food and the spices, we should consider Bhakti as our fixed sentiment and all other sentiments such as Pati-Bhav and Putra-Bhav as variables. We should relish all the feelings from time to time but return to our fixed Bhav of Bhakti. Our primary relationship is between Atma and Paramatma- we should never forget this. In this, the importance is of Bhakti-ras. This is the central theme.

**Q: 27 With which sentiment or Bhav is the Swaroop of Thakurji seated in Vaishnava's home? Is He an Aadhidevik Swaroop of our Guru? Can Brahm-Sambandha**

## **be taken/ given in front of Him? Can we offer Chhappan-bhog in Biathakji?**

A: 27 Before understanding with which sentiment Thakurji is seated, we must understand with whose sentiment or Bhav? Who has established that sentiment? Has the Guru established any Bhav in Him, or has the Vaishnava himself established some Bhav?

We should keep three things in mind. Guru is supposed to put only Purushottam-Bhav in Swaroop before giving Him to Vaishnava. "Swaroop is seated as Guru-Bhav"- this statement is entirely wrong. Because if we are serving Swaroop as Guru, then we will have to keep the process of seva within the framework of Guru's discipline and such seva will not be as per the rituals of Pushti-Marg. In such circumstances, everything has to be done as per the discipline of the Guru. Please understand that if a Guru establishes his own Bhav instead of Purushottam-Bhav, then will it be possible to place Tulsi-dal on His lotus feet? It will be a sin if you place tulsi on Guru's feet. And if we are not able to place tulsi on the lotus feet, then what is the purpose of that seva? In our sect, we do not put Tulsi in Shri Mahaprabhuji's lotus feet. Are we, the Goswamis, greater than Shri Mahaprabhuji? How can we ask Vaishnava to place tulsi on our feet? Therefore, no Guru has a right to establish his own Bhav in Thakurji.

Now the question is that Vaishnava himself starts imagining that "My Seva Shri Thakurji is none other than my Guru himself." In this case, he is not keeping Purushottam-Bhav in Guru but keeping Guru-Bhav in Purushottam. This is a

Variable-Bhav (Sanchari-Bhav) and not a fixed-sentiment (Sthayi-Bhav). The fixed sentiment is the one which a Guru has established in the Swaroop at the time of the consecration of Swaroop (Pusht). Therefore, that (Purushottam Bhav) is the fixed sentiment.

Knowing this, there should not be any doubt. The correct methodology, which is aligned with our philosophy also, is to have Guru-Bhav in the Swaroop and do seva rather than seating Guru and doing his seva. But if somebody asks, what is the process of seva of a Guru who is seated in my home instead of Thakurji? How can Tulsi be placed on the feet of a Guru? How can Swaminiji be seated along with the Guru? So, as per the principles of this sect, at Vaishnava's home, the Swaroop is only of Purushottam and not of Guru. Then, in this case, why can we not give/ take Brahm-Sambandha initiation in front of this Swaroop? Surely we can.

Now let us discuss the matter of Chhappan-bhog in Baithak. Sometimes we give unthoughtful orders to Vaishnavas. Due to this, a lot of problems arise. Because if in Baithak Shri Mahaprabhuji is seated as Purushottam, then no Vaishnava should be allowed to fill Jhari or touch his feet (Charan-Sparsh). In this case, all the regulations should be applied, which are being followed in Guru Grih-seva. That is not being done, and Vaishnavas are allowed to fill Jhari. How come this discrepancy? The meaning is apparent that Shri Acharyaji is seated there.

Now, if somebody permits to offer Chhappan-bhog then? If Shri Mahaprabhu is seated there as an Acharya and the

seva sequence is also as per his discipline, then how can you offer Chhappan-bhog to him? We can treat Shri Acharyaji as Purushottam, as we have a Bhav of a Guru in Purushottam. But the difference is that we can keep our Bhav in him as Purushottam, but we cannot do his seva considering him as Purushottam. Similarly, a Vaishnava can have Guru-Bhav in his Thakurji's Swaroop, but seva cannot be done considering him as Guru. At least this much prudence one should possess.

### **Q: 28. What do we mean by Aparas?**

A: 28. Aparas=A+paras. 1.Thakurji seated in seva, 2.Bhav of seva and 3.sense of Bhav of Vraj bhaktas- nothing other than these three should touch us, is known as A+paras or Aparas. But if Aachaar-Vichaar (manners) of untouchability becomes your mania and you become an incarnation of Maharishi Durvasa and start objecting to everything... "Why have you touched me", "This should have been like this", "This is not correct....", etc etc..., Then it becomes Apa+ras means in which there is no beauty. Shri Mahaprabhu disapproves this formula of Aparas. Aachaar-Vichaar (manners or ethics) in Aparas is a very decent thing, but if it creates a disturbance in seva, then it takes the form of Apa+ras. The real beauty of the system drains out due to your stubbornness in following the programme of Aparas like a mechanical process. It no longer remains as a juicy mango but a dried kernel; there is nothing to relish in that.

How to bring that A+paras into the day-to-day routine. "कीजिये जो भी दिल में आए शकील, लेकिन उसकी खुशी मुकद्दम हो" Whatever can give Him (Bhagwan) a sense of pleasure, should

be adopted; anything which does not give Him pleasure, should be avoided. Anything which does not destroy our Bhav in seva but augments it should be welcomed. All that is A+paras. And all the things which increase our tension, and make our life miserable, should not be adopted in seva because our Prabhu is very delicate and kind-hearted and He does not like those things.

Govind Das Bhalla started the seva with the painful process of bringing Yamuna water (Jal) from sixteen miles on foot, after that bringing grains through begging, then cooking and eating after offering to Dhvajaji etc. Shrinathji got heartsick due to all this painful process and informed Shri Mahaprabhuji, "Your disciple is troubling me." Such an intricate and complex process to lead life is not advisable in devotion. Our path is neither of severe penance nor of attachment to material things. Instead, it is a path of attachment with Jagdish in Jagat or the world. It is neither a path of forgetting Jagdish nor of renouncing the Jagat. Such a hardship, may it be with us or with others, Mahaprabhuji does not like it at all. Mahaprabhuji has no place for such things in his principles. Had it been a path of penance or Vairagya, it would have been all right. But for the path of attachment to Bhagwan, penance is too harsh. That is why Shrinathji felt heartsick about Govind Das's behaviour and intimated Shri Mahaprabhuji. Shri Mahaprabhuji immediately left for Vraj from a far-off place Adail, and said to Bhalla, "Leave seva if you have to follow such hard practice. Such a lifestyle is not acceptable in Bhakti-Marg."

Therefore Shri Gusaiji writes, "जलादिसेवायाः निर्वाहः सेवकैः कार्यः, तदपि नातिश्रेमेण मत्स्वामिनः कोमलस्वभावात्।" In those days there

was no tap water available. People used to bring it from a nearby river or a well. In that respect, Shri Gusaiji wrote a letter to Shri Giridharji (eldest son) and said, "If you appoint somebody to bring water for seva, it is all right. But if you overload him and treat him like an animal so that he becomes tired and we say that 'we are doing Prabhu seva, we are alluring Him!', such seva is not acceptable in our path. You cannot please Prabhu by making somebody suffer. A devotee cannot be cruel." That is why Shri Gusaiji added another sentence "Do not take too much work from a person in seva because my Swami is very soft-hearted and will not accept that seva." He is not like a cruel Roman King who took pleasure in making human beings fight with a lion and enjoyed humans being eaten by the lion. Our Swami does not care for such a seva.

That is why Shri Mahaprabhu says, “अक्लिष्टम् समर्पयेत्” Nothing should be offered which is acquired with pain. You can offer Chhappan-bhog with pleasure if this offering is not giving you and your family any pain. But in offering Chhappan-bhog, if you have to take tension of collecting money from door-to-door, and collect money from people by any means, then please be sure that Prabhu has no desire for such a Chhappan-bhog. He does not care for such a Chhappan-bhog. “सहज प्रीत गोपाल हि भावे।” Whatever is readily available to you, Prabhu only likes that. I have observed that in Havelis, Mukhias are not paid. So while preparing Samagri, they literally abuse all. "Everything has become so expensive, and we are not even paid; where to go? We will never engage our children in this profession." Shrinathji does not accept such Samagri prepared with misery. This is not Pushti-Marg. Pushti-Marg has a straight meaning “अक्लिष्टम् समर्पयेत्; लोकक्लिष्टम् आत्मक्लिष्टम् चित्तक्लिष्टम् न समर्पयेत्।”

people are dying in drought, and we say that we will do Chhappan-bhog! Is our Thakurji so hungry? What do you think of our Thakurji? By doing such Chhappan-bhog, we are bringing a bad name to Pushti-Marg. Thakurji liked the chickpeas (Chhola) offered by Padmanabh Dasji so much that He downgraded the Chhappan-bhog offered to Him by Giridharji. This is Pushti-Marg when Prabhu starts saying that "the taste of that Chhola (chickpeas) was much better than this Chhappan-bhog."

Paying less and asking Mukhias to work as an animal will lure him to the theft of items like Ghee. Why should you do that? People will only make fun of your divine path if you behave in this manner. Indeed, this is not a path originated by Mahaprabhuji. The path of Mahaprabhuji is “सहज प्रीत गोपाल हि भावे।” Prabhu only likes what you can offer him without much hardship. May that be Chhola or Chhappan-bhog. But this business-like attitude is not desired by Prabhu. But you have made it a business of loss and profit.

Believe me, one of the Havelis had filed an income tax return, and they declared that they make an investment in sweets such as Mohanthal and Boondi and get a return on this investment. The charity commissioner said, "Good, it is a very nice business, so we will give you exemption but bar you from making it a public trust." What have we done? “जिस जगह से ले चला था राहबर, हम वही आए हैं फिर घूमके” Mahaprabhuji gave us an easy, innate, beautiful and self-dedicating path of Bhakti after dismantling all the prevailing false disciplines, still, we started doing business in the name of Bhakti. We collect donations in the name of Bhakti and in the name of Thakurji. Christians print

thousands of Bibles from the collected money and distribute them for free. But alas! We collect donations by reciting Bhagwat itself. There is nobody other than Pushti-Margiyas who insults his religion so much.

Someone said to me, "Maharaj, you have no knowledge of the means of advertising." I asked, "Then what should I do?" He said, "You should put posters on railway platforms before Dassera that 'Mohanthal, Mathri is coming soon, please book your order now.'" I told him, "Will it not be better if I open a hotel? At least that will be a very honourable business." One Maharaj told me, "They say that our sect will last only five hundred years. It is not possible as long as we have Laddoo Mathri. They are like hand grenades. Even if you do not call people, they will come and surrender in front of us." But just think. Ok! The public will surrender but will He (Bhagwan) surrender? No! He is the greatest; He will not surrender only with this. Probably, the public will come as it does not have the facility to prepare these sweets, but He is not going to get involved in this business.

So the process of seva is extremely simple, and hence the Aparas which is a part of this also should be simple.

**Q: 29. Will it do, if we do seva after duly consecration (Pushta) of Thakurji with the possible purity in our home?**

A: 29. Shri Mahaprabhuji has said a very significant thing that Thakurji's seva should be done with whatever best you have, whatever is most dear to you, the money, the means, the phase of life and the time which you could call the best.

You are actually unaware of the Swaroop of Thakurji, if you are doing seva with a nostalgic mentality, with a tense mind or giving tension to others because even our best also has no value in front of His greatness. He is accepting it only because of His Pushti or graciousness to us. If He does not accept, who can even give him a show-cause notice? "We have brought such a costly thing for you. Why are you not accepting it?" He is Apt-Kaam means He has fulfilled all His desires. He does not need anything from you.

One poet has said a beautiful thing "I can't offer You money as Laxmi is your wife. You are the Swami of Vani, so I have no words to praise You. There is only one thing which You lack. Your devotees have stolen your heart. Hence you do not have that. I can offer you my heart as a replacement." We can offer our hearts to Paramatma; He needs only our hearts. What is the criteria/symptom that you have given things to him by heart? Your face should glow when giving that thing. But if your body language shows a sign of ego, then Thakurji would say, "Keep your heart to yourself. If you can offer me your love, humility, and heart filled with Bhakti-ras or devotion, give me that."

That is why Mahaprabhuji says that you should offer those things to Prabhu that give you pleasure. Do not offer Him anything which satisfies your ego or which is a cause of tension in your mind. If you are performing such seva, then instead of caring for Thakurji, you have an arrogant feeling of your religiosity. The true principle of seva is to care of His pleasure, not your own pleasure. Whenever you care about enjoyment for yourself in seva, then the fundamental principle of seva gets

diluted.

One lady took a vow that whatever she took; she would first offer it to her husband. This really created trouble for her husband. Whenever the wife desired tea, she would offer it first to her husband, and he had to take it, whether he liked it or not. Such thoughts do not have the attitude of caring for others.

Similarly, in seva, we have given importance to Dharma (righteousness/ duty) instead of Dharmi Paramatma. The true secret of Pushti-Marg does not lie in giving significance to Dharma. It lies in giving importance to Dharmi Paramatma. If we understand the importance of Dharmi Paramatma, slowly, everything else will become clear to us. It is really commendable if we know the importance of Dharma or righteousness instead of Adharma (unrighteousness). This is the first step in the right direction. But we should not get stuck there. We should move forward and reach Dharmi Paramatma, which is our objective.

If you are asking about Aparas, I can give you a very clear measurement device. If you have a desire to do anything in seva, such as carry Aparas, do Manorath, and if you want to bring a little bit of discipline in seva, use this measurement device - Whatever you are doing, is it with an enthusiasm of Bhakti or is it done with the stress of Dharma? If you are doing anything under the pressure of Dharma in seva, at that time, you have not cared for the pleasure of Dharmi Paramatma. The happiness of Prabhu does not lie in that. Dharma is for you; you have to practise it; it does not have any relation with the delight of Prabhu. There is an infinite number of Jivas who can practice

the proper Dharma. Our Prabhu needs your sentiment or Bhav, your heart, your devotion. Prabhu is Apta-kaam and Nishkaam (with fulfilled desires and with no desires). But along with this, He is Bhakt-Kaam also (who has a desire for His devotees). We should never forget this. He does not care for the devotees who are full of high ego, filled with the arrogance of Dharma, who are direct incarnations of Maharishi Durvasa. Prabhu needs those devotees who serve Him with extreme blissfulness. Prabhu goes up to the extent of personally asking them to fulfil His wish.

Share the pleasure you are getting in performing seva with Prabhu; that is Bhakti in the true sense. 'I enjoy my seva but make Thakurji suffer. It is better not to do such seva. What wrong has Prabhu done with you that you are treating Him like this?

The seva, which makes you angry, the Aparas, which makes you angry, and the preparation of food which makes you distressed, are not liked and never relished by Prabhu. In some Vartas, it is clearly mentioned that Prabhu outrightly rejected such offerings and threw them away. It was because there was no enthusiasm in the preparation of those offerings. If you have enthusiasm, you certainly should do it; but if you become Avatar of Durvasa, please do not do it. Please understand that the path of Durvasa is of penance and not of Bhakti. Our path is of Raja Ambrish. If somebody abuses us, our heads should also bow in front of him. The path of Durvasa is to thrash Prabhu; that cannot be our path.

In the olden days, there was a rule in our house that if someone is becoming angry during seva, he was taken as to be



under the effect of a Chandal or Barbarian. Hence, Aparas used to become impure. It is no longer an A+paras but Apa+ras. In this, the entire sense of the beauty of seva goes haywire. If you feel pleasure in following, that is the real Aparas. You are pure and untouched by worldly sentiments; that is the Aparas in the true sense.

Somebody told me, "I do seva, but I have a smoking habit!" On this, I replied, "It is a great sin to smoke, but not doing seva is still a greater sin." He started doing seva, but then it became the talk of the town that I had permitted him to smoke! Oh, brother! Can I ever permit you to smoke? Instead, I had allowed him to do seva.

The Vaishnavas, who, after taking Brahm-Sambandha, are not performing seva, are suffering from some kind of cancer. Please write this statement on a stone. May Prabhu give them health so that they start doing seva. A healthy person in Pushti-Marg is the one who cannot live without seva. If they are not ready to become healthy, they should leave Pushti-Marg. Shri Mahaprabhuji does not like such Vaishnavas.

**Q: 30. We accept that the Grih-seva is the duty of a Pushti-Margiya. But in the house we live in, if there is no sense of ethics or Aachar-Vichaar, people do not follow the purity rules of menses, and where other house members are against the seva, then in that case, how to do seva? And if we do not do seva, does it not go against the tenets of our Marg?**

A: 30. First of all, let us understand that the Brahm-Sambandha and seva are not for all. The way the people are

given Brahm-Sambandha without even seeing their nature these days is alarming. They should not be given. The Brahm-Sambandha should not be given to those who cannot do Tanu-Vittaja-seva.

Now let us talk about purity. The question of purity is so complicated that it is difficult to describe. What is the expected system as far as purity is concerned? My grandfather was coming from Pune to Mumbai by train. He touched an English man accidentally. He felt so guilty that he immediately got off the train and went to the river's shore instead of coming home. He stayed there for three days and did fast and Japa of Gayatri Mantra! He felt so impure. These days if we start doing such things, we will never be able to come out of fasting! That kind of Aparas we cannot follow these days. We have to compromise somewhere. If there is a mix of gutter in our well from where we draw water for seva, how will we stop it? Should we die of thirst in a city like Mumbai? Nobody would die.

How do you think Tajbibi did seva of Thakurji? Today also, if you go to Agra fort, you will find that there was no arrangement of a separate tank or tap for her seva. At least so far, nobody has been able to see this. She was not a highly beloved wife of Akbar for whom he would make all the arrangements. She was one of the 600-700 Begums, and Akbar was not very fond of her; we get these details from our Varta Sahitya. So, we can guess how much discipline of Aparas Tajbibi and her descendants could have followed. The difference is; that in those days, only Muslims were not following Aparas, but now even Brahmins are not following. So, if one is ordered to leave seva for not maintaining the discipline of

Aparas, then if my grandfather comes back, he would first ask me to leave seva as I am not able to maintain his level of Aparas. Touch your heart and say, are you able to maintain the Aparas that your father was able to? Because if somebody is adulterating the Ghee with meat fat, then what can you do? Are you not using soap? Where have all those concepts of Aparas gone? If seva is dependent on Aparas, then one can never do seva. But if Tajbibi can do seva, if the woman in her period can do seva, then even being so impure, we can very well do seva.

Maintaining purity in seva is one thing, and our beliefs of Aparas are another; we should not mix both. According to the scriptures, if a cow is being slaughtered in the village, you should either get your neck cut to save the cow or leave the town. Is it possible nowadays? In Mumbai alone, several cows are being slaughtered every day. Can anybody leave Mumbai? Can you maintain this Aparas? Nobody leaves Mumbai. That means we can compromise on this, but when it comes to the question of seva, we will not! Why? Because we, honestly, do not want to do seva. That is the reason we are using Aparas as an excuse. The root cause is that we do not like to do seva.

The concept of Aparas, which is helpful in seva, should definitely be followed; but if it creates a hurdle in seva, should you leave seva or Aparas? In this case, please understand the principle carefully: we should leave Aparas and not seva. Because if Tajbibi, Mohana Bhangi, and Rasakhan can do seva, then we, in that fraction, are also eligible to do seva. Nowadays, there is no point in raising our ego beyond this point. We do not do seva to maintain our Aparas; we maintain Aparas to do seva. This is the main point to be understood. Mahaprabhuji has said

“सर्वदा सर्वभावेन भजनीयो ब्रजाधिपः” and not “सर्वदा सर्व अपरसेन”. Our Dharma is seva. Any Aparas which is helping in doing it should be maintained by heart. We should not intend to leave such Aparas. Because Mahaprabhuji clearly expects “यावद् देहाभिमानं तावद् वर्णाश्रमधर्मैव स्वधर्मः” When the awareness of our body gets diluted then only we can think of leaving Varnashram Dharma. So Aparas is for seva and not seva for Aparas.

**Q: 31. Is there any difference or similarity in the system of seva of Maryad and Non-Maryad? Is there any difference in the final achievement (Fal) of both?**

A: 31 Many people say that "Thakurji who is having Sakhri, is a Thakurji of Sakhri, who is having Doodh-Ghar is a Thakurji of Doodh-Ghar." The question is whether Sakhri is for Thakurji or Thakurji is for Sakhri? We have just reversed the order. Once a Vaishnava made Swaroop of Shrinathji with dry fruits and then ate it! What kind of Thakurji is this? As a matter of fact, He is only blissful!

Mahaprabhuji has given only one principle. Whatever you eat, first offer Him and have it as a Prasad. If you have done Atma-Nivedana, you should first dedicate everything to him and then take it. Thakurji is not for Maryad. Yes, it is really good if you can maintain the discipline of Maryad in His seva. It is also appreciable if you break the discipline of Maryad for Him. My Grandfather used to say that dancing while wearing a sari in front of Thakurji also is appreciable. The only touchstone is that whatever we do should be for Thakurji. Everything else is a waste of time. Suppose the discipline of Maryad is for Thakurji. In that case, it is right in every sense, but if you keep Thakurji in

your house to maintain the discipline of Maryad, it is similar to; you are getting married because you are not getting a domestic helper. But we forget that getting a wife instead of domestic help is always a costly affair. Why should you do a business which gives you a loss? You should always do business which gives you profit. Do not keep Thakurji for Maryad but maintain Maryad for Him. Do not keep Thakurji because you want to have Sakhri but since He is there, so offer Him Sakhri. Whatever you have, you should offer Him- That is real Pushti-Marg.

Now, if Thakurji is not for Maryad, how can there be a difference between Thakurji of Maryad and Thakurji who is not seated in Maryad? Whose limit or discipline is it? Is it Thakurji's limit or ours? The discipline to be followed is only what Shri Mahaprabhuji has advised us, not of Thakurji. Thakurji is beyond boundaries or limitations. Thakurji gets bound only by the limit of your sentiments. The discipline of Maryad is necessary for us for the purification of our body, mind, and home. Prabhu is not bound by any limit. He broke that Maryad or boundary and that is why He has come to our house! He is only bound by the love or affection of His devotee. Or in other words, He can only be bound by our love or affection. To differentiate in the Swaroop of Thakurji is not as per the tenets of Pushti-Marg.

If you feel that some Vaishnava is not maintaining the discipline of Maryad in his home and, for some reason, his Thakurji comes to your house; in this situation, we have a system of purification of Thakurji; just bathe his Thakurji. The way we take baths to purify ourselves; similarly, Thakurji also takes bath to purify himself. Thakurji does not need permission from any Goswami to follow the discipline of Maryad. What

Maryad can be for Thakurji? Vaishnavas are supposed to follow Maryad. Whatever Maryad you can follow with ease, adopt that. If Thakurji's Chitra is seated in your seva, just gently rub it with a clean, dry cloth. It is taken as bathing. The boundaries you have decided as per your Guru's advice become impure if you cross them, not Thakurji. But we gave more importance to discipline or Maryad instead of Thakurji, which is why our Bhav became conditional. When there is no differentiation in Shuddha-Advait, how can there be discrimination in Thakurji?

**Q: 32. If at our home Sakhri Thakurji is seated, then on Ekadashi day, should we take Sakhri Mahaprasad or do Falahar? Kindly tell us in detail. To our knowledge, Prasad cannot be treated as merely a grain.**

A: 32. Sometimes, I want to cry after listening to the language and terminology used by us. We must correct our language. For example, we used to call our cook Maharaj. Now, it has reached such a level that people have started taking us (any Maharaj) as a cook! Similarly, there is no Thakurji as Sakhri Thakurji. The Sakhri is for Thakurji. Today, let us take an oath that we will not call our Thakurji "Thakurji of Sakhri, Thakurji of Misri (sugar) or Thakurji of Doodh-Ghar (Milk products)." All these items are for Thakurji.

The reason behind this is our instinct to speak everything in short form. Someone always used to write Bhagavad- Smaran in his letters. It is absolutely fine to write Bhagavad-Smaran, but he used to write in a short form - "Bha.sma!" "My Bha.sma. To Shyamu Baba! "What wrong have I done to you? Why are you sending your 'Bhasma' (Ashes) to

me? If you really mean, then write Bhagwad-Smaran. Similarly, the term "Thakurji of Sakhri" is a weird short form. This we should never say.

It is never like that; if we offer Sakhri to Thakurji, his Voltage is more, and if we do not offer Him Sakhri, then His voltage is less. If we offer only Misri (sugar), His voltage further reduces. Whose greatness is this; the one accepting the thing or the thing itself?

On Ekadashi day, we can offer Sakhri as well as Falahar. The Scriptures and Mahaprabhuji ordained us to observe fast on Ekadashi day. This is the best thing. If we are not able to observe fast for some reason, then we should do Falaahar (eat fruits only). We should never eat grain on this day. If we are having Falahar on this day, we should offer that to Shri Thakurji. We should avoid taking un-offered. That day Thakurji accepts both, Sakhri as well as Falahar. He has no binding to observe Ekadashi fast. Thus, He accepts both. We should observe fast or at least be on Falahar, this regulation should be maintained.

'Prasad is not a grain' - this does not mean that if Thakurji is having Sakhri, we also can have Sakhri on that day. On eclipse day, Thakurji is offered all the food on the eclipse day, but we are not allowed. Thakurji is offered Annakoot; does that mean that we also have to eat Annakoot? Thakurji lifted Giriraj on His finger. If we try it, we will be crushed. What Thakurji does, we cannot do.

**Q: 33 According to Shri Mahaprabhuji, the Seva-**

**Marg is different from Puja-Marg, then what should we understand from the words “तिष्ठेत् पूजोत्सवादिषु”, “पूजया श्रवणादिभिः” ?**

A: 33 Various annotators imply the meaning of these sentences differently. According to their writings, there are primarily two schools of thought on this. The leader of the first school is Shri Gokuleshji, and the second is Shri Balkrishnaji, Raghunathji etc. Both have given different meanings. But without going into its minute detail, I would say that the difference, according to our understanding, between Puja and seva is much more significant than what Mahaprabhuji perceived. There is a difference; there is no doubt about that. Puja and seva are two separate things. But it is not that we cannot make the application of Puja in seva. According to Shri Mahaprabhuji, there is an application of the scriptural methodology of Puja in seva because the Poojan is a part of our Snehatmika-seva (seva with affection). For example, Panchamrit-Snan, Shankh-naad, Dhoop-Deep etc., are all types of Poojan only, and they are applicable in seva also. The process of Bhakti in our seva is woven according to the sentiments of Vraj bhaktas; the Vedic process has not been taken as a framework of seva. Instead, it is the Bhav of Vraj bhaktas, which has been accepted as a mainframe, which is Snehatmika-Bhakti. Puja also can be called Maryada-Bhakti. We must understand very clearly that Maryada-Bhakti is also applied in our seva as a part of Snehatmika- Bhakti.

And based on this, there are two Swaroops which are being seated at our home. One is for seva, and another is for Puja. For instance, Swaroop of Shaligram or Swaroop of Bal-

Krishna, are given Panchamrit-Snan on the Jayanti-days. We do their Poojan by sprinkling sandalwood paste, doing Tilak on their forehead, etc. Does all this come under the framework of seva? No! It is a system of Poojan explained in Tantra-Shastra. A small Swaroop of Bal-Krishna was in our house, which was for Poojan. All the Tantra processes, such as Pranayam, Mantra, etc., were being performed and that Swaroop was not seated in seva.

We feel that by doing Poojan, we have done some Adharma or un-righteous act! As a matter of fact, it was not like this. Such was not the opinion of Shri Mahaprabhuji. According to Shri Mahaprabhuji, there is no Adharma in Doing Sandhya-Vandana. Why? Because being narrated in Veda as a necessary ritual for Brahmins, it is not an Adharma. Similarly, if we accept the worship or adoration process of VishnuSwami doctrine, which was one of the four Vaishnava systems or a normal sect doctrine, then also we have to admit the authenticity of Tantra. All the Poojan processes of Tantra were accepted in our sect by Shri Mahaprabhuji. For doing your defined duty, you were given a Shaligramji, and you were supposed to do His Poojan. After that, what happened? The Puja Swaroop was seated in the lap of the main Swaroop and all the Mantras of Poojan were dropped. For that, a separate Swaroop was seated, and Poojan was done as per Tantra.

Shri Acharya-Charan clearly says in Subodhini of the 11th canto of Shrimad Bhagwat that Pushti-Margiyas should only do Bhakti as per the guidelines given for Pushti-Margiyas, which is also known as Swatantra Bhakti. If that is not possible, do Archan of Vibhuti as per the guideline given in Tantra about

Bhakti. You should do Archan Bhakti of not only Vibhuti but also of Keshav. It is also explained that there can be thousands of Swaroop of Krishna. Of those, select the one you like and do Poojan of that as per Tantra. He also says that if it is possible to maintain both Pushti-Margiya Swatantra Bhakti and the Bhakti as given in tantra, then coordinate both.

But these two processes were only adopted by Goswami Balaks. What Shri Mahaprabhuji preached to follow three things (Swatantra-Bhakti, Bhakti as mentioned in Tantra and coordination of both), he practised also. Whenever he used to travel, he would carry Swaroop of Shri Shaligramji for Poojan. I think nowadays, that swaroop is seated in Kota or Kashi. Shri Mahaprabhuji always carried Shaligramji in his necklace. This was a process suggested by Tantra. All the Vaishnavas are supposed to carry Shaligramji in their necklace; Shaiva would carry Shivlinga in their necklace. If we see our process of seva, then carrying a Bhagwat- Swaroop in a necklace is giving Him trouble. But Tantra does not provide any thought to this. That is the reason why Swaroop can be carried in the necklace. Shri Acharyaji was doing it as per the guideline of Tantra. He had both kinds of Swaroop with him, one for seva and the other for Tantrik Puja. The main Swaroop, which was there with him, had a little bit of Tantra—for example, reciting Purusha-Sukta on the day of Snan-Yatra. This is given in Bhagwat as well as Tantra. Panchamrit-Snan. If we treat the Swaroop as a child, how can we make Him bathe with Panchamrit? It is not possible at all. He will not like it and will be in trouble. But we make our Prabhu bathe in that because we have adopted a little bit of Tantra processes. So both were adopted, seva as well as Tantra. There he mentioned the word "Samuchya". We had a system of

Samuchya in our sect.

As we did not give any thought to these things, we were illuded that if we do Maryada Bhakti, it is an Adharma or unrighteousness for us, and we should only do exclusive Pushti-Bhakti. But we must understand clearly that the Bhakti mentioned in scriptures can never be accounted as an Adharma. Because if Sandhya is not counted as Adharma, how can we count Tantra Bhakti as Adharma? That is why the Acharyas have given the different meanings of "Pujaya" given in "पूजया श्रवणादिभिः". "पूजां दधुर्विरचितां प्रणयावलोकैः" At one place, it is said that "looking with affection is the meaning of term "Puja". In another place, it is written that the action without any affection is Puja. Like this, many meanings have been implied. Whichever was liked by a particular Acharya, that meaning was adopted by him. But if we look at all these meanings and Shri Mahaprabhuji's Subodhini of the 11th canto, all three are seen in his system- the Swatantra-Bhakti, the Tantra-Bhakti and coordination of both. All three are available. These are implied as per inclination, eligibility and as per the sentiments of the individual. So if you draw the meaning of Puja as Puja only, then nothing is wrong with this. I think I have not missed answering any part of your Question.

There is one more thing in this; what does Shri Gusaiji think about it? He has very clear thoughts on this, and it is as above only. Because wherever Prabhu-charan Shri Gusaiji has separated Pushti Bhakti from rest, it is to explain that due to our ignorance, we should never take Pushti-Bhakti as Tantra-Bhakti. He is separating these not because Tantra-Bhakti is different from Pushti-Bhakti, so we should not do Tantra-Bhakti.

In our seva, there is a coordination of both. It was necessary for Prabhu-Charan to separate Pushti-Bhakti and show it as an independent Bhakti. He has put a lot of weight on proving his point by separating it from the point of view of the purposes, the narrations, and the qualities. But that does not mean he is negating the collaborative process of seva. Had it been true, then he would have deleted all those processes. He did not do that. All those processes of Tantra were acceptable to him. For example, Pavitra is mentioned in Pancharatra- Aagama. Did Vraj bhaktas ever celebrate Pavitra Utsav? Did Vraj bhaktas ever have this sentiment that "our seva of so many days should not go waste, so please wear this Pavitra!?" Such a feeling could never arise in Vrajbhaktas's heart. That arose in our hearts because this sentiment was of the collaboration of Tantra-Bhakti and Pushti-Bhakti.

**Q: 34. Why do we do Pancharit-Snan of Thakurji on the morning of Janmashtmi? Why does Thakurji sit in the cradle on the night of Janmashtmi after Mahabhog?**

A: 34. The ritual of Pancharit basically is not a part of seva but a part of Poojan. Shri Mahaprabhu had woven every activity of his life into seva. For example, we get married because we want a partner in seva. We live in a house because we want to do Prabhu-seva at home.

Whatever Poojan we are supposed to do as per the scriptures, Shri Mahaprabhu has woven all those in seva. As per the constitution of the Vaishnava scripture, we should do the Pancharit-Snan of our Swaroop, may it be Shaligramji or any Swaroop, on four days, i.e. Janmashtmi, Ram-Navami,

Vaamana-Dwadishi and Nrisimha-Chaturdashi. According to the Scriptures, Brahmins should perform Sandhya. That is why it is said in our sect that after performing Sandhya, you should go to the seva of Thakurji. As per the Scriptures, we should perform the Shraddh of our forefathers. It is specifically mentioned in one of the commentaries of Siddhant-Rahasya that necessary food items for Shraddh should be prepared for Thakurji's seva; it should be offered to Him and from that Prasad, Shraddh of forefathers should be performed. This way, all life activities should be weft in our Bhakti, so that life and Bhakti should not remain two separate parts. Accordingly, the ritual of Panchamrit-Snan also was woven into the activity of seva. As it was incorporated into seva, so a specific Bhav of this activity was also thought of, which is mentioned in the Granth of Bhav-Bhavna. But as a matter of fact, it is not an activity of seva but an activity of Puja, as mentioned in the scriptures.

It is very clearly mentioned in our sect “यथा देहे तथा देवे।” The way we take care of our body, in the same manner, we should take care of our deity. That is the reason we do seva according to the season. That is why we make Him wear clothes lightly filled with cotton wool in winter. In summer, we make Him wear Malmal (a type of cotton cloth). In winter, in seva, we use perfume of saffron or amber, while in summer, we use mogra or khus. Thus, the entire process of seva, such as Raag, Bhog and Shringar, has been chosen according to the season. It is a process of maintaining the relationship with the deity as we keep with our body. Now, you try to bathe one of your children with Panchamrit! He will be so upset that he will never ever come near you again. A person can take a bath with milk, probably with curd. Sometimes, he can massage with Ghee and

sugar. But using honey is impossible for this purpose. If it goes into his eyes, there will be a terrible burning sensation. So, the question is can we do this with our Thakurji? If we treat Him as our own child, then we cannot do that, but as per the ordain of the scriptures, instead of the sentiment of affection, His eminence has been kept in mind. That is why it is not done every day but has been limited to only four Jayanti.

While bathing her son, did Yashodaji do Pranayama and Sankalpa? The answer is no! When we do Panchamrit-Snan, we perform Pranayama and Sankalpa. We do all this because it is a ritual given in the scriptures. We should follow scriptures, which is why even the ritual of Shraddh has been woven into the activity of seva. As there is a worldly aspect of life, there is a Vedic aspect of life. That is why, like the material aspects, even the Vedic aspects have been woven into the activity of seva; so that our entire life merges with the activity of seva. Therefore, our seva is not a ritual, which is separate from the activities of life. Seva is a well-managed way of living which has no confrontation with worldly and scriptural activities. It is a well-thought path to love Paramatma with coordination of both.

Bhagwan says in Gita, “संगात् संजायते कामः” attachment gets developed due to association. The science of seva is to master the art of association with Bhagwan while continuing to do our daily Laukik and Vedic Karma.

Based on the guideline of the Scriptures, whoever is wearing sacred thread; may he be Brahmin, Kshatriya or Vaishya, is supposed to do Pranayam. According to the Scriptures, the one wearing the sacred thread only has the

eligibility of doing Panchamrit-Snan after Pranayam, Sankalp etc. It is not possible for every Vaishnava to wear a sacred thread, and so, to do all this, from the olden days, the Vaishnavas did not follow the ritual of Panchamrit-Snan. This thing was misunderstood by Vaishnavas of the later period as; "the voltage of our Thakurji may be lesser than the Thakurji of temples. That may be the reason why the Vaishnavas are not allowed to do Panchamrit." But actually, Thakurji does not have any relation with Panchamrit-Snan. Panchamrit-Snan has connections with us. If we are wearing the sacred thread, then it is our duty to do Panchamrit-Snan of Thakurji on the Jayanti-day, as per the guideline of the scriptures. Therefore Thakurji says, "I have come to you, the Brahmin's, house; so if according to your customs, if you do my Panchamrit-Snan, then even if my eyes burn, I will pardon you. I have come to a Brahmin's house and hence, I will follow all the customs of a Brahmin."

In our Varta Sahitya, a wonderful story is narrated. One old lady used to get one dish (pattal) of Prasad from Shri Gusaiji's house. She had no facility to cook, so she used to offer the same dish to her Thakurji. One Vaishnava complained to Shri Gusaiji that the old lady was offering a Prasadi dish to her Thakurji. Gusaiji thought, "Why should she offer an already offered dish again to her Thakurji? Is she assuming her Thakurji to be less powerful than my Thakurji?" He called her and asked her the reason for her actions. She replied beautifully, "Your Thakurji may be observing the Aparas of a staunch Brahmin. It is a discipline in Brahmin's house that once you get up from the food table, the food and the dishes become unusable and cannot be consumed again. So once you offer your Thakurji, it cannot be offered again. But in my house, I myself do not follow

such rules of Aparas! So how can I expect my child to follow? He goes to play, comes in between to eat and again goes to play. That is why if He uses the same dish twice or thrice, we do not stop him. The reason is that we don't follow such Aparas." Gusaiji replied, "You do as you like."

One very clear thing in this is; the old lady had not taken her Thakurji as less powerful. She had a very clear understanding that the Thakurji seated in a Brahmin's house should follow the customs of the Brahmin's house, and her Thakurji should follow the discipline of her house.

There is a state called Kuchaman near Kishangarh. The king of that state used to serve the Mughal Kingdom. Once, he attacked Ahmedabad with the help of the Mughals. In that attack, many houses collapsed. In one of the collapsed houses, one Swaroop of Natwarlalji Thakurji was lying beneath the debris. Thakurji came into the dreams of the King and said, "You gunned down so many houses, and I am lying below the debris of a house." After winning the war, the king went to the house he saw in his dreams, got the debris removed and found the Swaroop of Shri Natwarlalji. Now, how to do seva during the war? So, he created a space in his turban and seated Thakurji there. He used to offer Samagri in that turban only and later used to wear that again. Thakurji used to go with him to the war. What else do you expect from a Kshatriya's Thakurji? Every time, He used to go to war along with the king. Once the war was over, the king seated him in the palace and started doing seva. It is written in the history of that state that Natwarlalji Thakurji was seated in the turban for more than five to six months.

Thakurji of Kshatriya goes to the battleground, Thakurji



of Vaishya stays in the house, and Thakurji of a Brahmin follows the discipline of a Brahmin. But of late, we have become very smart as we have left all the disciplines or Maryada. We drink water from the tap instead of a well; we go to Chaupati to eat Bhel-puri but expect our Thakurji to follow all the discipline or Maryada. We say to Him that you cannot leave Maryada! The question is whether he has taken an oath to follow the discipline, or have we? Thakurji accepted the food offered by even Mohana Bhangji; He accepted food from every Vaishnava, whatever was presented to him in his house. The discipline of Aparas is not for Him but for us. But we became so smart that we left everything and bound the Thakurji in all that.

We say that we do not have water facilities from well in our homes, and Jhari cannot be filled without that. So we cannot offer any Samagri or water to You. We will only offer Misri or sugar. We will have Dhokla and Fafda, but You will only get Misri. I do not understand what kind of cheating we are doing with our Thakurji. If you try to explain such things to your son, will he understand? If your son does not understand, then how come Thakurji, who is served with similar sentiments, will understand? He will say, "If your Maryada or discipline is true, then why don't you also leave everything? Either you have what you are offering me or offer me what you are having! "Because "असमर्पितवस्तूनां तस्माद् वर्जनम् आचरेत्, निवेदिभिः समर्प्यैव सर्वं कुर्याद् इति स्थितिः।" Shri Mahaprabhu has clearly specified that you must not use anything which is not dedicated to Thakurji. Whatever you want for yourself, first dedicate that to Him. "सेवाकानां यथा लोके व्यवहारः प्रसिद्ध्यति तथा कार्यं समर्प्यैव सर्वेषां ब्रह्मता ततः।" It is a discipline of a servant that he should not use anything without dedicating it to the Swami. We should keep the same discipline with our

Thakurji at our home. We eat Dhokla and offer only Misri to Thakurji! This is not seva in the true sense but hypocrisy. But nowadays, we have become hypocritical because we do not want to do Bhakti.

We saw that why we do Panchamrit-Snan of Thakurji on Jayanti day. Now why this Panchamrit is done in the morning; let us see this. The appearance of Thakurji on earth was in the middle of the night. It is not Twelve o'clock at night as per our watch. Earlier, Mumbai's time was not according to the standard time. It was behind by 48 minutes. So as per Standard time, Thakurji appeared at 12 hrs 48 min. Now at that time, how can we un-ornament Shri Thakurji and do Panchamrit-Snan? Considering all these factors, it was decided to do Panchamrit-Snan in the morning. As per the scriptures, Swaroop is seated in the lap, and Poojan is performed. After that, Mahabhog is offered; this is a complete process as ordained by the scriptures. That is why all the rituals of Panchamrit, Poojan, Dhoop, Deep (Candle) etc., are performed. Panchamrit-Snan of the main Swaroop is done in the morning.

The sequence of seva till the Mahabhog on Jayanti day is as advised by scriptures. "पंचामृत-आरती-धूप-दीप-नैवेद्यं समर्पयामि" - this sequence of scripture has been adopted in seva. After Panchamrit-Snan- Thakurji is served Mahabhog. Immediately after Mahabhog, Thakurji is seated in a cradle; this is not an activity specified in the scriptures. From here onwards, the sequence of seva starts, and the activities of Nandraiji's home start. "ब्रज भजो महरके पूत जब यह बात सुनी, सुनि आनंदे सब लोग गोकुल गुनित गुनि।" Hence, Thakurji is seated in a cradle.

That is why Vaishnavas do not have this routine of Jagaran (Awakening the whole night) and Mahabhog, as it is based on the guideline given in the scriptures. The Acharyas in the olden times never used to permit Vaishnavas to do these activities. The reason behind this is that all the guidelines of scriptures are for the people wearing the sacred thread and not for others. So why upset Thakurji by keeping Him awake at night? Keeping the comfort of Thakurji in mind, permission is not given to Vaishnavas to do these activities. But Vaishnavas thought probably their Thakurji was less powerful and Thakurji of the temple was more powerful; that is why in temples they do Jagaran, Panchamrit-Snan etc. Actually, there was no differentiation. But Brahmins have to follow all the guidelines of the scriptures. We have to keep awake, do Panchamrit etc.

When Govindswamy saw Shrinathji playing with Mohana Bhangi, he forcefully bathed Shrinathji. Knowing this, Shri Gusaiji asked, "Does Brahm become impure by touching somebody." Govindswamy replied, "No, Maharaj! Brahm does not become impure, but the discipline you have made for your home gets impure. Had your son played with Mohana Bhangi, would you not ask him to take a bath? Do you not consider Shrinathji as your family member? If yes, then He has to take a bath."

How will it work if Thakurji is seated in somebody's house and He does not follow the discipline of Aparas of that house? From the caste point of view, we are known as Panch-Dravid Brahmins. So, our Thakurji can only have food prepared by Panch-Dravid Brahmins. No other Brahmin can prepare Samagri for our Thakurji. But what relation does our Thakurji

have with Panch-Dravid Brahmins? He was born in a family of Gwalias. The people working in our homes should be either Sanchora, Girnara or Audichya Brahmin. This rule has not come due to Thakurji but because of us.

In the olden times, the Varnashrami people were very strict about the purity of their food. So if any Brahmin, who, because of lack of education, was turning towards begging, they would ask him to come to their home and prepare food. This is how Brahmins adopted this profession. But there was so much respect for this community that the Vaishyas were not addressing them as 'cook or Rasioya', but would call them 'Maharaj!'. They were all giving high respect to these people. But due to this, a peculiar incident happened to me. One day, a person came to my home.

Person: Are you a Maharaj?

Me: Yes.

Person: We have a marriage in our family. Would you prepare food for us?

Me: I am not that kind of Maharaj.

Person: Then what kind of a Maharaj are you?

Me: There are five to seven types of Maharajas. I am one of them. But the kind of Maharaj you are searching for, I am not that kind.

Person: If you prepare food for us, I assure you that you will not make any loss. There are not many people but only twenty.

Me: Brother! I do not want any profit.

Person: I do not understand what kind of a Maharaj you are!

After this incident, I did not put any nameplate depicting me as Maharaj! Even today, if somebody calls me Maharaj, I really get worried that somebody has come to call me for cooking food. But if I start selling the Prasad, will I not become a Rasoiya or cook! Then what is the difference between a Cook and Me? We have to take care of a few things. We should not sell Prasad. We should not buy Prasad, which is being sold. What is received with pleasure is called Prasad. The bought-out thing is not a Prasad, but it is a material. In this, neither Prabhu is happy nor the Bhakt. That is not a Prasad but only a taste.

**Q: 35. At the time of Utsav (festival), if somebody's Thakurji comes to our house and that person offers a gift to our Thakurji, then is there anything wrong in accepting it?**

A: 35 Pushti-Marg is very flexible; its rules are also very flexible. Pushti-Marg cannot run on strict rules and regulations.

In our Kishangarh, there is a temple belonging to the King of that state. There was a rule that no one could offer any gift to Thakurji. But when King passed away, the system changed, and people started offering money. The recent generation chose a middle path that whatever was being offered by outsiders was sent to us. I came to know about it. I told them, "Your forefathers had made a rule not to accept any gift or money from outsiders. Now that you have changed the rule, you should keep it. Why are you sending it to me?" They said, "If we do not send it to Guru's place, then where else can we send it?" I said, "If you want to jump into a pit, please go ahead. But why are you throwing me into that pit?" They understood my point and stopped taking gifts from others. All

the people came to me with a complaint. I said, "I have told Darbar not to accept gifts from anybody if he is not their close relative."

If we consider somebody close to us, we can accept his gifts. The one who is mine, I can accept his offering. This is a flexible discipline of affection.

**Q: 36. If some Vaishnava comes to our house who does not have seva in his home but is having Bhav, should we allow him to do Darshan of our Thakurji?**

A: 36. In the olden days in Mumbai, the houses were in the pattern of a Chawl. Now that system is no longer in existence. In the suburbs of Mumbai, a new system of flats is in trend. We know the difference in the living style of both systems.

The new flat system has a separate drawing room, bedroom, kitchen and bathroom. In Chawl, everything is in one room only. That is why the people living in Chawls have a habit of interfering with their neighbours' personal life. But in the other system, the people keep the doors shut. Even if the door is open, outsiders can only go up to the drawing-room; we do not take them to our bedroom. Nowadays it is not a tradition for women to wear veils. The basic thing is to have simple prudence. To what extent one can enter the interior of your house depends on his relationship with you.

Who should be allowed to do Darshan of your Thakurji, and who should not be? I cannot answer this question. This depends upon your relations with him. It is not a question of the

relationship of a family, but what kind of emotional relationship you have with somebody. With whom you have an emotional relationship, only you can decide. Suppose he has an extensive affectionate relationship with you and can come to your kitchen and does Darshan of your Thakurji. In that case, it is an incident of your emotional relationship. You are not inviting him to do Darshan of your Thakurji.

If I do not invite somebody close to me for food and some formally invited people are having food at my home, and suddenly the close friend drops in, I will surely ask him to sit down and have food. At that time, will he say that "why should I have? You have not invited me?" If he is expecting an invitation, he should not come at that time. This is a very delicate emotional relationship. In seva, we must understand it properly.

Gopinathji in Saadhan-Deepika says, “स्वीयान् भक्तान् प्रदर्शयेत्।” The people whom you count as your own, should be allowed to do Darshan. We should not allow Darshan even to our real brother if there is a difference in the Bhav towards Thakurji. And even if there is no blood relationship with somebody, but he has similar sentiments towards our Thakurji and has suddenly come to our house, surely he should be allowed to do Darshan.

So, the main thing to understand is, what kind of relations do we have with the person? As far as Thakurji is concerned, you will have to treat a person according to the relationship you have with him. If somebody has a similar Bhav, then there is no problem in even doing seva together.

**Q: 37. Why do we not clap at the time of Arti? Why do all the people not sing kirtan?**

A: 37. If you are taking the meaning of 'all the people' as the crowd, then please understand that in our sect, the seva is a private affair, not public. Our Thakurji is a child; how to attract Him is your lookout, may it be clapping or may it be playing the anklet bells.

**Q: 38. At the time of Sutak or menses, how do we do seva?**

A: 38. In such a situation, you should request a Vaishnava who is near to take Thakurji to his home and do seva. If he has no provision for this, request some Vaishnava to come to your house and do seva. If this is also not possible, then seva should be done with Bhavna; Shri Gokulnathji has advised this.

**Q: 39. How to test whether the Samagri is worth offering to Prabhu or not?**

A: 39. You should taste a small piece of fruit before offering it to Prabhu. Similarly, the perfume should be taken on the finger and inhaled to test. If it is worth offering, only then the rest of the fruit or perfume should be offered.

**Q: 40. If we receive Mahaprasad from a temple, then can it be offered to our Thakurji at our home? If yes, what is the difference between our Thakurji and Thakurji seated in a temple?**

A: 40. In our Vartas, one story of an elderly woman, a disciple of Shri Gusaiji, is beautifully narrated. Due to her inability to cook, she used to get a Prasadi dish (pattal) from Shri Gusaiji's house. She used to offer the same to her Thakurji. But Varta clearly mentioned that because of this, she was not considering her Thakurji as less powerful. You should not copy her. If somebody is keeping a Datun (stick used as a toothbrush) with a Bhav of a spoon, you cannot copy it. But if you have Bhav, then you can offer the Mahaprasad. “कीजिये जो भी दिल में आए शकील, लेकिन उनकी खुशी मुक्कद्म हो।” You will come to know this only when you are doing everything keeping in mind His pleasure. But if you do it keeping in mind your pleasure, "it is too laborious to prepare food! Why should we go time and again to offer, let us get ready-made food from the temple or offer the same Samagri two to three times!" That means you are keeping your pleasure in mind. This is not the right thing to do. We should have at least this much prudence.

I had heard of one incident. Someone used to offer the whole pomegranate after just peeling off the skin. Somebody asked him why he was doing this. As in our sect, the Samagri is offered after duly dressing it up. He replied, "After doing Shringar (ornamentation) of Thakurji if I offer him a cleaned seed of pomegranate and go to prepare Samagri for Rajbhog, He will take no time to finish it up. At least this way, He will spend some time taking out each seed. By that time, my Samagri would also be ready." This is an excellent example of “उनकी खुशी मुक्कद्म हो”.

He had treated Thakurji as a child who is to be kept busy before his meal is ready. But on the other hand, if somebody

says, "Who will take the trouble of dressing up the fruit? Let us offer Him as it is." Then it will be a totally different story. There was a Bhitaria in our home. Once a few Vaishnava came to our house. So, I asked him, "Bhitariaji, please prepare slightly more Samagri today." In front of me, he said, "As you please." But behind my back, he said, "Every day one or the other person comes and creates trouble for me!" If such a thing comes to your mind in offering a Samagri, then it is better not to offer it.

Without saying, if you are doing like that man, then go ahead. But if you do it for an exhibition, it will not be a Bhakti. Shri Mahaprabhuji says, “गुप्त हि रसः रसत्वम् आपद्यते प्रकटस्तु रसाभास एव।” The Ras, if not kept secret, is not a Ras but Rasabhas. If the Ras is hidden, only then it will give real pleasure to you; if it spills, it will no longer remain in your heart. So, we have to take utmost care that it does not get spilt. When we have a tendency to tell or show, then it means that our heart is empty. We should try to do something so that it always remains full because it is filled to stay full and not to make it empty. It takes a lot of effort to fill the heart with such emotions, and we lose it in no time by exhibiting. In this case, we should take it as the 'end of the era of 500 yrs of Pushti-Marg'. So we should take utmost care in offering the already offered Prasad received from the temple.

Once, somebody asked Shri Gokulnathji, "why we are not able to see the Bhagvadiya Vaishnava nowadays, as they were in Mahaprabhuji', Gusaiji's time." Shri Gokulnathji replied that he would show some other time. It was his birthday when many Vaishnavas were taking Prasad at his home. One Vaishnava was crying at that time. Somebody called Gokulnathji. He came and asked that Vaishnava, "Please go to

your home." Someone again asked him, "Maharaj! You said that you would show us Bhagvadiya Vaishnava one day! So when will you show?" He said, "Did you not see today?" People were surprised at this and asked him again, "Maharaj! On your birthday, instead of celebrating, if somebody is crying, can we call him a Bhagvadia Vaishnava?" Gokulnathji called that Vaishnava and asked him, "Why were you crying?" He replied, "Maharaj! I cannot offer so many Samagris to my Thakurji. But here, if I eat, it is not a Dharma of a Sevak. And leaving Mahaprasad given by you is also not good. I was in this dilemma at that time. That is the reason I was crying." So if somebody does not take Prasad and cries on Guru's Birthday, this is also commendable. And suppose the same dish would be sent to his home, and he requests Thakurji to have it and Thakurji does not take it? It is not possible. Thakurji can even take Prasad, which is already offered by such a Vaishnava. Because he is a child, he doesn't understand Aparas! But to save yourself from the troubles of cooking, if you get a ready-made dish of Prasad and offer it to Shri Thakurji, then He will not accept it. The reason is that there is no difference between your Thakurji and the Thakurji of a temple. Both are Poorna-Pushottam. In our sect, in every Vaishnava's house, only Poorna-Purushottam is seated.

That is why Shri Gusaiji asked Shobha Betiji, while she was going for Darshan of Seven-Swaroopas, "Have you offered some Samagri to your Thakurji?" She said, "Not yet. That I can do any time, but I did not want to miss this Darshan." On this Shri Gusaiji said "Is your Thakurji not a Purna-Purushottam? Is he a Bhairav?" So if you offer Mahaprasad received from the temple to a Purna-Purushottam, it is a sin, but if you consider Him as your child and then offer, it is Ok.

**Q: 41. If it is alright to do anything for Thakurji, then if a Vaishnava, being poor, is not able to do seva properly and if he starts thefts and inappropriate things for seva, is it the right thing to do?**

A: 41. Yes, that is perfectly fine. If anybody does something inappropriate to do seva, I will approve it. But to do wrong things, if somebody gives an excuse of seva, it is condemnable. As a matter of fact, to do an inappropriate act for seva is an act of high class. It is not an act that an ordinary person can do! So, if we give ourselves an eligibility certificate and claim that "we are doing all inappropriate things for seva" please take care. Probably, you are trying to cover your actions under the carpet of seva?

**Q: 42. We serve Thakurji with a childlike spirit (Bal-Bhav). Is it true that Thakurji is troubled while travelling? If we don't like leaving our child with someone else, how can we leave our Thakurji?**

A: 42. This is a question which troubles most people. Shri Hariraiji has said a beautiful thing in this respect "सेवायां लौकिकी रीतिः स्नेहः तत्र नियामकः।" The method of seva is Laukik or worldly. The act is Alaukik or other-worldly, but the technique is worldly. But usually, the worldly ways or our behaviour with others is more like a formality. If some guest comes to our home, whether we like it or not, we have to show some hospitality. We have to leave everything and prepare tea etc. for him. So in worldly affairs, the governing factor is 'formality'. But in seva, 'formality' is not the governing factor, but it is "स्नेहः तत्र नियामकः।" If there is no affection or love in the backdrop of our behaviour,

then it becomes lifeless. With such worldly formal behaviour in seva, neither our Bhakti remains meaningful, nor there is a meaning in considering Prabhu as a Swami. That means there should be an expression of love or affection or 'Priti in Riti' (affection in all processes) in all our actions relating to Thakurji.

Once we understand this, we will automatically come to realise that we should not have any obstinacy that Thakurji will have to accompany me wherever I go, even if it is putting both of us in trouble. Or I will never take Thakurji along with me. The governing factor here is not whether you are taking him along or leaving him behind because our seva is not a mere formality. There is no formality between Sevak (servant) and Seva (Swami); there is only one requirement: affection and Bhakti. Based on the requirement of that Bhakti, you should be able to decide what you should do to make your Prabhu comfortable- by seating Him with other Vaishnava or by taking Him along with you- you should choose that. You should be able to understand what is making Him more comfortable.

In the final battle of Laxmibai, the situation was such that she had to vacate the fort because she knew that if she remained in the fort, she would not be able to fight for a longer period. That time the bigger question was that if she left the son in the fort, the British would kill him. And if she handed him over to servants, they might also kill him in exchange for money with the British. These were the possibilities. The mother's heart thought over all the options. She was a warrior; that is why she decided that she would carry her son on her back and save him. She took her son, and with a sword, she landed on the battlefield. She was fighting to save him. In the end, when a spear injured her, she was sure she had no chance of survival.

So, to save her son, she ran away from the battlefield! The point was not the fight but the safety of her son. For her son's safety, she could fight and run away. The main question was not about an egoistic fight but about her son's safety. (As our Poorv-Acharyas left Vraj and came to Rajasthan to save Shrinathji from Mughals). Before dying, she hid her son at such a place that the British took twelve long years to search for him. Exactly, with that kind of mother's heart, we should think about Thakurji.

The king of Kuchaman seated Thakurji in his turban. Thakurji was always there with him, even on the battlefield. He served Him for six months like that. This is, in a true sense, affection; there is no discomfort in this for anybody. Whoever considers this discomfort, I would say that he has not understood Pushti-Marg at all. In the turban, on a Chowki, seating Thakurji would have been a terrible discomfort from a worldly (Laukik) point of view, but what else can a warrior servant do on the battlefield? With whom can he leave his Thakurji? Till the time the head is on the shoulders, let Thakurji be seated there; he has this satisfaction. What a beautiful fort that was! A fort made of cloth in the shape of a turban! Once the battle was over, Thakurji was seated in the palace.

So, we cannot make a rule of whether the Thakurji should be left with somebody or should be taken along with you. Whatever you think would please Him and give Him comfort, you should adopt that.

**Q: 43. According to you, what is discomfort and what is not for Thakurji?**

A: 43. “सेवायां लौकिकी रीतिः स्नेहः तत्र नियामकः।” An act which gives us trouble or which makes us uncomfortable should be taken as troublesome for Thakurji also. Spicy food can be troublesome for your Thakurji if you do not like spicy food. But for Thakurji, who is seated with a person who likes spicy food, it may not be a problem at all. We cannot make a rule in this regard.

**Q: 44. Can we use Sunmica on the Chowki (table) on which we offer Samagri to Shri Thakurji?**

A: 44. Sunmica is a new product. There is no guideline given in the scriptures about it. I also do not know the manufacturing process of this product. You may enquire from Google etc., about the process and use your prudence to decide whether it can be used. Similarly, we should use the same wisdom about plastic and other artificial materials.

**Q: 45. Can we Keep Thakurji awake (Jagaran) on Janmashtmi, Prabodhini and Chandra Grahan (moon eclipse) day? We do not perform seva for the whole day, but traditionally, we were either doing it or have been getting it done.**

A: 45. Yes, you can keep Thakurji awake on such days. When Shri Mahaprabhuji used to do Jagaran, Shri Navneetpriyaji also did it; but Shrinathji does not do Jagaran. But please do not sleep when you keep Thakurji awake!

**Q: 46. When did Utsav of Annakoot start in our sect? What is the aim of Chhappan bhog Manorath?**

A: 46. Let me tell you a very general thing. Nowadays, we have been giving a lot of importance to Annakoot Utsav, but Mahaprabhuji clearly mentions, “कोट्यवधिद्रवस्य भाररूपेण स्थितस्य सद्द्वयचिकीर्षुः।” The grains stored in the godown are an unnecessary burden. But nowadays, there is a shortage of grain. You have to stand in a ration queue to get it. That era was good, the grain was cheap, and so it used to get accumulated. Thus, its proper disbursement was also necessary. That is the reason Bhagwan gave inspiration to Acharyas for Annakoot. The thing which is a burden, how to utilise it? That is the reason why Prabhu asked to offer Annakoot. Because it is highly recommended that “धनं सर्वात्मना त्याज्यम् तत् चेत् त्यक्तुम् न शक्यते। कृष्णार्थे तत्प्रयुञ्जीत कृष्णः अनर्थस्य वारकः।” The wealth used for Bhagwat-seva, does not remain a cause of your fall from Bhakti. And the wealth not used for Bhagwat-seva is a cause of your fall from Bhakti- This is the principle of Mahaprabhuji.

Nowadays, our situation has become totally different. I had written an article, "Samagri Pradarshan Utsav."

"There was a Chhappan-bhog event in one village. So, the people from the neighbouring village were envious because the other villagers had done a Chhappan-bhog, and they were left behind. Immediately one committee was formed, and they somehow collected money from donations for Chhappan-bhog in their village. All the committee members were either wholesalers or traders. Both of these communities have some pressure on retailers. So, due to this pressure, poor retailers funded Chhappan-bhog. Some people in retailers were from other faiths and did not have faith in Krishna-seva, but they also donated due to the pressure from wholesalers.



After some time, the Darshan of 'Samagri-Pradarshan-Mahotsav' was opened. Incidentally, Mahaprabhuji also came for Darshan and seeing this extravaganza exhibition, he asked:

Mahaprabhuji: What is all this happening?

Mukhiyaji: This is an event of Chhappan-bhog.

Mahaprabhuji (in surprised mode): Who is doing Chhappan-bhog in this era?

Mukhiyaji: Who! Arey! It is the committee that is doing it.

Mahaprabhuji (more surprised): Oh! It is the committee that is doing it!

Mukhiyaji: Committee is not doing it; they are only collecting funds for Chhappan-bhog. In fact, it is the villagers who are doing it.

Mahaprabhuji: But why should the committee be bothered about this fund collection for Chhappan-bhog?

Mukhiyaji: Why should they not be bothered? When the neighbouring village could do it, why should our village be left behind?

Mahaprabhuji: I have understood everything, but please tell me which sect is this.

Mukhiyaji: This is Vallabh-Sampradaya.

Mahaprabhuji (surprised): There was no provision for such things in my sect!

Mukhiyaji: It seems you are new to this. Please go upstairs and ask Maharajshri what the true principle of Vallabh-Sampradaya is. He will explain it to you. Similar things have been happening here for a very long period.

Mahaprabhuji: It is better that I leave this place immediately.

So, the situation is like this. I am not against the form of any Utsav, but when I say this, people become annoyed with me and assume that I am against Chhappan-bhog! But please understand that I am not against Chhappan-bhog. As a matter of fact, I am a supporter of that, but only if we are able to maintain its true form, then there is no harm, and we should do it. That is a part of our seva. This is the beauty of our seva. But due to this form, we should not get our heads cut. The main structure of seva is merely this much that Thakurji should be served using one's own body, money and a completely focused mind. The main process of seva is that money should not be taken from anybody for this purpose and should not be exhibited. And along with this, one should renounce the use of un-offered.

There is a provision in the scriptures for Chhappan-bhog. That was in existence much before the birth of our Sampradaya. We celebrate all the Utsavas along with Thakurji, may it be Laukik or may it be Shastriya or may it be Holi or Diwali. We celebrate our birthday also with Thakurji and make Thakurji wear saffron clothes on that day. We do Shraaddh also after offering the food to Shri Thakurji. In everything, the lion's share belongs to Shri Thakurji.

“ज़फ़र आदमी न उसको मानिए, हो कैसा भी साहब-ए-फ़हम-ओ-ज़का। जिसे ऐश में याद-ए खुदा न रही जिसे तैश में ख़ौफ़-ए- खुदा न रहा।”

However intelligent and intellectual the person may be, do not consider him a human being if he does not fear God when angry with somebody and does not remember God while enjoying himself. In case of fear of losses in business,

everybody remembers Him, but we should remember Him at the time of enjoyment as well.

Your wealth is your Thakurji; do not collect money for His Chhappan-bhog. This event of Chhappan-bhog has been happening for ages. We also have been taking birth, decorating this world and dying. Mahaprabhuji has turned it towards Prabhu. If you are taking birth, take for seva, decorate this world for seva and if you are dying, remember Krishna and die. There is pleasure in this. The cycle of birth and death has not been started by Mahaprabhuji; instead, he turned all the activities toward Krishna. If you are able to turn all the activities towards Prabhu, it means you are living Pushti-Marg. We have been eating and will continue to eat, but Mahaprabhuji says that if you eat, first offer it to your Thakurji and then eat.

**Q: 47. It is mentioned in Varta that Thakurji used to speak to those Bhagvadias and ask them to offer Samagri. Why is He not talking to us now? Why is He not asking us to offer Samagri now?**

A: 47. Because we are not doing Bhakti but rather doing 'Bhagati'.

**Q: 48. While doing seva, many thoughts of material nature come to our mind, and the mind does not get involved in seva. Why is it like that? If the seva is just an activity or Karma-Kaanda, then we don't know if Prabhu is accepting it or not.**

A: 48. If other thoughts are coming into the mind that

means the mind is serving the thoughts and not Prabhu. “चेतस्तत्प्रवणम् सेवा” seva is - the involvement of the mind in Prabhu. So, the form of true seva is that if only your sentiments and thoughts are with it. If the seva is not done with Bhav or emotions, then technically, it is not seva but a means of involving your mind in Prabhu.

“सङ्गात् सञ्जायते कामः” association develops attachment. For example, initially, the infant does not like milk with sugar, but if it is continuously fed to him, he starts liking it. At the time of marriage, you may not have a love for your wife, but once you start living together, the love develops. I was there in Varanasi for three years. I stayed in a Dharmashala there. Even today, If I go there I make it a point to visit that room I stayed in. I still feel that it is my room! When people who stay on hills, come to planes, they feel hot. The Chilli is hot, but if you have it regularly, you start liking it. The liquor also has a very pungent smell; in the beginning, it is unbearable. But regular consumption of this develops an addiction.

Mahaprabhuji wants to develop Bhagavat-Kaam, the attachment to Krishna through Bhagwat-sang or Prabhu's association. And if you are active, he wants you to be associated with Prabhu through seva. “हाथ पांव नहीं हिलना दस बीस कोस नहीं चलना, राधे-कृष्ण बोल मुखसे तेरा क्या लगेगा मोल?” If you cannot even do this, then Mahaprabhuji says that disassociation is better than a bad association. Be always on pilgrimage. In this process, if you get a good association, then do it positively.

You are doing seva with your body, not through your

mind. If your mind gets involved, then it would be the ultimate fruit or goal “मानसी सा परा मता।” If the mind is not getting involved, do not be in haste, continue to do it; the mind will automatically get involved if there is a desire. One pregnant lady asked her mother, "When I am about to deliver the baby, please wake me up." Mother replied, "Nobody needs to wake you up at that time. You will keep everybody awake." Similarly, you will not have to ask why your mind is getting carried away.

Don't be afraid of the mind. One poet has very well said, “मनसा निर्मितं पापं मयि मारोपयाच्युत, इंद्रियाणां मनश्चास्मि त्वयैव कथितं पुरा!” "If my mind starts playing tricks, then do not put this allegation on me because You have only said in Gita that 'in the Indriyas or senses, I am the mind!'" Don't be afraid of the mind. Some say that if the mind gets diverted, seva is just an activity without any fruitful result. But often, our mind is not involved in our eating or sleeping activities, so does that mean we will leave all those activities? It is mentioned in the Puraanas that even after doing Samadhi for 60000 yrs, Rishis' mind got distracted! So how can we think of controlling it? Even Bhagwan's mind also gets distracted towards His devotees. This we come to know through His Lilas.

You should not worry about its distraction; your body and speech should not get distracted, which you should worry about. Everything else you should leave on Bhagwan. We have dedicated everything to Him, including our Atma (soul). Whenever He feels like playing with anything, let Him play. Give this liberty to Him. If the mind gets involved in Krishna like Kans, then what is the advantage? Just go on doing seva- Katha normally.

**Q: 49. In recent times, it is not possible for a Goswami Acharya to explain the intricacies of seva to every individual Vaishnava, so the Vaishnavas who are keen to learn the process of seva, what should they do? What is your suggestion in this regard? Because the principles can be understood by reading the Granths, but seva is a creative subject.**

A: 49. You are right. The intricacies of seva should be understood through your Guru, the fellow Vaishnavas and Bhagvadiyas. And also, most of the Granths have been translated. Once you read them, you will know that you are not getting them for free; you have earned them. Shikshapatra, 84 Vaishnava Varta, Shodash Granth - make it a practice to read each of these Granths for at least 15-20 minutes every day. Read them along with your family and try to relish them. Ask your children to read it so that they become self-confident and they start liking it. Once you begin regularly reading them, your mind will get trained, and you will also learn about the true principles of our sect. With all this, you will at least save yourself from bad habits.

**Q: 50. Once a Vaishnava leaves his body, is it necessary to get his Thakurji Pushta (consecrated) again before another Vaishnava starts his seva? Is it true that the glory of Thakurji also goes along with the soul of Vaishnava?**

A: 50. It is a sin even to speak or think this way. Did Navneetpriyaji, Mathureshji, and Dwarkadheeshji leave for Nitya-Lila along with Mahaprabhuji, Giridharji and Balkrishnaji,

respectively? How can somebody say that? It cannot be even thought of. Whoever says it, does not understand even the basics of Pushti-Marg. Shri Mahaprabhuji and Shri Gusaiji clearly state that in our sect Thakurji is not like milk filled in a pot; His glory is filled in that form and getting emptied also. Our Principle is “सर्वं खलु इदं ब्रह्म” In consecration or in the process of Pushtikaran; there is only an establishment of Bhav in the Swaroop. “यथा हि कन्या पतीं वृणीते।” In the establishment of Bhav, nothing gets entered. The thing or the matter remains the same, but we are establishing our Bhav or sentiments in that Swaroop, precisely like a girl is considered as a wife. More than this, there is nothing in the process of Pushtikaran or consecration. Because He is “आनंदमात्र-करपादमुखोदरादि” and “सर्वत्र च त्रिविधि भेद-विवर्जितात्मा”. Nothing can be filled there for the one who is full of Anand or bliss. Therefore, if some Jiva leaves his body, He will also leave; I do not see any purpose behind it. Please go through Varta. In 84-252 Vartas, we do not see any mention of such a thing that Thakurji left along with the Vaishnavas. Is it written anywhere? Instead, once Deva Kapur left for Golokdhama, his Thakurji Shri Lalitribhangiji disappeared from there and appeared in some other Vaishnava's house and took his seva. How can He go to Nitya-Lila? As a matter of fact, He is seated in Nitya-Lila!

The tradition is that if Thakurji is seated in some Vaishnava's home and that Vaishnava leaves for Golokdhama, then his children should get permission from his Guru again to do seva. It is because that Vaishnava may have been following certain practices ordained by his Guru. It may not be possible for his children to follow the same procedures. Hence, to take a new guideline, the children should take permission from their

Guru. Because “सेवा कृतिर्गुरोराज्ञा”. But pulling this statement to the extreme that 'Thakurji also leaves for Nitya-Lila, His glory disappeared etc.'; this is beyond the thoughts.

**Q: 51. If a Vaishnava has left his body and gone to Golokdhama and here there is nobody who takes over seva. In that case what should be done?**

A: 51. In such a situation, the best option is- some other Vaishnava should adopt Thakurji, take Guru's permission and do seva to the best of his capacity. In no case, Thakurji should be returned to Guru because there; He will be sent to Gwal Mandali. There is no provision for seva in Gwal-Mandali. Your Swaroop will either be surrounded by cockroaches or will be sold at a price of brass. It is better to maintain a system of seva, even if it is very little. By this, at least, Thakurji would be seated in comfort, and the sect's principles would also be protected. We, the Goswamis, are also helpless. How can we do seva of 100-150 Swaroopas? Thakurji also becomes helpless as there is no devotee for Him. Bhagwan and Bhakt are relative terms, similar to uncle and nephew. Unless there is a nephew, one cannot become an uncle. So, if Bhagwan gets a Bhakt, then only a genuine relationship would be maintained.

**Q: 52. If it is impossible to do seva for some reason, what should we do in that case?**

A: 52 If you want, you can maintain a little seva in your house. It is not that you cannot do it. If you do not have the desire to do so, then it is a different thing. But if you do not have the passion, you should not take the initiation of Brahm-

Sambandha; Ashtakshara Mantra is more than sufficient.

That is the reason why Shri Mahaprabhu has given two provisions in this sect. One is Bhakti-Marg (path of devotion), and the other is Prapatti-Marg (path of refuge). If we read the Vartas carefully, it is clearly mentioned that to some of the disciples Mahaprabhuji used to say "You will not be able to maintain Bhagwat-seva, so I shall only give you Naam-Shravan or Ashtakshara Deeksha." To some disciples, he would say, "Go and take a bath in Yamunaji; I shall give you Brahm-Sambandha." Whoever can do Bhagwat-seva, the initiation of Brahm-Sambandha is for them, and whoever is not able to do seva, the Ashtakshara Deeksha is given to them. For them, the initiation of refuge is given. The difference between Bhakti-Marg and Prapatti-Marg is that if we are not able to do Bhagwat-seva, then it is not necessary to take Brahm-Sambandha. But through the initiation of the Ashtakshara Mantra and properly understanding and maintaining Vivek-Dhairya-Aashray, we can still be in Pushti-Marg. If we follow this process carefully, even in today's era, there is no such thing that can create a problem for us to follow Shri Mahaprabhuji's guidelines.

I created this background for the reason that if you have any dilemma in mind by listening to me, in relation to the difficulties in doing seva, you may ask. From the core of my heart, I wish that all our difficulties should be sorted out. We have narrated the principles many times, and you have also heard them. But I firmly believe that rather than listening to principles 50 times, if it is brought to practice even once, it is commendable. "कियो सो काम, भज्यो सो राम।" So, if you have any curiosity regarding seva, then surely ask me. Otherwise, if you

have any questions about the principles of Shri Mahaprabhuji, that also you can ask.

### **SMARAN**

**Q: 53 We should not do Bhagwat-Saptah, but if some people are giving a lecture on this, who should we listen to? And after listening, should we give them anything?**

A: 53. Let me make it clear that according to Shri Mahaprabhuji, there is no difference between Bhagwat and Shrinathji. Hence, He has compared every Canto of Bhagwat with one-by-one limb of Shrinathji, such as feet, thigh, waist, hands, chest, face, head etc. Shri Mahaprabhu is very clear and has this firm belief! Therefore, he says that Bhagwat should not be used to earn your living because it is a literal Swaroop of Shrinathji.

Please understand that it is not a question of the Scriptures. It is a question of Pushti-Marg. Because Mahaprabhuji has kept the Bhav of Shrinathji in Bhagwat, that is why he ordains not to collect or give funds for orating Bhagwat.

Now, whom to listen to? Nowadays, many translations of Shri Bhagwat are available- Yamuna Vallabh Shastri has done a lot of work on this. There are publications available from Jodhpur, Patan, and Umreth. So, it is not like that if you do not know Sanskrit, you will face any difficulty in reading and understanding yourself. Translation of Bhagwat is available even in English. But the thing is that Bhagwat is not for

everybody. It has become more popular than necessary.

**Q: 54. Should or should not we, the Pushti-Margiya Vaishnavas, take the benefit from the discourses given by scholars of Non-Pushti-Margiyas?**

A: 54. It is very important to have the prudence of right and wrong in a human being's life. Without this prudence, it is impossible to discriminate between animal and human society groups.

While atheists are inclined to have the prudence of right and wrong according to their intellect, theists consider this prudence of right and wrong based on their belief in the devotional scriptures and the ordains of their Acharya. Bhagwan also says in Gita, “तस्मात् शास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ, ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुम् इहार्हसि।” Meaning- What should be done and what should not be, to know that only scriptures are the means. Therefore, having understood the rules and regulations of the scriptures, you should decide your duties.

Our life has three categories of behaviour: 1. Superior 2. Medium and 3. Inferior

1. Superior - To move on the right path to achieve the right goal is known as the 'superior behaviour' of one's life.

2. Medium - There are two subcategories in 'Medium behaviour'-

A. To achieve the right goal, take shelter from even the wrong path.

B. To take shelter of the right path to achieve wrong goals.

3. Inferior - The behaviour of 'Inferior class' is known if a person takes the shelter of the wrong path to achieve the wrong goals (which are not accepted by society).

The people in the medium category are usually mentally weak; due to this, they sometimes take the wrong path and sometimes wrong goals. There is nothing new in this; the behaviour of a person is the reason behind this. Bhagwan has appreciated such persons in Gita, who have Raajas qualities “मध्ये तिष्ठति राजसः”

In Gita, Bhagwan further says, “लोभः प्रवृत्तिः आरंभः कर्मणाम् अशमः स्पृहा, रजस्येतानि जायन्ते विवृद्धे भरतर्षभः।” Meaning: - The people who start every activity with the greed of fame or money, their desires or aspirations never get satisfied. Oh, Arjuna! If the Rajo-guna increases in a person, then such symptoms are visible.

This greed in human beings becomes the cause of his selection of the wrong path or wrong goal. It is quite possible that for self upliftment, the Rajo-guna tendency of choosing the incorrect means or path to achieve the right goal may sometimes be helpful. But still, it will set a very wrong example in society. Therefore, How far listening to the discourse of scholars other than Pushti-Margiyas would be helpful for Pushti-Margiyas, is a subject to be given a serious thought.

“जो पे श्री वल्लभ चरण गहे ।

तो मन करत वृथा क्यों चिंता हरि हिय आय रहे

जन्म जन्म के कोटिक पातक छिन ही मांझ दहे

साधन कर साधो जिन कोउ सब सुध सुगम लहे।।१।।

कोटि-कोटि अपराध क्षमा कर सदा नेह निबहे।  
अब संदेह करो जिन कोउ करुणासिंधु लहे॥३॥  
अब लों बिन सेवे श्रीवल्लभ भव दुःख बहोत सहे।  
रसिक महानिधि पाय और फल मन वच क्रम न चहे॥४॥”

**Q: 55. Prabhu's face or Mukharvind is called 'Mukh-kamal' (lotus-face), then why does it generate heat instead of coolness in our heart?**

A: 55. Only the person who is sensitive towards Ras can understand how something that generates heat can also create coolness, and something that causes coolness can also generate heat in the heart. “अनुभवी बिना अनुभव कहा जानिए, जाको पिया नहीं चित्त चोरें। प्रेम के सिंधु को मर्म जान्यो नहीं सूर कहे कहा भयो देह बोरे।” (Unless Krishna steals your heart, how can you have experience of that love? There is no point in immersing your body in the ocean of love unless you know its depth.)

Whether lotus is heat generating or an anodyne, it depends on the season you are living in. If you are experiencing a season of separation, the moonlight generates heat in your heart, and if you are with your beloved, the same moonlight will give you coolness. So, you have to decide in which season you are living? But “अनुभवी बिना अनुभव कहा जानिए”. If you cannot experience any difference in the seasons, why should you worry because the lotus will neither generate heat nor coolness in your heart. For you, it is just a flower with a group of pink petals which blooms and withers. It is not a lotus for you. But if you are living in a season, then you will relish heat as well as misery; you will experience bliss even in pain and misery in blissfulness. You can get anything. Remember the Brahm-

Sambandha Mantra. We are not given initiation of agony due to separation alone. We are not given initiation of blissfulness alone as well. It is an initiation of misery in blissfulness and blissfulness in misery. You are given an initiation for making you sensitive to grief due to separation from Lotus-face and experiencing Lotus-face in bereavement. That is possible only if you are given Brahm-Sambandha in the true sense. “अनुभवी बिना अनुभव कहा जानिए”

**Q: 56. What should a Pushti-Jiva do every day so that he can experience the grief of separation from Prabhu?**

A: 56. One pregnant lady said to her mother, "When the delivery is about to take place, please wake me up." Mother replied, "In that situation, I need not wake you up; you will keep everybody awake." If by doing something, bereavement of separation could be experienced, it is not bereavement in the true sense. And by not doing anything, you are going on experiencing the grief of separation, and you do not understand what is to be done; that is the real experience of suffering from separation.

**Q: 57. Can Yamunashtak be recited or read in Sutak? Can a lady who is going through her menses period do Japa?**

A: 57. No; it cannot be done. In Sutak etc., other than Ashtakshara Japa, nothing could be done. Nowadays, there is a new trend of speaking Yamunashtak on the evening of the

death day itself! This is not in line with our system.

**Q; 58. In “सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज” it is advised to leave all Dharmas (the duties). Which is that Dharma, Krishna, is asking Arjuna to leave?**

A: 58. All the Dharmas, including Bhakti. Krishna is asking Arjuna to leave all the Dharmas, such as Karma, Gyan, Bhakti, etc., and take his refuge. We cannot take only the Varnashrama Dharma. The duties and systems of Varnashrama, Karma, Gyan, Bhakti etc., every Dharma is to be renounced and take his refuge. This is the sermon of Prapatti-Marg or the path of shelter.

The straight meaning of Prapatti-Marg is that the Jiva should not depend on any Dharma, which he is carrying on due to his ego. Instead, he should leave everything to Krishna and only rely on Him. Shri Gusaiji has said that Arjun was a devotee of Maryada-Pushti-Marg. For him the renouncement of all the Dharma was necessary.

Although it is a sermon of Prapatti-Marg (Path of refuge), but the Bhakti-Margiya annotator takes its meaning as the renouncement of all the Dharmas which are contrary to Atma-Dharma. The duties or Dharma explained in scriptures are pertaining to the purification of the body and senses. Atma-Dharma is a different thing. So, when somebody relies on Atma-Dharma, then for him, it is necessary to renounce all other Dharmas. In that situation, the knowledge (Gyan) is not meant for purification of the body or senses, because it is Atma-Dharma. There is no renouncement of Atma-Dharma as it is for

the maturation of knowledge. The same thing will apply to seva also. This will apply to Mansi-seva as it is a maturation of seva. There also, the form of Saadhan-seva is renounced. The justification would be the same for both. Isn't it?

The main thing here to understand is that the Path of refuge or Prapatti-Marg is not a separate path at all. But Gusaiji has given the name to Shri Mahaprabhuji as "Prathak-Sharan-Margopadeshta". But in this sense, the path of refuge is not a path on which a Jiva can achieve anything with his efforts. There only six- ingredients of Sharnagati (refuge) have been explained. “अनुकूलस्य सङ्कल्पः प्रतिकूल-विसर्जनम्। रक्षिष्यति इति विश्वासः भोक्तृत्ववरणम् तथा॥ आत्मनैवेद्य-कार्पण्ये षड्विधा शरणागतिः।” It is said there that, all these six-Dharmas or Dharmas which have been described in Vivek-Dhairya-Aashraya Granth and all other Dharmas up to the extent of Bhakti, are to be renounced. By renouncing these Dharmas, we cannot prove that the Shuddha-Pushti-Bhakt has to renounce all the Dharmas because, in that case, he has to renounce even Pushti-Bhakti also!

This is a sermon of Prapatti-Marg and not of Bhakti-Marg. Whatever a Jiva can do with his own efforts, he should leave the results of all that and take refuge in Bhagwan.

Now, is the internal sentiment of Prapatti lie in Bhakti? The answer to this question is yes and no, both. The Jiva who has the capacity to do Bhakti after taking refuge, Prapatti Marg is part and parcel of Bhakti-Marg for him. The Jiva, who does not have the capacity to do Bhakti, can also reach Prabhu by relying solely on Prapatti or refuge. Acharya-charan has elaborated on



this in Sarva-Nirnaya Granth. For those who have progressed through shelter or Prapatti-Marg for them, the final destination is “कृष्णएव गतिमर्म।”

Whatever preaching is given in Shodash-Granth, those are either a part of seva or an alternative to seva. If it is not possible to do seva, then the Sharanagati or refuge is the alternative accepted, and if it is possible to do seva, then Sharanagati becomes a part of seva.

In Balbodha-Granth of Mahaprabhuji, there is not even a single sentence describing our sect's doctrine; that is what the people think. Thus, Balbodh is written to explain the principles of other sects; “सर्वसिद्धान्तसंग्रहम् वदामि सुविनिश्चितम्।”. “स्वसिद्धान्त-विनिश्चयम्।”, his own principles have been described in Siddhant-Muktavali and principles of all others have been explained in Balbodh. But still, we must keep in mind that whatever principles of others have been explained, they are part and parcel of seva. In that “तदीयत्वं भवेद् ध्रुवम्।”, this has been told with reference to Shiva and Vishnu. If somebody is a devotee of Shiva, then how should he do Shiva's Bhakti? 'Tadashray' (तदाश्रय) by taking refuge in Shiva, 'Tadeeyatvam' (तदीयत्व) by taking exclusive refuge and doing Shiva's Bhakti. As a matter of fact, inculcate exclusive attachment in Shiva and “स्वधर्मम् अनुतिष्ठन्वै” also should follow the Varnashrama Dharma along with this; otherwise, you may get trapped. Similarly, if you are a Vishnu devotee, then 'Tadashray' (तदाश्रय) means take refuge in Vishnu. Be an exclusive devotee of Vishnu by taking refuge in Him+ “स्वधर्मम् अनुतिष्ठन्वै”. Several times Tadeeyata (तदीयता) and Tadashray (तदाश्रय) have been mentioned there, but it is only in reference to Shiva and Vishnu. In Balbodha-Granth,

nothing has been mentioned about our Krishna. It is because Mahaprabhuji has explained a general policy there, that if you want to attain Moksha or liberation, depending on somebody else, then this is the general policy, “तदीयता” and “तदाश्रय”.

Now let us apply this to Pushti-Marg. In Siddhant-Muktavali, it is mentioned that if you want to do Krishna's Bhakti, then you should take refuge in Krishna, as mentioned in Krishnashraya-Granth and Chatusloki-Granth “मोक्षो कृष्णस्य चेद् ध्रुवम्।” and “तदीयता” has been explained in Chatusloki रे “यदि श्री गोकुलाधीशो धृतः सर्वात्मना हृदि। ततः किम् अपरं ब्रूहि लौकिकैः वैदिकैः अपि।”

This refuge in Krishna and attachment to Krishna are to be done along with following the Varnashrama Dharma; this is proved through the justification of “स्वधर्मम् अनुतिष्ठन्वै भारद्वाजगुण्यम् अन्यथा।” mentioned in Balbodh. “भारद्वाजगुण्यम् अन्यथा।” means what? The pressure would be twice. Meaning that if at the practice stage, you are not indeed in His refuge (तदाश्रय) and not solely belonging to Him (तदीयता) and leave Varnashrama Dharma also, then you will lose both. Therefore, unless these two, 'Tadashray' and 'Tadeeyata' reach their whole maturity level, you should not leave Varnashrama Dharma. Shri Acharya-charan has described this policy in reference to the Krishna Bhakti also. In the entire Shodash Granth “बीजभावे दृढे तु स्यात् त्यागात् श्रवणकीर्तनात्, बीजदाकारप्रकारस्तु गृहे स्थित्वा स्वधर्मतः”- Swadharmatah= Varnashrama Dharmatah. In “गृहे स्थित्वा अव्यावृत्तः सन् कृष्णम् भजेत्” also, the same policy has been adopted. From “कृष्णसेवा सदा कार्या” in Siddhant-Muktavali, he has stated his own principles, but the policy remains the same.

That means if some devotee of Shiva goes to Shri

Mahaprabhuji, then Mahaprabhuji would not ask him to worship Vishnu. He would say that "If you are a true devotee of Shiva, then truthfully worship Him." That means "may you possess the 'Tadashray' (solely His refuge) and 'Tadiyata' (completely belonging to Him) of Shiva in true sense" and also "स्वधर्मम् अनुत्तिष्ठन्वै". If some devotee of Vishnu comes to Shri Mahaprabhuji, he would not advise him to worship Krishna. He would say that you truthfully take the refuge of Vishnu and be only His devotee and also maintain the Varnashrama Dharma. Similarly, if any devotee with the seed of Pushti in his heart comes to Shri Mahaprabhuji, he would advise him, "Leave all the other things and worship only Krishna".

The Path of refuge mentioned in Gita and described by Shri Mahaprabhu is one only. The basic difference between this Sharanagati-Marg and Karma/Gyan/Bhakti Marg is that in Karma/ Gyan/ Bhakti-Marg, we move towards Bhagwan, and Bhagwan also moves towards us; the meeting is face-to-face. However, in Sharan- Marg or path of refuge, the seeker is sitting with a faith that "I am sitting, whenever you desire to come to me, come. I am waiting." This path is for the people who have the Patience to wait. And for the people who are restless and want to quickly move, Karma/ Gyan/ Bhakti is for them. One Sufi has very well said, "If He has even a little faithfulness towards me, then He would definitely come to me".

And as a matter of fact, if there is a celebration of someone's arrival, then He should come. If I depart to Vaikuntha, everybody here will start crying; nobody will celebrate. They will have a condolence meeting, and a resolution will be passed with everybody's consent that such

and such person has left for heavenly abode. Arey! Should there not be a celebration for going to Vaikunth instead of a condolence meeting? What is the advantage of having that condolence meeting?

So the seeker sits quietly and says, "Why don't You come here? By Your arrival here, in Vaikuntha, nobody will organise a condolence meeting, and if I come to Vaikuntha, then unnecessarily, the name of Vaikuntha would be discredited." What is the hurry? Have patience; whenever He wishes, He will come- this is the path of refuge or Sharan-Marg.

**Q: 59. In Gita, Bhagwan says that "Leave all the Dharmas and take my refuge." Then why did He establish all other Dharmas?**

A: 59. Gita is a Granth of the super-excellence of Bhartiya culture. But there is one more speciality of our Bhartiya culture that we have never condemned multiplicity. Nowadays, two extremist thoughts are popular.

1. My religion is excellent, and should be followed by all.
2. Discrimination against different religions is a myth.

In my opinion, both of these extremist thoughts are only a myth. We did not have such a system. If I say that "consider me the most intelligent", and if you disagree with this, and say that the discrimination against intelligent people is a myth, which means all of you are fools! The thing remains as it is. Let the coin fall on any side; the result will be in my favour. The 'discrimination is a myth'- this was not our tradition.

Nowadays, everybody advises to break all the barriers. Oh, brother! The correct way is that we should get involved in our principles so much so, that we do not get time to envy others, and we do not get time to quarrel with each other. The people who do not have allegiance to their religion only have extra time for these things. One who is not able to taste food from his own plate tries to investigate the other's plate. One who has been served tasty food, why should he do misdeeds? The breaking of barriers will not work. Have you stopped the discrimination in business? The political parties who advise abolishing the discrimination of various Dharmas, could they abolish their own discrimination? There is no limit to their fight. The riots are not because of religion or Dharma, but it is because of the misdeeds of the people who are mentally sick. How many differences will you obliterate? Of Shops, of buildings, of casts? How many will you be able to obliterate? "We want to remove the differences of Dharma"; it is just because we do not have a genuine attachment to our Dharma. But if you leave Dharma, are you not going to have quarrelling? It will be there but with some other name. We have somehow cleared away the old cast systems, but new casts have emerged like capitalists, socialists, labour, and owners. The distresses and miseries can only be reduced by a religious mindset, not by erasing the differences. I would say that all religions or Dharma should exist, rather co-exist.

When I was young, one day I thought that each perfume bottle gives such a pleasant fragrance, then if I mixed them all, how beautiful would it be! I mixed them all in a bottle. But to my surprise, there was no fragrance left. So, the differences should be there. Let each fragrance be there, do not erase the

distinctions. If you obliterate the differences, then there will be no fragrance. Look at the colours. If every colour exists, then only you will be able to appreciate the beauty of one colour; otherwise, this world would become absolutely colourless. So do not erase the differences; instead, try to stop the quarrelling due to the differences. By removing the differences, the quarrelling is not going to stop. In fact, you do not want to stop the quarrelling, so you start erasing the differences. There is no essence in that.

Try to understand the discipline of the ancient culture of Bharat. Jains never used to go to Vaishnava temples, and Vaishnava never used to go to a Jain temple. But have you ever heard that a Jain had demolished the Vaishnava temple or a Vaishnava had demolished a Jain temple? We always used to maintain the difference of opinions and still lived peacefully together. Recently, this culture has emerged that my religion only is true; all other religions are myths. That is the reason for the development of demolishing tendency to demolish other's religious places. This is not the right tendency. Let all the religious places exist because if Paramatma is omnipresent and He has infinite forms, then which follower of a particular religion or an adorable god would be such who is not His form? Remove the sentiment of demolition from your heart. The inspirational force behind our intellect is Paramatma only. "बुद्धिप्रेरक कृष्णस्य पादपद्मं प्रसीदतु।" Bhagwan also has said in the Gita that He only is the cause of knowledge and the source of knowledge. "मत्तः स्मृतिर्ज्ञानमपोहन च।"

The force behind the rotation of a fan, the sound of a radio and illumination of a bulb is electricity. Electricity only

takes the form of motion in a fan, sound on the radio and light in a bulb. Similarly, Paramatma is many times more capable than electricity. He can take infinite forms. So do not get involved in erasing the differences. The need of the hour is the removal of hatred and sense of competition, that I will finish all and only allow people who follow my religion. This sentiment should be removed. When everything is Brahm, what is the need for competition- this sentiment should remain. We should not go to Church or Mosque, but how can we demolish them? This is not our sentiment.

“श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात्। स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥” -Gita. Our Dharma is better for us and not others; considering this; we should continue to follow our rituals. Your Dharma is the best for you, but it may not be good for others. For a mother, her son is the most intelligent. But that does not mean that the other boys are fools! It is just because the mother has extreme affection for her son. Every mother, to make her son sleep, must be telling like this. In this sense, Bhagwan is saying a justified thing. 'My son is beautiful and smart' is not in the sense that others are ugly. It means that however ugly my son may be looking, for me he is the most beautiful boy. If this sentiment is inculcated in our minds, we can relish our motherhood without animosity or violent behaviour toward others. That is why Shri Gusaiji said a beautiful thing to Tulsidas Ji, "The way you sing Krishna Bhajans, we have eight people at present. But the way you sing Bhajans of Ram, there is nobody in the world. So, please sing Bhajans of only Ram.

Nowadays, we think that whether he has faith or not, he should sing the Bhajans of our sect, whether with faith or with

illusion; whatever way, he should sing our Bhajans. How come this mischievous hunger has developed within us? This is not a healthy hunger of our own Dharma. We should follow the sentiment of Shri Gusaiji that a devotee of Ram should become a true devotee of Ram. A devotee of Allah should become an exclusive devotee of Allah. A devotee of Shiva should become an exclusive devotee of Shiva. Then we also will be able to say that “प्राकृताः सकला देवा गणितानन्दकं बृहत्। पूर्णानन्दो हरिस्तस्मात् कृष्णैव गतिर्मम ॥” For me only Krishna is the refuge and nobody else. All should become exclusive devotees of their respective adorable gods. In this, where is the margin of animosity or quarrel? If I have exclusive love for my wife, then why would the others have an objection to it? Should I leave my wife and love somebody else's wife? Where is the question of sectarianism in this? But if some wife says that my husband should become the husband of all! Arey! Why should I treat your husband as my husband? If we tell a child that his mother is mine, he gets irritated. But he is a child. Once he grows, he will understand that his mother can only be his mother; there is nothing to get angry about. If not Shiva, would a true devotee of Shiva consider you, an ordinary human being, as a Paramatma? If he is considering Shiva as Paramatma, why are you angry at him? This is the tendency to become intolerant, violent and jealous.

Our view is “स्वधर्मे निधनम् श्रेयः परधर्मो भयावहः॥”. Every one of us should religiously follow our own Dharma- this was the truth yesterday, and it is the truth today as well. That is why Bhagwan has created many Dharmas because whichever person likes a particular Dharma, he should follow that. Every person should follow the Dharma, whose seed is sown in his heart, only then that seed will sprout and flourish, and the aroma of that Dharma will spread around.

One religious orator advised a Pushti-Margiya Vaishnava that he could do the Japa of Ashtakshara only after keeping a fast for three days. That Vaishnava asked him, "Then what should I do?" The orator said, "Do Japa of 'Shivay Namah'". He started doing that. After a few days, another Vaishnava met him and asked him not to do that Japa. Both of them came to me and asked, "Can we do Japa of Shivay Namah?" I replied, "Yes, a Shaiva should do this. But if a Vaishnava does it, it will be treated as Anyashraya. Vaishnava should do Japa of only Ashtakshara." The Vaishnava who used to recite 'Shivay Namah' said "Will it not be disrespectful to Shiv, if we do not do the Japa of Shivay Namah.?" I said "There are thirty-three crore gods like Shivji. In the morning, when you wake up, start doing Japa of each one and have your meals only when you complete your Japa. Otherwise, it will be disrespectful to all those gods. Will you be able to do so?" Whichever Japa you are doing, do it with allegiance. But people have developed a sort of competition. It is not a healthy tendency to mislead Vaishnavas by asking them to chant "Shivay Namah". The beauty of every follower lies in following their own Dharma. People do not understand this simple thing.

The differences are never obliterated. All those who wanted to erase these differences have left, but the differences remain. One of my friends went to a Jain muni. Jain Muni advised him, "All the differences should be erased." My friend came to me and asked, "You come along with me to that Jain muni." I said, "I will definitely come but first, let him erase the differences between Shwetamber, Digamber, Sthaanakvasi, Deravasi etc. After that, I will erase the differences between Vaishnava and Jain Dharma." The friend went again to Jain

muni. But even after so many years, those differences still exist. He never returned to take me to that Jain muni. Primarily, the need is to eliminate the hatred and not the differences. That is why Bhagwan has narrated so many Dharmas, and Sharnagati or refuge is one of them. It is not to erase all other Dharmas.

**Q: 60. Generally, before reciting any Mantra, we say ॐ (Aum), for example, 'ॐ नमो भगवते वासुदेवाय', 'ॐ नमो शिवाय' etc. But in our sect, in Ashtakshara Mantra, it is not used. What is the reason behind it?**

A: 60. First, we must understand that we call Ashtakshara a Mantra because of its implications. As a matter of fact, it is not a Mantra. And since it is not a Mantra, there is no need to have the prefix ॐ. Ashtakshara Mantra has been termed a Mantra, not in the primary but secondary sense. For example, suppose any Christian asks us, "Who is Tilakayat Maharaj for you?" Then what would be our reply? We will say, "As in Christianity, you have a Pope. Similarly, Tilakayat Maharaj is the Pope of Pushti-Marg. Tilakayat Maharaj is not a Pope! But as in Christianity, the top most position of the religious head is Pope. Similarly, our Tilakayat Maharaj is the top most religious head of Pushti-Marg. This way, the comparison is made to make people understand. Similarly, there are Mantras in other sects. So, what is the Mantra of our sect? If somebody asks this question, then we say 'Ashtakshara Mantra'. It holds the same position but not the same form.

Your logic is correct that Mantra should not be without ॐ (Aum) and this is one of the primary conditions that Mantra should have ॐ as a prefix. We principally do not say that it is a

Mantra. But as other sects have a Mantra; our Ashtakshara holds the same position.

Now, why we have not used ॐ (Aum) in this? In reply to this, we must understand that “ओमकारश्चाथशब्दश्च द्वावेतौ ब्रह्मण पुरा। कण्ठ भित्वा विनिर्यातौ तस्मात् मांगलिकावुभौ।।” So, Omkar is a primitive letter, primitive sound. Due to its character of being a primitive sound, no Vedic Mantra can be complete without it. This is the discipline of Vedic, Tantric, Pauranic Mantras. This discipline is to be maintained there. We have an old tradition: before starting any auspicious work, we recite a Mangala-charan. Similarly, the tradition has been to salute Guru and Bhagwan before the start of any auspicious work.

Nowadays, no one does it, but in old times, there was a tradition that whenever you had to do a salutation of Guru, you had to hold your ears with your hands and do Gotrochchar. For instance, if I have to salute my Guru, then I should say, “आङ्गीरस-बार्हस्पत्य-भारद्वाजेति त्रिप्रवरान्वित-कृष्णयजुर्वेदान्तर्गत तैत्तिरीय-शाखाध्यायी श्याममनोहरदेव शर्माहं भो गुरो अभिवाद्ये।” This was the discipline. Whoever could not say this was considered to be uncultured. It is similar to shaking hands these days. In different eras, different cultures develop. Otherwise, our old culture was to recite our Gotra also; for this reason, the Gotra of the Rishi, whose descendants we are, was recited to show our respect towards him. We never introduced ourselves without remembering him. We also used to recite our father's name. Nowadays, also we write Karsandas Vallabhdas and Jethabhai Nanjibhai. This is a way of showing respect towards your father. That is a kind of discipline.

Similarly, to show respect to primitive sound or Adidhwani, all Vedic, Tantric, and Pauranic Mantras added ॐ as a prefix.

But there is one thing to be understood here. The scripture, which has made a rule that Omkar (ॐ) has to be spoken before every Mantra, has also given a guideline that any person who is not wearing a sacred thread is not allowed to recite ॐ (Omkar). Nowadays, all the reformers say, "Why can't we recite it? Why are we not eligible? Whatever you say we will recite it." Do recite with pleasure. Why not? But this is not my version. Scriptures have given this guideline; that is the reason I am also saying this. Somebody may think that why is he not eligible? It is just like you enter a hospital and say, "why only doctors are authorised to do operations? I will also do." And you jump into the operation theatre and start doing operations. Yes, why not? All are authorised! You enter a military cantonment area in a security zone and say, "I want to roam around here freely. Why am I not authorised?" Go there if you have the guts! One day you enter a Bank locker area and say, "Why can't I enter this zone?" The procedure or the discipline is that unless you have an account and a bank locker, you cannot enter and that too after duly signing on the register. Similarly, there is a discipline of Scripture that unless you are consecrated with a sacred thread, you will not be allowed to recite ॐ (Omkar).

Shri Mahaprabhuji wanted to give this Mantra to all, irrespective of their wearing of the sacred thread. That is why he did not add ॐ into this. Because if it were added as a prefix, then only a person wearing sacred thread would be allowed to recite this Mantra. And if someone without sacred thread recites, it will

go against the discipline of the Scriptures. We do not believe in breaking the discipline of scriptures. That is why we do not have ॐ as a prefix in the Ashtakshara or Brahm-Sambandha Mantra.

So, why do we have Ashtakshara in our sect? Our sentiment of refuge towards our Prabhu should be somatic, verbal and mental. In the initial practice stage, the sentiment of somatic refuge is a little bit difficult. And honestly, even oral is also difficult. I am only giving you a lecture, but truthfully if you ask me, “तस्मात् सर्वात्मना नित्यं ‘श्रीकृष्णः शरणं मम’, वददभिरेव सततं स्थेयम् इत्येव मे मतिः॥” Shri Mahaprabhu has advised this but how to do it? For practising this verbal sentiment throughout the day is also extremely difficult and can only be achieved through His grace. The basic concept behind this is; if you cannot accomplish it thoroughly, then do it partially; whatever is possible, achieve that. The process of somatic practice is “अन्यस्य भजनं तत्र स्वतोगमनमेव च। प्रार्थना कार्यमात्रेऽपि ततोऽन्यत्र विवर्जयेत्॥” Verbal process is, do Japa of “श्रीकृष्णः शरणं मम॥” And mental is by regularly giving auto-suggestion that only Shri Krishna is my refuge and nobody else. “सर्वमार्गेषु नष्टेषु कलौ च खलधर्मिणि, पाषण्ड-प्रचुरे लोके कृष्णाएव गतिर्मम॥” I do not have any sentiment of refuge in any of the following - Desh (place), Kaal (time), Karta (doer), Karma (effort), Mantra, Tirth etc., I have the sentiment of refuge only in Krishna. Having continuous emotion of this sort in the heart is our verbal practice of refuge. As far as possible, we have to take care that none of our somatic behaviour should be contrary to this sentiment. As per this programme, we do the Japa of Ashtakshara. Shri Harirajji has said, “सर्वसाधन हीनस्य पराधीनस्य सर्वतः। पापपीनस्य दीनस्य श्रीकृष्णः शरणं मम॥” So, this is not a question of Japa alone; if you cultivate this into your breathing system, then it will be continuously on your tongue. This sentiment should be woven

into the lifestyle that only Shri Krishna is my refuge and none other. With this sentiment, we recite Ashtakshara, not because it is a Mantra. In our sect, whatever Mantra or Tantra is there, it is only this “श्रीकृष्णः शरणं मम॥” In this sense, we call it a Mantra and not in the sense of the prime meaning of Mantra.

### **Q: 61. Each word of Sarvottam Stotra is an Adharamrit, so why is Jiva not experiencing it?**

A: 61. This is an excellent question! Yes, every word is a form of Adharamrit, but for the person who knows its' taste. For a person who does not know its' taste, it is not an Adharamrit. Every activity of Prabhu is full of Ras, but it is for the person who can relish it.

When Thakurji entered the court of Kansa, in that description, it is mentioned- “मल्लानाम् अशनिः नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान्, गोपानां स्वजनो असतां क्षितिभुजां शास्ता स्वपित्रो शिशुः। मृत्युः भोजपतेः विराड्विदुषां तत्त्वं परं योगिनां, वृष्णीनां परदेवतेति विदितो रङ्गं गतः साग्रजः॥” The main point here is, Thakurji did not take ten forms while entering; He was one only. For Gopas, he was one of them. Shri Mahaprabhu says that 'Hasya ras' (amusement) manifested there. With the kind of glory, he entered that place; they had not seen that before. They had seen Him grazing the cows in the jungle. That is why they were amused "See, till yesterday He was grazing the cows and now He is coming here with glory like a king." On this, Shri Mahaprabhu says that this was a situation of manifestation of 'Hasya ras'. He says this proves that we can also laugh at Bhagwan. But the condition here is "Swajan" or his own people. Once you consider Him as your own, then there is no problem. You can laugh at Him, and He will not mind. He will

also relish it that His own friends are laughing at Him. Otherwise, who has the guts to laugh at Paramatma? When He is facing the wrestlers, if you have affection like parents, you will be authorised to pity Prabhu just like Vasudev-Devki. Then only you can worry about Him. Otherwise, you are not authorised to have such sentiment.

That means that Prabhu is one, but according to your Bhav or emotion towards Him, He can appear in that form in front of you. The thing is the same, but according to your sentiments towards it, you will experience it. So, every word of Sarvottam Stotra is a form of Adharamrit, but only if you have that kind of sentiment towards it. If you desire to taste elixir, then it is Adharamrit for you. Otherwise, in the recitation of Sarvottam Stotra, you may sleep. “अद्भुत निद्रा आई मंडली में”, “जीवाः स्वभावतो दुष्टाः” Therefore, it is in fact, an Adharamrit but only for devotees. Prabhu possesses all the Rasas. You avoid Him; He will be Peaceful (Shant), you show Vatsalya (affection), He will be merciful, you treat Him as your own, and He will show 'Hasya'. He possesses all the Rasas. Similarly, Sarvottam Stotra has all the Rasas, but the important thing is what kind of sentiments are there in your heart.

**Q: 62. It is said that there are sixteen symbols on the lotus feet of Shri Prabhu. In different Granths, different symbols are described. So, which are the symbols really present there?**

A: 62. Shri Mahaprabhu has said a beautiful thing in the description of Raspanchadhyayi- "Prabhu had appeared only with one form in Raas, but every devotee saw Him according to his own Bhav."

Scriptures have described the form of Prabhu in different ways. While analysing our scriptures, we do not keep patience; therefore, we assume that if Prabhu has several forms and He does not have one specific form and hence all His forms are false! This is because our mind is prejudiced. However, scriptures think that all these forms are of only one Paramatma. We have several Puraanas, such as Shiv-Puraan, Shakta-Puraan, and Vaishnava-Puraan etc. You see any Puraan, and you will find that the god who a particular Puraan proclaims will enounce it as the ultimate Tattva. So, looking at all the Puraanas, how can we decide which form of Paramatma is true? But the fact of the matter is that all the forms are true as He is capable of taking all the forms. There is no form which is untrue.

Some narrow-minded people say that God is the father of this cosmos. So how can He be the son of this cosmos? But if a worldly relation of He being a father can be true, then why not his form as a son could be true?

In Krishna Lila, Krishna studied at Sandipani Rishi's Aashram and became knowledgeable. As a matter of fact, this is not true. Before He went to Sandipani's Aashram, in childhood itself, He advised to stop Indra Yagya and start Goverdhan Puja. So it is not that He became knowledgeable only after going to Sandipani Rishi's Aashram. He was knowledgeable before that also. Krishna can become a disciple, and at the same time, He can also become a Jagat-Guru. Paramatma has this capability; thus, he does not feel shy about becoming a student of Sandipani, even a Jagat-Guru. If somebody truthfully feels that he should teach Paramatma,



then for the nourishment of his Bhav, He is ready to become even his student. In Gita Bhagwan says ‘ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।।’ . With this sentiment, Paramatma can manifest many of His forms.

When Krishna entered the court of Kans, the ladies saw Him as Kaamdev. Can an eleven years old child look like Kaamdev? No! But Prabhu has this capacity. If we have a tendency of viewing, Paramatma already has that scene existing in Him. Whatever number of relations, number of colours and number of tastes are present in this universe, all those are present in Prabhu. The kind of Bhav we have for Him, we shall have the same experience with Him.

The water from Ganga and the gutter merge in the ocean; all the rivers fall into the sea. That is why the scriptures mention that whatever virtues we earn from taking a bath in all the rivers, we get the same by taking a bath in the ocean. But if we have a Bhav of a gutter in the ocean, we will get the same fruit. If we have Bhav of Ganga, we will get the fruit of taking a bath in Ganga. Similarly, if we have Guru-Bhav for Prabhu, He will become our student; if we have a Vaatsalya Bhav (motherly affection) for Him, He will become our son; if we have a Putra Bhav, He will become our father. If we have a Sevak Bhav, He will become our Swami. ‘सर्वं खलु इदं ब्रह्म।’

So, in this universe, whatever forms and concepts are there, they are only His forms. That is why various forms of Prabhu have been described in the scriptures. There is nothing to be disturbed about. While meditating on the Swaroop of Prabhu, the description of whichever symbol of the lotus feet of

Prabhu comes to our mind; we should contemplate that joyfully.

Once I went to an invitation. I was truly pleased there. The elders of the house asked a child to touch my feet. The Child asked, "Whose feet should I touch?" The elders said, "Touch the feet of Jai Jai Baba." The child again asked, "Where is Jai Jai Baba?" For that child, the meaning of Jai Jai Baba was Thakurji seated in his home. That child could never imagine me as Jai Jai Baba, who has a beard. This kind of exclusiveness we should also possess. Honestly, we should be thankful to that child because he possessed that kind of exclusiveness for his Thakurji. In his mind, he must have had exclusive faith in his Thakurji, only then he would touch His feet and not others. If someone asks us to touch the feet of somebody, then a similar question should come to our mind "Whose feet should we touch?" Similarly, whichever symbol of the lotus feet of Prabhu we like, we should meditate on that. If somebody else shows us another symbol, then our eyes should start searching; where is that symbol which is established in my heart?

Once, an art critic went to Khajuraho. One European lady was also present there. Both of them were observing the sculptural art of the temple. That art critic said to the European lady, "I really feel ashamed of the figures of couples depicted here in this temple." The lady asked, "Where are the couple-figures?" The critic said, "It is right here in front of us." On this, the lady said, "Oh! I don't see any figures of the couple. I see only beautiful art in this."

The reason behind this is that every individual has their own point of view. We see figures of the couple, while that lady

sees an excellent art form. So, we see what we want to see.

One person went to see Tajmahal. Seeing that, he said, "What is here to see? It is only a Kabristan of the King and Queen, and they are lying here!" Had he got an architect's eye, he would have seen a beautiful building. Had he got an artist's eye, he would have seen the beautiful sculptural art there because Tajmahal consists of all three.

Once, a person told me, "These people say that Bhagwan Shri Krishna is in hell. Why don't you reply to them?" I told them, "We should not get worried about such things. By their saying, Krishna is not defamed. Because He is omnipresent, so He is in hell also. Whoever wants to see Him in hell, Krishna is capable of showing His presence there. Whoever wants to see Him in heaven, He will show his presence in heaven. Whoever wants to see Him in Gokul, He will show His presence in Gokul. It depends on the person, where he wants to see Him."

Similarly, whichever symbol gives us pleasure, we should meditate on that.

**Q: 63. Shri Hariraiji has written one Granth "Bhagwat-Charan-Chinha-Varnanam". There is a description of sixteen symbols of the lotus feet of Bhagwan in that. It is mentioned there that you obtain wealth (Lakshmi) by meditating on each symbol. How come you get worldly things by worshipping other-worldly or Alaukik symbols of the lotus feet of Alaukik Bhagwan?**

A: 63. Once, I was in Kishangarh. There, two students of M.A. came to me. They had taken admission in philosophy. They asked me to teach them 'Charvak-theory'. The other Vaishnavas came to know that Maharaj was going to do some Pravachan (discourse), so three-four of them joined there. Now, if somebody comes to you by himself, you cannot ask them to leave. Anyway, I started teaching those boys. I said, "There is nothing like Atma or soul. There is no God; the best thing to do in this world is to enjoy your life in whatever fashion." Listening to this, the Vaishnavas sitting there started crying! I got worried and asked them, "Arey! Why have you started crying?" They said, "You being a Maharaj is saying something like this, then what will happen to us?" I said, "I am not preaching to you. I am only teaching these two boys 'Charvak-theory', what they have come to learn. This is what Charvak has taught, so I am only repeating this. While teaching Charvak's theory how can I preach Krishna Bhakti?"

Similarly, when Shri Hariraiji had written this Granth, at that time, somebody who had a desire for Laxmi (wealth) might have come to him. He would have said that he would get wealth by meditating on these symbols. This Shri Hariraiji only may know. At that time, somebody from the business community might have come to Shri Hariraiji, who desired to snatch Laxmi from the lotus feet of Bhagwan. To him, Shri Hariraiji might have said 'Tathastu'. (Maybe it) We need not worry about it.

There is an amusing incident mentioned in Varta Sahitya. When Krishnadas Adhikari left for Golokdham, at that time, the question was raised as to whom to give this responsibility. Shri Gusaiji, being extremely merciful, thought,

"How can I harm somebody by making him Adhikari (Manager) of Shrinathji's temple?" At that time, Shrinathji advised Shri Gusaiji, "Why should you harm anybody? You just stand there holding the Adhikari's stole; whoever wants to harm himself would automatically ask you to give it to him." So, Shri Gusaiji did not ask anybody to take that position. Whoever first asked for it, Gusaiji gave him that shawl. Why should we harm somebody? Whoever wants the temple's authority, we will give it to him. Because if there is anybody who has the authority, it is only Shrinathji and no one else.

One wise person has very well said, "जाको प्रभु दारुण दुख देही, ताकि बुद्धि प्रथम हर लेही" If Prabhu wants to give misery to somebody, he will choose to become Adhikari or trustee of the temple. What is Prabhu's wish about him that we should understand from the above Varta? Once we know this, we should not worry about it because if Prabhu wants to show kindness to somebody, he will never choose to be a trustee of any temple. Shri Thakurji is the head of our house, not that we start sitting on his head. What is the meaning of trust of Thakurji and trustee of Thakurji? Whenever such sentiment arises in our hearts that 'I am the trustee of Laxmi of Thakurji'; please be sure that our fall from Bhakti is very near.

This way, somebody might have desired to have Laxmi in front of Shri Hariraiji; for him, he might have given provision of such fruit from this. But we must understand that Laxmi never leaves the lotus feet of Shri Prabhu; Laxmi always sits near the lotus feet of Shri Bhagwan and she is meant only for him, not for anyone else.

**Q: 64. In Pushti-Marg, why do people go to Vraj-Chaurasi-kos Yatra (pilgrimage)?**

A: 64. Nowadays, many writers interpret Pushti-Marg according to their own understanding. Some say that Pushti-Marg is a path to get the grace of Bhagwan. But this interpretation is not correct. Every Jivatma is nourished by Bhagwan's grace only. As the body is nourished by food-water-air, as the thoughts are nourished by behaviour, as mother's milk nourishes an infant, similarly, the Jivatma is nourished by the grace of Paramatma. All the Jivatmas are a part of Paramatma. So, if Paramatma is merciful, then He will make all the Jivatmas worthy of His grace. So, if we consider grace as the pre-condition, either all the Jivatmas would be Pushti-Margiya or all of them would not be.

As a matter of fact, when Mahaprabhuji presents Pushti-Marg as a sect in front of us, then it does not mean that Paramatma will only have grace on the people who are walking on this path or He does not grace the people who are followers of other sects/paths like Karma-Gyan-Bhakti or believers of other faiths. This has never been the principle of Shri Mahaprabhuji.

Shri Mahaprabhu shows such prudence that each and every Jivatma who is following any Dharma or religion has a seed planted in his heart based on his eligibility. Therefore, every Jivatma is eligible to walk on a specific path. But no Jivatma is eligible to walk on all the paths. Which Jivatma should walk on which path is decided by the seed planted in Jivatma by Paramatma. The kind of seed Paramatma plants in

Jivatma through his grace, that particular Jivatma normally gets attracted towards that path. The eligibility to move on that path is the other form of the grace of Paramatma only.

Grace has various forms. For example, in people like Kans and Shishupal, grace manifests itself in the form of forgiveness. Prabhu forgives all their misdeeds, ill-behaviours and offences. This is also one kind of Pushti or nourishment of Jivatma. On the people who follow rituals of Karma, Gyan, Bhakti etc. given in the scriptures, Paramatma manifests His grace after getting satisfied by means of Karma, Gyan or Bhakti adopted by them. He can provide more fruit than the efforts put by the practitioners of the means of Karma, Gyan, Bhakti, Veracity, Tapa, Swadhyaya etc.

But at the time of the incarnation of Krishna, all the Vrajwasis were absolutely Nisaadhan, meaning they were unable to follow any means advised in scriptures to attain Bhagwan- This is what Bhagwat tells us. During the day, they used to graze the cows or were busy with family affairs and at night, they went to sleep due to hard work done during the day. The appearance of Bhagwan between such Vrajwasis shows that Paramatma saved them from their Nisaadhan activities. Such Nisaadhan Jivas, when they become devotees or become attached to Bhagwan, Shri Mahaprabhu says that the reason for their upliftment is not the means adopted by those Jivatmas but the grace or Pushti of Paramatma. Without the grace of Bhagwan, nothing gets developed. When an attachment, which is steady and without any purpose, gets developed towards Paramatma, it is the fruit of the grace of Paramatma.

So, the definition of Pushti-Marg can be given as - After wandering through the eighty-four lac Yonis, when the existing seed in Jivatma gets sprouted in Bhakti which is without any worldly desires is known as Pushti-Marg. This path can be only experienced through the grace of Paramatma,

Such a pure Pushti of Paramatma got expressed in this Vraj-Chaurasi-kos during the incarnation of Krishna. Hence, even today, the Pushti-Jiva, to experience the Pushti-Lila of Pushti- Prabhu, to listen to and to see that Lila, to contemplate and to ruminate that Lila, go on a pilgrimage to Vraj- Chaurasi-kos.

The way Gopis were searching for Krishna in the streets of Vrindavan during RaasLila when he disappeared from there. In the same way, even today, the devotees search for their most beloved Kanhaiya in Vraj-Chaurasi-kos. And they definitely experience this “सदा ब्रज ही में करत विहार।”.

Even after wandering in 84 lakh yonis, when the soul could not get its ultimate bliss; then that Supreme Lord chose to become Vraj-Vihari (Wanderer of Vraj). Now, you should tell us where to find him other than Vraj-Chaurasi-Kos?

This way, Pushti-Marg is a path of search of that Vraj-Vihari in Vraj following the sentiments of Vraj-Bhaktas.

जा थल कीने विहार अनेकन ता थल बैठि कांकरि चुन्यो करे।  
जा रसनासों करी बहु बातन ता रसनासों चरित्र गुन्यो करे।।  
आलम जिनसे कुंजनमें करि केलि तहां सीस धुन्यो करे।  
नैननमें जो सदा रहते तिनकी अब कान कहानी सुन्यो करे।।”

With such an extreme eagerness and the condition of separation, many Pushti Jivas every year, having listened to the stories of Vraj-Vihari, having banged their heads in the bushes of Vraj, having tasted His sweet character through the tongue, having collected the pebbles of different places of Vraj, consider themselves as most fortunate in doing Vraj-Yatra.

**Q: 65. Gopis, Shri Mahaprabhuji, Shri Gusaiji, Shri Vallabh-Kul and the Goswami who give the initiation of Brahm-Sambandh- please explain their status as Guru.**

A: 65. All are Gurus, but each one is a Guru of specific things. Gopis are the Guru of love and unconditional sentiment.

Shri Mahaprabhuji does not want to teach us only unconditional sentiment (Nirupadhik Bhav). He says, “कौण्डिन्यो गोपिकाः प्रोक्ताः गुरुवः साधनं च तत्।” Meaning - consider Gopis as your Guru and the way they worshipped Bhagwan unconditionally, with the same Bhav you should also worship Him. This secret was narrated to us by Shri Mahaprabhuji; in that sense, he is our Guru.

Shri Gusaiji explained the micro details of the unconditional Bhav (Nirupadhik Bhav), which Shri Mahaprabhuji narrated. He drew our attention to every detail of seva. That we can appreciate when we see his letters, “जलादिसेवायाः निर्वाहः सेवकैः कार्यः, तदपि नातिश्रमेण, मत्स्वामिनः कोमलस्वभावात्।।” "Get the water for seva filled by servants, but keep in mind that they should not be made to work very hard because my Swami is very delicate in nature." Maintaining such delicacy in seva is not possible for somebody who does not know the delicate nature of Prabhu. Shri Gusaiji is in fact, “अपर

कृष्णावतारो जगति श्रीविट्ठलो जयति”, “आप सेवा करी शीखवे श्रीहरि, भक्तिपक्षवैभव सुदृढ कीधो”. But measuring this on a worldly scale, anybody who does not know the delicate nature of Prabhu, can never explain such a thing to others that “मत्स्वामिनः कोमलस्वभावात्।।”? How soft these words are! Just think of these words 'My Swami is so delicate that if a servant is put to too much of hard work, He will not be able to bear this.

But we forcefully send huge quantities of milk to offer. The servants keep abusing us, and we continue to get the milk filled for seva in temples! We cannot feel the delicacy of Prabhu. That means we have not understood the status of Shri Gusaiji as a Guru so far. If we understand him, we will come to know how delicate our Prabhu is!

In our Sect, literally, Shri Mahaprabhuji is perceived as the form of 'Viprayog' (separation), and Shri Gusaiji is perceived as the form of 'Sanyog' (association). That does not mean that Shri Mahaprabhuji never experienced Sanyog (association) and Shri Gusaiji never experienced Viprayog (separation). Both of them experienced both the Rasas (emotions). But the question is; what kind of feeling or sensitivity should we inculcate? Both of them experienced both the Rasas (emotions) in their complete form. But if we have to take the initiation of grief of separation (Viprayog), we will have to go to Shri Mahaprabhuji. If we have to take the initiation of 'Sanyog' or association, we will have to approach Shri Gusaiji. In the Brahm-Sambandh Mantra, there is the preaching of both.

Shri Gusaiji elaborated on the path of seva after giving due thoughts. He explained the intricacies of seva to

Vaishnavas in detail. He also made us understand how to relish the softness of Prabhu in seva. Whenever he went on a tour, he wrote letters to his sons explaining, "Serve warm milk to my Prabhu as He very much likes it." That means during the tour, he was not enjoying the places but was constantly thinking about his Prabhu 'maybe sometimes people may not offer Him warm milk then Prabhu would not be pleased'. So, 'Prabhu likes warm milk', how much this statement appeals to you, this is a thing to be noticed. The person continuously experiencing the 'Sanyog' or association with Prabhu can only take such care. Therefore, to experience the bliss of Swaroop of Prabhu, we should keep Guru-Bhav in Shri Gusaiji.

We should not discriminate between the descendants of Vallabh. We should treat all of them as descendants of Acharyaji. But permission regarding seva should only be taken from the Guru who has initiated us, who is like an entry door for us in Pushti-Marg.

Nowadays, people are doing a lot of mix-ups- They will take initiation from me, get the Swaroop consecrated (Pusht) by the second one, and take the permission of seva from the third! The same thing happened with us in Kashi. The Maharaj of the temple of Kashi barred one Vaishnava. He was an orthodox Maharaj so he used to follow the old norms. That Vaishnava had not followed the Sutak, so he was barred. I did not know about this. When we went to Kashi, the same Vaishnava invited us and asked us, "Will you have milk?" We Goswamis do take milk products in Vaishnava's houses, so I agreed. He further asked me, "Can I take your photograph? I said, "Please go ahead." After taking a photo, he revealed that the Maharaj of Kashi

temple did not take anything in his house because he was barred. Was this not a peculiar behaviour that he was telling me all this after taking a photograph? Many times people say, "As such, you are our Guru, but you are not giving us permission; so, we will take permission from other Maharaj"! But with such hippocratic behaviour, the sentiment of Pushti cannot be maintained.

So, the correct system is; that you should get the Thakurji consecrated (Pusht), take the permission of seva from the same Guru from whom you have taken initiation or Brahm-Sambandh Deeksha. If he does not give, then experience the separation (Viprayog). Without taking permission from the father, you run away with a girl and later ask your lawyer to register that marriage in court! How can such misdeeds work in Pushti-Marg? This is not the correct procedure. "You are not giving permission and barring us. So we will invite another Acharya and take a photo offering him milk." Will this not create a conflict between me and my uncle, Maharaj of Kashi temple? My uncle would certainly think I am trying to do some mischievous things in Kashi. Please do not do such a thing.

To take permission for issues related to seva, you should consult your Guru, the Acharya who has initiated you and not all the descendants of Vallabhacharya. Do not take photographs of Vallabhkul offering them milk. The permission should be taken only from the Guru who has shown you the door of this sect because we also have a generation gap. Thus, the generation prior to us insisted on the water from wells, and now we have started using tap water. If you come to me and ask permission to use tap water for seva because your Guru, who is

using well water, will not permit you, it is cheating. In this sect, we should not spread this kind of cheating. The way your Guru guides you, you should follow that because “सेवाकृतिः गुरोराज्ञा”. In these matters, we should insist on the permission of the Guru; you can consider the entire Vallabh-Kul as Guru for the rest of the things.

I went to a village. People asked me there, "Maharaj! Since you have come here, give us Brahm-Sambandha?" I said, "'As I have come here', is this why you want to take Brahm-Sambandha? I shall certainly come if you call me, especially for this." If you are saying this, that means you do not have any respect for Brahm-Sambandh. Had I not come here, you would not have taken it. You go for marriage up to five hundred miles along with Barat, but you cannot go to Guru's place to take Brahm-Sambandha! "Since you have come here so, give it!" This principle is not right.

Traditionally, whichever is your Guru-Ghar, insist on taking Brahm-Sambandha from the Goswami of the same family and get your Thakurji consecrated (pusht) from the same Guru. The Goswami is consecrating your Thakurji on behalf of Shri Mahaprabhuji; there is no second thought on this issue between Goswamis. Goswami has the capability neither to consecrate your Thakurji nor give you Brahm-Sambandha on his own. Deeksha can only be given on behalf of Shri Mahaprabhuji. So when you are taking Brahm-Sambandha or getting your Thakurji Pusht (consecrated), you should have the Bhav of Shri Mahaprabhuji in your Guru and not of that Goswami. But as far as taking permission for seva or anything related to seva is concerned, you should insist on taking it from

your Guru, who has given you initiation. This is the discipline of our sect. You should be careful to follow it. In the rest of the cases, we should keep the sentiment of Guru for all Goswamis in terms of only respect and not for issues related to seva- This is the rule.

**Q: 66. When this material world (Prapanch) or the universe (Jagat) is also a form of Brahm, then why does Pushti-Marg insist on its oblivion (Prapanch Vismriti)?**

A: 66. Parabrahm is one and unique. Brahm in itself is an absolute element. According to the principle of Shuddhadvait, this whole universe is an expansion or development of the self-pleasure (Atma-Raman) of Parabrahm. Whatever is happening is because He is relishing His self-pleasure. Shruti says, "There is nothing separate from Brahm. No existence is possible which is outside Brahm." Shri Bhagwat and Shri Mahaprabhuji say, “यत्र येन यतो यस्य यस्मै यद्-यद् यथा यदा, स्याद् इदं भगवान् साक्षात् प्रधानपुरुषेश्वरः” whatever happens, wherever it happens, whichever way it happens, whoever does it, for whom it happens, whenever it happens, everything is Bhagwan only. “आत्मैव तदिदं सर्वं सृज्यते सृजति प्रभुः। त्रायते त्राति विश्वात्मा ह्रियते हरतीश्वरः॥ आत्मैव तदिदं सर्वं ब्रह्मैव तदिदं तथा। इति श्रुत्यर्थमादाय साध्यं सर्वैः यथामतिः। अयमेव ब्रह्मवादः शिष्टं मोहाय कल्पितम्॥”. Whoever is dying is Brahm, Whoever is killing is Brahm, whoever is nourishing is Brahm, who is nourished is Brahm, who is creating is Brahm, and whatever is created is Brahm. “सर्वं खलु इदं ब्रह्म।” Everything is Brahm. Brahm has taken all the forms to expand His self-pleasure (Atma-Raman).

Upanishad explains “स एकाकी न रमते। स द्वितीयम् एच्छत्”. It is

not possible alone because the nature of play (Raman) is such,; that is why Brahm transforms Himself into this Jagat or universe. No external element gets transformed into the form of Jagat because there cannot be anything outside Brahm. Brahm, Himself, takes the form of this universe. Whatever is there, it is the expansion of His form and name. The only difference is that few things are an expansion of His physical being, few things are an expansion of His consciousness, and few things are an expansion of His blissfulness.

The carpet, tape recorder or cloth is unaware of its existence. They are an expansion of the physical form of Brahm. For example, cotton gets transformed into yarn, the yarn gets transformed into cloth, and many items of clothing such as sari, pants, and shirts are manufactured from fabric..... So, how many forms cotton has taken! Similarly, gold. You can make earrings, bangles, rings, and necklaces.... How many forms gold can expand into! The primary element, in this case, is gold only. Similarly Iron. You can make many things such as knives, utensils, pots, glass etc., from iron. In all these, the fundamental element is Iron. The forms can be different. In the same fashion, the entire universe is an expansion of the physical form of Brahm.

The conscious beings are supposed to be an expansion of the Super-Consciousness of Brahm. We are there, and we have an awareness of our existence. In this sense, we call Brahm 'Sachchidanand' as He has an awareness of His consciousness, and along with this, other than the awareness, no misery touches Brahm in his awareness of his existence as a conscious being. Brahm always is an expansion of blissfulness.

But we sometimes feel the pain of being sad. When we lose money, something hurts us; when somebody is harsh on us, we feel sorry about it. When somebody praises us, we feel happy about it. In this way, we are aware of being sad and happy. But we never continuously feel blissful. Therefore, although we are an expansion of form and name of Brahm, still we are not an expansion of the blissfulness of Brahm.

So, where has this blissfulness disappeared? Similarly, where does consciousness disappear in inanimate things, even them being a Brahm? Are there three departments in Brahm, three compartments such that one compartment consists of His physical being, the second consists of His consciousness and the third one His blissfulness? As a matter of fact, there is no division as such, and on the contrary, Brahm is monolithic, harmonious, and complete in all respects. Then why has this three-dimensional expansion occurred? The answer is; had Brahm maintained His monolithic and harmonious nature, this Lila or play would not have been possible. Thus, Brahm creates the divisions in Himself; hence, the expansion is three-dimensional.

When a child is born, how soft the skin of his feet is! If you press it a little bit also, the blood accumulates there. In the elders, the skin becomes hard, and all the softness disappears. By regularly walking, the skin becomes hard. So, the consciousness which was present there has shifted slightly up. Even if a needle is touched, we do not feel it. But if we pierce the needle slightly more, immediately we become conscious. When we do not feel any pain, we say that the skin has become dead. But had it become dead, then after cutting, new skin would not



regenerate. But it regenerates, which proves that it was not dead. Then where does this consciousness disappear? As a matter of fact, it shifts backwards.

When the army starts losing, it moves backwards. Similarly, the consciousness in the presence of inertness shifts back. What remains outside is inertness, which is known as Satta. Consciousness shifts backwards. In our language, we say that 'it has concealed itself'. It does not vanish; it simply conceals itself. So, whatever we think, inert materials such as stone, iron, table chairs etc., have consciousness, but the consciousness has slightly shifted backwards.

Now when consciousness itself is shifting backwards, then blissfulness further moves back. What is our position? Our consciousness has not moved backwards; we are there, and consciousness manifests in us. As in a child's feet, consciousness is there. If we slightly press it harder, the blood comes to the surface. We, elders, are no more sensitive. Why is it so? The consciousness has slightly shifted backwards because we have used our feet like an inert material and not like a conscious material. When we use it as an inert material, consciousness moves back. If we start using it as a conscious material, the consciousness returns. Try one experiment- do not use your feet for one or two months; the consciousness will return. The feet will again become soft and sensitive. My Guruji used to take extreme care of his feet. His feet were pinkish like a child's. If we use them carefully, the consciousness returns.

The game of hide and seek is going on between matter and consciousness. The same game is going on between

consciousness and blissfulness also. The bliss has shifted backwards due to the over presence of our consciousness. Sometimes it shows its existence; then, we feel blissful. We say that we are sad if it does not reveal its presence. We find several excuses to say that today we are sorry about such a thing, yesterday we were not unhappy about such things, and the day before we were sad about such things. These are all excuses to become unhappy. The truth is that blissfulness has hidden itself behind the curtain of consciousness. The bliss is not showing itself on the curtain of consciousness; it has hidden itself backwards. This phenomenon is known as 'The concealment of blissfulness.'

This background has been made to explain your question that when this universe or material world is also a Brahm, then why there is weightage given to its oblivion?

The person attached to this physical world needs to be given the preaching of being indifferent to it, despite it being a form of Brahm because the form of Lila is like that only.

One thing we have to keep in mind is - this concept should not be dragged to such an extent that 'the material world has to be obliterated because it is a myth'. This concept of oblivion of the physical world makes us so infatuated that we start saying that this world is a myth. That's why we have to tell them "Brother! Please keep calm. Please don't drag it to such an extent."

Somebody approached a father and said, "Your son is standing on the road and calling the passersby loudly as a

donkey, stupid etc.” Hearing this father came out in anger and shouted at his son in abusive foul language! The person who had come with a complaint immediately stopped the father and said, "Oh Brother! Do not use such abusive language in front of your son. At present, he is only using words that his peers use. But hearing your abusive language, he will learn that also and it will be unbearable to us. It is better that you don't speak to him about this. We will somehow bear his behaviour.”

In the same way, the Gyanis also become excited. But the need is only to obliterate the physical world and get attached to Bhagwan. If we maintain this delicate balance then it is understandable. And instead, if we start abusing this, then things will worsen.

We have to attain knowledge; we have to attain knowledge of Paramatma, but not because we start envying this material world. Knowledge is to be attained to love Paramatma. Not because we start telling something or somebody as a myth, but because we understand that the material world also is another form of Paramatma. If our knowledge does not get transformed into the Akhand-Advait or Akhand-Shuddha-Advait, then such knowledge is unilateral, a sort of knowledge attained in haste. If you look at something as inferior, then the knowledge remains limited and does not get developed.

What happens with people is - they gain knowledge of one or two things, and they become impatient. In Sanskrit, there is a beautiful word 'Saakshar'. This word has two meanings - one is knowledgeable, and the other is 'one who sees the

defects'. It is good to be knowledgeable, but being a fault-finder is not good.

In Gujarati, there is a saying that that “बाबा बना तो हिन्दी तो बोलेगा ही।” That means if you have become a Sadhu, you will only speak Hindi. In old times, the Sadhus only spoke in Hindi as they roamed around from place to place. Hindi became famous only because of these Sadhus in India. All Sadhus from the Kabir sect used to speak only in Hindi. Once, one Gujarati became a Sadhu. When he came to Gujarat, he spoke only Hindi. Somebody told him, "You are a Gujarati, and we are also Gujaratis, then why are you speaking to us in Hindi? We should communicate in Gujarati." He replied, "So what if we both are Gujaratis? Now that I have become a Sadhu, I shall only speak in Hindi." Similarly, you cannot live without finding fault if you have become knowledgeable. If you have become knowledgeable, you will find fault only. But scriptures advise us that it is all right if you cannot live without seeing a fault but find faults within yourself instead of other things. If all the time you start finding fault in others, then things will take a different turn.

In reality, it happens like this only. We have listened to many orators. What can an ordinary person do? An average person praises somebody, and at the same time, he condemns somebody else. But religious orators can condemn one thing or the other for hours together, and they do not get tired of doing so! An ordinary person can at the most condemn or praise somebody for a maximum of 15 -20 minutes, but a religious orator can give a speech for hours on the subject 'we should not condemn anybody'. But he himself is doing condemnation for an unlimited period, and there is no cure for this! This

complication of knowledge gets deformed into a 'fault-finding entity' the meaning of knowledge is to save yourself from your shortcomings. But what we really do is that as soon as we gain knowledge, we start expressing the knowledge in terms of others' criticism.

In fact, in our sect, whatever loss of seva-Marg we observe today is due to such knowledgeable people. There is a slight diversion from the subject but let me tell you this because I believe that the people sitting here are Pushti-Margiya. One of my known Vaishnava is Marathi. He asked me, "Maharaj! How to do seva?" I told him, "See, you have three children in your house. Did you ask anybody how to take care of them?" He said, "No!" I said, "Then you assume that your Thakurji is the fourth child who has appeared in your house. Now take care of his upbringing." He was so happy and started doing seva.

After three or four months, another Vaishnava visited his home. That day he had not en clothed Thakurji with the Chakdar-Baga. Instead, his Thakurji was wearing Marathi clothes. Seeing this, the guest Vaishnava made a lot of noise, "What have you done? You have corrupted the entire process of Pushti-Margiya seva. This you have not done correctly, that you have not done correctly...." That Marathi Vaishnava got worried and came running to me and said, "We have caused a lot of discomfort to Thakurji as we have not been able to do seva as per the guideline of Pushti-Marg." I asked him, "What has happened?" He said, "Please come to our house and see, then only we will be satisfied." I said, "Sure, I will come."

He used to live about 40 miles away from Mumbai. One

day I went to his home just to see what he had done wrong. I noticed that Thakurji was wearing Marathi-style clothes. I was so pleased to see that. In a house of a Marathi, if Thakurji does not wear Marathi clothes, then how we would be sure that Thakurji has bestowed His grace on that Vaishnava? Truthfully, I was so pleased to see this. He said, "We had en clothed Thakurji with similar clothes on that day also, although we were not supposed to do this. Please tell us what kind of clothes we should have for Thakurji? Where have we gone wrong?" I said, "Surely you have made a blunder, and that blunder is that you are allowing others to do Darshan of your Thakurji. You have allowed an expert to have Darshan of your Thakurji, so he has to find some fault in your seva. But why did you allow him?" There is a system in our sect that if some outsider does Darshan of our Thakurji, then we have to do something so that our Thakurji get rid of the evil eye. "Now, you have made this blunder, so this is your own mistake. If you have to avoid such a blunder, do not allow anybody to have Darshan. If you do it again, then Thakurji would again not be comfortable."

But let me tell you frankly that when I saw Pushti-Margiya Thakurji in Marathi clothes, I was so thrilled. I thought, "How abnormal would it be if in a Marathi house, Thakurji, who is seated with a Marathi, would not wear Marathi clothes?" Thakurji, who is seated with us and does not accept the food habits we have, who do not accept our daily routine, then what is the evidence that He is seated in our house and bestowing grace on us? It's all right that Bhagwan is omnipresent; he is present in each particle of this universe. Still, when He bestows His grace by being seated in our house in a particular form, He must also accept our glory; only then it will be called Pushti.

Mahaprabhuji says a beautiful thing if you have to save somebody who is drowning, you throw a rope to save him, but if he is your dear one, then you do not have the patience to look for a rope. Instead, you jump yourself to save him. Similarly, when Bhagwan throws several means or ropes of Karma/ Gyan/ Bhakti/ Upasana and asks you to protect yourself that means He is keeping a distance from you. But when He himself jumps into the well of our house to save us, we call it Pushti. Then only we will say that He has considered us as His own. We were drowning in the well of this material world, but Bhagwan jumped into that well to save us, thinking that we were drowning and if He waited by throwing ropes of all those above-stated means, then probably it would be late. This Jiva will get trapped in the web of all the means of Karma and Gyan. What would happen if this Jiva could not properly hold all those ropes and drowns due to impatience?

Listen, Bhagwan is happy jumping into the well of your house. Unless Bhagwan fits into the well of your home, let Him be comprehensive in the entire universe, but you are not going to get any benefit out of it. If He is not able to fit into the well of your house, then He is not a Pushti-Margiya Bhagwan. Every well has its own limitations; every well has its own direction; Bhagwan has to come down to that level. Let Him be omnipresent, let Him be Antaratma of all, Let Him be Sarveshwar, but until and unless he jumps into the well of our house, we will not consider Him as Pushti Prabhu.

And once that All-comprehensive Bhagwan fits into our house, you should also get appropriately attached to Him. Then there is no need to fear this material world. We were searching

for worldly pleasures due to our attachment to the material world; that is why the scholars had to term this universe as myth or Mayik because there is no pride in living attached to this material world. By Living in this Jagat or world with Jagdish and surrendering everything to Him, the ferocity of this world vanishes. The same material world will become helpful in taking the bliss of Bhajan. You will be so engrossed in the bhajan of Paramatma that you will not even notice the fear caused by this material world. This material world will become a place of Lila of Bhagwan for you. As Bhagwan forgets his greatness and becomes a Swami of your house, you also have to forget all your worldly affairs and get attached to Bhagwan. Otherwise, you will not be able to relish his Pushti-Swaroop.

That is why this material world is a manifestation of Bhagwan Himself, and He has transformed Himself into this for his Lila in various names and forms. We should not get trapped in all these multiple names and forms, even if they are His own expansion, but we should get ready to feel His bliss through this medium of the material world, having identified and properly knowing Him. Shri Mahaprabhu says - Consider this entire universe as Brahm but do not relish all His forms. Jagat should be recognised as one of the forms of Jagdish, but Jagdish only should be appreciated. That is why so much emphasis has been given to the obliteration of the material world.

**Q: 67. As Pushti-Margiya, what is our duty, Service of humanity or service of Prabhu?**

A: 67. “जयति श्रीवल्लभार्यो जयति च विद्वलेश्वरः प्रभुः श्रीमान्। पुरुषोत्तमश्च तैश्च निर्दिष्टा पुष्टिपद्धतिर्जयति॥”

In Pushti-Marg, where should we place the duty of 'service to humanity' and how to harmonise it with the prime responsibility of Pushti-Margiya Jiva. As far as Bhagwad-bhajan or Bhagwat-seva are concerned, in present circumstances, it is essential to discuss this issue in detail in light of Shri Mahaprabhuji's opinion. This topic can mislead the Pushti-Jiva in their journey on this path due to new principles being created every day in the name of Pushti-Marg and the ignorance of Pushti-Jiva about the true principles of our sect. It is essential in present circumstances to discuss this issue in detail in light of Shri Mahaprabhuji's opinion.

According to the principles of Shri Mahaprabhuji, in every Jiva's heart, a particular seed is planted by Bhagwan so that he is able to follow a specific path. Under that, the seed planted in Pushti-Jiva is specifically for attachment to Swaroop and Swaroop seva only. “तस्माद् जीवाः पुष्टिमार्गे भिन्ना एव न संशयः, भगवद्रूपसेवार्थं तत्सृष्टिः नान्यथा भवेत्।” (पुष्टि प्रवाह मर्यादा). Meaning- Therefore, the Pushti-Margiya-Jivas are different; there is no space for any doubt in it. This Pushti creation has been made only for Swaroop seva of Bhagwan, so they cannot go onto any other path.

Usually, the meaning of this rule, knowingly or unknowingly, is taken to two extremes. Sometimes, we feel that the duty of this creation ends up in doing Bhajan or Darshan of Thakurji seated either in our home or in a temple. Or sometimes, we feel gratitude as soon as we tie a Kanthi (basil beads) on our neck.

If the established seed planted by Bhagwan truly gets

sprouted, flourished and starts giving flowers in the form of attachment towards Bhagwan, then it is quite evident that we will lose sight of the service to humanity. Until Sarvatma-Bhav is not matured, it is natural that our mind does not get involved in the service to humanity due to our intellect not being able to visualise Paramatma in all. In similar situation Gopis had told Uddhavji “उधो, हमारे मन न भये दस बीस।” O Uddhav! Prabhu has not gifted us with ten or twenty minds, and you say that we start putting our minds on all the paths. We have only one mind, and it is so intensely glued to Shyam-Sunder, that now it is impossible to detach it. Please remember Varta of Govind Swami. His daughter came to meet him. His sister asked him, "Why don't you speak to your daughter?" He replied, "I have only one mind, and if I involve it here, then it would get detached from Krishna, which I do not want." Similarly, when we perform Tanu-Vittaja-seva with the sentiments of Vraj-Bhaktas, slowly and slowly, it will reach the stage of Mansi-seva (mind completely engrossed in Krishna-seva). In that situation of Nirodh (self-control), you will not be able to even think about the service to humanity.

But if you have not reached a level of such emotionality, then how can you live without thinking about others' pleasure and pain similar to yours? But when you care about only your own ego and attachments, then running away from being benevolent on the excuse of Bhakti is nothing but an attitude of being selfish instead of truly attached to Bhagwan. That is why Bhagwan Himself has given a sermon to such people for service to humanity in Bhagwat “एतावद् जन्मसाफल्यं देहिनाम् इह देहिषु, प्राणैः अर्थैः धिया वाचा श्रेय एव आचरेत् सदा” (Bhag. 10/22/35). Meaning- The object of the soul in assuming this body is to be constantly benevolent through its wealth, intellect, speech and mind.

Looking at the description given in Subodhini and other interpretations, it becomes clear that in being benevolent after leaving self-ego and attachments, considering everything as godly, and in the end in being detached from all (being liberated from all worldly and other-worldly desires), the fulfilment of the purpose of life of a devotee is shown. That is why in Bhagvatarth-Prakaran, Shri Acharyaji says that in the practice stage, we must remember four things.

1. To control self with respect to illusionary attachments and live according to the guidelines given in scriptures.
2. To lead a benevolent life just like a dense tree full of fruits.
3. To insist on taking Bhagwad Prasad only.
4. To practice fast, donations, penance and offerings, keeping in mind the greatness of the all-powerful Bhagwan.

Bhagwan has given this advice to his devoted friends of Vraj and not to Maryada-Margiya devotees. Even Shri Mahaprabhuji accepts this. But Prabhu has not given this advice to Vraj-Gopikas. The reason was that their devotion was reaching a stage of Sarvatma-Bhav. Had He given such advice to Vraj Gopikas, it would have been taken as improper. Therefore, it is proved that for Pushti Jiva, benevolence is also a duty till his devotion flourishes into Sarvatma- Bhav.

Suppose the Bhakti or devotion is not progressing into the sequential stages of Prem-Aasakti-Vyasan (affection-attachment-addiction). What should be the duty of Jivas like us- Prabhu-seva or service to humanity? Bhagwat-seva or service

to humanity? Or can both be managed? And if one has to be sacrificed, then which one should we? In search of the answer to such questions, sometimes it may come to our mind- Is it possible to develop our Bhakti to the level of Gopis in the present atmosphere of selfishness and competition? And without such emotions, our Bhakti would only be pomp and show and would not even allow us to develop the qualities of a good human being. Therefore, to become a human in a true sense, we should focus more on truthfulness, morality and benevolence.

As a matter of fact, such thoughts are highly negative in nature, and it is very much necessary to save Pushti-Marg from such a mindset of self-condemnation. Such self-condemnation is helpful in the liquidation of our ego, but self-condemnation due to an inferiority complex is nothing but a psychological disorder and is one kind of hypocrisy. For this reason, Shri Mahaprabhuji had to interfere with Surdasji when he was singing Bhajans of self-condemnation and had to say, “सूर द्वैके काहेको घिघियात है! कछु भगवल्लीला गा।” meaning- Being a warrior, why are you singing Bhajans of self-condemnation? Instead, why don't you sing Bhajans of the Lilas of Krishna?

Having taken birth as human beings, it is our foremost duty to be truthful, have good morals and be benevolent, even if we are wanderers of Pushti-Marg. For example, we should drive the car on the left side of the road. It is our moral duty as a citizen of this country, not as a Pushti-Margiya. Think of a situation where all the Pushti-Margiya Vaishnavas decide to drive the vehicle on the right side and are caught by the police, then will we ever give such justification that, "Taking Brahm-

Sambandh and doing Prabhu-seva is entirely hypocritical. The true duty of Pushti-Margiya is only to drive the car on the left side of the road!?”

Having given a wise thought to this subject, we will understand that whether a person is Pushti-Margiya or a follower of any other path, whether he is theistic or an atheist; if he has to drive a car, then as a citizen, he has to follow the rules and regulations of RTO. Thus, we cannot say that we will bypass all the rules of RTO and start comparing it with our prime duty of Prabhu-seva. Similarly, believing in truth, morality and benevolence is our duty as human beings. The voyage of Pushti-Marg starts after or sometimes before that. Therefore, comparing the duty of Pushti-Marg (Prabhu-seva) with the responsibilities of a human being, such as truth, morality and benevolence etc., is nothing but a self-destructing contemplation. With such a thought, we cannot achieve our goal. Instead, we may get distracted by this. If a Pushti-Margiya Jiva takes birth as a demon or animal, it is a different matter altogether. Otherwise, truthfulness, morality and benevolence are prime duties of a human being. But we do not have any right to be a disciple of Shri Vallabhacharya if we consider Prabhu-seva as hypocrisy or take it as a secondary duty.

Shri Harirajji, thus, says in Shikshapatra (32/1-5)  
“कामाविष्टे क्रोधयुते संसारासक्तिसंयुते। लोभाभिभूते सततं धनार्जनपरायणे॥१॥

दयाविरहिते रुक्षे नित्यं संतोषवर्जिते। शोकाकुले भयाक्रान्ते विषयध्यानतत्परे॥२॥

अहङ्कारयुते क्रूरे दुष्टपक्षैकपोषके। ज्ञानमार्गस्थिते सर्वसाम्यचिन्तनभाविते॥३॥

लौकिके सन्मुखे कृष्णजनवैमुख्यसंयुते। कृष्णलीला दोषदृष्टौ तथा कर्मजज्ञेपि च॥४॥

आचार्यविमुखे नित्यमसद्वाद विभूषिते। एतादृशे च हृदये हरिः नाविशते क्वचित्॥५॥

Meaning- A person with worldly desires, anger, attachment to the material world, full of greed, involved only in earning money, merciless, dry, constantly dissatisfied, distressful, fearful, egoistic, cruel, taking the side of a mischievous person, a strict follower of Gyan-Marg, thinking that all the gods and the sects are same, Laukik, alienated from devotees of Krishna, seeking faults in Krishna Lila, a strict follower of Karma-Marg, alienated from Acharya and interested in useless discussions, can never be attached to Bhagwan. He can never be passionate about Bhagwan.

In Saadhan-Prakran of Bhagwat, Bhagwan has given advice to Gopas to be benevolent similar to Trees. The explanation given in Subodhini about this is really wonderful and worth giving a thought to. “अथ ज्ञानं निरूप्यते, अन्यथा गोपबालानां अनर्थपर्यवसानं स्यात्। तैः यदि अन्यार्थता बुद्धयेत् तदा क्रमेण भगवाद्-अर्थम् एव सर्वम् इति ज्ञानं भवेत्। अतः तेभ्यो परार्थतां विद्यां प्रथमपर्वरूपां बोधयितुं भगवान् स्थानान्तरे जगाम। गोपैः वृत्तो भगवान् भक्तोद्धारार्थं प्रवृत्तो वृंदावनाद् दूरं गतो वृंदावनं परित्यज्य अग्रे गतः, वृंदावनस्य तु स्त्रीप्राधान्याद् ज्ञानं न भविष्यति इति।”

Meaning- If Bhagwan himself does not take the initiative to give preaching to Gopas, their misunderstanding of righteousness will not be eradicated. If Gopas start to understand something about benevolence, then sooner or later, they will also understand the principle that whatever the Jiva has received from Bhagwan is for His service. That is why Bhagwan leaves Vrindavan and proceeds further to give them

preaching of penance and benevolence as the first stage of education. Because He wants to uplift them from the world of selfish ego and attachments, but for this preaching, Bhagwan did not choose Vrindavan but instead some other suitable place. It is because in Vrindavan sentiment of selfishness does not exist. Every Jiva has this established sentiment in Vrindavan that everything is for Bhagwan, so He thought Vrindavan was not the right place for this preaching.

As per the tenets, it is accepted that- 1. self-interest, 2. others' interests and 3. everything is for Bhagwan, these three stages are progressively superior. As per Shri Mahaprabhuji, there cannot be anything superior to Bhagwat-seva for Pushti-Jivas, not even service to humanity. Still, if the weightage on others' interests over self-interest is not given, then there is no doubt that it will also cause a fall of Pushti-Jiva.

Therefore

1. Selfishness is Adharma
2. Benevolence is our duty or Dharma as human beings.
3. Everything is for Bhagwan' - meaning Bhagwat-seva is our righteous devotion as a Pushti-Margiya. Shri Mahaprabhuji says in Subodhini 10/26/32 “धर्मिविचारो धर्माद् अपि अधिकः” meaning- Dharmi-Vichaar=having allegiance on Dharmi or Bhagwan is better than any Dharma/duty.

Bhagwat-seva is Dharmi-Vichaar = thinking about Bhagwan. Benevolence is Dharma-Vichaar = duty as a human being. Being selfish is Adharma. This is Pushti-Margiya

prudence, and this is the order of duties in our sect.

Maharishi Arvind expresses this principle in beautiful modern terminology: "Humanity is not the highest Godhead. God is more than humanity, but in humanity too, we have to find and serve Him."

He has used the word 'Too' here, and if we understand its correct intensity, we will realise that benevolence compared to Bhagwat-seva, is not the primary duty. But renouncing our selfish ego and attachments and moving towards Bhagwan, benevolence is the first step. But steps are for going up and not for sitting there. Only heart Patients have the mentality of sitting on the steps after getting tired. Healthy people do not want to sit on the steps. Instead, they move on and reach where they want to. “भगवद्रूपसेवार्थं तत्सृष्टिः नान्यथा भवेत्।”

Shri Hariraji in the description of second shloka of Seva-Fal Granth says: “परोपकारादेस्तु धर्मस्य गौणधर्मत्वज्ञानेन त्यागः। कालान्तरे वा करणम् । एवम् अन्यत्रापि सर्वत्र हरिचरणरति-प्रतिबंधविभंजनी बुद्धिः अनुसंधयेया”. Meaning- As a matter of fact, the duties such as service to humanity should be done during the time left after Bhagwat-seva. That much time only should be utilised to do benevolence. The point to be noted here is- A Pushti-Jiva should take utmost care that no hindrance should interfere in his Bhagwat-seva.

Shri Purushottamji while elaborating on “भगवद्रूपसेवार्थं तत्सृष्टिः नान्यथा भवेत्।” says, “एतत्सृष्टिकरणाभावे अधिकार्यभावाद् भगवतो रूपसेवा एव न भवेत्। तथा रूपसेवां चेत् न कारयितुम् इच्छेत्, तान् न सृजेत्, नामसेवायाः दैवांतरैः अपि संभवात्”. Meaning- If Pushti-creation does not do the



seva of Bhagwan, then no other creation of Prabhu would be able to do His Roop-seva. Had Bhagwan not wanted His Roop-seva, He would not have created Pushti-Margiya-Jivas. Because chanting His name can also be done by even Maryada-Margiya-Jivas.

It is essential to understand the difference between immediate and eternal needs. If that is forgotten, then the foundation of Dharma will not be an eternal truth, and it will be replaced by our needs which may vary from time to time. Pushti-Marg is not limited to a particular period in the history of humanity, such that the people here always live a life of misery. This is dependent on the eternal Dharmi Krishna. “कालाधिको हरिश्चात्र पुरुषोत्तम एव च” (Venugeet- Subodhini-Karika4). For example: If we consider the service to people suffering from floods or drought as our sole Dharma, then we will spend the time without doing any Dharma in the year when these incidents do not occur. Or we will be praying to God, like an idle doctor in the hospital, "O Lord! Allow me to serve people." But this is purely a distortion of the mind. Should others be put into trouble just to give an opportunity to one?

The service to the people should be our nature and not a principle. The desire in the heart should be that nobody should have any trouble. “सर्वे भद्राणी पश्यंतु, मा कश्चिद् दुःखभाक् भवेत्।” Thus on an eternal basis our daily routine should be Bhagwat-seva only. Based on the immediate need, we should do casual service, and the service to humanity can be counted in this. This is the difference between being devoted to Dharmi and being devoted to Dharma. “सर्वदा सर्वभावेन भजनीयो ब्रजाधिपः, स्वस्य अयमेव धर्मो हि नान्यः क्वापि कदाचन।”.

### **Q: 68. Is it necessary to renounce Varanashrama-Dharma in Shuddha or Pure-Pushti-Marg?**

A: 68. First of all, we need to remove this illusion and notion from our minds that today anybody among us belongs to the category of pure or Shuddha-Pushti. It is not possible for anybody today to match that class. When I say this about Shuddha-Pushti, I do not want to say it as a rule but as a Prayah-Vaad (Normal circumstances). What is the difference between the rule and Prayah-Vaad? If Prabhu wants, He can bestow Shuddha-Pushti class to anybody, but it usually is not seen.

Whatever meaning you may imply of Shuddha-Pushti; if you have to understand the difference between Shuddha-Pushti and Mishra-Pushti in easy terms, then you have to keep in mind that when Prabhu appears and after His appearance through His Swaroop (form) or His Lila or the experience of His Lila, the Bhakti gets manifested in us; this form of Bhakti is known as 'Shuddha-Pushti'. And if Prabhu has not appeared and the Bhakti gets manifested first and after manifestation of Bhakti, Prabhu appears due to that Bhakti, then it is known as Mishra-Pushti. If the Bhakti is displayed due to the appearance of Prabhu, then it is Shuddha-Pushti.

So our question is - 'is it necessary to follow Varnashrama-Dharma in Shuddha-Pushti or not'? Suppose we have to find a straightforward answer to this, then the answer could be- if the Bhakti is manifested after the appearance of Prabhu, in such a Bhakti, if somebody feels that Varnashrama-Dharma is necessary for him, then it is an example of Mishra-Pushti. There is no doubt about this.

It becomes irrelevant to raise such a question here that "after achieving the stage of Vyasana (addiction to Prabhu), is Varnashrama-Dharma necessary?" At this stage, no Dharma is essential for you. If everything has been renounced, there is no need to say anything. If somebody is extensively thinking about Varnashrama-Dharma, how can you call it Snehatomika-Bhakti or Bhakti with pure affection? Will its action and its thought not be divided? The simple thing to understand here is that misunderstandings such as 'somebody is not eating because he is doing pure Bhakti'- are not true. Because he is doing pure Bhakti, he has no responsibility towards his children! The way he is performing Laukik (worldly) duties, he also has to perform Vedic duties. And doing all this, when his ego and worldly attachments get diluted due to extreme addiction to Prabhu, his ego and worldly attachments concerning Ved will also be weakened. At that time, neither he will be able to perform any worldly duty nor any Vedic duty. But until this stage is achieved, he must perform all with elusiveness. "लौकिकत्वं वैदिकत्वं कापट्यात् तेषु नान्यथा।"

**Q: 69. Why do we not sing Kirtans of great devotees like Meerabai?**

A: 69. We do not even sing Telugu Kirtans written by Shri Mahaprabhuji because our Thakurji and we do not understand that language! 'Shri Mahaprabhu has written, so we should sing'- it is not like that. We understand Vraj Bhasha (language spoken in Vraj); that is why we are singing; otherwise, who is more than Shri Mahaprabhuji in Pushti-Marg?

The sentiment of Meerabai is like this- "जलकर भई भस्मकी

ढेरी अपने अंग लागाजा, जोगी मत जा मत जा मत जा.''. Why should we apply our ashes on the Swaroop of Shri Thakurji? I am not denouncing the sentiment of Meera. This is a divine sentiment; it is a voice generated out of a condition of extreme separation. It does not match our sentiment in seva. But that suits her and her Giridhar; will you apply your ashes on Shri Thakurji? Leave Meera aside, but we do not even sing many Kirtans of Surdasji. He is pure Pushti-Margiya but still; because those sentiments do not match our sentiment in seva. The seva which we are doing, according to that Bhav only Kirtan should be sung. If that is not there, let it be anybody's Kirtan; we do not sing. What Meera sang, her Giridhar listened to and appreciated. He knows all the tastes; he knows what the sentiment behind Meera's Kirtan is, but neither we appreciate that taste nor do we dedicate that Bhav because our Bhav is of seva; those Kirtans do not suit our seva.

We sing Kirtans of Jaydev (who was born much before Shri Mahaprabhuji), Hitharivansh, who was a follower of the Nimbark sect, Chaitanya etc. because those are useful in our seva. The touchstone in this is - to sing or not to sing on its usefulness in seva. Do not give any thought to the grade of that sentiment; it can be high or low. Even if Bhagwan sings it, is it useful in seva or not? It does not matter if it is from our sect or any other sect. If the sentiments are such that it brings a glow to our seva, it makes the seva cheerful; it brings life to the seva, and we start singing that. Otherwise, "असमर्पितवस्तूनां तस्मात् वर्जनमाचरेत्।", whatever we cannot use in seva, we renounce that; we do not sing that Kirtan.

**Q: 70. "कलौ भक्त्यादिमार्गा हि दुःसाध्याः इति मे मति" रपव "लोकार्थी**

चेद् भजेत् कृष्णम् क्लिष्टो भवति सर्वथा'. Please explain the meaning of these shlokas. In Kaliyug, all the paths have become difficult to follow, and Shri Mahaprabhuji has shown the path of Bhakti. Which is this Bhakti-Marg he is advising?

A: 70. One day, somebody told me that all the paths had become profane 'सर्वमार्गेषु नष्टेषु कलौ च खलधर्मिणि', then how come Bhakti-Marg got survived? I was really amused after listening to this question. It is unnecessary to understand the meaning of the above two statements; as a matter of fact, we are living these today! Because Bhakti, which Mahaprabhuji warned us not to do as a business, we have made it our primary business. Mahaprabhuji wanted us to adopt Bhakti as a lifestyle, but we have made it a ritual of extreme wastage of time, money and energy. This is the true meaning of this statement, 'कलौ भक्त्यादिमार्गा हि दुःसाध्याः इति मे मति'.

Mahaprabhuji wanted us to draw a simple straight line. But the problem is that it is difficult to draw a straight line; anybody can draw a zigzag line. Just try to draw a straight line; your hands will start shaking. Usually, it may not shake, but as soon as some responsibility comes on your head, it will start shaking, making the line zigzag. To draw a straight line is the most difficult job. Similarly, maintaining simplicity and normalcy in life is most difficult. 'बसकि दुश्वार हरेक काम का आसां होना, आदमी को भी मयस्सर नहीं इन्सान होना।' - Galib. It is difficult for every job to be simple. Similarly, it is difficult for a man to be a human being. Therefore, Mahaprabhuji says 'कलौ भक्त्यादिमार्गा हि दुःसाध्याः'. Really if we start adopting certain means for doing Bhakti, then one or the other problem would come. But if Prabhu wants us to do Bhakti, no problem will come. So, "I will not do an exhibition

of my Bhakti for business; I will not do any drama of exhibiting my Thakurji, and I will not make a drama of Bhagwat.

Nowadays, we do a drama of Bhagwat. People have become tired of listening to Bhagwat again and again. "We have heard it so many times. What is new in this?" After these comments, they started doing demonstrations- In Nrisimha Lila, one man becomes Nrisimha, the second becomes Prahlad, and then the audio-visual show starts. Once, the man playing the role of Nrisimha became over-excited, and he started over-reacting to the situation. The city mayor was also sitting in the audience. He also got slapped by Nrisimhaji. Police caught him and put him behind bars. Nrisimha, who can kill Hirnyakashipu in such dramas, can be arrested by the police! What kind of devotees are we? How far have we downgraded Bhagwan? Please think over it in peace. Can an invaluable scripture like Bhagwat be used for low-level acts such as collecting donations? It can never be used there. No! It can never be used; rather, it should never be used. Similarly, seva which was such a dignified process of worship, can it ever be a source of your income? No! Never. All these are the dramas created by us. It is nowhere close to the principles of Shri Mahaprabhuji. But unfortunately, we only like such activities because 'आदमी को भी मयस्सर नहीं इन्सान होना.'. A man does not want to be a human; he wants to become a donkey. Shri Mahaprabhuji says, 'लोकार्थी चेद् भजेत् कृष्णं क्लिष्टो भवति सर्वथा।' If you are trying to do a drama of Bhakti for the desire of the material things, the Bhakti would be extremely difficult for you. If you have such worldly desires, adopt other businesses.

One Goswami Maharaj told me, "You are extremely

denouncing the Marg, but if all these Havelis are closed, you will have to do boot-polish on the roadside.” I said, "It will be much better. I pray to Bhagwan that he gives me that work. If I do that work, at least I will have self-esteem because one little packet of boot polish will be with me. I will enjoy as many holidays as I wish to. I will work on my choice. But in the business of the temple, if I do not allow people to do Darshan even once, they will make a lot of noise such as - why am I not allowing them to do Darshan of my Thakurji?

But what was the need for opening Darshan? Why can't you do seva in your house without exhibiting your Thakurji? Where has Mahaprabhuji mentioned that don't do seva in your home and go to the temple for Darshan? We did seva as a business; that is why we are afraid that if we do not do seva as a business, we will have to do only boot-polish! I tell them that at least it is a business of honour. Instead of selling Prabhu, selling your hard work is a much more honourable job. If you are dying of hunger, you should definitely pick up such a hard job. Even then, we should not do business of selling Prabhu. Because “अहमात्मात्मनां धातः प्रेष्ठः सन् प्रेयसामपि, अतो मयि रतिं कुर्यात् देहादिर्यत् कृते प्रियः” There is no crime in selling your hard work, but selling your integrity is not a good thing. And in comparison to my integrity, selling my Prabhu, for whom my integrity is existential, is another demeritorious thing.

If we have Bhav in our hearts that in no circumstances will we sell our Prabhu; only then we should come to Pushti-Bhakti Marg. But if we desire to sell our Prabhu, we should not enter Bhakti Marg. Why should we make a drama about Bhagwan and Bhagwat? There are several other businesses!

The government gives finance; banks give loans. Open a small-scale industry; else, open a cycle or a paan shop for your livelihood. Nowadays, there are several opportunities. Why do you want to do only the business of Bhagwan and Bhakti? This is what I am not able to understand. Bhakti is a lifestyle; it is not for business but for relishing life. If you do business with that lifestyle, then there is a saying, “एक घर तो डायन भी छोड़ देती है।” meaning- The witch also spares one house. But you have not left even one place; this is the most disturbing thing. That is the reason Shri Mahaprabhuji is saying, “लोकार्थी चेद् भजेत् कृष्णं क्लिष्टो भवति सर्वथा”.

**Q: 71. What is the sentiment behind Mala-Paharavni (Ritual of garlanding) after the death of a devotee?**

A: 71. We have a firm belief that a devotee never dies. “स्वस्थः शेते मृत्युरस्माद् अपेति” He never dies, he only changes place for seva of Bhagwan. This was the basic sentiment behind Mala-Paharavni. This is the trend in Gujarat and Saurashtra.

But the dog's tail cannot be made straight. So, to forget the death, we started using words like 'Vaikunthawas/ Kailashwas/ Golokwas/ Nitya-Lila Pravesh. But again, we changed its meaning to death. If we start chanting 'Ram Naam Satya' in somebody's marriage, he will become angry at us. As if the name of Ram is not true in marriage, it is only true at death! That is the eternal truth, but the tail cannot be made straight. We feel that it is true only at the time of death and at the time of marriage, only the name of the bride, groom, their parents, their relatives and the invitees are true, but the name of Ram is not true! We have developed a habit of crying, which is why our

heart is filled with such emotions. And if such emotion is there, then we need a justification for tradition of Mala-Paharavni? So, somebody came up with an answer to this question 'without this, the doors of Vaikuntha are not opened!' Please do not be afraid of such stupid answers.

The divine sentiment behind this tradition is that the Bhagwat-Sevak who has left his body here has gone to a place where he will continue to do his Bhagwat-seva, and while leaving, he might have forgotten to say 'Jai Shri Krishna to us. So, his son should say on his behalf, and we should continue to praise the glory of Bhagwan and maintain the same sentiments- This is known as Mala-Paharavni. I also appreciate this sentiment.

But if by not performing this, the doors of Vaikuntha are closed, then why, in Goswami Families, no such tradition prevails? So what will happen to them? Are the doors closed for us? Then why should we give the preaching of Bhakti? Why should we hold the position of Acharya; if the doors are closed for us? So we should not keep such Bhav that the gates of Vaikuntha would be closed. There is no relation between the opening and closing of doors of Vaikuntha with the tradition of Mala-Paharavani.

Its direct relation is with our sentiments; 'the person who has left will maintain the emotional relationship with our Prabhu, and we should also continue to do it. "भगवान् एव हि फलं स यथा आविर्भवेद् भुवि". So, when we do seva of Bhagwan, who appeared on this earth for us, only then do we get the true fruit of Pushti-Marg. Going to heaven or hell after death is the same for a

devotee. After death, if we can continue our Bhakti, then even hell is good for us, and if we are liberated and cannot maintain our Bhakti, then even that liberation is undesirable for us. The important thing is to live life with Bhakti; if we are able to maintain our Bhakti, then the earth or Vaikuntha does not make much of a difference. So, do not worry about Vaikuntha but worry about Bhakti. If somebody wants to go there, then I will not come in between, but do not keep worrying about this, leave that to Bhagwan. If you are able to do seva in your house, then it is as good as Vaikuntha for you; this is what Shri Mahaprabhuji has said. The Lord of Vaikuntha is seated in your home. Dayaram Bhai says "भवोभव मांगु हुं भगवत्सेवा रे, वैकुण्ठ न मांगू". 'Shri Yamunaji bestows us with Bhakti'- which is why we should do Bhakti of Shri Yamunaji. With this Bhav, you should do Mala-Paharavni and not for opening the doors of Vaikuntha.

**Q: 72. There is a lot of weightage given on 'Nisaadhanta', then how to reach Prabhu? If there is no Saadhan recommended, then why do we have to observe Ekadashi or Jayanti fasts?**

A: 72. Please understand one thing very clearly; Nisaadhanta does not mean that we do not have to adopt any means (Saadhan) or we do not have to put any effort. What it really means is - I cannot reach Prabhu; whatever Saadhan or means I adopt, I can only reach Him through His grace. This is the real meaning of Nisaadhanta. Therefore, it is not like that I do not have to do any Saadhan or put any effort. Whatever efforts I can put in, I must put in. But I cannot reach Him through my efforts but through His grace. "साहिब कैसे मिलें?", "जैसे हम तुम मिले।"

There are a lot of delusions about this. One preacher often makes fun of Pushti-Marg and says, "By reciting 'Shri Krishnah Sharnam Mama', Krishna is not going to be pleased." By preaching this, he not only barred a person from reciting but instead what did he preach? "Get up in the morning, look at your hands and fingers, and thank God that he kept you alive even at night by producing blood in the body." So, will Bhagwan be happy by thanking Him? If by reciting Ashtakshara, Bhagwan is not pleased, then by looking at your hands, will He be pleased? As a matter of fact, He does not need your thanks.

Every method of Practice (Saadhana) needs to be viewed in totality. In our sect, it is not said that Ashtakshara Mantra is to be recited to please Bhagwan. We say that Shri Krishna is pleased with me; that is why I am able to and should recite this Mantra. Pushti-Marg is not to get Bhagwan's grace; you can attain this path due to His grace. We do not believe that we can get His grace by any means or by our efforts. Instead, we believe that because of His Pushti or grace, we came to Bhakti-Marg; - "If Prabhu bestows His grace on me, I shall be able to do His Bhakti."

In this sense, Nisaadhanata has been mentioned in our sect. Not that we do not have to put any effort or adopt any means. We have to do a lot of Saadhanas such as Japa of Ashtakshara, Japa of Brahm-Sambandh Mantra, seva, Kirtan, Shravan to Atma-Nivedana, all forms of Bhakti, a refuge in Shri Acharya-Charan, Katha etc. "I cannot reach Prabhu through all these means. Rather Prabhu is willing to meet me. That is why I am able to put all these efforts." 'Prabhu does not expect any Saadhana'- It does not mean that we do not have to put in any

effort or adopt any Saadhan. We have to put in all the efforts which are related to Bhakti. We cannot even leave the Saadhanas recommended by scriptures. Because "यावद् देहाभिमानः तावद् वर्णाश्रमधर्म एव स्वधर्मः" meaning- till you have an awareness of your body, Varnashrama- Dharma is your duty. Which of the Laukik or worldly responsibilities such as eating, sleeping, business, marrying our children etc., have we left? We are doing all our duties. Then how can we forgo responsibilities as prescribed in the scriptures? We cannot. It is not Nisaadhanta in this sense. We should be responsible enough to do all our duties. "स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम्, इंद्रियाश्वविनिग्राहः सर्वथा न त्यजेत् त्रयम्।" Hence, all the Acharyas such as Shri Mahaprabhuji, Shri Gusaiji, Shri Hariraiji etc., ordained us to do fast. Because our principle is not that we do not have to do any Saadhana, but we cannot achieve Prabhu through any Saadhana- this is the principle.

**Q: 73. What does 'Bahirmukhta' mean? What is the meaning of this shloka "यदा बहिर्मुखा यूयं" ?**

A: 73. In scriptures, the arrangement of subjects is as follows- Paramatma, Jivatma, body and materials related to the body. If we say in other words, then it is as follows - Antaryami Drishta (Paramatma), Karta (doer)- Bhokta (the enjoyer), the body which is a place for expressing the actions, the materials which are the means to express the power of knowledge (Gyan-shakti) and power of action (Kriya-shakti) through this body.

For example, we say, "X-person is not at home; he has gone out." It means that there should be some wall in the house, and we are saying this in reference to that. If he is on this side of

the wall, he is inside, and if he is on the other side of the wall, he is outside. The way we decide, based on the wall of the house, on which side a person is? Similarly, which division makes us determine whether a person is 'Bahirmukha' or not? This body is like a wall in which the soul resides.

In scriptures, it is mentioned that “परां चि खानि व्यतृणत् स्वयम्भूः तस्मात् पराक् पश्यति नान्तरात्मन्। कश्चिद् धीरः प्रत्यगात्मानम् ऐक्षत आवृत्तचक्षुः अमृतत्वमिच्छन्।” Normally, the flow of force of our senses such as eyes, ear, voice, action etc. is directed outwardly. If we want to see, we wish to see what is there outside. There are several disagreements among the members of our house, but we enjoy watching the disputes of our neighbours. “पराक् पश्यति”. If our neighbour asks, "Is there no dispute in your house? Why are you looking at us through your window?" The entire flow is designed this way. What do others do, what is there outside, how is it? We have a desire to see and listen to all this. So, there is a tendency to look outward. The entire flow of senses, may it be Karmendriya (active organs) or Gyanendriya (sense organs), is outward. Thus, if we want to watch TV, we can watch it for hours. We do not need to put in much effort to focus on it because we see it outwardly. But if we want to concentrate with closed eyes, we will not be able to do it for more than three minutes! The scene changes immediately. Because “पराक् पश्यति”. The flow of sense easily turns outward. If we want to turn it inward, then it revolts. After one or two minutes, it deviates. If we are meditating and if some sound disturbs us, we immediately want to open our eyes and see. Our heart is continuously beating, but have we ever wished to listen to it? Our life depends on this beating; we still do not want to listen to it. But if some firecracker bursts outside, immediately we want

to see what is happening because “पराक् पश्यति”. All the sense organs look outward, not inward similar to the water which tends to flow towards lower terrain. If we build a dam, only then it rises. Otherwise, it flows downward. Similarly, all the sense organs have a natural tendency to flow outward. That means by nature, 'Bahirmukhta' already exists in every human being.

But scripture makes us understand that “अहम् आत्मात्मना धातः प्रेष्ठः सन् प्रेयसामपि, अतो मयि रतिं कुर्यात् देहादिर्यत्कृते प्रियः.” Our house is dear to us, that is why we clean our house and throw dirt in the town. That means that our house is dearer to us than the town. Will anybody clean the town and bring the dirt to his own house? If somebody likes the town, he will clean his town and throw the dirt to a nearby town. So, in the flow of our affection, there is some order - House is dearer than the town, family is dearer than the house, our own body is dearer than the family. Scriptures explain “अहम् आत्मात्मना धातः प्रेष्ठः सन् प्रेयसामपि, अतो मयि रतिं कुर्यात् देहादिर्यत्कृते प्रियः”.

Gyani (knowledgeable) has such an affection towards his Atma that he, having left the body frequently also, goes on trying for bodiless liberation. Agyani (Ignorant) loves his body so much that he keeps doing something to maintain this body. The source of Bhakti is in Paramatma. Therefore, Paramatma says, “अहम् आत्मात्मना धातः.” There is an Atma inside this body. Similarly, there is Paramatma who resides in the form of Antaryami in our Atma or soul. “आत्मा सो परमात्मा” - is not our principle. Our principle is- Paramatma is seated inside our Atma. That is the reason why we call Him Paramatma. For example- Param-Mitra is the one who is the dearest friend among many friends. Similarly, the one who is dearest to Atma is known as

Paramatma. Another example is - among many ministers, there is one Prime-minister or Chief-minister. If there is only one minister, how can somebody be chief or Prime-minister?

Similarly, Bhakti has a relation with Paramatma, Gyan has a relation with Atma, and Karma has a relation with the body. If the body does not exist, Karma cannot be performed. Similarly, if there is no Atma, any information would not be known as Gyan. For example- Mike listens, the tape-recorder speaks, the radio also speaks, Camera sees, but in the absence of Atma, we do not call it Gyan. Can somebody say, "Camera saw it"? The camera does not see, but it clicks the photograph. Nobody says that 'Mike listens'; we say sound goes into the mike. Similarly, we do not say that radio speaks. We say that 'Radio is on.' There is a lot of difference between speaking and being on. All these gadgets do not have souls. So the source of knowledge is in Atma. Similarly, the source of Bhakti is not in Atma but in Paramatma. Therefore, "अहम् आत्मत्मना धातः प्रेष्ठः सन् प्रेयसामपि, अतो मयि रतिं कुर्यात् देहादिर्यत्कृते प्रियः."

Why is the body dear to us? Because Atma resides in this body. Suppose Atma leaves this body, then who will keep that body? If the body is lying without Atma, people will be afraid, even if he is a father, son, wife, or husband. So, what is the reason that we are scared of the body which was so dear to us? The answer is that this body is not dear to us. It is because of the presence of Atma or soul that the body is dear to us. The attraction or affection for any material thing or a person is not because of their existence but because it is useful to our body. If our son is earning money and feeding us, we like him. But suppose he wastes all our hard-earned money and does not

feed us; will we still like him? Any person or material thing which is not useful for this body, the relationship of affection breaks. If a husband does not give his wife any money for day-to-day expenditure and wastes all his earnings, will any wife continue to love him? If any wife does not cook and feeds her husband and keeps on hooked to TV will any husband continue to love her? The answer is no! So, the affection lies in the relationship of father-son, and husband-wife till each one is favourable to the other. If all are favourable to my body, we will have love, as soon as they are not useful, we lose affection.

So, it is because of this body, we have affection for anything. Similarly, the affection for the body is due to the presence of Atma. Brahm-Gyani wants to merge that very Atma also in Paramatma! Why? It is so because he knows that Paramatma is dearer to him than Atma. This way, we can say that if our body is dear, Atma is dearer and Paramatma is dearest. The same thing Bhagwan is trying to explain to us "प्रेष्ठः सन् प्रेयसामपि, अतो मयि रतिं कुर्यात् देहादिर्यत्कृते प्रियः" 'You are loving all things or persons because in the source is your love, which I am.' The tendency of our affection, our Gyan, and our Karma to incline towards the primary source Paramatma is known as 'Bhagwat-Abhimukhta'. And when our tendencies of Gyan (knowledge)-Kriya (action) - Sneh (affection) do not turn towards Paramatma, it is known as 'Bahirmukhata'. This decides whether we are 'Abhimukha' or 'Bahirmukha'.

Even if we are Atma-Abhimukha (all activities inclined towards Atma), in reference to Bhakti, we are still 'Bahirmukha'. Let it be Vairagya (reclusion), Tapa or Gyan, but if we are not inclined towards Bhagwan, in reference to Bhakti, it is



'Bahirmukhata'. Similarly, in Gyan-Marg, if a person is not inclined towards Atma, he is known as a 'Bahirmukha' in reference to Gyan-Marg. In the same way, if a person is following the path of Karma and he is not doing the Karma as per guidelines of scriptures and doing it as per his will, then he is 'Bahirmukha' as per Karm-Marg. So, 'Bahirmukhata' does not have one meaning. Which path you are taking as a reference, 'Bahirmukhata', will be decided based on that. For example, you are in your house but cannot meet others as you are sleeping in the bedroom or you are not in the house but in town or you are there but have gone to another town..... So, we decide on the presence of a person in reference to his location. Similarly, the decision on a person's Bahirmukhta is decided with respect to the path he is following.

Mahaprabhuji explains in Shiksha-Shloki that 'when you are not able to turn your Karma/ Gyan / Bhakti towards Bhagwan, then you are Bahirmukha in Bhakti-Marg. You need to do all Karma because it is for Bhagwan. Shri Mahaprabhuji says that this is not the right purpose to stay in your home because you have become a devotee, but “भगवत्साहित्ये भगवत्कार्यार्थं वा, अन्यथा न स्थातव्यम्”, If you're living for Bhagwat-seva with Bhagwan to relish Him in your home, then you will be able to enjoy Bhakti. This is known as 'Abhimukhta'. When you are living with Bhagwan for His seva, even if you are sleeping, it is for Bhagwat-seva. If you are awake, you are awake for Bhagwat-seva. If you are doing some business for running your house, it is for Bhagwat-seva. If you are marrying, it is for Bhagwat-seva. In the scriptures, the word for wife is 'Dharma-Patni'. If you are not able to do business alone, you bring a partner/ shareholder into the firm to run the business well.

Similarly, if a man feels he cannot maintain his Dharma alone, then scriptures advise him to bring a Dharma-Patni (wife). In cooperation with that wife (Dharma-Patni), do your Dharma well; only then she will be called Dharma-Patni. So, in our sect the Dharma is “सर्वदा सर्म्भावेन भजनीयो ब्रजधिपः.” If your wife is cooperating in your Bhagwat-seva, then only she is your Dharma-Patni. Otherwise, she is just a wife. So, if your material world is for Bhagwan, then even that does not generate Bahirmukhata in you; rather it brings Bhagwad-Abhimukhta. In Bhakti-Marg, if you are not able to maintain Bhagwat-Abhimukhta, you are Bahirmukha. Our entire world, such as our Gyan, Karma, and Bhakti, activities, should revolve around Bhagwan. If any Gyan (knowledge) that we are gaining is not useful for Bhagwan, then even Gyan can make us Bahirmukha. And if Gyan is helpful in seva, then the same Gyan becomes a part of Bhakti. If we are doing the Bhakti of some other god, we will also be known as Bahirmukha. So if somebody is Bahirmukha as per our norms, then do not consider him as Bahirmukha from all angles.

Some people consider Bahirmukhta as abuse. But it is not like that. The thought in mind may be something else, but if the tone is different, then the meaning also differs. As one Mullah said to a Hindu, "Surprising, you are taking a bath today, and after that, you will take a bath only tomorrow. But look at us; we are taking baths on every Jumma!" Similarly, if somebody calls us Bahirmukha in a sarcastic tone, we consider it abuse, but in a true sense, it is not. It is just to explain the form of words.

**Q: 74. How to offer our vices such as lust, anger etc. in Prabhu-seva? What is the difference between Making an**

## offer (Viniyog) and being offered?

A: 74. While exchanging money, sometimes in darkness, we get a counterfeit coin and later on we see it! If we have received counterfeit currency, then how to use it? The best use of that coin is to donate it to some Maharaj! In this, nobody is at a loss, and nobody gains from it! Similarly, lust, anger etc. are a kind of counterfeit coins lying in our pockets. If you want, you can use it. But the point to understand here is that we should not offer them to Bhagwan. As a matter of fact, all these vices are distortions of our one or the other capabilities. We have to offer those capabilities to Bhagwan and not their distortions.

If we look at it carefully, then all these vices such as lust, anger, greed, delusion, arrogance and envy look to be six but can be divided into two groups. Each consists of three vices. They are the distortion of two of our capabilities. These two capabilities are known as Ego and Attachment (Ahamta-Mamata). Anger, arrogance and envy are distortions of Ego (Ahamta), and lust, greed, and delusion are distortions of attachment (Mamata).

As per Ayurveda, if Vaat, Pitta and Kaff are balanced, a person is called healthy. If they are imbalanced, the person is unhealthy. This body created out of nature is a combination of these three virtues of nature. If they are in the right proportion, the person is healthy, and if they become disproportionate, the person falls sick. Similarly, if the ratio of ego and attachment are in balance in our body, we are healthy, and if they lose their proportion, we become sick. Anger, arrogance and envy are names of unhealthy ego and lust, greed, and delusion are

names of unhealthy attachments. The root cause is ego and attachment. We have to offer Bhagwan a healthy ego and attachments, not their distortion.

Sometimes, in our exchanges of thoughts with others, a counterfeited coin comes into the picture. Someone told a person that in Pushti-Marg, humility is the highest form of duty. That person very well took this. In reality, he was arrogant, but without understanding the meaning of humility in a true sense, he started behaving with humility. One day, some other Vaishnava asked him "Who are you?" He replied, "हरिपादपद्मनिरत-श्रीपायूदक - क्लिद्यन्- मूत्रलुठत् - पिपीलकवधूदासाः"! Vaishnava humbly asked only his name. But because he had been told to be humble, so instead of telling his name, he replied, "I am the servant of the feet of those ants, which live on the grass growing at a place, where Vaishnavas wash their feet!" Oh, So much humility! The person who had asked his name, felt very bad. So when asked about his name - "भवन्तश्च के?" he also replied, "श्रीमद्वैष्णव-शिष्यशिश्न- विगलन्मूत्रोत्थ-पूर्वाकुर-ग्रासासक्त - खरीखुराग्र- रजसां-दासानुदासा वयम्!" I am the servant of those ants which touches the feet of a donkey, who eats the grass of the place where Vaishnavas wash their feet!" That means- there is a competition in humility also. The essential requirement was to be humble, but that humility got distorted in the form of a super-ego. The person wants to show his humility, but in the competition of humility, it gets converted into an unhealthy ego.

In a way, our entire behaviour is an exchange of our ego and attachment (Ahamta-Mamata). We introduce ourselves that we are like this, and the other person gives such an introduction, which hurts our ego! When it hurts, we become

egoistic, envious and angry; Why? Because the other person became so humble. We should have more humility than him. If there is a Chhappan Bhog in one town, then all the other nearby towns start feeling that why should the Chhappan bhog not be held in their town also? Immediately a committee is formed, and the donation is collected! That means you do not want to offer Chhappan bhog to Bhagwan for the sake of offering, but because the other town offered it; you want to offer to show your supremacy! Generally, with such an offering, Bahirmukhata develops within us and not Bhagvad-Abhimukhata.

In Kishangarh, there is a similar competition between the two communities. When Hindus do a Jagaran, they sing Bhajans the whole night by putting on huge speakers. Poor Muslims lose their sleep. So, they also arrange a programme of Kawali for the entire night, that way Hindus lose their sleep. Sometimes, this competition lasts for two to three months! They do not allow anybody to sleep in the whole town. Arey! If you want to attract your Bhagwan or Allah, then do it quietly. Why do you want to trouble the entire town? But in devotion, if there is competition, then it is not Bhakti; it is Bahirmukhta.

“अर्पणं स्वामिभोग्यस्य स्वामिने ज्ञापनं मतम्।” Arpan (offering) is neither a type of renouncement nor a kind of donation. Arpan means- whatever best I have which can be offered to Prabhu, should be offered for His seva. So, vices such as lust etc., in no form are worth offering, but our healthy ego and attachments, which are the source of those vices, should be dedicated to Prabhu.

Now, please understand one thing clearly; there is a

difference between Bhakti-Marg and Gyan-Marg. In Gyan-Marg, even ego and attachment are also taken as distortions. But in Bhakti-Marg, they are considered distortions, only if they are not dedicated to Bhagwan. Mamata or attachment means 'Mine'. This scarf is mine; this bag is mine- this is an attachment. 'Ahamta' means - 'I', 'myself' and 'me'. In Gyan-Marg, this ego is definitely a distortion, but in Bhakti-Marg, It is taken as perversion only when it diverts us from our main path and makes us Bahirmukha. But if this ego is helping us in becoming Bhagwat-Abhimukha or turning towards Paramatma, then it is not considered a distortion. Instead, it is taken as a boon given by Bhagwan. Because of this, I am able to say, "Hey Krishna! I am your servant." Is there an ego or not, when you say "I" in the above statement? But it is not an unhealthy ego; rather, it is decorated with the ornament of Bhakti. Similarly, when we are saying "Shri Krishnah Sharanam Mama", then it is a kind of attachment. But this attachment or Mamata will not make us Bahirmukha, but it will help us turn towards Krishna. We consider this Mamata or attachment a helpful tool to achieve our goal, not a hindrance. So, the point to be understood here is that one thing we consider as helpful on one path, maybe a hindrance on the other path. There is nothing which is totally useless in all respects, and there is nothing which is helpful all the time. Our prudence is expressed when we know its usefulness and its place.

One person had an extreme propensity toward Gita recitals. It is indeed a good habit because Mahaprabhuji also says, “एकं शास्त्रम् देवकीपुत्रगीतम्।” There is only one scripture which is sung by Devaki's son, and it is Gita. But should we recite it in front of Thakurji? He will be surprised and say, "I have sung it for

you and now you are giving it back to me!" The funniest thing was- One day, he was reciting the following shloka in front of Thakurji- "बहुनि मे व्यतीतानि जन्मानि तव चार्जुनः, तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप।" "You and I have spent many lives. You do not know anything about it, but I know everything." - Bhagwan preached this to us. We start telling Bhagwan, "you do not know, but I know!" He will also be surprised at who has come to preach to me! So, reciting Gita is a wonderful thing, but if we are facing Prabhu, then we should sing Kirtan of His glory and His Lilas and not recite Gita. We should have at least this wisdom. Everything looks beautiful when it is in its right place. Everything may not look good in all places. 'If something is good, then it may not always be good at all places'. In Vallbhakhyan number eight, it is mentioned "समय जोइ शिर नामवा." Doing Namaskar is very good, but it should be done in front of the right person at the right place and at the right time. The right thing also looks awkward if it is not done at the right time. We should at least have this prudence.

We should have prudence in understanding when our Ahamta (Ego) and Mamata (attachment) are adaptable and when they are to be discarded. In Bhakti-Marg, we denounce our Ahamta and Mamata when it diverts us from Bhagwan or makes us Bahirmukha. But the same Ahamta and Mamata, if they turn us towards Bhagwan, are not to be denounced. Rather we should salute it. If a person becomes so ego-less that he does not consider himself as the servant of Bhagwan, then such a stone-hearted person is of no use in Bhakti-Marg? If he has become so renounced that he does not have attachment even with Bhagwan, then he is of no use in Bhakti-Marg. In this case, He should adopt Gyan-Marg. Such a renouncing attitude is not

useful in Bhakti-Marg.

The Ahamta- Mamata becomes healthy if we do Viniyog (offering) in Bhagwan through the methods prescribed in Bhakti-Marg. "क्रीडार्थमात्मनः इदं त्रिजगत् कृतं ते, स्वाम्यं तु तत्र कुधियोऽपर ईश कुर्युः" Everything is for the play of Bhagwan, and that way, the purpose of my existence is also for His play, for His seva. "I am His servant, and He is my Swami." In this way, if we adorn our Ahamta- Mamata, then the same Ahamta-Mamata, which is condemnable in the path of knowledge, becomes the most adorable in the path of devotion. In that case, even desires also would be oriented towards Bhagwan. Anger also would be expressed due to the presence of Bhagwat- Ahamta. That anger will not be a hindrance in Bhakti-Marg. Instead, it would be helpful.

There is a difference between presenting (Viniyoga) knowingly and offering to happen by itself. Why should we present our vices such as anger etc. knowingly to Bhagwan? But once our Ahamta- Mamata become divine, then even if we become angry, it would be an oscillating emotion (Sanchari-Bhav) of Bhakti; it will be a part of Bhakti. If there is some desire in us, that also will be part of Bhakti; as in the case of Seth Purushottamdas, he had a desire to have brinjal, which was a part of his Bhakti. Envy also would be a part of Bhakti, as in the case of one Vaishnava, who purchased a flower of rupees one lakh. Those vices are not a hindrance in our Bhakti; they cannot make us Bahirmukha because they are a part of our Bhakti. Similarly, this material world is not condemnable if it is a part of our Bhakti. "तावत् कारागृहं गृहं यावत् कृष्ण न ते जनाः।" This material world is a prison, till we do not ask Krishna to be seated in our material

world. Once he is seated in our material world, it is no more a prison but becomes a temple of Bhakti. Today also, if you go to Mathura, the prison where Krishna was born is known as Shri Krishna-Janma-Mandir because the place where Krishna is born does not remain a prison. Instead, it becomes a Mandir (temple) where Bhagwan resides. And the home, however beautiful it may be, if Krishna does not appear there, becomes a prison. So, we must choose whether we want our home to be a prison or a Mandir of Krishna.

Although it is not asked in the question, but I have to say that if somebody wants to do Bhagwat-seva, he must take Brahm-Sambandh. Whoever does not want to do Bhagwat-seva should not insist on taking Brahm-Sambandh, and he should not be given also. It is an offence if you take and give.

There is no doubt about the fact that democracy has given many benefits to our country Bharat. But it has caused one harm in a huge way, that all the preachers and leaders have become ideologically very weak. Everybody feels that if a large number of people do not follow him, he will be thrown out. That is the reason every preacher believes in doing big rallies. They think that if the crowd is behind them, they will be able to stand. Otherwise, they will be finished. Just like political leaders, such fear has been inculcated in the minds of preachers. But we must understand that by gathering people, you cannot maintain Dharma; its basic sentiment gets crushed. If you gather a large crowd without thoughts, then the disciples will be on your head. If you cannot nourish them, what is the purpose of giving them birth? If you are not able to provide them with proper nourishment, they will become rogues.

Even Mahaprabhuji never gave Brahm-Sambandh to the people who were not able to do seva. And today, if we give, then either we are more significant than him, or you are greater than 84 Vaishnavas. It is not the actual system. Brahm-Sambandh is an initiation for seva. So, whoever can maintain seva, whoever has the inclination and allegiance towards seva, only should take Brahm-Sambandh. You bring Krishna to your house for His seva, let Him appear in your house, and then you will see that your house will no longer be a prison; it will become a Vaikuntha, which is not available to even Gyanis. Mahaprabhuji says that the place where Bhagwan resides is nothing but Vaikuntha. Brahm-Sambandh is an oath to do Bhagwat-seva, "I am committed to doing your seva in my house, I am your servant, I had forgotten you, whatever you have given me is for your seva, I shall dedicate that now onwards in your seva. From today onwards, I am your humble servant and am committed to doing your seva." This is the kind of declaration we do at the time of Brahm-Sambandh in front of Prabhu. Even after this commitment, if we are not doing seva; then what is the use of taking an oath? If the girl does not want to live with her husband, what is the use of marrying? If you do not marry, only your parents will be disturbed; but if you do not go to your in-laws after marriage, both families will not be happy. If you do not have the inclination or the circumstances to do seva, then take initiation only of Ashtakshara and take Krishna's refuge, this was the old practice of our sect. In such a situation, please do not take Brahm-Sambandh.

**Q: 75. What is the meaning of 'Anyashraya'?**

A: 75. I had explained to you about 'Bahirmukhata' that

in Bhakti- Marg if you have a desire only for liberation, then it is a kind of Bahirmukhata. Similarly, in Gyan-Marg, having faith in Karma and in Karma-Marg, doing Karma as per your will is Bahirmukhata. Like Bahirmukhata, there are many facets of Anyashraya.

The main thing to understand here is- whose refuge have you taken? If you have allegiance to one particular form of Bhagwan, taking refuge in any other form or Swaroop is 'Anyashraya'. Please do not take it otherwise; it is just to make you understand. For example, in scripture, Draupadi established the relationship as a wife with five husbands. It is not considered licentiousness. But in the case of her ill thoughts about Karna, scripture says it was adultery. The reason was - she had married all five, so it was not licentiousness. Similarly, suppose a person who is worshipping five gods (Panch-Dev- Upasaka) takes refuge in all five gods; In that case, he is not doing any Anyashraya like Draupadi because all five Devas are his refuge.

In our sect, we do not worship five gods; only one Krishna is worshipped. But the thing here to understand is - 'Only Krishna is worshipable', the meaning of this statement, in case of seva we imply in one way, in case of Sharnagati we imply in another way, in case of Shravan we imply in a third way, in case of Kirtan we imply in yet another way. The form of 'Anya' (other) will be different. For example, in Varta, there is an episode of Ramdasji's meeting with Meera. He sang Kirtans praising Shri Mahaprabhuji. On listening to those Kirtans, Meera said, "Please sing some Kirtans of Shri Thakurji." In reply to this, Ramdasji said, "If these Kirtans are not of Thakurji, then

are they in praise of your husband?" Because, in his opinion, there was no difference between Mahaprabhuji and Shri Thakurji. Meera did not have that sentiment for Shri Mahaprabhuji, so listening to those Kirtans, she thought that she was doing Anyashraya and she should listen to Kirtans of only Krishna. Meera is right in her own way because she does not have sentiments similar to Ramdasji in Mahaprabhuji. Ramdasji was not discriminating between Mahaprabhuji and Thakurji. The second example is Soordasji. Somebody asked Soordasji, "Why have you not sung any Kirtans in praise of Shri Mahaprabhuji?" He replied, "I have not sung a single Kirtan till today, which is not in praise of Shri Mahaprabhuji. Whichever Kirtan I have sung, at the back of my mind, it was only Shri Mahaprabhuji." If we look at all the Kirtans sung by him, only one or two refer to Shri Mahaprabhuji; all others are of Shri Thakurji's Lila. Still, he never had a sentiment of discrimination. This Varta is just the opposite end of Ramdasji's Varta. Ramdasji was singing Kirtans of Shri Mahaprabhuji and considering them as Thakurji's. At the same time, Soordasji was singing the Kirtans of Thakurji and thinking them of Shri Mahaprabhuji. Meera wanted to listen to Kirtans, specifically of Shri Thakurji, and hence considered Shri Mahaprabhuji as 'other' or Anya.

Whose shelter have you adopted? Any other refuge is an 'Anyashraya'. For example, in our sect, we do not consider Shri Yamunaji different from Thakurji. So, will we be doing Anyashraya by saying "नमामि यमुनाम् अहम्"? We do not consider this as an Anyashraya. If we recite "आनंदः परमानंदः श्रीकृष्णास्यं कृपानिधिः" in glorification of Shri Mahaprabhuji, will it be an Anyashraya? No. If we praise Shri Gusaiji as "न मंत्रे न तंत्रे न च

ज्ञानसिद्धौ न वैकुण्ठबुद्धिस्तु वैकुण्ठलोके, गतिर्विद्वलेशे मतिर्विद्वलेशे रतिर्विद्वलेशे सदा वै ममास्तु”, will we call it Anyashraya? If you take anybody as another and take his shelter, only then it is known as Anyashraya. If you do not consider somebody as 'other', it is not an Anyashraya in Pushti-Marg. Whosoever is not considered as 'another', their shelter is not taken as Anyashraya.

Whom do we consider as 'other'? Its arrangement is different, not identical in all situations. For example, on the Ram-Jayanti (birthday of Ram), we sing Kirtans of Ram. Is it an Anyashraya? On the day of Nrisimha Chaturdashi we sing his Kirtans “यह व्रत माधो प्रथम लियो, जो मेरे भक्तनको दुःख दे ताको फारो नखन हियो।” Even we take Pancharit after his Snan. We celebrate Vaaman-Jayanti also. There is no Anyashraya in all this. But if we start doing seva of all these on a regular basis, it is considered Anyashraya. This is a very delicate matter, which should be understood clearly. Sometimes, even Krishna becomes 'other', and sometimes, others also become Krishna. We do not sing Kirtans written by Mahaprabhuji and sing Kirtans of people of other sects such as Haridasji, Hitaharivanshji, and Jayadevji and do not consider that as Anyashraya because it is not a thing which has been said without proper thought.

It has been thought with utmost care about what is acceptable and not acceptable on a particular occasion. For example, on the occasion of marriage, we worship Ganapati and do His invocation, consecration and prorogation in a betel nut. After the occasion, nobody bothers about that betel nut. There is no insult to Ganapati in that. Similarly, we should understand the handling of other deities in our sect. In Bhagwat, we listen to the glories of all the incarnations of Thakurji. In

Purushottam-Sahastra-Naam, written by Shri Mahaprabhuji, all the forms described there are taken as the forms of Krishna. There is one name written there as Shiva. So, in that Granth, reciting Shiva's name is not considered Anyashraya as it is considered one of the forms of Krishna. But in seva, let aside Shiva, even Krishna is regarded as Anyashraya sometimes. Because in our seva, we have not taken those forms or Swaroops as worshipable as per our method. So, whether an act is an Anyashraya or not, is a very minute subject. We cannot give one explanation for this. On which occasion, which form of Krishna has been considered as 'other' and which has not been considered as 'other', we have to understand this. On this basis, the decision on Anyashraya can be given. In Trividh-Namavali, there are 108 names of Krishna for each of his Lila; that is Gokul Lila, Mathura Lila and Dwarka Lila. There Shri Mahaprabhuji explains that by reciting the names of Gokul Lila, affection towards Krishna will be manifested in you, by reciting names of Mathura Lila, attachment towards Krishna will be manifested in you and by reciting the names of Dwarka Lila, an addiction of Krishna, which is the top most stage of Bhakti, will be manifested in you. For this stage Mahaprabhuji says “यदा स्याद् व्यसनं कृष्णे कृतार्थः स्यात् तदैव हि।” So, this glorious stage of Bhakti is achieved by reciting the names of Dwarka Lila. There, it is not considered Anyashraya. But seva if you are doing as per Dwarka Lila it will be regarded as Anyashraya.

The matter is the same, but we have to have the proper understanding. For example, we take pickles with Pakoras, but we cannot eat Rasgulla with pickles. So, we have to apply our prudence for what is suitable on which occasion. 'Everything is Brahm' - having understood this, we do not start doing seva of

Fan or shoe. If we touch somebody's feet, it is considered as giving him respect, but if we touch his head, it is considered as giving him blessings. The person is the same. Similarly, we consider the Krishna seated in Dwarka as 'Other' but do not consider Shiva's name recited in Purushottam-Sahasra-Nam as 'other'! So, first, we will have to understand the rationale behind the occasion before deciding whether any action is an Anyashraya or not.

**Q: 76. What is the difference between Swaroop-Nishtha (allegiance in Swaroop) and Dharma-Nishtha (allegiance in Dharma)**

A: 76. When in every action, there is a consideration of pleasure of Prabhu, then it is Swaroop-Nishtha and when there is a consideration of our own upliftment in our every action, it is Dharma-Nishtha. When we do everything keeping our body in mind, then it is Deha-Nishtha. 'I will do it because I like it'- this is Deha-Nishtha. "I do not like to do it, but as scripture says that it is my duty for my upliftment, that is why I am doing it" - This is Dharma-Nishtha. If in following Dharma, there is a discomfort to my Prabhu, and for his pleasure, I sacrifice my Dharma, then it is Swaroop-Nishtha.

In Varta-Sahitya, there is a context where a businessman comes crying to Padmnabhdasji for want of money. On that occasion, Padmnabhdasji asked him, "I will mortgage my Dharma and give you the money, but please do not cry at this time as my Guru is taking Prasad and will not take it if he sees you crying." In this, there is a Swaroop-Nishtha and not Dharma-Nishtha. For the pleasure of Shri Mahaprabhuji, he

mortgaged even his Dharma.

**Q: 77. What is the meaning of renouncing all the things which are Asamarpit (not offered)?**

A: 77. We have misunderstood the meaning of the word 'Asamarpit'. Whatever is kept in front of Shri Thakurji, we take it as Samarpita or dedicated. But it is not like this, as we keep even Chowki (table) and Pattal (leaf plate) in front of Shri Thakurji. So, does it mean that we start eating leaf plates like Buffalos! So whatever is kept in front of Shri Thakurji is not Samarpita. We should clearly understand the meaning of Samarpana (dedication) as per our tenets. Nowadays, in temples, you act like a customer, and we have become shopkeepers. The business of selling Prasad is flourishing because of both of us. But please understand that Prasad can never be sold; it is distributed. We donate one rupee and ask for Laddoo! This is not Samarpana. We have strayed away from our original path and have become Bahirmukha.

Prasad means 'Pleasure of Bhagwan'. The necessity is- Vaishnavas should offer things to Shri Thakurji purchased from their own earnings, who is seated at their home- that is the meaning of Samarpita (dedicated). If you are going somewhere and donating, then it is not Samarpana (dedication), but it is a Daan or donation. And if you take Prasad in return for donated money, then it is known as Datt-Apahaar, which is a sin of consuming Dev-Dravya (money which belongs to God), as per Mahaprabhuji. We cannot say at that moment that it is offered to Thakurji, so why should we not have it? Chowki and Pattal are also placed in front of Thakurji, so will you eat them? By putting



things in front of Thakurji, we can neither call it a Prasad nor take it. A thing which is sold or bought cannot be called Prasad. It is as good as Asamarpit (not dedicated). It should, in all cases, be rejected. As per the principles of Shri Mahaprabhuji, anything which is dedicated to Shri Thakurji is Samarпита (dedicated); everything else is Asamarpit (not dedicated) and should be rejected. “असमर्पितवस्तूनां तस्मात् वर्जनमाचरेत्।”

**Q: 78. What is Nitya-Lila-Vaad? When there is a Nitya-Lila on this earth, why do we need to do Bhagwat-Katha etc.?**

A: 78. We should try to understand the meaning of Nitya-Lila-Vaad in its right perspective. When we go on a picnic; the photographers will realise quickly that the scene or landscape is huge. The frame of the camera is limited. There are many things around the camera's frame, but you take photographs of a small portion of the entire landscape, which you like the most. Similarly, it is not that Nitya-Lila is the only Nitya-Lila. According to the time, the Nitya-Lila is happening in Vyapi-Vaikuntha. What do we mean by Vyapi-Vaikuntha? It is everywhere. Mahaprabhuji says that if you bring Thakurji into your home, Vyapi-Vaikuntha will appear there in your home itself because the one, who is omnipresent, can appear anywhere. What is forever is everywhere forever. The question is not 'where is it or when is it'? 'The Lila of Prabhu is Nitya'- its meaning is - it is occurring all the time at every moment. 'Lila of Prabhu is in Vyapi-Vaikuntha' - means it is occurring in each and every particle of this universe. But you should know how to relish it.

If you are not able to relish it here, then when you go up there also, you will see everything but Shri Thakurji. We say, "It is a beautiful Kesar-Hindola. At least it would cost 5-10 thousand." But did you come to do Darshan of Hindola or Shri Thakurji? So, up there also, you will see only Kesar Hindola instead of Thakurji. And if you tend to look at Shri Thakurji, you will see only Thakurji even if Kesar Hindola is there or not. There is a story in Mahabharata that Dronacharya taught the art of shooting arrow to all his students. After that, he wanted to test his pupils. He asked Bheem, "Do you see anything on the tree?" Bheem said, "I will uproot the tree and bring it here; whatever is there will automatically fall at your feet." Such people cannot shoot an arrow. He has to understand the surroundings before he shoots. In the end, Arjuna came, and in reply to Dronacharya's question, he said, "I can only see the eye of a parrot." The person who is able to see the target like this is capable of shooting an arrow. In Bhakti, also we need to have such focus.

Bhakti is a process which brings focus to your heart. The method of Gyan-Marg is to uproot the tree and shake it so that whatever is there will appear. As soon as you lose focus, the Gyan starts manifesting in your heart. When you start believing that Thakurji, who is seated in my home, is Poorna-Purushottam, it is Bhakti. And when you have a feeling that Bhagwan is everywhere, and when it does not matter to you whether you go to Sai-Baba or Hanumanji or Ambaji or Haji-Malang! Yes, Bhagwan is everywhere, but you are not a follower of Bhakti-Marg, but a follower of Gyan-Marg. Then do not pretend to do seva. In this case, there is no need to do seva. Focus on your Gyan-Marg. In that Marg, the idol you are

worshipping is just a symbol and will be thrown once you achieve knowledge. It is just like a taxi, which is to be left once you reach your destination. But if it is your own car, you will lock it and take care of it even when you reach your destination. Similarly, in Bhakti, the Murti or Swaroop on which you are focussing has to be taken care of and maintained properly. It is not to be thrown once you achieve the concentration of your mind.

Once you understand this difference, you will come to know that it is true that Paramatma is Omni-present, Everlasting, but when you start relishing Him in your own house, it is said that you have started experiencing Nitya-Lila. Otherwise - Nitya-Lila is occurring all the time. When you start focussing your Camera of Bhakti on that, only then it will appear in your frame. As you can see a part of the scene through the lens of the camera, similarly, try to see through the lens of Bhakti which scene from the Nitya-Lila of Bhagwan you have to click and bring it to your heart.

We do not bring Avatar to this earth; He comes by Himself. If He appears before you here, then only He is an Avatar. And the quantum of the scene from Vyapi-Vaikuntha, we click through Bhakti and store in our heart that much experience of Nitya-Lila we will have on this earth. When we search for Him, it is Bhakti. So, definitely, there is a Nitya-Lila on this earth, but we can experience it only when we try to click that scene through our Bhakti. This is the difference between the experience of Avatar and Nitya-Lila.

**Q: 79. 'Prabhu is Ras-roop'. So what do we mean by**

**'Ras-roop'?**

A:79 This word is very frequently used in our sect that Prabhu is 'Ras-roop', and there are many misunderstandings about this. 'Prabhu is Ras-roop'- means what? Recently, somebody has done a translation of one of our Granth. In that, this word is translated as - "Prabhu is a kind of juice"! But the juice is extracted from sugarcane, orange or apple; is Prabhu that kind of juice? Certainly not! So, when we say that 'Prabhu is Ras-roop', what do we mean by that? We need to understand this properly.

Everything has two forms- first, the thing as it looks and the second, how we perceive it. For example, if we have to build a house, we call an architect, and he builds it for us. So, this is one form of the house, he built. The house built by him doesn't need to be suitable for our living. So, we make changes in that house according to our needs. Now, this transformed house is another form which we have given to it. This form was not there earlier; we have given another form to it. Another example-The stone is a stone, but if a sculptor creates a statue out of it, it is another form. Was it there earlier? It was there in the mind or the heart of the sculptor, and when he manifests that form in the stone, the stone adopts that form. That form was not there in the stone earlier.

Therefore, there are two forms- one is the stone as it is, and the other is the form which the sculptor has given to it. The first one, we can take it as 'Niras' (In which there is no beauty) or without any expression. And the other form which the sculptor has given to the stone is Ras-roop. The sentiments that a

sculptor had in his mind, have been expressed in the stone.

Now, somebody may raise the question that the stone was given a form which was not there earlier, so can we say that it was the real form of the stone? If it is not the real form, then we cannot call it a form of stone. But we have understood the definition of reality in a very limited sense because how can you call the original form of stone real? Which form of stone is real? For instance, if you go to a shore of a river, then you can see that stone gets cut slowly by the current of the water, and it takes the round shape of Shaligramji. Is that the real form of stone or is it given by water current? In Particular, you will get such stones in the Himalayas near Gangaji and Yamunaji. We do not call this form of stone- real. Initially, it was not round, but nature has transformed it into a rounded form. On the seashores, the air current cuts the hills and gives them different shapes. Can we call it the real form of stone? Yes, it is real. Similarly, if any sculptor gives a shape to a stone, it is real only.

Some people think that whatever form we give to Prabhu through our sentiments is just an imagination. Therefore, being unreal, it is not capable enough to give you spiritual upliftment; it is only an imaginary figure that you have created for your worship. But this is not our principle. Because the stone has the capacity to transform itself into a human form if some sculptor embossed it on. It can take any form, such as gods or an animal. Water does not have this capacity. Water cannot take any form. Few things have the ability to take any form which a person wants to give it, and few things do not have this capacity. Similarly, in our sect, it is accepted that Paramatma has the ability that whatever form you want to give

Him through your Bhav or sentiments, he is capable of adopting that form. That is the reason it has been said, “ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।”

We do not have this capacity. You may consider me a saint or a Gyani, but I cannot become a saint or a Gyani according to your Bhav or sentiments. You may have a sentiment of a friend towards me, but what if I ditch you? Human beings are just like water. Whatever form you want to give, it is not necessary that he will adopt that form.

But Paramatma has the capability to adopt any form which we want to give Him through our emotions. That is why it is said, “मल्लानामशनिर्नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान् गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः। मृत्युर्भोजपतेर्विराड्विदुषां तत्त्वं परं योगिनां वृष्णीनां परदेवतेति विदितो रङ्गं गतः साग्रजः” What is the reason? Krishna did not appear in so many forms; He was only one. But in whichever form a person wants to see Him, Paramatma adopts that form through the process of the vision of that person. Whichever Bhav a person has towards Him, Bhagwan will give His Darshan to him in that form. Paramatma adopts that form only for that particular person. That is the reason why Krishna was just a student for Sandeepani. He may be Gyani or Guru for Arjuna, but for Sandeepani, He is his disciple, and such a disciple, who has to be taught, who has to be explained to make Him understand. For Arjuna, He may be omniscient, a Guru or Paramatma. So, there are various forms of Paramatma; for example, in Gokul Krishna was stealing butter, and in Gita, the same Krishna was saying that stealing is a sin. Which form of Krishna is true; of a preacher or a thief? If, as per your Bhav, you say that one is true and the other is false, you have not

understood the reality of Krishna. Krishna is “सर्वं खलु इदं ब्रह्म”, He has taken every form and hence, all His forms are true. That is why the wrestlers saw a lightning force in Him. All the men present there saw an eminent personality in Him. The women there saw Him as a Kaamdev in real form. The cowboys saw Him as one of them only. Wicked kings saw Him as a person who was capable of punishing them. But Devaki and Vasudev did not see anything like this. They saw a very delicate child coming to them. They were afraid that Kans would kill Him! They were worried about Kans, but what did Kans think about Him? Writer of Bhagwat says, “मृत्युः भोजपतेः।” He saw death coming to him. He was not able to see Krishna, but he saw Krishna as his death in a real form approaching him to embrace!

All these forms of Prabhu are real and transcendental. But please understand one thing; whichever form Prabhu adopts for His devotee or whichever form He adopts as per the devotee's emotions, that particular form is only for that individual, not for everybody. Vasudev and Devki never saw death in Him like Kans. Similarly, Kans did not see a delicate child in Krishna. If we put this case in front of a judge and he asks witnesses for the details of a person, all will reply differently. He would really go mad. One witness would say that he saw death coming. The second witness would say that he saw a delicate child, and the third would say that he saw an eminent personality approaching. Fourth would say that he saw only a cow-boy. When all give contrary evidence, then how the case will proceed? Who was there and who was not- this is known as Brahm. As per Shri Mahaprabhuji's terminology, it is known as Viruddha-Dharmashraya (possession of contrary attributes). “प्राकृतधर्मानाश्रयम् अप्राकृत-निखिल-धर्मरूपमिति, निगम-प्रतिपाद्यं

यत्तच्छुद्धं साकृति स्तौमि।” He can possess all the contradictory attributes as He is the refuge of Viruddha-Dharmas and that too with such a perfection that He can give His Darshan according to the Bhav of a devotee.

There is a statue in the Hyderabad Museum crafted out of marble stone. It is a single statue standing in one pose. But if you look at it from one side, you will see a warrior standing, and if you see it from the other side, you will see a delicate lady standing modestly. The statue has been made out of one stone only; not that it has two parts. The same hand which on one side is of a warrior, on the other side it is of the lady. One side is a sentiment of a fighting spirit, and on the other side, there is an emotion of delicacy. The sculptor has tried to express two contradictory emotions in one statue. But to look at two emotions, you have to move on both sides. For Prabhu, it is not necessary. No artist can create such an object which reflects several emotions as per the onlookers' sentiments. This is really a fantastic thing. The capability of a human artist is limited. Prabhu has many folds or infinite capability to adopt forms as per devotees' sentiments. Buddha's main statue in Ajanta caves is precisely like this. If you throw light from the front, it shows Shant Bhav (peaceful emotions). If you throw light from the side, it shows a sentiment of compassion. The face is one but shows different emotions based on the direction of light you are throwing on it. But this also depends on the direction of light. Offering all the emotions at a time from the same direction- this capability is possessed by Prabhu only, as it is written in shloka “मल्लानाम् अशनि...”.

So, the capacity to become a scene according to the

viewer's emotions is known as 'Ras-Roopta'. In Mahadev Lila mentioned in Bhagwat, Mahadevji says about Krishna, "He is Brahm; He is Paramatma." On this, Yashodaji says, "My child will be afraid of seeing a person like you with tangled hair." How to understand whether He will be afraid or make others afraid? Both the statements are true. For Yashodaji, He is a child who will be fearful of such things, and for Mahadevji, He is Brahm who is capable of making the entire universe fearful of Him. He is Kaal of Kaal. Both of His forms are true.

Shri Mahaprabhuji beautifully describes the incidence of war between Devas and Daanvas. He says at that time, Bhagwan appeared there sitting on His Garuda. Both Devas and Asuras had His Darshan. But there was a difference in the sentiments of both. Daanvas viewed the scene as - A Garuda is coming and Bhagwan is seated on it. Devas viewed Bhagwan coming sitting on Garuda. Both the statements have the same meaning, but the sentiment has changed. Imagine that our daughter and son-in-law are coming to our house. What will we think? We will say that our daughter is coming along with our son-in-law because we give importance to our daughter. Both are indeed coming, but we will see what we want.

Typically, it is happening in our temples also. We do not see Thakurji there, but we see Hindola of Kesar, and we say that also. If somebody asks us, "Where have you been?" Our answer will be, "We had gone to have Darshan of Kesar-Hindola." In this, Thakurji is lost somewhere. If somebody asks, "Where are you going?" Normally our answer is, "Going to have Darshan of Chhappan-Bhog." This means our vision is not on the enjoyer of that Chhappan-Bhog, but it is entangled on

Chhappan-bhog! This is 'Ras-Roopta'. Somebody wants to relish the enjoyer (Bhokta), and somebody wants to enjoy Bhog. The way you have Bhav, you will get Darshan of only that. Someone who has a liking for Bhog, even if Shri Thakurji is seated there, will only look at the Bhog. Thakurji is lost for him. "यद् -यद् धिया त उरुगाय विभावयंति तद्-तद् वपुः प्रणयसे सद्नुग्रहाया" Why does Thakurji wear Kostubh-Mani? Shri Mahaprabhuji says that if the people who have come to do Darshan of Shri Thakurji, have the importance of Laxmi in their mind, their vision will get stuck to Kostubh-Mani and not to Thakurji. Prabhu wears ornaments because if somebody wants to have His Darshan with Laxmi in mind, it is not necessary to draw the curtain in front of Thakurji. The ornaments themselves become a curtain. We will do Darshan of decorations but forget Him, who has worn these ornaments. And the people who have been bestowed with such a sentiment and vision that they can reach Him will have His Darshan instead of ornaments.

This is known as 'Ras-Roopta'. Whoever has got a particular Bhav for Him in his heart; Prabhu responds to that Bhav and takes a form according to that Bhav. We should try to purify our Bhav. If we try to do His Darshan with Pushti-Bhav, He will certainly give us Darshan. If we go for His Darshan with Pravahi-Bhav such as Phool-Mandali, Hindola, Chhappan-bhog etc., we get lost in such Manorathas (celebration); we do not get His Darshan. In that situation, there is a Rasabhas of Pushti-Bhav.

Prabhu is Ras-roop', in this statement, one point is as above. The second point is- Whichever Bhav we have while having His Darshan, Prabhu responds according to that Bhav

and the Swaroop which gives response according to that Bhav, are two facets of the same Prabhu. There is no difference between those two. For example, this carpet is visible due to the light coming from the tube light. In this case, there are two things - one is tube light, and the other is carpet. But tube light is shining because of its own light, so tube light and the light coming from it are not two things; it is one only. Carpet and light coming from Tube light can be two things, but a tube light and the light coming from it cannot be two things; it is one thing. Similarly, Prabhu and our sentiment or Bhav for Prabhu are not two things; it is one thing only. Raskhanji says “प्रेम हरिको रूप है ज्यो हरि प्रेम स्वरूप, एक होई दोउ दो लसे ज्यो सूरज और धूप।” The sun and its light are not two identities, its one thing only. Still, we observe them as two identities, one is a round object, and the other is in the form of its light. Similarly, Prabhu and our Bhav for him are not two things; it is the same. In this sense, Prabhu is known as Ras-roop.

Prabhu is seated in the form of Bhav in our hearts. We are doing His Darshan as per that Bhav, and from that point of view, Prabhu is seated outside also. His presence in our hearts and our vision shows that He is inside as well as outside. In our seva, we show a mirror to Shri Thakurji. How is it shown? First, we show it straight to Thakurji so that He sees His image clearly in that mirror. After that, we slightly incline the mirror and see Prabhu's image in that mirror; the way His image is viewed in the mirror, we should have a similar image in our hearts also. After that, we bring the mirror close to our hearts and touch it. This is because "the way your image is clearly visible in this mirror, please be seated with this clarity in my heart in the form of Bhav." The form which is in front of our eyes and the form which

is there in our heart as Bhav both are the same; they are not two. “रूप बेऊ एक ते भिन्न थई विस्तारे” (Vallbhakhyan no 7). One Prabhu is performing His Lila by taking two forms. At one end, it is in the form of Bhav in our heart, and at the other end, it is the object which is supporting that Bhav. In this sense, we call our Prabhu as Ras-roop.

Now, if somebody assumes His form as sugarcane juice; Prabhu is not Ras-roop in that sense, this should be clearly understood. Some people think that Shringar-roop is the only indication of Ras-Roopta, and our Prabhu being Shringar-roop makes Him Ras-roop. But we must understand that because He is Ras-roop, the Shringar- ras also is a form of Prabhu. “रसो वै सः रसं लब्ध्वा आनंदी भवति”- Shruti says. That is how Prabhu is a Ras-roop. That means He is present in all the forms of their Bhav and the object to support that Bhav. In this sense, He is Ras-roop. In this sense, He is blissful. He can be a support to Shringar-Bhav; in this sense, we can consider Him as Shringaratmak; there is nothing to hide in this, but please understand that Ras does not only mean Shringar Bhav.

**Q: 80. What is the difference between Sarva-Bhav and Sarvatma-Bhav?**

A: 80. In scriptures, many processes have been explained in the context of the creation of this universe. In day-to-day events also, we can see several processes of creation. For example, when we plant a seed, first it sprouts, grows into a tree and takes various forms such as leaves, flowers, and fruits. This is one of the processes of creation. There is yet another creation process such as-a copper-smith does not create

copper but it gives it a form to make pot or utensils. In this process, we see a clear distinction between smith and copper. The third possibility is- as the milk becomes curd. In the process of pot making, the attributes of copper are not lost, but in the case of curd, all the properties of milk vanish. We cannot call it milk anymore. Similarly, when a seed transforms into a tree, we do not call it a seed anymore; we call it a tree. All these are examples of creation, but all are different in form. The Fourth process of creation has been explained by Shri Shankaracharya. When we go in the dark and there is a rope hanging and we mistake it for a snake. Just for the sake of it, we can call it as follows- 'the snake is created in the rope'- but the fact of the matter is, neither the snake is created in the rope nor the created snake brings any change in the rope. It is only an illusion of a snake in the rope.

So, which example out of the above four suitably describes the process of creation of Jiva from Brahm? Every philosopher chooses an example of his liking and based on that example, explains his point of view. Although examples can make us understand a thing, still the thing is not proven. Therefore in scriptures, it is said that “लक्षणप्रमाणाभ्यां वस्तुसिद्धिः।” The thing is proved by both- example and evidence. The examples are only given to explain a thing; for proving a thing you need to give evidence. I will explain it through an example of this mike. I say "I had seen a similar mike at such and such place." But what I saw, was it a real mike or a toy? So, by simply giving an example, the thing is not proved. But when I speak, 'it amplifies the sound', that is why it is known as a mike. When I show you this evidence, it is proved that it is a mike. If it is not able to amplify sound but still looks like a mike, then simply

showing it does not prove that it is a mike.

All the schools of Vedantic philosophy agree on one point that if there is any evidence in the context of Brahm, then it is only narrations of scriptures because we are not able to see Brahm through our worldly eyes, the reason is that Brahm is not a worldly material. We cannot prove Brahm by sheer logic. But as somebody asks "Who is my father?" and the mother replies, "He is your father." Similarly, like the mother's word, the existence of Brahm is proved by the words of the scriptures. Otherwise, Brahm is not such a thing, which can be proved by perception, evidence or observation.

The scripture understands the creation of universe as follows: “स वै नैव रेमे, स द्वितीयम् एच्छत्, स आत्मानं स्वयम् अकुरुत्, स हैतावानास। स वै सर्वमिदं जगत्।” Brahm was alone; There was nothing other than Brahm. That Brahm thought that I should acquire many forms. “हन्ताहं नामरूपाभ्यां व्याकरणवाणि।” I should expand my existence by adopting many forms and names. For example, one seed takes the form of a tree, flower, leaf etc. That is an expansion of a seed. “एकोऽहं बहु स्याम” I am only one and should become many. According to that, Brahm, who was alone, adopted many forms and names and manifested Himself in the form of the universe. That Brahm has only transformed Himself into this form, which is known as the universe. Therefore, there is no material in this universe, which does not have Brahm as the ingredient material in its formation. “घाट घड़िया पछी नाम-रूप जुजवा, अंते तो हेमनुं हेम भासे, ब्रह्म लटका करे ब्रह्म पासे” - (Narasi Mehta). If a ring, bangle, necklace etc are manufactured from gold, then all are different forms and names of gold. Suppose a king wears a crown of gold, he sits on a sofa of gold, he spits in a pot of gold-

everything is crafted out of gold. Similarly, all the varieties of this universe such as -this is beautiful, this is ugly, this is excellent, this is bad- all these are “नाम-रूप जुजवा. अंते तो हेमनु हेम भासे” All these names and forms are adopted by Brahm, Brahm and Brahm only. There is no adulteration of anything else in that. We cannot make any ornament with pure gold; this is a weakness of the material gold. But Brahm is all- capable. He does not have to depend on anything to become the universe. “ब्रह्मत्वाद् ब्रह्म” He is Brahm because He can take all the forms and names. For copper to become a pot, a copper smith is required. Brahm does not require such a force; He can become anything, whatever He wants. As a seed requires light, earth, water etc to become a tree, Brahm does not require anything to transform itself into this universe. Milk does not transform itself into curd; we need to put an acetic thing in it for it to take the form of curd. But Brahm is pure. “शुद्धं समं सदसत् परमात्मनः” Had there been anything other than Brahm, only then we would be able to mix! “स आत्मानं स्वयम् अकुरुत्” He had transformed Himself into all the materials of this universe. This is known as Sarva-Bhav.

By reading and listening to this, we can understand that everything is Brahm, but how to experience it? Listening and reading do not make us experience this fact. Why? We can hear sound and see pictures on a TV set, that sound and picture are not produced by TV, because if the TV station is closed then even if you switch on the TV, you will not hear or see anything. As a matter of fact, that sound and pictures are produced by a TV station and through the electromagnetic waves; it reaches the TV set of our house. But we cannot hear a sound or see pictures without a TV set. We have to have one with us and switch it on so that we can hear sound and see pictures.

Similarly, Brahm is Omni-present, but He has some switches. When we push those switches, then only we are able to see Him or listen to Him. Simply by saying and listening about Him, we will not experience Him. As described by the scriptures, those switches are Karma, Gyan and Bhakti. Once you switch on those switches, you are able to experience Brahm. One more point also needs to be understood here. If you do not have an electricity connection, then also you will not be able to hear or see anything on your TV set. That is the reason Shri Mahaprabhuji treats the grace of Paramatma as that electrical connection or as means without which we will not be able to experience Brahm. “कृपा बिना सिद्धि नव थाय” (Dayaram Bhai). In this manner with the grace of Bhagwan and following one of the means of Karma/ Gyan/ Bhakti, we will be able to experience that everything is Brahm. This experience is known as Sarvatma-Bhav.

But there is a difference between Bhav and awareness. While awareness is slightly neutral and indifferent, Bhav has warmth and sensitivity in it. For example, we are going somewhere and we observe an accident. So we are aware that there is somebody hurt in that accident, but if we do not have sensitivity in our hearts, we will not have this emotion that we should take him to the hospital. If you come to know that the deceased person is known to you, then certainly you will be sensitive towards him and there would be some Bhav arising in your heart. This way, Bhav (sentiments) and having an awareness are two different things. So, 'Brahm is everywhere' - this awareness is Sarva-Bhan and the manifestation of warmth and sensitivity that Brahm is everywhere - is Sarvatma-Bhav.



There can be many stages of this Sarvatma-Bhav. Depending on the eligibility of the person, in the beginning stage of Bhakti, at the final stage of Bhakti, in Maryada-Bhakti, in Pushti-Bhakti etc; there can be many varieties of Sarvatma-Bhav. In brief, such a warmth in the heart such as "Brahm is everywhere, everything is Brahm." is known as Sarvatma-Bhav.

Sometimes 'Sarva-Bhav' is termed as Sarvatma-Bhav and sometimes it means something else also. And that meaning of Sarva-Bhav is like this - "त्वमेव माता च पिता त्वमेव, त्वमेव बंधु च सखा त्वमेव, त्वमेव विद्या द्रविणं त्वमेव, त्वमेव सर्वं मम देवदेव।" Means that in one Prabhu, establish all the sentiments- You are my son, my father, my brother, my Guru, My friend, my wealth, everything is you and you only. We can call this also as Sarva-Bhav "सर्वदा सर्वभावेन भजनीयो ब्रजाधिपः।" We should worship Bhagwan through all the sentiments. This way, Sarva-Bhav is sometimes used in the form of Sarvatma-Bhav and sometimes used as "everything is Him". In brief, this is the explanation.

**Q: 81. "धर्म ही ते पायो यह धन" in this which is the implied Dharma?**

A: 81. Dharma can be performed because we have got wealth; we do not become wealthy by performing Dharma. But the kind of wealth mentioned here, we cannot get by performing any other Dharma. This wealth is not possible to get from any path other than Pushti-Marg. We got this wealth that is why we will be able to perform Pushti-Margiya Dharma. So, this Kirtan is sung not to express the Bhav that we can get that wealth by performing Pushti Dharma but to express that you cannot get this kind of wealth by performing any other Dharma. This is the true meaning of this. "नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन। यमेवैष

वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम्।" this is our principle. We do not get wealth (monetary benefits) through our Dharma; if we get it through other Dharmas, then it is a different story. Otherwise, we should take the contrast meaning, we should not take a direct meaning of this.

### **THOUGHTFUL CONTEMPLATION**

**Q: 82. To adopt Jivas and propagate Dharma, Shri Mahaprabhuji did three circumambulations of Bharatvarsh. Other preachers also used to go village to village to propagate their Dharma. So, if our Goswamis go out for this, why should there be an objection?**

A: 82. I do not think that anybody has put them behind a curtain. All are freely moving around.

**Q: 83. Recently, there has been a tremendous increase in the material wealth of Goswamis. The Vaishnavas, who are knowledgeable, understand this and it does not make any difference to them, but it has an adverse effect on the new generation. So, there is difficulty in propagating the Pushti-Marg and it is not possible to disburse the knowledge of our sect to the new generation. What is your opinion on this?**

A: 83. In our Kishangarh town, there was one Nimbarkacharya who made a beautiful kirtan - "जगतमें फेसन ही की मांग" The thing is that the famous thief only gets killed. I do not think that any of the Goswamis have more than 10 crores worth of wealth. It is possible that a few of them may have, but

certainly not all.

There was a time when things were cheap. Somebody donated a piece of land to my father. I had made a document for that but still at the time of the land ceiling act, the court sent me a notice that I had to surrender that land. I asked one of the lawyers that what I should do. He replied "By making merely documents, you will not be allowed to keep it. You will have to surrender it." That was the last day, so I asked him "What should we do now?" He said, "Still there are two-three hours left, so please run and surrender this land immediately." So, both of us ran towards the court. People standing there were shouting, "Maharaj! How much money have you accumulated?" I told them, "I have not accumulated anything but if our forefathers have left something, then should we not sort out the matter?" So, it is like this.

But people think that Vallabhkul has a lot of wealth. So the famous thief only gets killed. I do not think that the Guru of any sect would be less prosperous than us. Only thing is that we have been identified, so people think that we have become prosperous. What should we do, if we are, let it be. If our forefathers have left this wealth, is it our mistake? We never accumulated this, we never did any business to accumulate this wealth. If people are leaving this with us, what should we do? If you do not like it, then do not keep it. So, the problem is sorted out.

Yes, this is also true that the new generation reacts to it. We are not able to explain the principles of our sect to the new generation, which we should. If we explain the principles to

them, they will understand us properly.

And one more thing that our sect is not of renouncement and penance. The people who have renounced the material world leave a house of Rs 50000 and make an Aashram of 10 Lakhs to 1Crore. They live in an air-conditioned Aashram; they purchase all expensive cars. We do not have that much property. We are following Grihastha, and we accept it also. We have children. So if we have a little bit of property, then let it be there, why are you getting angry at us? But this is also true that we Goswamis are not able to preach our principles to the new generation; this is our drawback. I accept this; there is no doubt about this.

Now, this difficulty in parting knowledge of our Dharma to the new generation can be solved only when every parent takes responsibility to generate interest in their children about their Dharma like they generate interest in taking over their business; they generate interest in watching TV. The problem arises when the old generation distances the new generation from their Dharma by making them untouchable. When they want to come and follow you in your Dharma, you scold them due to the strict rules of Aparas. They also feel that if they try to come near you, you will become an incarnation of Durvasa Rishi. So they decide not to come near you. And if they do not come near you, they will not understand anything about their Dharma. Then it is but natural that the problems in making them understand would arise. So, if we need to do something, we should not scold them on this point; try to keep everything normal and generate their interest in Dharma. Once they start relishing seva, why would they not take an interest in

understanding the Dharma? There is nothing in our seva that anybody would not like. If a person has a slightly sensitive heart, then there is nothing in our seva that he would not like. But we have made a huge and horrifying environment of untouchability around our seva. Leave the children aside, even elders are afraid to come near. “सहज प्रीत गोपाल हि भावे”. So, just do seva with normal behaviour, then there will not be any problem.

**Q: 84. In Havelis, a lot of Samagri is offered to Shri Thakurji. Still, Goswamis have separate cooking (tapeli) for themselves. Why is it so?**

A: 84 The question is very serious. In Rajasthan, there is a saying that if I remove my clothes, it's only me who will be naked. I do not want to be seen as naked. No doubt that I am a Baba but not a Naga-Baba. That is why I would say that you better ask this question to the people who are doing such a thing and not me.

**Q: 85. The one who is a Creator of not only this world but the entire universe, can He become our child? Can we make him sleep like our child? Can it be called a notion of the scripture if we make Ishwar so insignificant? If not, then what is the meaning of worshipping Bal-Krishna? Is it not a perversion of the human mind if we call the Creator of this universe a child? Otherwise, what is the reason for considering Krishna of Gokul only as ours and Krishna of Dwarka, not ours? 'After leaving for Mathura, was Krishna no more a Purushottam'?**

A: 85. Many things have been asked in this question.

Maharshi Arvind says- God is great, says Mohommadians. Yes, He is so great that He can afford to be weak whenever that too is necessary. God is an infinite possibility. Therefore, truth is never at rest; therefore, also error is justified of ..... children.

So, we can also say that the one who created this universe, if He wants, He can become a child. Because He Himself is taking an oath “ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्”. If Jiva wants to see a child in the Creator of this universe and behave with Him like that, then why can't He become a child for him? Imagine there is a wrestler just like King-Kong who has enormous strength. But if he does not know how to play with his children delicately and uses his strength to break their limbs, then will we consider such a man a human being or a demon? King-Kong can break the leg of Dara Singh in wrestling; for that, there has to be a regulation which is made before the match; otherwise, it will be treated as a foul or a crime. Thus being capable is one thing, but the main point is different, and that is the rightful use of the strength or capability. When we call Ishwar the controller of this universe, we should clearly understand that being a controller is His capability. If Ishwar is not free to use this capability at the right time, then instead of His capability, it will be treated as His helplessness. We cannot call helplessness His capability. Therefore, the controller of this universe, using His capability, can decide to become a child whenever He desires. And that is the true greatness of His capability.

One more point which is thought-provoking. If we can ask such a question about Ishwar, then somebody can also say why should we consider this Tattva as Ishwar? As we had a king

of the city or country in earlier days, that is the reason we have imagined someone to be a king of this universe. Now, that period of the Kingdom is over. We have democracy now. There is a prime minister who is chosen by the people. In this case, if we consider the ruler of this universe as prime minister, who has elected Him? And if He is accused of scandal, will it be possible to dethrone Him from His seat? The only point to understand here is that there will be, in one way or the other, some human angle in viewing the relationship of Ishwar and this creation in considering Ishwar as Ishwar. In the end, if it becomes necessary to bring Ishwar into human relationships and our heart, which is full of affection, wants to see all-capable Ishwar as a child as per its nature, then why can Ishwar not become a child?

Ishwar, bound by the sentiments of His devotee, Himself quotes this in His oath “ये यथा मां प्रपद्यन्ते”. Ishwar may be a great wrestler, but if He wants to play in Pushti Jiva's house by becoming a soft and delicate child according to his affectionate sentiments, or wants to eat whatever his devotee offers Him or sometimes hide or sleep on the lap of a devotee due to the fear of shrillness of Gyanis, then it is just a matter between Him and His devotee. Why should others be bothered about it? It is said that “मियां बीबी राजी तो क्या करेगा काज़ी?” Similarly, the devotee and his Bhagwan are satisfied and happy with each other. That is why He is playing, eating, and sleeping on the lap of His devotee. The interference of others in this matter is nothing but a "distortion of Human-mind". If you do not have Bhakti in your heart, you should not discuss the relationship between Bhakt and his Bhagwan. “मियांजी दुबले क्यों ? सारे गाँव की फिर्र” So, it is unnecessary to lose your weight on other's issue.

It is also asked in the question, "like this, can it be called a notion of the scripture if we make Ishwar so insignificant?" The answer is No! If the scriptures have not been studied seriously, then you should not take them as thought suggested by the scriptures. But the main point here is not about the scriptures but the sentiments of a devotee towards his Bhagwan. Suppose the scriptures do not describe His worship assuming Him as a child, but still, if the sentiment in the heart of the devotee is forcing him to consider Ishwar as a child, then what is the drawback in this? All the scriptures only describe the greatness of Ishwar but has He not ever taken the form of a child for His devotee? Are the Kirtans sung by Surdasji and Tulsidasji a mere dry poetic imagination? Is it not their divine experience? Have Maharishi Vyasji and Valmikiji written Bhagwat and Ramayana just as an expression of their dry poetic imagination? Just ask those Maharishis!

Why not consider even Ishwar a dry imagination if this is an imagination? Thus, it is better to be totally atheistic rather than a half-hearted atheist because at least there is some logic in that. In a half-atheistic presumption, we do not even get that.

The creator of this universe Himself suggests, “युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत्, चिंतयंतौ कृतस्नेहौ यास्येथे मद्गतिं पराम्” this way He is proposing to see Him as Ishwar and with a sentiment of affection.

But just by giving a diktat that "Love me", the affection does not get surged in a person's heart. If the affection gets established in the heart of people by doing so, all the political leaders would have given this diktat so that their chair remains

intact. Therefore, even if there is a diktat by the scriptures in the context of affection, it would be a waste. How does this love gets generated in the heart? What is its purpose, and on whom it is expressed, only the person experiencing it can say or know. The people who only discuss or who only preach or who only give diktat can never understand this subject.

And still, the devotees see various Lilas of Bhagwan ('the controller of the universe' in person) and are engaged in his seva of feeding Him, making Him asleep, awakening Him etc. They do not bother whether the scriptures prescribe all these activities or not! Their life is filled with the fragrance of the art of living. But an art critic can rarely be a true artist. He does not get this fragrance of life. His job is to pick the dried leaves and analyse them. That is the reason why such questions arise in his mind. Otherwise, tell me, who is the controller of this universe in the end? Somebody has very well said in reply to this question, "what is God after all? An eternal child playing an eternal game in an eternal garden."

In the end, there is one thing asked: "Otherwise, what is the reason for considering Krishna of Gokul only as ours and Krishna of Dwarka, not ours? After leaving for Mathura, was Krishna no more a Purushottam" Arey! Krishna is never in dearth of His Purushottamattva, neither in Mathura nor Dwarka. Nothing more can be said about it. In this Madhavbaug, the seat I am sitting on and answering your questions also has Krishna's Purushottamattva. That Purushottamattva never leaves Krishna, and it has no other place to go. "कृष्णस्तु भगवान् स्वयम्". Thus, Purushottamattva always remains with Krishna. But expectations of various sentiments of various devotees are all about only one thing- 'where, when, in which form and how to

worship Krishna?'

Let us take the example of Bhishma. The image of Krishna, who set aside his oath and lifted the wheel of a chariot in His hand to kill Bhishma as if a lion is jumping on an elephant to kill him, dwelled in Bhishma's eyes in such a way that even during his last moments the same scene appeared in front of him repeatedly! The brave heart of Bhishma is in love with the destroyer form of Krishna. Unpretentious bravery of Bhishma wants to see his own Param-Ishwar lose in front of him. We must think about this peacefully. Does Krishna, the creator of this universe, who is capable of destroying or creating this universe with a blink of His eye, need to lift a chariot wheel to kill Bhishma? No! Not at all. Shri Krishna doesn't want to kill Bhishma; instead, he wants to lose in front of Bhishma. And in the competition of keeping their oath, the controller of this universe sometimes loses in front of his devotee!

One more thing is asked, 'the One who is all capable, how can He become totally dependent or how can He be so incapable?' But the person who has asked this question cannot understand this. Even Arjuna could not understand; therefore, he ran behind Krishna to make Him understand "Maharaj! As per your promise, you cannot lift any weapon. Please return back." The ordinary person like Bhishma won, and the controller of this universe lost! Whatever had to happen, happened. As a matter of fact, what happened, only Bhishma could understand and no other person. The beauty and the speciality of Krishna are only this- The people who claim to understand Him through the notion given in scriptures, they do not understand, and the person who understands that he has not understood, he is truly

a wise person; “अविज्ञातं विज्ञानतां, विज्ञातम् आविज्ञानताम्”.

Still, that form of destroyer Krishna dwelling in the eyes of Bhishma is neither appreciated by mother Yashoda nor by his friends in Vraj nor by Gopis who were dancing with Him. So, preaching them to meditate on that particular form - will it be counted as an act of intelligence? In the Sanskrit language, it is known as “दण्डेन गोगर्दभो.”. This mentality of a shepherd is not of any use when we are talking about Krishna.

In his final moment, Bhishma remembered the childhood form of Krishna, but Vraj-Bhaktas never thought about the destroyer form of Krishna of Mahabharata. Because Krishna never preached to them this form “कालोऽस्मि लोकक्षयकृत् प्रवृत्तो”. Hence, it is proved that there are many different forms of Krishna. Someone sees Him as the one present in all the forms, and someone is enjoying His form, which he sees with his own eyes. So, such overjoyed Jivas do not want to see or understand anything else.

Still, some people generate fear by quoting Shankaracharya's words “सदा सेव्यः कृष्णः” that Shri Shankaracharya ordains to serve Krishna in His complete form (meaning- ‘सदा’) and not his part forms of Gokul or Dwarka. Therefore, it is childish behaviour to differentiate Krishna of Gokul and Krishna of Dwarka. But such people, due to lack of knowledge of Sanskrit grammar, say a peculiar thing like this. Please understand that ‘सदा’ is an adverb and hence should be read with ‘सेव्यः’ and not with ‘कृष्णः’. So, the real meaning of this quote is that the devotee of Krishna should serve Him all the time and not occasionally. The seva of Krishna should be our

daily routine and not occasional duty. Therefore, Shri Shankaracharya has not mentioned anything about- which form of Krishna, Gokul, or Dwarka should be served.

There is one thing still left to be answered: the oneness/ discrimination of Krishna of Gokul and Krishna of Dwarka. As a matter of fact, Krishna is worth worshipping in all His forms. Not only from Gokul to Dwarka but at all the places, at all the time and in everything. If Sarvatma-Bhav is perfected, then Krishna and only Krishna is worth worshipable. But this perfection is possible only in the last stage of Gyan and Bhakti. And till it is perfected, following this as a non-hippocratic behaviour is not possible, even this being a principle. Hence, in Shri Shankaracharya and Shri Mahaprabhuji's sects, a systematic process of worship of a 'symbol' and 'Swaroop seva in person' respectively, is given to their disciples. It is absolutely necessary to bring focus, concentration and reality to the practice of seva to experience divinity.

Bhagwan is present in everything in this universe. As a matter of fact, the seat I am sitting on is also Brahm, but without reaching the peak of Bhakti or Gyan, we cannot experience this. Therefore, till then, nobody can maintain non-hypocritical behaviour with this, because if it is about only one seat, then maybe you will be able to maintain that kind of behaviour with it; but everything here is a Brahm. Therefore, based on our scriptural knowledge in our day-to-day activities we cannot deal with this universal Brahm who is present in everything. It is not possible without attaining complete knowledge. Thus, we have to compulsorily bring a beautiful Swaroop of Krishna for our worship or seva; it may be of Yogeshwar Krishna of

Mahabharata or Yogeshwara Krishna of Gokul (see Bhagwat 10/29/16 “न चैवं विस्मयः कार्यो भवता भगवत्यजे, योगेश्वरेश्वरे कृष्णे...”). And by doing so, we can experience the omnipresence of Krishna with extreme intensity and condensed form. If He is not all-pervasive, how can He accept our worship through a stone statue? Therefore, this is the proof of His comprehensiveness.

Now, just for the sake of discussion, if somebody asks, "why are you not worshipping X-Y-Z person as they are also Krishna's form?" Krishna is all-pervasive and present in everything, so can we ask Mr Phogatlal to be seated in our temple and start his worship or seva like Krishna? That seva also will not be non-hypocritical as in this world there are many Mr Phogatlals and not one. We cannot serve all Phogatlals. Therefore, serving only one of them will not make any difference with reference to worshipping a statue. And for how many days Mr Phogatlal will be able to help in giving a response to our Bhakti towards Krishna?

Rishis and devotees have discovered the usefulness of worship of Murti and seva of Swaroop after a deep study of the human mind and his psychology. That is why by obeying Shakaracharya's diktat of “सदा सेव्यः कृष्णः”, we do not start worshipping any Phogatlal but bring a Swaroop of Krishna and do His seva. Similarly, in the Vallabh sect also, to bring focus, the subject of seva has been chosen as Swaroop of Yogeshwara Krishna of Gokul. In reality, Shuddhadvaita's philosophy does not want to differentiate between Gokulesh and Dwarkesh, but still the behaviour of distinction can only be understood by a true devotee and he

only can relish that difference. Any person other than a devotee may be highly knowledgeable, but will not be able to understand this. Only a mother can experience the true attraction of her son better than any other person; this is a fact. Therefore, the meaning of Shankaracharya's words should not be taken in the establishment of the oneness of Gokulesh and Dwarkesh Krishna but should be taken as Krishna's presence at all the time (from Satyug to Kaliyug), all stages of Jivatma (childhood to old age, all the Aashramas, all the Varnas, male-female etc.). Because there is such a peculiarity in the glory of Krishna that no other forms of god has. That is the reason Krishna is always worshippable.

One of the most renowned personalities in Advait-Vaad, Madhusudana Saraswati, writes in his commentary on Gita, “कृष्णात् परं किमपि तत्त्वम् अहं न जाने”. 'I have no knowledge of a Tattva who is beyond Krishna.' But he is not satisfied with this statement alone, so he further adds

“प्रमाणतोपि निर्णीतं कृष्णमाहात्म्यम् अद्भुतम्। न शक्नुवन्ति ये सोढुं ते मूढा निरयं गताः॥”

Means- the glory of Krishna is more amazing than any other god; this fact is based on the scriptures. But the people who cannot bear this fact are foolish and are bound to go to hell.

He proclaims this loudly by going to such an extent. That is why Krishna is all the time worshippable. Now, the devotee whose mind is attracted towards the Lilas of Krishna of Gokul, for him Krishna of Gokul is worshippable, and the devotee whose mind is attracted towards Krishna of Dwarka, for him Krishna of Dwarka is worshippable. But if some Gyani has a vision, which

does not discriminate between the two Krishnas, then tell him- "Please uplift yourself and first practice to see Krishna in everything, through which your ignorant insight such as "Gokulesh and Dwarkesh is one, and this fact is appreciable, and the one who discriminates is condemnable", will get vanished, and you will be able to attain pure- Advait Bhav in Para-Brahm Paramatma and Bhagwan Shri Krishna! "गुणदोषदृशिर्दोषः गुणस्तूभयवर्जितः". When the knowledge is fully attained, still, if one sees merits and demerits only, then it is a disqualification, and if one is not able to see both, then it is a qualification.

That is why Shri Mahaprabhuji says at some place "ब्रह्मरूपं जगद् ज्ञातव्यम्। ब्रह्म जगतोऽतिरिच्यते इति न तत्र आसक्तिः कर्तव्या". This entire universe is one form of Bhagwan only; we should know this. But Bhagwan has infinite such forms; therefore, we should not allow our attraction towards Swaroop of Bhagwan to be faded away in this world which is a form of His work. "आदिमूर्तिः कृष्णः एव सेव्यः". Adi-Murti Krishna only can be a support to your subject of attraction towards Bhagwan. All the Murtis of others are ordinary statues of Krishna.

The nature of attraction or Aasakti gets developed when there is a tendency for concentration and when it is in its condensed form. At the same time, the nature of Gyan has comprehensiveness and adoption of everything. That is why a devotee is selective (attracted towards one particular form of Krishna only) in a Swaroop of Krishna according to his Bhav, from beginning till the end, even being fully aware that Krishna is all-pervasive and this entire universe is His pure-Advait. Whereas, Gyani, having selected symbolic forms such as

Aham, Twam, Sun or any Murti etc. in the beginning, leaves all these symbolic forms in the end and establishes himself in the pure Advait, as his aim is to reach the stage of "सर्वं खलु इदं ब्रह्म।" only. This is the secret of worship of a Gyan-Margi and his direct experience. If one understands this minute secret properly, he will be eligible to understand the selective nature of a devotee's choice of Swaroop and his elevated tendency to be exclusive in his selection. Otherwise, he will not be able to understand. "अनन्यचेताः सततं यो मां स्मरति नित्यशः। तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः।।" This is what Bhagwan says in the Gita.

One person asked me, "We say 'Jay Yogeshwar' then our elders advise us not to say like that and instead say 'Jay Shri Krishna', otherwise there will be an Anyashraya. Why is your sect Pushti-Marg so conservative? Is there any difference between Yogeshwar and Shri Krishna?". I replied, "If there is no difference, then why did you start saying 'Jay Yogeshwar' instead of 'Jai Shri Krishna'? According to you, there must be some difference, then only you have started saying differently. What is that difference? First, let me know this, and then I will explain why we do not say 'Jay Yogeshwar'. And if at all there is a difference, then we will continue to say 'Jay Shri Krishna'.

We do not discriminate between Yogeshwar and Krishna. From Vraj to Dwarka, we say that Krishna is a proper noun and Yogeshwar is his qualification, not his name. Suppose I complete PHD, then if people start calling me Mr PHD instead of Shyamu Baba, How will I feel? We refer to a person and not his title. We refer to Krishna and not his qualification. Because I adore unqualified Krishna, I do not care about his qualification; let Him be qualified or unqualified. A devotee goes up to the



extent of saying, "Even if you are a thief or a scoundrel, I know that you are Krishna, so I like you! " If you have this kind of attraction towards Him, then only you are Bhakti-Margi. And if you are attracted to his qualification, then you could be anything but not Bhakti-Margiya. Even if the son is handicapped, parents have a love for him because parents do not see his qualifications; they simply love him. Similarly, we have a love for Krishna and not for his qualification. That is why we do not say, "Jai Yogeshwar"; we say, "Jai Shri Krishna". As a matter of fact, Krishna is Yogeshwar, YogaYogeshwara and also Makhan-chor. He has no limitations. He can preach Yoga and steal butter simultaneously. Yogeshwar may have a limitation that He cannot steal butter, but Krishna does not have any limitation. He can steal butter and, at the same time, give sermons of Yoga. While explaining Yoga He can steal butter. We do not make divisions in Yogeshwar; that is why we say "Jai Shri Krishna".

We are devotees of Krishna; that is why we do not make divisions between Krishna of Gokul and Krishna of Dwarka. But we serve Krishna with the sentiments of Vraj, not with the sentiments of Dwarka. Because He is Dwarkadheesh in Dwarka, and how can we bring the splendour of Dwarka to our home? The Krishna in Vraj is like "शेष महेश दिनेश गणेश सुरेश हु जाहि निरंतर गावें। जाहि अनादि अनंत अखंड अभेद अछेद सुवेद बतावें। नारदसे मुनि व्यास रते पचिहारे तोऊ गुनि पार न पावें। ताहि अहीर की छोहरिया छछिया भर छाछ पे नाच नवावें।" The one who is dancing for a small quantity of butter milk, we like that Krishna, for seva. Our limitation is that we cannot give him the splendour of Dwarka. If He is ready to dance, we can certainly give him a little bit of buttermilk. And in reality, what more can we offer Him? "किमासनं ते गरुडासनाय"? That is why we do seva with Bhav of Vraj and not of Dwarka. Because

the devotees of Vraj had no means to reach Him. They were Ni-Saadhana. We also consider ourselves Nisaadhan. We do not differentiate in Krishna; we know our limitations that we will not be able to provide him with the splendour of Dwarka, and we do not want to collect money for His seva through donations; then why should we worry about his splendour? We want to dedicate to Him whatever we have, "अक्लिष्टम् समर्पयेत्". That is why we do seva with the Bhav of Vraj. We do not differentiate between various Swaroopas of Krishna; rather, many other people do it.

**Q: 86. There are many existing temples and new ones are being built. Temples/ Havelis are built when Maharajshri gives permission, the consecration of Thakurji is also done by him. But you are asking people not to go to temples/ Havelis. So, do you mean to say that whatever has been happening for such a long time and whatever is being done now, everything is wrong?**

A: 86 The basic thing is- Mahaprabhuji never gave permission to build any temple other than Shrinathji's. "सो देवालय की रीति यहाँ राखनी उचित है" ("So, it is better to keep the tradition as per Devalay here"- Varta Puranmal Kshatri) This is the only provision we get in the entire literature. Nowhere else there can be a custom of Devalaya as per the legislation of our sect. So, if you are calling temples in the sense of Devalaya, then in earlier days there was no temple. The only exception was Shrinathji. And nowadays we have several examples of homes being converted into temples as we do not care about the tenets of our sect. That is the reason why the court is ordering us to make our homes, our Thakurji, a Public-trust.

The government of the day did not stop here, you might have read that in Tamilnadu, the government asked around 250 temples run by Public trusts to deposit the Swaroop of Thakurji in the museum because of their antique value and thus the risk of their theft! As if the museums are safe! I am sure that these statues would get stolen from the museums also. The curators make the duplicate and replace it with the original. The original Swaroops are sold in America and London. 250 Swaroops of Thakurji were shifted to the museum, and there is only one person, Shankaracharya of Kanchi, who cried about this decision. No other Hindu has any concern about this. We Hindus have become so impotent. A few years back, one hair of Hazrat Mohammad was stolen from Kashmir. No Hindu would do such a thing, and why should he? Even if somebody gives him, he won't take it, but there were riots all over the place. They, the Muslims, have such an attachment to their religion. We Hindus have become so impotent that if the Government says to keep our Thakurji in Museum, we say, "what can we do? It must be God's will. Let them do it as they wish. Why should we bother about it? Our business is running well in peace. Why are you creating hindrances."

What I mean to say is that we are trapped in this nexus of making our homes a Public-Trust. Do we not know where we are heading? We feel that nothing will go wrong if we make it a Public-Trust. Please understand that by this, the government's interference will increase, and they may snatch our Thakurji from us and shift them to a museum. What will we do at that time? Have we ever thought about it? "Let it happen!". Some people say, "Why should Goswamis bother about it? What is the problem if it is converted to Public-Trust? The public is

Vaishnava only?" But what are the outcomes of this, are you not aware? Are you not reading the newspapers? Are you living in India or Jungle in Africa? Where are you? Please keep your hand on your heart and think peacefully; which direction are we heading towards? We do not feel shy about acting against the principles of our sect. There is an increase in Government interference in each of our activities, and we do not feel shy about it. "Let it happen as the Government wants it. Are they going to change the law for us?" So, should we change ourselves if the Government cannot change the law? Then what is the need to follow your Dharma? Go to a museum every day, if you have an attraction. You will find several Murtis of Thakurji there. What is the need to go to a temple?

We are not worshippers of idols; we are worshippers of Bhagwan. There is a difference between an idol and Bhagwan. The Swaroop, which is seated in a temple, is not an idol; it is Bhagwan in person. And in the museum, it is an idol. It is not Bhagwan. There is a lot of difference between a statue and a Bhagwat-Swaroop. We do not understand that; and taking advantage of this, the Government snatches our Bhagwan and converts our homes into a Public-Trust. This is totally against the tenets of our sect. And what do we say? - "Let them take it; what is wrong with that? After all, in museums also they are seated in a showcase!" Shame on you if you are that kind of Hindu. Instead of this, you should convert to Islam; I will pray for this. If you are a true Hindu, then your blood should boil on such an act that how can there be victimisation of our Dharma? Who has the authority to make our deity sit in a museum? But we bear every atrocity, and if someone says it is against our principles, we feel bad about it.

Many people ask me, "We have been going to the temple for years. Now, if we stop going, then what should we do?" You did not go to school for your studies when you were a child. Afterwards, you started going to school. At that time, did you say that "we have not studied for so many years. What is the point of studying now?" Whatever we have been doing earlier may not be always right. The truth is not decided based on our old habits. Truth is decided on the fact given in the principles. We have been following many wrong things, but 'since we were following them, so they are right' - is not the correct way of thinking. Whatever is done based on the sect's tenets is correct. You might have started going to temples for Darshan only a few years back, but all the vices like anger, lust etc., you may have possessed from your childhood itself. So, does it mean that they are the right things to do? For ages together, human beings have had all these vices, so should we continue to possess them? The purpose is not to continue with it what we have been doing. We should try to control all the above if we have the capability and if we have faith in our principles. As a child you spoiled everything, may it be a drawing room or a passage. So, why are you not spoiling your drawing room now? Are you not going to the toilet to attend nature's call? Or do you say that we had done it at all the places of our house in our younger age, so we will continue to do it! So, if God has given us a little bit of wisdom, we should take care and apply this to our behaviour. We should do the things that are correct as per principles. What is against our principles, we should not do it.

Now the question is, why have we been doing it? Some people say, "Were our forefathers foolish?" Arey! Forefathers were not fools; we are fools because, at that time, there were no

laws as we have today, and the Government did not have so much interference as far as an individual's religion is concerned. Now the law is - if you open your house for public Darshan, it is treated as a public temple, and it comes under the control of the Government. The Maharajas of that Haveli are called Pujaris, and the Government controls our Thakurji. And after this also, we remain unconcerned - "Let the sect die, but we want to do Darshan!" When somebody is about to die in an intensive care unit of the Hospital, a crowd gathers there. Doctors say- "visitors are not allowed." But what we say is, "Let him die if he has to, but because we have come, we should be allowed to meet him."

In one of the temples, a similar thing happened. The Panchamrit-Snan of Thakurji was over on the night of Janmashtami. After the Snan, a large crowd gathered there and asked, "We have to do Darshan of Thakurji." The authority there said, "How is it possible? The Snan is over." The Crowd said, "Why won't you allow us to do Darshan?" The authorities said, "If we again perform Panchamrit-Snan, it will create a lot of discomfort to Shri Thakurji." The crowd said, "We are also troubled as we have come from a long distance to do Darshan. So perform Panchamrit again!" We go to a marriage, and at Varmala, we give them blessings, but Cameraman says, "Please do it again; I could not click the right pose." So, do you want to click photos of Thakurji? What have you understood about this Marg? Please think, to what level do you want to pull our sect?

It is clearly mentioned in one of the Vartas that the Maharana of Udaipur came for Darshan, but the Goswami of

that temple did not open the doors. In some other episode, a Rani (Queen) came for Darshan and asked for it in complete privacy. Shrinathji did not like it and opened the doors while she was doing Darshan. Parmanand Dasji sang a Kirtan at that time “कौन यह खेलवे की बानि”. Those were the sentiments that we did not care about even Maharanas and only took extreme care of our Thakurji, and now, we are worried that "the crowd has come, so they should not be troubled. Let them have Darshan, even if there is a discomfort to our Thakurji." Oh, Brother! This is not the principle of Pushti-Marg. If you have a liking for such a principle, then go to a Maryada Margiya temple. There the Darshans are open for 24 hrs. You will not have any trouble as there will not be much crowd. You will have Darshan in peace. The system of seva in Pushti-Marg is so delicate that it cannot bear the burden of the masses for more than a few minutes. But you are trying to crush it in the desire of Darshan.

How do they do Darshan? They throw coins on Thakurji. What do you think Thakurji is? Is He a beggar? “किम् आसनं ते गरुडासनाय, किं भूषणं कौस्तुभभूषणाय। लक्ष्मीकलत्राय किमिति देयं” What have we done to our Thakurji, who has above qualities! 50-75 years back, no gift (Bhent) was taken in front of Thakurji.; ask the elders in your house. Whatever was gifted to Shri Thakurji in person was given to Kirtanias. That gifted money = Dev-Dravya was never used for seva. Nowadays, all the Pushti-Margiya temples are running on that money (Dravya). Why have we changed the system, which was there for centuries? Because we have no interest in seva, we have no interest in principles. This is why we raise such questions - "Now that we have come, so open Darshan of Thakurji! We have come, so we have to give gifts to Shri Thakurji! We have come, so we have to

do Manorath!" A kind of buyer's tendency has developed in us; we have not been able to develop a pious tendency in us. Truly, we should try to develop a tendency of Bhakti, a pious devotion in us. And because it is not there, we want to purchase everything. When we reach a shop, we ask, "How much is this material for?" Such tendency harms our traditions, our sentiments and our principles. That was not there at the time of our forefathers, so they were allowed to do Darshan in Havelis. They understood the principles of our sect; they used to live those principles and the relations. They were so close to Maharajas that they never used to treat them as outsiders. Nowadays, Vaishnavas treat Maharajas as Pujari.

Someone came to me and said, "Only three or four Maharajas of your group raise objections to the system of temples, and that is because you have already collected a lot of money! Otherwise, why were you not raising objections earlier?" Ok, suppose that I am saying this because I have collected a lot of money. But tell me why Shri Mahaprabhuji is raising objections to such practices. You can silence Shyamu Baba, but how will you ask Mahaprabhuji to be silent on these issues? When Mahaprabhuji is saying “तस्मिद्भ्यै तनु-वित्तजा” (Siddhant Muktavali), “गृहे स्थित्वा स्वधर्मतः” (Bhakti-Vardhini). Seva is to be done only in your home. Now how will you ask Mahaprabhuji to be quiet on this? Shri Gokuleshji says very clearly that if seva is not done in your home, then it is not a seva at all. Will you silence Shri Gokuleshji also? Had he also collected money or property? Shri Gokuleshji clearly says that the one, who is not doing seva in his home, is not doing any seva at all. I have not written this statement; Shri Gokulesh has written it. I have not written the statement “तस्मिद्भ्यै तनु-वित्तजा”,

Shri Mahaprabhuji has written it. Explaining this, Shri Prabhucharan says - taking others' money for seva or giving money for seva to others is an offence. Further to this, in the explanation of “लोकार्थी चेद्...” he raises the question “ननु कश्चिद् जीविकाद्यर्थम् अपि भजते तस्य का गति ?” If somebody is doing Bhajan for his earnings, what happens to him in the end? Shri Gusaiji answers this, “व्यापारवद् अर्थे सिद्धे तस्यापि अनर्थरूपत्वेन तत्कृतभजनस्य भक्तित्वाभावात् तत्कृतं सर्वं क्लेशरूपमेव। अतःक्लिष्टो भवति इति अर्थः” If someone is doing Bhajan for his earning then it is not Bhajan, but it is a business, and with such business, he does not get the fruit of Bhakti, which is Bhagwan. He finally gets distressed. Further Shri Gusaiji says, “न केवलम् ऐहिकः क्लेशः किन्तु परलोकोपि नश्यति।” Everyone should understand that. Don't be under the impression that you will only be distressful in this world, but your otherworldly achievements also will be destroyed.

So, please give a rethinking on this point. What wrong has your Guru done to you that you want his spiritual world to be destroyed? Why do you want his seva to be the means of his earnings? Why can't you do your seva in your home? Does a Guru initiate you for this purpose that you give him this kind of curse in return that his spiritual world is destroyed? What a betrayer you are that you are giving gifts to Guru's Thakurji? Shri Gusaiji says that his spiritual world will be destroyed, and you say that you will do only Bhent- Manorath etc. Guru is just like a child, he can even ask for a fire, but you are not a child! Guru takes care of your Lok (this world) and Parlok (transcendental world), and you are trying to destroy his Paralok. “जो कहता था कल तक संभलना-संभलना, वोही लड़खड़ाया सवेरे सवेरे” The one who was giving you guidance in the darkness, he himself has fallen in the morning- Why do you want your Guru to

be in such condition?

So, do not create such a miserable situation for your Guru. Do not give gifts ( Bhent) or anything to Guru's Thakurji in person, Do not support anything which makes your Guru's home to be converted into a public trust. Do not make your Guru a simple Pujari who is getting his maintenance charges in return for his seva. The Supreme Court has given a verdict that as Vallabhkul is getting paid for their service in the temple by the public trust, so they are merely Pujaris. Today's law is making your Gurus merely a Pujari. One who worships for his earnings is surely a Pujari and nothing more. Court says that the worship by Goswamis is for their earnings, and we also have started saying that our worship is for our earnings; it is ok, let them be Pujaris! Are we not betraying our sect? What kind of revenge are we trying to take from our sect? Try to think sometimes that at one end, you are addressing them as "Shri Vallabh- Shri Vallabh"; on the other hand; you have taken a kind of oath to destroy Vallabh's descendants from the roots. What kind of devotees of Vallabh are you? You are not his devotees; rather, you are his rivals. The scripture says that destroying someone's lineage is a bigger crime than his murder. The people who are forcing their Gurus to become Pujaris are putting the foundation of destroying the lineage of Vallabh. I am saying this clearly because Shri Gusaiji has said so.

People say that I am abusing them all and trying to create conflicts. But it is not like that; Bhagwan says in Gita, “काम एष क्रोध एष रजोगुणसमुद्भवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्।।” Lust and anger are your biggest enemies. Suppose someone has all these vices, then can he quote Bhagwan, "Bhagwan is

condemning me because He wants to divide the Hindus." But just think peacefully; it means he already has these vices and wants to keep them with him. Bhagwan says to renounce them as they are your biggest enemies. And you say, "Bhagwan has said so because He wants to break the unity of Hindus, as I have all those vices." If you have them, you should try to control them; you should try to improve yourself for your upliftment. Bhagwan has not said so in Gita because He wants to divide Hindus, but He wants to improve us as human beings. But there is a saying that 'Guilty conscience pricks the mind'. So when I narrate our sect's principles, others consider it a conspiracy or controversy. In this situation, what can I do?

Any conflict or controversy in any sect can be resolved by its tenets; there can be no conflict in the tenets of a sect. if you believe in the principles, then there should be only curiosity and solutions. If you believe in the principles, then you are in this sect, but if you do not believe in the basic principles of the sect, you should leave that sect. Please see what Shri Mahaprabhuji and Shri Gusaiji say about this, “न केवलं एहिकं किन्तु परलोकोपि नश्यति, निषिद्धाचरणात्” and again see, how beautifully he further adds on to this! “यस्य स्वल्पम् अपि ज्ञानं स न एवं करोति”. Whoever has a little knowledge of my sect will not do such a thing. How much faith Shri Gusaiji has in this Pushti creation! And what kind of a traitor we are, that we are putting all our efforts into betraying him! He says, “सर्वथा तद्रहितः कश्चिद् एवं कुर्याद् अपि”, but if someone does not have knowledge of our principles; for example if some Charshani Jiva has entered this path, probably he may, due to his ignorance, do such things. But someone who knows about our principles will never do such things. This is what we are trying to propagate. We do not want any controversy, but if

somebody gets angry, that means that he is getting angry about these principles. Tomorrow, he will be angry with the teachings of the Gita, "why Bhagwan is condemning lust, anger etc.? By saying so, He is condemning us?"

Our principles were not like this. Try to understand them in their true sense. There were no public temples; we had only Havelis; Haveli means a house for living. Nowadays, the Court has replaced the meaning of Havelis from house to temple. We forcibly have converted the homes of our Gurus into temples. If you trespass any private lane, after some time, it becomes public. The law is like that. If some land is lying unoccupied, just make a few Jhuggis there. After some time, you can claim that land as yours. This is the trend of today's laws. In this trend, if our land or property gets confiscated, there is no problem, but how can we allow our Thakurji, who is dearer than our life, to be seized? How much more can we betray our principles- this need to be thought over. Why should we do such an evil thing that someone's Thakurji is snatched from him? Why should we become Ravana, that we kidnap somebody's Sita from him? Why should we become Putana, that we poison some Yashoda's child? If we are not Asuri Jiva, how can we act like this?

Those days there were no temples, but by forcibly trespassing through them, we have converted them into temples. Earlier Goswamis tolerated this as there were no such laws. In those days, the morals of the people were so high that if some property were lying unoccupied even for 20-25 years, they would search for the owner, and when he or his descendent returned, they would hand it over to him, "Your

property was lying with us, you may not be aware of it, but we know it is your forefather's property. So, take it." But nowadays, if we appoint a caretaker and even if we take it in writing, he changes the document and registers it in his own name. One Goswami had appointed a person to take care of his money. That person siphoned 80 Lakhs from that account, and when Maharaj asked to return it, he refused and said that all the money was spent!

In the beginning, people were saying that by making a trust, everything would be streamlined. Suppose that is the case, why again and again you are writing in the newspapers that in Nathdwara, the management is improper? If a trust runs that temple, then why is there no system? How can a trust improve the system? Nowhere does it improve. Yes, it is one thing that the systems do not improve, but more important is, that the tenets are compromised.

Because our temples were not for general public, there was a system of Grih-seva. The process was that the Goswamis were doing seva for the whole day, and could allow Darshan only for a maximum of half an hour. The systems cannot be followed when there is too much of a crowd. And if there is no system, then we write articles in the newspapers that in Nathdwara there is no proper system; it is not like Thirupati Balaji. But in Thirupati, they open Darshan at 4 am and close only at 11 pm. All the process of seva is in the open. It is possible there as their principles are different from ours. We do not follow those principles; there is a lot of thought given to the trouble caused by all this to Thakurji in our sect. So, how can we maintain that system? Our system of seva is not for the public; it

has to be done in a private home. The meaning of Darshan is that each member of the house should show his presence to his Thakurji. If some guest comes, then being just like a family member, he is allowed to do Darshan. Today also, suppose we go to some Vaishnava's house and if Darshan is open, then are we not doing Darshan? We do Darshan at Vaishnava's home. Earlier, Goswamis were allowing Vaishnavas to do Darshan with such simplicity.

The reason is - earlier, Vaishnavas were not filing any legal cases against Maharajas. Vaishnavas did not bully if Maharaj stopped opening Darshan, they would not file a lawsuit against him and throw him out of the temple! A similar incident happened in Haveli of Junagarh. In the beginning, Mr Kakkad and Jobanputra filed a lawsuit that Bahuji-Maharaj was not the temple owner. Later, it was decided that the trust shall oversee all the temple's functions, and Bahuji-Maharaj would be one of the trustees. Now they have filed another case that Bahuji-Maharaj has no right to be a trustee. We bear all this because we feel that if there is a temple, the system should only be like this. Do you surrender your home to a Public-Trust? Do you hand over your shop to a Public-Trust? Nobody does it. But all are behind Maharajas to make their Havelis as trust. If you do not have faith, then do not go there, do not offer anything, do not believe in us. If you do not believe in this sect, go to Maryada-Marg. If you do not have faith in Hindu Dharma, better become a Muslim or Christian. But why do you have such hate towards Maharajas or Dharma-Gurus? I am not able to understand this. Whatever principles Maharajas are trying to teach, you do not want to listen to those. Whatever Shri Mahaprabhuji and Shri Gusaiji are trying to preach to you, you do not want to listen to

those either; You want just to carry a flag that doing Darshan is your birthright! Why do you have such ill sentiments, such envy and such a sense of competition against Maharajas? I am not able to understand this.

The fact of the matter is that we both are the two wheels of the same cart or sect. Both should run in coordination with each other. The responsibility of pulling the chariot of principles of the sect is ours. Both the Dharma-Guru and the disciples should move on this path in coordination with each other. But we cannot digest the principles; we just want to move on this path like a buffalo without thinking. We like everything other than the principles. What kind of followers of our Dharma are we? Just touch your heart and think! And if honestly, we do not like the tenets of Shri Mahaprabhuji, then there is nothing wrong with it; there are many other sects; Why don't you follow those and remove the Kanthi? Whichever principle you like the most, whichever temple is open for Darshan for 24 hours, wherever there is no crowd and the systems are followed, where there is a Langar, go to such places and take initiation. You will also get Laddoo and Puri there. Why should Maharaj have any objection if you get Laddoo Puri at other places? But snatching Thakurji of Maharaj from him, snatching the title of Maharaj from the Goswami- is it ethical? Is this the right way of following a path? Just think about what kind of morality of following the principles you have.

I say one thing frequently that you should do seva of your Thakurji at your home religiously. Going or not going to temples is none of my concerns. I have only one intention and that is that you should not make a habit of going to the temple

daily and then force your Guru to convert his house into a public temple. Do not do such evil things so that the Government takes over the Thakurji of your Maharaj. Insist on doing seva of your Thakurji at your homes. All the temples converted earlier or being built are not only by mistake but also due to some envy towards the principles.

**Q: 87. What is Dev-Dravya? How does a gift or Bhent which is given to Shri Thakurji become Dev-Dravya?**

A: 87. In his annotation of Navratna Granth, Shri Gusaiji has described that while taking initiation (Brahm-Sambandh), we do Nivedan (intimation to Prabhu) of each and everything to Prabhu. Nivedan to Prabhu means- "I had assumed everything such as this body, family, wealth, home etc. as mine and due to my false ego and attachment, I could not offer these things to your service. Now I am presenting all these things and myself to your service. This is the true form of Atma-Nivedan. Nivedan means it is a sort of intimation to Prabhu. We give intimation to Prabhu that I am present along with all the things belonging to me at your service. Nivedan means one kind of commitment. If we have committed, we should honour it. If somebody is bankrupt, we don't expect him to return our money, but if somebody has promised to return, we can always file a case against him. So, whoever takes initiation or Brahm-Sambandh, is making a commitment to Prabhu that he will offer everything belonging to him to Prabhu's seva. If some Vaishnava takes Brahm-Sambandh and does not do seva, it is similar to taking money from somebody and not returning him. So, merely by taking Brahm-Sambandh, things do not become Dev-Dravya. Also, a thing does not become Dev-Dravya if it is used in seva



after taking initiation.

For example, we bring a girl home after marriage, she becomes our wife; We hand over the keys of our house, vault, cash and bank account to her and tell her to take care of it. So whatever we hand over to her is a property of the couple and does not solely belong to her. It is not considered solely her property even as per law. The money received as a gift or Kanya-Daan during the marriage belongs to her. If the husband gifts something to her, solely belongs to her. It becomes her property. Scripture says that once gifted, the money cannot be used by the husband. If he uses it, he should return it with interest. Whatever is given or gifted to the wife, cannot be used by the husband. But whatever belongs to the husband, can be used by the wife but the husband cannot use the wife's money. Husband cannot even sell or give any property belonging to the wife; wife can give/sell/use that property as she wishes.

Similarly, Thakurji is seated in our home. Everything between us is common property. But still, if we are giving something to Thakurji as a gift, it becomes Dev-Dravya. In this respect Shri Gusaiji ordains ‘दाने हि न स्वविनियोगो, न तु निवेदने। अन्यथा निवदितन्नादेः भोजनं न स्यात्’. By merely offering or presenting or Nivedan, a thing does not become Dev-Dravya. But if something is given as a gift or Daan, it becomes Dev-Dravya. We cannot bring it to our use. For example, we earn money to feed our wives; so they have the right to relish but they are not the owner. Similarly, if we earn money to offer to Prabhu, it does not become Dev-Dravya or His property. It becomes Dev-Dravya if we transfer the ownership to Him by giving as a gift or Daan. Normally all the public temples are run with the money

received as Daan or Gift. Thus it is a Dev-Dravya and we cannot take Prasad from that temple- this is the principle. But if we are offering anything to our Thakurji with the money earned by us, it is not Dev-Dravya.

**Q: 88. We agree on the principle of Dev-Dravya, but Shri Mahaprabhuji used to ask some people to take Seedha (Raw food) and some people to take Pattal (Prepared food); what was the secret behind this?**

A: 88. This system no longer exists in our society, but in those days, it was followed not only by Shri Mahaprabhuji but by every Hindu. Whoever came to somebody's house as a guest and if he is not ready to take prepared food, he was either offered a Seedha (Raw-food) so that he could prepare on his own or if he is willing to take prepared food then he was given a Pattal of Prasad. This system was not only limited to Vaishnavas but at each and every Hindu's place because hospitality was one of the primary Dharma of a Grihastha (family). So, the Maharaj also was not an exception to this. As Maharaj followed it, it was called his grace rather than his duty. So, when a Vaishnava came to meet him and brought his Thakurji along with him, he was offered Seedha so that he could prepare his food, offer it to Shri Thakurji and then take Prasad. With this Bhav, Mahaprabhuji used to give him Seedha. Some people came without Thakurji; they were offered Prasadi Pattal. Hospitality can be both ways. It is the same for you and us.

**Q: 89. It is mentioned in so many Vartas that Vaishnavas used to give or take money from other Vaishnavas, then why do you oppose this? You say that we**

**should offer our Thakurji whatever we have with us, then can we take Samagri, Vastra etc., from other Vaishnavas or not?**

A: 89 Truly, this point needs to be properly understood. It depends on the sentiment of the giver and you. Nowadays some people write on the wedding invitation card - "Please do not bring gifts. Your presence itself will be treated as a gift". But earlier, this custom was very much there. What was the reason? It was because if there is a function at some known person's place, he should not have any financial burden. Thus all used to share that burden and contribute. It was not limited to the gifts, but in villages, the neighbours would go and work in that house also. There was a sentiment of living together as a family or a society. And because of this sentiment, they used to give gifts on such occasions. But now people think that why should they use other people's money for their daughter's / son's marriage- that is why they don't take it.

The thing to be understood here is whether the custom of taking gifts is similar to begging or not? No! Because the begging is not between two persons who have such relations with each other. It is given mercifully. The gifts are not given with mercy in mind but with a sense of cooperation. So, where there is a sentiment of living together as a society, you are allowed to give and take anything. But where such emotions are not there, anything given is treated as mercy or help, not cooperation. There is a difference between help and cooperation. What is the meaning of cooperation? If you have a marriage function in your house, I extend my cooperation and vice-versa. That is not 'help'. But if you are not in good condition and having

understood that I give you money, then it is a help, not cooperation.

The seva of Thakurji is to be done with one's own money, not with others' money. But suppose the father is doing seva with the money earned by the son, then whether that money is his own or others, that depends on the relationship of father and son. If there is a relationship of affection, the father will treat it as his own, because there is a sentiment of 'ours' in it, not 'yours and mine'. There is no difference in dealings where there is a sentiment of 'ours'. And where there is no sentiment like this, one should be shy in such dealings. So, taking or giving Samagri from another Vaishnava depends on your relationship with that Vaishnava. Leave aside the things related to Thakurji, but suppose he is bringing clothes etc, as a gift to your family members, would you not take it? If you have a sort of family relationship with him, then such dealings can be done. Suppose you are going abroad and you are purchasing things for yourself. Along with that, you also do purchases for a known person, there is no sentiment of mercy or help in this. It is just affectionate behaviour, which you are trying to show by giving gifts. Similarly, if somebody is bringing for your Thakurji with a sense of cooperation, then there is no harm in taking that. But if somebody is not doing seva and getting gifts for your Thakurji with a sentiment of Vittaja-seva, in those circumstances you should not take it.

This totally depends on the relationship between you and the giver. I cannot say that you should not take it or you have the liberty of taking it. Because if I permit you to take it, the seva will become a business. Just like the temples of today, Maharaj,

Mukhia etc. would do Tanuja seva, and Vaishnavas would do Vittaja-seva, and the principles of the sect would become ruins! Whom do you consider as your family member? This is a matter between you and him. The scriptures will not advise you on that.

**Q: 90. If Darshan at each and every Pushti-Margiya temple is closed, there will be no place where all the initiated Pushti-creation can unite. By being united, I mean that today, the world is observing many changing peculiar situations, so, what is wrong if they have a place to meet, interact and exchange their thoughts? What is your opinion on this?**

A: 90. Why don't you open a club for all the Pushti-Margiyas so that they can do all the above mentioned activities there? If you think that club is not the correct name, you can call it Satsang-Bhavan. All can do recitation of Granths, study the tenets, sing Kirtans- all this could be done there. Take a hall in each town, where all can meet. On the occasion of Utsav, they can do all these activities. Whenever any Goswami comes to your town, invite him there and ask him to preach the principles of our sect. Do all these activities blissfully. But opening a temple to get united is nothing but cheating. We cheat Shri Thakurji, Shri Mahaprabhuji and his principles. This is not our principle. Everything should be for seva and but seva should not be for anything. The seva should only be for Prabhu. Today we will do seva for gathering; tomorrow, we will start doing it to get rid of the ghosts, and then we will begin to do seva for business..... Where will we stop? If we start using our seva for such things, both our this world and spiritual world will be destroyed. “लोकार्थी चेद् भजेत् कृष्णं क्लिष्टो भवति सर्वथा”.

**Q: 91. In Vartas, it is mentioned that Vaishnava like Parey, was sent to collect Bhent /seva to other villages. So, was it not for the seva of Shri Thakurji?**

A: 91. Yes, it is true, it was for Shri Thakurji, but Shri Gusaiji used that Bhent for only that matter. And in all other Vartas, it is not mentioned that it was for only Shri Thakurji. Varta of Vasudevdas Chhakra clearly mentions that a bowl of gold belonging to Shrinathji was mortgaged. The money thus received was used for the preparation of Samagri, but Mahaprabhuji did not take the Prasad and also did not allow Shri Gopinathji and Shri Gusaiji and all Vaishnavas to take it, as it was treated as Dev-Dravya. 27 Mohars (gold coin), what Vasudeva Das brought, was meant for Shri Mahaprabhuji and not for Shri Thakurji. As soon as the Bhent arrived, the first thing Mahaprabhuji did was to pay the mortgage amount to get the bowl released. With those Mohars which belonged to Shri Mahaprabhuji, he purchased the grains and got the stores filled, got the Samagri prepared and offered it to Shrinathji. Shri Mahaprabhuji and others took that Prasad. Whatever Bhent was brought, it was all for Shrinathji; please do not be under this misunderstanding.

Usually, the Bhent was meant for Shri Mahaprabhuji and not for Thakurji. But yes, many gifts such as Clothes and Gaddal used to be meant for Shrinathji and due care was taken that those gifts should not be used for anybody's personal use as it was Dev-Dravya.

If our daughter uses the things belonging to her mother or her sister-in-law, there is no problem with that. If our daughter

does not use them, who else will use them? But anything given during the marriage as Kanya-Daan to our daughter cannot be used by us. No Indian parents would use the gifted money or things of their daughter. In earlier days, there were strict rules that if parents visited their daughters, they would not even drink water there. "The girl whose Kanya-Daan we have performed, how can we have water in her house?" In Vraj, people go to such an extent that if a girl from their village is married to another village, then they will not drink water in that village. So much care they take! The same thing is with Thakurji that whatever we have gifted to Shri Thakurji, is treated as Dev-Dravya, and nothing can be used from that. This is our principle.

The court says, "All your principles are false; All the money which comes in the form of Bhent (donation or Gift) is meant for Shri Thakurji, and moreover you are getting your earnings through maintenance money which the trust is paying you, then what is your problem?" But we say that we are not receiving any money in the name of Thakurji; we are getting Bhent at our home. People have simply fabricated this false principle. Our principle is not like this. But nowadays, even Vaishnavas do not believe in our principles; the court does not believe, then who will believe us? Who will understand if we have to save this Vallabh sect? Ultimately, for whom these principles are? It's all right if the court is not able to understand, but after all, we are the disciples of Shri Mahaprabhuji; at least we should understand this and especially in the circumstances where-in the court has the opinion that as the Bhent is given to Shri Thakurji, so even Thakurji does not belong to Maharaj, He belongs to the public. Now the question is, if Thakurji belongs to the public, then the money through which seva is performed

belongs to whom? Does it belong to the public or Thakurji? If it belongs to Thakurji, then nothing out of it, not even Prasad, could be taken for personal use as it is a Dev-Dravya. And if it belongs to the public, then our principle of "तस्मिद्ध्यै तनु-वित्तजा" that we should do seva ourselves with our own money, does not fit into this. This is the main thing. The question is not about money; still, because of our delusion, our principles are being compromised.

It is clearly mentioned in Varta of Parey that the Bhandar (Store) belonged to Shri Gusaiji. He went to take the Bhent for Shri Gusaiji. It was not meant for Shrinathji. It is not like that Shri Gusaiji did not have any home in Jatipura. Gokul and Jatipura were purchased by Shri Mahaprabhuji and Shri Gusaiji, respectively. They were the owners of those villages, and the documents proving this are still available. So, 'he went from Jatipura' does not mean he went to collect Bhent for Shrinathji.

The Maharanas of Udaipur, Kota, Jaipur, Bikaner, Kishangarh and Shahpura have written this - "We, hereby, certify that Jatipura and Gokul are personal properties of Tilkayat Maharaj. Not only this but each and every property existing in these villages belongs to Tilkayat Maharaj. We are witness to this." They have signed this document. The Singhar village of Nathdwara also was gifted to Tilkayat Maharaj. He was the Jagirdar of Singhar village. When the Jagirdari was abolished by the Government, the Government and the Vaishnavas tricked the Maharaj and made the temple public; thus today, we are not able to understand this fact. But still, the earlier Tilkayats took extreme care of not using Shrinathji's

money for their personal use. Shri Mahaprabhuji did not take it, so we should also not take it.

**Q: 92. If we do not have enough earnings, we are not able to offer Samagri and Shringar in sufficient quantities, then we feel sorry for it. In such a situation, if seva can be done with prosperity in temples, then what is wrong with it?**

A: 92. The question you raised is about Shri Thakurji. But suppose you have a son, and he tells you, "Here, you are the only one to look after me; but in the orphanage, there are several people. So, I am not willing to stay with you; I will go to an orphanage." Will you allow him to go? If the answer is no, then you should clearly understand that Thakurji is not concerned about the number of your possessions, your wealth, the time you devote to His service or the number of your offerings. Shri Mahaprabhuji very clearly says, "अल्पं बहु वा न प्रयोजकं, सेवनं स्वयोग्यानुसारेण।" The important thing is, you should do seva, irrespective of less or more; this is our principle. Shri Mahaprabhuji says that whatever seva you are able to do according to your eligibility and capacity, please be sure that Prabhu is interested only in that much seva.

In Varta of Govind Das Bhalla, it is mentioned that he was doing seva more than his capacity. On this, Shrinathji had to inform Shri Mahaprabhuji, "Your disciples are giving me trouble." The seva you do more than your eligibility is not a seva at all. That seva is not seva but is trouble given to Prabhu. He does not feel comfortable at all with that kind of seva. That too, if you are taking money from others for seva, then it is causing

extreme trouble to Shri Thakurji. If you are taking money for seva in the name of Shri Thakurji, then it is not only a trouble for Shri Thakurji but also a sin. You cannot ask for money in the name of Shri Thakurji. We should take an oath that we will not accept or give money in the name of Shri Thakurji. "तत्सिद्धयै तनु-वित्तजा" is our true principle.

Thakurji is not pleased by less or more seva. He is pleased with even Chholas. That too, when he was seated in Shri Giridharji's home and was offered a Chhappan-bhog, He mentioned that the Chholas were tastier than the Chhappan-bhog! Thakurji's pleasure is in your offerings which you are doing with pure sentiments of your heart. Thakurji is not pleased with the Chhappan-bhog, which we are offering in open ground or super-market! He is pleased with whatever we can dedicate to Him with pure Bhav and self-pride, even if it is a little bit. When Shri Mahalaxmiji sent Samagri to Padmanabh Das, he said, "Now they want to send me away from them, so I should leave this place." Shri Mahaprabhuji had to tell Mahalaxmiji that she should not have insulted Padmanabh Das by sending him the Samagri. How much pain Padmanabh Dasji would have felt when he was offered Samagri in the name of Shri Thakurji? You should understand from this episode that we cannot give or take money in the name of Shri Thakurji. Shri Mathuradheeshji was so pleased with his Chholas that He remembered those Chholas even at the time of Chhappan-Bhog. This is Pushti-Marg; this is Pushti- Margiya Dharma; this is the divinity in the sentiments of Pushti-Marg. Where are we going today? Please give a serious thought to this, then only you will be able to understand.

So, remove this misconception from your mind that where there is an exhibition of Neg-Bhog (splendourness), Thakurji is happier there, and where He is offered less, He is not pleased. Shri Mahaprabhuji has a clear principle “अल्पं बहु वा न प्रयोजकं, सेवनं स्वयोग्यानुसारेण।” seva should be done based on your capacity/ eligibility. There is no insistence on less seva or more seva.

**Q: 93. If the Vaishnava is old and he is not able to do seva himself, then where should he go for Darshan?**

A: 93. Shri Mahaprabhuji says that whoever is not able to do seva, should do contemplation of Lilas of Bhagwan. They should focus on the Katha and do recollection of Lilas of Bhagwan, do Kirtan and Shravan. "I do not want to marry, but what married people do I have to peep through the window." What kind of attitude is this? Arrey! If you have a liking for watching married people, then why don't you get married yourself? But we have this immoral attitude because if we marry, we will have to feed our family. So, we will only watch through our window! You don't want to do seva, but how others do, you just want to see! This is not a principle of Bhakti; this is only an illusion of Bhakti, a drama of Bhakti. Shri Mahaprabhuji says very clearly about Bhakti “गृहे स्थित्वा स्वधर्मतः.” If you are doing seva in your house, then only it is Bhakti. Peeping into others' houses is not Bhakti at all.

There is no temple in our sect other than Shrinathji. We broke the principles and converted our homes into temples. As per the principle, our Havelis are our homes, as your homes are yours. We do seva in our homes. Similarly, every Vaishnava

should do seva of his Thakurji at his home. But if due to any reason, a Vaishnava is not able to do seva, then for him, Mahaprabhuji says, "You will not be able to maintain seva, so I will not give you Brahm-Sambandh Deeksha." After this, he used to show him other options such as Ashtakshara etc. Many such options are still available in our sect. But we have become so obstinate that we will not do seva but instead go to temples for Darshan because the Bhakti and Darshan are on sale there. The main thing is that we have accumulated wealth but not Bhakti or Bhav, so we go there to purchase Bhakti, Laddoo, Mathri etc. We are not doing this as we do not have pure sentiments. Instead, we have a purchaser's mindset. That is the reason we are doing all this.

One day at Kishangarh, one lawyer came to me and said, "Why are you crying on these petty issues? Your job is to do Arti. Why are you breaking your head for all this? You hand over the temple to us; we will manage it better." I said, "But for doing just Arti, why should you maintain a costly person like Maharaj? You will find hundreds of people who will do Arti for just five rupees here; why don't you appoint them?" This is the attitude of the people now, "Do Arti, and your job is over!" In Maryada-Marg, after doing Arti, the job gets over, but in our sect, seva does not get over at all. The seva is a 24x7 job. In Anavasar also, there are many such as Vastra seva, Samagri seva etc. It goes on at night also; this is mentioned in many Vartas. The job of Maharaj does not get over by the opening Darshan and doing Arti. Maharaj is not a Pujari whose job gets over with Arti.

The know-how of principles you may get by studying

and listening to Granths, but if you do not want to understand or believe them, then what can be done? One lady used to tell me, "Whatever you are saying is 100% true, but if we have developed a habit of going to temples, then what should we do?" I do not have a cure for these unhealthy habits. What is the true principle, that much I can tell you? But if somebody gets addicted to liquor, then it is tough to leave.

**Q: 94. Please pardon my imprudence, but why do you insist on this issue that Vaishnava should not go to temples for Darshan? They should not give any Bhent? Both parties are equally responsible, but you are not allowing Vaishnavas to do Darshan; is it justified?**

A: 94. Similar things happened in Junagarh; Maharaj of Junagarh temple closed Darshan. The Vaishnavas filed a suit against him for this act! Many Maharajas are allowing Darshan and not stopping Vaishnavas due to this fear only. So, if you have even a little bit of attachment towards your Dharma and principles of this sect, then go and give assurance to your Gurus, "We are your disciples, you are the leader, and we are your followers. If you are following principles, we will follow you." Now you do not want to follow him; instead, you want to stab him in the back. That is why all Maharajas are afraid. You come in front and start a movement in Vaishnavas that such a system which is against the principles of this sect, we will not bear. Then Maharajas will also not convert their homes into temples. I am a Maharaj; that is why I can understand the pain of Maharajas. Many Maharajas are not speaking out because of this fear, 'whatever happens, let it happen'. Because today's Vaishnavas do not have the quality of being a Vaishnava, rather they act as

Vish-nav (poisonous). You Vaishnavas lead from the front and assure Maharajas not to think about you that way. "We are the followers of the Vallabh sect. It is our prime duty to follow the principles of this sect, and to preach them is your prime duty. Why are you afraid? Shri Mahaprabhuji says, "सभायाम् अपि कुर्वीत।" Say all the principles loudly in a gathering. Why are you afraid?" But if the police inspector himself becomes a thief, then where to go? If we tell the principles and Vaishnava say, "Get out, all this belongs to the public."

You assure them, "We will not allow anybody to make you Pujari. You are a Dharma-Guru. We will also follow the principles and do seva in our homes. We have an attitude to live our life based on the principles of our sect." That ends the matter. Most of the Maharajas tell me that whatever I am saying, they agree on that but if Vaishnavas do not understand what to do? Now the ball is in your court. You must realise that vehicle is heading towards a bottomless pit. Do you want to stop it from going there and save your life or allow it to go? What benefit will you get in committing suicide and also throwing the driver into the pit? At least from your side, Maharajas should not have this fear that Vaishnavas are going to cheat them.

**Q: 95. Can we go to Shri Mahaprabhuji's Baithak or not? Because most of the Baithaks are run by Public-trusts.**

A: 95. Please understand that I am not against the Public-trusts. My jihad is not against the Public-trusts, but against the misinterpretation of Shri Mahaprabhuji's tenets. Our principle is that seva should be done with Bhav. Shri

Mahaprabhuji says, “गुप्तो हि रसः रसत्वम् आपद्यते, प्रकटस्तु रसाभास एव।” Our seva is Rasatmika (full of emotions), Bhavatmika. As you start tilting the glass of water, the water starts spilling over. Similarly, our Thakurji, who is filled with our Bhavatmak-Ras, if tilted towards the public, our heart will be void of Bhav or sentiments towards Him. Therefore, we should not allow the general public to do Darshan in our homes. If you allow your wife to stand in a beauty contest in front of the general public, we will also exhibit our Thakurji. The wife is only a female after all, but our Thakurji's form is said to be abstruse-feminine-sentiments (गूढ स्त्री भावात्मक); so, there is a need to keep it more veiled. If the crowd comes for Darshan in the temple, we lose control there, whether the person doing Darshan is a Pushti-Margiya or Non-Pushti-Margiya. Therefore, the court treats Maharajas as Pujari instead of Dharma-Guru.

I oppose the system of Public-Trusts in the temples as they demolish the basic principles of “तत्सिद्ध्यै तनुवित्तजा”, “गृहे स्थित्वा स्वधर्मतः” by exhibiting Thakurji in front of the public. I am not against the Public-Trust in its being. You form a Public-Trust to save cows; I will give my full support for that. You make a Public-Trust to publish Mahaprabhuji's writings or open a school to teach the principles of Mahaprabhuji. If you decide to form Public-trusts that are not against the tenets of Mahaprabhuji, I have no objection to any of these. I am against the fact that for a meagre thing like money, you are prepared to leave Thakurji; "This Thakurji is not mine but of the public." By such a thought, we are betraying Shri Mahaprabhuji.

When Dwarkadheeshji was coming to Shri Mahaprabhuji, Shri Gopinathji said, "Laxmi and Narayan, both

are coming.” On this, Shri Mahaprabhuji said, "Are your eyes on Laxmi?" Shri Gopinathji replied, "No, If any of your descendants give priority to Laxmi over Narayan, his lineage will cease to exist.” On this Shri, Mahaprabhuji said, "well said. Our principle is like this only.” Nowadays, Public-trusts are made to save taxes. There will be ten more options to save tax which your CA will be able to advise you. I have no objection if you can save your taxes. In this, there is no difference of opinion. But to save tax if you are prepared to leave Thakurji, this is similar to bringing Laxmi to your home and leaving Narayan in Yamunaji.

Vaishnavas are misguiding Maharajas to make a Public-trust so that taxes can be saved, and Maharajas get influenced by this suggestion. But tell me truthfully, can you still abide by the principle that you will do seva yourselves, with your own money? No, you cannot maintain it. The court and Charity commissioner say that the person doing seva in a temple which belongs to trust is simply Pujaris. The Supreme Court addressed Tilkayat Maharaj as Pujari. Bahuji-Maharaj of Junagarh was forcefully declared a Pujari. “चित्तिं च चित्तिकाष्ठं च पूयं चंडालमेव च, स्पृष्ट्वा देवलकं चैव सवासा जलमाविशेत्।” If you happen to touch a dead body or the wood used for cremation or the meat or a butcher or a Devlak-Pujari, you should not enter your house without taking a bath! Devlak has been condemned in such harsh words. And we bear all this nonsense said by the court that we are Pujaris. But being the descendants of Shri Mahaprabhuji and having knowledge of his principles, how can we assume even in our dreams that we are Pujaris and not Dharma-Gurus? To oppose this verdict is our prime duty. But if we ourselves are not prepared to understand this, why blame the court? An ordinary person also can understand the



difference between a Dharma-Guru and a Pujari. Can we call a Peon and the Judge of the court the same? If you can call a judge a peon, we will call Dharma-Guru a Pujaris. There is a difference in the dignity of both and their job profile. In the Vallabh sect, the Pujari has been condemned very profoundly. Therefore, to form a Public-trust system for the seva of Thakurji is against the principle; this is what I want to say; I have no objection to forming a Public-trust which is in line with our principles.

First of all, the Baithaks are not temples; Krishna is not worshipped there. Although Public-trust should not be there also, but even if it is there, it is not against the principles of our sect. If you are doing seva with a sentiment of an Acharya, it is not treated as Dev-Dravya. But if you are doing seva of Shri Mahaprabhuji as Purushottam, then all the money coming there as Bhent will be treated as Dev-Dravya, and it will be a sin if we use it for personal needs.

**Q: 96. Can we do Manorath at the temple of Shri Nathdwara, or can we send money for seva there?**

A: 96. I explained to you that the temple of Shrinathji has existed since Mahaprabhuji's era. Shri Mahaprabhuji had to make a lot of effort to purchase the entire village of Jatipura, which was surrounding that temple. But that temple did not belong to anybody, so from whom to buy that? So, he purchased the entire village. The jagir of this village was written in the name of Shri Gusaiji by Akbar. It is clearly written in that document that "Shri Gusaiji has paid the price of the village, and now it belongs to him and his descendants." This way, he

converted the temple also as his personal property.

From the time of Shri Mahaprabhuji, there was a system of Devalaya there. So, you can send Bhent (gift/donation) and do Manorath there, treating it as an exception to the principles. But you must understand one thing that no money was accepted there from a non-Vaishnava from the time of Shri Mahaprabhuji. Not only this, but the Bhent sent by Vaishnavas was never used to prepare Samagri. This has been clearly stated in the letter of Shri Goverdhaneshji written to Udaipur Maharana- "and the money of Shri Thakurji, as is the practice now, that it is not spent in our private expenditure, the same will be followed." So much care was taken in this regard. Nowadays, that care is neither taken by the Government nor the temple board. This is the objection we have. Who can refuse the Prasad of Shrinathji? How can anyone refuse? But only if the commitment of Shri Govardhanesh Maharaj is fulfilled.

Shri Mahaprabhuji has authorised none of us to consume Dev-Dravya of Shrinathji. He has permitted us to take Prasad but not Dev-Dravya. Yes, we oppose, but not to the Prasad of Shrinathji but to Dravya of Shrinathji. You can consume Prasad as much as you want; I have nothing to do with this. If you can digest, eat 25 Laddoo. The question is not about Prasad but the system with which it should be offered; does it exist? No, It has changed; the Government has changed it. Our sect's method is not followed there; The Samagri is prepared with the money received in the form of Bhent. You are informed that the Rajbhog is offered on your behalf, and the other person is also told the same thing. There are more than twenty-five people on a single day on whose behalf one Rajbhog is offered.

We observe like a mad person that this Rajbhog is offered on our behalf, but in reality, there is only one Rajbhog and the money received from all others is deposited in the Bank. Such a system which is totally against our principle has been created there by the temple board. And then they say that they have a crore bank balance. But what do you do with that money? Absolutely nothing at all. There cannot be anything against the Prasad, but what about the offerings by Non-Vaishnavas?

There was an incidence when one Bhitariya died during seva. As per the system established by Shri Mahaprabhuji, the Aparas should have been changed. But Temple Board instructed them not to change. Tilkayat Maharaj instructed there not to take the Prasad! Was it an insult to Shrinathji? No. It was to follow the system as per our principles. We also advise people not to consume Dev-Dravya on similar lines. We do not advise people not to consume Dev-Prasad. We will have to oppose the system of using Dev-Dravya for preparing Samagri in Shrinathji.

Shrinathji has taken exemption from Shri Mahaprabhuji's principles from Mahaprabhuji's era. There, everything of a Devalaya exists, such as Dhwaja, Kalash etc. But try to understand one thing; in Jagannath Puri, we can take Sakhri prepared by anybody. Without taking into consideration any caste, anyone can offer us Sakhri Mahaprasad in the temple of Jagannath Puri. But tell me, "Where does Jagdish not exist? He is everywhere." So, can we take Sakhri Prasad everywhere? No, we cannot. We can take Sakhri Prasad in that temple only; this exemption is limited to that temple area. Similarly, "What is the difference between Shrinathji and other

Thakurji?" So, whatever is exempted in Shrinathji, you cannot get anywhere else. Where you are given a certain exemption, you should avail that there only and nowhere else you should try to take that liberty. At all other places, you should follow the principles.

**Q: 97. What should we do at a place where Shri Thakurji is in possession of Shri Goswamiji, but the Public Trust runs the temple? Can we do Manorath and take Prasad there?**

A: 97. The touchstone is the same. If Goswami is doing seva and preparing Samagri with his own money, there is no objection to it. But if Goswami is asking for money from the public in the name of Shri Thakurji, it will be treated as Dev-Dravya. And Goswami is also not authorised to consume Prasad prepared from that money. If Thakurji is seated in your home, you are offering Bhog with your own money, and if some other Vaishnava visits your home, he can take Prasad there. Similarly, our Thakurji is seated with us. Whatever Bhent we receive as Guru or whatever other sources of income we have; if we prepare Samagri from that money, there is no objection to consume it either by you or by us. But where the money for seva is collected in the name of Shri Thakurji, we cannot take Prasad as it is treated as Dev-Dravya. Shri Goverdhanesh Maharaj has given this commitment, and Shri Mahaprabhuji says, "Being mine if someone consumes Dev-Dravya, he will be considered the deadliest sinner. I will no more treat him as mine." So we should not consume Prasad prepared by Dev-Dravya. There is no principle that we should not eat Prasad at all. You should have Prasad. We are fortunate if we are getting Prasad, but Shri

Mahaprabhuji has banned the Prasad prepared by Dev-Dravya, so we should not take it. This is what I am trying to make you understand.

Whether Thakurji is seated with a Goswami or with anybody else, the touchstone is - 'Is the money for His seva collected from the public or it is his own earning?'. If the money is collected in the name of Shri Thakurji, it is Dev-Dravya, and we cannot take Prasad as it is prepared from that money. Suppose the money is not collected in the name of Shri Thakurji, and Goswami is using his own earnings to prepare the Samagri, then it is not Dev-Dravya, and you can take it. This is because of the relationship of affection between the Guru and the disciples.

**Q: 98. Wherever the Goswamis themselves are seated as the head of the trust, what should we do with regards to Manorath and Prasad at those places? And if they are our Gurus also, then what should we do?**

A: 98 It does not make a difference whether they are Goswamis (cow-savers) or Bhens-Swamis (buffalo-savers); the principle is only one. If the seva is being done with Dev-Dravya, then Prasad cannot be taken. Prasad can be taken if you are doing seva yourself with your own money in your house. As you earn money through your business or service, similarly, Goswamis also are Dharma-Gurus, and whatever they are getting in the form of Bhent in the capacity of a Guru, they should do seva of their Thakurji with that. You can also take Prasad there. A professional beggar has the right to do seva from his begging, provided he is not asking for money in the

name of seva. There is an episode in Varta where someone was going to look after a job, and he forgot to wipe out his Tilak. Thakurji reminded him to wipe it out because if someone gives him a job looking at his Tilak, it will be treated as selling out his Dharma. It should not happen that way. It is permissible to do a job or beg to fulfil your daily needs. If somebody does not have a job, he has the liberty to beg and do seva. But the freedom is to do seva after begging and not beg for the purpose of seva. There is a difference between these two things.

**Q: 99. Suppose we follow a principle of not taking anything which is not dedicated but for some reason, we have to travel to a place where we cannot take Thakurji along with us, then what should we do? Should we not take Prasad in the Havelis then?**

A: 99. In such cases, there is an old system in our sect that we can offer the Samagri to our Kanthi and take Prasad, Or we can put a little Charnamrit in that food and take Prasad. But if we take Prasad in so-called Havelis, which are run on Dev-Dravya, then Mahaprabhuji treats us as sinners and considers us to be straying away from Pushti-Marg. In comparison to this, if we take unoffered food, then what maximum can happen? We will be under the influence of Asuravesh but will not be straying away from the path.

**Q: 100. Goswamis are demanding money for Manorath. In such a situation, what should Vaishnavas do? Because Vaishnavas are in a state of dilemma or Dharma-Sankat.**

A: 100. The dilemma is because Vaishnavas are not interested in doing seva in their homes. Suppose some Goswami asks you to donate money to build a Church. He demands money to make a film, would you give it? To play on the racecourse, he asks you to give money, would you give it? If you do not give, will you be in a dilemma? If you are not, then you should not have any problem in this situation also because a Maharaj should not ask for money for doing a Manorath, and Vaishnava should never give it. It will be called Dharma-Sankat if there is a problem due to Dharma. You are not facing issues due to your Dharma but due to shame.

**Q: 101. In our village, Thakurji's seva is done by Vaishnavas in the temple. Thakurji of the temple belongs to Maharajshri, so why do they hand over the seva to others?**

A: 101. Mostly, all the temples are facing similar problems. Some Vaishnava might be doing seva in his home. Once he left, he might have handed over his Thakurji to Maharajshri and his house he might have donated to him. So Thakurji continued to be seated in that house, and the house was converted into a temple. The Vaishnavas of the village might have taken the responsibility to do seva there. Later on, this house might have been converted into a Haveli. Now, Maharaj also cannot maintain so many Havelis. So, in the past 50-75years, there was discontent among the Vaishnavas that why did Maharaj not visit there, and hence why should we continue to call it Haveli of Maharaj? So, the active Vaishnavas converted Haveli into a Public-Trust. One after the other, such Havelis were converted into a Public-Trust, and with time, we forgot the basic principles of our sect. Now all the people,

including us, have started identifying ourselves as Haveliwalas. In reality, our identification should have been “तत्सिद्धयै तनुवित्तजा” वाला or a person who is doing seva in his house.

**Q: 102. If all temple trustees are Vaishnavas, can we take Prasad there?**

A: 102. The question is not about a temple or a Mosque; the question is about Dev-Dravya v/s dedication of our own money. Is the money offered collected in the name of Thakurji or is it for Thakurji? For example, if the money is collected in the name of "Bhent for Tapeli", then it is Dev-Dravya, but if it is collected in your name for you, then it is not Dev-Dravya. We cannot take Prasad of Dev-Dravya.

**Q: 103. It is said that after some time, Shrinathji will shift from Shri Nathdwara to Shri Girirajji, Is it true?**

A: 103. I do not know if it is true or false. But what I understand is that if your Thakurji is seated in your home, then it is Shrinathji only who is seated there. If you are not doing seva in your house, it does not make much difference. Shri Mahaprabhuji goes on saying up to the extent, "If a Bhagwat-Bhakt is doing seva in his home, then his home does not remain a worldly home, but it becomes Vraj. Because Bhagwan is seated in Vraj and when you start seva of Vrajadhip, your home is bound to become Vraj and you become a Vrajvasi" Please write this statement in your heart. Shrinathji is always free to go anywhere.

**Q: 104. What sentiments do we need to develop to make the entire Vaishnava family (Parivar) capable?**

A: 104. Purushottam himself, in person, ordained Shri Mahaprabhuji to establish a family of Vaishnavas - “श्रावणस्यामले पक्षे एकादश्यां महानिशि। साक्षाद् भगवता प्रोक्तं तदक्षरश उच्यते॥”

Let us think about the meaning of the word 'Parivar' (Family). 'Paritah vrinoti' = where everyone is woven together, everyone is merged together, is known as Parivar or Family.

In us, there exists an emotion of 'I'. Someone else's 'I' we treat as 'you'. In philosophical language when there is an enlargement of ego or 'I', then it is known as the branch of Advait. And when there is an increase in the sense of 'you', it is called duality. In Shri Mahaprabhuji's philosophy of Shuddhadvait, there is no conflict between 'I' and 'you'. If we say 'we', it is Shuddhadvait. The precondition of a group of persons to be identified as a family is the feeling of 'we' in every member. If there is a feeling of 'I's and 'you's, then it cannot be called a family, it is only a group of persons.; I am a person, you are a person. But as soon as a sentiment of 'we' arises, it becomes a family. For this reason, Shuddhadvait does not propagate the phenomenon only of 'oneness' and 'discrimination'. The prime meaning of Shuddhadvait is that 'I', 'you', 'He', in all these, we have to practice and develop such an identification that because of this identification 'I' does not remain as an 'I', 'you' does not remain as 'you', but in all, a sentiment of 'we' gets emerged. The sentiment of 'we' should dissolve my 'I' and your 'you' in it. 'Paritah' = properly dissolve everything from all directions, so that nobody wants to part with it, then it is known

as 'Parivar' or family. If I say 'I' and you say 'you', that means we both have parted from each other. But when both of us say 'we', then it is not possible to part because my 'I' is woven in your 'I' and in our 'I' everybody's 'I' is woven. If the identification of 'we' gets developed in all, then it is a family. Otherwise, it is not; either it is Advait or Dvait. But the sentiment of 'Parivar' is only in Shuddhadvait. If you have to make a family then it is absolutely necessary to understand Shuddhadvait.

But how to make a family? You are 'you' and I am 'I'; how can both become 'we'? There can be several procedures for this. To get tied up as a family or to come together in the frame of a family, there can be many purposes. If we say it in our definition then there can be a corporeal or physical (Aadhi-Bhautik) frame in which all the people get together and click a photo as a family. All the members should be present in that photo and they should have a feeling of being a family. But if we click a photo just to keep it in an album, then there is no use. That means we do not have a true feeling of being a part of a family. If we do not keep it properly, termites may spoil it. Thus, if a photo is clicked then all the family members should have an urge to hang it in their room. That photo should be hung in a nice frame, then only each family member will feel that it is 'our' photo, not mine or your photo.

So, what would its frame look like when all of us Vaishnavas want to tie ourselves as a family and click a photo of the family? Mahaprabhuji has explained this as follows- “ब्रह्मसंबंध-करणात् सर्वेषां देहजीवयोः। सर्वदोषनिवृत्तिर्हि..” That means Brahm-Sambandh is one such frame in which all Pushti-Margiya Vaishnavas should have a photo as a family. Because

after taking Brahm-Sambandh, all the flaws cease to exist. The frame of Brahm-Sambandha has this unique quality.

What do we mean by Brahm-Sambandh? We are taking Brahm-Sambandh for peculiar reasons nowadays. Some people treat it as a free ticket to Swarga, Viakunth, or god only knows which place! Some people take it because their elders had taken it! Arey! All the elders have died; is it why you should also die? So, "because elders had taken it, that is why I should take it"- it is not a healthy reason for taking Brahm-Sambandh. Just think about the feelings that Shri Mahaprabhuji had in his heart; why somebody should take Brahm-Sambandh? We are all born in this world. Scriptures say, “यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्ति अभिसंविशन्ति, तद् विजिज्ञासस्व तद् ब्रह्म।” The One who has created this universe, the One where it is situated and the One in whom it is likely to merge, try to know Him, He is Brahm. It is necessary that this sentiment of Brahm gets embossed in our hearts before we take Brahm-Sambandh. Just see what size of frame Shri Mahaprabhuji is trying to give us through Brahm-Sambandh! He is trying to bring us together as a family.

Some people become a family due to business partnerships. Another type of family may be that people may be born to the same parents, but this sense of belonging to a family gets destroyed when generations pass. Shri Mahaprabhuji says that the sense of belongingness to a family, which is anchored to a relationship of Brahm-Sambandh, never breaks. It is eternal. In today's time, there is a need for the people taking Brahm-Sambandh, even if they do not have this sense during their initiation, to continuously arise this feeling in them of being a part of this family.

We always emphasise on 'I' and 'You' in our dealings with others, and probably we will continue to do it. There is a saying, "The witch also spares one house!". So, continue to emphasise 'I' and 'you'; we have no objection to it, but at least spare this habit when dealing with family members of Mahaprabhuji's Vaishnava family. So, at least in the relationship of Vaishnavas, which is due to Brahm-Sambandh, we should spare this 'I' and 'you' and become 'we'. In this relationship, if we can accomplish or develop the sentiment of 'we', then the family thus formed will be called 'Vaishnava-Parivar'. And in this family, there will be a continuous experience of Krishna. It will be a family which is tied together because of Krishna, because of Brahm. That picture we have to preserve, decorate it in a frame.

I have presented to you the sentiment behind the 'Vaishnava family'. And I firmly believe that this family will expand with this feeling only. This expansion is not a deterrent to anything, so there is no need to do any family planning. May Shri Mahaprabhuji give enough capability and prosperity, and may he bless this family so that each member of this family has a sentiment of being a part of this family; such is my wish.

### **THOUGHTS FOR IMPROVEMENT**

**Q: 105. What is the purpose behind establishing the temple of Shri Mahaprabhuji by you in Kishangarh?**

A: 105. According to the principles of Shri Mahaprabhuji, a devotee should perform Bhagwat-seva in his own house and with his own money; seva should not be done at a public temple by appointing a Pujari or Purohit. It is totally against the principle

of Shri Mahaprabhuji if the seva is done at a public temple with public money and by a Pujari. The temple of Mahaprabhuji was established on the auspicious day of His 500th birth anniversary, with an expectation of self-contemplation and contemplation of principles to remove the distortions that occurred during this period.

**Q: 106. What is the purpose behind the establishment of Shri Mahaprabhuji's temple?**

A: 106. The purpose of establishing Shri Mahaprabhuji's temple is to bring back his disciples once again towards him. By making such a declaration, we want to communicate to all that we should transform all the temples of the Vallabh Sect into motivational centres for Vaishnavas to understand the principles of Vallabhacharya. With this purpose in mind, we want to propose a programme to convert not only the temple of Kishangarh but all the temples, Public or Private, existing all over India.

**Q: 107. Is this system of running a temple of Shri Mahaprabhuji according to his principle and the tradition of his sect?**

A: 107. The establishment of Shri Mahaprabhuji's temple is not new and certainly not against his principles. Shri Mahaprabhuji himself had given his signatures (Hastakshar) and his Paduka (slippers) to many of his devotees for seva. Mostly, the Vaishnavas who were incapable of doing Krishna-seva according to principles were given this option of seva. Traditionally, such a system of seva is also prevalent in all his Baithakjis. In Kota, the system of Mahaprabhuji's seva is being

followed for a very long time. As per Bhartiya tradition, an option to do seva of Guru as an alternative to seva of both Guru and Govind has been universally accepted.

**Q: 108. Is it proper to seat a Swaroop of Shri Mahaprabhuji when there is already a Swaroop of Krishna seated in the temple?**

A: 108. It is definitely proper to bring a Swaroop of Mahaprabhuji and seat him when Bhagwan is already seated there because with the grace of only Guru one can reach Bhagwan directly. The grace of Guru is only possible if we follow the preaching of Guru. The preaching of the Guru is not to do seva in a public temple with public money but in your house with your own money. Therefore, it is possible to rectify the faulty system of the recent temples by bringing back Krishna home for his Seva (as per the tenets of this sect) and establishing Shri Mahaprabhuji's Vighra there.

**Q: 109. Do other Acharyas of our sect agree on the idea of establishing the temple of Shri Mahaprabhuji?**

A: 109. We had sent letters and telegrams to all the Goswamis to send their message and blessings on the occasion of the inauguration of Shri Mahaprabhuji's temple. In reply to that, we received the agreement messages from the following Goswamis

1. Goswami Shri GovindLalji Maharaj Tilakayat, Shri Nathdwara - "In context to your telegram, please accept our blessings and best wishes for successfully organising several programmes on the occasion of the 500th birth

anniversary of Shrimad Vallabhacharya.

2. Pratham Peethadheeshwar Goswami Shri Ranchhodacharyaji (Kota-Jatipura) -
  - (a) Congratulations to you on Swaroop Pratishtha of Shri Mahaprabhuji and Ashirvad to all the Vaishnavas. This celebration shows us the right direction. May the divine grace of Mahaprabhuji be bestowed upon us and all the Vaishnavas.
  - (b) The greatest foundation work for Pushti-Marg. Please accept my heartiest congratulations on behalf of Akhil Bhartiya Pushti-Margiya Vaishnava Parishad, Shri Vallabh Panch Shatabdi Samaroh Rashtriya Samiti and Peoples Progressive Society.
3. Tritiya Peethadheeshwar Goswami Shri Vrajbhushanlalji Maharaj (Kankroli) - I appreciate your work from the core of my heart. I am not able to be present there in person, but my support will always be there for this work.
4. Chaturtha Peethadheeshwar Goswami Shri Devkinandanacharya (Gokul) - A start of a new era of establishing Shri Mahaprabhuji's temple after years of difficult days, and May it be a medium for spreading and publishing the principles of Acharya-Charan. Our good wishes for the success of this ceremony.
5. Pancham Peethadheeshwar Goswami Shri Govindraiji, through Shri Giridhar Baba (Kamvan)- Our heartiest good wishes and Ashirvad for bringing the Vallabh Sampradaya on the right track through the

establishment of Shri Vallabh temple.

6. Goswami Kalyanraiji (Puna) - As a cure for the disease of the current situation, the seva of Shri Mahaprabhuji is the right course. We hope your efforts are successful in achieving this.
7. Goswami Shri Govindraiji (Porbandar) - Heartiest congratulations and Ashirvad for establishing the temple of Shri Mahaprabhuji. May this successfully serve its purpose.
8. Goswami Shri Brajbhushan Lalji (Chapasni-Jamnagar) - Received your telegram. Our good wishes for the success of this programme. Please accept our Ashirvad.

**Q: 110. What is the modality of seva in the temple of Shri Mahaprabhuji?**

A: 110. The modality of seva in this temple is according to the decorum of Bhav and with the consideration of Shri Mahaprabhuji as an Acharya of our sect. All the Vaishnavas who have taken Brahm-Sambandha can do seva of Jhari and Charan-Sparsh as per the norms of Biathakji. But as this temple is my private property, it is necessary to take my permission. The offering of Bhent is strictly prohibited there. In the sequence of Utsavas, four Jayantis are duly celebrated there. But the Utsava, which are related to Krishna-Lila, such as Dol, Annakoot, and Chhappan-bhog, is not celebrated due to Mahaprabhuji being seated as an Acharya there. As per the tradition of our sect, there is a remembrance of Lila-Bhavana



through the singing of Kirtans of Nitya-Kram seva, Ritu-Kram-seva and Utsav-Kram-seva in front of Shri Mahaprabhuji. Nobody other than Goswamis is allowed to offer Sakhri/unSakhri Samagri to Shri Mahaprabhuji. There is an Arti as per the daily routine. In Shringar, Shri Mahaprabhuji is ornamented with simple Dhoti, Uparana, Tilak, Kanthi, Gaumukhi, and Pushpamala. In parallel to the seva of a regular temple in the form of Mangala, Shringar, Rajbhog, Sandhya-Arti and Shayan, there is a Bhavna of Morning Sandhyopasana, Bhagwat recitation, afternoon Sandhyopasana, evening Sandhyopasana and Subodhini Pravachan. This is the system of seva in brief.

**Q: 111. What is the difference between the regular Pushti-Margiya temples of Krishna and the temples of Shri Mahaprabhuji? What difference will it make for both in their utility and majestcity?**

A: 111 According to Shri Mahaprabhuji, the principle of Krishna-seva was in the house. Only Shrinathji's temple was an exception there. In today's circumstances, it has become difficult to follow it due to its distortion into 'seva in temples' or due to the conversion of Goswami's houses into Public-trusts. In the Public temples, to do Krishna-seva, either Trust is formed, or required money for seva is collected from the public who is coming for Darshan. In both the above situations, the seva does not remain as seva. Mahaprabhuji considers such seva as an offence or as a sin. To take or give money for Bhagwat-seva is banned as per the guideline given in Shodash-Granth. According to the principles of Vallabhacharya, allowing people who are not Pushti-Margiya Vaishnavas to do the Darshan of

our Thakurji just once will make the seva of one year a waste. And after this incident, it is necessary to do Panchamrit-Snan of Shri Thakurji. In public temples, it is not possible to save ourselves from such sins, but it is possible in the temples of Shri Mahaprabhuji. This is the most significant difference between these temples.

In today's era of economic crunch, it is not justified to run a temple depending on the salaried employees. These salaried employees cannot be satisfied as they are not duly paid. In future, identifying people who will work on low salaries is impossible. If some temple employee has no emotional attachment towards the deity and is only working there for salary, the atmosphere of the temple will not be spiritual or divine. We will have to accept the fact that in this, there is no fault of that poor employee but of the system. We are fortunate that in the seva of Mahaprabhuji, so far, the useless tradition of emotionless seva has not developed, and Vaishnavas do not have any prohibition on doing seva themselves there. Whereas in Krishna temples, the Samagri prepared by a particular caste of Brahmins only can be served to Goswamis. No other Brahmin is allowed to cook there. If this system, which has been there for a long time, has to be changed, then we need to take care that it should not be against the principles of Shri Mahaprabhuji.

Keeping all these things in mind, it is necessary to take the people forward on Bhakti Marg through the medium of preaching principles, publishing of Granths, teaching the Dharma, Satsang, Kirtan etc. It is possible only by converting Krishna temples into temples of Shri Mahaprabhuji. This is the

purpose and the utility of the newly established temple.

**Q: 112. What is your purpose behind making Vaishnavas take the oath of principles?**

A: 112. Hundreds of Vaishnavas are taking oath by themselves as they have allegiance to the principles of Shri Mahaprabhuji and are also motivating others to take it. It is not a revolution against any Goswami. Instead, it is a retaliation against the people who have hatred towards our principle, sentiments and descendants of Vallabhacharya and are conspiring against them. Some people who are either blind due to selfish reasons or illiterate, see it as a revolution against our sect or descendants of Vallabhacharya. We challenge them to give us the second meaning of the said words. (The letter of the oath is provided at the beginning of this book).

**Q: 113. What is your purpose for making a cassette series on Pushti-Asmita. and organising its programmes of Dandia-Raas?**

A: 113. According to the philosophical point of view of Shri Mahaprabhu, the entire creation is a Lila of Bhagwan. Bhagwan has enriched us very strongly with the sentiments of Ahamta-Mamata (ego-attachment) so that we, the conscious beings, are able to play our role nicely or express our emotions in response to that Lila. If we really have to relish the sentiments of Lila, then there cannot be any better boon than our Ahamta and Mamata on this earth. But if our action, intellect and desire are not in sync with the vibrations of that Lila-Bhav, then there is no bigger curse than these Ahamta-Mamata in our life.

The system of the practice of every Dharma of our country, in the end, is a spiritual way to either make our Ahamta-Mamata healthy or to uproot it from the base completely. However, from the point of view of Shri Mahaprabhu, if there is a desire in our consciousness to do a search for Jagdeesh in this Jagat, then we should conclude that such Ahamta- Mamata is healthy. Pushti-Asmita is the other name of Ahamta-Mamata, which makes the lotus of our Bhagwat-Bhakti bloom in the mud of material attachment. On the contrary, the Pravahi-Asmita is the other name for distorted Ahamta-Mamata, which takes the enjoyment of the mud of material attachment in the lotus of Bhagwad-Bhakti.

This universe is situated in the comprehensiveness of Parabrahm Bhagwan Shri Krishna. It is good to know this through the divine eyes, just like Arjuna. But it cannot be called Bhagwat-Bhakti if one continues to take enjoyment in the material world. Along with this, instead of only having the knowledge of Paramatma, who is spread in this entire universe, it is absolutely necessary for a devotee to relish Him as well. It will be known as the peak of Pushti-Bhakti if somebody is able to maintain engrossment in Krishna through all his activities in his daily routine, just like Vraj-Bhaktas. But through that Bhakti of Krishna, if one starts taking the enjoyment of material things and leaves his mind reinless, then Mahaprabhuji terms it as Bahirmukhta in Shiksha-shloki Granth.

Shri Mahaprabhuji had given us preaching about the devotion methodology of Bhagwad-Bhajan and Bhagwat-Smaran so that we are able to relish such Lila-Bhav. These days, due to the effect of time, that system has been distorted

and is being maintained to earn money. Considering all these things, It seems that instead of Kirtans and Dhol, which describe the divine Lilas of Bhagwan, it is much more necessary to sing Kirtans, Dhol etc., which describe the principles of our Dharma. We are fortunate that ample and prosperous storage of such things has been handed over to us by Dayaram Bhai. If we are able to hum, sing and dance on those, then probably it is possible to make our Ahamta-Mamata so healthy and devoted that it will again be able to attract Pushti-Prabhu. So I have a request to all the Pushti-Margiyas to adopt this gift of Pushti-Asmita by singing, dancing and humming on these tunes so that Radha-Madhav, who is seated in your heart, gets manifested in your entire personality. He starts expressing himself in each and every action-intellect-desire of yours. He starts becoming your lifestyle!

**Q: 114. What was the benefit of 'Pushti-Siddhant-Charcha-Sabha' (debate) organised in 1992?**

A: 114. This Charcha-Sabha (debate), on the topic of Principles of our sect, proved to be an unparalleled incident in the history of Pushti-Marg.

The way the followers of the Pushti-Marg sect are being misguided by wrong principles, in such a situation, if we want to move forward in the right direction, then this Charcha-Sabha would prove to be a milestone. There cannot be two opinions on this.

Many such people who abstained themselves from accepting the true principles of Tanu-Vittaja-seva without a commercial exhibition in their own home, could not gather the

courage to come to this Charcha-Sabha! Those who gathered a little bit of courage did not come with their version of the translation of Siddhant Vachnavali!! Despite their non-agreement with the narration of my version of the translation, they could not present their own version as per the rules of the Charcha-Sabha!!! Some who came simply kept quiet and were either neutral or absent.

The proceedings of the Charcha-Sabha would have been one-sided had Chiranjeev Goswami Shri Hariraiji of Jamnagar not come forward as an undeclared representative of the opponents. So, whatever gratitude we can express towards him will be less.

1. The one who does Tanu-Vittaja-seva to earn a profit is a heinous Devlak apostate person from a prohibited category.

2. Pushti-Margiya seva should be done at a place which is owned by the person who is doing seva.

Having agreed on the above two points, all other discussion becomes purposeless. That means it was like 'Drowning man could catch a straw to save himself'. Because the Goswamis who are longing to call the rich people to their own home to extract Vittaja-seva, either will have to accept their ownership of their own house, or they will have to abide by the true principles. The glorification of Chiranjeev Goswami ShriHariraiji with a title of 'Siddhant Sanrakshak' (Protector of principles) by Goswami Tilkayat ShriGovindLalji Maharaj and P. P. Goswami Shri Vraj Ratnlalji Maharaj, means one a senior and the other a learned Dharmacharya, is an unmistakable proof of support of our statement. In contradiction to the belief of the

above three Acharyas, now there is no space left for any doubt. “बुद्धिप्रेरक कृष्णस्य पादपद्मं प्रसादतु”.

**Q: 115. What is the purpose of organising Saampradayik Charcha-Sangoshthi (international seminars)?**

A: 115. If we divide the historical period of our sect, in which to maintain Pushti-Asmita (dignity as Pushti-Margiya), the way the principles of Pushti-Marg were promulgated and the way they were followed, then first of all, there was a period of Shri Mahaprabhuji, Shri Gopinathji and Shri Gusaiji, in which all the tenets were promulgated. In that period, all the principles were established.

Next to this was a period of seven sons of Shri Gusaiji. It was a period of Vartas and interpretations. The focus in this period was on the people who lived their life according to the principles of the sect. The second point of focus was how to interpret the principles written by Adi-Acharyas.

A very important period emerged after this, in which, along with the commentary on the Granths written by the above three Acharyas, new Prakaran-Granths were also written. On one side Shri Hariraiji wrote so many small Granths in the form of 'Harirai Vang Muktavali' in which there were several preaching related to our sect. On the other side, Shri Purushottamji and similar scholars interpreted the Original Granths of Adi-Acharyas and wrote many Vaad-Granths. Along with this, Shri Lalubhattji composed the Prakriya-Granths. In those, he explained the difficulties and complexities of principles, interpretations and Vaad-Granths, giving it a form of

procedure. This symptomatic division is clearly visible in this one period.

After this, there was a period of Vachnamrit. As a matter of fact, this trend was started by Shri Gokulnathji, but it has been visibly prominent in the last 150-200 yrs. Although in our sect, it's holistic compilation has not been done so far, still, many known, unknown followers, Vaishnavas have tried to compile couplets/ Sooktis of many Acharyas, Dayaram Bhai, Ichharam Bhai etc. They have not given it the name of Vachnamrit, but its form seems to be like that only.

After this period, there seems to be a fall in the sect. In this, many Bapa-Bapi and some descendants of Vallabh said many things without caring for the sect's principles. If we have to say this in the words of Bhagwat, then it is like this “यश्च मूढतमो लोके यश्च बुद्धेः परंगतः, तावुभौ सुखमेधेते क्लिश्यन्त्यन्तरितो जनः” The people who understand the words and preaching of Mool-Acharyas, they are not facing any difficulties even today. On the other end, the people who did not understand anything, also did not incur any loss because they were not in the centre of the circle of the sect but were on the periphery. It is not essential to decide for such people who lack allegiance such as what is the a right and what is the wrong principle. Their tendency was such that whatever was said in the name of Shri Mahaprabhuji, they used to listen. May it be Dongreji or Pandurang Athavale who did not even belong to our sect. In this, some Shastris also benefited. They without having knowledge of principles (even if they knew, they were not acknowledging it) used to preach to people. So, in this process, neither the fools nor the intelligent incurred any loss. The poor people, who were in the middle, lost a lot in this.

For them, this literature was as good as dead. The literature was Vachna+mrit (speech of dead) instead of Vachan+ Amrit (elixir of speech) for them. So the literature of this period was designed to kill these people who were in the middle.

I consider it a great grace of Shri Mahaprabhuji that we are able to publish such literature through the medium of these Sangoshthis. This literature is neither a monopoly of any Goswami nor it belongs to any Shastri or Bapa/Bapi. This is the literature which belongs to all of us. If we have to say in the language of the law, then the Granths and Literature written by Shri Mahaprabhuji is an HUF property of the whole sect. That means it can be used by anybody who belongs to this sect, but nobody is authorised to misuse it, may it be a Goswami or a follower. So, this kind of literature is being published through this Charcha-Sangoshthi. This truly is becoming possible because of the grace of Shri Mahaprabhuji and Shri Thakurji.

**Q: 116. Please give us information about the course of Vallabh-Vedanata, which is run with your cooperation in Mumbai University.**

A: 116. In the philosophy department of Mumbai University, this 3years diploma course on Vallabh-Vedant is being taught for the last 13years. I teach there every Saturday on their Calina-campus. Around 1000 students of all age groups have completed this course so far. In this course, we have included the Dharma and the philosophy of Vallabh-sect based on the available translations of Granths written by Adi-Acharyas. In future, it will also be taught online to the students of other Universities. The followers of our sect are taking benefit of

this course.

**Q: 117. How long will the status of Pushti-Marg be?**

A: 117. For a very long time, this narration that 'Pushti-Marg will be there only till 500years' has been popular in our sect of Mahaprabhu Shri Vallabhacharya. With only five years left in the completion of 500 years, I had to write a column in Vallabh-Vigyan- "495+5 =0, Is it true?" This mathematics is not possible at all. Still, many people took this equation as true.

If somebody dear to us, such as a friend or son, goes out somewhere and if we do not hear back anything from him for a few days, many fearful doubts come to our mind- what if he has fallen sick/ what would have happened/ what not would have happened? In the same manner, our attachment towards our Pushti-Marg creates a doubt in our mind that Pushti-Marg will be there only for 500 years. The thing which is happening; whether it is authenticated or not, why should we worry about it? The main subject of my writing was that if Pushti-Marg has to live, then there should be a system of seva in each Vaishnava's house as per the principles of Pushti-Marg.

As far as the principles are concerned, I weigh them on a single scale. Wherever I go, I am curious to get an answer to a question if there is a Vaishnava, is he doing seva in his home or not? If he is doing seva in his home, I believe that 500 years of Pushti-Marg are not over yet. But if he is not doing seva, then it looks to me that probably 500 years are over; that means we have validated the mathematical equation  $495+5=0$ .

Why are we not able to maintain seva? Let me tell you

one thing- whatever books have been published on the process of seva, they have a very detailed description of seva. We have tied our size and process of seva within that frame, and with this, the real form of seva, envisioned by Shri Mahaprabhuji, is buried under the heavy weight of these processes. Shri Mahaprabhu, however, very clearly ordains the subject of seva as per his principle- "The principle is not about the quantum of seva, less or more. seva should be done as per our capability.". How much seva should we do? The answer is - So much that it should not become a burden on us. Not so much that we feel a burden of seva upon us or the seva which we are doing becomes an unnecessary burden on Bhagwan, whom we serve. Because such seva takes the form of ritual (Karma-Kaand) in our life. In Pushti-Marg, seva is a lifestyle and not a ritual. "We have performed seva for an hour; now we are free"- It's not like this. This kind of seva, performed as a duty is not appreciated by Shri Mahaprabhuji.

“सर्वदा सर्वभावेन भजनीयो ब्रजाधिपः। स्वस्यायमेव धर्मो हि नान्यः क्वापि कदाचन॥” We all know that Shri Mahaprabhuji wants to tell us through this first Shloka of Chatuh-Shloki that the duty of Pushti-Margiya Jiva is only to do Bhagwat-seva. There is no other duty for us in the capacity of being a Pushti-Margiya. In the capacity of a father, my duty is to nourish my children. In the capacity of a Guru, my responsibility is to give knowledge to my disciples. As a housewife, my duty is to manage my home. In the capacity of a student, my duty is to study. As a citizen, my duty is to become a nice citizen and do my duties religiously for society. If we are followers of Varna-Aashram Dharma, then my duty is to abide by the principles of Varna and Aashrama as given in the scriptures. All these things are Ok, but if I am a Pushti-Margiya,

then my duty is only to do Bhakti and Bhagwat-seva.

People often say that we cannot handle seva: "we cannot maintain Aparas; the rules and regulations of seva are very complex." I ask them one simple question,- Assume that some infection develops in your hand or leg, and you go to a doctor. The doctor advises you to cut that limb otherwise, it will result in your death. Would you ask the doctor to cut your throat instead of that limb? In Pushti-Marg, also we must see what is there at a head's place, which is the place for a hand and which is the right place for a leg. The process of seva, the size of seva, the conduct in seva, all these are like limbs of seva. The main principle of seva is Tanu-Vittaja. We have to do seva ourselves, with our own money and our minds focussed on it in our house.

Mahaprabhuji does not ask us to do seva throughout the day. He goes up to the extent that if you are doing seva of your Thakurji in your own home, then sleeping in that house also is a part of your Bhagwat- seva, taking a bath in that house also is a part of your seva, even having your meals in that house is a part of your Bhagwat-seva.

Shri Acharya-Charan says that you can consider living in a house as justified; if you are living with Bhagwan in that house, you are living there for Bhagwat-seva. 'You are a devotee'- this is not sufficient reason to live in a home. If you are a devotee, you can live in a jungle also; if you are a devotee, you can live on the road also. But if you live in a house, then live there for Bhagwat-seva. “गृहं सर्वात्मना त्याज्यं तच्चेत् त्यक्तुं न शक्यते। कृष्णार्थे तत् प्रयुञ्जीत कृष्णोऽनर्थस्यमोचकः॥” If you have to live in a house then live there for Krishna-seva- This is the foremost principle of

our sect, manners or ethics are just a part of this. If they can be maintained, it is well and good. If your limbs can be kept healthy, it is good. But nobody says that I do not want my hand to be cut; I am prepared to get my throat cut.

When somebody tries to hit our head with a stick, we put our hand in front to save our head. Is it not? Will anybody put his head in front, if our hand is being hit? Nobody does it because we understand that if our hand is hit instead of our head; it is ok. It is better to save our heads. So, Bhagwat-seva is just like our head and all the other things are paraphernalia. This paraphernalia is like limbs. If they are there, it is nice, and if they are not in a healthy condition, then we can get it operated on. We cannot get our heads cut, if we want to live. But if you want to commit suicide, then do it, get the head cut! Who can stop a person who wants to die? We should understand this point very clearly.

Pushti means the grace of Bhagwan. Pushti-Marg means the path which is achievable with the grace of Bhagwan. So, if the grace of Bhagwan is only limited to 500 years, then we have to accept that Bhagwan is graceful only for a period of 500 years. After that, He will not be graceful. In the entire period of creation, 500 years is too short a period. Bhagwan cannot be graceful for such a short period. He has been graceful since the beginning of this creation and will be graceful till the end of this creation. So Pushti-Marg is there from the start and will last till the end of this creation.

But there is a significant question in front of us. The path which Shri Mahaprabhu promulgated is based on the Pushti or

grace of Bhagwan; Are we moving on that path truthfully and with allegiance? If we are not prepared to move on this path, then that is the end of Pushti-Marg. But if we want to move on, then Pushti-Marg is there. But try to understand one thing, if we do not want to move on this, Pushti-Marg is finished for us, but it is not over in its form. "There are many other worlds in the sky beyond the stars". Bhagwan has been graceful from the time of creation, so the existence of Pushti-Marg also has been since the beginning of this creation. But the path that Shri Mahaprabhuji promulgated, depending on the grace of Bhagwan, if we do not follow its principles, then Pushti-Marg is no longer in existence for us. If we live as per the principles of Shri Mahaprabhuji, Pushti-Marg is still alive for us. The comprehensive meaning of Pushti-Marg is the grace of Bhagwan, which is there from the beginning of this creation. But the meaning of that, which we are following, is sectarian.

Many people say that if you belong to a sect, you are being put in a fenced area as if it is a shed for animals. Sampradaya or sect does not mean a 'fenced area'. Its real meaning is 'Samyak-Pradaana', which means heritage. There is not one but many sects and Bhagwan has inspired every sect. We do not believe that Dharma, like Jain and Buddha, were promulgated by any Satan. We firmly believe that Buddha was an incarnation of Vishnu. The originator of Jain Dharma Shri Rishabh-Devji was also an incarnation of Vishnu. The theistic philosophy is inspired by Bhagwan, and the atheistic philosophy also is inspired by Bhagwan. Bhagwan inspires all the sects.

When all the sects have to exist, then the Pushti sect

also should exist. And this Pushti Sampradaya will exist only when we follow Shri Mahaprabhuji's guidelines. We do not get Dharma in the ready-made market; Dharma has to be lived. Shri Mahaprabhu says, “बीजदार्यप्रकारस्तु गृहे स्थित्वा सर्वधर्मतः। अव्यावृत्तो भजेत् कृष्णं पूजया श्रवणादिभिः॥” If 500 years of Pushti-Marg is to be over, then it will be in the sense when people would like to purchase it ready-made. What can be the price of the grace of Bhagwan? To answer this, they say - "just do one Manorath of Palana." Is the grace that cheap? If it is so then, I do not need it. Such grace is not Pushti-Margiya grace. That grace will be there when you do Bhagwat-seva and Bhagwat-Katha in your home with enthusiasm. Then you will see whether your children will get influenced by it or not. But if you want to purchase Dharma, then I have to say that not today, but it was dead yesterday itself. “धर्म एव हतो हन्ति, धर्मो रक्षति रक्षितः” You protect Dharma, it will protect you. “गतिर्विद्वलेशे मतिर्विद्वलेशे रतिर्विद्वलेशे सदा वै ममास्तु।” Like this if you keep your destination-intellect-desires in your Dharma, then you will see how your Dharma protects your destination-intellect-desires. If you do not want to protect, please understand that 500 years of Pushti-Marg are definitely over. The question of whether 500 years are over or not is not as severe as this point, whether you want to protect your Dharma in your destination-intellect-desires or not.

"ShriHari"

## Appendix

### ShriVallabh-500th birth anniversary and our duty- A dialogue

“जयति श्रीवल्लभार्यो जयति विद्वलेश्वरः प्रभुः श्रीमान्।  
पुरुषोत्तमश्च तैश्च निर्दिष्टा पुष्टिपद्धतिर्जयति॥”

Date 2 march, 1978  
Parla-Mumbai

Dear Navneetpriya Shastriji,  
Saadar Bhagwat-Smaran

Received your letter. I was extremely pleased to see explicit expressions of your emotions. “न भयं तेन कर्तव्यं ब्राह्मणानामियं गतिः” - "There should be no fear in discussing the contents of the scriptures because such discussions are the duty of a Brahmin." This should be kept as the primary aim by you, me and all the disciples of Shri Mahaprabhuji. It may be ideal to save or abstain ourselves from the debates on worldly affairs. But by avoiding discussions on scriptures, we have experienced an increase in misinterpretation! Thus “शास्त्रम् अवगत्य मनोवाग्देहैः कृष्णः सेव्यः” That means we should serve Krishna through our mind, speech and body after properly understanding the scriptures. - As per this legislation, the meaningful debate on scriptures is also an entry door to the temple of Bhagwan (Bhagwat-seva-mandir). With similar sentiments, I also want to have a debate with you, not with the intention of unnecessary unfruitful discussion. I firmly believe that you will not take it otherwise.



If we give importance, not to our interests but to the viewpoint of principles, if we give priority, not to fulfilment of our personal desires but to the development or benefit of the organisation of our sect, then we should not shy away from any debate on any subject; all other things will automatically get organised. If there is clarity in the purpose, other things such as personal sentiments, language, and behaviour become secondary. A parent or a dear friend scolds, abuses or slanders their son or any other friend, but as long as there is a warmth of affection, there is no problem. Therefore, Shastriji, rather than your Bhav towards me or my Bhav towards you, it is more critical that our Bhav should be towards Shri Mahaprabhuji. If the foundation of our relationship is Shri Mahaprabhuji, then even if there is a dispute, although it is not there, still there would be no problem. At this stance, I recollect an incidence from Varta when Chachaji said about Shri Gokulnathji, “सेवा तो बाप बेटा कर गए ये तो लकीर पीटत हैं” Such an expression of personal allegation and acceptance of this as a celebration with joy by Shri Gokulnathji looks as outstanding inspiration to me. That is the reason I am inspired to write such a descriptive letter.

You have written about the various contradictory things happening nowadays. Honestly, people are not exchanging their thoughts on these contradictory things in person; instead, they are condemning these things in private in the form of backbiting, and as a result, they propagate only these contradictions! This is an untruthful tendency and is totally against the mindset of Shri Mahaprabhu, who had the guts to write this on the door of Vishweshwar temple in Kashi- “डिंडिस्तु वादितो द्वारि विश्वेशस्य मयात्र हि, विद्वद्धिः सर्वथा श्राव्यं ते हि सन्मार्गक्षकाः” (I have beaten the drums of my principles in front of Vishweshwar in Kashi so that people come to know. The scholars should

listen to this as they are the ones who are the saviour of the right path). It is not hidden from the scholars how our philosophical literature has developed step by step through the contradictory things said in Kevladvait, Vishishtadvaita, Dvaita and Shuddhadvaita. So, in future also, if you express your anger/ allegations/ questions on the subject written in this letter or any other topic, I will not feel bad about it; if Prabhu does not change my current mindset, “बुद्धिप्रेरक कृष्णस्य पादपद्मं प्रसादतु”.

Before presenting my point of view on the subject, I feel it is better to have clarity on its exegetical format. Accordingly, in my opinion, the points of discussion are as follows- the subject of discussion, doubts, Purva-Paksha (prior arguments), Uttara-Paksha (Defence-Argument) and Sangati (Consistency)-

1. The subject of discussion- As I understand, our main topic of discussion is - what is our duty, being a Pushti- Margiya in the context of the methodology of seva, which is already proven by narrations, manners and ethics laid by Shri Mahaprabhuji, Shri Gusaiji and other scholars.

2. Doubt- According to you, It is permitted to do seva, both in your own house and in public temples, as Shri Mahaprabhuji gave a doctrine of Griha-seva for the first one and established Shrinathji's temple for the second one. But in my opinion, Shri Mahaprabhuji and Shri Gusaiji's preaching were limited to only Griha-seva (seva in your own home) of Krishna. And hence, if seva needs to be done in public temples, then it should be of Shri Mahaprabhuji's Swaroop, his picture, his Padukaji, and his signatures. I feel that this idea should be promulgated extensively. The doubt is - which option is supported by the principles between these two?

3. Poorva-Paksha (prior argument)- Your argument is that Krishna's seva is more important; whether it is done in a temple or one's home is immaterial. You do not consider this new idea of Shri Mahaprabhuji's seva as proper. (If your version is not presented correctly, please inform).

4. Uttara-Paksha (defence argument) - To counter your intent, I would like to support my viewpoint in the following manner- The ordain of Krishna-seva was limited to only one's own house. With that methodology, only Krishna-seva is justified. Thus It is necessary to establish Krishna-seva in the houses again, and Pushti-Margiya public temples should be converted to temples of Shri Mahaprabhuji. Especially, having seen the Pancha-Shati, Desh and Kaal (the time and place), it looks absolutely necessary.

5. Sangati (consistency) - The first Sangati of this discussion is, keeping in mind, my desire to establish Shri Mahaprabhuji's Swaroop by me in my Kishangarh temple, although it is not a public temple but my private property. In my opinion, the more critical Sangati of this discussion seems to be the need for a proper direction to propagate our sect. (your intention in this regard may please be informed)

After this desired clarification, I would like to clarify your doubts and questions.

1. Doubt - If the context of seating the Swaroop of Mahaprabhuji in temples is for the reason of saving the descendent Acharyas from being called merely a Pujari by the court of law, then I feel that the theistic people do not have such discriminatory disorder in their mind. This change may be given

in the definition of the court, but the effect of this on people is not much.

Clarification - Is it expected or not that there should be clarity in the alternatives of being a Pujari or an Acharya, from the point of view of their manners, behaviour and thoughts on the principles? Will it be acceptable to Shri Mahaprabhuji that his descendants are being called Pujaris? This seems to be the remotest possibility. Unless these two questions are answered in yes or no, there can be neither a discussion nor a decision on this matter. We should first think about; which is the more heinous offence; the sale of Bhagwat-Naam or Bhagwat-roop? So, if we have clarity on the heinousness of the crime, only then we will get space to think about its remedy.

Gusaiji's commentary on the 2nd Sholka of Siddhant-Muktavali is worth seeing here. - "The main duty of a Pushti-Margiya is to do Krishna-seva, and its form is - the complete involvement of one's mind in Krishna. The means to get involved in Krishna is 'Tanu-Vittaja-seva'. The seva can be of two types; to give money to somebody and get the seva done through him or take money from somebody and do the seva yourself. None of the above can make our minds involved in Krishna. That is why Shri Mahaprabhu is not bifurcating it as 'Tanuja' and 'Vittaja'; rather, he is saying Tanu-Vittaja. By dedicating everything to Bhagwan and the Nivedan of our body in His seva, it is possible to make our minds get involved in Krishna.

It is clear from the above that the reference of Tanu-Vittaja-seva is of the Swaroop, which is seated in our own home and none else. If this word -' Tanu-Vittaja-seva' is not to be

bifurcated, that means if the duty is to do seva using one's own money using his own body, then every Pushti-Margiya Jiva has to do seva only at his home. In Public temples, there is a class of people who do Vittaja-seva and another class who do Tanuja seva; the process of Tanu-Vittaja-seva cannot be done there. If this process is to be maintained, then there is no purpose in converting our own temple or Krishna to a public entity. In the end, the purposes of constructing a public temple or running a public temple can only be two of the following- 1. We can do Tanuja seva, but there is a shortage of money or Vitta. Or 2. We have enough money to be able to do Vittaja-seva, but we are not getting time for doing seva ourselves, which means Tanuja seva. Therefore the seva in temples is a cruel destroyer of the principle of Tanu-Vittaja-seva. How can you assure that in the current environment of atheism, the public temples will not force the descendants of Vallabh to leave the foundation principle of Tanu-Vittaja-seva and become Pujari, who will only be doing Tanuja seva? So the first question is about the fulfilment of Swadharma (own duty), which is mentioned in Chatuh-Shloki as "The worship of Vrajadhip is the prime duty of Pushti-Margiya and nothing else, nowhere else, never." The question is not about the 'theistic people do not have such discriminatory disorder in their mind'.

Let me confess that I am more afraid of 'theistics' than atheists. They are more eager to push us into the mud pits of the classification of Pujaris and not the atheists. The brother of Aurangzeb requested him, "Please kill me with a sword instead of giving me a slow poison." I also have the same urge with theistic people. They also want to kill Pushti-Marg with similar slow poison by luring us with good professional management and making the temples a Public trust. So far, I do not see any

sword in the hands of atheists; they avoid it by considering us as persons who themselves want to die.

2. Doubt - I do not have complete knowledge of the work procedures of the Trusts as of now, but prima-facie, can the flaw of Devlaktva be resolved by taking it as a matter of a different path? "अपि दीपावलोकं मे नोपयुंज्यान्निवेदितम्" This problem gets resolved according to "दत्तापहारवचनं ... भिन्नमार्गपरम्मतम्". In "त्वयोपभुक्तं" also it is considered a duty of a servant to consume Bhagwat-Prasad.

Clarification - I cannot say if it is true or false, but I have studied and given enough thought to the functioning of Trusts. My clear intent is that the people serving in the temples run by Public-Trusts cannot save themselves from the sin of Devlaktva or the consumption of Dev-Dravya (Money belonging to Deity). "Even Deepak (candle), which is offered to me, should not be used by my devotees"- this statement about prohibiting the donation is not for Pushti-Margiya, but Maryada-Margiyas' Shri Mahaprabhu has said the same thing in "दत्तापहारवचनं ... भिन्नमार्गपरम्मतम्" which is Ok, but other than this we must see the consistency of this statement in other Granths such as Siddhant Muktavali, Navratna, Bhaktivardhini, Both the Nibandhas, Anu-Bhashya and Siddhant Rahasya. By doing so, we will see that all the Granths are concluding only one thing that the Pushti-Margiya system of seva is not in line with the seva, which is done in public temples.

For example, see the line written by Shri Gusaiji on Navratna - "If something has been given to Prabhu in the form of Daan or donation, then we cannot take it back and put it to our use, but if something is offered to Prabhu in the form of

Nivedana (intimation), then there will not be any problem in using it. Otherwise, whatever Samagri is offered to Prabhu, we will not be able even to take it as Prasad. Also, the guideline in the scripture is- 'We should not take anything which is not dedicated'; then how can anybody live without taking anything? So, whatever is offered to Prabhu in the form of Nivedana, after its use in the seva of Prabhu, being his servant, we can consume it as a Bhagwat-Prasad. That is why the scriptures also say: “उच्छिष्टभोजिनो दासाः...” And with consumption of this type of food, Purification of the heart also happens.

The elaboration of Purushottamji on this is worth seeing. According to him, all the doubts which arise in Siddhant Rahasya, the solution of all those is available here in Navratna. He clarifies based on the difference between 1. Daan (Benefaction) 2.Nivedana (intimation) and 3.Samarpana (dedication), which is already explained in the commentary of Siddhant-Rahasya. He says that whatever is donated/gifted to Bhagwan in the form of Bhent, we cannot use it after seva. If we take it, then we are guilty of Datta-Apahaar. But whatever has been offered (Nivedita) or Dedicated (Samarpita) can be consumed. As per seva-Fal Granth, it is clarified that after the dedication, the thing does not remain worldly or Laukik, and it will not create any hindrance in seva; rather, it is one kind of spiritual capability (Alaukik Samarthyaa) and is commendable.

As both the Granths are implying the same conclusion, thus it is proved that “दत्तापहारवचनं....” is not applicable only to other paths but is also applicable to even Pushti-Marg, if it is given as Daan (Donation) to Prabhu and not as Nivedana (intimation) and Samarpana (dedication). The consumption of that donated thing by us after seva is not permitted and is

treated as delinquency. Although, in Pushti-Marg Krishna-seva being a Grih-seva, the Samarpana (whatever is offered to Shri Thakurji who is seated in our home) or Nivedita\* (At the time of initiation, whatever offerings we promised to Shri Thakurji) is not treated as Daan or donation and consumption of that does not make us guilty of that sin. Still, if the offered things are given as Daan or donations to Shri Thakurji, their use by us is not only a flaw in our seva but a most heinous sin.

The clarification of this arrangement has been shown by Shri Mahaprabhuji in the episode of a 'bowl of gold', which was mortgaged and the things thus bought from the money received, after offering those to Shrinathji, were submerged in Shri Yamunaji, and some were fed to cows. Shri Mahaprabhuji did not take Prasad from that Bhog and also did not allow any of his disciples to take it. Once Vasudev Das brought Bhent of Shri Mahaprabhuji, he prepared Samagri from that for Shri Thakurji and took Prasad. In the old Copies of Varta Sahitya, we get Shri Mahaprabhuji's comments: "The bowl of gold belonged to Shrinathji and hence was a Dev-Dravya, so Prasad of that cannot be taken. The one who is mine will never do such a thing. If he does it, he will no longer be mine and a sinner." This proves that if there is a system of a Public temple and if the ownership of the property is with the Swaroop seated in that temple, then whoever stays there and takes Prasad is a sinner of consuming Dev-Dravya.

In the conclusion of Siddhant-Muktavali, somewhere, we get Shri Gusaiji's observation as follows- "If somebody is worshipping Krishna to make his living, then what will happen to him? The answer is: If the purpose of Krishna Bhajan is worldly, then it is not only an earning as in business but also an earning

which will cause a person's fall. So, the money thus earned by that businessman should not be considered Bhakti or devotion. Therefore everything, whatever he does, is a cause of misery. Due to the prohibited act, he will not only face miseries in this world but also destroy his spiritual world. Whoever has even a little bit of knowledge of Pushti-Marg will not even attempt to do such a thing. But those who do not know anything about Pushti-Marg may do it in unawareness. Thus, Shri Mahaprabhuji explains such Bhajan by a person who desires material things as one of the possibilities."

Shastriji, be truthful in saying whether you are thrilled or not after reading these lines? How much confidence Shri Mahaprabhuji and Shri Gusaiji have in their Pushti-Srishti, that "whoever has even a little knowledge of this path will never do such a thing!" A person who does it may have zero knowledge of Pushti-Marg. In those also, all may not be like this, maybe one or two! Today, if Mahaprabhuji's descendants do Bhagwat-Bhajan for their earnings, then is it not a betrayal? That too with a person like Mahaprabhuji, who is our well-wisher!

How can we dedicate the money for which we did not do Nivedana (intimation) at the time of Brahm-Sambandh Deeksha? How can we dedicate it to Shri Thakurji? How can this discipline be maintained in a public temple? During our Atma-Nivedana, we can only offer things or persons who are attached to us. We have not done any Nivedana of a person or money which does not belong to us, such as unknown people coming and giving Bhent. How can we offer such Dravya (money), which is Anivedit (unoffered) and impure in seva of Shri Thakurji? Especially when a person is giving money not with a sentiment of Samarpana but as a Daan or donation.

In the commentary of the fifth Shlok of Siddhant Rahasya, Shri Lalu Bhattji says - "We should understand from this Shloka that while taking initiation of Gadya-Mantra (Initiation or Brahm-Sambandh in Pushti-Marg) and Panchakshar, all the things belonging to us such as this body, spouse, house etc., are purified by Brahm-Sambandh due to their Nivedana in past, present and future. Such things related to us are called 'Nivedita'. The meaning of their Samarpana is that they have to be brought to the use of Shri Thakurji at a proper time. Therefore, if we use things that have already been dedicated to Shri Thakurji as Bhagwat-Prasad, only then will the discipline of Bhakti-Marg be maintained. By taking initiation of Nivedana-mantra and Brahm-Sambandh, all the things belonging to us get purified. This purification is not in the material sense but a divine purification."

It is clear from the above that the Nivedana (intimation) can be done only of the things that belong to us. It is not possible to do Nivedana which belongs to the public or belongs to the people unknown to us. The things we possess can only be used in our Bhagwat-seva after due purification through Nivedana. But how can you maintain this discipline in a public temple?

In brief, giving serious thought to following four issues, it becomes clear that a public temple cannot be approved by the principles of the Pushti-sect. Those four issues are -

1. It is impossible to practise the form of Tanu-Vittaja-seva as per the guidelines given in Siddhant-Muktavali in public temples. The seva is divided there as Tanuja and Vittaja.
2. As per Navratna Granth, Whatever comes as a donation

or Daan to Prabhu, whether Nivedita or Anivedit, is prohibited for personal use. According to this, it is difficult to maintain the prudence of Nivedita and Anivedit in a public temple. This has been shown through the example of 'the bowl of gold' in Varta of Vasudev das. According to this, it is difficult to maintain the prudence of Nivedit (offered) and Anivedit (Unoffered) in a public temple.

3. The things or money which are Anivedit are impure; hence, it is not proper to use them for seva as per Siddhant-Rahasya Granth. The Nivedana can be done only of the things that belong to us; hence, this divine purification is impossible in public temples.

4. It is prohibited to use Bhagwat-seva for livelihood. This does not result in the development of Bhakti as per Shri Mahaprabhuji, and it will also spoil our this world and the divine world. The public temples cannot run without the servants or Pujaris working there to earn their livelihood. Thus, it looks logical to close all these public temples so that descendants of Vallabh do not meet this fate.

Whatever has been said for Naamatmak Swaroop in Sarva-Nirnaya Nibandh is also applicable for Swaroop in person. This should be acceptable to all that -

“पठनीयं (भजनीयं) प्रयत्नेन सर्वहेतुविवर्जितं।  
वृत्त्यर्थं नैव युञ्जीत प्राणैः कण्ठगतैरपि॥  
तदभावे यथैव स्यात् तथा निर्वाहमाचारेत्।  
त्रयाणां येन केनापि भजन् कृष्णमवाप्नुयात्॥  
बाह्याभ्यन्तरभेदेन रूपे भेदद्वयं मतं।  
नाम्नि चैकं ततस्त्रेधा भक्तिमार्गो निरूपितः॥”

Here three types of Bhakti have been explained. 1. Tanu-Vittaja-seva 2. Manasi-seva, thus two types of Swaroop seva and 3. A perusal of ShriMad Bhagwat, thus one Nam-seva. This way, three kinds of Bhakti have been explained. A perusal of ShriMad Bhagwat should be done, not keeping in mind any purpose, and it should not be used for earning your livelihood, even if your life is at stake. If the earnings are not enough to run your family, then you must look for other means to run it. But if you have to do Naam-seva, then it has to be done by renouncing all the purposes of the benefit of self or the benefit of others. If so much emphasis is given to Naam-seva, will it not be there for Swaroop in person?

But as today's anthropologists say, "The era changes, the values also change with time, then the constitution of the present society also needs a change. The eternal principles are ever-changing (?)." On this, I remember the wordings of the Quran-e-Majeed "Sumamtvallei tum illa kaleelam antum mugrijhun" and "va ma arslanamin kabalik mirrsubhivya la nabiyan illa ijha tamanna alksheitanuki umnithi..." This means, "Everything changes, but you were bound to change." And "There was no Nabi or Paigamber sent by the God on this earth, in whose commands/ desires Satan has not mixed his own desire (to astray the people)!" In reality, the eternal principles never change because Ishwar makes them! But when the desires of Satan get mixed, then it changes.

However, whether the eternal principles change or not, as long as our platform of Pushti-Marg does not change, the legislation of Shri Mahaprabhu will not change; it will remain eternal.

“पठनीयं (भजनीयं) प्रयत्नेन सर्वहेतुविवर्जितं।  
वृत्त्यर्थं नैव युञ्जीत प्राणैः कण्ठगतैरपि।।”

3. Doubt - Here, the difference is to be noticed between Swa-Grih-seva (seva in one's own house) and seva in Nand-Bhawan (temple) depending on the ownership. There is no doubt about seva in our own house.

Clarification - 'Swa-Grih-seva (seva in one's own house) and seva in Nand-Bhawan (temple) depending on the ownership'- I have not heard of any such fable. In this context, I have not read any writings of Shri Mahaprabhuji or Shri Gusaiji. (If you have heard of it, please bring it to my notice). If I read the original writing, only then I shall be able to digest this! From my side, I can only say that in the end, Nand-Bhawan is also a house which belongs to Nand Baba and not Nand-Nandan! Vraj-Bhaktas and Nand Baba also went to meet Krishna, but they preferred to be in the state of fire of his separation (Virahagni) rather than going to the Palaces of Dwarka!

Probably, due to this reason, in Sarva-Nirnay Granth Shri Mahaprabhu, considering Vraj-Bhaktas as Guru, emphasises on going to pilgrimage in search of Krishna if you are not able to serve Him in your own house. Five situations are possible for a house-holder devotee serving Krishna at his home. In such conditions, the devotee should leave seva, renounce his home and go on pilgrimage. These situations are :

(1). If one's body, senses and mind do not have a natural inclination towards Bhagwat-seva, just like a horse who throws his rider if the rein is over pulled, then his body and senses etc., when forced unwillingly to do it, create disturbance/ hindrance

in Bhagwat-seva.

(2) When seva is not becoming possible due to old age or some disease.

(3) Sometimes, suddenly, some problem arises, or there is a political turmoil, or a hindrance comes in any form due to which Bhagwat-seva is not possible

(4) Many times, we become over-ambitious, and we are ready to do any work but cannot perform seva as directed!

(5) Sometimes, it so happens that with our seva, our Prabhu may or may not be pleased, but our family and neighbours definitely get disturbed. In such a situation, we should leave seva.

In such situations, what should we do? Pilgrimage is the right solution for everyone, such as Brahmins, Kshatriyas, Vaishyas and Shudras. But we should not forget one thing in pilgrimage; Pushti-Jiva should not look for the benefit of virtues of pilgrimage, but the purpose should be the search of Krishna. (And that too should not be for the purpose of entertainment like going on the Luxury bus and eating snacks of your choice as organised by the profit-making tour operators). One should roam around till death in search of Krishna. What is the benefit of returning to a house where you are not able to serve Krishna?

The climax of Pushti-Lila is in the Taamas-Prakaran. If the devotees of Taamas-Prakaran were not stubborn, then the entire Taamas Lila would not have any Ras (emotions). Vraj-Bhaktas could think about going to pilgrimage only when the virtues of Taamas and Raajas disappeared, and Satwika virtues arose. Still, they were not prepared to go to Dwarka at any cost! They were prepared to die in the fire of separation instead of going to Dwarka.

All the time, in every activity, our literature of Bhavna maintains the discipline of seeing Bhagwat-Ichchha (Krishna's wish) and Bhagwat-Lila. In this mood, if someone attempts to say “कौन यह खेलवे की बानि ?” (What kind of play is this?), then Shri Mahaprabhuji will scold him and will tell him, “एसे न कहिए। यासो एसे कहो जो भली यह खेलवे की बानि” (Don't say like this. Say, 'what an excellent way of playing')." Thus in this world, whatever thing or act is visible in the form of principle/ against principle, can be adorned with worthy expressions. According to this, looking at the running of public temples, if a devotee feels that it is a Nandalaya, I will not oppose him. It is quite possible that my thinking is wrong, but due to my extreme faith in Shuddha-advait, I will not accept that it is a wish and inspiration of Bhagwan. This Shuddha-Advait is knowledge of very high class. But before we acquire it, the other's faults are more visible. In that situation, we cannot advocate for our defects that 'it is a will of Bhagwan'. As per this, till we acquire complete knowledge, in the thought process, the contemplation of virtues and vices is not a defect. But from the point of view of feelings, “गुणदोषदृशिर्दोषः गुणस्तूभयवर्जितः”= To see other's virtues and vices, is a vice and not seeing those is a virtue- This is the highest level. Therefore, if such feelings, which are against the principles, are not controlled well in time, then they will propound things which are against our principles.

4. Doubt - The Bhent or gifts are given to Bhagwan in the temple. Using those, the owner of the house, who is Bhagwan in this case, does alimantation of his servants. In what way is it wrong? In those days of Shri Mahaprabhuji and Shri Gusaiji, the servants (Sevak) were taking Prasad of the temple of Shrinathji; this is mentioned in Vartas. Shri Mahaprabhuji advised Govind Das Bhalla to take Prasad along with other Sevakas of the

temple. It is also mentioned that the sevakas were getting things for their daily needs from the temple. Ramdasji was the first one to be appointed in the seva of Shrinathji. He also used to fulfil his requirements from the Milk, butter, curd etc. offered by Vraj-Bhaktas to Shrinathji. When Shri Mahaprabhuji and Shri Gusaiji used to be in Jatipura, they also must have been taking Prasad from the temple. “सेवकानां यथा लोके व्यवहार...” in this sentence, it is clear that in this world, the Master does alimantation of his servants, this behaviour is quite prevailing.

Clarification- 'The Bhent or gifts are given to Bhagwan in the temple. Using those, the owner of the house, who is Bhagwan in this case, does alimantation of his servants'- in this sentence, we have already dealt with four disparities in doubt no.2 and 3 above.

The system of seva of Shrinathji's temple is not based on “सेवा कृतिगुरोराज्ञा”= seva should be done as per the advice of Guru, but based on “बाधनं वा हरीच्छया”= If the wish of Hari is not in line with the wish of Guru, then even the Guru's order can be disobeyed”. This can be seen in Saddu Pandey and Pooranmal Kshatri's Vartas. I am quoting the main lines from those Vartas-

a. तब श्री आचार्यजी श्रीगोवर्धनधर को गोदिमें बिठाय दोऊ कपोल परसि कहे “बाबा अब तुम्हारी कहा इच्छा है ?” तब गोवर्धनधर कहे “मेरी सेवा प्रकट करो.”

(Shri Acharyaji seated Shri Govardhandhar on his lap and, holding his cheeks, asked him, "Baba, what is your wish now?" Shri Govardhandhar replied, "Guide people to follow the path of my service.")

b. तब सद् पांडे ने कही “राधाकुंड पे बंगाली हैं, कहे तो बुलाऊं ?”



तब श्रीआचार्यजी कहे “बुलाओ.”

(Then Saddu Pandey said, "There are Bangalis living at Radhakund Krishnakund. If you permit, we will call them." On this, Shri Acharyaji said, "Call them.")

c. तब श्रीआचार्यजी कारीगरसों कही “हमारे ठाकुरको मंदिर सिखरबन्द ध्वजा, कलस को नहीं, नन्दरायजी के घरकी नाई करो। तब श्री आचार्यजीके हस्तमें नक्साको कागद आयो। तब उही सिखरबन्द ध्वजा कलस सहित। तब श्रीआचार्यजी कहे जो सिखरबन्द क्यों किए ?” तब कारीगर ने कही “महाराज! हम तो घरकी नाई किए हते। सो अब सिखरबन्द ध्वजा कलस भयो, ताको कारन तो हम जानत नहीं।” तब श्रीआचार्यजी जाने जो श्रीठाकुरजी की इच्छा है जो जगत में पुजाय बहुत जीवनको उद्धार करेंगे। सो देवालयकी रीति यहाँ राखनी उचित है।

(Then Shri Acharyaji asked the artisan, "The temple of our Thakurji should not have a dome, flag etc. It should have features like the house of Nandraiji." When Shri Mahaprabhuji received the drawing of the temple, it was with all the features of a typical temple. Shri Acharyaji asked the artisans "Why have you prepared the drawing with domes and flags?" The artisans replied, "Maharaj! We drew it just like home. But from where this dome and flag have appeared, we do not know anything about it!" Shri Acharyaji came to know that it is Thakurji's wish to be worshipped by the masses and uplift them. So, it is better to keep the system of Devalaya here.)

What more clarity do we need? Shri Mahaprabhuji was adamant about making the temple of Shrinathji like a house (not a public temple) of Nandraiji, which was in line with his principles. And Shrinathji is adamant about taking the services of the masses and not getting bound by the principles of Pushti-

Marg. Most probably, it seems that looking at the childish-stubbornness of Shrinathji, he might have added this line of “बाधनं वा हरीच्छया”! Only due to Shrinathji's wish the system of seva was started as per Devalaya traditions. That is why Shri Mahaprabhuji did not care about his principles and handed over the temple of Shrinathji to Bangalis. Thus, any system followed for seva of Shrinathji will not help in understanding the principles of Shri Mahaprabhuji because all the systems there are of the type of “बाधनं वा हरीच्छया”!

When Shrinathji said, "spread the message of my Glory", Shri Gopinathji had to arrange 1.25 lacs and gift it to Shrinathji! Shri Gusaiji had to travel nine times to Gujarat! The point to be noted is that till the birth of six sons, he was living in Adel, engrossed in seva in his own house! Shrinathji did not like this, so He inspired Krishnadas Adhikari and other Vaishnavas to call Gusaiji to Vraj. Even after coming to Vraj, he preferred to stay at Gokul and Mathura and not in Jatipura. What an insistence on doing seva in his own house! And every day, having performed seva at his own home in Gokul, he used to go to Jatipura riding on a horse to do seva of Shrinathji. Even with all the facilities available such as cars etc. even nowadays, it does not look like an easy task. From the point of view of Laukik, at that age, it looks even more difficult. Shri Raghunathji described this situation in his Naamratnakhya Granth- “श्रीगोकुलकृतावासः गोवर्धनागमरतः”. The attachment in the Swaroop of Shri Govardhandhar and insistence on seva in his own house is indicated through the words "Avaas" and "Aagamaratah". Which is bigger? The attraction towards the Master or attraction towards principles? How difficult is this to keep a balance of both! He might not have been able to do some part of seva in his home in this process. But if the Master wants to rip off the cloth

of your principles through his Swaroop and asks you to come to Him, then can you say no to Him? In the extreme winter, when Krishna stole the clothes of Kumarikas, did they feel bad about it? They might have sung the song “हमारे अंबर देहो मुरारी” to increase the Ras, but ultimately they succumbed to His demand. Things have to happen as per His wish. That is the reason Shri Mahaprabhuji also thought, “सो देवालय की रीति यहाँ राखनी उचित है।” (It is better to keep the system of seva as per Devalaya norms here). How can I say whether it was appropriate in this situation?

Nowadays, we, the Pushti-Margiya, in the desire to improve our image in society as self-proclaimed reformers, condemn the system of seva of Shrinathji. We say: "People are doing Manorath here with black money accumulated through immoral means!" But to tell you the truth, I am not able to digest such statements. What do you mean by black money? Whatever was black money till yesterday becomes white after a voluntary disclosure. If immoral money can become moral, then how come it is immoral to return the Shri of Shrinathji to Him? As a matter of fact, the money accumulated through immoral means should be first dedicated to Shrinathji! In any situation, if immorality is condemned, how can there be any objection to it? In this process, unnecessarily if you start condemning Bhakti, it does not look nice. Earning through immoral means is condemnable, but how can a Bhent which is given to Shrinathji be called immoral? What we get as Bhent from the rich, is it not black money? Is the money which comes as Bhent in Bhagwat-Saptah, all earned through moral means? Is all the money donated in Kirti-Yagyas earned through ethical means? Is the money collected through the cancer disease of auctioning of Yamuna-Jal, which is coming through the Manorathas of Loti,

Gagar of Yamunaji, increasing with white money? Immorality should be condemned but not Bhakti. Surprisingly, the so-called moral people of Kaliyuga have started talking against the Cheer-Haran Lila of Shrinathji, which Shri Mahaprabhuji and Shri Gusaiji could never dream about. (Sorry for the diversion of a topic, it is written in the flow of things.)

According to you in the example of “सेवकानां यथा लोके व्यवहारः...”, the master does alimentionation of his servants. But in that case, the sentence formation should have been like “स्वामीनां हि यथा लोके व्यवहारः”. To be truthful, the right example of “सेवकानां यथा लोके व्यवहारः” is the system of seva in Shrinathji, which is totally against principles of Shri Mahaprabhuji. If the Master wants us to go to Him by ripping off the stole (चीर) of principles, then without thinking of the outcome, we must obey Him because in that case, He will take care of everything. That is the real meaning of “सेवकानां यथा लोके व्यवहारः”. “सेवकस्य तु धर्मोऽयं स्वामी स्वस्य करिष्यति”. This is the Dharma of Sevak; Swami will do everything. But in a particular situation, because "Swami wants to rip off our stole, we all the time must not wear anything just like Naga Baba"; this attitude is not correct. If he calls us through his flute sound, our clothes and ornaments may get messy on the way in a hurry, but while going there, we will wear proper clothes and ornaments!

I think the issue raised by you about Ramdasji getting his Neg and Shri Mahaprabhuji, Shri Gusaiji taking Prasad there, is resolved with the above explanation. If we can take Prasad in Jagdish even after saying “भिन्नमार्गपरमतम्” then why not in Shrinathji? Without considering Varna, Sakhri Prasad can be taken in Jagdish but cannot be emulated anywhere else. Similarly, for a moment, let's make an assumption that we can

take Shrinathji's Prasad, then also at other places, it cannot be emulated. Just like the glory of Prasad of Jagdish, it is probable that it may be the glory of Shrinathji! Although we cannot take the Prasad of Dev-Dravya, this is a principle fact.

5. Doubt - Shri Mahaprabhuji has also accepted the system of temples by seating Shri Govardhannathji in a temple. “रीत प्रीत ब्रजजनकी” People of Vraj used to go to the house of NandBaba for Krishna's Darshan. With similar sentiments, if the devotees are going to temples for Darshan of Bhagwan, then is it not appropriate? Despite serving Krishna in your own house, it looks all right if one goes to a temple also. In Nikunja-Lila, the Vraj bhaktas take advantage of the Darshan of Shri Thakurji in their respected Swamini's- Nikunja.

Clarification- Why the temple was established? This history we have already seen above. Looking at the example of a woman doing seva during her periods (because Thakurji wanted her to do that), if some humanitarian preacher of today's time makes a regulation that women should be allowed to do seva, during her periods, will it be called righteous?

“रीत प्रीत ब्रजजनकी” (the affection and the method adopted by Vraj-Jana for expressing their affection )- Going to the house of NandBaba or Nikunj of Swamini with such a noble desire of the Darshan is a matter of extreme appreciation. If there is a desire to do Darshan of Shri Thakurji (who is seated in somebody else's house) due to attachment to Swaroop, then one should go only with a sentiment of Nand-Bhawan or Nikunj. The devotees of old time also showed such sentiments when they sang a kirtan “बोल लेहु संकोच करो जिन जब तुम सुतहि न्हवावो। श्रीविठ्ठल गिरिधरनलालको मोहीपे उबटावो ॥” Similarly in other Kirtan

“चल सखी सौतनके घर जैये। मान घटे तो कहा घट जैये पीयके दरस तो पैये॥”, a sentiment of going to the house of the husband's second wife to quench the thirst of Darshan, is also seen. Our Swami is worth doing Darshan, even if he is playing in the rival's house.

But the matter should not go beyond the desire of Darshan. The real pleasure of seva is in our own home. That is why the Parkiya-Bhav is not given much importance in our sect. And our Swami is capable of being present in several Nikunj at the same time. There is no objection to going for Darshan, but if the matter goes beyond Darshan, there will definitely be objections. In that case, if there is an intention of going to other's Nikunja and snatching the seva of Nayika of that Nikunja, then should the Darshan of our Thakurji to others be immediately stopped or not?

In public temples, without even knowing, the seva is divided into two separate departments of Tanuja and Vittaja, and the pleasure of the seva and its principles also disappear. Is it not seen everywhere nowadays? Tanuja seva and Vittaja-seva in separation are not seva at all; seva is when they are performed together by a person. If that kind of seva does not disappear, there is no harm in allowing people to do the Darshan of your Thakurji. Let Vraj Bhakt pardon me for my speech, but if Vraj-bhaktas had any slight intention of getting the Vittaja-seva done by others, Shri Mahaprabhuji would never have considered them as Guru of this sect. Vraj-Bhaktas are our Guru because they have lured their Swami-Sakha- child Krishna by dedicating everything to Him.

Famous poet Galib has written -

“ज़िक्र उस परीवशका और फिर बयां अपना।

बन गया रकीब आखिर था जो राज़दां अपना।”

Meaning- I described the beauty of my beloved in front of my friends, and that too with the skills of my poetry. The punishment for this crime is that all my friends have become my envious foes.

What you described as 'theistic Bahujan Samaj', nowadays is illuded by such a mindset due to their Vittaja-seva that they think that 'What for are these Maharajas? Bhagwan belongs to all!' Do you still feel that the Bhagwan, seated in the Maryada-Marg temple, should be served with Pushti sentiments?

Shri Purushottamji has very truly said: "Vittaja-seva generates ego in one's mind; after that, it is extremely difficult for one's mind to get attached to Bhagwan." In the end, such Vaishnavas create a kind of fear in Maharajshri's mind, and in the name of good management, become Trustees themselves! Having no faith in Maharajshris, several people of various sects establish their centres there. In such centres, tactfully, they praise Mahaprabhuji and condemn his principles. Those trustees have faith in their own management skills and the scholars of other sects. As time passes, they lose trust in the principles of Mahaprabhuji. “बन गया रकीब आखिर था जो राज़दां अपना।।” This is the story of the breach of trust of Pushti-Margiya-Trustees! And this is the final fate of public temples run by Trusts! There is no need for me to show you the examples; you may see them yourself.

6 Doubt - It is quite possible that by establishing the Swaroop of Shri Vallabh and distancing society from the prevailing system of seva, people may become dissatisfied, unaware, and take the route to unrighteousness. Things may

take an undesired turn that no one would have thought of.

Clarification - Your fear seems slightly exaggerated because there is nothing new happening in the existing system of seva. Not a single old temple has come to my notice, where there is no seva of Shri Mahaprabhuji or Shri Gusaiji. Other than this, you might have seen many Baithaks of Shri Mahaprabhuji, where his seva is being performed with a Purushottam-Bhav. In Kota Rajasthan, Shri Mahaprabhuji is seated on the main seat, and the system of his seva has been there for more than a century. So, I do not know what new system you are talking about. To tell you the truth, I am not trying to establish the Swaroop of Shri Vallabh with new methods. In many places, the seva of his paintings, his forms, his Padukaji, and his handwriting is being performed for ages. In such a situation, the evidence of seva of a metal or stone idol, expressed in the form of Shri Mahaprabhuji, can be found in his own writings in Nibandh - "There are three ways to establish the fact that an idol is Bhagwan-

a. From the point of view of Shuddhadvait, everything is one or the other form of Bhagwan; still in the idol 'I have to uplift this Jiva', - Bhagwan gets manifested with such desire according to the discipline of the path of grace.

b. Prabhu accepts the seva of his devotee at any place where his devotee wants to see Him or worship Him with Bhakti-Bhav. This is the discipline of Bhakti-Marg. Brahm being with form and also comprehensive follows the Bhav of His devotee, there is no contradiction in this.

c. Thinking from the point of view of worshipping as per

scriptures, idol worship seems to be in line with the thought process of scriptures only because the same Mantras are available in scriptures also.

With the same logic, if the system of seva of Chitrajivi-Bhavnaji- Padukaji, which has existed for a very long time, can be supported, then why should the seva of a particular form carved out of a stone or metal be considered improper? So, I am not doing anything new, but whatever is happening against the principles in the public temples, I am simply trying to fit that into a frame of principles. Every Vaishnava has to do seva of his Thakurji in his house, not in a public temple. If it is absolutely necessary to run a public temple, then the system of Shri Mahaprabhuji's seva should be adopted there. Through this, we can get a glimpse of his philosophy, association and opportunity to read his Granths and rumination of those Granths through Satsanga. The public temples should become the main centres of propagation of our sect and should help establish the Beej-Bhav of Bhakti. If the correct principles are taught to all the Vaishnavas and if they start insisting on seva in their own house, everything would fall in line! The false satisfaction we get in doing Darshan at public temples is becoming a reason for avoiding seva in our own house. Tell me, is Grih-seva (seva in our own home) not our principle? Are Shri Mahaprabhuji and Shri Gusaiji not seated in those temples in the form of Padukaji or handwriting? Nothing is new, but I am trying to do something which has been there as per the principle and discipline of the Sampradaya.

Dissatisfaction? Dissatisfaction arises out of unawareness, or unawareness arises out of dissatisfaction; I am not sure about it. Maybe both are interdependent. So, some unawareness will definitely arise in those whom I could not

convince and those who are not satisfied with the principles of Shri Mahaprabhuji.

Route to unrighteousness? ‘रहो नास्ति क्षणं नास्ति नास्ति प्रार्थयिता नरः, तेन नारद नारीणां सतीत्वमुपजायते’. According to this quote, the formula of righteousness is very delicate; it can break anytime. Shastriji, you may know better, that our Rishis used to lose their control attained through the penance practised for thousands of years by simply looking at meagre things! According to the principle of Shri Mahaprabhu, the seva in a Public-Trust temple is a route to unrighteousness. If the disciples of Shri Mahaprabhu are ready to run on this route to unrighteousness, If the people who are in the position of extreme detachment start experiencing Brahmanand sitting on the costly sofa set in their luxurious Aashram, if the worshippers of formless Bhagwan start shedding crocodiles tears for the form of sweet Krishna, if the people who offered the second cheek when hit on one cheek by somebody get indulged not in one but two world wars, if the abusers of Gurudom when become famous, act like a God who is more prominent than Guru, "Krishna is not an Avatar but a Yogeshwar who practised self-development" - if the people who propagate this theory and who try to become Avatar themselves after some time, then in these situations if the people who like to take a route to unrighteousness by distorting the principle of seva of Shri Mahaprabhu, how far will they take this sacred path and make it fall, God only knows!

I will not further elaborate on "the things which may take an undesired turn which no one would have thought of."; ‘चिंता कापि न कार्या निवेदितात्मभिः कदापीति, भगवानपि पुष्टिस्थो न करिष्यति लौकीकीं च गतिम्।’ This sentence looks more than enough to me as an answer.

7. Doubt - 'The extensive propagation of Grih-seva, prohibition of personal seva of Shri Vallabh at home, without giving an alternative of well-managed seva in the temple without giving its proper understanding to people in general'- it looks like that if there is any mismanagement then what is going to happen?

Clarification - No work is possible without the strength given by Bhagwan. Accordingly, whatever ability Prabhu has given me, I try to propagate the system of Grih-seva. Along with this I also propagate that seva of Shri Mahaprabhuji, treating him as Purushottam, should not be allowed in your house.

I find two alternatives to Krishna-seva being performed in Public-Trust temples- 1). To transform such temples into Peetha-Trust and declare the responsibility of the Peethadheesh (Goswami who is heading that temple) to preach Krishna -seva as a Swa-Dharma (Prime duty of self), so that Peetha-Dheesh does not become merely a Pujari who is only doing Tanuja seva. The dual responsibility of Peethadheesh should be to propagate Swa-Dharma and practise Swa-Dharma. In that, if he accepts Bhent or Daan from his disciples for propagating his Swa-Dharma, then there is no objection, but practising Swa-Dharma = the purpose of Krishna-seva in that temple should not be for the general public and should be the prime responsibility of that Peethadheesh. The acceptance of money for Krishna-seva should be declared an Adharma or unrighteousness. 2). Still, if it is necessary to run the temple, then Acharya-seva should be performed there because if the Vaishnavas are getting united or organised due to the presence of a temple, then there is no reason to disintegrate them. But to unite them, if we have to pay the price of principles, then such a

principle-less organisation is not needed.

Having seen both viewpoints, the Public Temples should not be of Prabhu but of Shri Mahaprabhuji. To make the people correctly understand this, if some programmes are organised to demonstrate the lifestyle, based on a solid foundation of Shri Mahaprabhuji's principles instead of simply a discourse, then such a system is very dear to me. Still, if some mismanagement occurs, then it is a wish of Bhagwan! What can we do about it?

8. Doubt - Whatever perversions in the context of Prabhu-seva seem to have developed in temples, what is the guarantee that the same will not develop in the new proposed temples of Shri Mahaprabhuji?

Clarification - Had Shri Mahaprabhuji also thought the same way, he would not have propagated the path of Krishna-seva. I feel that if the Pushti-Margiyas keep faith in Shri Mahaprabhuji instead of Krishna, it will be easy for them to walk on this path. There are other Lilas of Krishna, such as Dwarka Lila and Mathura Lila, similar to Vraj Lila. How can we deny that the Advaites do not belong to Krishna, even if they do or do not accept Krishna as Brahm? Similarly, other than Pushti-Margiya Vaishnavas, people will not be able to accept Shri Mahaprabhuji in totality. Thus in my viewpoint, I see more virtues than vices. With time if something like Vallabh-Panth gets developed, then at least they will not have enmity toward Shri Vallabh's principles.

9. Doubt - What benefit will we get by making this path, which is for only Daivee-Jiva, available for all?

Clarification - You are raising the most important question. I oppose seva in public temples for only this reason. Nowadays, in Public-Temples, several Manorathas are being organised and exhibited by people other than Pushti-Margiyas, which only is the right of Pushti-Bhakti-Jiva. Whereas, Shri Harirajji says that allowing Darshan of your Thakurji to people of other sects, will make your one year's seva futile. In this situation, how appropriate is making the Pushti-Swaroop-seva in a Public temple, available to all instead of only Pushti-Jiva? The ill trend of exhibiting Thakurji in front of the general public is increasing day by day- how far is that in line with the principles of our sect? I feel that there is only one cure for all such diseases, and that is; worshipping Shri Mahaprabhuji's name and form. According to that, I wish that in all the Public-Temples, a Swaroop of Shri Mahaprabhuji should be seated, and that should not be with Purushottam-Bhav, but Acharya-Bhav, and there should be an extensive propagation of his seva. When the Pushti-Margiya people, who are not able to do seva in their homes, get an association of Shri Mahaprabhuji, start recitation of Ashtakshara Mantra and Shodash Granth, start reading 84-252 Vaishnava Vartas, start listening, reciting and contemplating Subodhini etc., start singing Kirtans, will definitely be benefitted by developing the seed of Bhakti In their heart.

10. Doubt - Shri Mahaprabhuji may save us from the offence against Bhagwan, but who will save us from an offence against Shri Mahaprabhuji?

Clarification - Mahaprabhuji is “महाकारुणिकः”. (very kind), and hence he only will save us. Who else can save? Or, if we see it from another angle, Shri Mahaprabhu had done Lila of

disowning some disciples when they did offences against Vaishnavas or Bhagwan. We get a few incidents about this in Varta-Sahitya. But it is also mentioned there that Shri Thakurji never disowned the disciples of Shri Mahaprabhuji. Hence, the offence against Shri Thakurji looks to be more severe than those against Shri Mahaprabhuji. Shri Mahaprabhu disown his disciple if he commits an offence against Thakurji, but Shri Thakurji never disown if somebody commits an offence against Shri Acharyaji, if even once somebody has become his Disciple-

Examples-

a. Then Shri Acharyaji said, "I have disowned him; why have You accepted his offerings?" Shrinathji replied, "I had promised you, anybody who is being given Brahm-Sambandh by you, I will never abandon him. You had left him, but as you had dedicated him to me in the past, how can I leave him?" So, Shri Acharyaji kept silent on this. (Varta-Ramanand Pandit)

b. "You please request Shri Gusaiji on my behalf that I am suffering because I had committed a great offence against you and Shri Govardhandhar gives me Darshan in this situation also, that too is because of your grace. (Varta - Krishnadas)

Then Shri Acharyaji Mahaprabhu said, "There is no harm done to his Parlok (divine world); he did not follow my instructions, that is why he had met with such misery." (Varta Govind Das Bhalla)

Is it not enough assurance that even if we commit an offence against Shri Acharyaji, Prabhu will not leave us? Or

when we are committing offences against Bhagwan by collecting donations in His name, and we are deliberately avoiding the instructions of Shri Acharyaji, will Shri Acharyaji not disown us?

To prove my point, if I have to give evidence, I would say that after the Manorath of Panchashati-Utsav, a flood of people found various ways to collect donations in the name of Shri Thakurji by exhibiting him in multiple ways. Along with this, we also know that there is an increase in condemnation of our sect. Competition among Goswamis has increased to such an extent that Manorathas are being organised to prevent other Goswamis from coming to town and collecting donations! If a rich person organises some function and calls a Goswami to preside, other Goswamis are itching to make some link with that person! What we cannot find in all these is self-pride, pride in our principles and grace of Shri Acharya-charan! I feel that the tendency of snatching one another's Vaishnavas and establishing one's domination over the other is a sign of completion of five hundred years. Is it not an ugly or, to say, a pity orgy dance? One famous Goswami once told me that he is not bound by Pushti-Marg; he is an institution in himself! Another person said to me that if Vaishnavas are not capable of doing service to society, they should leave Vaishnava Dharma and become human-being! Now tell me that how can we leave our identity as a Vaishnava until Mahaprabhuji decides to disown us?

11. Doubt - Nowadays, there is a lot of propaganda about “स्मरणं भजनं चापि”. As there is an offence in Name, will there not be in the Roop (form) also? This can be understood with the experience of propagation of the system followed in Baithaks.

Clarification - You seem to be extremely worried about the misinterpretation of “स्मरणं भजनं चापि” such as 'drink tea and do Bhajan'. It is really very sad that people are implying such meanings from Mahaprabhuji's Swaroopatmak (personified) narrations. This is one kind of offence against the name. As a matter of fact, this offence has been listed in the scriptures and has a count of six -

वेदाक्षराणि यावन्ति नियुंजीतार्थकारणात्।  
तावन्ति भ्रूणहत्यां वै वेदविक्रय्यवाप्नुयात्॥  
वेदविक्रयस्तु छागलेन षड्विधो दर्शितः प्रख्यापनं प्रलपनं प्रश्नपूर्वप्रतिग्रहः।  
याजनाध्यापने वादः षड्विधो वेदविक्रयः॥”

1. Prakhyanam' = Without giving thought to the eligibility, to give discourse among the general public.
2. Pralapanam' = implied meaning such as 'drink tea and do Bhajan' of “स्मरणं भजनं चापि”.
3. Prashnapoorva Pratigrah' = Calling people forcefully to listen to you by printing pamphlets.
- 4 and 5. 'Yajanadhyapane' = Studying or Teaching after taking a salary.
6. Vaad = Debate against the Vedas.

Nowadays, we see people selling Vedas in one way or the other. If all those exist as an abortion centre for family planning of principles of Ved, then should we immerse the Ved-Granth or its fruit Shri Bhagwat or its essence Shri Mahaprabhu's speeches? The people who have a habit of committing offences will continue to do so. The remedy for that



will never be available with any reverent. The people, who are inclined towards material things or money, will always find ways to collect donations in the name of Bhagwan. The people have ample measures such as Manorathas in public temples, pilgrimage, Gyan-Yagya, Loti-Utsav of Shri Yamunaji and similar unthinkable things, filled in their minds to earn money. Thus, who can guarantee that such people will not find a method to sell even Shri Mahaprabhuji in the future? Shastriji! This is Bharat-Bhoomi! Shri Mahaprabhu says, “अस्मिन् भारते कर्मभूमौ एकेनापि तादृशं कर्म क्रियते येन समग्रं जगदेव प्रलयं याति।” This Bharat Desh is a Karma-Bhoomi (Land of Karma). Therefore, even one person's Karma can be a cause of the holocaust! (Subodhini 10. Uttar38.6). Now we can see several hard-working, enthusiastic preachers coming out in the open! The Prasad is being sold in the temples of Pushti-Marg, and now many "Five Star restaurants to augment sentiments towards Bhagwan" are being opened. Maybe, they will also organise "Cabaret dances and striptease to augment sentiments towards Bhagwan" in future! But the holocaust is still far away!

12. Doubt - The people who are indulged in temple-seva will get involved here also. Will Shri Acharyaji be happy about it?

Clarification - The expectation that Shri Mahaprabhuji and Shri Gusaiji had with Pushtimariyas was as follows:

1. Then Shri Acharyaji said, "You seem to be happy looking at the wealth of Shri Thakurji?" Shri Gopinathji replied, "The one who is interested in the wealth of Shri Thakurji will perish from the root." On this, Shri Acharyaji said, "Well said! Our path is like that only." After that, Shri Acharyaji instructed Vaishnavas ``Immerse all the Samagri and wealth in Shri

Yamunaji and bring Shri Dwarkanathji to our home." (Varta Damodardas Sambhalwale).

2. Shri Acharyaji asked the son of Gopal Das, "Where has Gopal Das gone? Gopal Das's son replied, "Maharaj! He has gone to work for Thakurji's seva." Having listened to this, Shri Acharyaji was not happy with him and thought, why should a son of a Vaishnava like Gopal Das speak like this? It is not advisable to stay here... "Gopal Das, where have you been?" Gopal Das replied, "Maharaj! To fill this stomach, I had gone to earn some money." Having listened to this, Shri Acharyaji was very happy and said, "Vaishnava should behave like this only. It is not good to take the name of Thakurji while you are actually going for your own work." (Varta Gopal Das Naroda Wale)

3. Then Shri Acharyaji brought a bowl of gold from the temple, offered Bhog to Shri Thakurji, immersed Mahaprasad in Shri Yamunaji, Fed the cows, and his disciples and he did not take anything from that. Bhav Prakash- A Vaishnava should not take anything which belongs to Shri Thakurji. This system was taught to all. (Varta Vasudev Das)

4. Padmanabh das came from his home and sat in front of Shri Acharyaji after doing Dandwat Pranaam. Then Shri Acharyaji narrated one Shloka from his Nibandh Granth - “पठनीयं प्रयत्नेन् सर्व-हेतुविवर्जितम्। वृत्त्यर्थं नैव युञ्जीत प्राणैः कण्ठगतैरपि।। तदभावे यथैव स्यात् तथा निर्वाहमाचरेत्। त्रयाणां येन केनापि भजन् कृष्णमवाप्नुयात्।।” (Varta Padmanabhdasji)

Roop-seva or Naam-seva, should not be used for earning money. Shri Gusaiji says, "Whoever has even a little bit of knowledge of Pushti-Marg, will never do such a thing. Who

does not know anything about this sect may only do so, but the probability of such a person is remote." If his own descendants are not able to maintain seva, which should be without any purpose, then how to understand the meaning of "स्ववंशे स्थापिताऽशेषस्वमाहात्म्यः"? How are Bhagwat-seva in temples and Bhagwat-Naam in public discourses being used; do you think Mahaprabhuji would feel happy about it?

In temples, primarily seva of Shri Mahaprabhu should be performed publicly, and in your own homes, seva of Thakurji should be performed- in this context, my insistence is only to propose an alternate solution to the system currently running, which is against principles of our sect. So, if there is a possibility of any drawback in the system proposed by me, we must weigh it on the scale of the principles and check which one is a greater offence, Prabhu-seva or Mahaprabhu-seva in Public Temples.

I have written this before and according to that, I have a firm belief that to challenge the several punches on our Pushti-Marg from inside and outside, not one but many Damalas (nickname of Damodar Das Harsani) are required; Damalas who can frankly tell Thakurji of Public temples "Do not come near". Damalas, having seen the sale of Swaroop in public temples and the sale of Naam in public discourses, can say in clear but in humble words that "Maharaj! Our Marg is not of worrylessness and enjoyment. This path is of extreme pain, eagerness". Many worrylessnesses will have to be sacrificed to get rid of the present system. Probably some specific pains and miseries of the world may increase. But for sure, for such Vaishnavas, Shri Mahaprabhu would say, "Damala, this path has been revealed only for you."

Just like Damodardas Harsani, having either the

attachment to the giver or knowing the glory of the giver, is not possible without enjoying Daan. Generally, the people who describe the beauty of Swaroop of Krishna through Shakha-Arundhati-Nyay, as a matter of fact, they want to show an Arundhati-star but hypnotise people by talking about the beauty of delicate leaves- flowers-fruits sprouting out of a branch of a tree; In the end, the Swaroop they lure people with, by showing their thrill and shedding tears for that, ultimately misguide and take them to a peculiar formless Brahm and leave them in the middle of the path leading nowhere, by telling that everything is 'Mithya' or an illusion! In that situation, "अयमेव महामोहो हीदमेव प्रतारणं, यत् कृष्णं न भजेत् प्राज्ञः शास्त्राभ्यासपरकृतिः॥" ""This is the greatest illusion, this is the charlatanism of a person that though he is intelligent and a strict follower of scriptures, he does not worship Krishna." - a preacher who gives lectures like this, if his system of seva progresses then there will be no problem!

Second, traditionally, you may not be aware that the Bhent or donations, offered in-person to Shri Thakurji was never used for any seva. It used to be distributed to Kirtanias. The discipline of Bhent was that it was not given to Shri Thakurji directly, but given to Shri Mahaprabhuji, Shri Gusaiji and their descendants. The system of Bhent to Thakurji in person was limited to a few Utsavas, according to the sentiments of Vraj bhaktas. Why? The Bhent of Shri Mahaprabhuji, if used by his descendants, then being his descendants, will not be treated as Devlak. That is the reason I am also against the system of seva of Shri Mahaprabhuji with Purushottam-Bhav. There is no problem with Acharya-Bhav as such.

Hence, keeping in view all the points, I see it more as a virtue than a vice in my point of view.

13. Doubt - Would Shri Mahaprabhuji, who is “रहः प्रियः” (prefers solitude), like to be seated in an open space and give Darshan?

Clarification - Shastriji! This is one of the 108 names of Shri Mahaprabhuji. There are many names, virtues, Lilas and behaviour of Shri Mahaprabhuji, which may not create any contradiction as far as sitting in the open of his Swaroop is concerned. For example- 1. दैवोद्धारप्रयत्नात्मा 2. मायावादनिराकर्ता 3. सर्ववादिनिरासकृत् 4. स्त्रीशूद्राद्युद्धतिक्षमः 5. महाकारुणिकः 6. श्रीकृष्णज्ञानदो गुरुः 7. भक्तसेवितः 8. सुखसेव्यः 9. कृपयैतत्कथाप्रदः 10. सानिध्यमात्रदत्त- श्रीकृष्णप्रेमा 11. नानावाक्यनिरूपकः 12. पृथक्शरणमार्गोपदेष्टा 13. पतितपावनः 14. मायावादाख्यतूलाग्निः 15. ब्रह्मवादनिरूपकः

Thinking about the essence of these names or the Lila expressed through these names, there seems to be no objection to seating Shri Mahaprabhu in Public-Temples. In the description of the 15th Shloka of Jalbhed Granth, ShriVallabhji shows two Swaroops of Shri Mahaprabhuji.: "Shri Acharyaji has two facets in his Swaroops- 1). Maryada Marg-Upadeshaka 2). Pushti Marg-Upadeshak. Therefore, his Swaroop also has two sides. So, Shri Mahaprabhuji reveals his Maryada-Marg-Upadeshak Swaroop for Maryada-Margiyas, not the Swaroop described in Sarvottam and Vallabhashtak. In front of Maryada-Margiya Vaishnavas, he accepts that 'Vyas is our Guru'. (Whereas, in front of Pushti-Margiya Vaishnava, he praises Gopikas as Gurus). That means if it is necessary to run the temples, why should you immerse the Pushti-seva in the flow of Maryada? Thus, instead of taking Shri Mahaprabhuji as "Raha Priya", why not take him as "Bhaktyacharopdeshta, MaayaVadhya-Tulagni, Brahm-Vaad- Niroopak” and serve him with Acharya-Bhav?

Still, the matter remains about his happiness. The real pleasure Shri Acharya-Charan will get only when his disciples will do Pushti-Bhavatmika-seva (seva with Pushti emotions) of their Pushti-Prabhu discreetly in their home. See - "Bhagwat-Bhav being Rasatmak, can progress only if kept secret. So a person, in whichever Aashram he is in (Brahmcharya/ Grihastha/ Vanprastha/ Sanyas), should reveal only Dharmas of those to the society. The true system of doing Bhagwat-seva is this only. That is why the Dharma of Aashram has been mentioned along with seva. This proves that as long as Prabhu does not appear in our hearts, we reveal our Bhav to the outside world. If for once, Bhagwan appears in our hearts, we cannot express our Bhav or sentiments to the outside world. This is the meaning we should imply from this" - (Anubhashya 3/4/49)

14. Doubt - Shri Mahaprabhu has asked only a few exclusive people to do his seva and not all.

Clarification - The system of this type of seva to a few exclusive, may be applicable for his Tritayatmak or his Raas-Stri-Bhav-Purit forms. That is why Shri Giridharji Maharaj, in his 120 Vachanamrit, says that Shri Mahaprabhuji should be seated on Palangadi and not on Simhasan. To clarify this, he says that nowadays, the Swaroop, which was supposed to be seated on Palangadi is being exposed to the general public in public temples. In my opinion, with this purpose, if Raas-Stri-Bhav-Purit is not seated in the form of Maaya-Vaad-Nirakarta, Saakaar-Brahm-Vaadaik-Sthapaka, Bhaktyachara-Upadishta, Shri Krishna-Gyando-Guru, then it is clear that we have not understood the Swaroop of Shri Mahaprabhuji in totality. And our such mistakes will definitely find a place in history.

15. Doubt - 'This belongs to Bhagwan' - 'This belongs to me' - will such an attitude, which differentiates the ownership, not be contradictory to “क्रीडार्थमात्मन इदं...”? The Bhav of Samarpana (dedication) will only help in refraining the person from self-imaginary ownership. The alimentionation of a servant is the duty of Swami or Master. It should not so happen that such fun and interests become an offence.

Clarification - By Correlating Siddhant Rahasya and Navratna Granths, we should thoroughly understand the difference between Daan (donation), Nivedana (intimation) and Samarpana (dedication). In Pushti-Marg, the use of Nivedita and Samarpit is not delinquency because the ownership of everything to which we are attached, may it be Aadhidaivik (divine-part of affection) or Aadhyatmik (spiritual-part of knowledge of His glory), lies with Shri Krishna. Still, the ownership of Aadhi-Bhautik (corporeal-part of daily dealing or part of Nivedana-Samarpana) things, lie with the Sevak (servant).

The condemnation of the mindset of ownership or Ahamta- Mamata (Ego-attachments) is due to the oblivion of our Aadhidaivik- Aadhyatmik (divine-spiritual) Swami; and not because of ownership of Sevak on Aadhi-Bhautik (epiphsical) things. If we do not forget our Swami, who is our absolute reality, then, as a matter of fact, our mindset of ownership of Aadhi-Bhautika things is really like ornamentation of our Bhakti. Otherwise, where is the lack of Brahmanand that we get through Gyan-Margiya renouncement-penance-liberation? If it was so desired to renounce attachments, then Shri Mahaprabhuji would not have given so much weightage to the truth-ness of this Jagat. "If this Jagat is not true, then nobody will

be able to do any Bhajan. By calling all mundane affairs an illusion, Gyan-Margiyas destroy the possibility of Bhajan with pure sentiments.” (Shastratha Nibandh- Prakash, Shloka-23). We should never forget that to perfect Bhajananand, knowledge of Shuddha-Advait is also treated as alien. (Shikshapatra 1/16). Therefore, the attachments are not to be renounced but to be dedicated to Bhagwat-seva. Viniyog (submission) in Bhagwat-seva is better than unnecessary renouncement. (Subodhini-3/3/32). If we run after the path of renouncement, leaving the path of dedication to Bhagwan, then Shri Acharya-Charan will not like it. Because "If we have to live in absolute darkness, then what is the benefit of having eyes?" (Venu-geet Subodhini), this becomes applicable to us.

If, with this attachment, we dedicate all the Aadhi-Bhautik (material or epiphsical) things to our Swami, then only he likes it; otherwise, he doesn't like it. See-

a. Then the money fell short. The purport of this is that PooranMal's father earned the money, and after the death of his father, he inherited that. Considering this, Shrinathji accepted that money. (Varta-Pooranmal-Bhavprakash)

b. When Santdas lost all the money, then the seva of his Thakurji was managed by the money which he had gifted to Shri Thakurji earlier, and he took 24 Taka from Thakurji on loan and used to sell Kaudis from that money. The tip to Kasid (delivery person) cannot be paid from Thakurji's money. Hence, he paid a Taka from his earnings. So, he could not offer Rajbhog to Shri Thakurji on his behalf; therefore, he did not take Prasad on that day. He wrote to Narayandas "Because of your supremacy; I could not offer Rajbhog to Shri Thakurji from my

earned money." (Varta- Santdas Chopra-Bhavprakash)

Therefore in the description of the 2nd Shloka of Siddhant Muktavali, Shri Kalyanraiji says: "The Ahamta-Mamatmak world of Bhagwat-Bhaktas (devotees), which is helpful in their Bhajan, is not disdainful but to be applauded." That is why in Gadya-Mantra, there is a Samarpana (dedication) and not renouncement of Antahkaran (internal senses), in which Ahankar (ego) also comes as a part, along with all the things with which we are attached, such as our body, our home etc. While elaborating on the 6th Shloka of Siddhant Rahasya, he further clarifies this: "Whatever thing we offer to Shri Thakurji in the form of Nivedana, our right on that does not get diluted. Such a thing, when offered to Shri Thakurji, becomes Prasad. So, consumption of that Prasad is not objectionable; rather, it is adored by the scriptures. Whereas, if we give Daan or donation to Shri Thakurji, our ownership does not remain on that anymore; the ownership lies with the one who has received the gifts."

With this, it is clear that by doing Nivedana (intimation), our ownership of Aadhi-Bhautik (epiphsical) things is not finished, but the ownership of Shri Krishna's Aadhidaivik-Aadhyatmik (divine-spiritual) things is accepted on everything whatever we possess. For example, in the period of Akbar, the ownership of Raja Mansingh on Amer was not abolished, but it was agreed that he would honour Akbar as an emperor. Similarly, we are the kings of all our possessions, such as our body, house etc, but our emperor is only Vrajadhip Shri Krishna! Therefore, there is no renouncement of the things owned by us, but the beauty of Bhakti Marg lies in surrendering and dedicating all our possessions to Shri Krishna and using or

consuming those things in the form of Prasad. "It is one of the primordial glimpses of Alaukik Samarthyas (divine capability) if we are addicted to using things after its Samarpana to Bhagwan." (Seva-Fal Vivaran). If we possess this Aadhi-Bhautik attachment and ownership, then only we will get the divine sweet fragrance of Vanamala of various flowers and tulsis of Vrindavan, which Shri Thakurji wears on his neck. Otherwise, having renounced the ownership of Aadhi-Bhautik possessions, we will only get the intoxicating odour of Gyan and Vairagya sprouting out of Maryada-Marg!

This Creation has come into existence for Prabhu's Lila or play (Thus, the mindset of ownership on this is definitely not a healthy sign), but the form of Bhakti which is 'Mahatmya-Gyan-poorvak Sudridha Sarvatodhik Sneha' (treating Him as the most affectionate with a backdrop of knowledge of His greatness), has only been accepted as Pushti-Bhakti. If this secret is not understood, it will be like the immersion of various things such as body, senses, mind and spouse etc., in the dark well of Gyan!

Please do not say- 'this kind of emotional or Rasatmak experience is only possible at the highest stage of Bhakti' because not only in the speech but as a matter of fact, in the thoughts and behaviour also, the renouncement of the mindset of attachment is possible at the highest stage of Gyan and not at the practice stage. Thus, in Bhakti-Marg, through the process of Viniyog (submission to Bhagwan) in Bhagwan, a totally involved devotee can relish Bhajananand through his body, senses, and Antahkaran (mind). Whereas, in Gyan-Marg, in thirst of Brahmanand, a liberated Jiva has to get rid of his body, senses, Antahkaran (mind) etc. and may get stray.: "अनिच्छतोपि

गतिमण्वीं प्रयुङ्क्ते'. Thus, the condemnation of an attached mind only has to be considered, probably on a different path or probably at the primary stage of Mahatmya-Gyan. And then Mahatmya-Gyan, like Gyan of Gyan-Marg, is not desired till the stage of the personal appearance of Tattva; Mahatmya-Gyan is required only for the knowledge of Tattva as per scriptures. "After meticulously understanding the scriptures, the seva of Krishna should be performed through mind, speech and body." (Shaastrarth Nibandh Prakash Shloka-4) or "Hence, having practised Brahm-Vaad, the mind should be attached to Krishna" (Siddhant-Muktavali-12).

The use of this Mahatmya-Gyan is also negative rather than positive in seva. After having extreme intimate relations in seva, a devotee should not commit mistakes like disobedience of Bhagwan, and for this reason, Mahatmya- Gyan is required. "In the scriptures, the definition of Bhakti as 'Sneho-Bhakti' would have been sufficient, but the addition of adjective such as 'Mahatmya-Gyan-poorvak' has been done in the Marg of Shri Mahaprabhuji, to protect the devotee from offences in seva till the stage of 'extreme affection in Krishna' is achieved. At this stage of 'extreme affection in Krishna', Mahatmya Gyan automatically disappears." (Shri Vallabhji, Pushti-Pravah-Maryada Shloka-2 - description).

Having thought about all the above issues in detail, it is proved that such mindsets as 'this belongs to me' and 'this belongs to Bhagwan', ownership, attachments etc., are all in one part against the principles, but in the other part, principally they are very much necessary. You are saying that "Bhav of Samarpana (dedication) will only help in abstaining the person from self-imaginary ownership. The alimantation of a servant is

the duty of Swami or Master.". But the elimination of ownership, "not in the physical sense", is desired in essence. Krishna is our Aadhyatmika and Aadhidaivik (spiritual and divine) Swami, and according to that, he aliments us (his servants) from these points of view. Still, the purpose of our seva gets defeated if He nourishes us materially also (Aadhi- Bhautik needs). The normal mindset of a Sevak is desirable; a seva which is performed to earn your living is not a Pushti-Margiya seva at all. Absolutely not in the form of accepting Him as Swami and sale of His Name or form.

16. Doubt - Shri Mahaprabhuji, time and again, used to clearly narrate his path after the due diligence of Bhagwat-Shastra. Anything new, he introduced only after getting instructions from Bhagwan. It looks that this discipline of getting instruction from Bhagwan is desired before starting anything different from the current practice. The instructions are also of a new type or not!

Clarification - "यस्य देवे परा भक्तिः यथा देवे तथा गुरौ, तस्यैते कथिता ह्यर्था प्रकाशन्ते महात्मनः" That means - The one who has Para-Bhakti in his Ishta-dev (divine devout in his God) and who has similar Para-Bhakti in his Guru also, the proper meanings get manifested in his heart. (Shweta. Upni. 6/23), By this statement of Shruti, the worship of Guru is proven. If we consider Shri Mahaprabhuji and Shri Gusaiji as Guru of our Pushti-sect, then worship of Guru is established by Shruti, and there should not be any objection to it. "आचार्यं मां विजानीयात्". "Consider Acharya as another form of mine." (Bhagwat 11/17/27); by saying this, even the Smriti Puraanas consider seva of Guru as our duty.

Good conduct and manners also become the purpose of the decision of Dharma. According to this, our scholars such

as Shri Gusaiji etc., have called Shri Mahaprabhuji 'Sukha-Sevya'. Similarly, the tradition of seva of Padukaji was started by Shri Mahaprabhuji himself; that is still going on in the existing temples. In Baithaks, we still see the system of seva of Bhavna. The system of seva of Shri Mahaprabhuji is not totally new in the Vaishnava's house.

Other than this, in the description of 'Sukh-Sevya', Shri Gokulnathji says, "There are many devotees of Shri Mahaprabhuji, and the sentiments of those devotees also can be many; then how is it possible to satisfy everybody's emotions? And if it is impossible, how will all those devotees involve themselves in seva of Shri Mahaprabhuji? The answer to this question is like this - Although there are many devotees of Shri Mahaprabhuji, but with whichever Bhav a devotee does his seva, Shri Mahaprabhuji accepts that Bhav and satisfies him. Thus, he is a 'Sukh-Sevya', whose seva can be performed with pleasure." This proves that there is no objection to doing the seva of Shri Mahaprabhuji.

In his Granth Utsav-Prataan, Shri Purushottamji clearly mentions that Shri Mahaprabhuji's Utsav should be celebrated enthusiastically. He says - "The people of other sects who are not celebrating Utsav etc. of Shri Acharyaji may not have faith in him, or we would not have been able to explain them the Shastras properly." He is not talking about the celebration alone, but mentions the word 'etc.'. If we consider this word a synonym of 'seva', then there should be no objection. Hence, all the three Shruti, Smriti and Sadachar consistently mention seva of Guru means Shri Mahaprabhuji.

Traditionally in every temple, before waking up Shri Thakurji, we have to awake Shri Mahaprabhuji. Filling of Jhari,

enclothing him, his Arti-Tilak etc. and making him sleep after completion of seva of Shri Thakurji- such a system is already existing in every temple. And we also find the complete system of seva in Biathakji. In Varta of Bhagwandas Sanchora, Mahaprabhuji himself gave him his signature and asked him to offer bhog to it and take Prasad, and this seva is an alternate to seva of Shri Thakurji. Shri Mahaprabhuji also gave seva of his own Padukaji to Bhagwandas of Hajipur as an alternative to Bhagwat-seva. Clearly, they were not a match in class to Achyutdas Kadawale (who benefited with the seva of Padukaji and Shri Mahaprabhuji used to give Darshan to him, used to preach him through them), but still, through his own seva, Shri Mahaprabhuji provided everything to him. Shri Mahaprabhuji gave his footprints on a cloth to Narayandas Luhana ThatthaNiwasi for seva. That was also given as an alternative to Bhagwat-seva. This way, where there is a consistency in all four that is, Shruti, Smriti, Sadachar and 'Swasya cha Priyamatmana', then in the context of duty, there is no scope of any doubt left.

"If there is a difference from the normal practice, then it is expected that there should be a special instruction given by Bhagwan in the Antahkaran." The principle is - "सेवाकृतिगुरोराज्ञा बाधनं वा हरीच्छया", by this logic the seva has to be done with the permission of Guru and if the wish of Hari is different from that of Guru, which is felt in the Antahkaran, then seva can be done with a different system also. You are trying to imply the meaning in reversal order. However, various scholars have implied the meaning as follows -

a. If there is a special instruction which can be felt in Antahkaran, in that case, Guru may be disobeyed.

And you are implying its meaning as -

b. If there is a desire to do some work, which is not in the normal system and if you are not getting instruction in your Antahkaran, you should not attempt that work.'

The meaning you are trying to imply is not in line with Shri Mahaprabhuji. If you can further clarify it, we can discuss it further.

Even if we accept your meaning, then also the question is worth discussing. Any special work can be different from the normal in two ways: 1). The work can be different from the normal in case you are attempting to do a totally contradictory work from the normal. Or 2). If something new is added to the existing system, which is not contradictory to it, thus even being special, it is in line with the current system. In both these options, which one do you accept as the 'principle of special instruction'? In the first option, I do not find any contradiction with respect to Shruti, Smriti and Sadachar in Mahaprabhuji's seva. Other than this I find it more relevant considering the time and place. Thus in the sense of contradiction, it is not abnormal. In the second option, that is 'even if it is in line with the existing system but something new is added', in this sense if we start thinking about speciality then so many hindrances will come our way that Bhagwat- seva will not be possible. For example, in those days they used to use Deepak of Ghee for illumination in temples, used to use bullock-cart for transport, the Kirtanias were accompanied by Sarangi players etc etc. Now they are using electricity, Railways, aeroplanes, cars, Harmonium etc in Bhagwat-seva. Before starting all these, I do not think that any special permission from Bhagwan was taken. At least I have not

come across any such document, where this is mentioned. So, implying a meaning like this, I do not find any intellectual or behavioural consistency in this option. I do not agree that for each new /special work, permission or instruction from Bhagwan is required. Definitely, in case of a special instruction by Bhagwan, Mahaprabhuji permits them to do that work even if it is against his principles.

I hope you will again tell me frankly if there is anything right or wrong in my thinking; through the logic of “ब्राह्मणानाम् ईयं गतिः” and also as my well-wisher. In the end

“एवं प्रभुप्रेरणया विभातं यन्मे तदुक्तं न हि तत्स्वबुद्ध्या।  
अतः स्वदासे करुणां वितन्वन् स एव मत्स्वान्तरमलंकरोतु॥  
यदत्र सदसद् वापि जीवबुद्ध्योदितं क्वचित्।  
क्षमन्त्वाचार्यचरणास्तं मे मतुं कृपालवः॥”