

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.02.28.C

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I want to hear something from our Dayādhara Prabhu, and what he says. You are already acquainted but he's not acquainted. I can't see; only through ear I can see. Hare Kṛṣṇa. Hare Kṛṣṇa. The sun on the face, that is disturbing.

Bhakti Caru Swāmī: Well, if you want we can move forward.

Śrīla Śrīdhara Mahārāja: Yes, come this side. But still the sun is there. Let Caru Swāmī Mahārāja come this side. It is disturbing my eyesight also, the sun. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Dayādhara Gaurāṅga: I was feeling fortunate to come only by your mercy, because it seemed so difficult to get here. It seemed like so many impediments were being put in my way. But on the way here I was trying to look at the impediments from a higher perspective. And I was looking through the *Gītā* in the fourth chapter, and I think it's the thirty-third verse,

*śreyān dravyamayād yajñāj, jñāna-yajñah parantapa
sarvaṁ karmākhilam pārtha, jñāne parisamāpyate*

["O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare (gītā, 4.25)*, is far superior to the sacrifice of various articles, indicated by *brahmārpanam brahma haviḥ (gītā, 4.24)*, because all action ultimately culminates in knowledge."]

[*Bhagavad-gītā, 4.33*]

And I was just wondering – Prabhupāda gives in the purport some indication, but I was still feeling that there was something I wasn't understanding; and of course that's the verse just before, "One should try to approach the spiritual master." And I was wondering about the significance of that. Why is it that Kṛṣṇa's making that statement before He gives the statement – why that *śloka* rather than any other?

Śrīla Śrīdhara Mahārāja: _____ Caru Swāmī. What does he say? You are to say again to me.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: *Śreyān dravyamayād yajñāj, jñāna-yajñah parantapa / sarvaṁ karmākhilam pārtha, jñāne parisamāpyate.* Then?

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: The *jñāna* or guidance; to get the standpoint that is the most important thing. The standpoint from anywhere and everywhere that may misguide, mislead us. So we must be very much particular to have the direction and the direction is given here.

*tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānam, jñāninas tattva darśinaḥ*

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

The general guidance He has given. Where should we try to get the standpoint, the measure through which we are to understand? From a real sound, a bona fide source, we must get the standard. The standard to measure truth, or untruth, or anything, the most important thing is the standard. And that must come from a real plane, not a vitiated plane, ordinary plane, vulnerable plane. *Tad viddhi praṇipātena, paripraśnena sevayā / upadekṣyanti te jñānam, jñāninas tattva darśinaḥ*. It must come from such a plane where these two qualifications must be – and that is *jñānī* and *tattva-darśī*. A conception of the thing and also the practical benefit, both these two qualifications must be there where from I shall get this standard to measure what is right and what is wrong. And my attitude should also be of such type, *praṇipāt, paripraśna, sevā*.

Praṇipāt means to surrender to such knowledge. Such type of knowledge is not an ordinary class of knowledge which as a subject we can make it object. But it is a super-subjective thing. So *praṇipāt*, I must surrender, that I want something which is superior to me. I want Him, not an objective thing which I can make the object as a subject, so *praṇipāt*. And also *praṇipāt* means that I have finished the experience of the world outside. I have no other charm for anything in the plane where I have travelled already. *Praṇipāt*, exclusively I am I offering to Your altar, and I want to have Your grace. In this mood we approach the higher knowledge.

Praṇipāt, paripraśna – honest enquiry is always allowed, sincere enquiry. Not with the tendency of discussion in the sign of *tarka*, argument, not with argument, but all the force should be concentrated to understand in a positive line. Without giving away the spirit of doubt, suspicion, and all attentively we shall try to understand because it is coming from higher where I am not ever known.

Praṇipāt, paripraśna and *sevā*, and this is the most important thing. That I am going to have the knowledge, not because that I can get the help of that plane and I shall utilise that experience for the persons living here. That plane won't come to serve this lower plane. But I must give a pledge to serve that plane. With this attitude I approach that plane and that sort of knowledge. I shall serve Him, that higher knowledge, I shall serve Him. And I won't try to make it serve myself or my lower plane. That idea I won't allow to enter me, in that domain. The knowledge won't come – He won't come to serve this lower plane. It is rather, I shall have the fullest tendency, that if I get that knowledge, I must serve, I must offer myself to be utilised by Him; and not that I shall try to utilise it in satisfying my lower purpose.

Praṇipātena, paripraśnena, sevayā, with the *sevā-vrati*, that I shall dedicate myself to Him; not that He will dedicate Himself to satisfy my lower animal purpose. So with this attitude I shall seek the plane of real knowledge and to have standard from there, to understand what is what, to have a proper estimation of the environment where we are. *Praṇipātena, paripraśnena, sevayā*. This is the, the Vedic culture is always only being imparted in this process, and never by intellectual approach.

Our Prabhupāda used to give some analogy. The honey is in a bottle and the cork is there. And the bee has taken a seat on the glass, and it is trying to lick the bottle and foolish people may say that it is eating the honey.

So the intellect cannot approach *ātmā*, spirit. It may think that I have got that, but it is not possible. The barrier is there, like a glass barrier. So intellectual achievement is not real achievement of the higher

knowledge, or higher plane. Only through faith, through sincerity, through our dedication, we can approach to be a member of that higher plane if they admit us to enter, if they give the visa. Then I can enter that plane of higher living, of divine living.

So *praṇipāt*, *paripraśna* and *sevā*, these three qualifications the candidate must have before he can approach the truth which is on the higher plane, on the real plane. The plane of truth should be approached with this sort of attitude; humility, sincerity and dedication – we shall approach. It is always, in *Gītā* it is so, in *Bhāgavatam* also a parallel passage; *śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam*.

[*tasmād gurum prapadyeta, jijñāsuḥ śreyah uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam*]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

Gurum evābhigacchet, samit:

[*tad vijñānārthaṁ sa gurum evābhigacchet / samit paniḥ śrotriyam brahma niṣṭham*]

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.] [*Muṇḍaka Upaniṣad*, 1.2.12]

In *Veda*, in *Upaniṣad* also, *sa gurum evābhigacchet, samit paniḥ śrotriyam brahma niṣṭham. Gurum evābhigacchet, gurum eva*, he'll approach the spiritual master, *evābhigacchet* means *samit*, not hesitatingly or haphazardly, he'll go with a clear heart, earnest hankering.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

With full heart he's approaching. Not, as in our Prabhupāda's language, 'Not cutting any return ticket.' He used to say always, "You have come here cutting a return ticket." We're not for that; come for all. So *evābhigacchet, sa gurum evābhigacchet*, I have seen and have got full experience of this mortal world. I have nothing to aspire after here. With this clear consciousness you go; the only way to live. This is all mortal. None can live here. To live, that is an innate tendency everywhere. No means to live here, no possibility, so only to live, only to save myself, my life, I'm running to the real shelter with this earnestness, *evābhigacchet, samit paniḥ*. The necessary materials the disciple will take, and also he won't go to trouble the Guru, but with his own necessities, with his own bed and baggage and everything he will go with his own necessities. And not to show some kindness to the spiritual master, 'that I have come to you to give you some fame and name etc.'

Evābhigacchet, samit paniḥ śrotriyam brahma niṣṭham - What will be his position? *Śrotriya*, he will be well versed in the *śruti-śāstra*, not ordinary, but revealed truth. Revelation in many shades have been spread in the world from the upper realm. So he must have some knowledge, some spacious, graphic knowledge, extensive knowledge about the revealed truth, revelation. *Śrotriyam brahma niṣṭham*, and who is already practising the real life in relativity with Brahma, not with the mundane world. The

Brahma means the plane which can accommodate everything, the fundamental, the *homa* [?], the basis of everything, Brahma, which accommodates everything within Him. *Brahma-niṣṭham*, and he's always living in relativity with that; not with any mortal or mundane reference is he living his life. He's always living in that plane. He's doing anything and everything always keeping him in connection with that plane, his whole life, whatever he does, only with that consciousness he'll do. *Brahma-niṣṭham*, in the *Upaniṣad*, and *Śrīmad-Bhāgavatam*.

tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam

[?]

Whenever he comes to such conclusions, all around there is mortal thing. Everything will vanish. All are shows of deception, so *māyā* means misconception. In the midst of misconception we are living. Whatever conception we have got about the environment are all misconceived ideas and thoughts, not proper conceptions or anything else. From the absolute sense all relative. And the provincial selfishness has been imposed on the environment, and we are living under that, within that.

So, *tasmād gurum prapadyeta, jijñāsuḥ śreyaḥ uttamam*, then he will feel the necessity of approaching the Guru, the guide, the preceptor. *Jijñāsuḥ śreyaḥ uttamam*, with the purpose of enquiry what is, *jijñāsuḥ śreyaḥ uttamam*, what is best in the world, *śreyaḥ uttamam, mangal* _____ Good, the highest good, what is the highest good for me? With this enquiry, inquisitiveness, he will approach the guide, the spiritual master. *Jijñāsuḥ śreyaḥ uttamam*, highest good, *śreyaḥ uttamam*.

Śabde pare ca niṣṇātām, to whom he will approach? *Śabde pare, śruti-śāstre, śabda-śāstre, śruti-śāstre*, that is he's well versed in revealed truth, *pare ca*, and not only on the precepts of the revealed scriptures, but also he has come in contact with the *drśya-vastu*, the *pare ca, śabde pare ca*, who is conversant with the very object of the scripture, of the precepts. Who's conversant with the practical experience, who's established in that consciousness, in that plane. Such a man one should approach for his own relief and to understand what is the highest benefit in the world, and how that is. So this is necessary, this is there, it is real, it is not imaginary, at the same time it is difficult and it must be sought in a real process. Otherwise we shall go in the wrong way and we shall say, "Oh, there is nothing." Ha, ha. That may not be. If you go in a real process then you must come to have an experience of the divinity. Hare Kṛṣṇa.

Bhakti Caru Swāmī: _____ will you ask something about your Vedic paradigms?

Śrīla Śrīdhara Mahārāja: Then he's a Doctor of Science?

Bhakti Caru Swāmī: He's a Doctor of Neurophysiology. [Dr. Daniel Murphey, Dayādhara Gaurāṅga]

Śrīla Śrīdhara Mahārāja: Neurophysiology means? Physiology means vitality?

Bhakti Caru Swāmī: Vitality.

Śrīla Śrīdhara Mahārāja: And Neuro?

Bhakti Caru Swāmī: About the brain and mind.

Śrīla Śrīdhara Mahārāja: Brain and mind?

Bhakti Caru Swāmī: Yes.

Dayādhara Gaurāṅga: It's like biology, the study of the body, yes, but the brain specifically, the function of the brain.

Śrīla Śrīdhara Mahārāja: But the subtle aspect of the matter?

Dayādhara Gaurāṅga: The subtle aspect _____ but of course in the mundane field they think that the subtle aspect is coming from the gross. So the subtle aspect...

Śrīla Śrīdhara Mahārāja: Of course, mundane. But just a Swāmī Mahārāja asked Svarūpa Dāmodara, "Just set up, or set down, not fossil fatherism, but soul or God fatherism, fossil fatherism, the fossil is the father of everything. It is moving upward, not, it is coming down. In *Bhagavad-gītā* you must have found,

*ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam
chandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit*

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

Who knows the real purport of the *Veda*? Who can understand *Veda* in such a way, has got such sort of estimation about *Veda*, he has got some conception of the Vedic knowledge, who says that it's coming from up to down and not from down to up. Matter does not produce soul; it is rather that soul contains in its one negligent portion the conception of matter. Like an eczema is like a disease, the material world exists like an eczema in a wholesome body. This is *Vaidantic* literature. It is a miracle that a stone has produced soul. This is also very wonderful. But they think it is rather easier and more reasonable that soul has produced the conception of stone. In the soul there are many conceptions and one conception is that of stone, that of this, that of that, it is all in the plane of soul, consciousness. It is easy, it is natural. But that stone can produce soul, consciousness, intelligence, all these things, it is rather very difficult and ludicrous and inconceivable, unreasonable. The [George] Berkeley's theory, that the world is in the mind, and not that the mind is in the world, but that the world is in the mind; something like that.

*ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam
chandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit*

Only deviation from the truth brings us into this mundane world, deviation from the truth cent per cent. How and where that deviation begins, that is to be thought. But deviation from the truth has taken us into this false area. And another thing I wanted to say to Mr. Svarūpa Dāmodara Prabhu, is that science only goes on increasing the circumference of the mortal world, the world of exploitation. And according to [Isaac] Newton, for every action there is equal and opposite reaction. We must be conscious of the fact. Then all acquisition that is nothing. Like boomerang it will come to zero again. So scientific progress is no progress, it is a progress in the wrong line. It is something like only borrowing money, but it is not money at all. It is only making a loan from the nature, and that will be exacted from us to the *paise*. So it is no gain, no profit; the exploitation to increase the circumference of the exploiting

world. Everything is an object and we have vested power from the nature, taking loan, and the loan must be cleared, rest assured. No progress, wrong progress. But the first principle of any living body is to live, to save himself. That is the first principle. That should be the starting point. As in *Upaniṣad* we find:

asato mā sad gamayo tāmaso mā / jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd *mantra*]

This should be the primary tendency of our quest. What are these three phases? *Asato mā sad gamayo*, I am transient, I am mortal. Make me eternal. And *tāmaso*, I am ignorant, in nescience. Take me to science, knowledge, from ignorance to knowledge. *Jyoti gamayo*, from darkness to light. And *mṛtyor mā amṛta gamayo*, that is *ānandam*, enjoyment. From sorrow, misery, guide me to sweet life there. These should be the real principles of life, and any research must be begun here only, in these three phases; to save one's own self and to save the world, and to remove the darkness and to get the light, and to remove the misery and to get the nectar, the sweet, sweet life, these three, *sat-cit-ānanda*, *satyam-śivam-sundaram*. That should be the matter of our search, line of our search; all other false scents, we are wild goose chasing. This scientific research means slaughter, suicidal, this is suicidal, this atomic research is going to prove very soon that science devours himself, itself, it sucks its own blood. This sort of civilisation sucks its own blood and it will live by feeding on the flesh of his own self or own friends or himself. Material scientific knowledge means this, but this is no knowledge. The vital acquaintance of pure, real knowledge must absolve yourself and others, remove darkness bring light, and remove misery and bring eternal peace. That should be the line of our attempt. Any attempt must be approved by these three principles of life. What do you think?

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Am I wrong?

Dayādhara Gaurāṅga: No. You're right, you're absolute, but...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. This is Guru's property.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Your Swāmī Mahārāja went to say all this to the West. Our Guru Mahārāja came here to spread this sort of knowledge. And we came hankering, hungry; we felt ourselves and came for such things, for our drink. And still I am engaged in that sort of quest; that this is real life. That should be real life to one and all who are in this mundane world. There cannot be any other quest or engagement, nothing of the kind, always. And through *Nāma*, through divine sound, it is easy to begin the spiritual quest, through sound. The most subtle thing met here; the sound. It is very, very easy and very cheap; sound, Name, sound, that is very cheap. Then others, *dabhya yajña*, etc, so many things to be gathered; but sound one can feel and any without any expense one can go on researching through the sound. But that sound must be that of divine character; it must show. Just as homeopathic globule, the outer figure cannot show what medicine is there. So sound, the Name Kṛṣṇa, the one who's delivering, He's will is there within. So Kṛṣṇa from the mouth of a *sādhu*, and Kṛṣṇa from the mouth of an ordinary person is not one and the same. Like homeopathic potency. What's the idea behind the

sound? From where its origin is, in *Vaikuṅṭha*, in *Goloka*, in what *rasa* the origin of the sound is? That will assert. Gradually the sound will take you there, to that plane, so sound, *vaikuṅṭha-nāma-grahaṇam*.

[*sāṅketyaṁ pārihāsyāṁ vā, stobhaṁ helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ*]

[“One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of *Ajāmila* who called for his son by the Name of *Nārāyaṇa*), jokingly - *pārihāsyā*, for musical entertainment - *stobha* (to use the Name with some other intention; *Jīva Goswāmī* has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākaraṇa*; when one is playing the *mṛdanga* drum, using the Names *Gaura Nitāi*, *Gaura Nitāi* to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say *Hare Kṛṣṇa*; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures.”] [*Śrīmad-Bhāgavatam*, 6.2.14]

The Name, the sound, must be *Vaikuṅṭha*, come from the Infinite world, and not of any mundane origin. That is to be discerned and detected. *Hare Kṛṣṇa*. *Hare Kṛṣṇa*. *Gaura Haribol*.

Devotees: *Jaya*. *Ha*, *ha*, *ha*.

Śrīla Śrīdhara Mahārāja: *Ha*, *ha*. To certain extent I’m able to give some idea.

Dayādhara Gaurāṅga: There’s a text in the fourth chapter of *Bhagavad-gītā* also. I’m not sure of the Sanskrit, but it’s, “Those performers who know the meaning of sacrifice...” Do you recall that?

Śrīla Śrīdhara Mahārāja: Know the meaning of *yajña*? Sacrifice means *yajña*.

[*yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]*]

[“Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O *Arjuna*, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*).”] [*Bhagavad-gītā*, 3.9]

Only work, or sacrifice, that is to be reckoned; other works gone; mere energising faults. And:

[*ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhuḥ eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]*]

[“-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death.”] [*Bhagavad-gītā*, 9.24]

The guardian says, “It must direct towards Me to My satisfaction, otherwise it’s not *yajña*.” Sacrifice means the sacrifice must be for the Absolute Centre, and not for any provincial purpose or any

sectarianism or anything else; it must go to the Absolute. That is real *yajña*. Other *yajnas*, so many, *devata upāsana*, that will go and come down, come down. So *devata upāsana* and the *māyā upāsana*, that is *nirguṇa*, and this is all *saguṇa*; this is under the influence of *māyā*, good and bad here. And *nirguṇa* means that of absolute characteristic, whose value is everywhere. Just as like gold – not dollar, not money, not yen, not rouble – but gold is the common standard. So according to *rasa* the standard must be absolute for which no provincial ideas or sectarianism or anything like that. “So that will be the *devata upāsana* and not that of Myself.” And:

antavat tu phalam teṣām, tad bhavaty alpa-medhasām
[*devān deva-yajo yānti, mad-bhaktā yānti mām api*]

["But the fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me."] [*Bhagavad-gītā*, 7.23]

Those little-brained persons, their attempt will be futile that goes up and comes down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

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

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

[na mām karmāṇi limpanti, na me karma-phale sprhā]
iti mām yo 'bhijānāti, karmabhir na sa badhyate

["I am never implicated by the law of *karma* which I have created to fulfil the destinies of the living beings, nor do I ever aspire for the results of action. (Since I am the Supreme Lord replete with all six opulences in full, the paltry fruits of worldly actions are totally insignificant to Me.) One who appreciates this conception of My singular independence from the actions of the beings of this world, and who can thus understand My unchangeable existence - such a person is never bound by any action. By practising pure devotional service, he surely comes to Me."] [*Bhagavad-gītā*, 4.14]

bhoktāraṁ yajña-tapasām, sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānām, jñātvā mām śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

“Only I am the enjoyer of everything. And I am friendly to all. When you can realise that; that I am all-in-all but a friend to all at the same time, so all the misgivings will disappear in you.”

My guardian, who is the Absolute Power, is my guardian. My interest is represented in Him. I may not know of my real interest, but He knows it better, so I do not have to be afraid because the management is with Him. Absolute Good is Autocrat. That is the best arrangement. In the Absolute Good, the Autocracy, the freedom must be there, concentrated, then everyone will be benefited because the centre of all absolute power is all absolute good. So no misgivings, no room for apprehension, and then his heart will be full of peace only. *Yajña*.

śreyān dravyamayād yajñāj, jñāna-yajñah parantapa
[*sarvaṁ karmākhilam pārtha, jñāne parisamāpyate*]

[“O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare (Gītā, 4.25)*, is far superior to the sacrifice of various articles, indicated by *brahmārpaṇam brahma haviḥ (Gītā, 4.24)*, because all action ultimately culminates in knowledge.”]
[*Bhagavad-gītā, 4.33*]

All *yajña*, all sacrifice; *yoga* also:

apāne juhvati prāṇam, prāṇe 'pānam tathāpare
[*prāṇāpāna-gatī ruddhvā, prāṇāyāma-parāyaṇāḥ*
apare niyatāhārāḥ, prāṇān prāṇeṣu juhvatī]

[“Others practice breath-control. Stopping the right nostril and inhaling through the left, they bring the ascending air into union with the descending; closing the left nostril and exhaling through the right, they similarly offer the descending air into the ascending; and lastly, stopping both nostrils, they check both ascending and descending airs. Yet other aspirants of sense-control offer all the senses into the life-air by reducing their food intake.”] [*Bhagavad-gītā, 4.29*]

Sacrifice that is promoting welfare, dedication; by dedication we live, we grow, and by exploitation we die, we go down. And by renunciation we come to become a zero, stand still like in deep slumber - renunciation. So both exploitation and renunciation must be given up, and dedication to the centre and to all in the connection with the centre. Everything is friendly to us. I shall not exploit anything and at the same time I must not dismiss anything. Everything is friendly to me. I am to see that.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāham na praṇaśyāmi, sa ca me na praṇaśyati

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

“I’m everywhere. Only finding that connection, with that angle of vision, try to find that everything is in Me, so you are out of danger.” Otherwise, what is non-God; that will take you down; the sense of non-God will take you otherwise. And if you can see the connection of God everywhere then you are saved. None will be your enemy, no foe. You are in the midst of friends. He’s everywhere and

everything. *Yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati tasyāham na praṇaśyāmi*, not lost. And *sa ca me na praṇaśyati*, he's not lost in My sight and I am also not lost in his sight."

In *Bhāgavatam* also:

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

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

"One who can see always My connection, and accordingly his connection with that thing; My connection and following that, his connection, calculating 'who is he to Me, and accordingly My such connection what will be his connection. In this way he's adjusted. He can adjust with everything. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ, bhūtāni bhagavaty ātmany*, and everything in Me and accordingly in him, how it is adjusted. Then he's saved completely, perfectly."

Otherwise we cannot avoid _____ the Yāmarāja, the punishing judge is there, he won't allow us to take French leave. Hare Kṛṣṇa. Gaura Haribol. So we may meet several times. In the meantime if you arrange to put some questions to ask then I shall try to clear out...

Dayādhara Gaurāṅga: I was wondering...

Śrīla Śrīdhara Mahārāja: One question?

Bhakti Caru Swāmī: No, he was wondering.

Dayādhara Gaurāṅga: Yes. It seems that this *yajña* in one sense it bestows on the performer the benefit regardless. But in another sense the *Bhagavad-gītā* is saying that only those performers of sacrifice who know the meaning of sacrifice... Can you phrase it better?

Bhakti Caru Swāmī: Yes. Anything that is offered to Kṛṣṇa is *yajña*.

Śrīla Śrīdhara Mahārāja: But it is also the custom in the *Vedas* to perform *yajña* and before different types of gods, demigods. But the *yajña* that's performed towards Kṛṣṇa, that is the right type, real type of *yajña*.

Bhakti Caru Swāmī: And that is a *yajña* with knowledge.

Śrīla Śrīdhara Mahārāja: That is truth, but may not be an intellectual scholar, but intuitively if one performs *yajña* towards Kṛṣṇa, guided by his previously acquired tendency of devotion, he'll bring the right thing.

Bhakti Caru Swāmī: It is not a scholarly knowledge, but it's knowing the truth.

Dayādhara Gaurāṅga: _____ to know the meaning.

Bhakti Caru Swāmī: Mahārāja is saying that *yajñas* can be performed even for demigods...

Dayādhara Gaurāṅga: But in that *yajña* one doesn't know the purport.

Bhakti Caru Swāmī: Right, one doesn't know the purport. But only when it's done for Kṛṣṇa then that *yajñas* performed in truth.

Śrīla Śrīdhara Mahārāja: And the conception of Kṛṣṇa should also be proper. The Māyāvādīs and others, they also recognise Kṛṣṇa, but Kṛṣṇa in *māyā*, but *nirguṇa* Kṛṣṇa, that we must have in view, and it is the question of faith which is acquired by previous *sukṛti*.

Bhakti Caru Swāmī: Mahārāja, I just remembered one discussion I had with Dayādhara Prabhu a long time back when we were in America. One day we were discussing about the material nature, like earth, water, fire, air, ether, and then mind, intelligence, and false ego. Now, by means of material science we can somehow perceive these gross material elements, like earth, water, fire, air, ether, *bhūmir āpo 'nalo vāyuḥ khaṁ* [*Bhagavad-gītā*, 7.4] and then we can even understand the existence of mind and intelligence. But how to establish the concept of false ego by means of modern science?

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