

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.8.21, part 2

Śrīla B.R. Śrīdhara Swāmī:

[*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate*]
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

hato vā prāpsyasi svargaṁ, jītvā vā bhoksyase mahīm
[tasmād uttiṣṭha kaunteya, yuddhāya kṛta niścayaḥ]

["Oh son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination."] [*Bhagavad-gītā*, 2.37]

sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau
tato yuddhāya yujyasva, naivam pāpam avāpsyasi

["Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat - and, by so doing, you shall never incur sin."] [*Bhagavad-gītā*, 2.38]

The calculation of the immediate fruit of our action, result, that makes us coward, ha, ha, hesitating.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare.

Devotee:

Śrīla B.R. Śrīdhara Swāmī: Visuddhasiddhanta.....?

I read an article in *Sajjana-Toṣaṇī* written by Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura]. There, he showed why he has accepted (Hiranbachi pandit?), because Bhaktivinoda Ṭhākura accepted that. Though he mentioned there the calculation of this Visuddhasiddhanta from the standpoint of the present calculation cannot be rejected. But still, he for himself he accepted Bhaktivinoda Ṭhākura. That beyond calculation, *mahā-jano yena gataḥ sa panthāḥ*.

[*dharmasya tattvaṁ nihitaṁ guhāyām*]
mahā-jano yena gataḥ sa panthāḥ

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [Mahābharata]

śraddhāmayo 'yaṁ loka Gaura Hari bol! Gaura Hari bol! So Prabhu?

Devotee: Yes Mahārāj?

Śrīla B.R. Śrīdhara Swāmī: Your necessity, demand? Gaura Hari bol!

Devotee: In what respect?

Śrīla B.R. Śrīdhara Swāmī: What respect? A general enquiry, the general interest.

Parīkṣit Mahārāj, when he put the question to Śukadeva, Śukadeva accepted: "Yes, it is a real question." *Kṛto loka-hitam nrpa atmavit-sammatah*. Because two inherent signs of enquiry is here. One, it is *atmavit-sammatah*, it not irrelevant question, a relevant. Why? *Atmavit-sammatah* as well as *loka-hita*, two aspects. It is a general question. It is necessary for everyone of us, the solution of this, the answer of this question will contribute, help, to all of us here. And also, this question, *atmavit-sammatah*. One who has got proper knowledge of his own self, he will accept this, 'yes, it is not irrelevant but relevant.' *Atmavit-sammatah*. One sanctioned from the subjective region, another is for the good of the whole public. So such questions are real questions of universal interest. The solution of that will help the whole of the enquirers, not only any partial aspect, and not any provincial solution, but the absolute solution, which will help solve the problems of the whole. It is *the* question that should be asked by anyone and everyone in this world."

[sri-suka uvaca]

*variyan esa te prasnah, kṛto loka-hitam nrpa
atmavit-sammatah pumsam, srotavyadisū yah parah*

[Sri Sukadeva Gosvami said: "My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."] [Srimad-Bhagavatam, 2.1.1]

"You have asked what is the *srotavyadisū yah parah*. We are exercising our senses in this plane, but what will be the most beneficial to us? We are receiving things from outside to meet the demand of our internal self. But what will be the best utility of our senses? Which things we should indent within us for our best interest?" That was the question. "Always we are accepting something from the environment for the inner interest. Now how should we utilise our senses, the channel of our knowledge? Utilise that it may help best my inner interest." That was the question.

Then he told, *variyan esa te prasnah*. "Yes, your question is bona fide, *esa te prasnah variyan*. *Kṛto loka-hitam nrpa*, it will solve not only *your* problems but it will solve in general the *whole* problem of the whole world, *esa te prasnah*. This is *the* question to be solved, the *only* question."

Variyan esa te prasnah krto loka-hitam nrpa atmavit-sammatah. Now, the population here, they have got no perfect knowledge. They do not know what is what. So their enquiry may be of faulty character. So one may think that the public are always wrong, the mass is ignorant, so any question of the mass that may be a mere supposition. The demand of the majority may be erroneous. 'The vox of populi is vox dei', it cannot be admitted. So the intrinsic purity of the question, that is also necessary. And so he says *atmavit*, "Though rarely understand their own position, they will accept also. Their sanction also we shall get in this sort of question. 'What is my best benefit? How should we utilise our senses to draw knowledge from the environment so as it will help me in the best way? *Atmavit-sammatah.* Passed by the subject committee of the higher section who are above faultless knowledge, infallible. They will also sanction, 'Yes, it is a relevant question.' So from two sides, from the up and from the down, both sides will accept your question as relevant. I am going to answer them and you try to hear."

*śrotavyādīni rājendra nṛṇām santi sahasraśaḥ
[apaśyatām ātma-tattvaṃ gr̥heṣu gr̥ha-medhinām]*

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."] [*Srimad-Bhagavatam*, 2.1.2]

"Oh King, there is no end of ways by which we can utilise our senses. Thousands of engagements there are in which all the senses are busily engaged and no reserve they find. *Nṛṇām santi sahasraśaḥ apaśyatām ātma-tattvaṃ*, but they're mostly all engaged in search of those that do not know the real necessity of his real self, who does not know his own want, who does not know his home. He's travelling in a foreign land and satisfying his curiosity endlessly working. *Nṛṇām santi sahasraśaḥ apaśyatām ātma-tattvaṃ*, no diagnosis but very busy in treatment. That is to be found in the world. *Atmavit-sammatah.* *Apaśyatām ātma-tattvaṃ*, this is the important thing, *ātma-tattvaṃ*. The normal understanding has accepted this, not by the majority of the abnormal thinkers. That is *śrauta-panthā*, the necessity of the revealed truth. That must come from the perfect realm from God Himself. So here, he's established in the indispensable necessity of the *śrauta-panthā*, the method of revelation. It must come from the perfect realm, from *sārvajñā*, from the quarter of omniscience it must come. So, *apaśyatām ātma-tattvaṃ gr̥heṣu gr̥ha-medhinām*, the thousands of engagements we find in those that are unconscious of their own real interest. They're very busy but very busy about nothing."

*nidraya hriyate naktam, vyavayena ca va vayah
diva carthehaya rajan, kutumba-bharanena va*

[The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.] [*Śrīmad-Bhāgavatam*, 2.1.3]

What we see if we look around, *nidraya hriyate naktam*, two things, either sleep or *vyavayena*, playing with women, the night passed in these two ways. *Nidraya hriyate naktam vyavayena ca*

va vayah, and *diva carthehaya rajan*. The daytime, *arthehaya*, in search of money, *kutumba-bharanena va*, or by serving the mere relatives.

*dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api
teṣāṃ pramatto nidhanam, paśyann api na paśyati*

["Persons devoid of *ātma-tattva* do not enquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction."] [Śrīmad-Bhāgavatam, 2.1.4]

Dehāpatya-kalatrādiṣv, ātma-sainyeṣv, our own group is with those that we can exploit, *ātma-sainye*, those that supply our sense enjoyment, sense pleasure, we are surrounded by them. *Dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api*, we are fully engrossed in their interest and only live for my own sense pleasure. *Teṣāṃ pramatto nidhanam, paśyann api na paśyati*, so much engrossed in that sort of false duty that we have not the desire to find out my own death is drawing near towards me. *Nidhanam, paśyann api*, seeing also not seeing. It is a plain thing, everyone is going to the jaws of death, I see, but still I can't see, I do not see, I don't care to see, I do not mind to see. This is the peculiar position I hold now. The final danger is approaching and I am sleeping over that. I won't care to take notice of that. What can be more strange than this? *Paśyann api na paśyati*. You say that you have no time, only seven days time. But that does not matter at all. Seven days time is enough. Only what is necessary is your particular attention for the solution. Only a moment is enough.

*kim pramattasya bahubhih, paroksair hayanair iha
[varam muhurtam viditam, ghatate sreyase yatah]*

[What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.] [Śrīmad-Bhāgavatam, 2.1.12]

There are so many trees and mountains, hills, they are living years and years, ages after ages, but no benefit. So what is the necessity of, no question of the longevity, or question of time, *varam muhurtam viditam*, what is necessary is that attention to one's own self. 'What am I? What is my?' That sort of attention, our attention should be drawn to our own real interest. That is the thing which is to be it, that should be it. And no question of time, there's enough time. Seven days is enough, the necessity. *Varam muhurtam viditam ghatate sreyase yatah*. That the peculiar necessity is this that how our attention can be drawn towards the reality. That is what is necessary. *Muhurtam viditam ghatate sreyase*. And then and there our real interest will be satisfied. Only by *sādhu-saṅga* that is possible, in the association of the higher souls, highly realised souls.

*khaṭvāṅgo nāma rājarṣir, jñātveyattām ihāyuṣaḥ
muhūrtāt sarvvam utsrjya, gatavān abhayaṃ harim*

["The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.1.13]

There is precedent in the history. Mahārāja Khaṭvāṅga, he had only one moment left in his longevity, and he so perfectly engaged himself forever. He gave himself without any reservation. He surrendered to the feet of the Lord and he got the desired end, *muhūrtāt, gatavān abhayam*, he got Hari, *abhayam*. What is, who is Hari? When we get Him, no apprehension, no fear, nothing of the kind, no undesirability. That is what Hari means. Hari means *sat-cit-ānanda*, the eternal existence, and the perfect consciousness, and also the fulfilment of life in ecstatic joy. He got that in a moment, in a moment.

sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
[*aham tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

So the problem is how we can surrender, giving away our attraction, our ignorance, about our own interest. How we can jump into the absolute good, the ocean of our real interest. That is the problem. So questions should be of such character, general character, general character there's only one question, *anandam brahmano vidvan?* It is admitted by all, the maximum happiness we want. From the tree, from the stone, to the demigods, *rsi, muni*, everyone, maximum happiness, that is the only thing to be aspired after. And how to attain, what is He? That is to be discussed, conceived. What is He? What am I? And what is my end, and how to reach the goal? What is the destination, and how to reach the destination?

Sambandha, abhidheya, prāyojana, under three heads the Vedic scripture has discussed the whole problem. Who am I, where am I, and then what is my best benefit, and how to attain that goal? *Sambandha, prāyojana* and *abhidheya*, three things under three heads to be discussed, the general question, the question of everyone. It's not any partial thing, not any sectarian or provincial, nothing of the kind, no such questions can come against this campaign. What the Gauḍīya Maṭh people of Mahāprabhu began His expedition against *māyā*, misunderstanding, that of general demand in the world. Of course, to the conscious, to the saner section, the insane people they're not up to standard, standard is not with the insane but the saner section. They all will welcome the movement that is inaugurated by [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāj over the whole globe. And our Guru Mahārāj [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] began that attempt to attack *māyā*, illusion, illusory energy, and to devastate and smash it.

This is *kīrtana*, this is preaching, this is *Hari-Nāma*, and with this Mahāprabhu came here. "Don't fly away, run away for the fear of *māyā*, misunderstanding." Ultimately it is misunderstanding, ha, ha, and you want reality so why should you be afraid? Your basis is a real one. You are standing on fundamental reality so you should not be afraid and run to the jungle and to the cave, and there also you will be always afraid that *māyā* is entering here, not a bold soldier of *sankīrtana* party. Fearlessly wander through the length and breadth of the water, or the world and chant about Kṛṣṇa, truth, truth, and *māyā* won't venture to approach you. That is misunderstanding. By the repetition of your Kṛṣṇa consciousness, and also in generating the truthful consciousness with the

help of Kṛṣṇa consciousness, you'll be able to do away with all the infectious. By throwing disinfecting substances you'll drive away the infection all around. That will be your duty. Be agent of disinfecting batch who are throwing around the medicine of disinfecting the infectious area. Go on with that. If you disinfect all around then infection may not approach, can't approach you, because you are disinfecting all around you. So how infection will come to attack you? Others will also be saved at the same time.

Devotee: What necessity?

Śrīla B.R. Śrīdhara Swāmī: Only one necessity, the necessity of Kṛṣṇa consciousness, to spread Kṛṣṇa consciousness, and our end, our object is *prema*. *Prema* means to acquire more energetic tendency to spread Kṛṣṇa consciousness, higher and higher, of higher. '*Dāsa' kari' vetana more deha prema-dhana*. And what is that *prema* which will help me more intensely to engage myself in my service? *Prema* means that. To serve, and *prema*, to get the remuneration as *prema*. And what is the nature of *prema*? That it will excite me more and more for the service, so in a circular way it will move. What I get as remuneration, what is that? That is a tendency to produce service to the object of my reverence. That is *prema*. It is not a separate thing. That will help me more and more towards the service. So it is continuous, it is dynamic. 'And I have acquired *prema* now that I am a king I shall enjoy that, no necessity of service', it is not this. Such stage will never come. It will promote the speed and quality of the service. That is *prema*. Love will actuate us more and more towards the service of the object of our love. So service will acquire *prema*, and *prema* will induce us to service.

Hare Kṛṣṇa. Gaura Hari bol! Nitāi.

Devotee:

End of side A, 21.8.81, part two, start of side B, 28.4.83, part one.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Gaura Hari bol! Nitāi.

Devotee:

Śrīla B.R. Śrīdhara Swāmī:

That's a negative side of life.

Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee:

Śrīla B.R. Śrīdhara Swāmī: Locana dāsa Ṭhākura.

veshya paradar lasuda chayadar?

.....?

Devotee:

Śrīla B.R. Śrīdhara Swāmī:

Direct hit in the soft sentiment, the fine sentiment. Hare Kṛṣṇa. Hare Kṛṣṇa.

In Baladeva and in Nityānanda Prabhu the next to Kṛṣṇa and Mahāprabhu, the next stage we see a peculiarity of opposing, of opposition also, sometimes. The next lower stage of Kṛṣṇa is Baladeva. And here also, next lower stage of Gaurāṅga is Nityānanda. Their confidence is so strong that only the first layer of deviation, but sometimes They're opposing, ha, ha, opposing. Baladeva is seen to oppose Kṛṣṇa openly, sometimes. Nityānanda Prabhu also is seen to oppose Mahāprabhu.

Devotee: (Dandabangal?)

Śrīla B.R. Śrīdhara Swāmī: Externally. (Dandabangal?) Kala Kṛṣṇa dasa ke? Service there.

.....kṛṣṇa nama.....gaura nama.....?

Jagai Madhai.....?

Devotee: Rāmacandra lilā te la kunta sniya te..... ?

Śrīla B.R. Śrīdhara Swāmī: Opposition.....?

.....?

.....

Devotee: ...let them chant *Hari-Nāma* in the beginning and you supply them with good food. That is my wish. [and I've arranged it?] and in the beginning the *Hari-Nāma* started at eleven-o'clock all of them took *prasādam*, [leave them?] because whether you...

.....

Devotees:

Śrīla B.R. Śrīdhara Swāmī: Yes. Propagating my name.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: I am an unknown man to the world. But in indirect way they are propagating my name.

Devotee: He, he, he, he, he.

Śrīla B.R. Śrīdhara Swāmī: Ha, ha. Mangal Mahārāj.....?

Next to [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj.....?

After Swāmī Mahārāj, your name is known, to the wide circle, but in a little other way.

Devotees: He, he, he, he, he.

Śrīla B.R. Śrīdhara Swāmī: Next to God is Satan.

Devotees: Hare Kṛṣṇa. He, he, he. Ha, ha, ha, ha. Left side.

Śrīla B.R. Śrīdhara Swāmī: We are told, qualified, that man is qualified next to God, opposition party. Nitāi Gaura Hari bol!

.....

Try to have the chance of transformation, Godward transformation in the mental system, that is what is necessary. So you won't have to risk. Without that it is only a fashion, a luxury, a fashion. We are to face with concrete reality so that we can meet with death. Death is there, stern reality, and we have to adjust with that, supersede that death. And death is up to Brahmāloka.

avarincharna mangalam?

Only in the Śivaloka it is made to enjoy, but that is hovering between this and that, truth and falsehood, Śivaloka, not to enjoy, *tatasthā*.

I found that in *Brahma-saṁhitā* Yati Mahārāj published there is a great mistake. There it is mentioned that...

Devotee: Susiksayam?

Śrīla B.R. Śrīdhara Swāmī: Kṣīrodakaśāyī Bhagavān.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: "From whom this Brahma and this *brahmāṇḍa* has been created." But it is not so. It is Garbhodakaśāyī. But there it is mentioned that Kṣīrodakaśāyī. That great error, the Yati Mahārāj has published. And more serious, perhaps it is copied from the book which was translated during the time of Prabhupāda [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura], our Guru Mahārāj. And there is also that mistake. I am to find it clearly and then to ask all of them, 'please correct this, otherwise this will continue.'

Devotee: Who has translated that into English?

Śrīla B.R. Śrīdhara Swāmī: Translated I think at the time of Prabhupāda [Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]. That original book must be here, I am to find out, that Professor Sanyal translated that.

Sometimes in Prabhupāda's time also that was some sort of such mistakes passed on, and afterwards detected. In Madras, twice I detected mistakes. One in *Gauḍīya-patrikā* [a weekly spiritual newspaper of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] and another in *Relative World* and *Rāya Rāmānanda*, two books were published from Madras. Perhaps in *Rāya Rāmānanda* I detected one mistake, historically. It is mentioned there when Mahāprabhu was going to

Vṛndāvana He met Rūpa and Sanātana on His way. But it is not so. When He was coming *back* then He met first Rūpa in Prayag and next in Benares Sanātana. But is mention in the other way.

And another was *Gauḍīya-patrikā* published Viṣṇuprīya Devī and our Guru Mahārāj, one *krsna pancami* and *sukra pancami*, but that was opposite, adjusted in the opposite way, and so many things put over that, all bogus. That was two things I pointed out.

And one remark about Rāmānuja philosophy, a professor of Rāmānuja School there, [Pachapaya?] College, he pointed out that "You have made this remark about Rāmānuja but it is not so, about his philosophy." Then that was accepted, by Sanyal, Professor Sanyal, omission.

Hare Kṛṣṇa. Hare Kṛṣṇa.

In *Krishna Chaitanya*, the book written by Sanyal, he mentioned in the Preface, "That I am, that in this book there may be many mistakes, and I know it best, most." In this way he wrote in the Preface. "I am a finite soul. I have written, tried to deal with that infinite character of Sri Chaitanyadeva, so I must have committed many mistakes. Finite conception of the infinite and I am the worst conscious of that. I supersede everyone, how many mistakes are here." In this way he has written. "My consciousness about the mistakes, apprehension about the mistakes committed in this book holds supreme position. I know my imperfect position. And also I know that what I am going to deal with is impossible for a person, for my position to deal with that character of the highest type ever known to the world. So I beg for forgiveness from all for that." In this way.

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

Devotee: Mahārāj, I had a question about the *Bhāgavatam*. Generally those four verses, *catuḥ-ślokī* [*Bhāgavatam* 2.9.33-36] which are taken to be the nutshell verses, but I could not understand why those four verses are so important. *ṛte 'rtham yat pratīyeta*. The four verses of the *Bhāgavatam*, *catuḥ-ślokī Bhāgavatam*...

Śrīla B.R. Śrīdhara Swāmī: Yes, I know.

Devotee: I could not understand...

Śrīla B.R. Śrīdhara Swāmī: What part, the whole?

Devotee: The whole thing.

Śrīla B.R. Śrīdhara Swāmī: You've read *Bhagavad-gītā*:

*mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.
na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛṇ na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]*

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."]

"And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them." [*Bhagavad-gītā*, 9. 4-5]

Something like that. God's position is transcendental. How it has been given some example?
Yathā mahānti bhūtāni, in the beginning.

*aham evāsam evāgre, nānyad yat sad-asat param
paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham*

["Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.9.33]

"My position with this world, I was before when nothing came into creation." Here, 'I' means always with *svarūpa-śakti*, this *Vaikuṅṭha Goloka*. That never diminishes. 'I' means here the Lord has got three potencies. The external potency is this world, from which the world has come. And the marginal potency is the *jīva* which comes here and goes there also. And He has got His internal potency with which He's always present, *nitya-līlā*. Here, *aham* means His own sphere, including His own sphere. And He's talking about His created world, world of creation. This world of creation, sometimes it comes and sometimes it again dissolves, to the extreme, and it is all in a particular potency, and then when developed then gradually developed to this extent. *Aham evāsam evāgre, nānyad yat sad-asat param*, "Whatever you consider it here to be transient and permanent, all things were absent, only I am there." 'I am', 'I' means within that *svarūpa-śakti*, *Vaikuṅṭha Goloka* included.

Paścād ahaṁ, "When the final dissolution will be, will take place, I will remain." *Paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham*, "Whatever you see and whatever is the remainder, everything is considered to be Me. I am everything. Everything, *advaya-jñāna*, everything included in Me, direct and indirect. The indirect aspect sometimes disappears and sometimes again appears. That is known as creation and destruction.

*aham evāsam evāgre, nānyad yat sad-asat param
paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham*

Then,

*yathā mahānti bhūtāni, bhūteṣūccāveṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham*

["O *Brahmā*, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Just as in these elements, the ether, air, fire, water, earth, one, they're intermingled. Some is pervading, is present in any other stage, and absent also. All not congruent. If one part enters into this, that, and some part remains un-entered. So, I am everywhere and I am outside also where these things can never be traced. In My one part everything exists from the whole. I am everywhere and another aspect I have, nothing remains. In this way."

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."

[Śrīmad-Bhāgavatam, 2.9.34]

'Rtham ṛte, 'rtham means purpose, the aim, the object, the universal object, universal purpose is there, prime purpose, everything is there universal. Without that, what comes within our conception, that is māyā. Rte 'rtham yat pratīyeta, whatever seems to be apparent to us and not in consonance with the universal view, that is māyā. Rte 'rtham yat pratīyeta, our conception which is not in harmony with the universal conception, that is māyā. That is local and provincial interest which is different from the universal interest, that is māyā. The universal standpoint is there and whenever we deviate from that, our personal or local interest we want to see things, that is māyā. Rte 'rtham yat pratīyeta, that sort of conception, that sort of fate, that this is this, according to local interest, what we calculate, that is māyā. And what is in the universal interest, what is going on in Bhagavāta, ārtheṣv abhijñāḥ...

*[janmādy asya yato 'nvayād itararāś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmaḥi]*

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [Śrīmad-Bhāgavatam, 1.1.1]

He only knows what is the purpose of what thing, He knows. What is the purpose of existence of this or that, this incident that incident, He is the only knower of the existence, of the movement, of the goal, everything, He knows rightly. But all other calculative knowledge about that, they're

māyā, misconception, mostly tallying with the universal conception. *Ārtheṣv abhijñāḥ*, He's for Himself. The universal calculation, everything exists for Him. But whenever one thinks, "No, it is for our country, it is for our good, for our nation, it is for our community," that is *māyā*. And when we give up that all local conceptions and interests and we merge into the Absolute conception, then we are out of *māyā*. That is when we work cent per cent for His interest, we are fully harmonised with Him. That is what is necessary. We must participate in His *līlā*. He's going on with His own pastimes and we must harmonise us with His movement. Then we are free, we are, self-determination we have got. Otherwise when we think other than His interest we are in *māyā*, in whatever position, from different positions, we may have experience of *māyā*.

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

Light and darkness. So this is all false, this is out of ignorance. Whatever we conceive for our local interest, that is all false. That is not reality. Reality is this, He's going on with His pastimes and He knows the movement of everything, why it is going on so. Only no other way, Reality is for Itself. He's for Himself. That is His *līlā*. And we must accept that everything is *līlā* and I also consider myself surrendered fully to His *līlā* without any grudge and losing our special interest fully surrendered and accept that there is my best interest, with that interest. That is, sacrificing of the local interest for the interest of the highest universal interest.

*ṛte 'rtham yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

Just as light and darkness. So local interest, this is all false, it is all like darkness. And Absolute interest, that is real, that is like light. Hare Kṛṣṇa. *Ārtheṣv abhijñāḥ*, the meaning of this world, why this is so, why this is so, He knows only, none else can know. You are to surrender to the pastimes without any grudge, then you are a factor of the normal, otherwise you are in the darkness, ignorance. And you will have to face many hitches, many fighting, many undesirability's, all these things because it is not a fact, it is not the fact. The fact is that He is going on with His own *līlā*, and we are to adjust that, accommodate that within us, fully, as much as we can arrange. He's autocrat, He's going on with *līlā* and we are all His parts. We must surrender to that movement, then we are free. Otherwise we are not really free, we are plodding in our own concocted interest.

Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahī. The call of *Bhāgavatam*. The ultimate cause is not inert. It is not inert, it is not static, it is a dynamic thing. And He knows His movements. And by His, the ray, the light extended by Him can you only understand that. *Dhāmnā svena sadā nirasta-kuhakaṁ*, your misconception is compared with *kuhaka*, [charana?] *māyā*, misunderstanding. And that can only be removed by the ray which is emanating from Him. He can make you understand the real purpose of all the movements here. Gaura Hari bol!

The key is in His hand. He's there all in all. We are nothing only subservient by our constitution. Are you ready to accept that?

Devotees: Ha, ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: Or you want, "I am monarch of all I survey." Then the arrangement, the god of death is there, he will treat me properly. What you like... Willing cooperation of you, that is wanted. Not opposition, neither, "Though I can I don't like to get your forced cooperation." There's the rub. The forced cooperation we...

End of recording, 21.8.81, part 2 + 28.4.83, part 1.

* * * * *