

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.9.25

Śrīla B.R. Śrīdhara Swāmī:to come to us, but this is your vision, but my vision is this, that a *jīva* is in the ocean, up and down with the waves, going down gradually, and anyhow he has come to the shore. And again I shall push him into the ocean? We consider his eternal live. This time he has come to you but he has his eternal chain of life in birth and death. And he can only be saved, back to God, back to home, he's coming home and I shall push him into this ocean of death and birth? I can't be so cruel. Do you feel?

Devotee: Hmm.

Śrīla B.R. Śrīdhara Swāmī: So, who wants to come under the banner of Mahāprabhu but cannot put faith in the present *ācārya*, we are not going to take away, to entice those that are going to ISKCON. But those that won't go to ISKCON but wants Kṛṣṇa consciousness and Mahāprabhu, we want to help those souls, if possible, if necessary. 'Please come.' How can we say, 'no, no, we won't help.' That is the spirit. Kṛṣṇa is all. Mahāprabhu is everything. Swāmī Mahārāj is our friend. Let them judge. Ha, ha. Whatever we come we shall have to.

Gaura Hari bol! Nitāi. Nitāi. Nitāi.

Devotee: So, yesterday in the second chapter of *Caitanya-Bhāgavat* there was one explanation about Lord Caitanya's older brother, Viśvarūpa.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: So I was wondering, what was, Viśvarūpa is also taken as a non-different form of Balarāma?

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: How does that coincide with Nityānanda Prabhu? What was Their relationship?

Śrīla B.R. Śrīdhara Swāmī: Yes. Balarāma means some, His function was not exactly so high as that of Nityānanda, so He was absorbed by Nityānanda, He entered into Nityānanda. Nityānanda's activities and importance in the service Lord Gaurāṅga was great in magnitude. And Viśvarūpa's connection is less powerful. It may be a type of Saṅkarṣana, Saṅkarṣana. Nityānanda Prabhu, Balarāma of Vṛndāvana, Balarāma of Dvārakā, Balarāma of Vaikuṅṭha, the Saṅkarṣana, different mission for difference also as in the personality of Kṛṣṇa. So, that is also a little lower type. And He entered into Nityānanda, finished His function. Here also He had some connection with Bala Gopāla,

not direct, that (tesī vipra?) case. For the third time He, His arrangement was to cook the.....? and again, and to offer it to Bāla Gopāla. But he did not have the chance of looking at this pastimes, arranged from a distance. And then, when the *vipra* offered to Bāla Gopāla they're all begging, eager and busy to keep Bāla Gopāla in a confined room. But without their notice Bāla Gopāla came out and took *prasādam* and*sri vipra* when he came Bāla Gopāla showed him His position, that of Kṛṣṇa of Vraja, and he was benumbed with his joy that his *ista devata*, the ideal of the Lord for which he's passing his days, has come before him in his present vision and he's found his mission is successful.

But Viśvarūpa's function was to connect but He could not present Himself in that area. So little distant He had.....? We may find He has got inclination, intense inclination towards Kṛṣṇa's working, but we do not find any clear shape of that working, nor in the line of Śrī Caitanyadeva as He inaugurated. Only He wanted that Nimāi may not stay at home and go on with household life, but He must come out and become a *sannyāsī*. In a dream He appeared before Nimāi and asked Him to follow Him in the path of *sannyāsa*. But not any positive instruction that You must engage Yourself eternal *bhajana* or *kīrtana* of the Kṛṣṇa, that we don't get from Him in any definite and positive act. But the negative side He's helping. So, the lower phase of Nityānanda we may find in Him, in Viśvarūpa. Śacī Devī, she has got appreciation in Nitāi, she saw Viśvarūpa, one Viśvarūpa, the elder brother of Nimāi.

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

So Viśvarūpa is Saṅkarṣaṇa, but a little, Nityānanda was a little higher, holding higher position, *aṁśa vamsi*, in this way, *aṅgani*, *aṅga*, Nityānanda Prabhu *aṅgani* and Viśvarūpa is *aṅga*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi.

Devotee: So Viśvarūpa stayed in the background.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: Most of the time.

Śrīla B.R. Śrīdhara Swāmī: Background, not in the direct *līlā* of Mahāprabhu.

...

Devotee: I'd forgotten that I added it, that...

Śrīla B.R. Śrīdhara Swāmī: To help the spiritual, subservient not presubservient to the spiritual ideal, social, political. Of course we cannot avoid society and a sort of politics, but that must be subservient to the pure spiritual life. And it is difficult to stick to that principle throughout the life. One must be a bona fide student, otherwise they're influenced by the environment and enters into this socio-political life, of the structure, or

personally, or in the group, that is a danger. That is, the cause is *pratiṣṭhā*, *pratiṣṭhā* is the cause. That is the greatest enemy to a devotee. The greatest enemy of the devotee is *pratiṣṭhā*, self-consideration, *pratiṣṭhā*. 'I want to establish myself in a separate glory.' Ha, ha. My glory means in my surrendering in the slavery of Kṛṣṇa, Guru, Kṛṣṇa, surrendering in slavery, in promoting the negative aspect of my life, and never any positive. And who is established there in the normal negative feeling of his highest ideal, he can, on the behalf of his master, he can enter the political activity of this world. But he's head already one with his master, only he can assert, he can chastise, he can control. That is considered to be,

pralāpita vacra?

that is, madness in Gurudeva. That is not, Gurudeva saying, "I am not normal here. When I am inspired by my Lord to control, to correct, to assume the subjective activity, I am abnormal. My normal identification is only in the service cent per cent. But when I am to take some *pūja* from the disciple, to assert in a particular way, to chastise, and to fight with the society, that is all abnormal function, that is not mine, that is only by inspiration. I cannot but do that. That is not my action, power from up, that is,

pralāpita vacra?

Mahāprabhu Himself says, "Sanātana, I am teaching you so many high things, but this is not Mine, it is only passing through Me I feel. What I say, I am like in a delirium what I say to you. But I can't check, Kṛṣṇa is passing through Me. Apparently I am speaking but in fact it is not so. What I say I don't know. I am talking deliriously."

And our Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] also mentioned in a letter to our Kuñja Bābu [the name previously used by Śrīpād Bhakti Vilās Tīrtha Mahārāj], pralāpita vacra? When he's giving advice to Kuñja Bābu in a particular way,

jaya amar pralāpita vacra?

the disciple, to correct him, to chastise him, pralāpita vacra? "I am asserting myself. I can't serve Kṛṣṇa. I can't follow the advice of Mahāprabhu. I am burning wholesale inside." That is the normal position, the negative position, crying, burning. "I can't get service, I can't do it, come to the point, to the point." The burning desire for service in connection with infinite, such should be the attitude of a servitor. "I can't do, I can't do, I am helpless. How I shall be able to do?" The hankering in the background to do but the unfitness on the surface, I am unfit." That will be the inner feeling of a true servitor of Kṛṣṇa, Mahāprabhu.

Gaura Hari bol! Gaura Hari bol! "I want more, I want more." *Na prema-gandho 'sti:*

[*na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharam prakāsitum
varṁśī-vilāsy-ānana-lokanam vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā*]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."]
[*Caitanya-caritāmṛta, Madhya-līlā, 2.45*]

"Not even a speck, a particle of *prema* in Me," Mahāprabhu says, "a particle of divine love not yet I have got." The highest ideal is of such nature. "Not even a drop of that nectar of divine love I have in Me. I am a mad man. All is imitation, all these feats that I show as a player that I have got love for the divinity, it is all play, a false play."

Gaura Hari bol! That is the role we are to make progress for, and that role we are to work. No tinge of satisfaction, no possibility, longing for, longing. Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāj, once, you were explaining the nature of *bhakti* and you said that *bhakti* is such that we can see it in others but we cannot detect *bhakti* in ourselves.

Śrīla B.R. Śrīdhara Swāmī: Yes, in two ways we can conceive. We can see that it is there in others. His activity, his nature, shows that he has, his practices, shows that he has *bhakti*, confidence in Kṛṣṇa. But I don't feel that thing in me. But we can see in others. This is one thing. Another thing in him from the negative side - whenever he's asked, "Why do you go on the false stage, you are engaged in a false chase - the wild-goose chase - we don't get, why do you go that way? Then he will be furious, "Don't talk with me, to read this." Then, *visaya katha*, what is not connected with the Lord, if any topics, he won't be able tolerate that, but, "say about Kṛṣṇa," if we talk about any other thing, "Oh, we can't tolerate, can't tolerate. No, I want to hear about Kṛṣṇa." That will be, in that way if you think that you have got no love for Kṛṣṇa then you hear all these things, what is not Kṛṣṇa, "No, no, this material. I won't, I'll do anything to say about Kṛṣṇa." That is a point of measurement from the indirect side, indirect evidence. And direct, they feel, "Oh, there is *bhakti* here. But only I fail to achieve."

savay krsna bhajan kavay e matra?

He sees that everyone, everyone, they're obeying Kṛṣṇa, only I am?
As much as he approaches to *mahā-bhāgavata adbhikara*, so selfish, "that everyone has got, I can't get." That sort of selfishness goes in indirect way. "I can't." He wants more and more. So much is given to him he will feel earnestly in demand. "No, I want, I can't be without, more please." That is the nature. *Mahā-bhāva*. "I can reach so much and you are giving only this, a point, how I can be satisfied?" Here, the real hunger has got no limit, foodstuff is very small quantity. Ha, ha, he, he, he, he. They're satisfied with a little morsel of food, they are feeling, "Yes, I have got enough." But we want more and more, unquenched, unquenchable thirst you have got. That is the peculiar thing of *mahā-bhāva*, hungry, in the infinite hunger to eat everything. Eat means serving, we must not forget, that in the form of service. "I want to serve everything, the whole service, it is my

responsibility to offer to actually to do the whole service of Kṛṣṇa. Otherwise I can't live. The whole service must be given to me. If you want to allow my, myself to me, I can't."

The ant and elephant, Gandhi told, the difference must be observed between ant and elephant. If in elephant standard you give to the ant standard, food, if you distribute to the elephant, elephant will go on, will be finished.

So, Rādhārāṇī's elephant standard [retire?] And so are all else almost ant standard with us, *sevon* small, one *lakh* of elephant food, one *lakh* of ant may be fed by that. Hare Kṛṣṇa. Hare Kṛṣṇa. But in the soil of infinite there's no question of any want, no want. As much as you can you take to satisfy your fullest thirst for hunger. So to hanker more, that is the qualification, no question of want there. So increase your hunger, go on increasing hunger, thirst, go on increasing thirst to drink nectar, no question of want. *Eka bindu jagat dubai*, one drop is sufficient to quench the thirst of the whole world, Mahāprabhu says. This is a partial acquaintance of the infinite, that the one drop is enough to satisfy the whole. The most voracious features in *mahā-bhāva*.....

...

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

Devotee: Qualitative dependence?

Śrīla B.R. Śrīdhara Swāmī: Qualitative difference must be there, also the quantitative difference in Rādhārāṇī. The lower quality food and less quantity may satisfy ant, but in the case of elephant, not only quantity but quality should also be improved. Even in the comparison of an elephant may not be of such type, but in the case of a Vaiṣṇava world, both quantity and quality. Higher hunger is not in quantity but in quality also, otherwise higher earnestness can't come, only not quantity, but quality, quality, to maintain the hunger of that standard, high standard, not only quantity, quality also necessary. Hare Kṛṣṇa.

Just as if you want to have a big construction, small construction may be earthen or maybe wooden, but big structure if you are to construct then quality of the stuff is necessary, so mayram? or rather, hard stuff is necessary to have a big construction. The earthen construction may break down. Wooden construction may not stay for long time. In this way, the greater, the higher, both in quality and quantity. Hare Kṛṣṇa. Otherwise the durability will be challenged.

Devotee: Mahārāj, that taste is according to *sukṛti*?

Śrīla B.R. Śrīdhara Swāmī: Yes, *sukṛti*. [Ordinarily?] the *sukṛti* begins, but on the way it may be changed, modified. *Sādhu-saṅga*, Bilvamaṅgala Ṭhākura started with some *sukṛti* that in the beginning was not very good quality. But on his way he came across the greater ideal, when he was on the way, walking, came. The law is there and also sweet will also there, not only of the Supreme but also of the servitors. Yet he, it is difficult to chalk out any final line of action when so many free agents are concerned about that. Otherwise their freedom will be checked.

It is difficult, like in a mathematical way to calculate that this must reach the moon, the rocket must reach the moon. In such a way it has calculation. But when they're hampered we are to detect another planet in particular side, "Oh, attraction for that, there was a fault in our calculation. Another body's attracting, so the path, you are not straight." By method of residue we are to find out another planet. It must go this side, the captures in this that, another calculation it must go, chalk out the way in this way. But when we see that it is not gone in that way then another body is attracting, interacting in the way.

So also, there are so many *sādhus*, they have got their independent will. They come across, and they from there, the passenger may get some more help. The quality may be improved. So the material, final calculation is not possible in the case of the spiritual independent world where so many good spirit wills are travelling, wandering, hither thither. And their motive is to help the passengers always.

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

Devotee: Mahārāj, you often describe that the diseased condition is when one considers he has already attained the object. This is a diseased condition. One's hunger has already been fulfilled. So you said that that is unhealthy position. Just like this man came and said *paramānanda*, one man came and said, "I am *paramānanda*." And you were saying that this is diseased condition to think you are filled up.

Śrīla B.R. Śrīdhara Swāmī: He was satisfied, not in want. Who came here? "I am *paramānanda*, I am fulfilled." Oh, this [Batchi?] "I am in full ecstasy." Ha, ha, ha, ha.

Devotees: Ha, ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: That is a diseased condition. "I am hungry." That is rather healthy sign, sign of health.

Devotee: Mahārāj, in *Bhāgavatam* there's that one verse,

vayaṁ tu na vitṛpyāma, uttama-śloka-vikrame
[*yac-chṛṇvatām rasa-jñānām, svādu svādu pade pade*]

[We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.]
[*Śrīmad-Bhāgavatam*, 1.1.19]

Śrīla B.R. Śrīdhara Swāmī: Oh, *vayaṁ tu na vitṛpyāma, uttama-śloka-vikrame*. No end of satisfaction. Not that we are disgusted, *vitṛpyāma* does not mean that we are disgusted with all these topics, but our thirst increasing more and more as much as we hear about this, thirst increasing. Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Without *sādhu-saṅga* we could not get that taste. They say *svādu svādu pade pade*, that we could not get...

Śrīla B.R. Śrīdhara Swāmī: *Svādu svādu pade pade*, as much we taste, so much we hanker and again supplied with a new taste, new taste, new taste.

prati padam purnam.....?

Ever new, not stale, *svādu svādu pade pade*, at every point we are having new satisfaction, satisfaction of new type.

Devotee: Without *sādhu-saṅga* we cannot get that. Without *sādhu-saṅga* it's not possible.

Śrīla B.R. Śrīdhara Swāmī: Yes, *sādhu-saṅga*, *grantha-saṅga*. Sometimes within when discussing about the *śloka* or any word of *sādhu*, within also may be evolved. *Sādhu-saṅga* not only externally but internally also we can have *sādhu-saṅga*, or *caitya-guru* as we may say, *sādhu-saṅga* may be internal. I am saying of a *sādhu*, I am thinking a new light may come to me. And any *śāstra* also I am thinking about the meeting, new illumination may come.

Devotee: Mahārāj, once you described that *caitya-guru*, he is the impression which the spiritual master has left within one's heart.

Śrīla B.R. Śrīdhara Swāmī: That may be the guide.

Devotee: Guide?

Śrīla B.R. Śrīdhara Swāmī: Mmm. My Gurudeva has said so. I could not understand that, but by recapitulating within me now unfolding new light, *caitya-guru*, the *Guru* when I am associating him in my mind, internally, *caitya-guru*. *Guru* that is within me, when I am having association with my *Guru*, a sort of relativity... That this is so then it must be so and so. In this way, out of the law of relativity, many things will come from within. In our inner nature also we pray to Gurudeva and he also may send new light to me. The *śāstra* also can do so. [Chit tastta?] That is within. Chit tatta, chit means pure consciousness, from there it comes, not through eye, not through ear, without the help of the external senses. From within, from higher self it may come down to me, verified with the other advises of our Gurudeva when he delivered it to you in book or in his talk. In this way so many things we realise. So many new things we may realise in the line. But we must be cautious also that it may not spring from any mundane desire.

Bhukti-mukti-spr̥hā:

[*bhukti-mukti-spr̥hā yāvat, piśācī hṛdi varttate*
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"]

[*Bhakti-rasāmṛta-sindu*, Pūrvva, 2.22]

Neither from exploitation, nor from renunciation spirit, it must be serving, serving plane, and that also not conditional service, not very watchful and awe inspired service of Vaikuṅṭha, but spontaneous, automatic, for love, for sacrifice, not for any gain in return. All these tests must be put there, that I got from my Gurudeva and *śāstra*. From that test, test must be, it may spring from my lower nature, how to differentiate from that. So sometimes I may put to our confidential associates, "I got this sort of insinuation within, revelation, whether it is revelation or it is some old remnant of any sleeping desire. What do you say my friend?" We can test it, if there is any doubt there, any suspicion, any hesitation, we may put to test to those whom we rely on. So *sādhusaṅga, bodhayantaḥ parasparam*:

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
[*kathayantaś ca mām nityam, tuṣyanti ca ramanti ca*]

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

They say what is.....? By that it will be consolidated, purified, and the journey will be a safe one.

Devotee: So then, you said when the quality increases then the quantity...

Śrīla B.R. Śrīdhara Swāmī: Decreases. Quality increases, *bodhayantaḥ parasparam*, the same circle will be limited and more limited. The quantity will decrease. And the scripture also, not ordinary, higher scripture only can help you in that stage. And a few friends only can help you in that stage. So quantity decreases in this way.

Gaura Hari bol! Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Hari bol!

Have you taken anything, *pāraṇa*?

Devotee: I was reading *Bhagavad-gītā*, the *karma* of the living entity has no beginning. So how is something that is temporary, is not eternal, can be without beginning?

Śrīla B.R. Śrīdhara Swāmī: It already has got its beginning. But that does not come within the jurisdiction of the world of limitation. Because when *jīvātmā* by the exercise of his free will out of curiosity first enters into this *māyic* land, from then he came as the factor of this limited world. So his participation is beyond the beginning of this limited world. So it is said *anādi*. *Anādi* means it does not come within the jurisdiction of this limited world, thought of limitation. First participation, then entrance into the world of consideration.

Form of thought, first participation, and then come within the calculation. Calculation is not possible in the eternal world, in our way. So, he came within the jurisdiction of our calculation after participation. So the beginning is before, *anādi*, before this finite relativity, finite relativity, that is the calculation of this mundane sphere. The eternal thing is entering into a final area. So *anādi* means it should be traced previous, previous history unknown in this mundane world.

An American entering into India and the CID is keeping his history, direction, and his report to the Government. From his entrance when he landed here, from that he can be history, but he may have his history beyond entrance into India in America. That is unknown, something like that. Hare Kṛṣṇa.

Devotee: Mahārāj, you said in this world, you mean in this *janma*?

Śrīla B.R. Śrīdhara Swāmī: In this *janma*?

Devotee: Yes, in this lifetime.

Śrīla B.R. Śrīdhara Swāmī: Yes. The history may be done internally. In Bengal and Punjab can be traced, but in Russia it may not be traced. Something like that. This *janma*, the *sukra-deha*, that is within the book of Yāmarāja it may be found. This previous life he was there, there in this way he's under jurisdiction. This life of flesh and bone and this mental body, but not from one body passing into another body, that is in the record of the provincial secretariat. That is also mundane but subtle and gross, and with different grosses. Number one birth, number two, three, four, but that is in the jurisdiction of the material agents, inspectors. And only the eternal soul which has entered here and takes, getting so many dresses, before entrance into the jurisdiction of India what was his nature of life or activity, it is unknown. So that is *anādi*, his entrance is...

End of side A, Start of side B, 25.9.81

Śrīla B.R. Śrīdhara Swāmī: ...you may have anything and everything.

[*śrī bhagavān uvāca*]

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

[The Supreme Lord said: O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot.]
[*Bhagavad-gītā*, 4.5]

"I know everything, but you do not know Arjuna. I know everything. I am everywhere. I know everything. But it is not possible for you to come to My level and to know anything and everything." *Bahūni me vyatītāni, janmāni tava cārjuna, tāny ahaṁ veda sarvāṇi.* I

know everything. *Na tvam vettha parantapa*. You may think that you can control so many enemies, but still you have got limitation. You don't know everything."

Nitāi. Nitāi.

"Infinite is in My own part. I transcend infinite. That is my position. I can transcend infinite." *Viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*:

[*athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*]

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"No limit can be imagined in My concern, consideration, don't, so, *namanta eva jīvanti*, so *namanta eva*.

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

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

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

Jñāne prayāsam udapāsyā namanta eva. "You surmise towards infinite good, infinite good, as I transmit to you about the outside knowledge. Submit, accept that, and go on with your duty in your own sphere. You will make maximum benefit there. The maximum benefit you will get only if you confine within your limit, and placing confidence in Me, or in My saying, My statement. *Jñāne prayāsam udapāsyā*. Hatefully, hatefully give up to measure anything and everything, to swallow everything to put in your own belly. It is impossible. Why you fight with your own shadow? It is a loss of energy, give up that impossible attempt. Submit, put faith, and go on with your duty. And then you will come in contact, calm, and you will feel My presence and that will satisfy you enough. *Namanta eva jīvanti san-mukharitām bhavadīya-vārtām*. Through the agent of Mine, try to be in My connection, and that will be the maximum attainment to yourself."

Don't forget that you are limited, and there may not be many unlimited, ha, ha. Unlimited is one. All limited. But that progress according to their submission means faith, *śraddhā*. Not by their audacious attempt to know anything and everything. In a particular sphere, that may work in the material sphere. But the sphere of souls, over souls, Supersoul, they have left, they cannot enter, they cannot enter even, cannot conceive even of such fine planes where so many wonderful things are existing. Impossible for them to guess, to imagine even, in the subjective, the higher plane, plane superseding the reason, we hear so many wonderful things.

You want to come, No, no, you will know, confined into this mundane, the material. Through the eye experience, ear experience, nose experience, and tongue experience, touch experience, in this jurisdiction you'll plod, in the clay, in the mud. You may make any progress you like there. But if you keep in your heart the existence of the higher types of world, region, subjective, super-subjective, super-super-subjective, ha, ha, your this method won't be of any action there. Can't even imagine. Only through submission you may get touch. That is the way.

When the, *yam evaiṣa vṛnute*, when the higher existence will call for you, you will enter dancing, dancing you will enter, the call when comes for you, from that sphere. *Yam evaiṣa vṛnute tena labhyas*, [Katha-Upaniṣad, 1.2.23]. You won't be able to know how you can go there, how you can climb up there. The whole sphere, the whole court comes to you, to your house. Or, you are crossing so many barriers of foolish protection, all these things, and you are passing there. You won't be able to conceive even if call comes from higher region. Your connection with them will be so easy, with no difficulty. And that can be done only through faith. So many qualities have been given in ordinary soul and the faith is the most qualified, or higher form of capacity, or *bhakti*.

Devotee: Medium?

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

...

...innumerable absolutes cannot exist. Absolute must be one, and He must harmonise all these plurality, diversity. So to be conscious about the one, of oneness, and that must be

central, that must be highest, it is automatically [limiting?] Kṛṣṇa. Kṛṣṇa, *śraddhāmāyo 'yam loka:*

[*sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmāyo 'yam puruṣo, yo yac chraddhaḥ sa eva saḥ*]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."]
[*Bhagavad-gītā*, 17.3]

Yam evaiṣa vṛnute tena labhyas, [*Katha-Upaniṣad*, 1.2.23].

*yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

Then:

*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*]

These should be the central points of our search, not disorganised anomaly. An endless search to go towards the centre. I am a part. I have got my connection with the whole. And what is that connection? I want to know for my own interest. Otherwise, I'm self-forgetful, self-negligent. I shall be of suicidal type existence I shall have to admit.

Hare Kṛṣṇa. Gaura Hari bol!

Devotee: Gurudeva, the absolute within the relative.

Śrīla B.R. Śrīdhara Swāmī: The absolute must have some connection with the relative. Absolute and relative, the relative not outside absolute, is it not?

Devotee: It's part of the absolute.

Śrīla B.R. Śrīdhara Swāmī: When we say that it is absolute, then anything and everything must have got connection with the absolute. So a connection is there, it covers, absolute covers everything, nothing outside absolute, so some connection is there. A partial representation, it may be called so, of the absolute. *Amśa*, *śvāmśa*, *vibhinnāmśa*, in this way, *śvāmśa*, *vibhinnāmśa*, the shadow above of the absolute. *Śvāmśa* the *avatāra*

of the absolute. *Vibhinnāmśa jīva* and the reflection is the world of the absolute. In this way it has been? Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: How can we relate to the absolute then, to the will of the absolute?

Śrīla B.R. Śrīdhara Swāmī: Our relation is through His agent. Through the agent of the absolute we can only have connection with Him. Once I went for preaching in Karachi and an Ārya Samāj leader came to me and told, "If finite can know infinite then He's no infinite." I also answered, If infinite cannot make Himself known to finite He's no infinite. Ha, ha.

Devotees: Ha, ha, ha.

Śrīla B.R. Śrīdhara Swāmī: He was unanswered. So that is our direction.

yam evaiṣa vṛnute tena labhyas, [*Katha-Upaniṣad*, 1.2.23].
[Whoever He chooses to make Himself known to can know Him.
Otherwise, no one can know Him against His will.]

We cannot approach but He can come down, we cannot go up but He can come down and take me up. That is the principle underlying the path of devotion. The main idea is that. He loves me, He may take me into that domain, but I can't go, independent of Him. That is the idea, to be maintained always, that vow, everything within His hand, what He says, that, "He's my guardian, He's my friend."

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]

And then,

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 worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping 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]

"I am friendly to everyone, to anyone and everyone I am friendly relation, so don't apprehend your how from My side, you can have faith in Me." That is the direction,

general direction. "I'm not your enemy, nor your antagonistic, nor your extinguisher, but your well-wisher." You take it, then you'll find peace. Wherever you'll be, my guardian is presented in the highest quarter of the administration. He will look after my interest so I have got no trouble in my life. He's there, everything is with Him, and He's my friend, so I should not apprehend for anything wrong about me. I can go on cheerfully discharging the duty.

*yataḥ pravṛttir bhūtānām, yena sarvvaṁ idaṁ tatam
svakarmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ*

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)"] [*Bhagavad-gītā*, 18.46]

By gradual process I will make progress, towards the light, towards the truth. Then one day I'll feel within me, *sarva-dharmān parityajya*.

*[sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo, mokṣayisyāmi 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]

I'm very eager to meet Him. He's so near. He's so great, He's so loving. I can't wait but to be united. "Give up all your duties and surrender towards Me. And I am everywhere. I shall trace that sort of mentality in you. I'll come down to your help, I'll send some agent to take you up towards Me." That is his attitude declaration. Gaura Hari bol! I feel tired now.

.....

Pratyakṣa, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*. Knowledge of experience, sense experience, of ones own. Then the knowledge got by experience, not by own but by other's senses - *parokṣa* - knowledge recorded from the experience of others than the person who is concerned, *parokṣa-jñāna*. There is war, the atomic energy, all these things, by, through newspaper we come to understand many things which is not our direct sense experience but the sense experience of others, than ourselves, second class. Third class - *aparokṣa*. Just as in sound sleep, sound sleep, almost no experience but still, a sort of experience is there. When one comes down from that stage he says that, "I slept very happily."

suka mam ma satyam?

In *Upaniṣad*, "I slept happily." So, a sort of experience gathered from that region, [*aparokṣa anovrti* ?] The *yogī* and the *jñānī* when they enter into *samādhi* they also have similar experience - vague, non-differentiated, unascertainable, this sort of experience, very, very vague. But still, that is a sort of experience which has been recorded in the *Upaniṣad*. [*aparokṣa anovrti* ?] Neither the product of ones own sense experience, nor the product of any other sense experience, independent of sense experience. Śāṅkara school says that here is the limit of knowledge, not beyond that. But Rāmānujācārya says that, "No, there is the fourth, the *turiya*, the knowledge of the fourth plane is possible - *adhokṣaja* realm, is the realm, super-subjective. We cannot be a subject in that plane, but when the subject has got some experience on me, I can feel that a higher type of knowledge has descended in me, in my conscious area, and I can feel some strange feeling which cannot be experienced in this world. A new type of knowledge we come in connection with.

When that withdraws, the finer subjective experience, that is withdrawn, we are nowhere, can't help - that is *adhokṣaja*, *Vaikuṅṭha jñāna*. That can descend in our area of knowledge, and that can withdraw, of its own accord. So, we cannot but admit possibility of such knowledge that is transcendental knowledge. Transcendental means not non-differentiated always, but it is a knowledge of differentiated character, but it supersedes all our efforts. According to its sweet will it can come down to be knowledge of our area and then it withdraws. Very subtle, very fine, very independent in its nature, but still, it is there. It is a part of the truth. We can't deny that. So, that is *adhokṣaja*.

And Śrī Caitanyadeva, from *Bhāgavatam*, says there is a fifth class, ha, ha, fifth plane - that is *aprakṛta*. This *adhokṣaja*, this, its character is grand and wonderful, not similar to the knowledge of this world of our experience. It has got many peculiar dignified positions, the master of the movement, and showing many astonishing symptoms and independent symptoms of its own. But *aprakṛta* is very similar to this mundane, but still above that, that fourth dimension. *Vaikuṅṭha*, *Paravyoma*, the power, show, grandeur, awe, reverence, such dignified movement is not there. But very similar to this mundane knowledge, but that is the supreme most quarter.

*avajānanti mām mūḍhā, mānuṣīm tanum āśritam
param bhāvam ajānanto, mama bhūta-maheśvaram*

[Unable to comprehend My super excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being.] [*Bhagavad-gītā*, 9.11]

Aprakṛta, that is found in *Vṛndāvana*, humanly, the *līlā* of the Lord, Kṛṣṇa is *yateka khelā sarvottama nara-līlā nara-vapu tāhāra svarūpa*.

[*kṛṣṇera yateka khelā sarvottama nara-līlā, nara-vapu tāhāra svarūpa
gope-veśa, veṅu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa*]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a

cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."]
 [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

And the human section has been created only after that ideal. That is the highest quarter. Very simple and very plain, and no dignity, awe, reverence, power showing, all these, command. That is the highest position of the world. From that position the whole movement is commanded. That is love and beauty, beauty, no grandeur, no awe, reverence, no forcing, or rules, regulations, all these. Very similar to this human life, *aprakṛta*, and the process to attain that, that is also very simple, only attachment, only greed for that, only want within us for that, hankering, earnestness. That is necessary only to have that position.

laukiki laman pai utiki kurvani jai?

Only genuine search, genuine earnestness, that we want that, only qualification. That is *śraddhā*. What is very difficult on one side to put our faith that that is the highest position, *jñāna-sunya-bhakti*. No grandeur of the constructive world, nor subtle vanity for the renunciationist, but very plain, friendly, homely. Only living ordinary life of ordinary style, ordinary style, only the viewpoint is just the opposite, is changed, from the order to oppose it. Sense centred and that is centre centred, God centred interest. Interest is different. Central interest and extremity interest, that is the difference, it is opposite. Everything always is very plain, simple thing.

So, *kṛṣṇera yateka khelā sarvottama nara-līlā nara-vapu tāhāra svarūpa*. To understand this, to have real attraction for this, it is very rare we can have faith in such things. Awe, reverence, grandeur, power, it is easy to put our faith there. But ordinary simple things, to put faith there it is difficult, *aprakṛta*. *Kevalā bharsad, kevalā, kevalā* means non-differentiated. Differentiation and non-differentiation, *kevalā*.

That knowledge is so spacious that everything is harmonised there. That can, that understanding can work at every corner, everywhere. Just as gold may have its value in every country, every province, something like that. In all details, even stealing, and fighting, snatching, all these things are also harmonised with the highest purity, with the highest purity everything can be added. Not only selflessness is there - in a play it is a show, the selfish object is not present there, in one side. In the positive, the God, the absolute interest is to be traced everywhere. That is the only difference. So dearth is not in the form, but all filth, filthiness, is in the spirit, in the object. The form is not to be blamed. The form of our movement is not to be blamed. Only the object is to be blamed. If the object is pure, is all-pervading nature, then the form is also, must, cannot but be pure. Stealing is bad because one party is becoming loser and another party becoming gainer, apparently. So it is bad. But if stealing is for the interest of the whole then the poison is removed. So every action, bad or good or bad in our consideration in the standard of our present calculation, that is eliminated. Whatever is done, if that is for the benefit of the whole, and if possible, more than that, then all the activities are stingless, no poison there, no suffering, no reaction. But still, the whole detailed characteristic of every movement is maintained, *aprakṛta, aprakṛta*.

So Kṛṣṇa, He's stealing, He's doing so many things which is apparently objectionable to the social law [to be entered into this danger?] But that is not only not bad, but that is the best thing for all to understand that. That is Vraja *līlā*, Kṛṣṇa *līlā*, to enter into Vraja *līlā*, to be accommodated with this sort of knowledge, and spirit, and habit, and aspiration. If we can adjust with that, then we are fit to have entrance into Vraja *līlā*, Vraja *līlā*. Otherwise laboured imitation, that will bring its reaction, reaction, *aparādha*.

*laikikī vaidikī vāpi yākriyākriyate mune
hari-sevānukulaiva sā kārya bhaktim-icchātā*

[O great sage! If one aspires for devotional service one should perform all one's activities, whether they are mundane or Vedic, in such a way that it is favourable for the service of Śrī Hari.] [*Bhakti-rasāmṛta-sindhu*, Pūrva-vibhāga 2.93, from *Nārada-Pañcarātra*.]

It does not matter what type of work I am doing. Every work may be for the service of the Lord, everything, everything may be utilised. Only the standpoint, such heart, a central gain, feeling is for service is what is necessary, through *śraddhā*, faith. And to throw oneself into that sort of wave, not knowledge, Vraja *līlā*.

*sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo, mokṣayisyāmi 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]

We are very busy with rules and regulations and generally that is calculated on the limited consciousness, limited experience of good and bad, of some extended area. Laws and rules, they're the product of our local experience, a little less or a little extended, basis, but not absolute, not absolute. Hare Kṛṣṇa.

Laikikī vaidikī vāpi, by form calculation it may be a *śāstric* activity as *acanam*, *vandanam*, all these things. Or, *laikikī*, to deal with another person, to purchase a thing, and so many troubles on the way may come. Some quarrel with rickshaw-wallah, and quarrel with the *sevā*, everything may be recorded in the jurisdiction of devotion, everything.

It has been said, a *mahā-bhāgavat*, he's passing urine, passing stools, that is also *bhajan* within. That is also not waste of time. It is possible, it is possible. The wholly harmonised person, whatever he does, that as got relation to best *bhajan*. Taking food, taking food, why? To make him fit for service. And going regularly to the latrine, that also will be helping as it has contribution to the health that will be utilised in the service cent per cent. In this way everything, no loss of time, no loss of energy. Cent per cent on His account it may be possible. Not to reject a portion and dedicate another portion to the God and some kept for him or others, not that. Wholesale conversion, cent per cent time utilised in service, *laikikī vaidikī vāpi yākriyākriyate mune*

iha vasya hari dasya karmana manasa viha
nisaraj utparestyā si jivan mukta sarutya te?

Then he's no longer in bondage, all the efforts of him done only to satisfy Him.

Gaura Sundara. Gaura Sundara. Gaura Sundara.

Devotee: Mahārāj, you said, one the spiritual plane that *jñāna* plays a more, as in a back hand, in the background, *jñāna*, so is it there's no calculation...

Śrīla B.R. Śrīdhara Swāmī: *Jñāna* means where it is automatic, *sambandha-jñāna*. A child when he's dealing with his father or mother, he does not always bring the knowledge that, "She is my mother because she's feeding me. I came from her womb." All these calculations are not present. It is in the background, and as a result of that background he's treating with his mother in a particular way, and brother in another way, father in another way, the *sambandha-jñāna*. Not to calculate that moment, it is already adjusted in such a way, the result of adjustment. The knowledge is in the background and actuated by knowledge his dealings are being conducted, *sambandha-jñāna*. *Jñāna* not every moment that he's calculating, it is left in the background, and his position in the, rather in an intuitive position. Just as the digestion, we are not conscious of the stomach affairs, how it does it, the heart affairs, they are going on with their work within the background. And in the forefront so many other things are to be thought and done. So *sambandha-jñāna* - what is what. What is what, and accordingly the function between them will work automatically, automatic. Automatic knowledge will back the activity, the movement, spontaneous.

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

Yaśodā, she is showing her child, seeing her child, a small. So many ṛṣis and gods, demigods, she is seeing, looking with great veneration, greater veneration, and asking many things from them so that her child may not be in danger in any form, in this way. But the centre of her affection, the whole affection is concentrated to the child, and that is the valuable thing. Not that the respect is going, giving to Śiva, to so many ascetic, give some grace so that my child go on, may live long, may have good health. So they're bigger, they're so many gods, they're so many *sādhus*, she gets, collects benediction from them for the good of her child. But that [big?] conception that they're bigger than my child, they're holding bigger position than my child...

End of recording, 25.9.81

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