

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.3.7-8

Śrīla B.R. Śrīdhara Swāmī: ...do like that, married. That is of course a [majori?] presentation there. But there are many who even doesn't like to marry, the renunciation, the .....? But they're of somewhat abnormal position, that is want to marry, and they want dissolution in the Brahmaloaka there. That is eternal sleep. No married question there, but apathy towards the cooperation with the loving principle, the loving nature. No cooperation with that in the slumber, but not married. But rather, the married, the opposite to be married to Kṛṣṇa and marry means to serve, not only enjoying tendency, but in any combination in any *rasa* with the spirit of service. The service, the dedication, that is the criterion to take us up. *Hatvāpi sa imāl lokān, na hanti na nibadhyate*:

[*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate  
hatvāpi sa imāl lokān, na hanti na nibadhyate*]

[One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions.]  
[*Bhagavad-gītā*, 18.17]

The cooperation, otherwise we can destroy so many worlds, so many globes, I may not be caught as a criminal. The participation, inner participation, is as an instrument of the universal will as if, and I have no responsibility for that, for the good of that.

Devotee: So in the end of Prabhupāda's [Śrīla A.C. Bhaktivedanta Swāmī Mahārāj] *Bhagavad-gītā*, *As It Is*, the very last sentence, he says: "When you attain Kṛṣṇa consciousness, when the *jīva* attains his normal condition in the pleasure giving potency" - so I've always understood pleasure giving potency was *hlādinī śakti*. So does the *jīva* in pure Kṛṣṇa consciousness have some connection there? The *jīva* in pure *suddha-bhakti*, is there some connection with the *hlādinī śakti* ?

Śrīla B.R. Śrīdhara Swāmī: Yes. That is that the spirit of dedication can only take us there, *bhakti*, *prema-bhakti*, *bhaktyāham ekayā grāhyaḥ*:

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

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."]  
[*Śrīmad-Bhāgavatam*, 11.14.21]

We can only go there through *bhakti*. Not by *karma*, *jñāna*, *yoga*, anything else, *tyāga*. *Bhakti* can live here. *Bhakti* means dedication, *sevā*. The tendency of service can only do

that. The higher company, the company of a higher entity than myself, if I want, only through service I can connect with him. I cannot enjoy him. Is it not? Do you follow?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: If I want any higher connection, I can only connect with him in the way of service. I cannot, if I want enjoyment that must be of lower status. I shall have to come to it according to my sweet will then I shall have to enjoy. But higher company which is superior to me in intrinsic position, if at all I want his company, only through service, that is by satisfying him I can go to him. My connection with him depends on his will, not that of mine. So only if you like to go up, we can only do that through the connection of service. Not of enjoyment, nor or renunciation or indifference. Do you follow, the scientific basis of the service?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Any connection with the higher entity is possible only when I want his satisfaction. Don't care to satisfy me. It is my earnestness, position, even highest position, that if he's satisfied he may call me, then I can enter, otherwise not. So without serving spirit no progress on the upper realm is possible at all. Only practices of shallow exercise, the taking the Name, taking the Name of Kṛṣṇa, but without the spirit of serving attitude it will only be labour in the mundane world, mundane sound.

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

[Therefore the material senses cannot appreciate Kṛṣṇa's Holy Name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's Holy Name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the Holy Name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning vibrating the Lord's glories upon the tongue, can one realise Kṛṣṇa, for He will reveal Himself directly to the sincere soul.]

[*Bhakti-rasāmṛta-sindu*, 2.109]

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

Devotee: But doesn't it say *sevonmukhe hi jihvādau*?

Śrīla B.R. Śrīdhara Swāmī: *Jihvādau*, the sound in *jīva*, and the picture in eye, in this way, *svayam eva*, of their own accord. *Sphuraty*, He reveals, He comes down, a subtle energy comes to fulfil, to connect with gross, and the gross, He subdues the gross and the Name dances in the tongue. But the electric connection is there, then only, otherwise

it will be only imitation. And *crores* [millions] of lives we may imitate without any fruit. *Nāmākṣara bāhirāya baṭe nāma kabhu naya:*

[*asādhu-saṅge bhāi "kṛṣṇa-nāma" nāhi haya*  
*"nāmākṣara" bāhirāya baṭe nāma kabhu naya*]

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

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

**Devotee:** The Christians, they want to relate to God in an enjoying mood. In other words they see God as order supplier.

**Śrīla B.R. Śrīdhara Swāmī:** Sometimes, "Oh Lord, give me my bread." These are lower habits. That may be trap also to capture the ordinary people, "That you'll get bread, come here," and then they may educate about His higher qualification. It may also be possible. To entrap them such affairs may be arranged, "Oh Lord, give me my bread." But that is not everything, there are others also, advises. So we must do justice to the Bible also and where we differ in the spiritual conception we shall fight there, not only in all places, not in every. A good faith, by His sacrificing spirit Christ has drawn from the material world, "There is God, there is something like God. Try to come to Him." Then what is the conception of the God? Then we shall come to differ. He says that conception is fatherhood. We shall say the sonhood, and this consorhood, not only fatherhood. Not only always in the transcendental heaven world, but we can have as concrete in His own plane. In this way. Hare Kṛṣṇa.

**Devotee:** One purport in that chapter, third chapter of *Bhagavad-gītā*, Prabhupāda [Śrīla A.C. Bhaktivedanta Swāmī Mahārāj] says that by recognising the urgency of Kṛṣṇa consciousness, in that way one can regulate his senses. By understanding or feeling the urgency of Kṛṣṇa consciousness one can begin to regulate his senses. So I'm wondering how to increase that feeling of urgency in Kṛṣṇa consciousness?

**Śrīla B.R. Śrīdhara Swāmī:** By *sādhu*, *śāstra*, *kṛpā*, the scripture is there and living scripture is *sādhu*. Only by keeping his company through serving spirit we can imbibe power from him, and my consciousness will be raised up. Confidence must be increased, *śraddhā*, faith must be increased. How? Where there is faith, higher faith, I am to imbibe from there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Caitanya.

They're all hearing, they're hearing all, they have no questions? Ha, ha. You are representing them all.

Devotee: They may also have some questions.

Śrīla B.R. Śrīdhara Swāmī: They may have.

Devotee: Yes, I have one question Mahārāj. The *karma*, when a devotee falls away, so many devotees, not so many, but a lot fall away, and I don't understand how the *karma* for a fallen devotee works. Prabhupāda [Śrīla A.C. Bhaktivedanta Swāmī Mahārāj] writes in the fifth canto that it is different than an ordinary materialist.

Śrīla B.R. Śrīdhara Swāmī: What does he say?

Devotee: Sometimes some men they are leaving the mission of Kṛṣṇa consciousness movement, they fall away into *māyā*. So Prabhupāda explains that that is different from an ordinary *karmi*, someone who is a materialist, that what happens to him, that's different that what happens to a devotee.

Śrīla B.R. Śrīdhara Swāmī: Again, repeat it.

Devotee: Like Nārada Muni says, *tyakvā sva-dharmam caraṇāmbujam harer*, on that subject.

Śrīla B.R. Śrīdhara Swāmī:

*tyakvā sva-dharmam caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi  
yatra kva vābhadram abhūd amuṣya kim, ko vārtha āpto 'bhajatām sva-dharmataḥ*

[One who has forsaken his material occupation to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything.] [Śrīmad-Bhāgavatam, 1.5.17]

Therein a course of duty has been attached to us, to live to him, but very slowly, an indirect connection with the Lord. Mostly, what is the need of our inner nature, we are engaged in that, recommended to engage us in that duties. But only having a very little and remote connection with God.

But there firstly, consequence, that *sva-dharmam*, that means the *varṇāśrama dharma*, that is *dharma*, *artha*, *karma*. *Karma* means sense pleasure, *artha* means to make money, that is to make the sense pleasure permanent. The money, if I spend the money I can attain sense pleasure of the tongue, of the touch, of the ear, then I can go to the music, I can go to the confectionery. So money means which can purchase sense pleasure.

And then, *dharma*, duty, that is to distribute sense pleasure to others, all material to others. What is the result? That I am keeping it in the bank and in the time of necessity I

shall draw the money. Something like that. I am giving to this and that, that is I am keeping it in the nature and after my debt as reaction that will come to me again. In this body or beyond this body my ego will have them returned, as reaction, whatever I am giving to others, but in terms of sense pleasure. All the *dharma*, *artha*, *karma*, in terms of sense pleasure, the whole thing concerned with sense pleasure, and then the opposite is *moksa*, renunciation, to dismiss all sense pleasure in different forms, in giving to others or preserving or in experiencing, the sense pleasure.

Then, here Devarṣi Nārada says to Vyāsa, "That what you taught for so long to the world, that is making much of the sense pleasure. Either indirect sense pleasure, or to reserve it in the form of money, or distributing sense pleasure to others in the environment, *dharma*, *artha*, *karma*. And *moksa*, and you are speaking something to get out of it, but not of any positive gain. Withdrawal from sense pleasure does not mean eternal release, but there is eternal release. And you have deceived the whole humanity from the throne of the great *ācārya*. You have done downright wrong." In this way Nārada chastises Vyāsadeva.

Then Vyāsadeva came to his senses. "What to do?"

*Tyaktvā sva-dharmam caraṇāmbujam harer, bhajann apakvo*, you are very much particular they must improve in a gradual process, otherwise if they march quickly there is possibility of falling down, keeping the enemy behind. But if he falls at all, what does it harm? And what is the good in running in the vicious circle, going up and down, up and down, like a wheel. A portion of a wheel is going up and the next moment is coming down and next moment going up. It is eternally coming up and down, up and down. What is the utility of going up, only to come down in the next moment?

So, if for trying to come out of this vicious circle he takes an ambitious step, and in consideration of the improvement in the illusion he holds some contemptible position it does not matter. What little he has earned, that is the real thing, and that will help him really. And this imitating and false, imaginary going up and down for eternal times has got no value at all. So, one who has given up his householder life and takes to *sannyāsa*, but he could not keep that life of continuous Kṛṣṇa *bhakti* and *Guru bhakti*, *Guru sevā*, *bhakta sevā*, falls down again, comes to take a wife and household, but only the time between for a few days what he did that is *nirguṇa*. That is not to be compared with any loss and gain of this world. What he has acquired for five days or one year that is another thing, quite different from the gain of this mundane world, that is *nirguṇa*, and that will remain permanent.

*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]

A little bit of that higher quality thing will help him greatly in the journey of his eternal life. But these things going up and down eternally, this has no value at all. Going up, no value, again coming down. Going up means next moment coming down. This sort of up and down has got no value. But in their consideration, a man he took *sannyāsa* he could not keep, then he came again married and the society rejected him, "Oh, he a *vāntāśī*, he's fallen, he went to fulfil his ambition but he could not keep the purity of life, he has fallen down. So he should be abhorred." But that has no meaning in this case. What he has done, to take the risk, and if you cannot do, whatever small you can do, you'll do in the right way. That:

*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]

The service of this quality can save you from a great dreadful future. So, *tyakvā svadharmam caraṇāmbujam harer, bhajann apakvo*.

**Devotee:** So, now, Yudhiṣṭhira Mahārāj, he had to see hell. He is a great devotee. He had to see hell. So...

**Śrīla B.R. Śrīdhara Swāmī:** Sometimes what is taught counting Yudhiṣṭhira or Arjuna, that should not be taken as defect in their life.

**Devotee:** Yes.

**Śrīla B.R. Śrīdhara Swāmī:** Sometimes to teach others it is like a drama.

**Devotee:** Yes.

**Śrīla B.R. Śrīdhara Swāmī:** So, in that example what is taught we shall take that.

**Devotee:** Right, so...

**Śrīla B.R. Śrīdhara Swāmī:** Yudhiṣṭhira Mahārāj, the truth, Kṛṣṇa is above truth, above law. Previously, just minutes ago I told that Kṛṣṇa is above law. His sweet will is above law. The law given by Him to suit a particular stage of our life, and we must apply it to Kṛṣṇa. When Kṛṣṇa's direct order asks us to do something, the *śaraṇāgata bhakta*, the devotee, will do that without giving any importance to the law which is also given by Him for the lower section. So to speak what is truth, what is truth, that is to be analysed, that is to be understood first. Kṛṣṇa's word is the highest truth. Truth, everything means to satisfy Kṛṣṇa, not other things. His satisfaction, what leads to the satisfaction of the Kṛṣṇa, the Absolute Authority, that is truth. And all other truths have been evolved to take us to the stage where we can do cent per cent always for the

satisfaction of Kṛṣṇa, truth. That much value should be given to the Lord. Do you follow? Am I clear?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: To you, but not to them, to all.

Devotee: To everyone.

Śrīla B.R. Śrīdhara Swāmī: Very good.

Devotee: So, in the same way we have to satisfy *Guru* and his orders.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: So if we become disobedient to the orders and the vows that we have accepted in the service of *Guru*, what is our fate?

Śrīla B.R. Śrīdhara Swāmī: But we must understand the *Guru* properly, what he says. If we understand *Guru*, by saying such he wants this thing from me, and I must do that. But if I think that by doing, by saying this, he wanted to mean so much, I shall do that. I must be sincere to understand the direction of my *Guru*. Do you feel?

Devotee: I don't understand...

Śrīla B.R. Śrīdhara Swāmī: The *Guru* orders a particular thing. One thinks that he may do, by this order he wants this thing. Another, in his heart thinks, "No, he meant this." The difference in the understanding of the meaning...

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Then, what to do? But sincere of course, not artificial, sincerely. Suppose he says, "Fetch some water from the pond." I went there. "This is not all right. There is another good water here." One taking, knowing it was bad water, he took it, the *Guru* order.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Another thing, he wanted it for drinking, but this drinking water man passing by, 'it will be better. I shall take that.'

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: In this way it may differ.

Devotee: Yes. But what if he says at the time of *dīkṣā* he says, "You do not take any intoxication, *mada*." And then the disciple he becomes overwhelmed by material connections and he takes intoxication.

**Śrīla B.R. Śrīdhara Swāmī:** Then, the intoxication, to judge it in a very subtle way I shall say that there are many planes one may feel in the - who can carry out the order in the different, in the higher planes also - the leaving of intoxication, that is an external qualification. That is not very important. You see, because if there be men who do not recognise Kṛṣṇa but free of intoxication, we won't care for him. At the same time, a man who has got some habit of intoxication and he has got some faith in Kṛṣṇa, we shall admire him. Devotee, he has got real faith in Kṛṣṇa but this bad habit, that will go, that will vanish in no time. But free from intoxication but an atheist may be free from infection, we shall avoid him totally. But this man we shall think to matter.

**Devotee:** So how do we distinguish the *prakṛta sahajiyā*? They're taking intoxication, mixing illicit, *asat sri sangi*, we don't want to associate with them, do we?

**Śrīla B.R. Śrīdhara Swāmī:** If I have got the inner eye we can see that of Vamsi Dāsa Bābājī. He was a bona fide devotee recognised by our Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]. But to deceive others, deceive the crowd, he used to smoke sometimes, and sometimes he used to throw the external skin of the fishes...

**Devotee:** Scales, fish scales.

**Śrīla B.R. Śrīdhara Swāmī:** ...outside his *āśrama*. 'The people may not come.' To avoid the crowd he used to sometimes do these things. So we shall have to know more intimately what is this, whether it is his imitation to keep us away from the ordinary mob, or his attraction is for the food or that intoxication, that we shall have to know. But generally we shall try to have a, both external and internal, both like pure, internal and external, both pure. That will be good for us. We shall always seek such company. But we shall at the same time may think that there are men whose intoxication is of no value, but that is superfluous position, but he has got high realisation, realised mind and soul, it is possible, maybe. But generally, we Gauḍīya Maṭh people, we shall always external and internal purity we try to keep up.

**Devotee:** There was this poet Ghosh, the Bengali poet, and he made some stories about Kali-yuga in the time of Bhaktivinoda Ṭhākura.

**Śrīla B.R. Śrīdhara Swāmī:** Girish Gosh, the renowned dramatist. He made one drama about Caitanyadev and wanted Bhaktivinoda Ṭhākura to open that drama. But Bhaktivinoda Ṭhākura hatefully dismissed him. "No. I'm not going in connection of this falsehood. One *vesha*, prostitute, she was selected to play the part of Caitanyadev, that one Vinodini. And then Vinodini, one prostitute, she was to go on with the part, that is she will play in the form of Caitanya. And he wanted Bhaktivinoda Ṭhākura to open. Because it is a drama and he's showing over the life of Caitanyadev. Bhaktivinoda Ṭhākura, "This awkward imitation, I don't want to come in touch with." Then Rāmākrishna Paramahansa, he went to see that drama and appreciated that very much. So much so that in the next day he went to that Vinodini, that prostitute. "Oh, you did the play very impressively."

And she was very ashamed. "No, no, no."

"If one can rouse devotion in the heart of so many by shedding tears, all these things, when playing for Caitanyadev, she is not an ordinary person." In this way Rāmakrishna eulogised her. But we are not a party to that, we don't recognise that. Bhaktivinoda Ṭhākura hatefully avoided this sort of imitation. "That won't help our real progress."

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: *Utpātāyaiva kalpyate, śruti-smṛti...*

Śrīla B.R. Śrīdhara Swāmī:

*śruti-smṛti-purāṇādi, pañcarātra-vidhiṃ vinā  
aikāntikī harer bhaktir, utpātāyaiva kalpyate*

[Devotional service to the Lord that ignores the authorised Vedic literatures like the *Upaniṣads*, *Purāṇas*, *Nārada-pañcarātra*, etc., is simply an unnecessary disturbance in society.] [*Brahma-yāmala*]

*Śruti-smṛti-purāṇādi, pañcarātra-vidhiṃ*, with neglecting the advises of *śruti* - that is *Veda*. *Smṛti*, so many scriptures that come out - *smṛtis* are the scriptures compiled by the *ṛsis* on the basis of the *Vedas* to apply to our daily lives, *śruti-smṛti-purāṇādi*. So many stories of good persons have been related in some historical way - that is *Purāṇa*. *Śruti-smṛti-purāṇādi, pañcarātra*, that is another scripture coming from the Śiva, Śiva followers. As *Nārada-pañcarātric*, there are *sattvic*, *rajasic*, *tamasic*, *pañcarātric*, they have come with some recommendation for our higher life. We may neglect them and create ourselves a new path and show an extreme devotion, that is only a *utpāt*, a great disturbance to the world, that should be thought and dismissed. That is the purpose of the verse:

*śruti-smṛti-purāṇādi, pañcarātra-vidhiṃ vinā  
aikāntikī harer bhaktir, utpātāyaiva kalpyate*

Extreme, a new type of devotion towards the Supreme, which is not sanctioned by the previous *ācāryas*, that should be summarily rejected by one who wants his real good. Hare Kṛṣṇa.

Devotee: Since the time of Mahāprabhu and *sad-goswāmīs*, how is it that this deterioration took place so quickly, in such a short time?

Śrīla B.R. Śrīdhara Swāmī: Generally we may think that good things are very rare. The scarcity in this mundane world, there should be scarcity of the good things, that will be normal, that will be normal that in the mundane world there should be scarcity, rarely to be found, high things, higher substances are rare. Not so cheap here of course in this mundane world. And it is cheap in its own domain. So *kala dharma* [?]

kalo pasaman sanjayan bhavisyami sati suta?

That was inaugurated in a particular first part of Kali by Mahāprabhu and we shall try guide ourselves according to the direction intrinsic acquaintances which is not any imitation or show, that we won't try to deceive ourselves. Self-deception should always be eliminated. Then of course we may hope good future. Self-deception should be avoided.

kapaṭā te hoilelu pravese prame pur?

If we can save ourselves from self-deception then we are sure to enter very soon the domain of love, self-deception - *kapaṭā*. Hare Kṛṣṇa.

.....

Śrīla B.R. Śrīdhara Swāmī: ...he's a great friend of mine, he's utilising me in talking with so many friends that have come to save us.

Devotee: We are very fortunate.

Śrīla B.R. Śrīdhara Swāmī: Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!  
Where are you from?

Devotee: America. I stay in Vṛndāvana.

Śrīla B.R. Śrīdhara Swāmī: Nava-Vṛndāvana?

Devotee: No, no. Vṛndāvana, Mathurā. Jagat Guru Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: And Gopāl Kṛṣṇa Mahārāj, in charge of Bombay.

Devotee: GBC of...

Śrīla B.R. Śrīdhara Swāmī: Bombay.

Devotee: Northern India, yes, Bombay.

Śrīla B.R. Śrīdhara Swāmī: Sent to Russia sometime by Swāmī Mahārāj [Śrīla A.C. Bhaktivedanta].

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: That Punjabi gentleman, Indian, so Russia is pro Indian so Indian was sent there.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Then another, Yaśodānandan.

Devotee: Yes, he's in America, French-Canadian.

Śrīla B.R. Śrīdhara Swāmī: He came here, a good man. He was in Vṛndāvana. Now he's a little indifferent towards ISKCON, is it? I hear.

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: But why these good persons they are going away from ISKCON? We are to consider. Gaura Hari bol! We hope they may come again and join ISKCON and go on with glorious work of Mahāprabhu and Swāmī Mahārāj.

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

End of side A, start of side B, 7/8-3-81

Śrīla B.R. Śrīdhara Swāmī: ...it may be we leave our, abandon our flesh connection and we come to establish new connection with those that come under the banner of Mahāprabhu. They are our own, and in the physical sense, 'who are our own', that is left. The culture is everything, the inner man is his culture, his culture, his faith rather. So according to faith we are gathered together.

Devotee: Mahārāj, today is the disappearance day of Jagannātha Dāsa Bābājī.

Śrīla B.R. Śrīdhara Swāmī: Yes, Jagannātha Dāsa Bābājī, Rasikānanda Goswāmī, and that of Mādhav Mahārāj, our Godbrother. Mādhav Mahārāj disappeared two years ago this day. And Jagannātha Dāsa Bābājī, the *veśa guru* of...

Devotee: Bhaktivin...

Śrīla B.R. Śrīdhara Swāmī: To certain extent. But Gaura Kīśora's *Guru* was Bhāgavat Bābājī, his *veśa guru* was Jagannātha Dāsa Bābājī.

Devotee: What does *veśa* mean?

Śrīla B.R. Śrīdhara Swāmī: *Veśa* means, who took initiation from the Goswāmīns, and went to Vṛndāvana and took *sannyāsa*, the so-called *bābājī sannyāsa*. Gaura Kīśora Bābājī took from Bhāgavat Dāsa. And Bhāgavat Dāsa was the *veśa śiśya*, that *bābājī śiśya* of Jagannātha Dāsa Bābājī. And Bhaktivinoda Ṭhākura he came in connection with Jagannātha Dāsa Bābājī. Jagannātha Dāsa Bābājī had one favourite disciple in Ambarjurai [?] in the Burdwan District. Sometimes there he used to stay. And Bhaktivinoda Ṭhākura had connection there. And we are told that he took *veśa* from Jagannātha Dāsa Bābājī.

Devotee: Did Jagannātha Dāsa Bābājī tell something to Bhaktivinoda Ṭhākura about preaching in the west?

**Śrīla B.R. Śrīdhara Swāmī:** I can't remember. Jagannātha Dāsa Bābājī. I can't remember. He was very, very old. One hundred and twenty-five years we are told. Jagannātha Dāsa Bābājī. Bhaktivinoda Ṭhākura recommended Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] to take *Hari-Nāma* from Gaura Kiśora Bābājī, and through his recommendation (he came to.....?) Gaura Kiśora Bābājī did not make many disciples.

**Devotee:** How many?

**Śrīla B.R. Śrīdhara Swāmī:** Maybe three, four, five, like that, maybe. Some say Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] is his only disciple, but in Rādhākuṇḍa I saw a gentleman who also claimed that 'I am a disciple of Gaura Kiśora Bābājī.' I lived there and served him, Nandavin Kṛṣṇa, he told. Hare Kṛṣṇa.

**Devotee:** In the *Śrīmad-Bhāgavatam* there is the narration which you repeated to us of Chitraketu. So Parvati, she cursed Chitraketu and for this she was chastised a little bit by Śiva. Chitraketu however he did not mind...

**Śrīla B.R. Śrīdhara Swāmī:** Unaffected, went away.

**Devotee:** Śiva said, "Just see the nature of Chitraketu, how exalted." So Chitraketu Mahārāj was unaffected but his wives, he had many wives, naturally they must have been very much affected because after all he was their full shelter, and now he was to be sentenced to a very unfortunate birth, in their eyes. So how were they able to avoid committing offences, how the wives of Chitraketu were able to avoid committing offences against Parvati? They might have become angry that, "Why Parvati has unfairly cursed our husband?" If they had that mentality then they might have been guilty of some offence since Parvati is such an exalted personality. So my question is on behalf of the wives of Chitraketu. "What should their mentality have been?" Because Chitraketu is like their *Guru* and their *Guru* has been cursed.

**Śrīla B.R. Śrīdhara Swāmī:** Then, what was the result?

**Devotee:** Well, the result is that...

**Śrīla B.R. Śrīdhara Swāmī:** Any conclusion is given there, no?

**Devotee:** It doesn't mention very much I think about the wives, to my remembrance. No. The wives are not mentioned. What happens to them is not mentioned, therefore I'm asking you, "What could have been their fate now that their *Guru pati* has been cursed. How did they react to this?"

**Śrīla B.R. Śrīdhara Swāmī:** One is worldly position, another is spiritual position. When coming in clash then worldly connection will have to be defeated. If their affinity is, reverence to Chitraketu is in the worldly plane, then that cannot contest the spiritual position. That *Guru*, the Chitraketu was *Guru* of those wives, but that mostly in the worldly sense, not in the spiritual plane. So that won't be cared for them. Parvati has got some position in the spiritual world, and they may not have. If they may not have that

strength in the spiritual plane, there is chance of them being defeated. This *prakata sambanda*, the worldly reverence, respect, but in the spiritual plane that will be more true, more lasting, and durability there. Anything coming in clash will have to be broken. That is the general opinion should be decision. The material consciousness when it comes in contact with the spiritual consciousness, the material consciousness must be defeated, must be broken if there is any clash.

Devotee: The wives of Kaliya, they must have had some spiritual vision.

Śrīla B.R. Śrīdhara Swāmī: Then?

Devotee: Because they were appreciating that Kṛṣṇa had blessed their husband with His lotus feet, even though He was smashing him.

Śrīla B.R. Śrīdhara Swāmī: They came to approach Kṛṣṇa in a serving mood it is told. They got the chance of approaching Kṛṣṇa in a favourable mood. Hare Kṛṣṇa.

Devotee: In the *Bhāgavat* there is the story of Durvāsā Muni and Ambarīṣa Mahārāj, so can you elaborate on the nature of Ambarīṣa Mahārāj, how he was able to remain so tolerant and in the face of such difficulty. That even he felt it to be his own offence although he was completely free from such offence.

Śrīla B.R. Śrīdhara Swāmī: Something, due to his *kṣatriya* nature, and also sense of *varṇāśrama* duty, religious duty. Atiti [?], "Durvāsā is my *atiti*, so it is my duty to satisfy him. I did wrong. I did wrong." He was already in a critical position and put the question to the assembly of his brahmin advisors. Then the brahmin advisors advised him that, "You take only a drop of water that can be contained in the *kusa* grass." He took it. So he was satisfied that from the direction of his own conscience he was clear that he was not killed. But as regard social customs he thought he is guilty. He's put into the crisis by the supreme will so he may have to suffer though partially. But he was a devotee and though not of high order but his stability was unquestionable. And also the nature, the habit of the *kṣatriya* feeling has some contribution there. The *kṣatriyas* are careless of their body. They do not care for death, as in the case of Karṇa and Paraśurāma.

Do you know the story of Karṇa and Paraśurāma? Karṇa, the friend of Duryodhana, and he you may know was the son of Kuntī before marriage. So he was left in the current of the Ganges in a pot, and one *suta*, a charioteer, he took him and he was childless, he gave this child to his wife and he was nourished there, Karṇa.

Though he came from a *kṣatriya* school but he knew that he was *suta putra* not *kṣatriya*. But he went to Paraśurāma, the intrinsic temperament was to get training for a *kṣatriya*, and he went to Paraśurāma to be taught. But Paraśurāma's custom was that only *brāhmaṇa* and *kṣatriya*, without *kṣatriya* he won't teach anyone less. Karṇa gave his acquaintance as a *brāhmaṇa* and Paraśurāma trained him, taught him the lessons of the weapon throwing, all these things. Then, one day Paraśurāma is sleeping on the thigh of Karṇa and Indra, who was always against Karṇa, he had partiality towards Arjuna his son, some say that Indra in the form of a worm, he came to bite Karṇa and

blood flowed. And when that blood touched the body of Paraśurāma he woke up, and told, "What is this?"

Then he was perplexed, "Oh, it is some worm coming out of the earth and has bitten me and the flow of blood."

"But so much flow of your blood and you don't interfere me, don't ask me to awake. What is this? This much patience a *brāhmaṇa* may not have. You must be a *kṣatriya*. Only *kṣatriyas* may have such tolerance, patience. *Brāhmaṇas* can never have. So say you are not *brāhmaṇa*."

Then he had to confess. "Oh, then, I am a *suta-putra*." Something like that he told.

Then he threw a curse that, "You have deceived me. Whatever you have learned from me won't come to your help when you'll really be in danger."

So that *kṣatriya*, they have some natural patience, they don't be afraid dying of any physical tolerance. So Ambarīṣa, that *kṣatriya* habit helped him. "I won't shirk. I face the danger, whatever may come on my head." And also, he was a devotee, pure devotee, but of lower order, not very higher order. We know it from Sanātana. "Ambarīṣa used to do the service in his hand, and temple," all these things, told that "Ambarīṣa is a general devotee. Above them there is Prahlāda." In this way the gradation went on.

But Ambarīṣa - and that was the argument taken in by Nārāyaṇa in Vaikuṅṭha. "You are a *brāhmaṇa*, Durvāsā took all this in his favour, two points - I'm a *brāhmaṇa*, I'm a *tyāgi*, *sannyāsī*. And Ambarīṣa he's a *gṛhastha*, householder, and he's *kṣatriya*. And you are showing partiality to him and you are Brāhmaṇyadev, we learn from the scripture you are Brāhmaṇyadev. You must give some prejudice towards our side, to the *brāhmaṇas*. But we don't see you doing the justice."

Then Nārāyaṇa also put in His turn. "Oh, you are a *brāhmaṇa*, you are a *sannyāsī*, but when you went to burn Ambarīṣa he did not fly away, but what about you? You are making so much of your body consciousness that when Sudarśana came to attack you then you are fleeing the three worlds. And you say that you are more closer towards your *brāhmaṇa* and *kṣatriya* but what you say in the consequence Ambarīṣa honoured My *vrata*, Ekādaśī. To honour Ekādaśī means to honour Me. He did it. And you also did it. In the Yamunā you found that the time is passing away. You also took some water to keep up the *vrata*, took *pāraṇa*. And you were displeased with him because he observed My *vrata*. (you are with apathy?) He did not take any real food but only taking a drop of water he showed respect to Me. The Ekādaśī *vrata* is My *vrata* and you also observed it. And where is his fault? He gave respect to Me and you were angry with him. And also that was sanctioned by so many *brāhmaṇas* of your race, and he's a culprit? So you'll have to go to Ambarīṣa and the decision cannot be taken in My court."

He went to Brahmā, he went to Mahādeva, all sent to Viṣṇu, and Viṣṇu, Nārāyaṇa also said like that, "You will have to go to that same Ambarīṣa, you have committed offence there."

"You are making me so, insulting me, it is rather insulting to go to him."

"No, no. You go there. You will find the magnanimity there."

Then Durvāsā had no other alternative but to come to Ambarīṣa. And Ambarīṣa standing still like a criminal, something like that offending person he is standing there. "I have done so wrong that the *brāhmaṇa* is displeased with me. And what is this? The Sudarśana came and drove the *brāhmaṇa* to what direction I don't know. But all these troubles due to my connection, so I am a criminal." Like a criminal he was waiting there and as soon as Durvāsā came and no sooner he has asked any forgiveness, Ambarīṣa was ready beforehand. And he gave praise to Sudarśana cakra, "If I have done anything good in my life in the service of the Nārāyaṇa, Oh Sudarśana, You release this *brāhmaṇa*, don't trouble him. It is my request, this is my prayer to You. At the cost of all the merits in my life I pray to You, You please release this *brāhmaṇa* from troubling him." Then Sudarśana stopped.

Then Durvāsā went to praise: *aho ananta-dāsānām*:

[*aho ananta-dāsānām, mahattvam dṛṣṭam adya me  
kṛtāgaso 'pi yad rājan, mangalāni samīhase*]

["I have seen the greatness of the servitors of the Anantadev, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe."] [*Śrīmad-Bhāgavatam*, 9.5.14]

"Wherever he is moving, Oh, what to speak of the servants of the Ananta, Nārāyaṇa. They're so magnanimous yet we *brāhmaṇas* we are fond of austerity and connecting some subtle mystic power and to trouble the ordinary people at large. This is our qualification. But these whoever he be he has got connection with Nārāyaṇa, they're so generous, so magnanimous. No purity can be compared with *bhakti*, devotion of Nārāyaṇa." In this way he began to preach.

But again, Durvāsā had to come against Pāṇḍava, here, there, everywhere, that Durvāsā is taken in for cursing. He's a man of cursing, a *brāhmaṇa*, who is reputed for, notable for his cursing. Everyone was to be afraid of Durvāsā for his cursing.

Devotee: Why is he like that?

Śrīla B.R. Śrīdhara Swāmī: He comes in the shadow of Rudra, Mahādeva, Vayankara?, Mahādeva, Śiva. He's born in partiality of the potency of Śiva, Rudra, Vamsa, destruction, some fated connection with destruction, Dibyara .....? In Sukhadara also we see his case, in Draupadī's, but the devotee of Kṛṣṇa whatever unfavourable, ultimately they come to prove the dignity of the devotees. Draupadī, only a negligent portion of (circle? *sakha*?), that was in the pot, and Kṛṣṇa came. "Give some food Draupadī, I am

very hungry." And yes, flow from the eyes of Draupadī. "What You say, only for food that we are in danger. Your Pāṇḍava, Your *sakhī* Draupadī, all will be turned into ashes just now, only for want of food. And You ask to eat something from me, nothing that I have by some arrangement of the unfavourable (disaster?). Today we are in such danger that I have taken my food and everything finished as it was ordained by the sun. But before Draupadī takes her food, the food in the pot won't be finished. But after Draupadī has taken nothing will remain. And that was the case there.

That is...*vilolar lankar?*, oxymoron or something like the opposite mixing. That we for food that, "I am hankering, I am craving Your presence and You want food. What is this? You know everything and still You want food. No food, no, You please see. If You search, nothing in me. Something maybe in, You search Your pot."

Then Draupadī searched and found a speck, negligent portion of a *shakha*, [?] vegetable, leek. "Oh give me that, give me that." And he took it.

*Yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat* - [By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.]

"I am satisfied." And in such a plane he's standing he expressed his satisfaction, all were fed, especially the Durvāsā with all his disciples. So they went away, fled away. Specially in fear of Bhima (?) "That if we go, if we cannot take any food, the Bhima will not leave us, but punish us, so go away, go away." So Durvāsā's curse to the Pāṇḍavas has taken the Pāṇḍavas to a pristine, glorious position.

So in the case of *bhakta* it is so. Dangers come but only to enhance their beauty, to glorify them, whatever. This is the very nature of the devotion to Kṛṣṇa in that way. None can, nothing can predominate over it. But what humility they show, that is natural. But opposition cannot come in touch with them from other side. So Vaiṣṇava *aparādha* in that plane we may not commit any anomaly. That is to be very carefully detected and we must be very careful about that, that who are my well-wisher, I may not do any wrong towards them.

yatak karti jnatam katum saha te tad vidam?

The Vaiṣṇava's are your guardian, your well-wisher, so be careful not to do any wrong towards them. Otherwise the ordinary persons, ordinary plane, you may not be very particular, they won't harm you. But be alert that in your plane, the important plane which you are able to come in, from that plane obstructions may not come to you to trouble you. Be careful about your own plane, because they're your well-wisher and if you do any wrong to them that will be very bad. And that will bring in turn big disaster. Be careful about Vaiṣṇava *aparādha*. And Vaiṣṇava *aparādha* is only - the Vaiṣṇava's, that is another thing, Vaiṣṇava *aparādha*. All other misdeeds may get relief from the grace of the Lord but not offences to the Vaiṣṇava. That is a peculiar thing. All the deeds may be forgiven by the Lord but in the case of His own He does not take the law in His own hand, He gives it to him who is offended to decide. That is a peculiar position of the Supreme.

Vṛndāvana dāsa says, "The thorn enters in a particular way in your body and only through that it can go out, not through other parts." So the Vaiṣṇava's they consist the body of the Lord, as if as it is. So if anything wrong is done to a particular place of His body, there should be given some medicine, some nursing, and not in other parts. In this way - Vaiṣṇava *aparādha*. The Vaiṣṇava can only forgive what wrong is done to him or her, not even the Lord cares to do that. That is a peculiarity in Him.

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

So we may be saved from offences against a Vaiṣṇava. Nitāi Caitanya.

Devotee: Hare Kṛṣṇa. We will return now to Māyāpur Dhāma now.

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: And come again, tomorrow.

Śrīla B.R. Śrīdhara Swāmī: Of course, some of you are coming, either you or who is coming, some coming every day. And I pray to the Lord keep me fit to meet you.

Devotee: We are also praying like that. Hare Kṛṣṇa.

Śrīla B.R. Śrīdhara Swāmī: Any questions?

Devotee: I have one question Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes. Who is he?

Devotee: This is Nava Yauvana Prabhu.

Śrīla B.R. Śrīdhara Swāmī: Comes from?

Devotee: He's from San Francisco, with Atreya Rsi Prabhu. He's working with him.

Śrīla B.R. Śrīdhara Swāmī: That Atreya Rsi came here?

Devotee: Yes, with Svarūpa Dāmodara. Nava Yauvana Prabhu, his interest is in Ayurveda.

Śrīla B.R. Śrīdhara Swāmī: And how long is he in connection with this ISKCON?

.....

Devotee: Kṛṣṇa says in the third chapter [3.37] of *Bhagavad-gītā*, *kāma eṣa krodha eṣa*, that lust and lust alone is the enemy. And then a few *śloka*'s later He says that by regulating the senses one can conquer his enemy.

Śrīla B.R. Śrīdhara Swāmī: And in regulation He asks us to have an acquaintance with the nature of soul, then all these will be turned into ashes.

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manah  
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."][*Bhagavad-gītā*, 3.42]

*evam buddheḥ param buddhvā, samstabhyātmānam ātmanā  
jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam*

[O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust.][*Bhagavad-gītā*, 3.43]

Who is not easily accessible, we cannot trace where he lives, but suddenly comes and after looting, disappears. But the way to conquer them is to analyse what is the senses, what is the position of our senses. Then what is the position of the internal king of the senses, the mind. And then, what is intrinsically the acquaintance of the faculty of judgement, the *buddhi*, reason. Then, with the help of the reason to try to find out the background of the reason, of the judgement, of the decisive faculty, the background - what is that? That is only a pencil of ray and its nature is diabolically opposite to the world of experience. In *Śrīmad-Bhāgavatam* there is an example that in the moonlit night the cloud has covered the moon. And the cloud is seen by the light of the moon but the cloud has covered the moon.

*na rarājoḍupaśchana, svajyotsnā bhāsitairghanaiḥ  
ahaṁ matyā bhāsitayā, svabhāsā puruṣo jyathā*

The example is drawn from *Upaniṣad*. So, the *ahaṅkāra* - the mind, the senses, sense consciousness, the mind and the intelligence - all combined forming a system has covered *ātmā*, the moon. But they are seen and it is possible for them to act only because there is light, because *ātmā*, the moon. So, by the help of the reason we shall try to catch what is above that and we shall be able to see that it is *ātmā*. We may come in direct connection with *ātmā*, and conception also, however hazy it may be. Then the whole thing of the material aspiration will turn into trash and you will be able easily to conquer all the charms of this world. The Lord says here. Only anyhow you try to have the superior conception of your *ātmā*. You are so and so. And these base things have come to entrap you. How dignified position you are in there, that you are, *raso 'py asya, param dr̥ṣṭvā nivartate*:

*[viṣayā vinivartante, nirāhārasya dehinaḥ  
rasa-varjaṁ raso 'py asya, param dr̥ṣṭvā nivartate]*

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly

adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth." ] [*Bhagavad-gītā*, 2.59]

That charm will be vanished when you come in contact slightly with the dignified position of your own soul. And what to speak of the Supersoul - Paramātmā, and not to speak anything of Nārāyaṇa and Kṛṣṇa! So much ecstatic enjoyment is that side, only when come, it is within you, though it is far away at our present conception, but still it is with us, the *jīvātmā*. And try to concentrate even for a second there and we'll find how dignified position, and whose are these thieves - the reason, the mind, the senses - all are thieves and dacoits taking you where? - in the land of misery, by some intricate conspiracy. That will seem to you.

*indriyāṇi parāṇy āhur, indriyebhyaḥ param manaḥ  
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself." ] [*Bhagavad-gītā*, 3.42]

Our senses are superior in comparison with all the things we experience around. Without senses nothing is of any importance to us. Suppose this touch, the eye and then the vision, the ear, devoid of all then no conception of anything external, the world is nothing to us. Again the central figure of the senses is mind. He is calling me, "Oh, I was unmindful. I did not hear." The sense is here but because I was unmindful I did not hear him. I did not see, unmindfully. So mind is in the centre. And mind is *saṅkalpa vikalpa*, the two functions of mind - "I want this, I don't want this. I want this, I do not want that." This is mainly the acquaintance of the mind.

Then *buddhi*, from mind we are to up to *buddhi*, reason. What is that? nischiankar [?]

"Oh, mind wants that but it will have such reaction, don't go that side." The *buddhi*, the intelligence will, the faculty of judgement will give me precaution, "Don't go, don't hear what the mind says, don't obey." That is intelligence.

Then, if we go up, surpassing intelligence, and search after what is the backing of intelligence, the function of intelligence is making possible, what is that background, then we'll be able to see, "Oh, this is myself proper. And all outside extension in the material world, they are material coating and I may leave them and with the *ātmā* I can go up somewhere else. This atmosphere is not at all necessary to me, it is harmful, it is a coating, a garment which is thrust on me to come in connection with this bad environment. We are leaving this here, and my soul proper with that realisation I can go to a higher direction, towards Paramātmā, by going up. This is coming down and that is going up. Going up from *ātmā* to Paramātmā and His environment, and passing Brahmaloḥa I am to go to Śivaloḥa and Vaikuṅṭha. Then when in Goloka, then I am in complete, my return journey is complete there, so to say.

*Svarūpe sabāra haya, golokete sthiti* - the domain of love and beauty and extreme dedication. That is innate and that is very easy at the same time. And this [here] is all laborious and artificial. Whatever we are doing here we are in connection with, whatever function and activity is all artificial. And we shall find that is only natural in our innate conception. *Svarūpe sabāra haya, golokete sthiti*. The beauty, or love, similar, our intrinsic

hankering for that, that is *svarūpe*. We may know or may not know but our innate hankering to come to beauty and not force. Some of us may think that force is a greater attraction, but if our analysis is perfect then we ...

End of recording, 7/8-3-81

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