

82.11.03.B

**Śrīla Śrīdhara Mahārāja:** ...some sort of reaction he feels within him, but at the bottom he feels some prospect. A man went to foreign country to earn money, leaves his family, they feel some pain, but at heart they also can realize that, 'he's going to bring money which will please, satisfy us. We'll be able to enjoy.'

So at least here the one party who is leaving this world, the association of misconception, ostentatiously, apparently he feels pain in his movement, but at heart he gets some hope, a bright future so he can live. At that time due to our attraction for the mischievous world at that stage that is peace, struggle, painful struggle. But still at the bottom some bright hope of some unparalleled nectarine taste of life. So struggle does not always mean painfulness. In certain stages painful, the really answered, really means *māyā*, that is due to misconception.

And we find also the symptoms of pain there in Kṛṣṇa *līlā*. But that is not pain really, apparent pain. Kṛṣṇa told that He will come to a particular *kuñja*, and Rādhārāṇī with Her party went there, but He did not come. *Kalahāntarītā*, this *māna*, all these things that is painful. But,

*bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]*

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā, 2.50*]

Our sweetest songs are those that tell of saddest things. Externally it is sad but internally it is sweet, things are such, possible. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** When we take the Name in the beginning, we think it our duty to count so many rounds. Sometimes it is painful. But when we get the taste in the Name then the inner tendency excites us to take Name more and more, more and more, not as a duty, anyhow to finish sixteen rounds.

Similarly many things, when the *ruci*, the inner taste we can acquire for that particular service it is everything. Until and unless we acquire that position, that taste, as a duty we are to do. At that time we may feel some sort of pain.

So *sādhana-daśā*, that is little painful on the whole. And then *bhāva-daśā*, then it is sweet. *Śravaṇa-daśā*, sweetness of course underground everywhere, otherwise why he should be tempted to go to that path. Only for the hope of sweetness. Still, if we want to see by analysis, then *śravaṇa-daśā*, then *varaṇa-daśā*, then *sādhana-daśā*. The *sādhana-daśā*, up to that it is little painful, then *āpana-daśā*, *āpana-daśā* this is very sweet. And what pain is seen there that is all apparent, and materially that is sweet, as I gave the example that sugar made leaf of neem tree that is not bitter.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Gaura Hari bol.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Mahārāja says, sometimes we may be misguided to think that we must not study the books and to analyse it, to know every part of it. Why it is necessary? This is

knowledge, *jñāna*, and it is anti-devotional. So we may avoid, and we may go on taking Name, and wherever there is some explanation about the devotional school, we try to avoid it.

But they say that it is not happy, always, because to know from the proper source we get some sort of knowledge which gives us impetus for going on in our *sādhana*.

*siddhānta baliyā [citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa]*

["A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā*, 2.117]

Sanātana Goswāmī is the Ācārya of *siddhānta*, what is what, *siddhānta*.

"Then what is the necessity of knowing what is what? I shall go on chanting Name and wherever there is any class is taken to explain *Bhāgavatam*, *Caritāmṛta*, avoid. That is all knowledge, *jñāne prayāsam udapāsyā*." [*Śrīmad-Bhāgavatam*, 10.14.3]

But it is not always so. That *jñāna* is mere *jñāna*, but which gives us a real conception of what devotee, what God is, that sort of *jñāna*, that sort of... which is coming from the genuine source, a warning is given because anyone may give interpretation of any type in the revealed scriptures. So avoid such only to know anything, whatever anyone will say you will run there to learn something, that should be avoided.

But when anything, any illumination, revelation coming through a real agent, we try, higher than us, we should be very earnest to hear those things that will consolidate our position and help us to go on, go ahead on our way of *sādhana*. That should not be eliminated as knowledge, the *siddhānta*. Who is Kṛṣṇa? How He's Svayaṁ-Bhagavān? Who is Nārāyaṇa? What are the twenty-four layers of misconception and the Vaikuṅṭha, Goloka? And who is Baladeva, all these different *rasa*?

All these things are being explained and I shall say, "No, it is all *jñāna*, dismiss it and take the Name."

But this will be foolishness. This should be considered as indolence or idleness. That sort of knowledge will advance our faith more profoundly. That should be invited automatically, one should invite that, that sort of discussion. *Bodhayantaḥ parasparam*, then another, *iṣṭha-goṣṭhī*, in *Bhagavad-gītā* [10.9].

*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."]

In the association of the *sādhus* to discuss about Him from different standpoints, that is not knowledge which should be abandoned. That is encouraged, that is automatic, that is natural, it will

come, *iṣṭha-goṣṭhī*. *Goṣṭhī* means a combination, *iṣṭha*, desirable company, and we must talk about Him. This is a necessary part of devotion. *Āśaktis tad-guṇākhyāne prītis tad vasati-sthale*.

*[kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā  
āśā-bandhaḥ samut-kañṭhā nāma-gāne sadā ruciḥ  
āśaktis tad-guṇākhyāne prītis tad vasati-sthale  
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane]*

[“For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don’t like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyārtha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord’s mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkañṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āśaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadvīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love.”] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

When *bhāva-bhakti* comes, automatically these things will come. *Kṣāntir avyārtha-kālatvaṁ viraktir māna-sūnyatā, āśā-bandhaḥ samut-kañṭhā nāma-gāne sadā ruciḥ, āśaktis tad-guṇākhyāne*. When *sādhu*, spontaneously out of his own accord he’s expressing so many qualities of Kṛṣṇa, and if we go away, leaving that, that will be suicidal.

*Āśaktiḥ*, “Oh, the good qualities of Kṛṣṇa are being explained through this agent. I must try to give my ear. Then otherwise why the ear is created? It is created only to receive His dealings. Brain only to receive His tidings. They all must have fulfilment.” *Āśaktis tad-guṇākhyāne prītis tad vasati-sthale, ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane*. When the *bhāva-bhakti* will arise, awaken in ones heart, then all these expressions will come out in the devotee.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Kṛṣṇa *kathā*, Hari *kathā*. Why the *Bhāgavat* is there? Why *Gītā* is there? The adjustment, so many gradations. What is *māyā*? What is *svarūpa-śakti*? What is real knowledge, and what is misconceived, apparent knowledge? All these things we’re to know to certain extent, and to avoid the avoidable, undesirable, and to accept the desirable. Some sort of knowledge presupposes every step in our progress.

So *jñāne prayāsam udapāsyā*, that does not mean that we must not talk about Kṛṣṇa amongst us, and when a *sādhu* is explaining His *rūpa, guṇa, līlā*, we shall run away from that place. It is not like that.

That is meant this, the Śāṅkara, Kapila, Patañjali, Jaimini, Buddhist school, that is also meant for the beginner. And the preacher they will have to come in contact with everything to smash them.

Sometimes *jñāna*, that knowledge necessary can come from within. There is a stage of devotion when the necessary knowledge comes from within, automatically, revealed from the heart. There is a stage of *bhakti* where things occur in this way, through revelation you can know what is what.

Without studying, by internal supply, *caitya-guru*, sometimes knowledge about devotion may come to us, generally by hearing from the lips of the devotees.

The Kṛṣṇa, the Vṛndāvana, that is not in want of knowledge. That is not want of grandeur and awe, what is found in Vaikuntha. It is there, but when this *ānanda* takes the better part of *cit*, *caitan*, then it is said that 'don't try much through knowledge.' *Sat*, *cit*, *ānanda*, *cit*, *caitan*, to know. By knowing we cannot have anything and everything, by the faculty of knowing and understanding. But the real thing comes automatically to us by service. And that is also a sort of knowledge, department of knowledge, and that is automatic.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari bol. Nitāi Gaura Hari bol.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:**

*śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam  
yasmin pāramahāṁsyam ekam amalam jñānam param gīyate  
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviṣkṛtam  
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen narah*

["*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahāṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion."]

[*Śrīmad-Bhāgavatam*, 12.13.18]

*Śrīmad-Bhāgavatam*. In the concluding stanzas of *Bhāgavatam*.

*sarva-vedānta-sāram yad, brahmātmaikatva-lakṣaṇam  
[vastu advitīyam tan-niṣṭham, kaivalyaika-prayojanam]*

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."]  
[*Śrīmad-Bhāgavatam*, 12.13.12]

Nearby, this is also. *Śrīmad-bhāgavatam purāṇam amalam*. "What is this *Bhāgavatam*? I have finished. In the beginning."

*dharmah projjhita-kaitavo 'tra paramo [nirmat-sarāṇām satām  
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam  
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ  
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śūsṛṣubhis tat-kṣaṇāt]*

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all.

Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.” [*Śrīmad-Bhāgavatam*, 1.1.2]

And also, *muhyanti yat sūrayaḥ* [*Śrīmad-Bhāgavatam*, 1.1.1] “What I’m going to say here about the conception of the whole, including you, your interest, what type of...” And after finishing also Vedavyāsa comes to say, “What I promised in the beginning I have given that all to you. And what is that? *Tattva jijñāsa*, that is the enquiry after the truth, *satyaṁ param̐*. I promised that I shall deal in this book about *param̐ satya*, not mere truth, but very sweet truth, the highest truth I shall try to deal with here in this book.” That was in the beginning.

And here also in the conclusion he said, “*Śrīmad-Bhāgavatam*, what is this *Bhāgavatam*, what I have mentioned here? *Purāṇam amalaṁ*. The purest of the pure *Purāṇa*. *Purāṇa* means two types of interpretation. *Purāṇa* means where the very knowledge which existed in the most ancient time, that has been represented here. The things which occurred in the primary stage of creation, that has been recorded here. And another, \_\_\_\_\_ [?] *Purāṇa* means very ancient, *Purāṇa*. Another, \_\_\_\_\_ [?] what has been described in the *Vedas* that is not sufficient as a supplementary to these books have been written. So it will be taken as supplementary to *Veda* and *Upaniṣad*, \_\_\_\_\_ [?] it will help them to get the fulfilment of their purpose of the *śāstra* \_\_\_\_\_ [?] *Śrīmad-Bhāgavatam purāṇam amalaṁ*. It is the purest type of *Purāṇa* where I have dealt from the ancient, and also I have supplied what is not very explicit in the revealed scriptures like *Veda*, *Upaniṣad*. *Purāṇam amalaṁ*. *Yad vaiṣṇavānām priyam̐*. And especially it is very favourite to the Vaiṣṇava, Viṣṇu *bhakta*. Who is Vaiṣṇava?

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ  
andhā yathāndhair upaniyamānās, te 'pīśa-tantryām uru-dāmnī baddhāḥ]*

[Prahāda Mahārāja says: “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.”] [*Śrīmad-Bhāgavatam*, 7.5.31]

Viṣṇu. The most subtle pervading spirit everywhere. Just as like ether. Ether can be everywhere within and without, all these different conceptions of creation, the most fundamental thing. So Viṣṇu, *yaḥ idaṁ vyāpnotīti viṣṇuḥ*. Vāsudeva who is everywhere and everything in Him, that finest substance. So *vaiṣṇavānām̐*, those that are connected with that most fundamental layer of creation of existence, they’re Vaiṣṇava, not superficially. They’re connected and they’re engaged in the superficial thing which is coming and going, but the permanent, realistic, most fundamental existence of all things, basis, they’re Vaiṣṇava. *Yad vaiṣṇavānām̐ priyam̐*. This is favourite to those that are engaged in their eternal duty and whose understanding cannot have to be modified by local demand of time and space. *Vaiṣṇavānām̐ priyam̐*.

*Yasmin pāramahṁsyam ekam amalaṁ jñānam̐ param̐ giyate*. What I have dealt directly here, *pāramahṁsyam ekam amalaṁ*, uncontaminated by any thought of relative existence. But absolute

standpoint has been considered here, everything from the absolute standpoint, not any partial or any relative position. It has been seen from the standard of highest centre, that angle of vision. The things have been dealt here, connecting it with the highest centre of our understanding and achievement. *Pāramahaṁsyam ekam amalaṁ*. And the most purified position, no anomaly, no reaction can come on this. *Pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate*. That sort of knowledge has been dealt with here.

*[śrīmad-bhāgavatam purāṇam amalaṁ yad vaiṣṇavānām priyam]  
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate  
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ  
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*

That is also another very wonderful statement. *Naiṣkarmya*, it is a general tendency in the life that this struggle, as I was told, the labour, labour and live, as we find in *Bible*. When Adam and Eve was a *śaraṇāgata* in heaven, their sustenance was automatic. And when they fell here, fell down, then to earn their bread by the sweat of their brow, labour and live.

And it is a low form of, dishonourable form of life. If I want to live I must have to labour. Then I can earn my bread and then live. So *naiṣkarmya*, can not any sort of life may be discovered where without labour one can live? *Naiṣkarmyam*. From the beginning of the existence such a tendency is following in the life. It is dishonourable that in order to sustain us we shall have to labour. For our own maintenance we have to labour, we're forced to labour. So *naiṣkarmyam paramāṁ siddhiṁ, naiṣkarmya* [*Bhagavad-gītā*, 18.49] No work, we shall live without work, without labour. How that is to be achieved? The struggle for food, now it is very patent. In the whole of the world, how the number, or population is growing, and the foodstuff, what is necessary for our civilization, to keep up our life, that is being spent up, that will be finished. And how the generation will live, the problem. Grow more food, grow more food.

**Devotee:** *Tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā...*

**Śrīla Śrīdhara Mahārāja:** No, no. So *jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. So the Buddhist school, the Śāṅkara school, they want to discover a place where without labour one can live.

Buddha says that, "No life is necessary, no labour, no life, no existence. We can do away with our existence. It is a mania to keep up existence in the struggling world. Do away with the mania. Why you should live at all. So *nirvana*, this *prikṛti nirvana*. Existence means troublesome, so do away with it. This is a mania, you drive this mania from your brain, that you want to live. Why? What necessity is there to live? This is a mania. Give it up." This is the Buddhist school.

And Śāṅkara says, "Of course, this life is not desirable, that we always suffer from some injury, some sort of death, always. That is mortality. Always some force is coming and taking us away, diminishing us, and ultimately we die. We're challenged by this slow death, slow poison. It is not desirable. It is true. Then, what is the solution?" Sankara says that, "The solution that this sort of individual endeavour to keep up ones own self, this is undesirable. There is no possibility of keeping individuality, and at the same time to enjoy real peace, eternal peace. So the charm of individual life you will have to give up. There is one Brahman and he's happy. That is the happy conception. And you are mere reflection to that. Everywhere that Brahman has reflected and created this mysterious

individual ego, or consciousness. Don't be very much eager to keep up this false ego, dissolve it. And the Brahman is there. You are not affected. So you as you are, there cannot be any cure of your disease, that you can get out of this influence of the environment of mortality. Every moment you're losing yourself some way of other. This cannot be solved."

But *Bhāgavatam* says, "I have given here a proper solution. *Jñāna-virāga-bhakti-sahitaṁ*."

The Buddhist they profess about abnegation, *vairāgya*. "Why do you? This is a mania, you give it up totally, *vairāgyam*, *tyāga*."

And Śaṅkarācārya by his *Vedānta* \_\_\_\_\_ [?] The Brahman is there. You are only a reflection. Really in your right form you are Brahman. This pain cannot approach there, Brahman. So in this concocted side of your own ego, egoistic existence, you stop, then of course the pain is stopped."

But *Bhāgavatam* says, "I have given, I have recommended such *vairāgyam*, abnegation, our detachment to the environment. And I have discussed with such knowledge that you can keep up your own individuality, individual interest, and prospect, everything, with *bhakti*, devotion, dedication. I have inaugurated a new conception of life to you all. You can be saved only through devotion, through dedication you can save. By exploitation you are to die. And by abnegation also you're to merge in a sort of cypher, that is Virajā, Brahmaloaka. You are to merge there in some unknown quarter, and not to rise again from there. But I recommend this particular *vairāgya* and *jñāna* and it is embraced by devotion, dedication, self-dedication. Then your inner true self can live forever and happy. *Naiṣkarmyam*, and no labour, no pain of labour. The labour of love that is innate function of your own soul.

*Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. The conception that labour is dishonourable, it is reactionary. With labour, and ardent labour, things vanishes, diminish, attacked by death. These difficulties have been all eliminated, what recommendation I have given here in *Bhāgavatam* for your life. *Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. *Tatra jñāna-virāga-bhakti-sahitaṁ*. *Vairāgya* and *jñāna* embraced with *bhakti*, devotion. Devotion means dedication, life of dedication. This exploitation and renunciation you can shake off. Don't depend on them. They have been absolved. The renunciation is in devotion. And to maintain you individuality, that is also here. You can get food, everything, but the labour to maintain this reactionary existence, and wholesale dedication for the centre, and the waves that comes from there, it is a happy thing. I have harmonized this *jñāna*, *vairāgya*, etc. curbing it but by supplying the very life of them in devotion you can maintain your individuality, your activity, your prospect, and at the same time you can find immense peace in your life, ecstasy. A happy life, happy eternal life I have offered only by adding dedication to this renunciation and exploitation. *Naiṣkarmyam āviṣkṛtaṁ*. You will energize but it will not come under the section of *karma*, which fetches, has got reaction in its turn, not under that jurisdiction. But energizing will be there for the centre.

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

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your

duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

Do only for the centre, otherwise you'll be tied down with the reaction. So I have made it clear that a very laudable life is possible for us if we take to dedication to the highest centre. And that is not dishonourable, and that is not tiresome, and that is not ignorance.

*jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ  
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*

So you take this course, this class of *bhakti* I have recommended for you. Then if you attend to that what I have said for you attentively, *tac chṛṇvan su-paṭhan*, and try to get an adjustment from the real source, from real *sādhu*. Then you'll get proper adjustment, *su-paṭhan*, well-reading. Well-reading means from a proper source, not a mall-digested way, proper adjustment way, *su-paṭhan*, proper understanding. *Vicāraṇa paro*, and then you may keep all sorts of anti-proposals and that all will be harmonized here. None can assail it. It will acquire victory for all possible suggestions of knowledge and conceptions. *Vicāraṇa paro bhaktyā vimucyen naraḥ*. That only by devotion, by dedication, anyone, any men, very easily will cross this ignorance in the world of suffering.

So *vicāra*, I was told that Swāmī Mahārāja has asked his disciples, "Don't mix with any other." That is in the minor stage. But when grown-up, you will meet anyone and everyone and smash them. So here also, *su-paṭhan vicāraṇa paro*, don't be afraid of *vicāra*. Are you less strong? You have got every strength to defeat every source of thoughts in the world, *vicāraṇa paro*, not lacking in *vicāra*. But *vicāra* has got its gradation. A boy of a few months, he may not understand what one can understand aged sixteen of twenty or so. So *bhaktyā, vicāraṇa paro bhaktyā vimucyen naraḥ*. So *vicāra*, when you are in a safe position then any sort of *vicāra* will come and you will throw them negligently, showing their futility. *Vicāraṇa paro bhaktyā vimucyen naraḥ*. *Bhaktyā* means *sevā, sevā* is everything. Accept dedication. Dedication proper life is there in dedicating and self distributing, not self aggrandizing. We can live in *sevā, bhaktyā vimucyen naraḥ*, all the difficulties will be removed if we take to the line of dedication. Everything, your individuality, your environment, your prospect, everything will be there.

Only angle of vision should be changed. And that angle of vision to be acquired through the centre. Through the central interest you try to understand that everything will be seen through the centre, central relationship. Who is He? I shall go to the centre, and how he's related to the centre, how I'm related to the centre, and come through that.

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

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

[*Śrīmad-Bhāgavatam*, 11.2.45]

In every place you try to locate, what is his position in accordance with the centre, calculate, what is his position in the centre. And then with that angle of vision you try to establish your relationship with him. Keep the centre within the campaign. And *bhagavad bhāvam* first. What position he holds in the eye of the centre? *Bhagavad bhāvam*, then *ātmanaḥ*, and following that you will see what is your relation, *ātmanaḥ*. This is what is necessary, adjustment with anything and everything only by the interest of the centre. *Bhaktiyā vimucyēn naraḥ*. So anyone you be, you will get relief, relief from all undesirability. This is *Bhāgavatam*.

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