

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

Devotee: Guru Mahārāj, what are the characteristics of the individual soul? You have spoken of devotional ego. What do you mean by that?

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

Devotee: She's asking: "What are the characteristics of the individual soul?" And she said: "You have made a, called a term 'devotional ego'. What is devotional ego?"

Śrīla B.R. Śrīdhara Swāmī: She may come nearer. You may go this side. Is she Parama?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Inner ego is a serving unit. We are living in the plane of exploitation. Here we are awake. Then, withdrawing completely from this plane, of different sub-planes also, Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, all exploitation more or less, *satya*, *raja*, *tama*, three divisions. Then the plane of renunciation, just crossing that plane of renunciation, that marginal plane, we are to enter into the plane of devotion. And our soul awakens there. Soul is now covered by the mental and physical body. Physical body we can understand and the mental body we can find in our dream. That no activity of this physical world, but mental, in dream what we feel, see, do, all in the mental. And also sometimes in our imagination we can find that there is a mental world. But mental world is also produced by our exploiting energy, tendency.

When all these exploitation endeavours are dissolved, this is cover, both subtle and gross cover of *ātmā*, soul, and soul is a unit rendering all service to the environment. And there is a plane where every soul is rendering service. Just as here the opposite, everyone wants to exploit another. There, just the opposite, everyone dedicates himself for the environment as directed from the centre. We want to be centralised. Now we are decentralised. Everyone wants the satisfaction of his own senses, running towards outside, sense satisfaction, sense pleasure. And there, everyone tries to satisfy the senses of Kṛṣṇa, the all-attractive, by His beauty and love, all running towards that, to satisfy the centre.

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa."] [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

The real existence of acquaintance of *jīva* is the eternal slave to Kṛṣṇa. Slavery to the Supreme Good, that is not bad. Slavery in itself is not bad. We are slave to our senses, material senses, sense pleasure. But we must withdraw from there and we shall try to reinstate ourselves in a position from where we can sit and we can satisfy the sense pleasure of Kṛṣṇa, who is our Lord. We are slave to Him. And He is Absolute Good and Beauty, all good, all good, no reaction. Here we are under reaction, whatever we do we are punished by that because of exploiting others. At

the cost of others we try to enjoy ourselves, but that is bad, that is reactionary. And there, we are giving everything for the centre of Absolute Lord, and everyone is thriving. That is in the general. Any other question on this lecture? You may ask. Is it clear? Am I clear? Or further questions here?

**Devotee:** It's not clear to her. She has another question.

**Devotee:** What are the characteristics in the pure state? What makes one individual soul different from another?

**Śrīla B.R. Śrīdhara Swāmī:** There is that five kinds of posing in the service of Kṛṣṇa. First, the lower, is *śanta-rasa*, our *niṣṭhā*, we can keep our individuality to a certain extent, but subservient of Him - *śanta-rasa* - passive service, not active.

Then the next stage, higher, is active service as a servant always waiting for His dictation and whatever He wants me to do I shall do that - that is *dāsyā-rasa*. *Śanta, dāsyā*.

Next, *sākhya*, service, but confidential service as a friend to friend, You and myself as if in the same plane, and You want service from me, by playing with me, and by cutting jokes with me, in many ways that is also a service. Friendly service, confidential service, that is *sākhya-rasa*.

And then, the fourth stage is *vātsalya-rasa*. The parents are also servants, though ostentatiously they seem to be guardian. The father, mother, as a guardian looks after the welfare of the child, but that is also a form of service, through affection. The centre is the son, and father, mother, they're looking after the satisfaction of the son, always. So that is, that filial affection, that is also service, which is the fourth highest stage.

And the fifth stage is called this *mādhura-rasa*, the sweetest of all, and that is consort-hood. There is the Lord that is of two kinds, *svākiya, parakiya*, married or unmarried. 'Anyhow, He's my Lord and I am at His disposal. I want to serve Him. Any sort of service He may exact from me, I am ready for that.' This is *mādhurya-rasa* service, the whole thing found in Vṛndāvana in its full-fledged form.

The Yamunā, the jungle, the tree, the hill, they're of *śanta-rasa*. *Dāsyā-rasa*, so many servants working in the family of Nanda, they are drawing water, collecting wood, they are also, many other things what is necessary for the family matters they are doing, they are servant. And the friends also, the cowboys, went into the pasture ground, and they're also playing with Kṛṣṇa. Sometimes they're carrying Kṛṣṇa on their shoulders, and sometimes He Himself is sitting on his shoulder. In this way the basis of equality, but they're trying to satisfy Kṛṣṇa wholesale. They do not want their own satisfaction.

Then *vātsalya-rasa*, Nanda, Yaśodā, they're so very anxious and earnest for His feeding, for His up-keep, and many other things as their son, their every *natha* they're moving only to satisfy Him. And the *gopīs* also there in their way they're also trying to satisfy His desire. In this way, full five *rasa* is found in Vṛndāvana in its highest form. We are told and we have got our inclination and natural inner tendency to go to that place.

*svarūpe sabāra haya, golokete sthiti:*

Reality the Beautiful, the Absolute Good. Anyhow to be utilised by Him, that centre, as our guardian. However He wants to accept me in His service we must try to be at His disposal, as He likes, for anything. But in the inner existence we have got our specific characteristic and when we enter that domain of service in general, gradually doing the service our inner awakening comes up and takes me to that section of servitors. Attraction for a particular group of servitors and then gradually I try to mix with them. And we get also some sort of external training and inner heart approves it, and gradually I have, I am engaged in the service of My Lord direct. Back to God, back to home.

We are now wandering in the foreign land. With the help of the mental and physical body we are floating in an undesirable plane, and thinking there is also there is many desirability, and running after phantasmagoria. But ultimately it cannot give us satisfaction. There is great reaction here. So, wandering through all these undesirable elements, and if by chance our energies are utilised by the agents of the Lord, that accumulated gradually takes us nearer and we feel some form of inquisitiveness comes within our mind - "That this is all mortal" - *janma-mṛtyu-jarā-vyādhi...*

[*indriyārtheṣu vairāgyam, anahaṅkāra eva ca  
janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*]

[...An objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc., *Bhagavad-gītā*, 13. 9]

...Birth, death, and infirmity and disease, everywhere here we find. So I want to get out of this uncertain position. And my inner hankering, due to *sukṛti*, for that unknown and unknowable, the reality of my highest imagination attracts me. And I am out of my house to search for Him. Wherever I can get the clue I try to enter there. But according to the inner intensity of our awakening we are mad to find out Him, the Lord of my heart, in this way. We have got something within that is covered, and the covers are by our devotional activities becoming thinner and thinner and ultimately it disappears and our inner awakening takes us to a particular.

Suppose when the body of clay keeps me on the material plane, but if this body drops down, my mind does not find any necessity of the hard plane to stand. It can roam in the mental world. So, when mind also drops down, the mental system, the soul, the most fine thing within us, that automatically goes to that plane of soul which is made of soul, of that stuff, the Supersoul, Paramātmā. In this way, the higher and finer position we may attain, and here: *yā niśā sarva-bhūtānām...*

[*yā niśā sarva-bhūtānām, tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni, sā niśā paśyato muneh*]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane,

while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." ] [*Bhagavad-gītā*, 2.69]

...that is night to us, darkness to us now, and we are wakeful in this gross world. This is day and that is night to us. And when we shall be able to reach that plane, this will be night and that will be day. There we shall live, and move, and do everything to our heart's satisfaction. Our life will be fulfilled. We shall be, the gradation is, the comparison is possible whether this? Just as a man earns money by thieving and committing dacoiting, he feels satisfaction there. And there is also another man who gives everything to the people to the poor and others, he also feels some satisfaction in the heart. But there is difference between these two such actions. Two kinds of satisfaction, the satisfaction of a robber and the satisfaction of a patriot, satisfaction of a man who gives everything to others. The qualitative difference there of satisfaction, good or bad. So also, this is all erroneous, all suicidal, all drawing mischievous reaction. And that is just the opposite. We can feel it by comparative study. That is so high and this is so low.

Anything more, am I clear?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Our inner awakenment, the awakenment of our soul, transcending this body consciousness and both the mind consciousness. Mind is also a member, a subtle member, higher member, of this material engagement. Both body and mind must be dissolved and also the outer cover of the soul that is connected with renunciation. The inner awakenment of the soul takes us to the higher stage. We are to enter into the higher plane as a servant and not as a master. The very plane is made of superior stuff than my own self is. There, only as a servitor we can enter for the interest of that land. Visa is issued to those that are not detrimental to the country. No visa is granted for any enemy of the country. So we shall get visa of that land when we will be considered that we are going there, entering there to contribute something to the country. And the master of that land is Kṛṣṇa. As much as I can find out within me attraction for Him, pure and intense, I will be adored there, I will be adored there. They will come and adore me. "Oh, s/he has got so much affection for our Lord. So she or he must be taken nearby and to render her heartfelt service to our Lord." In this way.

Gaura Hari bol! Gaura Hari bol!

Śrīmad-Bhāgavatam and Mahāprabhu have given this news to us, this loving and most highest prospect of our life. The highest prospect of our life is there. And who helps us to attain that life of prospect, they're our friends, otherwise others are our enemies.

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

Gauḍīya Maṭh, our Guru Mahārāj did not come to give supply to the clothing and food, but the standard of living, the prospect.

*śṛṇvantu viśve amṛtasya putrāḥ*

The *Upaniṣad* in clarion call announces: "You are sons of immortality, *amṛtasya putrāḥ*, immortal and sweet, sweetness and immortality is within you. You are of that stuff. Where you were wandering in this land of filthy clay, rotten clay? You are wandering here but you are not made so low. Your place is high, and pure, and sweet. Come, come home, your home is there. Your inner claim is within you to live there. You are created with right to live there. Why do you misuse your energy and suffer so much?"

Gaura Hari. Gaura Hari.

*śṛṇvantu viśve amṛtasya putrāḥ*

"Oh, all you sons of nectar, why are you plodding in this clay, in the mud? Come up." That's the clarion call of *Upaniṣad* to all of us.

Max Muller told: "What wealth the Indian *Upaniṣads* contain, if the whole world is fed, they will be all rich. But not a speck, not a drop, will be finished. It will be as it is." It is also said about this *vidya*, learning...

*jnatavid vanta nenava chodi napi na nehati  
no daniha coyini jnati vidya ratna maha ranam [?]*

A praise of learning, *jnatavid vanta nenava*, when the relatives, different parties, they come to divide the common properties, but this learning, this scholarship cannot come in the division amongst the parties, can't be divided. A thief can steal anything and everything but can't steal our learning, our education, knowledge, no thief can steal. And so much so that other things if you give it then it diminishes, but this *vidya*, learning, if you distribute to others it won't diminish, it rather increases. By transferring to others your learning will be enhanced, not diminished.

So, devotion is higher than that, then how the qualification should be there. Devotion, the love of the Lord, as much as you can throw out you will get more His grace. "Oh, he's My agent." [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj engaged you to sell the books, distribute the books and collect, book distribution. "Give it to all. They will be benefited."

Mahāprabhu told:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa  
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei ṭhāni pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a *guru* and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 7.128-9]

Whomever you find, you advise him, remind him, try to remind him about his loving Lord Kṛṣṇa. Why do you suffer? You have got such a benevolent and great Lord of infinite resources, and why do you suffer here? It's most wonderful that you all suffer and your master is so rich. So something is wrong within you. You don't want Him. You don't want Him, you want this clay. Give up this clay. Try to collect your attention towards Him. He's very, very benevolent. He will surely take you up and all your troubles will disappear.

Just as a madman when his attention is drawn towards his home, recollection comes, he's relieved. "Oh." Otherwise no friend, wandering on the street, a madman. But when madness is cleared he says: "Oh, I am so and so, I have got my home, I have got my children, my parents, a well maintained bank balance." But as long as he's mad, nothing. Moving, running, laughing, all these things, but meaningless. But the moment he gets back his previous consciousness he says: "Oh, I have got everything. Why am I wandering in the street?"

Gaura Hari bol! Nitāi Gaura Hari bol!

So the process they have recommended what is necessary to go back to our home, take His Name, try to mix with the *sādhus*, and your confidence may be more and more intensified. Try to engage yourself as much as you command your energy for the service of the Vaiṣṇava, those that are represented here through whom things can reach there. To come in his connection and to feel some energy through him to the Lord, to my Lord. To increase more his attention towards Me, increase. In this way we are to try. Then a day will come when we shall find that the Lord's mercy has come down in me. "I feel with the tears of my eyes, Oh Lord, how could I stay so long without You? What misfortune to be away from You, my master, my beloved Lord." And so many friends will come: "Where were you for so long? Come, come, engage yourself in the service. Do this and I shall help you to take it to Them. Come. Where were you?"

Absconded, the madman absconded, and when he will come home with previous memory, the home members will come: "Oh, my son has come back. How he could come here? Where were you? We were worried so much for you, we searched for you in so many ways, through the newspapers, all these things, but we all failed. Now you have come our home is full with enjoyment."

Gaura Hari. Gaura Hari.

It is mentioned when a person of servant class comes, Kṛṣṇa first touches, gives him the touch of His feet. And the friendly class, He gives His hand to him, touched by hand to hand. And the *vātsalya* section, the filial, then they kiss, Kṛṣṇa gives a kiss to the parent, mother or father, a kiss. And in *mādhurya-rasa*, a devotee comes back, He embraces her first. This is the sign of first acceptance.

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

Devotee: Bhaktisiddhānta called this book distribution, book publishing, the *Bṛhat-mṛdaṅga*.

Śrīla B.R. Śrīdhara Swāmī: Yes. The press, *Bṛhat-mṛdaṅga*. Its result goes far and far away. The sound coming from the mouth can go to a few ears, *kīrtana*, or the sound of the *mṛdaṅga*, that also a few ears. But the book can go far and far away. The sound in the press produces the books and the books can go to any distance. *Bṛhat-mṛdaṅga*. Sound visualised, visualised sound. And that can be transformed into sound, through the eye and brain, the book is read and it can produce the sound again, anywhere and everywhere.

Devotee: The telephone from Goloka.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa.

Devotee: Kṛṣṇa Kinkara Prabhu is asking how he is to preach to others who are not aware of the presence of the soul in the lower species of life? How to prove to them the existence of the soul in the lower species of life? How to present it to them.

Śrīla B.R. Śrīdhara Swāmī: Lower species means? The creepers?

Devotee: Animals, the trees, the cows...

Śrīla B.R. Śrīdhara Swāmī: Ha, ha, ha. Preaching is not possible for us direct to them. The higher type of Vaiṣṇava can do that, as we find in the case of Mahāprabhu. When He, from Purī, He went to Vṛndāvana, in the jungle He jumped, He danced with taking *Kṛṣṇa-Nāma*, and the tigers, the deer, and elephants, they also began "Kṛṣṇa, Kṛṣṇa" in their own sound. Because Mahāprabhu's vibration was so deep and intense that can reach, piercing the animal coating also into the soul. Soul's function is to chant "Kṛṣṇa" and dance, but that is thickly covered. So very deep and fine vibration, that can reach there, like x-ray piercing the cover the ray can enter. So the finest vibration can enter through the wall of the thick mind and body. So that *kīrtana* is possible from that position. Otherwise we can deal with them as much as possible using them in the service. What is acceptable by Kṛṣṇa, the vegetable we can collect and offer to Kṛṣṇa. The cow's milk we can devote. The bull we can utilise in the cultivation, the dog in the watch affairs. In this way as much as possible to connect them with Kṛṣṇa we can do. But there are so many human beings of different language, whatever being is near me I shall try to...

Once when I was in Madras in charge of that Math, Ramakrishna Mission centre was already there, one man came to me: "You say that you want to distribute only *Kṛṣṇa-Nāma*, *Kṛṣṇa-kathā*, but people are dying, they're suffering from disease. You don't go to help them from that, like Ramakrishna Mission. If they die, then to whom you will speak about Kṛṣṇa?" That was his question.

I told: "Suppose there is a famine and the government has sent some food for all, and I am engaged in distributing the food. And the mob is all around, and some runs away for something. Then, what should I do? Those that are present I shall distribute the food to them, or stopping that food distribution I shall run to catch them? I shall waste my time and energy by running to take him here? Or as much this talk is here I shall continue distributing the food? What should I do?"

Then he told: "At present you must distribute to them."

"And then, so many are here around me, thick crowd. I am speaking *Hari-kathā* to them. One man is dying. That means he's leaving the present position. Should I run after him, wasting my time. I am distributing always, whoever is in my front he will catch it, he will receive it. So by leaving the distribution I must not run after a doctor to cure one or two with medicine, because the *amṛta* is here and I am always distributing and so many men around me. Why should I leave the duty of distribution and run after some other duty? It is immense, my stock is also enough, and then to receive this ration is also not in want. Then why should I lose my time for another, wild-goose chasing?" He was stopped.

Whomever I am finding I shall not have to run hither and thither. There are so many men and so many I won't go to learn English and airports to the English people. So many Bengalis knowing, I shall try. Then if any Englishmen come and if I've already acquired English language then of course I may use that.

There was an instance in [Gauriya?] that the tiger is there, and instead of running away, if you go to collect a stick, you go to cut a bamboo stick to deal with the tiger, in the meantime the tiger will finish you.

So, in whatever, *stanisthita*, in whatever position I find myself, from there, I shall try my best to utilise me for His service. I don't waste my energy that I shall learn this language, I shall collect some money, then I shall utilise it, that is waste of time. There's no end of any position. In acquiring language, or acquiring wealth, or acquiring physical strength, no end. So don't waste your energy. Wherever you are, from there, as much as you can you engage yourself fully.

The Hanumān, they went to build up the bridge with big pebbles, stone chips, and the squirrel only wet his tail and coming and whatever sand is in the wet tail he's carrying that. That has got its value. The quality is necessary, the earnestness is necessary. No amount, no quantity is big in the calculation of infinite. Quality, quality, quality takes us higher, not quantity. Whatever I am I shall do in my own way but I must not be a miser, miserly in that. That is what is wanted.

**Devotee:** So how to convince the human beings of the presence of the soul in the animals? That is what he wants to know.

**Śrīla B.R. Śrīdhara Swāmī:** Why should I, I am so eager for the animals?

**Devotee:** No, no. Because in the West they are killing so much the animals, specially the cow, so much of our...

**Śrīla B.R. Śrīdhara Swāmī:** So cow killing, I am not a member of the association to save cows committee. I am a member of Kṛṣṇa consciousness. I am to deal with that. Not only be a member, there are so many association, the Jains, and the so-called Hindus, they may be very much eager for cow killing association, 'don't kill cow.' But we belong to the other plane, other plane. What's the question of cow killing, Kṛṣṇa says in *Gītā*:

"If one can efface the whole *brahmāṇḍa*, can destroy the whole *brahmāṇḍa*, including cow, including *brāhmaṇa*, including *sādhu*, still he does not do anything, and no reaction comes, can come in him." There is such a position.

Try to attain that position, and that is also not the highest, but you are to pass through that. Self-abnegation. Don't allow yourself to be a member of this physical world, physical good and bad. But try to make yourself aloof from the physical relativity and be a member of that *nirguṇa*. Good or bad in calculation here, both is false, both false. So only engage yourself in distributing Kṛṣṇa. You try, and don't lose your energy, invest your energy, in any business of lower profit. Always try to distribute *Kṛṣṇa-kathā*, that you are connected with Kṛṣṇa, your connection is with Kṛṣṇa. If thousand times of death and birth we are to undergo to reconnect us with ...

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Śrīla B.R. Śrīdhara Swāmī: "Sanātana, if by giving up this body one can get Kṛṣṇa, then in a second I am ready to die crores of times in a second. But not through that foolish sacrifice. It has got its own way, *śravaṇa*, *kīrtana*, *sādhusaṅga*, *Vaiṣṇava seva*. Not by sacrificing, that is a *kṣatriya* or a *bhuta* tendency that "I give, I kill my own body. I am a very big man, a big person." No. It is all foolish attempt. It may puzzle the worldly man, but in Kṛṣṇa consciousness they have not got such a hero, a world hero has got no value.

So to stop cow killing, that may be the duty of a particular, life of a particular plane. But if anyone comes, I come in connection with some, "Oh don't kill" so much I may say, but I shall not go to fight and die to kill my person whose time is so valuable as to attain Kṛṣṇa consciousness. I can't waste my time in this material struggle.

His interest is so great that some, Abraham or who? He was going to kill his son Ishmael...

Devotee: Sacrifice his son.

Śrīla B.R. Śrīdhara Swāmī: His son Ishmael. And he heard that Allah wanted that "You must sacrifice your son for Me." And he was ready for that. To satisfy the sweet will of Kṛṣṇa, not Kṛṣṇa but some conception of theistic Lord, he was required to give his son and he was up to that test. "Yes, I am ready."

So *Kṛṣṇa-kathā* is so high, in its competition to save the body of a cow or this thing, that cannot come in our concern. It is a very lower propensity. It is of so high. Everything can be sacrificed for it is so valuable. Nothing can be compared to it. It is so valuable, so urgent, so necessary, so pure. So this should not be cheating, we should not cheat ourselves. If we have, we feel, that we are engaged in *Kṛṣṇa-kathā*, we can do service to Kṛṣṇa, then it is so high, so valuable.

A man of ordinary level in the *mayic* good or bad, *satya*, *raja*, *tama*, he will try for cow keeping and all these things, *brāhmaṇas*, cows, they should be, because their life is more valuable here to promote the *Kṛṣṇa-kathā*. The *brāhmaṇas*, they are generally performing also *yajña*, sacrifice to the Lord from far away. Some sort of lower Kṛṣṇa consciousness, very lower consciousness. And the cow is considered to supply the materials, this ghee, this *dhud*, this cow dung is also considered pure for the sacrifice. We are told that the birth of cow is the last birth of all the beasts and animals, the last birth is the cow. And after the cow birth is

finished then the soul gets another chance what to do. He may come to human birth. The vegetable birth, then the animal birth, and there are subconscious births, that is finished in the cow birth. They give to the society more and they take very much less. And even in connection with the holy sacrifice they can contribute many things connected with *yajña*. So the highest birth amongst the beasts is the cow, cow species, and they're helpful for the material sacrifice. So some more attention should be given to them.

Just as human birth, human birth also valuable animal birth. Humans are also something like animals when engaged in animal transactions. From human birth he can get the free choice not to do this thing, not to do that thing, come in contact with *sādhu* and then work for your eternal emancipation, a very valuable position.

Just as in the playground if the football goes near the goal and that chance is missed then many come to repent, "Oh, we got the chance mature and that is finished." So, that is valuable chance. Ordinary football is going here and there with no repentance, but going near the goal and if it is missed then they is.

So this human birth and this cow birth, they have got some such value. They're revolving, suffering or enjoying their previous *karma* and comes to human birth, if they get, utilising which, that human birth he can effect his salvation from this vicious circle. And the cow, that is the last birth of the animal. All the debts of reaction finished and he's getting a chance of another position in balance wherefrom he can get a free choice. In this way they're considered important. And their killing, that is to do away with that higher chance possibility, that will be more criminal. The valuable chance has been set aside and been crushed, destroyed, so greater sin.

**Devotee:** When [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj was in the West he preached very vigorously, especially in regards to the, because it is Christian country, the law "Thou shalt not kill" in order to protect the cows.

**Śrīla B.R. Śrīdhara Swāmī:** And also, cow has some reverence, that Kṛṣṇa loved the cows there, and some perverted reflection here. So cow killing, that is hateful to us, to the *sādhu* it will cause some bad sentiment, undesirable sentiment. Cow is favourite of Kṛṣṇa. Though that cow is not this cow, still some perverted reflection, cow killing. That is something minimum.

Just as one told one beggar went to beg something from a householder and the housewife was told: "Give some alms," "I shall give you ass." "Yes give me that." Then, "Are you ridiculing, casting jokes with me? Will you accept this ass." "Yes. I shall accept ass." "Why?" "The first thing is that you begin this habit that a beggar should be given something. Practice it. By giving, extending your hand to the beggar with the ass, you may think you may have the chance of practising to give something. That effect. Another is that the ass can also be utilised in the service of Kṛṣṇa by cleansing His utensils, I shall utilise that and you will get some benefit out of that. So give me ass. I'm standing for that, not to cut a joke with you."

So, come with your cautious and benevolent spirit, and not to kill the cow. Then, don't kill the elephant, the dog, all these things. Killing means that 'he will kill you.' If you kill the cow, the most valuable chance in the animal world, then sure you will meet with the same disaster. To every action there is the equal and opposite reaction. He has come just to the verge of the animal kingdom, and next

birth he will attain that of a human being. And by killing that, he could clear off his debt if he could live more time. But you have given opposition to that, for his clearance of his past debt, you are being responsible for disturbing her to clear off her debt and coming away. So as valuable a life you are destroying, you will have to suffer the reaction of that type. So don't do that.

There is gradation in our disturbance in the animal and vegetable kingdom. Always there is gradation in our activity. In the service of Vaiṣṇava also. If we get the chance of serving a Vaiṣṇava of higher type then we get some higher benefit. Everywhere, the gradation is there.

**Devotee:** It's said in the *Bhāgavatam* that by killing the cows the quality of mercy is destroyed.

**Śrīla B.R. Śrīdhara Swāmī:** Mercy. Amongst the cow also there are also different types. There may be one cow who has acquired that *sukṛti* of devotion.

**Devotee:** Like the ones here.

**Śrīla B.R. Śrīdhara Swāmī:** Yes. In the cow, in the vegetable kingdom, everywhere, *ajñāta-sukṛti*, and disturbance to him, that will affect some disturbance in my plane of that line.

**Devotee:** We understand that the cows here, they are the topmost of the cows, because they are serving the topmost of the Vaiṣṇavas.

**Śrīla B.R. Śrīdhara Swāmī:** There may be a devotee cow. Suppose a cow who has got chance in this life to supply her milk to the Deity, to kill that cow is to cause more disturbance and he will have to reap the result accordingly. The interest of the devotee and the Lord is also disturbed thereby. So that cow killing and ordinary cow killing will be different, and so also everywhere. The dog who is watching the temple compound, to kill that, that goes to the higher plane and the damage will be accordingly charged. This subtle calculation will always be there. The flowers that are in the compound, they're destined to be offered to the Deity, some thief came and stole them, so he will be more punished, heinously. And even the man who is here who does not care for that, they will curse them: "We are meant, we are living here, we have got the chance of coming here, my production will go to the Lord of my heart and you are neglecting me. And the others have taken me and took me to the prostitute, and you can't oppose that." So many subtle things to be calculated.

When we had a lecture hall in Madras, constructed by their money, a Madras gentleman, then, some people came, it was a good, big hall, built in a new style, then some marriage party came: "Please allow us to use this hall for our marriage ceremony. It will be very suitable to us." "No, no. It is not meant for that." "You have constructed this hall from the money of this country and it is our necessity, a social activity. We also have devotion towards God and this marriage function will have some God consciousness. Why do you not allow?" Then one: "No. It is not meant, it is only for Kṛṣṇa's pleasure, not anyone else."

Another party came who had much recognition for Subrahmanya, Kārttikeya. They believed that Kārttikeya is also very high order of God. "We want to have a

function here for the Subrahmanya." "No. We can't allow that." "Why not? Our country, our contribution, everything ours. You all want to worship God with Kṛṣṇa, we are also worship Subrahmanya. That is also God. We have high respect for him. Why his function can never be allowed here?" Then I had to give another example. Suppose you have your wife. The whole of her service is meant for you, and will you allow her to serve confidentially another gentleman?" "No, no. That is not possible. And it is so." "This hall is given for the service of Kṛṣṇa, Mahāprabhu. And we find that is not a material thing, it is all conscious, *cinmaya*, and it won't like to serve any other god, whoever he may be. He's meant for this, for Kṛṣṇa. So for her chastity we can't allow you, then she will curse us. She is meant only for Kṛṣṇa consciousness and not any other thing. There many be so many different consciousness of God." Then, what he will say? He went away.

In what connection this example came?

**Devotee:** The connection of the cows and everything belonging to ...

**Śrīla B.R. Śrīdhara Swāmī:** Ah, the flowers born here meant for Kṛṣṇa and if anyone takes that is most deplorable for her, for the plant. In plant life also so much consideration that the connection of Kṛṣṇa consciousness has universal measurement, standard.

Gaura Hari bol!

.....

**Śrīla B.R. Śrīdhara Swāmī:** ...That means Kṛṣṇa got promotion, ha, ha, ha. He was a calf keeper, from today He became a cow keeper, got promotion. And we find near Nandagram the local *pandas* collect there many cows nearby Kadumkandi [?] in a meadow, and there they feed them well, the cows, in commemoration of that service of Kṛṣṇa towards the cows. Cows are represented as innocent of all the animals, *satya-guṇa pradhāna*, peaceful nature, of all the animals they're considered to be peaceful nature. They're all devotees of *śanta-rasa*. Many souls aspire after the cow birth in Vṛndāvana, that is, *śanta-rasa bhakta*. Bhaktivinoda Ṭhākura says:

*carāobi mādharma jāmuna-tīre vaṁśī bājāoto ḍākobi dhīre*

["O Mādhava, I see You leading Your herds to pasture on the banks of the Yamunā. You call to them by gently playing on Your flute."] [Bhaktivinoda Ṭhākura's *Avaśya Rakṣibe Kṛṣṇa* — *Viśvāsa, Pālana*. Faith in Kṛṣṇa as Protector]

"We will engage ourselves in grazing on the banks of the Yamunā and sometimes by playing on Your flute You will guide me, call me, guide us, call us."

So, *go-dhana*, *śanta-rasa* devotees of Vṛndāvana, *go-dhana*, the cow. Cow-natured devotees like to be handled by Kṛṣṇa. Everything is conscious there. We should not forget that as the fundamental. Consciousness, plus the important serving attitude, that is all important, without that, no entrance into that plane.

Exploitation and renunciation left outside. And the calculative service is also in the lower position. Spontaneous serving attitude in any form or other, that can reach the plane of Vṛndāvana, Vraja-dhāma.

Then, our Guru Mahārāj Śrīla Bhaktisiddhanta Saraswatī Ṭhākura, to save the people from committing offences against...

[some Bengali conversations are briefly held here]

Generally we commit offence by imitation. Our nature is to show progress to the people at large. That means...

[some Bengali conversations are briefly held here also]

Imitation, to imitate Rūpa and Sanātana, to imitate the other pure devotees of higher level...that means *pratiṣṭhā*, imitation means, presupposes, our name and fame. So we must learn, we must be sincere to our own self, we must not indulge in imitation, only to get the name and fame of a devotee, overnight. That will be self-deception.

To save us from that, our Guru Mahārāj, he came with a plan of service of the Vaiṣṇavas. Generally, Vaiṣṇavas that live single life, they do not allow anybody to serve them. So Vaiṣṇava *sevā* is very rarely found. But Guru Mahārāj has arranged in such a way that one is serving another and engaged in and helping in that. In this way, everyone gets the advantage of serving a Vaiṣṇava, as well as Viṣṇu, *Guru*, so the missionary life, organised life of an exclusive service holder in the Maṭh, one gets that advantage of serving under the direction of the higher Vaiṣṇava, the Vaiṣṇava service, everything they have. And they ask us: "Don't try to go hurriedly to the higher level. Try to remain in the lower. The circumstance, the environment, will help you to go up. Don't be eager to hold the upper position, the environment will do that, and that will be natural progress. Always try rather to keep downwards. That is his instruction.

Purify your inner heart. Don't be eager to purify the outer aspect. Innermost aspect, that is all-important. Try to convert that into Kṛṣṇa consciousness. Do not make yourself busy to keep up a show as a devotee of Kṛṣṇa. But with the heart within, there, give all attention, all attention. External show, that is not very injurious, but if the disease is within, when that will come up, come over, that can create havoc. Try to purify the inner most part of your heart of your existence. So, do some service under the guidance of the Vaiṣṇava. You may not understand what is service, what is not service, where is that *pratiṣṭhā*, that fate of renunciation, or crude, subtle exploitation. Cast yourself wholly at the disposal of the Vaiṣṇava proper, and try to be utilised by him. Make your own ego aloof, take it off, and allow a Vaiṣṇava to work in the workshop of your own heart, allow him to handle. So, come to understand what is service proper, sacrifice, sacrifice.

*Nirmat-sarāṇām satām* [see *Śrīmad-Bhāgavatam*, 1.1.2], a *matsara*, who cannot tolerate the high position of another. "Why should I not get the better position?" That is the most dangerous enemy in this campaign. So don't believe your own self, don't trust your own self. Rather, trust the Vaiṣṇava, the *Guru*, and allow them to handle your own self. You will be benefited thereby, more and more. So, *Guru* is your proprietor.

Jīva Goswāmī says, giving reference, quotation: *vikrtesu yatha pasu*

Just as a purchased animal is used by the proprietor, you take that model, that humble standard. "We're a purchased animals to my Lord, my Gurudeva. In anyway he likes he may utilise me, anyway. Die to live. We can live thereby in the finest plane, unassailable plane wherefrom we can never be disturbed, or never be removed.

Guru Mahārāj laid stress very much on this point. You know what is service proper. What is that plane? Enquire after that highest plane. The spontaneous flow of service towards the Absolute, there is that current, the most underground, most fundamental current of the whole existence is that. Irresistible and causeless. And you are wanted to connect with that plane. Your innermost part of soul only can be a member in that plane. Back to home, back to God. Back to home, back to God, back to home, the conception, Kṛṣṇa conception of Godhead is there in the most fundamental, most subtle, the flow of love, beauty, harmony. There, if you can find yourself, all this gross dress, this coat and cloth may be eliminated. There you are to wake. Back to God, back to home. And that is all-important. Other forms, they take the Name, worshipping the Deity, to hear the class, regular *śravaṇa*, to chant and dance. Everything may be service, every form, but to be service, the connection with that plane is indispensable. Otherwise all these will be like - no bullet but just the sound - a blank form, a blank shot. Otherwise all will be blank shot. Form, but not the life, not the spirit. The spirit is the serving element, the sacrifice, that die to live. As much as you can die, apparently, you'll be able to live so much.

So, today is also the day when in this day in the year Śrīnivāsa Ācārya Prabhu and Dhananjaya Paṇḍita and Gadādhara Dāsa Prabhu, these three *pārśada* Vaiṣṇavas of Mahāprabhu disappeared, the day of disappearance. First, Gadādhara Dāsa, rather, Gadādhara Paṇḍita is considered to be the *bhāva*, the internal mood, of Rādhārāṇī, internal attitude, serving attitude, serving mood. And the *kānti*, the lustre, the outer part, is said to be represented by Gadādhara Dāsa. He was born in 24 Padmana near Ayiyadaha [?]. But in his last days he passed in Katwa, where Mahāprabhu took *sannyāsa*. And he accepted disciple there, and the descent of that disciple, they are now in the management of that Math. Their origin is from Dāsa Gadādhara. Dāsa Gadādhara's tomb is also found there in that compound.

And there is also the tomb of the hairs of Mahāprabhu there. Mahāprabhu had very good curling hair, beautiful, and during the time of *sannyāsa* the barber, times, considered number, closed to shame, and come back. "I won't be able to take off such fine, beautiful figure, beautiful fine, curling hair, I can't shave." He goes to shave by His order but comes back. "No. I can't." Anyhow he had to obey the order. Those hairs are put there in the *samādhi*.

And there, took Gadādhara Dāsa amongst the contemporary devotees of Mahāprabhu, took the charge of that *tīrtha* place and installed Mahāprabhu Mūrti temple, and continued the service of the temple there, Gadādhara Dāsa. Today is the day of his disappearance. We shall pray for his grace that his grace will help us in our attainment of highest love.

Then another, Dhananjaya Paṇḍita, he was one of the twelve assistance of Nityānanda Prabhu, Dadasa Gopāla. Balarāma had His twelve subordinate *gopa* boys in Vṛndāvana. And here also, Nityānanda Prabhu, He represents Balarāma, and He has got His twelve followers. And Dhananjaya Paṇḍita was one of them. And his birthplace was also very nearby, Sitala-Grama. The Katwa - Burdwan

railway line, there is Kaicara station nearby Sitala-Grama. There the memory of Dhananjaya Paṇḍita is also preserved. When Nityānanda Prabhu, at the request and order of Mahāprabhu, who was in Purī, in Bengal, Nityānanda Prabhu came and began to preach about *Kṛṣṇa-līlā* and *Gaura-līlā*, the Dhananjaya Paṇḍita and others helped Him for that purpose.

Then comes Śrīnivāsa Ācārya. Śrīnivāsa Ācārya's father, Padmana Bhaṭṭācārya [a.k.a Gangadhara - and later as Chaitanya Dāsa], he was class friend of Mahāprabhu, of Nimāi Paṇḍita. When his home was on the Nadiya district, just on the other side of Agrodi [?] station there. The name of the village is Chakundhi. A *brāhmaṇa* family, *paṇḍita*, and he married in Yajigrama, near Katwa. Mahāprabhu took His *sannyāsa*, and this Padmana Bhaṭṭācārya, from his father-in-laws house, he was just going to his own house, and heard that Nimāi Paṇḍita has come to take *sannyāsa*. He knew Him, a great scholar and charming figure in all respects. He went to see, and the people were mad in that *āśrama* of Keśava Bharati, a good Śāṅkara school *sannyāsī*.

And Padmana Bhaṭṭācārya went to see that "Nimāi Paṇḍita is taking *sannyāsa*? What is this? An unthinkable scholar, and exclusively beautiful figure, all capturing, commanding persons, and He has come to take *sannyāsa*? How? We cannot conceive life without Him. And how His mother and newly married young wife will even be able to live?" With this feeling he went to, and he was struck dumb to find what was flowing there.

Two parties, one party under the direction of Mahāprabhu is going to request Bharati: "Do the function as early as possible." Another party there stood, "No. This young boy can never be given such a *sannyāsa* life, you Bharati. We won't allow you to give *sannyāsa* to this boy. You have come to spoil our society. It can never occur." In this way. And Padmana, he is watching what is going on there.

Then after all, Mahāprabhu's will, that got the predominance, and generally, everything subsided and near the afternoon time the *sannyāsa* began and it was done. Mahāprabhu told Bharati "That I have got this *mantram* of *sannyāsa* in a dream. Please see whether it is the real *mantram* or not." He gave it to the ear of Bharati. Bharati said: "Yes. It is alright. This is it. Take it." In this way. And the name, what name should be given. He was thinking and there was some sound from above — the Kṛṣṇa Caitanya — Bharati took that and put. The name was given. Padmana waited ...

End of recording, 23<sup>rd</sup> & 24<sup>th</sup> -11-82

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