

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja

Swāmī B.R. Śrīdhara: those that are the parents of this world, *pārvatī parameśvaro*, Pārvatī and Parameśvara, Mahādeva. Three meanings here, *pārvatī par*, or Pārvatī (pati ?), and *rameśvaro*, *rameśvaro* means Nārāyaṇa. Then:

vivasam prikto parvati parameśvaro ?

Viva, *vi* means bird, (*va mana vati ?*) One who goes on the back of the bird, that is Brahmā, *hamsa-vaham*. So

vivasam prikto viva yukto parvati pa ?

and:

maheśvar brahma visnu heśva ?

Then on the, that Pārvatī and Parameśvara, one. *Parvati pa rameśvaro*, Brahmā, Śiva, Hariha and then *brahma visnu maheśvar*. Three kinds of meaning given by (Madrinatha ?) the great commentator of Kalidāsa. Just as there is relationship between the word and the meaning, so Śiva and Śiva is (artha?) and Pārvatī is the form, the word, outer cover, and the substance within is Śiva, Mahādeva. In this way. (*srotavard ?*) Some natural connection between the word and the sound, the sound and the meaning, one produces one, one produces the other. The mental principle produces a particular sound. Just as a sound between the sent, the booming shots replied, boom is heard, from the meaning the word is formed.

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

.....

..... reply is prepared? Ready?

Devotee: Yes.

Swāmī B.R. Śrīdhara: Encouraging?

Devotee: I hope so. I'll let you hear it.

Swāmī B.R. Śrīdhara: Purī Mahārāja proposes and disposes, proposal and disposal. One going up and coming down, wave, suggestion and acceptance.

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

All is *lilā*.

*naiva tasya kṛtenārtho, nākṛteneha kaścana
na cāsyā sarvva-bhūteṣu, kaścīd artha-vyapāśrayaḥ*

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] (*Bhagavad-gītā*, 3.18)

Any wave welcomed, all the wave welcome. They can read the deeper meaning.

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

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] (*Śrīmad-Bhāgavatam*, 2.9.34)

Bhāgavata says what is the conception of *māyā*, *'rtham ṛte yat pratīyeta*, what seems to be, not right reading, the *rtha*, *ārtheṣv abhijñāḥ* (*Śrīmad-Bhāgavatam*, 1.1.1).

The meaning, the purpose of every incident known to Him. So many events harmonised together, it is serving Him. But localised interest, there is a clash. Imperial and provincial, universal and local interest clashing. *Ārtheṣv abhijñāḥ*, He only can know for which every straw is moving, this side or that side, He's the only knower. *Ārtheṣv abhijñāḥ*, what is the purpose that a grass by the wind is bent this side and not that side. He knows. All these movements taken together in harmony goes to Him. *Ārtheṣv abhijñāḥ svarāt*. He's not responsible to anyone, *ārtheṣv abhijñāḥ*.

And *ṛte 'rtham yat pratīyeta*, that universal meaning of everything, every event, incident, even the movement of a straw, all purposeful, all meaningful to the Absolute. They're contributing towards the Absolute satisfaction of Kṛṣṇa. *'Rtham ṛte yat pratīyeta*, that is the real meaning, the meaning of this word, the meaning of that phrase, all these, but *rtha* is universal. What is the meaning? *Ārtheṣv abhijñāḥ*. *'Rtham ṛte*. What is the real purpose of every movement, that is one, *advaya*, universal absolute, absolute current going towards the satisfaction of Kṛṣṇa. But that living is not possible for the superficial *jīva*, so the real meaning of everything he cannot read, cannot conceive. He has some meaning but it is a different superficial reading that is *māyā*. I am reading the earthquake, or the storm, or anything, we are reading from our local interest. This is *māyā* and at the basis of this so many we are doing. Local interest, from local, leaving that:

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ*

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

Give up local interest and identify yourself with universal interest, that current, that plane. *Rte 'rtham yat pratīyeta*, what we feel, what we read without the real meaning, that is wrong reading, wrong reading of the environment. That is *māyā*. *Rte 'rtham yat pratīyeta*, what seems to us. That universal purpose we miss and from local interest we read, "Oh, this is for this purpose, that is for this purpose," this local reading. *Rte 'rtham yat pratīyeta*, what is conceived, what we feel, what we trust, what we believe, not only belief also, what we believe, not in consonance with the universal reading, that is *māyā*.

Rte 'rtham yat pratīyeta, na pratīyeta cātmani, in the interest of *ātma*, Kṛṣṇa.

atma dehi saraihi param atmani ?

Ātmā means not *jīva ātmā*, here *ātmā* means:

sarva-vedānta-sāraṁ yat brahma atme katva laksanam ?

Ātmā means Paramātmā, *brahmeti paramātmēti, bhagavān iti śabdyate*:

[*vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam
brahmeti paramātmēti, bhagavān iti śabdyate*]

["Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān."] (*Śrīmad-Bhāgavatam*, 1.2.11)

That universal representation of the Absolute of three phases. *Na pratīyeta cātmani*, in the interest of the Paramātmā, of the Absolute, that conception does not come. But from the standpoint of local interest we find that. And if we go to read from the universal interest we don't find that, no hint. From *śrauta-vicara*, that comes from Vaikuṅṭha. That shows that now everything meant for Kṛṣṇa. Our disease, local interest conception disease is cured, removed. We like to be one with the Kṛṣṇa interest.

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

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

That feeling, that conception, you know as *māyā*, *mā — yā*, what is not, it is apparent but not real. What is not real that is *māyā*, *mā — yā*, what I think it is

not so. *Māyā*, means *mā no*, *yā* means what, 'what is not,' it seems to mean, apparently, but the fact is not such. That is *māyā*. Another meaning of *māyā*:

miyate anu yayati maya ?

Infinite interest we eliminate and we see things by measuring by our interest. We measure everything only through the standpoint angle of vision of our selfish interest. Everything we measure, "Oh, this is not from infinite standpoint." But everything we meet, "Oh, this is such." According to our interest we measure everything ignoring its infinite representation and position and duty, service. That is *māyā*.

*ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] (*Śrīmad-Bhāgavatam*, 2.9.34)

The light and darkness, the absence of truth is not truth. *Yathābhāso yathā tamaḥ*, *ābhāso*, light, and *tamaḥ*, darkness, ignorance, mistake, error, it is not so.

*ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ*

.....

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

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

Catuḥ-ślokī (four principal verses) of *Bhāgavata*:

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

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

The ontological, *catuḥ-ślokī*, that is the ontological basis of the whole *Bhāgavata* theory of *Bhāgavata-Purāṇa*, these four *śloka*s (*Śrīmad-Bhāgavatam*, 2.9.33-36) are the ontological basis.

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

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

Then:

*rte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyām, yathābhāso yathā tamaḥ*

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] (*Śrīmad-Bhāgavatam*, 2.9.34)

.....

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

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

.....

*etāvad eva jijñāsyam, tattva-jijñāsunātmanah
anvaya-vyatirekābhyām, yat syāt sarvatra sarvadā*

["A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly."] (*Śrīmad-Bhāgavatam*, 2.9.36)

He's present everywhere in direct or indirect way. He's 'nvayād itararāś cārtheṣv abhijñāḥ, janmādy asya.

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

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is

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

*naiva tasya kṛtenārtho, nākṛteneha kaścana
na cāsya sarvva-bhūteṣu, kaścīd artha-vyapāśrayaḥ*

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] (*Bhagavad-gītā*, 3.18)

So in *uttama-adhikāra*, no *pacar cesta* ?

No attempt for any propaganda, only in *madhyama-adhikāra*, that from this malconception to take all to right conception, from improper to proper conception. And the function will go on accordingly, *sambandha-jñāna*.

*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)

To engage us more earnestly towards the service sometimes hearing is necessary. But hearing for hearing, that is luxury. Hearing for engagement, that is proper hearing.

"Oh, bring a glass of water."

He's sitting.

"Have you heard?"

"Yes, I have heard."

Ha, ha, ha, ha.

"Bring me a glass of water."

Sitting tight. Ha, ha, ha, ha.

"I have heard."

Ha, ha, ha, ha. That sort of hearing won't do. Ha, ha, ha.

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

And there is also one saying amongst the *sahajiyā* class. "Gurudeva asked for a glass of water, but I am engaged in *Hari-nāma*. 'No, Gurudeva, I'm engaged in *Hari-nāma*.'"

This is self-deception. The importance, the degree, the urgency, should be considered.

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

Bhajana, that is service, is in higher degree present in Gurudeva. Not so much by serving him I can partake in high quality of *kīrtana* that comes in me and may improve the quality of my *bhajana*. So *sādhu-saṅga nāma-kīrtana*. *Nāma-kīrtana* has been recommended but not without the association of the *sādhu*, *sādhu-saṅga*. *Saṅga* means *sevā* (service). *Sādhu* means a higher, superior quality *sādhu* and *saṅga* means only to keep the bodies together? No. The *saṅga* of the high, that means it is possible only through serving attitude, *saṅga* can be. Not by opposite dealing, neither by idle sitting. *Saṅga* means *sat-saṅga* means *ṣaḍ-vidha*:

*dadāti pratigrhṇāti guhyam ākhyāti ṛcchati
bhunkte bhojayate caiva ṣaḍ-vidhaṁ prīti lakṣaṇam*

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another."]

(*Upadeśāmṛtam*, v 4)

These six kinds of association with the *sādhu*, *dadāti pratigrhṇāti guhyam*. Higher association means only with serving attitude. Otherwise no *saṅga*. Just as lower association means exploitation, enjoyment. We may sit idle but still it will be enjoyment. And higher must mean a serving link and thereby my quality of serving will be increased.

*tāte kṛṣṇa bhaje kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa*

["If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa's lotus feet."]

(*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.25)

So *sādhu-saṅga* is the most important, *sādhu-sevā*. Gaudīya Maṭh gives stress there, *sādhu-saṅga*, service of the *sādhu*. Whatever you do by his command, it will connect you surely with the higher conception of the Absolute, *sādhu-saṅga*. Whatever you do with his connection if it is ordered by him.

So that I have that experience, Parvat Mahārāja, leaving the order engagement of Gurudeva went to see Badrinārāyaṇa and he was punished. So to

tour the holy places, that also may be punishable action. *Sādhu-saṅga*, without *sādhu-saṅga* we cannot connect with the higher level. So even taking the Name may not be *Vaikuṅṭha* Name, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*:

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

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

(*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.234)

So learn, try to acquire a serving attitude and if you apply to *nāma-bhajana* or any *bhajana* it will help you. A universal necessity, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*, means in tongue, *nāmādi*, *nāma*, *rūpa*, *guṇa*, *lilā*. *Nāmādi* means *nāma*, *rūpa*, *guṇa*, *lilā*. *Jihvādau*, name in the lip, *jihvā*, tongue, *sevonmukhe hi jihvādau*, *nāma*. *Rūpa* in the eye, *guṇa* in the mind, *lilā*, in the heart, that will come down to you. Your other aspects will be connected with that *Vaikuṅṭha* Tattva. So *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*, so not only increasing the number, the quantity, but the quality cannot be ignored in every action to be real devotion, *bhakti*, *sevonmukhe*. And *sevā* presupposes surrender and all this presupposes *sādhu-saṅga*.

*kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punar mukhya aṅga*

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."] (*Caitanya-caritāmṛta*, *Madhya-lilā*, 22.83)

It originates from the association of a *sādhu*, anyhow, in *sukṛti* (accumulated merit), *ajñāta* (unknowingly), *jñāta* (knowingly), or *śraddhā* (faith), or *sādhu-saṅga*, from the positive direction it can come to us. So we must be thankful to that positive source. The Lord is there but through His agency He is coming so His agents should be welcomed and dealt with properly. *Sādhu*, *śāstra*, whatever we can collect, our energy we should devote towards *sādhu* and *śāstra*, *sādhu* and *śāstra*, those two friends, everywhere, everywhere.

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

Once Prabhupāda (Śrīla Bhaktisiddhānta Sarawatī Ṭhākura) told me: "What is service and what is *karma*? Give impression." To me he told. "If the *sādhu* has said, has ordered: 'Take flower.' And when taking flower he says: 'No, take water.'"

"No, you have already ordered to bring a flower, accept this."

Then that will be *karma*. Which was ordered first, and next, "No, give me water." Then if it is said, "You ordered to bring flower, please accept this." To thrust on his previous desire, to thrust on him again, that will be *karma*. He's free and any moment when he told a little after he has rejected that and he has ordered another thing. So to follow the past, that will be *karma*.

Always expectant for the immediate need, what is that? In a battlefield if the General orders the army, "March this side." Then he looked with telescope and saw that circumstances have changed. "No, go this side."

"Oh, you have already ordered to go this way."

Ha, ha, ha, ha. That won't do. Ha, ha. He's free always, the *Gurudeva*, or the *sādhu*, their order should be taken in such way. "What he told first I must stick to that?" No, living and independent, in this.

(That Sudasayi?) asked our Guru Mahārāja (Bhaktisiddhānta Sarawatī Ṭhākura): "At least one week before I want the program where to go, what to do." "But I get order only five minutes ago. How can I inform you like that?"

So it is not a dead thing. For the beginners of course dead orders are there. Just as to a boy it is given, ABC, that is one stage, ABC, go on with ABC. Then when there's the necessity of writing, not everything is repeated, it maybe that every second is a new thing. "Oh, dictate, take dictation." Then only that repeatedly following, loving the ABC, that won't do. So in the beginning do these things, this thing that thing. But when he'll come in connection of the living thing he will be expectant in such a way and do accordingly. The new order will come and we are to follow that with our alertness.

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

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

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

Who was the most famous *siddha-bābājī* in Vṛndāvana, I had the chance to stay for a few days in Vṛndāvana and I wanted to see that gentleman. He was the most respected *siddha-bābājī* of Vṛndāvana. But Prabhupāda (Bhaktisiddhānta Sarawatī) told that: "He's *kaniṣṭha-adhikarī* (a neophyte)." It was written in *Gauḍīya*. After circumambulation of Vraja maṇḍala he remarked: "That Rāmakrishnadāsa *bābājī*, *kaniṣṭha-adhikarī*. He's copying only what has been given to be the practices of a *sādhu*, of a student. He's following the stereo type direction. So, take Name, *mādhukarī* (collecting alms), and the fasting, and reading *Bhāgavatam*, formal things. What has been recommended for the beginners. Not coming in contact with the living things, *mahara* (?) just a training period. The Army and the Police in a training period they're asked to do something repeatedly. "Do this, do this, do this." Rehearsal, something, so he engages himself in that, *kaniṣṭha-adhikarī*, he does not know the spirit, cannot come in connection with the living matter. But a preparatory life of a devotee repeatedly going on with that, *kaniṣṭha-adhikarī*."

Anyhow I want to see him. Two or three days, in the evening I saw he is there. He could know that I am coming from Gauḍīya Maṭh. I sat there silently.

They did not speak anything to me. We are rather enemy to them. And I also went there and tried my best to read him. I saw that so many disciples and others that respect him, two, three, four, sitting by his side. Then Nṛsimha-catur-daśī day, carried reading from *Bhāgavata* and hearing and sometimes dictating this or that. I continued my watch over his movements, activities. I am watching him and sometimes as if I am casting my glance to Guru Mahārāja (Bhaktisiddhānta Sarawatī). "He's such?" "He's such!"

After two or three days I came with this estimation that this man is trying his best to go up. And Guru Mahārāja has come down from there and has got a living program for him to fulfil the purpose. With this conclusion I came out. He's trying his best from this plane to go up. But our Guru Mahārāja he has come down with some order, some plan, "Do this." So some positive thing he has come to give to the world. He does not belong to this world, has come from other world with some order. "Go and do this." And this man is trying his best from his own position what has been recommended in the scripture, what we can read about Rūpa, Sanātana and others. And accordingly to get some idea and try to practice that, theoretically practising. "This has been recommended. Let me practice all these things. And then I'll get my desired result in this way."

And so I thought that, "This is the *kaniṣṭha-adhikarī*, Guru Mahārāja told, *kaniṣṭha-adhikarī*." And to work under the direction of Gurudeva or *sādhu* that is already a member in that plane, that will give desired and living result. Not theoretical but practical, highly improving, the difference is there, practical necessity.

Soldiers sometimes are ordered to do ordinary things. Not fighting but spade work, these other things, to clear the jungle, to do this thing that thing. When marching against the enemy whatever duty comes in front they're to do that. It is a practical, living thing. Not mock fight but real fight, and there, not mock fight but something preparatory to fight, that has also got great value of fighting, more than the fighting in a mock fight in a preparatory training period. The training period fighting is, when soldiers are for fighting necessary to do some other work, that is clearing the jungle, making the path etc, that will fetch more value than when they're practising fighting in a peaceful circumstance.

So when under the guidance of a real Ācārya, whatever we do, that will benefit more. The cooking, the cow-keeping, the other things will keep more value than *Bhāgavata* study. It is possible. It is possible that it his doing and to help in his activity that will fetch some higher thing for me. By his coin I shall be paid. Not these gross things, not by paddy or wheat but by gold I'll be paid. If I'm rendering personal service to Gurudeva, of course, Gurudeva's position that is all important, that must be real, not a shame or imitating Guru. If that is a genuine *sādhu*, genuine Gurudeva, then to cleanse his stools and urine that will fetch more than worshipping the Deity because that has got practical connection. And this is *kaniṣṭha-adhikarī*, this is only (mahara ?) rehearsal like thing in the *kaniṣṭha-adhikarī*. We are to understand it as these things, these things.

Īśvara Purī, he was above this *arcana* (worship of the Deity), *sannyāsī*

End of side one, start of side two, 11/12.5.82

Swāmī B.R. Śrīdhara:

kṣīpram bhavati dharmātmā, śaśvac-chāntim nigacchati
[*kaunteya pratijānīhi, na me bhaktaḥ pranaśyati*]

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] (*Bhagavad-gītā*, 9.31)

"For that appreciation he'll come very soon towards eternal duty, eternal peace, he will come, that man who can remark in such a way. *Kaunteya pratijānīhi*, So I ask you Kaunteya, Arjuna, you can go and promise in the public that My exclusive devotee can never be lost. You will get the benefit of the man whose remark improves his life, *kaunteya pratijānīhi*. Otherwise what is the effect that Arjuna go and promise in the public, *na me bhaktaḥ pranaśyati*, that My devotee is never lost. You take the benefit. You do this remark. Take bold step, risk and bold step and give this remark. Then you will also get that benefit, *kṣīpram bhavati dharmātmā*."

Of course, Arjuna is a *pārṣada* (eternal associate) but taking him as the example.

"You do it." Arjuna has been taken and set in a position of an enquirer independent of his *pārṣada* character, *na me bhaktaḥ pranaśyati*.

So *sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*:

[*api cet sudurācāro, bhajate mām ananya-bhāk*
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] (*Bhagavad-gītā*, 9.30)

"And who makes such a remark, what he's doing it is cent per cent true, right. And *sa, dharmātmā bhavati*. Not with this *ananya-bhāk*. It is into two pieces, *kṣīpram bhavati dharmātmā, mantavyaḥ*, and there *sa* means *mantavyaḥ* (*kahi* ?) Who is he? He means he who remarks in such a way, he will get the benefit of being *dharmātmā*.

So Bhaktivinoda Ṭhākura's line is kept here. Otherwise *ananya-bhāk* means who has given all sort of formalities of duties, then how can he again be *dharmātmā*, dutiful?

Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: So Mahārāja, you said that some of your Godbrothers objected to your explanation in *Gītā*. What was their objection?

Swāmī B.R. Śrīdhara: Where?

Devotee: In your *Gītā*, this *api cet sudurācāro*.

Swāmī B.R. Śrīdhara: Some objection?

Devotee: Yes.

Swāmī B.R. Śrīdhara: By whom?

Devotee: Your Godbrothers.

Swāmī B.R. Śrīdhara: Who are they?

Devotee: Ha, ha, ha. I don't know who they are.

Swāmī B.R. Śrīdhara: That Yājñvara Mahārāja, he told that if you give explanation in such way then all, in the name of *ananya-bhāk*, they will go on with malpractice. That is a very hidden meaning. You should not express that to the public. *Api cet sudurācāro, bhajate mām, sādhur eva*, he may a worst devotee in the outer life, but is he's *ananya-bhāk*, he's a surrendered soul, *sādhur eva sa mantavyaḥ*, he'll be considered as the really honest man. Then everyone says: "Oh, I am *ananya-bhāk* and will go on with their debauchery. So don't express in such a way, explicitly."

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] (*Bhagavad-gītā*, 9.30)

"The underlying meaning is this. Who has surrender to Me, I have accepted him as My own. And as I have got right over everything I am not a trespasser so My own man may not be considered to be a trespasser anywhere. This is the underlying meaning."

"*Mayātma-bhūyāya ca kalpate vai*, He's my own and the whole thing that is My own."

[*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai*]

["One who is subjected to birth and death attains immortality when they give up all material activities, dedicates their life to the execution of My order, and acts according to My directions. In this way, they become fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

(*Śrīmad-Bhāgavatam*, 11.29.34)

"And who is inspired, *ananya-bhāk*, who works by inspiration from Me, he may not be considered as a trespasser. Anything he can enjoy on My behalf if he's really a surrendered soul. He should be considered as Mine. In My property he has got free access. The underlying meaning will go to this side, this plane."

So Yājñvara Mahārāja came to put objections. "Don't be so wide in your meaning. Then the people at large, taking the name of *ananya-bhajana*, they will go on, 'Oh, I am Vaiṣṇava, *acyuta-gotra*, I am one amongst Kṛṣṇa's own men. What is His property that is mine. I can enjoy everything.' That sort of thought may come."

Devotee: So how do we recognise *ananya-bhāva* ?

Swāmī B.R. Śrīdhara: The trouble is just there. Mere professing that I am *ananya*, that won't do. Ha, ha, ha, ha. *Ananya-bhāk*, but real *ananya-bhāk* won't say that: "I am *ananya-bhāk*." "I can't be *ananya-bhāk*," that will be his understanding, inner feeling. "What to speak of *ananya-bhāk*, it's not a very little thing. I can't be *ananya-bhāk*, I have not attained that stage. It is very difficult. Rather I am going away from it." That will be his version.

Kṛṣṇa. Hare Kṛṣṇa. Rādhārāṇī Herself says: "The people say they connect Me with Kṛṣṇa, *kalan kini* (?) I have got illicit connection with Kṛṣṇa. But My grief is this that I cannot be so, I could not be so. That is My trouble. I have no objection to come in bad name in connection with Kṛṣṇa but what they say it is all false. I could not be from My heart for Kṛṣṇa, that wholesale I am His, I can't do it. That is the trouble. I am not afraid that they will connect me with Kṛṣṇa in this way, I am not afraid of that. But My internal trouble is this, that I could not become such. And falsely they're saying so. I have no objection to be so, but I can't become so."

That opposite tendency will come.

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] (*Bhagavad-gītā*, 9.30)

"The fact is that one who has accepted Me exclusively, he has got no taste in other things, so really he's not *durācāra*. Internally he's always connected with Me. External life he's indifferent so what he's doing, that is not him doing."

Hatvāpi sa imāl lokān na hanti na nibadhyate:

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

["He who is free from egotism arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] (*Bhagavad-gītā*, 18.17)

If one may destroy thousands of *brahmāṇḍas* (the gigantic material universes) he does not do anything. He's in that plane, *nirguṇa* (transcendental) plane. *Nirguṇa* plane, good or bad in the calculation of this world is absent there. This is all good, the wave, *nirguṇa*. The lying and the speaking truth, truth means a relative thing. This is not true. This is relatively true in the plane, proposed by some society. "This is mine. This is yours." What value this thing has got? When I'm stealing some flower, "Oh, why do you steal my flower?" But what is guarantee that flower belongs to you? This is all different conceptions of bogus conceptions of life. The man who has got possession of a land, the *zamindar* (landlord) will say: "No, no, I have got real possession. I have allowed you to sit here and possess it." Then the king will come: "Oh, this is my land and your position is only relative. In this way." Morality stands on only this conception, "This is mine, this is yours." But everything is false. So all the transactions of this morality, "he's stealing, he's doing this, that," all false.

'*dvaite bhadrābhadra-jñāna, saba-'manodharma'
'ei bhāla, ei manda',-ei saba 'bhrama'*

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] (*Caitanya-caritāmṛta, Antya-līlā*, 4.176)

So the deepest plane, the deepest wave of Kṛṣṇa consciousness, it is moving and so many particles are dancing, so many *jīva*, and that dance is the absolute dance.

*sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpēbhyo, mokṣayiṣyāmi mā śucaḥ*

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

So everything belongs to Kṛṣṇa and for His satisfaction anything and everything can be done. This only principle followed by them with caring of the so many relative demands and breach of that in different false planes. So that

nirguṇa, this calculation of this ascribed false ownership, that can't be applied there. "This is mine, this is yours. The king says this is mine. The possessor says this is mine." But all these claims have no value in Kṛṣṇa consciousness.

*naīva tasya kṛtenārtho, nākṛteneha kaścana
na cāsya sarvva-bhūteṣu, kaścīd artha-vyapāśrayaḥ*

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] (*Bhagavad-gītā*, 3.18)

That is another thing that maybe goes on. The Parāśara Muni (father of Śrīla Vyāsadeva), Parāśara is crossing a river. A lady was in charge of the boat and when the boat was let loose, came in the middle of the river perhaps. Then Parāśara suddenly had some propensity charm for the lady and he proposed and she accepted, they united and there the birth of Vedavyāsa. Now this attitude of Parāśara, he's already a man of higher control of his senses. But *janma*, the birth of Vyāsadeva created a necessity in a particular stage in him and suddenly he was caught by the lust for the time being and united with that lady and from there came Vedavyāsa. So universal will. Parāśara is not to be accused. He's not the party to that. He's an instrument. We should not consider this an event of lustfulness and accuse Parāśara for his immoral action. He was inspired by some demand, will, and overpowered by the force of *nirguṇa* will of Kṛṣṇa and things were done.

So Kṛṣṇa says in *gītā*: "Not the action but the background of the action, that is to be considered, that is to be examined, not the action. The motive underlying the action, that is, whether friend or foe, that is to be considered, the *āśakti* (attachment), not the *karma* (action). But the purpose, that is the culprit.

Draupadī had five husbands, but not of her own accord. She had to accept the trouble as duty. That is not pleasure. So Draupadī should not be held responsible. It cannot be said that she is going to many husbands. She can't be held responsible.

tara mandara duita atma manca kanyas mari nityam maha pada kanasnam ?

So it is said in the *śāstra* that Draupadī, Kuntī and so many ladies that may seem to be unchaste, apparently, but if you take their names you will be purified. So there is such type of activity. The internal meaning, the purpose, that should be considered, analysed, and the judgement should be given accordingly. Not by the external action.

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*

["If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] (*Bhagavad-gītā*, 9.30)

The higher principle he's following. Not your ordinary law on the surface. But some higher law he's following and ordinary law is crossed. You may think him a culprit but from the higher law consideration will say that if you can appreciate that law breaking you will be lifted.

*ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān samtyajya yaḥ sarvvān, myām bhajeṭ sa ca sattamaḥ*

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*]." (*Śrīmad-Bhāgavatam*, 11.11.32)

"In the *śāstra* I have ordered. The rules in the *śāstra* came from My direction, order. But if there's anyone can be found that's crossing those rules already given in the *śāstra*, coming to satisfy Me, he should be considered a better devotee."

The loyalty, crossing the laws of the king, it may be possible to show. Sometimes even crossing the laws of the country one may show his loyalty to the king if necessary.

So here, God is above law when we consider. Kṛṣṇa is above law. Law means for us but that may not be applied in His case. He's Absolute. So when one has come in connection really with the Absolute he cannot but ignore the laws which are meant for the ordinary people, he may not care so much for that. But all in all is He because He's so. He Himself breaks law and perhaps He likes those most that are ready to break law for Him, they're favourite. Taking risk, who are ready to take risk for His service, the consequence of breaking the law. Ha, ha, ha. The whole *Vraja līlā* is like that, *ārya-patham ca hitvā bhejur mukunda-padavīm, svajanam ārya-patham ca hitvā:*

*[āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam svajanam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām]*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] (*Śrīmad-Bhāgavatam*, 10.47.61, Uddhava)

"Beyond one's own interest consideration, individual or local consideration is sacrificed, of any type. Self-sacrifice to this degree that his own particular interest consideration is sacrificed into fire. Then you come to take birth in Vṛndāvana, not before. All your prospects, risk everything with all your prospects. No other prospect than Myself. I cannot tolerate the presence of a second entity in your heart. That with some consideration you'll come to Me? My relation with you is conditional? Unconditional sacrifice of the so-called interest of you, the prospect, everything, then you come to meet in Vṛndāvana. I am alone there. I can't tolerate any other interest in the heart of My devotee, only one interest and that is Me."

Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: So the Christians, they have this conception of a jealous God. That He will not tolerate anyone other being worshipped Him.

Swāmī B.R. Śrīdhara: Yes. That's good, so much it is good. Adam and Eve were *śaraṇāgatas* (surrendered souls) and they tested the fruit of the tree of knowledge. That is self consideration, calculation of self interest, separate interest. And they fell and they were forced to the life of labour and live. Before that while surrendered, no problem in life. A general surmise there. And then to particularise what should be the characteristic of that God, in what *rasa* we approach. The *mādhurya-rasa* is the ...

There came some questions from the Christian Priests to Prabhupāda (Bhaktisiddhānta Sarawatī Ṭhākura) that *mādhurya-rasa* is also within us. In the Middle Ages there was a fashion amongst the Christians to consider Christ as bridegroom. There are some parables also there. The Christ is considered as bridegroom. So the *mādhurya-rasa* as you say, consort *rasa*, is also within Christianity. Their question was of this type.

But Prabhupāda told: "That is with His Son, with His devotee, something like, not with God. But your conception of your God is as Father, as Ghost and as Son."

Guru, Son means *Guru*, the deliverer, God as Son, God as Father and God as the Ghost. The Ghost is perhaps considered to be of the highest position and if it so then it goes to *brahmavada*, *nirviśeṣa*. Do you follow?

Devotee: Yes.

Swāmī B.R. Śrīdhara: God as Ghost, God as Father means creator, and God as Son means the *Guru*. And if God as Ghost perhaps He holds the supreme position over the Father conception and the Son conception or *Guru* conception, then it vanishes to *nirviśeṣa brahman* (the undifferentiated impersonal aspect of the absolute in which service is absent).

This Trinity, in Germany once I was told that in a drama they had to show the figure of the God in some higher position. In some balcony they put a figure of grave nature with a grey beard. He's commanding from there in the

drama. They show like that, God the Father, but sonhood, consorhood, not fatherhood of Godhead, and grey bearded grown up man figure as God.

But from the consideration of *rasa*, *ānanda*, ecstasy, He should be at the centre of all different *rasas*, the consorhood, the sonhood. Parents are also servitors, all servitors. He must be in the centre, not in any extremity of the whole. He's not over the whole but He must be in the centre. The conception here is like this that God is in the centre. Of all approaches the approach for *rasa*, that is the supreme of the intensity of *rasa* to be considered and He must be at the centre of all sorts of *rasa*, *ānandaṁ*, *ānandaṁ brahmaṇo vidvān*:

[*yato vācho nivarṭtante, aprāpya manasā saha
ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti*]

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] (*Taittirīya-Upaniṣad*, 11.9.1)

The *ānanda*, or *rasa*, fulfilment and charm, or beauty, that is the most precious thing ever discovered. And the full representation of the highest type of that *rasa* should be considered as the highest Absolute which can attract everyone. Not by power, not by force, but by charm. The centre of attraction, that is Kṛṣṇa, that should be considered as the highest existence, the attraction, that is by beauty, by charm, by love, by generosity. And not by coercion and force is that possible, then freedom is gone. Keeping freedom all sides to attract them, organise and give cohesion, that is possible only by beauty. And all *rasa* represented there. In this way you are to approach towards the centre, then it comes to Kṛṣṇa conception of Godhead.

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

So Dhira Kṛṣṇa Mahārāja is staying? You are not starting today? It is final? Then all right, we can wait. They're coming and then taking final decision.

But how to satisfy the thirst of our Bhaktivijāya Tīrtha Mahārāja? He's very hungry, he can't tolerate, he wants something immediately, some immediate spiritual food.

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

kṛsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram ?

How sweet and encouraging. Mahāprabhu says: "Sanātana, Kṛṣṇa is an ocean of mercy, of kindness, generosity. And it is not necessary for Him to distinguish who is bad who is good, no necessity. So ample the capital, all may be over flooded. So He's not very particular to examine who is good and who is bad. No time, no necessity.

Krsne karuna ce, enough kindness, *bala nanda nahi vachai*, He's not very particular to select who is good who is bad, *nama dite dhyana sacaram*, and we find that without demand from the party He gives Himself, distributes Himself, eager to distribute Himself. And we can catch Mahāprabhu, "You are such Kṛṣṇa, You are that Kṛṣṇa Who has come without our asking for Your favour. From door to door You are running, requesting us to accept You. That Kṛṣṇa is You."

krsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram ?

Believe this, there is such attitude of Kṛṣṇa. "You say, 'I won't take.' No, no, you take Me." There is another department of Kṛṣṇa. From door to door He goes and says, requests: "Take Me, accept Me. Don't banish."

karuna ce bala nanda nahi vachai ?

It's not that He's very eager to distinguish to whom He will distribute Himself, no. He's going to any and every place, Nityānanda Prabhu. "Accept Kṛṣṇa, accept Mahāprabhu, accept Kṛṣṇa." There is a department, such nature of Kṛṣṇa there is. Sometimes we find Him like that and that is an eternal department.

krsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram ?

So, how Mahāprabhu is giving estimation of Kṛṣṇa. Broad, generous, but at the same time you'll see He's miser only in my case. I can't have a bit taste of Him. But I see that the whole place around inundated. But only in my case what is.

Gaura Hari bol! Gaura Hari bol!

All this is peculiar. So *acintya bhedābheda*, Nimāi is very fond of using this term anywhere and everywhere, *acintya bhedābheda*, not understandable. When particularly we want to reach into some conclusion, there is some trouble, *acintya*. No conclusion can be final about Him, *acintya bhedābheda*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

.....

Devotee: How would you express the term *śrauta-vadi* in English?

Swāmī B.R. Śrīdhara: there it is mentioned that there is some connection with the word and the meaning, the sound echoing the sense. Some think there is some scientific relationship between the sound and the meaning. In the basis it has come in such way. That is the opinion of Pāṇinī (a Sanskrit grammarian, most concise and exact in glorifying the demigods but with no glorification of Kṛṣṇa). *Śrauta*, the sound automatically aims to hitch to a particular meaning, has got some inseparable connection. The mental plane, the thought, and the physical, unconscious of us there is some independent

connection in a scientific way. There is a section among the grammarians or *nirukta-vadis*, that is sound experts, *śabda*. Just as in *Vaikuṅṭha Nāma*,

vaikuṅṭha nāma nāmi avid ?

[*nāma cintāmaṇiḥ kṛṣṇaś, caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto, bhinnatvān nāma-nāminoḥ*]

["The Holy Name of Kṛṣṇa is full of transcendental bliss. It blesses the devotee with all fulfilment, for it is non-different from Kṛṣṇa, the fountain source of all pleasure. Therefore it is also by nature the embodiment of all transcendental mellows. It is complete, pure, eternal and ever liberated from all material conditioning because the Name of Kṛṣṇa and Kṛṣṇa Himself are identical."]

(*Bhakti-rasāmṛta-sindu, Pūrva-vibhāga, 2.233*) + (*Padma-Purāṇa*)

Inseparably connected. In *Vaikuṅṭha* they say, here in the phenomenal world also, there is some such apparent thing. It is not anarchical. A particular group says like that, *śrauta-vadi*.

Just as Mahāprabhu told: "Every word meaning to Kṛṣṇa." In *vyakaran* (?) also. In grammar also when He began explain to every word, to every *vapu* is a potency of Kṛṣṇa, so has a connection.

Madhvācārya also says: "*mukta pragraha mṛti*," and "*yahat satya yahat satya*." All these classifications, every word, every meaning if not forced to take another direction will go direct to Kṛṣṇa. His potency, everything connected with Him.

Kalidāsa says in *Raghumantha* (?) in the beginning passage:

*bhagatha viva samprikto bhagat pritibutay jagatat pitaro vande parvati
paramesvaro ?*

bhag atha, word and meaning, *bhagatha viva samprikto*, this Pārvatī, Parameśvara, Śiva and His potency, Pārvatī. How they're connected naturally, just as *bhag* and *atha*, word and it's meaning, *bhagatha viva samprikto*. So I bow down to them, I show my obeisance to them, *bhagatha viva samprikto bhagat pritibutay*, so that I may have command of a free flow over both word and meaning

End of recording, 11/12.5.82

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