

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

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**Śrīla Śrīdhara Mahārāja:** ...only accept from his disciple and his son, Parajan, the son may defeat me.

**Atreya Ṛṣi:** Jaya.

**Śrīla Śrīdhara Mahārāja:** The disciple may defeat me, so we shall try to enhance the property left to us by our father.

**Atreya Ṛṣi:** That is only possible...

**Śrīla Śrīdhara Mahārāja:** ... and not allow ourselves to go down, in this way...

**Atreya Ṛṣi:** This is only possible if we ISKCON devotees can say that our God brother can also defeat me. That is also all right.

**Śrīla Śrīdhara Mahārāja:** ISKCON, you will try to be sincere. There is possibility, there is possibility also that the power makes us mad.

**Atreya Ṛṣi:** That is correct. That's possible. It's an exception.

**Śrīla Śrīdhara Mahārāja:** We should save ourselves from that. Sometimes our friends they will come and remind one another. Anyhow it must be a living body not dying. Living, growing body.

**Atreya Ṛṣi:** Yes, exactly. And even if some parts of the body are dying we must go on with the living body, and correct.

**Śrīla Śrīdhara Mahārāja:** Yes, and to invite vitality whenever it gets, of course in the right line.

**Atreya Ṛṣi:** Yes. Exactly.

**Śrīla Śrīdhara Mahārāja:** Eliminating all: *anyābhilāṣitā-sūnyam*, the books, the documents are there.

**Atreya Ṛṣi:** Yes. Instructions are there.

**Śrīla Śrīdhara Mahārāja:** The books, the Swāmī Mahārājaji's documents, the *Bhāgavatam*, the documents are there and reading the documents we shall recover the properties unknown to me.

**Atreya Ṛṣi:** Yes. Exactly.

**Śrīla Śrīdhara Mahārāja:** In this way the *śāstra* is there, the Gurus are there, they are not envious to us, all liberal.

**Atreya Ṛṣi:** You're here also, you're giving us good advice.

**Śrīla Śrīdhara Mahārāja:** We must have to have closer connection with them, and to keep up the vitality of the machinery. There we can take the advantage of the machinery. But at the same time to keep up the vitality of the machinery we shall be always alert to keeping with the living connection with the living thing.

**Atreya Ṛṣi:** Jaya.

**Śrīla Śrīdhara Mahārāja:** Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

**Bhakti Caru Swāmī:** There is another consideration, I was just thinking, that is to look at it from Dhīra Kṛṣṇa Mahārāja's point of view also, that he's starting something new. Now ISKCON leaders should accept him or what he's doing...

**Atreya Ṛṣi:** Of course, of course.

**Bhakti Caru Swāmī:** Like then only they'll be able to cooperate...

**Śrīla Śrīdhara Mahārāja:** They should be open for that.

**Atreya Ṛṣi:** Yes. They are open. I mean they may not be, but I'm open.

**Śrīla Śrīdhara Mahārāja:** They should be open otherwise they will be rotten. If they are apathetic towards that, that new light, new light, ever new light, that connection, then it is sure that they will have to go down, the committee. So the, in the trade also, this \_\_\_\_\_ indent and...

**Atreya Ṛṣi:** Dhīra Kṛṣṇa Mahārāja is...

**Bhakti Caru Swāmī:** Export and import.

**Śrīla Śrīdhara Mahārāja:** Export and import.

**Atreya Ṛṣi:** Yes, give and take, exactly, balanced.

**Śrīla Śrīdhara Mahārāja:** That is dynamic, export and import must be careful of both the sides, exporting and importing.

**Atreya Ṛṣi:** Yes, give and take.

**Śrīla Śrīdhara Mahārāja:** Otherwise bankrupt.

**Atreya Ṛṣi:** Yes. Definitely. His intentions are very good. He's very sincere, he's very sincere.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

**Bhakti Caru Swāmī:** That way Atreya Ṛṣi Prabhu is very broad minded. He always gives...

**Śrīla Śrīdhara Mahārāja:** And also very cautious and very affectionate.

**Bhakti Caru Swāmī:** But he's very outspoken also. He's not very popular among the GBC.

**Śrīla Śrīdhara Mahārāja:** Impartial. Impartial and unprejudiced, one who can conquer his prejudice he can stand in the line of...

**Atreya Ṛṣi:** I'm only prejudiced for sense gratification.

**Śrīla Śrīdhara Mahārāja:** And to detect that, the eye is with you. Ha, ha, ha. That is your wealth: that is your wealth that you have got the eye.

*om ajñāna-timirāndhasya jñānāñjana-śalākayā  
cakṣur unmilitam yena, tasmai śrī-gurave namaḥ*

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

**Atreya Ṛṣi:** That's your mercy, and my Guru Mahārāja's mercy.

**Śrīla Śrīdhara Mahārāja:** You're given the eye to see. That is the most important, what is good and bad, and then to accept and reject. First the eye is necessary. Nitāi. Eye, then there is justice: above there is mercy. In the plane of mercy, justice is the standard, but above that...

**Atreya Ṛṣi:** Yes. That is what is lacking Mahārāja...

**Śrīla Śrīdhara Mahārāja:** That is mercy, land of mercy, compassion, grace.

**Atreya Ṛṣi:** Yes, compassion. How to get that Mahārāja?

**Śrīla Śrīdhara Mahārāja:** To aspire after *śraddhā*, faith, faith aspiration, earnestness, then the negative, to increase the quality of our negativity, that we are so mean: the positive will be automatically attracted. Try to increase the power of your position as a negative one, *trṇād api sunīcena, dainyam, ātma-nivedanam*, surrender, hankering, that is our wealth. We are *śakti*, potency means negative side, increase your negative side and the positive will automatically be attracted towards you.

**Atreya Ṛṣi:** I had, I was in Purī for two nights I dreamed of the same concept. By Lord Jagannātha's mercy I was dreaming that I was surrendering...

**Śrīla Śrīdhara Mahārāja:** Mahāprabhu inundated the place with tendency and emotion divine.

**Atreya Ṛṣi:** It was wonderful, but when I am awake I am a rascal. I am not surrendered. In my sleep, a little bit...

**Śrīla Śrīdhara Mahārāja:** You have been allowed to see your future, your future plane of activity.

**Atreya Ṛṣi:** Yes I hope that it is true. I hope it is true.

**Śrīla Śrīdhara Mahārāja:** Yes, yes, that is the land of mercy.

**Atreya Ṛṣi:** I was crying.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. So you are fortunate, you are fortunate. In previous life you have done enough. As a result of that you are in such a position. Wherever we are born in whatever nationality, that is external stages of civilization. But independent of this outer civilization there is another plane within us and outside, and that is of that characteristic, most fundamental, spacious. *Kola kasta* [?] *Kola* [?] means the developed thing and the *kasta* means background. In the background there are so many pictures and so many models may be constructed, but the *kasta*, the background, the extreme walls, the plenary thing which accommodates so many *kola* of developed substance on that background, on that plane, the plenary position is acquaintance, nature, we are to imbibe. We have to look for the plane of highest good, beauty. All developed in two sides, in the way of misunderstanding and the way of proper understanding. Yogamāyā, centre carrying, carrying towards the centre, carrying away from the centre, two ways and two sorts of development. This *māyik* development, this is said to be the perverted reflection of the original. By tracing in the shadow we can have some knowledge of the original, by analysing the shadow, the shape and other things. We can have some idea of the original. So the *rasa*, *rasa vibhag*, differentiation in the existence of *rasa*. That has been detected in that way as it is given to us by the scriptural authorities.

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād  
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ  
[rādhā-kuṅḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt  
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ]*

["The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṅḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṅḍa, which is situated at the foot of Govardhana Hill?"] [*Upadeśāmṛta*, 9]

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas  
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ  
[tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā  
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī]*

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication

and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places." [Upadeśāmṛta, 10]

How the development is to be traced in the spiritual side, in the divinity. This has been given by direct inspiration of Mahāprabhu by Rūpa Goswāmī, *karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas. Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate.*

[*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate  
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah  
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate  
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*]

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best." [Garuḍa-Purāṇa] & [Hari-bhakti-vilāsa, 10.117]

& [Bhakti-Sandarbha, 117]

In *Garuḍa-Purāṇa* - how to trace the development in the right way: way of truthfulness. Life means adjustment, readjustment, life means, can't stop still, life does allow us to be stand still. Progressing, and that sort of temperament must be kept, must be created if it is possible. That I shall make progress, progress, I shall increase the property of my paternal inheritance. That should be our attitude.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.  
Gaura Haribol. Nitāi Caitanya. Dayal Nitāi. Nitāi Caitanya. Nitāi Caitanya.

*yadi gaura nā hoita, tabe ki hoita, kemone dharitām de  
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke  
madhura vṛndā vipina mādhurī praveśa cāturī sāra  
baraja yuvatī bhāvera bhakati śakati hoita kāra]*

["If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. *Rasarāj-Mahābhava* - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

Vāsudeva Datta he says, Vāsudeva Ghosa, one of the principle associates of Rādhārāṇī, *aṣṭa-sakhī*, one of the *aṣṭa-sakhīs* in Vṛndāvana, and here one *sakhī* was Vāsudeva Ghosa. And he says in appreciation of Mahāprabhu incarnation, His descent here: “How could I keep up my life if Gaurāṅga Mahāprabhu did not come down? If I did not come in touch of Gaurāṅga Mahāprabhu how could I live at all? As a soul near to life, so near to vitality. It is the vitality of the vitality. If this sort of more efficient vitality I could not come in touch, then I should then I should have been finished.” In this way of nearness he’s accommodating Mahāprabhu. “I could not, I could not live at all if I had not such sort of nectar extended in me. It was simply impossible for me to go on with my life. *Yadi gaura nā hoita, kemone hoita*, the whole thing seems to be like a...

...

The quality of culture should be considered. That is the important thing, culture.

Gandhi told, “That Jawaharlal [Pandit Nehru] by birth Hindu, and by culture he’s British, and by creed he was a Mohammedan.” Gandhi.

But Swāmī Mahārāja told that, “We have heard, that by birth he may not be a Hindu.”

In close connection with this Motilal family, and another Kashmeeri, Muslim family. A very close friend, very intimate. One gentleman who was the editor of the paper named Independent.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Gaura Haribol.

**Akṣayānanda Mahārāja:** Kesi Damona, yesterday he came also.

**Śrīla Śrīdhara Mahārāja:** Oh! With another gentleman?

**Akṣayānanda Mahārāja:** Yes. He’s staying in Māyāpur.

**Śrīla Śrīdhara Mahārāja:** He’s there, and you have come alone. Gaura Hari. He comes from?

**Devotee:** London.

**Śrīla Śrīdhara Mahārāja:** Today Jayatīrtha Mahārāja is expected there?

**Devotee:** Yes, he is coming about eleven thirty.

**Śrīla Śrīdhara Mahārāja:** Along with, his own disciples?

**Devotee:** Just one servant.

**Śrīla Śrīdhara Mahārāja:** And no news of that gentleman, Haṁsadūta?

**Devotee:** I saw him in Delhi, about three days ago, he was leaving India.

**Śrīla Śrīdhara Mahārāja:** I had told him go to visit Laṅkā, Śrī Laṅkā.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. What was your point yesterday?

**Devotee:** I was trying to understand...

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

**Devotee:** I have another question, a philosophical question. The *jīva* in *māyā*, in the material energy before he meets a *sādhu*, before he meets a *sādhu*, when he gets the human form, does he have free will in how he engages in *māyā* or is he completely dominated? And what is the relationship between his destiny and the actions he performs, how much he can choose or is he just completely driven...

**Śrīla Śrīdhara Mahārāja:** What does he say?

**Akṣayānanda Mahārāja:** How much independence does the *jīva* have, to serve *māyā* or to serve Kṛṣṇa?

**Devotee:** No \_\_\_\_\_ [?]

**Akṣayānanda Mahārāja:** You have to make the question a little clearer.

**Devotee:** He wants to know, before the *jīva* meets the *sādhu*, before he's in the material energy, how much free will does he have, how much choice does he have?

**Śrīla Śrīdhara Mahārāja:** Before he meets the *sādhu* when wandering through the different positions when he meets the *sādhu* that depends on the *sukṛti*, *ajñāta* and *jñāta-sukṛti*, then *śraddhā*. And according to the quality and quantity of the *śraddhā* then he will be able to cooperate with the *sādhu*.

**Devotee:** But before he meets the *sādhu*, in the human body how much free will does he have, is he completely dominated by *māyā*, or can he choose what form of sinful activities...

**Śrīla Śrīdhara Mahārāja:** Free will at that time is secondary, it is there, but the *sukṛti*, *śraddhā* that has taken the primary position, it guides it. Before that *māyā* was principle thing and free will suppressed, and now we have accommodated *śraddhā*, then free will is predominated by that *śraddhā*, free will follows *śraddhā*.

**Devotee:** How can a person engage in, or accumulate *sukṛti* if he has no knowledge of these matters?

**Śrīla Śrīdhara Mahārāja:** That is passive, independent of him, some *sādhu* by his free will he takes, utilises some of his energy without his consciousness, *ajñāta-sukṛti*. And then that develops to a stage, then he feels some inner tendency to do, to help something, *sādhu*, without knowing what benefit he may get or not, subconscious region, intuitively. Then when *śraddhā* comes on the surface then he finds himself tempted, why he should meet *sādhu*. Then comes and talks with the *sādhu*, and thereby the comparative study of good and bad, all these things expressed in consciousness, in the conscious area.

**Devotee:** So ultimately it is dependent on Kṛṣṇa. It's ultimately dependent on Kṛṣṇa to send the *sādhu*.

**Śrīla Śrīdhara Mahārāja:** Not always, the *sādhu*, the nature of *sukṛti*, the *sukṛti*, the *śraddhā*

created by *sukṛti* that will help him to select *sādhū*. The red robe does not mean a *sādhū*. The *sādhū* according to his faith, *śraddhā* means faith. Birds of the same feather flock together, so *sādhū-saṅga*. Who is *sādhū*? He eliminates other *sādhū*s and selects Kṛṣṇa *bhakta* as *sādhū*. The *śraddhā* lies in *sukṛti*, the type of faith, the quality of faith. It may be of different types, but real faith, real *śraddhā*, that will guide. So *sādhū*, some Brahman *darśana*, some Paramātmā *darśana*, some Bhāgavat *darśana*, some Kṛṣṇa *darśana*, differentiate. The nature of *sukṛti* that should be the primary cause: the quality. The *sukṛti* that he got came from a Kṛṣṇa *bhakta*, or a Nārāyaṇa *bhakta*, or a Māyāvādī *sādhū*, it will depend on it. So, on the whole it is:

*brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]*

[“Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 19.151*]

That is in the infinite, not in finite calculation.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

So Mahāprabhu laid stress in *jñāna-sunya-bhakti*. If we approach this side, no end, analysis, analysis, analysis - atom, electron, proton, neutron, we’ll go on. And bigger also, the ether, then something else, something else, that is all, no end. *Aṅor aṅīyān mahato mahīyān* [The Paramātmā aspect and the Brahman aspect, *Kaṭha Upaniṣad, 1.2.20*] So middle point, middle side, *Bhagavān madhyama akar*, in the centre. So don’t try to find Him in the last extremity, nor in the nearness, but in the middle sphere, to try to find Him where you are, and similar to you.

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

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

Your necessity will be removed, satisfied by Him. Not by the circumference, and nor by the smallest part of the material conception. But only by surrender you can connect with Him. And in what way He will, He best treating to you, He will decide, let Him to decide. Hare Kṛṣṇa, no prayer, only address, Hare Kṛṣṇa. ‘I want you.’ No petition of any colour. ‘You decide what will suit me, You consider. Only I want You. I’m in danger. I want Your protection. How to do? That is decided by You. It is not my decision.’ There we get most from His consideration. So only to try to increase, if possible, the degree of surrender, that is what is necessary really in us: surrender, *ātma-nikṣepaḥ*. The *śaraṇāgati* has been analysed in six ways.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*  
*rakṣiṣyatīti viśvāso, goptṛtve varaṇam tathā.*  
*ātma-nikṣepa kārpaṇye, [ṣaḍ-vidhā śaraṇāgatiḥ*  
*evaṁ paryāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

[To accept everything favourable for devotion to Kṛṣṇa. To reject everything unfavourable for devotion to Kṛṣṇa. To be confident that Kṛṣṇa will grant His protection. To embrace Kṛṣṇa’s

guardianship. To offer oneself unto Him. To consider oneself lowly and bereft.”]  
 [Caitanya-caritāmṛta, Madhya-līlā, 22.100]

Śrī Jīva Goswāmī says that *goptṛtve varaṇam*, that is the central, centre of *śaraṇāgati*, *goptṛtve varaṇam*, to call Him, to give protection, ‘protect me,’ prayer for protection, *goptṛtve*. *Gopta* [?] means *rakta tattva palankatva* [?]. ‘Take my charge.’ There is the gist of *śaraṇāgati*. ‘Please take my charge. I’m unable. I’m unfit. I’m undone. Please take my charge.’ That is the very life of *śaraṇāgati*, according to Jīva Gosvami. That is the centre, and what is favourable to accept that, what is opposite to reject that. And trying to caste one’s own self at His feet. ‘I’m the meanest of the mean. I’m the most helpless. So I want your shelter. You please take charge. I’m unfit to take the responsibility for my own good management.’ So the central attempt should be of that type. ‘I can’t tolerate any longer any independent life, my Lord. I’m disgusted to go on with a life independent. I can’t, that is, I want slavery.’

*Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

‘I want to be Your slave. Others may be, but I do not think myself to be developed enough to take my own charge, my own responsibility. I’m so reckless, so mean, so worthless, so useless, so useless, so please accept me. Any service of Your feet, anyhow give me shelter. I don’t rely on me. I have come to take shelter under Your holy feet. You are my guardian.’

That is *śaraṇāgati*. Hare Kṛṣṇa. *Goptṛtve varaṇam*, to accept Him as guardian, absolute guardian, *goptṛtve varaṇam*. It is difficult for the finite to stand with head erect. In the clash that is going on between the so many souls, the competition. Everywhere there is competition, so it is really the most intelligent way to have the Supreme Power as guardian.

‘I can’t stand this competition in this world. So I want really to have a guardian, a protector. I want protection. I’m disgusted with this continuous battle, fighting with the environment. I don’t find any rest, always in competition.’ *Sa-tulyātiśaya-dhvaṁsaṁ, yathā maṇḍala-vartinām*.

*evam lokam param vidyān, naśvaram karma-nirmitam*  
*sa-tulyātiśaya-dhvaṁsaṁ, yathā maṇḍala-vartinām*

[“One cannot find perfect happiness even on the heavenly planets, which one can attain in the next life by ritualistic ceremonies and sacrifices. Even in material heaven the living entity is disturbed by rivalry with his equals and envy of those superior to him. And since one’s residence in heaven is finished with the exhaustion of pious fruitive activities, the denizens of heaven are afflicted by fear, anticipating the destruction of their heavenly life. Thus they resemble kings who, though enviously admired by ordinary citizens, are constantly harassed by enemy kings and who therefore never attain actual happiness.”] [Śrīmad-Bhāgavatam, 11.3.20]

\_\_\_\_\_ [?] Nava Yogendra \_\_\_\_\_ [?]  
 \_\_\_\_\_ [?] No, one of the Yogendras in his advice.

*evam lokam param vidyān – duḥkha-hatyai sukhāya ca*

*karmāṇy ārabhamāṇānām, duḥkha-hatyai sukhāya ca*  
*paśyet pāka-viparyāsam, mithunī-cāriṇām nṛṇām*

[“Śrī Prabuddha said: Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavours to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that

they inevitably achieve the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases.”] [*Śrīmad-Bhāgavatam*, 11.3.18]

The soul, *jīva* soul, to kill the misery and to achieve happiness, pleasure. But first he begins with *karma*. *Karmāṇy ārabhamāṇānām, duḥkha-hatyai sukhāya ca, duḥkha-hatyai*, to kill misery, to do away with the misery and to get pleasure. For this purpose he takes up the way of *karma*, trying to elevate one’s own self to acquire some energy. And to consume something, and to distribute to the friends, and to deceive the enemies, in this way he wants to achieve some sort of pleasure in life.

*karmāṇy ārabhamāṇānām, duḥkha-hatyai sukhāya ca  
paśyēt pāka-viparyāsam, mithunī-cāriṇām nṛṇām*

And to get maximum pleasure he finds he must accept a wife, mainly, pleasure depends on that sort of life, to get pleasure he takes a wife.

*karmāṇy ārabhamāṇānām, duḥkha-hatyai sukhāya ca  
paśyēt pāka-viparyāsam, mithunī-cāriṇām nṛṇām*

[*nityārtidena vittena, durlabhenātma-mṛtyunā*]  
*grhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś calaiḥ*

[“Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one’s so-called home, children, relatives and domestic animals, which are all maintained by one’s hard-earned money?”] [*Śrīmad-Bhāgavatam*, 11.3.19]

When he begins a married life to make himself happy, but gradually comes to face the adverse circumstance, *grhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś calaiḥ*. Then after accepting a wife he finds that a permanent quarter is necessary, what was already unnecessary, he could take rest in any place. But after entering into the conjugal life a fixed house is necessary, a home is necessary, *grhā*. Then *āpatyā*, next the issue [children] come, appears *āpatyā*. *Paśubhiḥ*, then either the cow, or horse, or dog, something, some help from the animals also necessary. *Grhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś*. Then he becomes to face the stern reality, one by one vanishing, to repair the building, then for the upkeep of the family some doctors, medicines, food, etc. And the cows or horses they are also dying, and to fill up the gap. In this way more and more energy and instead of pleasure, the labour, misery, that is capturing the major position. *Grhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś*. And then after all everything is vanishing, changing, so we cannot rely for ever for our happiness, for pleasure, on any mortal thing: that becomes the conclusion. I am taking by one hand, another hand is passing away, he’s always in the want. So in the company of mortal wealth, elements, we can’t find real happiness, happiness proper. This conclusion he comes to, *kā prītiḥ sādhitaiś calaiḥ*. *Grhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś*. *Evaṁ lokam param vidyān, naśvaram karma-nirmitam*. In this way he comes to calculate, that not only this life but in after life in heaven also we are told that Indra after his term is over but he had to come down.

*ābrahma-bhuvanāl lokāḥ, punar āvartino ‘rjuna*

[*mām upetya tu kaunteya, punar janma na vidyate*]

[“O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth.”] [*Bhagavad-gītā*, 8.16]

So by giving some gift I get it untroubled in my afterlife in a higher plane, but that is also finished, that has got also a finishing, end, so: *kā prītiḥ sādhitaiś calaiḥ*, and *evam lokam param*, this life and the afterlife in the relativity of the mortality. *Param vidyān*, *naśvaram karma-nirmitam*, and *karma-nirmitam lokam*, which is earned by material energy, the pleasure that we shall try to earn by exercising many here in the material energy, is *kayshna*, is always diminishing, changing, going, *naśvaram karma*.

*Sa-tulyātiśaya-dhvaṁsam*, there is another trouble there, *sa-tulyātiśaya-dhvaṁsam*. A life when living in this way, we’re in the midst of these troubling circles, different circles of life, *sa-tulyu*. Generally we are in competition with the same class. I am merchant, I have got competition with another merchant of a similar nature. I am a student, I have competition with another student. In this wherever I shall go I have to face this field of competition. Combination, *sa-tulyu, atīśaya, dhvaṁsam*. *Sa-tulyātiśaya-dhvaṁsam, yathā maṇḍala-vartinām*. There is competition amongst the co-workers. *Sa-tulyātiśaya-dhvaṁsam, yathā maṇḍala-vartinām*.

That is, I missed the link. Anyhow, the meaning goes this way: I want to cross him. I cannot be pleased if I can’t defeat my equals. And I had... Ah! In a circle of my life, of elevationists, we find three classes, some equals, some superiors, holding superior position, and some of lower position. So, who are holding the equal position, they fight them, and the jealousy for the upper. And when I improve my condition, again, I have got thousand rupees income and my competition with the persons of that income, I want to cross them. When I just cross them and go up, then the ten thousand income, they come within my competition, and wherever I go I find I am always in the circle of competition, wherever I go. There I find there is equalled positioned men, and always in that competition. In this way, always living in the life of competition, then finally I have to go, disappointed. *Yathā maṇḍala-vartinām*. And always we find ourselves in the, in a circle, *maṇḍala-varti* and always some lower, some equal, and some higher. So always in competition we find ourselves and ultimately everything vanishes. *Yathā maṇḍala-vartinām*, up to Brahmā, this *amangala*, this death, death extends its jurisdiction up to Brahmā. *Sa-tulyātiśaya-dhvaṁsam, yathā maṇḍala-vartinām*.

*durlabho mānuṣo deho, dehinām kṣaṇa-bhaṅguraḥ*  
*tatrāpi durlabham manye, vaikuṅṭha-priya-darśanam*

[“For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved human life rarely gain the association of pure devotees, who are very dear to the Lord of Vaikuṅṭha.”] [*Śrīmad-Bhāgavatam*, 11.2.29]

A little after: then anyhow he comes across a *sādhu* then his life proper begins in this way. *Durlabho mānuṣo deho, dehinām kṣaṇa-bhaṅguraḥ*. He comes to realize that this human life is very, very rarely found. *Dehinām kṣaṇa-bhaṅguraḥ*. But it is very brittle, any moment it may be dropped down, and we may be deceived of this position. We can’t say for certain that I shall live so long, clearly can’t say. *Dehinām kṣaṇa-bhaṅguraḥ, tatrāpi durlabham manye, vaikuṅṭha-priya-darśanam*.

