

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāj

81.12.12

Śrīla B.R. Śrīdhara Swāmī: ...our shelter, that will be overhead, *āśraya*, shelter, shelter not below the leg but shelter should be over the head. The Vedic *mantra*, the principal *R̥g Veda mantra* (1.22.20) says: *tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ divīva cakṣur ātatam*.

[*om tad viṣṇo paramam padam sadā, paśyanti suraya divīva cakṣur ātatam
tad viprāso vipanyavo jāgrvāmśāḥ, samindhate viṣṇor yat paramam padam*]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*R̥g Veda*, 1.22.20]

The holy feet of Viṣṇu, *yaḥ idam viṣṇuḥ vyāpnotīti*, who is pervading everywhere, His feet, His lowest portion towards us, *paramam*, that is not to be neglected. That is very highly qualified from all standpoints, from the standpoint of fine existence, knowledge, as well as sweetness, *paramam padam*. *Sadā paśyanti suraya*, the scholars they're always conscious of that fact, their real basis of life is there. Not an animal wandering in the forest or on the earth, or mountain, or jungle. But the real man is in his consciousness, and conscious of some higher entity, always. *Sadā paśyanti suraya*, always seeing that, looking at that, conscious of that idea, ideal. *Divīva cakṣur ātatam*, vaguely or in a mystic way? No. As we see the sun in the sky so conspicuous, so clear, and so real. *Tad viṣṇo paramam padam*. So we shall really live and move in that higher consciousness, we are a child of that conscious world. So at the conclusion of *Śrīmad-Bhāgavatam*, Śukadeva is giving warning to Parīkṣit Mahārāj, "The last, what I have got, what I have told to you so long, the firm basis you must be conscious of. What is that?"

[*tvaṁ tu rājan mariṣyeti, paśu-buddhim imām jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅksyasi]*]

["O King, give up the animalistic mentality of thinking: 'I am going to die.' Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

The serpent, that is the cheating, deception, serpent is the type of deception, stealthily it comes to bite and kills. Stealthily the ignorance has come and taken you down to the world of animal consciousness, and we are all moving under the deception we are this heavy flesh and blood, and for that, heavier earth is necessary to lift us above, on its lap."

Divīva cakṣur ātatam, so our, *maṛiṣyeti paśu-buddhim imām jahi*, do away with you animal consciousness that you are flesh and blood. No, you are not limited within flesh and blood, but you are a conscious unit and you won't die. You are not a member of this dying world where everything is sure to die. Only for this misidentification this has come as a necessary truth on you, 'that you are to die, you are to become infirm, you are to be born, you are to suffer from disease,' all for misidentification of your self with this body. So *maṛiṣyeti, paśu-buddhim imām jahi*, this is animal consciousness that you are an animal.

But you are not so, you are a conscious unit, you are spirit, you are soul. Not only is the soul immortal, not only does God exist, not only He is the dispenser of good and bad, everything - but we, ourselves, are units of the conscious world. So *paśu-buddhim imām jahi*, separate yourself eternally from that mania, from that misconception, misidentification, false identity with this material aspect, which is the result of your degraded life. Be reinstated to your glorious position that you are soul. And at the same time how it is possible? You are *tatastha* by constitution so you cannot stand on your own legs, you must have some shelter, either this mundane, considering yourself identified with the mundane world, or you must have some shelter above your head. Above your head, *tatastha*, you must have shelter from the *Śvarūpa-śakti* land, final land.

Paramam padam sadā, paśyanti suraya divīva cakṣur ātatam, cakṣur, viṣṇo paramam pada, how His divine feet, the conception of the divine feet of Viṣṇu, of Nārāyaṇa, of Kṛṣṇa, that is, *paramam padam*, like sun to you in the material comparison. That is seer, that possible seeing, feeling, if He is withdrawn everything is dark. If Viṣṇu's *paramam pada* is withdrawn then everything will be dark. That is the light of light. And you must have a continuous eternal consciousness that above you there is another soil and your shelter is there, and you are a soul unit. This diabolical change you must have to adjust within you. That is your shelter. This is not your shelter; this is a prison house for you. So this broad and graphic comprehensive consideration must be at the basis of spiritual understanding. Otherwise we'll have to be *sahajiyā*, imitationist. Imitationist, we are to cross this Hindenburg line.

Then, *tad viṣṇo paramam padam*, this is the basic advice of *Ṛg-Veda*, the first *Veda* that comes down from the upper world to this world. The primary conception which is needed from you all is that you must think that there's a world above, and that 'above' means in the line of consciousness. Your highest acquaintance is that you are conscious, and that conscious world is above you on your head. You must have to adopt that as your shelter. You'll move and live there. The diabolical change, here, you are in the atmosphere of exploitation, but that is the land of service. There, you are to think in terms of service. That is on your head. That is the superior region, more superior than you are made of. So do you want that connection? Or you will be better to reign in hell? Do you like to reign in hell or to serve in heaven? What do you like? You consider and then come out. If you do such, then you will have a land, you have got prospect, you have got everything up to Kṛṣṇa, the Absolute, you can reach. Otherwise you are to have eighty-four *lakhs* [8,400,000] of species.

*jāla-jā nava lakṣāni, sthāvarā lakṣa vimśati
kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam
triṁśal lakṣāni paśavaḥ, catur lakṣāni mānuṣaḥ*

[In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species."]

[*Viṣṇu-Purāna*]

These are the eighty-four lakhs of classification under which you are to wander, action reaction, in this way. You are to select what you want to do. Do you want to be a member of the land of mortality, *janma-mṛtyu-jarā-vyādhi* (birth, death, old age and infirmity) - or immortality? Then you are to pay for such ticket. And you are to take the visa. You have to be prepared for such categorical beginning. And creed, the bond, you are to sign. That cause, that slavery,

*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'
[kṛṣṇera 'tatasthā-śakti' bhedābheda-prakāśa']*

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."]

[*Caitanya-caritāmṛta, Madhya-līlā, 20.108*]

That mystic land, the land of infinite hope and prosperity and prospect, if you want to go there you will have to go as a slave, as a slave, because that is made of higher stuff than you yourselves are.

vaikuṅṭhara pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṅṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā, 5.53*]

They're all conscious, everything made of consciousness, spirit. And again, upper, that is *ānandam*, made of not only consciousness, but it is endowed with - just as medicine in the beginning it may be bitter, but in the higher stage the sweetness is added in the medicine. So in *rāga-mārga*, in Kṛṣṇa-loka, there is not only consciousness, but there's sweetness, the beauty, that is the prevailing element there.

So, ideal - when a ship without a rudder is moving distance, this way, that way, in the ocean. But if a particular ideal we have got, the Kṛṣṇa, Mahāprabhu, *Bhāgavatam*, then I am captivated, captured. This tuft of hair is tied with the feet of Guru Mahārāj and the divine grace. The tuft of hair captured, the head is captured there, and everything will be done through the head, the most reverential part of my body in this material world. So, one who has got a good ideal, he is in possession of a valuable wealth. Otherwise, these things, this *kanak, kāmīnī, pratiṣṭhā* - the popularity, then the materials of sense

pleasure, and the money - all these things, but they're all animal consciousness. They're all properties in the land of animal consciousness. A diabolical change must be effected within us if we want really a life to be worth living.

So, ideal - a man should be judged by his ideal. What sort of ideal, how great an ideal has he got? And he's trying to realise that. The man of the future, the man of tomorrow, should be judged by his ideal. If his ideal is great, he is great, because if he's sincere, tomorrow he'll reach there. After a few days he will reach there. So we should be judged by our ideal. I may not attain it. It is not very easy. It is not rotten goods that are to be very cheaply sold in the market. It is costly. But whatever may be the cost it does not matter.

'I want not less than that highest thing, that *Advaya-jñāna*, that Autocrat, that Goodness Autocrat, that Absolute Autocrat, that Supreme Most Commander of everything. I want that, nothing less than that. And I should live and move and feel myself, or whatever I shall do, at every second I shall have to realise that I am meant for that, I am meant for my ideal. I have no time to waste to hesitate for this or that.

Every moment, if with the ideal in our heart we move, every way, every minute I shall make some progress towards it if I can keep intact my relationship with my ideal. So that will control, that will inspire me, to any and every action, whatever I do, undo, take rest, but that is on my head, on my head. And that will gradually take me out of all these entanglements and enticements. And one day or other I shall be able to reach there.

*jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ*

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."]

[*Śrīmad-Bhāgavatam*, 11.20.27]

"One who has by chance, has got a taste for Me - *jāto-śraddho mat kathāsu* - he has anyhow acquired some taste - *mat kathāsu* - in My talk, in My activities, in My movement, in Me, anyhow got some attraction - *jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu*. So necessarily, no other temptation can catch him and keep him under it any longer. *Nirviṇṇaḥ sarvva-karmmasu* - indifferent to all other activities and the results and outcome of that.

Veda-duḥkhātmakān kāmān - he can understand within that all other things they give some unpleasant reaction. 'I'm in the midst of so many things already acquired. It is not very easy to leave them at once at my sweet will. Previously I had some obligation, I incurred it consciously, and abruptly I cannot cut off their connection. They won't let me loose, get free.' So - *veda-duḥkhātmakān kāmān* - he can conceive that these are all pain

producing. *Parityāge 'py anīśvaraḥ* - but helpless, can't make himself free at once from their clutches. Because of the already incurred debt the debtors won't allow him to get out."

*tato bhajeta mām prītaḥ śraddhānur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan*
[Śrīmad-Bhāgavatam, 11.20.28]

"But what *śraddhā*, the pure attraction he has acquired for Me, that is of eternal nature. That cannot be subdued, or that cannot be cut off by any mundane, ordinary attempt. *Tato bhajeta mām prītaḥ śraddhānur dṛḍha-niścayaḥ* - though undergoing so many different ways and types of suffering, but he goes on with My remembrance, aspiration, earnestness for Me.

Śraddhānur dṛḍha-niścayaḥ - and as much as he's compelled to suffer from the pressure of the environment, the firmness in Me becomes more and more sure, invulnerable. And by the tests of all these stands beyond, and grows beyond the jurisdiction of these mundane forces.

Bhajeta mām prītaḥ śraddhānur dṛḍha-niścayaḥ - as much pressure comes from outside, so much firmness he feels in the necessity of My help to him.

Tato bhajeta mām prītaḥ śraddhānur dṛḍha-niścayaḥ juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan - at the same time he gives his back towards all these pains of the world, and keeps Me in the front, and begins to move onward.

Juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan - 'whatever You like, You can do, will do. I can't say anything if my Master looks at it. It is His jurisdiction. But I won't leave my new ideal - I can't. Whatever my come, it may happen, no mind.'

Juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan - and at the same time he's abusing himself, 'what have I done? What have I done? It is rather the justice that I should be tormented; I should be troubled, in such ways. It is not wrong. It is not wrong. It is the just thing; just dealings have come over me. Because why should I have committed? I entered this wrong alliance, entered into the tribe of the *goondās* for exploitation. The reaction that is coming on over me that is well and good.' Blaming himself, not to blame the environment, not to blame the agents that are causing trouble to us, but the concentration comes within that. *Garhayan* - he's blaming his own self, his own free will, own fate, in this way. That should be, that becomes the nature of his temperament at that time. He does not try to look and place the fault on the shoulders of others, but the whole burden he takes on his shoulders. 'Yes, and the nature, the environment is doing justice to me, the traitor, the ambitious, the oppressor of the environment.'
Duḥkhodarkāmś ca garhayan.

*proktena bhakti-yogena [bhajato mā 'sakṛn muneh
kāmā hṛdayā naśyanti sarvve mayi hṛdi sthite]*

["When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed."] [Śrīmad-Bhāgavatam, 11.20.29]

Proktena bhakti-yogena - when he's in the mood of such consciousness the *bhakti-yoga* becomes *dr̥ḍha*, it is more and more intense, more and more intense. When he began to blame himself then the intensity of his progress...

Proktena bhakti-yogena bhajato mā 'sakṛṇ muneh - then his attempt to make progress, to increase his progress, *bhajato mā 'sakṛṇ muneh*, more and more with accelerated motion his intensity grows.

Kāmā hṛdayā naśyanti sarvve mayi hṛdi sthite - then, by My appearance, gradually, all his internal and external discrepancies, *naśyanti*, gradually destroyed, evaporates. *Sarvve mayi hṛdi sthite* - when by such type of approach he reaches My domain, or rather, I come down, I extend My existence to his heart, then everything else disappears, *sarvve mayi hṛdi sthite*.

[*bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*
kṣīyante cāsya karmāṇi, mayi dr̥ṣṭe 'khilātmani]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."]
[*Śrīmad-Bhāgavatam*, 11.20.30]

Then *bhidyate hṛdaya-granthiś* - all the ties and entanglements, corners, angles, all vanish, crookedness vanishes. Straight, plain, graphic, spacious, all-embracing temperament he finds in the midst of; his atmosphere changes."

In the meantime I want to mention a practical experience. One day I was sitting in that chair, suddenly was thinking something, I felt some higher subjective sphere has come down and surrounded my existence. I felt, what is this? I never experienced, I had some peep from far off, but a new conscious atmosphere has come down and it has covered, surrounded my whole existence, whole knowledge. What is this? There was perhaps (Arjunabhodi and other gentleman?) I could not but tell them, 'Just now I feel the higher, I consider myself to be some subjective existence, some higher subjective existence has come and surrounded my whole existence, whole feeling. Is it the *rasa* that came for Ajāmila? This next suggestion came to me, that the soul enters into a *rasa* and if this atmosphere, how it is covering my whole existence, conception of existence. Take me anywhere; I shall have to go there. My whole conception of my own self is surrounded. And wherever it will go I have no other way but to go within, and within that. And I find that it is a living thing. It has got its choice. It has got its freedom. Then I had some new experience, (the *svarūpa-śakti* hemisphere?) and I am, just when the earth moves, the tree, anything also, automatically has to move, so, new soil.

Bhidyate hṛdaya-granthiś - all the ties, with so many attractions, so many things of different type of things of different promise, different achievement, at once dissolves. At once dissolves, no necessity, no necessity of them in this land. *Hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. Hṛdayenābhyyanujñāto* [Manu, 2.1] - internal approval comes to insure that where you have come this is your land. *Chidyante sarva-saṁśayāḥ* - no room for any

doubt, all your hankerings are more than fulfilled here you'll find, *sarva-saṁśayāḥ*. 'I was searching; my whole body was searching only for me.'

In *Vaiṣṇava-padāvali* (*Anthology of Vaiṣṇava Songs*, by Jñāna Dasa), there is an expression: *prati aṅga lāge kānde prati aṅga mora*. In *mādhurya-rasa*, where Śrīmatī Rādhārāṇī is Śakti She say that, "My every limb is crying for the respective limb of My Lord. Not only My Self, but every part of My body earnestly aspiring for the corresponding part of My Master's."

So, *bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ* - every part stands a witness, 'Yes, we have come, have attained which we were searching after; the whole body and whole unit of the body; wholesale satisfaction. That this is my soil, this is my home; this is my home. The every atom of my body will say like that, that *chidyante sarva-saṁśayāḥ*. No trace of any doubt will be found, no room for that. But every atom will find their fulfilment. 'It is my home, it is my home. I am in home comfort I find.'

Kṣīyante cāśya karmāṇi - and also the force of reaction won't come to trouble him, to drag him down, or attract him towards the back. That is also cut up.

Mayi dṛṣṭe 'khilātmani - "And I am the fullest of the full perfection, and he will be able to feel everywhere My help, My assistance, My friendship. Wherever he will cast his glance, or move, or live, My friendship he will be able to trust. I am here, his friend is here. The friend is there, *mayi dṛṣṭe 'khilātmani*."

That should be the course of our life, the direction towards which we want to go. *Śrīmad-Bhāgavatam* says like that. Sweet, sweet home, sweet home; home, you are a child of that soil. This is, in one word that is the goal. Why is that the goal, highest goal? Because that is your home; *svarūpe sabāra haya, golokete sthiti*, this one word is sufficient to attract you. You are wandering in the foreign land, and that is your home. Home comfort you will get there and you won't be able to deny that. So back to God, back to home, back to Godhead.

To avoid the Christian conception of 'God', the 'Godhead', our Guru Mahārāj Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura], used the word 'Godhead,' because *bhagavatā*. God means a particular conception of the same. So 'Godhead,' what is at the back of the conception of God that is Godhead; that is *Svayam Bhagavān* - Bhagavān Himself, the highest conception, highest conception of God, that is Godhead, meant by that. So not back to God, but back to Godhead. That is the necessity of the name of the paper was given from such consideration. Back to God, back to home, it is a proverb perhaps, it is coming from previous time. But 'Back to Godhead' that means that *Svayam Bhagavān* which is the highest conception of God. So back to God, and that is the home is there, home is there.

So, we are running hither and thither, we have got no principle, no principle of life, unsettled, so our position is very sad, no rest from here, from one, two, three, five, six. In this way, but that is a troublesome life. I can't put my faith anywhere. That means I can't find any friend anywhere. Friendless I am moving friendless. I am moving

amongst the foreigners, enemies, sometimes. But I must have some friend, some friendly atmosphere. I must attain such a position that I can fetch full faith; I can believe, I can trust, such company, such company. Otherwise my life will be miserable, miserable. Everywhere, what direction I shall cast my glance I can't trust, I can't trust, all inimical. That is a particular prison house to live in that atmosphere, to live in a prison house, all uncertain, all untrustworthy. That is a very deplorable position. So, by God's grace it should come to us, that *śraddhā*. Not only I can trust, believe, but I shall have to, cannot but show my regard. Such a higher positioned life; that is *gurum evābhigachet*.

When we suffer from this uncertainty to the extreme, then we hanker after *Guru*, reliable source. Not only I can put something to him, we can trust him, but *Guru* means guardian who is a well-wisher of me more than I am of myself. 'Guardian' means a friend who thinks more about me than I myself think about me, who knows about my welfare more than I do, to have a guardian, friend, *Guru*.

So Narottama Ṭhākura says, *āśraya laiṅ bhaje tānre kṛṣṇa nāhi tyaje*: "If I get a bona fide guardian then my future is insured." Kṛṣṇa cannot dismiss him so easily, because my guardian has some solid position there; and if I can enter into the domain of his care, that of my guardian, then my position is insured. So, *āśraya laiṅ bhaje tānre kṛṣṇa nāhi tyaje*, *āra saba mare akāraṇa*: The others who have not yet been able to tie himself with the holy feet of his guardian, *Guru*, then his position is uncertain and he may be enticed by any agent to any direction. His future is deplorable.

So to have a real ideal in life, and also a living guardian, that is real guardian, to have, if we can catch through our *śraddhā*, then almost, our future is more or less insured. Only my duty towards my guardian, my Gurudeva; that will be my lookout and the others will be done automatically.

So, to run through the length and breadth of this wide world of this land of exploitation, nothing but exploitation of different natures, of different planes is visible, is existing. So only through *śraddhā* can we connect us with our highest goal and achievement and fulfilment; that should be solved. Then, real life begins. Otherwise like a ship without rudder that can be drifted away by the sea storm this side, that side, no end, endless, no meaning; no value.

Hare Kṛṣṇa. Gaura Hari. Nitāi.

Any questions?

Devotee: Guru Mahārāj, you mentioned that the material world is like a prison house. Are the demigods such as Brahmā and Indra also prisoners?

Śrīla B.R. Śrīdhara Swāmī: They are also prisoners, just as there are officers in the prison house. The prisoner also may become an officer in that jail government. Prison government, senior and qualified prisoners they are also given some chance of post. Is it not?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: So they are like that. They are also imprisoned but their position is a little higher and so they are given some duty. Just as a cowboy keeps his cows or a horseman keeps his horses, in that way. But they are also prisoners.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.
Dayāl. Nitāi Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

The man who went away with Vidagdha, was he a newcomer?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Newcomer, for the first time he came here?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: What is his name?

Devotee: Kṛṣṇa Vallabha.

Śrīla B.R. Śrīdhara Swāmī: Who's disciple? [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāj?

Devotee: That we do not know Mahārāj; new to us also.

Śrīla B.R. Śrīdhara Swāmī: Gaura Sundara. And what part he comes from you also don't know?

Nitāi Gaura Hari bol! Nitāi Gaura Hari...

End of side A, start of side B, 12.12.81

Śrīla B.R. Śrīdhara Swāmī: ... Just as *Bhagavad-gītā* says:

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

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

In short, three or four steps given here in the middle, but more elaborated in details there are seven stages. In *Gītā* from the matter, then *indriya* second, then third is mind, and the fourth is judiciousness - reason, and the fifth - soul. But these, in four, but in details there are so many subdivisions also. Bhūr-, Bhuvar-, Svar-, Mahar-, Janar-, Tapar-, Satya-loka. Then soul means Brahma, there, *yaḥ paratas tu saḥ*, the *saḥ* represents Brahma; and *indriya* the second or third stage.

Or the stone, that is also sub divided, the stone, the water, the gas, the hill, the heat, the ether, so many sub divisions in the matter also. In one word it is matter, but sub divisions from gross to fine you will find. In matter also, in the stone also you'll find the earth, the stone, the coal, the gold, the wood. So many things, hard things, gold, the silver, so many things in the sub division in the material world, and big division, that is the solid, the water, and then the heat, then the gas, then the ether, in this way. But all these felt by the senses, *indriyāṇi parāṇy āhur*; the senses are better than all the different conceptions of the solid. Then, the faculty of justice is categorically different from that of thinking, the impulse, "I want this, I don't want that." That sort of feeling is lower. And higher is, "No, don't want that, it will produce such bad effect in you," judiciousness, reason, intelligence. And then there is *citta*, *ahaṅkāra*, so many gaps not mentioned in *Gītā*. And then comes that soul, the realm of soul.

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!
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Dayāl Nitāi.

Devotee: Mahārāj. The conditioned soul gets some attraction to Lord Śiva at Maheśa Dhāma. What is the position?

Śrīla B.R. Śrīdhara Swāmī: Yes. There is a master of this Māyā, not a slave, slave of misunderstanding. But above misunderstanding he's in the relativity of misunderstanding, from the masterly position. In *Bṛhat-Bhāgavatāmṛta*, Sanātana Goswāmī has represented in this way. When one is liberated the Māyā Devī comes to him, "Why do you leave me? I like to serve you, you don't forsake me." In this way with submissive attitude she again comes to offer her service to Śiva, that is, the liberated soul. But if he's enticed by that charm, he may again enter here. But indifferently he can leave, "No, no, I have my engagement, I have my duty. Therefore I have no time to satisfy anybody by taking his service. I have my Lord, I must serve Him." With this attitude, *śraddhā* within him, he neglects it and goes up.

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriṅcatām eti tataḥ param hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāham vibudhāḥ kalātyaye*

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."]

[*Śrīmad-Bhāgavatam*, 4.24.29]

Mahādeva (Lord Śiva) says, that if one can perform his duties consecutively for a hundred births in *varṇāśrama-dharma*, he attains to the position of Brahmā. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ*. *Svadharmma - varṇāśrama-dharma* - it has been sanctioned, given by the *Veda*, "do this."

*yataḥ pravṛttir bhūtānām, yena sarvvaṁ idaṁ tatam
svadharmmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ*

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.)"] [*Bhagavad-gītā*, 18.46]

In *Bhagavad-gītā*, *niṣkāma*. In *Bhāgavatam* [2.1.6] also:

*etāvān sāṅkhya-yogābhyām svadharmma-pariniṣṭhayā
[janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ]*

["The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life."]

Yoga, sāṅkhya, sāṅkhya-jñāna, yoga, aṣṭāṅgādi yoga, and *svadharmma-niṣṭhaḥ, niṣkāma-karma-yoga* in *varṇāśrama*. *Etāvān* - 'so far they can lead us, up to liberation,' *etāvān* - so much they can come.' Then, *janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ*, then the fulfilment of our life in the service of Nārāyaṇa, that we must get through *śraddhā* from a *Guru*. The positive, the visa, and passport may be given by these three classes - this *yoga* system, *Paramātmā*, those who are progressing towards the conception of *Paramātmā*. And the conception of this *varṇāśrama-dharma* as entrusted to us. And *niṣkāma* - 'we are doing because *Veda* has recommended this for our good, and don't want anything as the consequence.' With this attitude if the *varṇāśrama-dharma* is discharged, then also we can get the passport. And also, *sāṅkhya-jñāna, neti, neti, neti* - 'this is not, this is not, this is not, this is all gross, all gross, all gross. I am soul, I am consciousness, I am spirit,' - the elimination, the *sāṅkhya-jñāna*.

Etāvān sāṅkhya-yogābhyām svadharmma-pariniṣṭhayā, janma-lābhaḥ - but the real fulfilment of life, *ante nārāyaṇa-smṛtiḥ* - after that, the memory of Nārāyaṇa, memory of Nārāyaṇa, His consciousness, Nārāyaṇa consciousness, or Kṛṣṇa consciousness, that can give us proper fulfilment. That is the visa into the *Svarūpa-śakti* realm.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Clear?

Devotee: Yes. But they say sometimes that Maheśa Dhāma is spiritual, but it seems to be more *tatasthā*.

Śrīla B.R. Śrīdhara Swāmī: Spiritual, but Maheśa Dhāma's of two kinds: first in the relativity of Māyā, then the Sadāśiva, the devotee Śiva. He may be *gr̥hastha*, he may be entangled with them, but he can conceive that he has got his superior position, superior realm, and he is holding the lowest position of that sphere. So, *svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti* - one who can satisfactorily discharge his duty of *varṇāśrama* for a hundred lives, births; then he gets the position of Brahmā, who is the leader of the whole *varṇāśrama* here.

Tataḥ param hi mām - then Mahādeva says: "After this, if he can continue in this way, then he comes to my position," *tataḥ param hi mām. Viriñcatām eti* - that is Brahmā. (padavim labhate?) and then, *tataḥ param*, after that Brahmā is the creator and manager of this. And I am like (rastraputi?) Brahmā is like a prime minister, and like king the position is held by the Śiva, in the relativity with this *brahmāṇḍa*. He can even dismiss the prime minister and dissolve the parliament; a higher position, *tataḥ param hi mām. Mām*, what is *mām*? *Avyākṛtam* - "Not much power is endowed in me. I am a little indifferent." *Tataḥ param hi mām, avyākṛtam, a-vy-ākṛtam* - not well specified, sometimes non-differentiated, with *tyāga* and *vairāgya*, the renunciation and the abnegation, that is the principle thing in me to be traced."

Mām avyākṛtam bhāgavato 'tha vaiṣṇavam padam, "Then above me there is another realm which is inhabited by the *bhāgavata*, the followers of Bhagavān, *bhāgavato 'tha vaiṣṇavam padam*; and they attain that as known as *vaiṣṇava-pada*, Vaikuṅṭha, *vaiṣṇavam padam*. *Yathāham vibudhāḥ kalātyaye*, and every soul can get the attainment, and at the *kalātyaye*, when the wholesale dissolution, the highest dissolution is ordered, at that time I can also get, legions can join them, and anyone may have that chance if they can move properly."

*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ param hi mām
avyākṛtam bhāgavato 'tha vaiṣṇavam, padam yathāham vibudhāḥ kalātyaye*

"O gods, this is the situation." Mahādeva says in *Bhāgavatam*.

So we are to get some conception, what is what. How to measure exploitation, renunciation and devotion; devotion is this scriptural devotion and this love devotion. And here, *karma* also, regulated work - exploitation, and non regulated working - like *goondās* and so many, *vikarma*, *vikarma*, *karma*, then *jñāna*, *yoga*, *sāṅkhya*, *Vedānta*, in this way. Then the positions, then Brahmā, Śiva, and then the master of Māyā Śiva and then the servant of Viṣṇu, Nārāyaṇa Śiva, and then the Vaikuṅṭha, and then the Goloka.

That will be my, have some conception; the map, that is the map we are to consult. 'Here is America, here is Australia, here is Japan, here is this that, and on east side, west side of map.' And if we are to go in a ship we must have the map, and the lifeboats, and so many things, the compass.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!

And also, not only by those supposed emblems, but a practical knowledge, "That this is, yes, it is (Bharata Marsagara?) The position of this lighthouse and this verified; then I have come to Pacific. Here I find these are the signs." That guide is more reliable, not theoretical but practical, *śabde pare ca niṣṇātām*.

[*tasmād guruṁ prapadyeta, jijñāsuḥ śreyāḥ uttamam
śabde pare ca niṣṇātām, brahmaṇy upaśamāśrayam*]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

Not only theoretical knowledge of the map but some practical experience of the way, such *Guru* is reliable and can save us, give us the real position.

Nitāi. Nitāi Gaura Hari bol!

Devotee: Guru Mahārāj, does a *jīva* attain the position of Śiva?

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: He becomes a Lord Śiva?

Śrīla B.R. Śrīdhara Swāmī: He can be Śiva. When he's out of Māyā's clutches, he's out of Māyā; and the Vaikuṅṭha devotee is more than Śiva. A spiritual molecule when he's free from the clutches of exploitation tendency, he's known as Śiva. *Pāśa-baddho bhaved jīvaḥ pāśa-muktaḥ sadāśivaḥ* - when he's enticed, entangled, he's *jīva*. And when he's free of that tie then he's Śiva, *śivo 'ham*. But Kṛṣṇa says when He's blessing Uddhava: "You are more dearer; you are more dear to Me than Brahmā, Śiva, in this way, Uddhava."

[*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*]

["Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."] [*Śrīmad-Bhāgavatam*, 11.14.15]

Na tathā me priyatama ātmayonir - not Brahmā. *Na śaṅkaraḥ* - *Śaṅkaraḥ* is also, *Śaṅkaraḥ* means Śiva, Śiva also not favourite to Me. *Na tathā me priyatama ātmayonir na śaṅkaraḥ, na ca saṅkarṣaṇo* - even My elder brother Saṅkarṣaṇa is not so favourite, not He. Neither Lakṣmī Devī even, she's not My favourite. *Naivātmā* - even My own body is not so much valuable to Me, *tathā me*, as you are My favourite."

The *bhaktas* position, the position of a devotee is such. He's above Brahmā, he's above Śiva, he's above Saṅkarṣaṇa, he's above Lakṣmī, he's above Kṛṣṇa Himself, by the sweet will of Kṛṣṇa, free will of Kṛṣṇa. *Ahaṁ bhakta-parārdhīno*.

[*ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."]
[*Śrīmad-Bhāgavatam*, 9.4.63]

This is running on the way, in the way of love, not of justice; through affection. In the physical sense, in the sense of law, as in India we find that husband is the master of the wife. But it may be that through affection the wife may be the guide of the husband, through affection it is possible; so another line, another line of love, no matter of right. So He says: "You are more than My own life." And it is not a false thing the Lord says. "My devotee is dearer to Me. If anything wrong, any danger comes to him, I must stand. 'First come to Me, and first finish Me, then you'll catch My son, My devotee.'" That is the attitude of the Lord. Any danger coming to the son, the father will go out, "No, no, first finish me, then you'll go to my son, to make any harm." It is the way of affection, and that is our solace.

So Mahāprabhu says: "You *jīva*, take that way, that department. Try to have a ticket, purchase a ticket of that department, *śraddhā*, through that devotion, and you will be...

And again that Uddhava says to the *gopīs* that: "I want to be a creeper so that I can have feet dust of these divine damsels on my head. I want, I aspire after."

What things are, Mahāprabhu gave so great things to us, so great a thing for us, out of His innate magnanimity. And He's no other than Kṛṣṇa because none can give such, can give away such right to any and everybody with being Kṛṣṇa Himself. So the devotees say that He's no other than Kṛṣṇa Himself. None can give. And not only Kṛṣṇa, but Rādhā-Kṛṣṇa combined, because it is the highest wealth of both of them. So both of Them combined is entitled only to give this chance to the ordinary soul.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Mahāprabhu Dayāl Gaurāṅga.

This is unthinkable.....?

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
[samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ*

sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.4]

"What loss I am incurring, neglecting this chance. Whom should I say, whom should I tell, and who will believe that such a great chance I am missing, consciously? Whom should I tell about my disastrous misfortune?"

durllabha mānava janma labhiyā saṁsāre, kṛṣṇa nā bhajinu duḥkha kaḥiba kāhāre?

Bhaktivinoda Ṭhākura says: "To whom should I divulge my heart? Who will care to give audience? Such a great chance I am trampling under my feet - I have got this human birth, and I have just come near the vicinity of the greatest fortunes and I neglect them?"

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

.....

[the next few lines are added from Sermons of the Guardian of Devotion, Vol. 2, p97]

[Devotee: We have heard that the nine islands of Navadvīpa represent the nine fundamental processes of devotional service.

Śrīla B.R. Śrīdhara Swāmī: The Holy Śrī Navadvīpa Dhāma is envisaged as a lotus flower. The centre of the lotus is the birthplace of Mahāprabhu and it represents *ātma-nivedanam* or self-surrender. One has to first surrender, and then all the practices of devotion follow. The petals of the lotus represent *śravaṇam*, *kīrtanam*, *smaranam*, *pādasevanam*]

...then *arcanam*, *vandanam*, *dāsyam*. Then *sakhyam*, half this side and half that side of the Ganges, divided, the *sakhyam* it is divided by the Ganges, half this side half that side. And *ātma-nivedanam*, that is the middle of the lotus...

Devotee: Whorl.

Śrīla B.R. Śrīdhara Swāmī: That is the birthplace of Mahāprabhu, *ātma-nivedanam*. So, first to surrender, *ātma-nivedanam*, and then the *śravaṇam*, then *kīrtanam*, then *smaranam*, *pādasevanam*, *arcanam*, *vandanam*, *dāsyam*, *sakhyam* divided, and then again so up, nine islands, nine petals of the lotus.

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

Devotee: Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes?

Devotee: Kṛṣṇa appears once in a day of Brahmā. How often does Mahāprabhu appear?

Śrīla B.R. Śrīdhara Swāmī: That very day, Mahāprabhu as Rādhā-Govinda combined, but every Kali-yuga He also comes to spread *saṅkīrtana*, *Nāma-saṅkīrtana*.

Devotee: Every Kali-yuga?

Śrīla B.R. Śrīdhara Swāmī: Every Kali-yuga. And every Dvāpara-yuga Kṛṣṇa also comes, but that all partial representation, not *Svayam-Bhagavān*. The *Yugāvatara*s are not *Svayam-Bhagavān*. *Svayam-Bhagavān* only comes once in the day of Brahmā. And that *rādhā-govinda-milita-tanu*, Mahāprabhu, that also comes once in a day of Brahmā. All other *yugas*, Dvāpara, ordinary are Kṛṣṇa *āvatara* and Gaura *āvatara* only to preach *Nāma-saṅkīrtana* and Their *paricarya*. *Dvāpare paricaryāyām kalau tad hari-kīrtanāt*.

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

...

But Navadvīpa Prabhu goes away without taking *prasādam* here, is it?

Devotee: I have taken this morning Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Taken, oh, once you have taken.

Devotee: Mahārāj, I have one question. In *Navadvīpa-bhāva-taraṅga* by Bhaktivinoda, he is actually having visions of different pastimes of the Lord on the different islands?

Śrīla B.R. Śrīdhara Swāmī: Yes.

Devotee: He writes it in the way where he seems to be aspiring to see these visions. Is he actually seeing these visions, or by his power.....

Śrīla B.R. Śrīdhara Swāmī: Yes, of course. He's inspired, that vision to him is inspired. The *Dhāma* has inspired, has given true perspective of Him Himself, the *Dhāma*. "See Me." According to the degree of devotion one's inspection is of different type. As in the case of a doctor, a doctor sees a patient according to his capacity. The higher intelligence can see deeper. Everywhere, such is the case. The politician, a higher politician can see something.

*yā niśā sarva-bhūtānām, tasyām jāgarti samyamī
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 uninterrupted 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]

The detector, according to his own position can see so much deeper. The x-ray can see deeper, microscope can see deeper. So according to the capacity the vision comes off, revelation, revelation according to his capacity, deserving. Deserve and have.

*mallānām aśanir nṛṇām naravarah strīṇām smaro mūrttimān
[gopānām svajano 'satām kṣitibhujām śāstā svapitro śīsuḥ
mṛtyur bhojapater virāḍ aviduṣām tattvaṁ paraṁ yoginām
vṛṣṇīnām paradevateti vidito raṅgaṁ gataḥ sāgrajah]*

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the *Vṛṣṇis* - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Kṛṣṇa entering into the retina of the wrestlers, but different types of people are having different views of Him, according to the inner eye. They're seeing Him like that in different ways, different attitudes, different degrees of consciousness. Variety, variegatedness of the experience, everywhere it may be applied in every case.

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

You must put questions, and to have analysis, that this is unintelligible, I want detailed analysis of the same.

Gaura Hari bol! Gaura Hari bol!

Other wise we shall think that you are satisfied. Ha, ha, ha, ha.

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

Devotee: Mahārāj, in America, or even here, when we are travelling, sometimes we keep *japa-mālā* and chant quietly in public. In public sometimes we chant quietly. Is this proper?

Devotee: He's asking can we do in public our *japa*, no fault?

Śrīla B.R. Śrīdhara Swāmī: Yes. You can do; no fault. The inquiry may come; you will get opportunity to speak to them why you are doing. Why? What makes you chant this Name in this way? But if you are afraid that I won't be able to explain to them, ha, ha, then you may, ha, ha, do it within. But still, of course, you may say, "Yes, I have got such faith. I have got such faith. I am doing." And through the sound medium I can go to the truth. I can go to the truth. Sound is the medium utilised everywhere for every case. And here also why not sound should be the medium? So through the medium of sound I want to reach, my mind wants to reach to the place of origin of the sound. The vibration, the origin of the vibration I want to reach with the help of the sound. And one who will have to reach is more subtle than the sound. Sound is really gross thing for him, the *ātmā*, the soul, is more sound, subtle. So with the help of the sound, sound in the ordinary sense, but really, that sound is more subtle, the *Vaikunṭha-śabda*. More sound and more subtle and more efficacy, everything more efficacy, living capacity, that sound. And my soul is a gross thing in comparison to that. But when it is touching my ears I can find that it is very subtle and I am gross, when I consider myself to be a bundle of material things around the spiritual existence, sound.

When this body will no longer exist, that sound will exist. The sound will exist, it is undying. Its origin comes from Goloka, Vṛndāvana; the finest plane ever known to the world, the finest of the finest plane ever known.

Just as electric, ethereal, or finer, finer, so the finest ever known to the world is the layer of beauty and sweetness and love, the most original conception of existence ever known to any consciousness. And that is most universal. "I don't want love. Love means sacrifice. I don't want love." None can say, if he knows the real meaning of love, "I don't want." "I don't want power. I may misuse it, in possession of a power is a great responsibility. Love also is a responsibility, but love I want from the higher, shelter in the loving lap, in the loving consideration. There, everyone will love me. I shall enter a domain, where in home, home is sweet, why? Everyone has some attraction and love, some blessing over me. So that is 'home is sweet.' Why? All favourable, all loving, all trustworthy, so home is sweet. So we want to go back to home; home, sweet, sweet home. Gaura Hari bol!

svarūpe sabāra haya, golokete sthiti: muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

["This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."]

Self determination, the stage of self determination, as much as our self can attain, that is our most interest. And that is home, that is Goloka, that is the plane of Kṛṣṇa. The flute

sound, the sound of His flute, the most attractive. Ha, ha. Rūpa Goswāmī gives the description, *babhrāma vaṁśī-dhvaniḥ*:

[*rundhann ambubhṛtaś camatkṛti-param kurvvan muhus tumburum
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir balim caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ*]

[The most attractive sound is the sound of His flute. Śrīla Rūpa Goswāmī has given a description: "Arresting the movement of the clouds, astonishing the Gandharvas headed by Tumburu and breaking the meditation of the sages headed by Sanandana; astonishing the heart of Lord Brahmā, distracting the mind of the indomitable Balirāja with intense ecstasies, reeling the head of Ananta, the Serpent King who supports the earth planet, and piercing the covering of the universe - the vibration of Kṛṣṇa's flute wandered all around."]

Began to reverberate, how? (Dvavisthati yam brahma?) When the sound has entered into the ear of Brahmā, he's reaction is, "What suggestion is coming, from what circle, what is this, puzzling me?" Then Anantadeva, who is keeping the whole, the infinite, that is within His attractive love, lap, containing so many material existence, Ananta. His head being, revolving, or what is this? When the brain is...

Devotee: Reeling.

Śrīla B.R. Śrīdhara Swāmī: Reeling the head of the total force that has gathered all these *brahmāṇḍas*, so many lustrous masses, so many balls of masses. His head is reeling - vibration producing that, in such way. And attacking the inner most heart of Rādhārāṇī and the *sakhās*. And the cows they're also, their ears up, "What way we are wanted to go?" Ha, ha. So many suggestions are coming from that sound, to respective parties.

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

Does your mother feel any interest? Can she understand?

Devotee: Yes. She very much likes coming here Mahārāj.

Śrīla B.R. Śrīdhara Swāmī: Yes, she can understand also, but no question from her side?

Devotee: I was thinking that I have been a *gurukula* teacher and I have noticed that when the children reach to be fourteen-fifteen then we are losing them. Material desires are taking over them so much that they don't want to become Kṛṣṇa conscious. They want to be in *māyā*. What to do for these children?

Śrīla B.R. Śrīdhara Swāmī: If we will good for them, and that your good will for them, that will help you to devise a means for the time being. The children, they have got their

different capacity and attitude and you are to deal accordingly. Where there is will there is way. You have got good will for them and that will help you to devise a means what will be necessary for the time being, *na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati*.

[*pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati*]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

The internal *Guru*, the *caitya-Guru*, will help you if you are earnest to help them in that way in Kṛṣṇa consciousness. *Caitya-Guru* is there. You'll think about your *mahanta-Guru* also, and ask, "What shall I do in this case? Please give suggestion to me." And if you are sincere the suggestion will come and guide you. Only sincerely you are to pray. He is everywhere. He's within you, and you ask Him, "My Master, what am I to do in this case? It is a peculiar case, a new case to me I think, so give me suggestion." And if you are sincerely asking that will be fulfilled. Whatever you do with sincerity, that will be accepted from His side. *Na hi kalyāṇa-kṛt kaścīd, durgatim tāta gacchati*.

Our inner thing is a simple thing, only acquired thing in this world, that is complex and it is misleading, misleading. The complexity, we are afraid of the complexity, crookedness, artificiality, too much egoism, self interest, all these things have made the situation very complex.

arja sajarle brahmana hrday, arjamam brahmane saksat?

The simplicity is the main quality in a *brāhmaṇa*, *brāhmaṇa* heart. One who is simple, he's a *brāhmaṇa*, really simple. He wants to avoid the *brāhmaṇic* nature, wants to avoid the diverse offerings of this mundane nature. He wants him to direct towards some higher direction. He does not appreciate or does not like the complex offerings of presentation from the, from this mundane environment. Apathetic, on the whole apathetic to the offerings of the mundane nature, and he has got some approximate tendency towards the spiritual existence. That is *brāhmaṇa*. And simplicity is there; unto the simple heart, the son. Ha, ha.

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

Crookedness is our enemy.

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

You are to go back now to Māyāpur?

Devotee: To Māyāpur, yes.

Śrīla B.R. Śrīdhara Swāmī: Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

She's a teacher in *Gurukula* where?

Devotee: In Los Angeles.

Śrīla B.R. Śrīdhara Swāmī: Los Angeles. That is the zone of Rameśvara Mahārāj?

Devotee: Yes.

Śrīla B.R. Śrīdhara Swāmī: Hare Kṛṣṇa. Gaura Hari bol! Nitāi Gaura Hari bol!
Where is Arundhati now?

Devotee: Wife of Pradyumna.

Śrīla B.R. Śrīdhara Swāmī: Mother of Anirudha.

End of recording, 12.12.81

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